

Constructing Human Integrity in the Perspective of Sunda Wiwitan Religious Ethics

Alfonsus Sutarno, Bartolomeus Samho, Oscar Yasunari

Parahyangan Catholic University, Indonesia

alfonsus.sutarno@unpar.ac.id, sambo@unpar.ac.id, oscar@unpar.ac.id

Abstract

This paper examines human integrity from the perspective of local religion of *Sunda Wiwitan* in Cigugur, Kuningan, West Java, Indonesia. We collected research data using qualitative research strategies through in-depth interviews, participant observation, and literature research. The complexity of humanity is explored and internalized by various groups, including indigenous peoples. Human integrity occurs when there is unity between the physical and spiritual aspects. The physical and spiritual aspects of a healthy and harmonious human being are a marker for humanity that is human (*homo humanum*) and even has a divine dimension (*homo religious*). The core of the construction of human integrity in the *Sunda Wiwitan* Religious Ethics is when there is an attitude of “*silih*”, or “*saling*”, i.e, reciprocated acts of kindness toward each other. This attitude is further described as an attitude or behavior of making each other fragrant or *silib wangi*. This means that humans (must) protect each other’s reputation and do well to others, and that they are motivated to eliminate each other’s weaknesses or shortcomings; humans show the mutual behavior of *silib asab* (meaning that humans educate one another, are willing to share knowledge, understanding, and skills); humans show a mutual caring behavior or *silib asub* (humans protect one another, give to each other, help each other in need and distress); humans love one another or showing the behavior of *silib asib*. This local wisdom related to *Sunda Wiwitan* humanism is increasingly relevant for today’s global society in reflecting on the meaning and essence of humanity.

Keywords: human integrity, religious ethics, *Sunda Wiwitan*, oneness.

Permalink/DOI: <https://doi.org/10.18326/infl3.v17i1.59-86>

Introduction

One of the many reflections and fundamental questions about human's existence (as a social and individual being) is "who is human?" Such question is certainly difficult to answer thoroughly, because human beings are multi-dimensional creatures composed of multiple elements such as body, life elements, and spiritual elements (Asy'arie, 2009; Sastrapratedja, 1983; Husein, 2017). Various perspectives (philosophy, ethics, religious, psychology, anthropology, and socio-culture) have tried to provide answers or critical reasoning toward the question on "who is human," but all of these answers and critical reasoning have not been able to completely address the question as human beings are always in the ongoing process of becoming, or "*membelum*" as described by Driyarkara (Leahy, 1993; Driyarkara, 1969; Haryono, et.al, 2013; Bakhtiar, 2015). Human existence has never been completely explained (in all scientific perspectives). It has always harbored a secret that has never been fully revealed in any scientific discourse. There, the divine dimension or mystery of a man might emerge, so that he always keeps paradoxical sides in his wholeness (Leahy, 1993; Bakhtiar, 2015).

However, in the life praxis, we can find various ideas about the human person that has a reductionist character. For example, humanity is perceived as having mere ideological, political, or economic purposes, thus denying the dignity and aspects of the human being as a whole (that he is an individual and social being). This reductionism to humans poses a risk of obscuring the identity of the human by emphasizing certain characteristics of a human being at the expense of other characteristics. This reductionism view is evident when human is perceived as an individual being. In bourgeois society, where humans want to behave socially, this individual side is forced by the state to show sociality, and in this sense, people are actually alienated from their social life (Magnis-Suseno, 1988; Bakhtiar, 2015). The reductionism idea about human being is also depicted in how people measure "the wholeness of humanity" only based on its functional role in a society, such as in a political or economic system (Magnis-Suseno, 1988; Bakhtiar, 2015).

Another existential problem of humanity is the phenomenon

of the “culture of death.” Nowadays, the value of human life is getting lower and people’s appreciation for life is getting weaker. For certain groups, human life is considered less valuable, so it is easy for them to sacrifice someone for trivial causes. There are also those who fight for their primordial identities and end up sacrificing the right to life of others, such as becoming symptomatic in a suicide bombing (Widnya, 2012). In short, the anti-life phenomenon is stronger now than ever. In the current era of information and communication technology advancements, de-humanistic acts seem to be easily ignited by trivial matters that are not comparable to the nobility of human dignity as described in the Scriptures of religions, for example, because of the interests of a handful of people in the political and economic fields.

The next question is then “How should the humanity and human life be understood and constructed in the praxis of life?” This question is certainly difficult to answer, because in reality, there has never been a single strategy or principle that can be viewed as an accurate module for understanding human and constructing humanity. This indicates that the effort to understand human beings and construct their humanity in a humane (*homo humanum*) and religious way (*homo religiosum*) requires various ways, means, and unlimited time span. In this essence, the mysterious side of human is made obvious (Leahy, 1993; Bakhtiar, 2015). Therefore, human being and humanity are not a closed topic that is monopolized by only one scientific field, but an open topic that needs to be studied and discussed by or from different scientific perspectives.

In this article, human and human integrity will be studied in the perspective of Sunda Wiwitan religious ethics. As a case study, Sunda Wiwitan could reveal aspects of humanity and how humanity is lived, both in the horizontal (social) and vertical (religious, transcendental) realms; personal and communal. The existence of Sunda Wiwitan in its relation to human and human integrity illustrates that human values are really close to our lives (not a utopia) and are a concern for everyone everywhere, including indigenous people in West Java (local wisdom or local knowledge). Thus, the fundamental question to be elaborated in this article is how humans and humanity, a commendable attitude toward humans, and the

path to human integrity are illustrated in the perspective of Sunda Wiwitan religious ethics?

Methods

This is a qualitative research. Data collection conducted through literature study, interview and observation. Three groups of informants were interviewed. They are basic respondents (Mr. Gumirat Barna Alam, Mr. Subrata, Mr. Radiman, and Mr. Maman Rahman), expert respondent (Mr. Ira Indrawardana); and regular respondents (Oman, Juju Jukardi, and Yos Kuntara). The questions posed by the researchers to them were regarding Sunda Wiwitan's teachings about how attitudes and behavior are significant in achieving human integrity.

In addition to interviewing, researchers also conducted four types of observations as follows. *First*, researchers were totally engaged in the observed group, involved, and experienced the same impressions as the research subject (complete participation). *Second*, researchers as observers participated in the activity and become a part of the observed group, but limit themselves not to be deeply involved in the activities of the group (participant as onserver). *Third*, observer as participant refers to the activity of observing the research subject in a very short period, such as conducting a structured interview (observer as participant); *Fourth*, researchers as complete observers is to be near the scene, see, observe, record, but not be involved in the incident being observed (complete observer) (Hidayat & Soekarni, 2018).

There are three components of observation in this study, namely observation of space/place, actors/actors, and activities of *Seren Taun*. The observation of space or place covers its physical forms, such as Paséban building and courtyard, Taman Sari Paséban, and Situ Hyang; the observations of actors or people involved in *Seren Taun*, such as customary leaders, bureaucrats, religious leaders, children, youths, elders, event committees, and participants of the festival/ceremony; and the observations of activities that held by people in the series of *Seren Taun* ceremonies, such as Damar Séwu ceremony, Puragabaya dance, village children games, Dadung festival, and pests disposal. Moreover, data was also

collected by observing art performances (*rampak gendang*, *buyung* dance, *angklung buncis*), participated in the cultural community's talkshow, and Sundanese art and culture exhibition.

Data obtained through literature studies, interviewed informants, and from observations are used to analyze and describe human existence and human integrity in the perspective of "Sunda Wiwitan Religious Ethics". Analysis was conducted in three steps: clarification of the research data according to the research questions, systematization of the clarified data, and analysis of the systemized data, which will then be used as the basis to draw conclusion.

The process of data analysis in this study is an attempt to systematically search for and organize records of observations, interviews, etc. to increase the researcher's understanding of the studied object and present them to others as research findings (Sudaryana, 2018). Qualitative data analysis is inductive in nature, namely an analysis based on the data obtained, which will then be developed into a hypothesis. Data analysis in qualitative research was carried out prior to entering the field, while in the field, and after finishing in the field. However, in qualitative research, data analysis is more focused during the field process, along with the data collection. After the data is collected, it is then arranged systematically and analyzed qualitatively.

Data analysis was performed as follows. 1) Data reduction: researchers summarize and select the main things, focus on important things, look for themes and patterns, and remove unnecessary things related to the integrity of humanity in Sunda Wiwitan's teachings. Thus, the reduced data will provide a clearer picture and make it easier for researchers to collect further data. The data obtained in the field is written/typed in detailed descriptions or reports. These reports will continue to grow and will become a challenge if they are not immediately analyzed from the start. The reports need to be reduced, summarized, sorted out to choose the main things, focused on the important things, and scrutinized to find themes or patterns. 2) Data display: the researchers presented the data in the form of a brief description of the integrity of humanity in the teachings of Sunda Wiwitan. By presenting the data, it will be

easier for the public or the researchers themselves to understand the essence of Sunda Wiwitan's teachings regarding human integrity. 3) Data conclusion and verification: researchers are looking for patterns, themes, relationships, similarities, things that often arise, and hypotheses regarding the integrity of humanity in the religious teachings of Sunda Wiwitan. Thus, researchers were able to draw conclusions regarding the picture of human integrity in the religious teachings of Sunda Wiwitan (Nasution, 2003; Sudaryana, 2018).

Conclusions in qualitative research are new findings that have never existed before. Findings can be in the form of a description or illustration of an object that was previously obscure or in the dark, so that upon examination it becomes clear (Sugiyono, 2005). Conclusions in this study were drawn deductively, namely starting from general understanding to specific understanding, so that the results of the understanding can be better understood. The results of the literature studies are useful to develop generalizations and better understand the meaning of the issues studied (Nazir, 2009; Sudaryana 2018).

Results and Discussion

Human as Oneness of the Physical and Spiritual Aspects

In the general religious context and philosophy perspective (Driyarkara, 1969), human existence is considered to have two constitutive elements, namely physical (embodied being) and spiritual (spirited being). The two constitutive elements merge in a unified whole, i.e. I am (human). The oneness of the physical and spiritual aspects allows human to be seen as not just a body and not just a soul (Driyarkara, 1969; Haryono, et.al, 2013; Sihotang, 2018). Therefore, human existence cannot be fully seen in the body, although the body is human's expression of being exist (*mengada*); and human is not just a soul, although the soul manifests in human's body. The wholeness of human as a person is possible when the physical (body) and spiritual (soul) aspects simultaneously coexist in its oneness.

With his body, human carries out, experiences, responds to, and interpret his reality. The body enables the potential of the soul/spirit to be expressed in reality. Whereas, the soul/spirit allows

the body to exist in reality (Driyarkara, 1969; Haryono, et.al, 2013; Prasetyono, 2013). For example, human is able to sense (has eyes to see, ear to hear, nose to smell, tongue to taste, and skin to feel), face himself (independent, brave, fair, take a position, take a stand), and respond to reality (other people, things, and conditions: nature, climate, flora-fauna, geography, soil, air) since the soul is inside the body or unite with the body. On the other hand, the spiritual potential manifests itself in what the body does, for example, being independent, being aware of the existence of other things, desire to succeed, progress, grow, and develop as a person. Moreover, the soul or spiritual potential is also seen in the meaning of the words spoken through the mouth, the quality of the works done with the hands and feet, the brilliance of the thoughts or ideas produced by the brain, and empathy for others sourced from the potential of the conscience. In other words, the work of the body and soul is inseparable throughout human's life span. The physical aspect could take part in perfecting oneself as a human being thanks to the spiritual aspect (reason, ability, and free will). Human's reason, ability, and free will that are connected to the whole body and senses (*corpore et anima unus*) made the human whole (perfect). In other words, the wholeness of humanity exists in the oneness of body and spirit (Driyarkara, 1969; Haryono, et.al, 2013). Thus, humanity is actually revealed in the oneness (unity) of the physical and spiritual aspect of a man. The oneness of body and soul allows humans to exist wholly and fully, both in the horizontal dimension and in the vertical dimension. In that sense, the perfection of human as a human being cannot be separated from the perfection of his body; by manifesting in a human body, we become human (Driyarkara, 1969; Haryono, et.al, 2013). However, when human tries to perfect himself as a human, he will immediately encounter many challenges that require constructive responds both horizontally and vertically.

Challenges towards Human integrity

Human's calling to his existential wholeness or the oneness between the physical and spiritual aspects (Driyakara, 1978; Aziz, 2016) has made human a moral subject to understand his acts, both in the horizontal and the vertical context. Through his physical aspect (body), human interprets his acts in the context of values, then

internalizes the values (by seeing, tasting, working with hands, etc.) until his commitment and awareness of these values are formed (Driyarkara, 1969; Cloud, 2006; Haryono, et.al, 2013). Thus, human as a moral subject has evolved into a human being (*homo humanum*) and religious being (*homo religiosum*).

The challenges faced by human in order to embrace his wholeness as a person are described in his potential, i.e. *homo humanum* and *homo religiosum*. In the context of *homo humanum* potential, human finds his wholeness in relationships that are open to other people and to his own body that has positive values (Driyarkara, 1969; Haryono, et.al, 2013). The quality of someone's humanity as a person will degrade when his actions violate his physical life and that of others (committing morally disgraceful actions). In that sense, one of the challenges for human to achieve his wholeness is that he must be able to take a good look and respect his own body, as well as respect others' bodies. Human who respects his own body and other people's bodies is directly proportional to preserving his own moral aspects and the pursuit of humanity in a humane (moral) way. Whereas, in the context of *homo religiosum* potential, the challenge is how human must be able to understand that his wholeness as a person can only be embraced through religious acts (Samho, 2022; Abdulloh, et.al., 2022), i.e. spiritual efforts to continuously devote oneself to his Creator, for example by carrying out and performing his religious teachings sincerely and genuinely through prayer, self-restraint, fasting, charity, etc.

Another challenge is that the existence of human physical/physiological potential is covered by two mutually negating self-realities, namely "*misere*" or the weak (to be avoided) physical dimension and "*grandeur*" or personal privilege that must be approached and possessed. The physical/physiological potential with "*misere*" nature appears in misery, disgrace, and limitation (Driyarkara, 1969; Haryono, et.al, 2013). Physical limitations can manifest in human's physical and emotional condition that may hinder, limit, bind, and enslave the person concerned. Meanwhile, the "*grandeur*" (majesty, admiration, privilege, compassion, and extraordinary things) is needed to suppress the "*misere*" nature so

that it does not dominate a person.

Physiological limitation or *misere* also reflects someone's condition in which he needs others' presence (help). For instance, the physical condition of infants or elderlies may hinder them from doing certain things, so they would need someone else (openness to others) to assist them beyond their capabilities. The anatomy of short people makes it difficult for them to reach a certain height, while tall people may find it challenging to pick things up from the ground (Driyarkara, 1969; Leahy, 1993). This *misere* dimension has the potential to make humans rebel against their bodies and cause irregular tendencies in their hearts or in their minds and free will. Therefore, humans must watch out for these negative tendencies so that they will neither be enslaved by these tendencies, nor fall victims to the weakness of their bodies. Moreover, human must be open to others, and he needs other people's presence and help so that he can fulfill his needs; this also includes the openness to the Transcendent Presence (Driyarkara, 1967, Haryono, et.al, 2013).

The Importance of Openness to Others and the Transcendent One
Positive interpretation toward aspects of physical limitations, in the sense of humbly accepting them as a part of one's wholeness, is one of the many ways to transform them into strengths (*grandeur*). The dimension of human weakness is not actually a negative thing that must be rejected. Instead, acknowledging one's own weakness and being open to others in this world will help someone to step out of his self-centered ego into a dialogue relationship and fellowship with others. Human understands himself by referring the other person as "you". He refers himself as "I" while being open to "another I". "I" becomes more perfect because of my relationship with "another I"; thus, "another I" will also become perfect because of "I" (Verhar, 1989). In the end, the physical relation between humans can encourage everyone to achieve their humanity. As a social being, human cannot live by himself, nor can he live from himself. He is certainly connected to other individuals. Every man came into existence (born) because there were others (parents), and he can live (grow and develop) with the help of others and by living with others. Everyone is connected in a relationship between people, and even between nations. From here, human becomes a

cultural being (Driyarkara, 1967; Haryono, et.al, 2013).

As a cultural being, humans live in a society. In the social life praxis, humans need ethics, norms, or universal values to maintain a good, congruous, and harmonious social relation (Magnis-Suseno, 1987). In everyday life, therefore, human beings try to position themselves as cultural beings, who are able to adapt to the demands and needs of living together. In addition, human beings also regard and interpret their own existence as a noble being, because human beings have a higher rank and dignity than other creatures (animals and plants or inanimate objects). In other words, humans find their humanity when they open up to others and abide by the norms of living together (Driyarkara, 1967; Fauziyah & Hidayat. 2022).

In addition to open up to other human beings, humans (through their physical and spiritual dimensions) are also open to infinite subjects, supernatural things, and to divinity (to God). With his mind and free will, human is open to all absolute truth and goodness. Through his spiritual dimension (cognitive, freedom), the human person is open to the fullness of existence or object, to the infinite horizon of his own existence and all that exists. He has the potential ability to transcend the finite objects he knows in reality due to his openness to the infinite being, the divine being, and to God. Humans become a religious being due to their openness to the Transcendent One (Driyarkara, 1967; Sihotang, 2018).

As a religious being, humans are aware and believe that there is an absolute truth, the Divine One, who created the entire universe and regulates it according to His order and measurement (*regula et mensura*). People who believe in God will obey His will as a rule and standard measurement in their minds, words, and deeds. Humans realize that there is God's glory and grace in life that appears in all of His creations, which He ordained in a certain way with their respective roles and function. As a religious being, humans must practice *sumerah diri*, or surrender, submit, and obedient to the will of God (Kurniasih, et.al., 2022; Majid, et.al., 2022). By surrendering themselves to the will of God, human could establish a civilization according to the harmonious relationship patterns between humans, and between human and the nature.

Human's consciousness as a religious being will ultimately bring forth the element of "sa-, se-" or oneness. Humans realize that all of the "many" creatures or creations originate from and are centered on The One, i.e. God. In short, human's awareness of their physical dimension's limitations has motivated them to be open to the infinite sovereignty and power, namely The Divine One (*Sang Adikodrati*) (Muttaqien, 2013; Kurniasih, et.al., 2022).

The Affirmative Attitude toward Human Integrity

The philosophical view on human as discussed above shows the dimension of human's existential width and depth, which in fact are the potentials to be actualized in order to achieve human integrity or the oneness between physical and spiritual aspects. In the general context, human integrity can be affirmed through various ways as follow:

First, acknowledging human's uniqueness (Driyarkara, 1967; Sihotang, 2018). Human is a unique being; someone's existence cannot be replaced by other's existence (Leahy, 1993; Sihotang, 2018). The physical and spiritual elements of a person are only possessed by the respective person. The uniqueness of a person only belongs to that person. Similarly, it also applies to works and deeds. The reward for good or bad deeds will only be felt, first and foremost, by the person who committed them. As a unique being, human existence cannot be repeated. Human is certain, one, and the only one. Human exists as an "I am", who is capable of understanding himself, owning himself, and choosing his own destiny. Human, as a person, is a rational and self-aware being, capable of reflecting on himself, and therefore aware of himself and his actions (Leahy, 1993; Prasetyono, 2013). However, it is not the mind, awareness, and freedom that determine a person, but on the contrary, the person is the basis for every action that resulted from the mind, awareness, and freedom. Actions may not even exist, because without these actions human does not stop becoming an individual. The uniqueness of each person is getting stronger when humans strengthen the capacity of their mind and awareness (Driyarkara, 1967; Haryono, et.al, 2013; Prasetyono, 2013). The human person must always be understood in his unrepeatable and inviolable uniqueness. Humans primarily exist as a subjective being, as the

center of awareness and freedom of the person concerned, whose unique life experiences cannot be compared to anyone else's life experiences. Efforts to reduce the status of humanity by forcing it into categories or systems of power that have ideological or political motives are against the efforts to truly see that particular human person. It is a requirement so that other parties, especially socio-political institutions and leaders, see each other proportionally.

Second, respecting human dignity (Driyarkara, 1967, Haryono, et.al, 2013). Human is a dignified being. No matter what position a person holds, he must base himself on respect for the dignity of others. Every program related to the context of human life (political, economic, social, scientific, and cultural, etc.) must be inspired by the awareness of the supremacy of each human being. Therefore, for whatever reason or motive, human as a person cannot be used for purposes unrelated to his own development (Magnis-Suseno, 1987). Human's life, thought, and well-being must be appreciated in personal or social activities. An individual cannot be used as a means to carry out economic, social, or political projects imposed by the authorities, even in the name of what is considered as the advancement of civil society as a whole or the advancement of other individuals, both in the present time and in the future. Therefore, true social changes can be effective only if they are aimed at and based on respecting the dignity and honor of each individual (in equality and equity as social beings).

Personally, and in the moral principle perspective, each person must also respect himself (Magnis-Suseno, 1987). Self-respect is manifested in a person's awareness of his noble dignity and makes him not abandon himself, not allow himself to be used, exploited, or enslaved by others (used as a tool/means to achieve goals). That is the meaning of self-respect. Self-respect can also mean "loving oneself." Someone's ability to love himself is the foundation to love others. Loving others finds its foundation in the act of loving ourselves. Loving ourselves is different from selfishness (one's interest as a motive to do something for one's own benefit). Loving ourselves is woven in the commitment to treat ourselves as a person with dignity or not to abandon ourselves (Magnis-Suseno, 1987; Haryono, et.al, 2013). That explains the affirmative action against

the integrity of humanity in a general context.

Constructing Human Integrity in the Perspective of Sunda Wiwitan Religious Ethics

In the context of *Sunda Wiwitan* religious ethics, how do they construct human dignity? To find the answer of this question, the perspective on local wisdom or local knowledge of the *Sunda Wiwitan* community in West Java in developing humanity is discussed in this paper. The indigenous community of *Sunda Wiwitan* is a Sundanese ethnic in Cigugur, West Java, or in *Baduy*, Banten, who believe in the teachings about divinity and humanity based on the most original teachings of their ancestors or *wiwitan*. These people have a local wisdom or local knowledge on how the humanity is built. Based on the testimony and belief of the *Kanekes* people, their ancestors were directly descended from Adam (the first man) and their religion is called *Sunda Wiwitan* (Indrawardana, 2014; Geise, 2022). In the indigenous community of *Sunda Wiwitan*, there is a belief that the perfection of a human life is achieved if every human being could align himself to these three things: physical provision and measurement (including *sir*, *rasa*, and *pikir*), socio-cultural provision, and human nature (plant, animal, and human).

First, in relation to physical provision (including *sir*, *rasa*, and *pikir*), someone's humanity is considered as developed when he is capable of aligning himself with the provision that contained in: *sir* (will), *rasa* (feeling or awareness), and *pikir* (thought, logic). *Second*, regarding the socio-cultural obligation, someone's humanity is built by acknowledging, and respecting differences or uniqueness of each individual (not competing with each other in uniqueness). *Third*, related to the nature of a creature (as plant, animal, and human), someone's humanity is believed as something that can grow, develop, and exceed life stages, from the plant-like nature (alive but passive) to the animal-like nature (alive, dynamic, but instinctive), and then to the human nature stage or even spiritual stage (Muttaqien, 2013; Kurniasih, et.al., 2022; Ma'mun, 2008; Dahliani, et.al., 2015).

Based on the local knowledge of the Sundanese, there are two things that could become ways toward or to construct human

integrity, namely human's awareness to the ways-characteristics of a human (*cara-ciri manusia*)—human's awareness to his human identity and dignity, and ways-characteristics of a nation (*cara-ciri bangsa*)—the unique, and special identity of a nation that is worth to be protected by its citizen. *Cara-ciri manusia* includes: *welas asih* (compassion, the act of loving each other), *tatakrama* (civilization, manner, ethics or right and appropriate actions), *undak-usuk* (levels or stages of respecting each other according to someone's position) (Muttaqien, 2013; Kurniasih, et.al., 2022; Ma'mun, 2008). It is the most obvious in the use of language. A polite form of language or honorific is used when a person talks to his parents or someone respected. While casual or "rude" form of language (although it is not encouraged) is usually used when a person talks to a close friend/peer. There is a saying called *budi daya budi basa* and *wiwaha yuda nagara*, i.e. a saying or proverb that describes human's behavior of self-fighting or self-denial (Muttaqien, 2013; Kurniasih, et.al., 2022). This can be seen, for example, in people who fast or refrain from carnal or worldly desire (*bermati raga*).

Meanwhile, *cara-ciri bangsa* includes acknowledgement and respect to the national identity that consists of: *rupa* (appearance, visible and outward things such as skin color), *basa* (the language of certain nation), *aksara* (the original/typical letters of a nation), and custom/culture. Every nation/continent usually has special features in terms of appearance, language, letters/script, and culture. Every human being, and whatever his predestined characteristics are, must be aware of and internalize the *cara-ciri manusia* and *cara-ciri bangsa*.

Human existence is perfected when there is an attitude of "*silib*", or "*saling*", i.e reciprocated acts of kindness toward each other. This attitude is further described as: *First*, an attitude or behavior of making each other fragrant or *silib wangi*. This means that humans (must) protect each other's reputation and do well to others, and that they are motivated to eliminate each other's weaknesses or shortcomings. *Second*, humans show the mutual behavior of *silib asah*, meaning that humans educate one another, are willing to share knowledge, understanding, and skills with anyone. *Third*, humans show a mutual caring behavior or *silib asub*.

This means that humans protect one another, give to each other, help each other in need and distress, guide those who are afraid, and enlighten those in darkness. *Fourth*, humans love one another or showing the behavior of *silib asih* (Muttaqien, 2013; Rayana, Hapidin, Ahyani, 2021). This means humans love or care for each other; everyone is perceived as a brother and a neighbor; and the strength or weakness of others is considered as one's own strengths and weaknesses (Muttaqien, 2013; Kurniasih, et.al., 2022).

The Sunda Wiwitan religious ethic believes that human integrity is marked by oneness (unity, communion) of oneself with others, the universe, and God. Individual (personal) and communal (together with others, social) peace and well-being are the fruits of the oneness. Meanwhile, the emergence of conflicts and crises (personal/social) is perceived as a danger that is resulted from the absence of the oneness (division, conflict). With regard to human integrity or oneness, the religious ethical praxis of Sunda Wiwitan has guidelines for the perfection of life, known as *Pikukuh Tilu* (Muttaqien, 2013: 16; Kurniasih, et.al., 2022).

Pikukuh Tilu consists of three (*tilu*) principles or guidelines (*pikukuh*) that must be firmly held (*dipikukuh*) by someone to achieve the oneness and the perfection of his life (Muttaqien, 2013; Indrawardana, 2014). The three principles are: *ngaji badan* (self-review, self-reflection), *tubu (iman) kana tanab* (believing oneself as a dignified person), and *ngiblating atau madep ka ratu-raja 3-2-4-5-lilima-6* (adhering to the principles of: oneness in three, the nature of pairs, the character of wholeness, the five senses, and oneness). These three principles are explicitly applied in a social and cultural context through *welas asih* (compassion), *tatakrama* (manner), *undak-usuk* (respect), *budi daya-budi basa* (being kind and well-spoken), *wiwaha yudha nagara* (self-denial), and the awareness of *rupa* (appearance), *basa* (language), *aksara* (letters), and culture (Kurniasih, et.al., 2022). All of these concretizations of the principles above are known in *cara-ciri manusa* (human) and *cara-ciri bangsa*, which will be further discussed in details.

First, “*Ngaji Badan*”. According to the book of *Pikukuh Tilu* (Muttaqien, 2013; Ma'mun, 2008), the concept of “*ngaji badan*” is built

upon two words: *ngaji* and *badan*. The word *ngaji* means to study, understand, explore, and realize, while the word *badan* means the characteristics of everything that exists around humans that can be known or sensed by humans (Kurniasih, et.al., 2022). At a glance, the concept of *ngaji badan* means studying, understanding, and being aware of the existence of the characteristics of everything around humans. The practice of *ngaji badan* is one of the ways for someone to understand himself, others, his surrounding environment, and his God. *Ngaji Badan* can be understood as self-review/introspection/retrospection (Hariyanto, 2013). *Ngaji badan* can be done by sitting perfectly straight in silence. Someone could practice a meditation, *samadi*, or self-introspection with a fully-surrendered heart to The Creator (Yayasan Trimulya, 2000). In the silence of *ngaji badan*, someone immerses in his true self, investigates himself (*nyaliksik diri*), embraces his perfect body, pursues humanity and glory, seeks the absolute true beauty, searches for the real “knowledge”, and turns to his true self (the person that unites with himself, his feelings, and his God).

Ngaji badan is an inner act in which a person cultivates his feelings (Hariyanto, 2013). In Sundanese language, “cultivating feelings” is known in several terms, such as: *nyaliksik diri* (knowing ourselves), *nyungsi diri anu sajati* (immersed in our true self), *mapay raga nu sampurna* (explore the perfect body), *ngudag kamanusaan jeung kamulyaan* (pursue humanity and glory), *néangan élmu jati kusumah* (search for the knowledge of beauty and the true/original beauty), *néangan élmu jati lubur* (search for the true nobility), *nyébakeun diri* (offering ourselves), *hartina urang balikeun deui diri urang ka jatina* (meaning that we return to our true identities), *jati nu manunggal jeung urang, jeung rasa urang* (the authenticity that unites with us, with our feelings), *sabudeureun buana panca tengah* (our surrounding).

Ngaji badan reminds human beings that they do not live alone, but coexists with other creatures, all of whom have their own nature and character. All characteristics possessed by the creatures that surround humans can influence humans, both directly and indirectly, through the five senses (touched/felt, tasted, smelled, heard, seen), through the mouth (eaten, drunk), or through thought (imagined, thought). *Ngaji badan* awakens and corrects humans so that they should remain in their true nature as humans (Hariyanto, 2013).

By introspecting and submitting oneself, *ngaji badan* guides someone to understand the deepest meaning of his life, reminding him that there is no other power—in human—than the power of The Creator. From this point on, *ngaji badan* builds one's awareness of the omnipotence of God, of His majesty, and of all of the most perfect qualities that belong to Him. The endeavor to know oneself, know others, and to know God through *ngaji badan* can be enhanced with fasting (not eating and drinking), and mortifying or refraining oneself toward carnal and worldly desire (*mati raga*) (Hariyanto, 2013). Sunda Wiwitan believes that humans must fight against lust by practicing fasting (not eating and drinking) and *mati raga* (abstinence, self-denial, refraining oneself from irregular desire/lust such as sleeping, sex, food, and being idle). One of the many forms of fasting/*mati raga* is called *ngabuab-beuti*, i.e only allowing oneself to eat *beubeutian* (yams) or *bubuahan* (fruits). The condition in which someone practices fasting or *mati raga* indicates that he is in an “awake and satisfied” condition.

The condition of being “awake” and “satisfied” is a symbol that someone is in the condition of “full” or not empty, or that he does not require anything to be put inside his body. The “awake and satisfied” man is someone who is in a “sufficient” condition or “does not need anything else.” In contrast, when all other things can still be stuffed inside a human being, then this condition indicates that this human is still “empty” or “need” something to make him full. The “empty” human still has “lust” that might be wild and uncontrollable. The “emptiness” provides opportunities for humans to be possessed by the desire to fulfill (his lust, his desire), like a hungry person who craves to eat or a thirsty person who desires to drink. When a human being is overpowered by his carnal desire, he will lose his identity, become disoriented, and lose his mind and conscience. This “emptiness” is described in the following proverb:

“Nafsu nu ngagugudug, amarah nu teu kawadahan; nafsu nu matak kaduhung, amarah nu matak cilaka. Hawa nafsu ngajadikeun samak tinggaleun pandanna, cai amis tinggal paitna, cai hérang tinggal kiruhna, resi leungiteun ajina, pandita ilang komarana.”

(“*Nafsu yang bergemuruh, amarah yang membara;*

nafsu akan mendatangkan penyesalan, amarah akan membawa petaka. Hawa nafsu menjadikan: tikar kehilangan helaian pandannya, air manis tersisa pabitanya, air bening tersisa kerubnya, resi kehilangan kesaktian/kehormatannya, pendeta kehilangan wibawanya”).

Which is literally translated as follow:

“The roaring lust, fiery rage;
lust will bring regret, rage will bring disaster.
Lust will make: a mat loses its *pandan* leaves,
sweet water leaves a bitter taste, clear water leaves
muddy sludge,
a *Resi* loses his supernatural power/honor, a priest loses
his charisma”

Lust or rage that emerges from the “emptiness” of the soul will then make humans lose their orientation or identity. They will no longer understand who they are, their existence, and their direction and purpose in life. Humans will become absentminded and endlessly confused. This condition of disorientation is known in the following phrases:

“Hirup kalangsu néangan Gusti,
unggal poé apruk-aprukan,
ka ditu ka dieu bari jeung teu apal-apal kana kasucian diri.
Bingung teu manggih tungtung.
Indit ngaligincing, angkat ngalongkéwang;
kabobodo ténjo, kasamaran tingal.
Néangan seuneu bari mamawa obor;
néangan cai bari mamawa leuwi.
Néangan kulon: wétan deui, wétan deui.
Néangan kidul: kalér deui, kalér deui.
Néangan aya: euweuh deui, euweuh deui.
Néangan itu: ieu deui, ieu deui. Néangan bener: salah
deui, salah deui.”

*(“Hidup terlanjur mencari Tuhan, setiap hari berkelana,
ke sana ke mari sembari tidak pernah mengenal kesucian diri.
Bingung yang tak berujung.*

*Pergi dan berjalan dalam kehampaan;
mata terkelabui, penglibatan tersamarkan.
Mencari api seraya membawa obor;
mencari air sambil membawa sungai.
Mencari Barat: Timur lagi, Timur lagi.
Menuju Selatan: Utara lagi, Utara lagi.
Mengupayakan ada: kosong lagi, kosong lagi.
Mencari itu: ini lagi, ini lagi.
Mencari kebenaran: salah lagi, salah lagi”).*

Which is literally translated as follows:

“Life is already meant to search for God, wander every day,
here, and there, while never knowing the meaning of
holiness.
Confusion, the never-ending confusion.
Leave and walk into the void;
eyes are deceived, sights are blurred.
Searching for fire while holding the torch;
looking for water while holding a river.
Looking for the West, then East again, East again.
Walking toward the South, then North again, North again
Trying to make it exist: then empty again, empty again.
Seeking for that: then this again, this again.
Searching for the truth: but then wrong again, wrong
again.”

Ngaji Badan (along with fasting and *mati raga*) brings man to his fullness (Ma'mun, 2008). He will always be aware (*éling*) of his own existence, his God, and the characteristics of creatures other than himself that can affect his humanity. That is an illustration of human integrity that can be found in the concept of “*ngaji badan*,” where human is aware of himself, others, and his Creator.

Second, Tubu kana Tanab. The concept of *Tubu kana Tanab* is an illustration of human awareness toward humanity values, and the dignity of his nation. *Tubu* means hold firmly, strongly believe, or truly understand. *Tanab* means myself (*aku*) and nation or homeland (Ma'mun, 2008). The word *kana* is a preposition in the Sundanese Language, which means on/at or toward. Thus, *Tubu kana Tanab* means

having a strong belief on (the value-dignity or identity of) oneself and nation/homeland (Ma'mun, 2008). In other words, the concept of *Tubu kana Tanab* has two definitions, namely respect to the dignity of oneself or humanity (*Tubu kana Tanab Adegan*) and respect to the dignity of one's own nation or nationality (*Tubu kana Tanab Amparan*). Respect for humanity and nationality values also means rejecting all forms of belittling of human dignity and national pride by anyone (including the colonialists). This is what human integrity means.

In more details, what is the meaning of *Tanab Adegan* and *Tanab Amparan*? *Tanab Adegan* is human existence or I AM (Sundanese: *kuring*). I AM or *Tanab Adegan* or human existence consists of two forms, i.e physical aspect (*jirim*) and spiritual aspect (*jisim*). *Jirim* is the form or shape of human being that can be seen and touched. *Jirim* is associated with body, physical appearance, or human physique (Hassan, et.al., 2005). *Jisim* resides in *jirim*, or in other words, *jirim* is the residence (Sundanese: *Pangcikan*) of *jisim*, which cannot be seen and touched. *Jisim* is the dwelling place (*pangancikan*) of life, soul (Sundanese: *burip*). The fusion of *jirim* and *jisim* will create I AM (*kuring*); the perfect human (<https://kbbi.web.id/jisim>).

I AM (*kuring*) has specific characteristics called *cara-ciri manusia*, i.e *welas asih* (compassion), *tatakrama* (manner), *undak-usuk* (respect), *budi daya-budi basa* (sound mind and kind words), and *wiwaha yuda nagara* (self-denial). A man who is aware of his humanity (integral human) will see his *jirim* and *jisim* as one unified whole and express his humanity in an attitude of compassion, respect in words and deeds, and self-denial

Tubu kana Tanab Adegan is associated with the principle of self-respect, and the acknowledgement that all human beings are noble and dignified beings. Therefore, everyone must respect his own and others' humanity. This is evident in someone who doesn't let himself to be used (as he is not a tool), to be enslaved (as he is not a slave), to be extorted (as he is neither a plant nor an animal), or to be occupied (as he is not a subordinate). All humans are equal; their difference is only in terms of roles and responsibilities. *Tubu kana Tanab* does not discriminate between king and commoner, general and corporal, master and servant, or employer and employee. Thus, every human being, whatever his

status, is the same and equal in terms of his human value and dignity (Ma'mun, 2008).

The principle of self-respect is a foundation to respect others. In Sundanese language, there is a saying: "*Lamun embung diciwit ku batur, ulah daék nyiwit batur; sabalikna lamun bayang dialem ku batur, kudu daék ngalem batur*", which means if we do not want to be pinched by others, do not pinch others in the first place; conversely, if we want to be respected by others, then we must respect others. In other words, do to others as you would have them do to you. In that sense, human integrity is built when someone respects himself and others.

Self-respect and respect to others are constitutive elements to build solidarity, equal dignity, and common good (*bonum commune*). That kind of respect will also construct the soul and spirit to fight against discrimination, intolerance, violence, war, and also colonization. Meanwhile, *Tanah Amparan* means all attributes or unique characteristics of a nation, such as *rupa* (appearance/physical form), *basa* (language), *aksara* (letter/alphabet), and custom/culture. These four characteristics are known as *cara-ciri bangsa* that must be firmly hold (highly revered) by the citizen or nation. The basis for this understanding is that everyone who was born does not only exist in this world, but also belongs to a nation. The respected person will have certain uniqueness in the form of *rupa* or physical appearance (skin color, eye shape/color, hair, and anatomy), *basa* or language (in accordance to where he lives, for example, Bahasa Indonesia, Mandarin, English, or German), *aksara* or letter/alphabet (Sundanese alphabet, Kanji/Japanese, Arabic, Latin, Roman, Greek, or Egyptian alphabet), and custom/culture (agrarian, maritime).

The indigenous community of *Sunda Wiwitan* mandates it people to value, utilize, and conserve their tribe's characteristics or *cara-ciri bangsa*. Respect to our own nation's dignity is the foundation to build relationships with other nations wisely. *Sunda Wiwitan* also taught its devotees to respect and love other nations' unique characteristics or *cara-ciri bangsa*, but it should not replace their own *cara-ciri bangsa*.

Respect to our own *cara-ciri bangsa* is increasingly relevant today. National identity (nationalism) needs to be further explored and strengthened. In this era of globalization and transformation, it is clear

that there are so many ambiguities (obscurities) both in appearance, language, letter, and culture that make the characteristics of the nation even vaguer. *Sunda Wiwitan's* teaching on *Tanah Adegan* and *Tanah Amparan* is the basis for seeing what is essential and what is worth changing for the nobility and dignity of humanity and nationality (Indonesia). Both teachings offer peace, peace between humans and peace between nations (Kurniasih, et.al., 2022).

Third, Ngiblating ka Ratu-Raja 3-2-4-5-lilima-6. Respect to humanity (*Tanah Adegan*) and nationality (*Tanah Amparan*) is complemented with the third principle of *Pikukub Tilu*, i.e *ngiblating* or *madep ka ratu-raja 3-2-4-5-lilima-6* (Kurniasih, et.al., 2022; Ma'mun, 2008). *Ngiblating* or *madep ka* means set the sight to (the *kiblat*), directed towards, referring to, or oriented towards. *Ratu-raja* means *ratu nu ngararata* and *raja nu ngajagat rata*, both are referring to the whole and perfect meaning (of human being). Human beings must be oriented towards their humanity aspects so that they could embrace their human integrity.

Five Kiblat (direction) of Human Integrity in the Perspective of Sunda Wiwitan Religious Ethics

In the context of *ngiblating ka ratu-raja 3-2-4-5-lilima-6*, the following is the description of Sunda Wiwitan religious ethics regarding the five aspects that become the direction (*kiblat*) for the creation of human integrity (Indrawardana, 2014; Ma'mun, 2008):

First, the 3 (three) elements of human beings; i.e humans have what so called as *sir*(will), *rasa* (heart/feeling), and *pikir*(mind/thought). These three elements are called *tri daya eka karsa* (three forces in one will or one-unity in three elements). According to the Sunda Wiwitan, that *tri daya eka karsa* has the characteristic of "*pisabna henteu ngajadi dua, tunggalna henteu ngabiji*" (its division does not become plural, its singularity does not become one). Human integrity will be born when humans combine the elements of their will, feelings, and thoughts simultaneously and adequately (Ma'mun, 2008).

Second, the wholeness of human being is oriented toward the characteristic of number 2 (two), i.e the characteristic of being in pair, or the law of harmony (balance). In human, there are activities that involve a pair of hands and a pair of feet, man-woman, *jirim-jisim* (body-soul),

day-night, happiness-sadness, and life-death. The pairs always coexist; humans cannot eliminate or choose only one element of the pairs. The pairs are definite facts. Human integrity will only occur when both facts (paradoxical) are acknowledged, respected, and protected; when both facts are realized, complement each other, and make each other exists. Human integrity sees the nature of pairing as something that must exist, not annihilate one for the sake of the other's existence.

Third, human integrity is also built upon number 4 (four), meaning that there are activities that involve a pair of hands and a pair of feet. These activities are known as physical ability or physical strength. Human's ability to use two hands and two feet indicates that humans are willing to try, work, and achieve what they are dreaming of. In short, humanity is evident when humans are willing to work and use their hands and feet. In addition, two hands and two feet symbolize the presence of human ability or power to build relationships and work with others. Number 4 (four) illustrates that human is *masagi* (tetragonal), which means human is a stable and independent figure who listens to his conscience as a principle, especially in choosing and making decision. Integral humans (*masagi*) are humans who are willing to relate and work with others. Self-perfection is completed with the presence of others.

Fourth, human integrity is also oriented toward number 5 (five/*lilima*). This means that human integrity is demonstrated through human's five senses, namely eyes (sight), nose (smell), tongue (taste), ear (hearing), and skin (feel/touch). The five radiances of true power or divine holiness radiates in human spirit through *awas tan mata* (sharpness of the eye sight), *dangu tan kuping* (sensitiveness of the ear to hear), *ambung tan irung* (acuity of the nose to smell), *ucap tan lambe* (careful in speaking), and *rasa tan rampa* (feelings and touch). *Sunda Wiwitan* believes that five senses are (physical) means to capture or accept both physical and non-physical realities. Whatever is seen, heard, smelled, spoken, and felt by humans always have values or meanings for their lives. The depth of facts or sensory experiences contains non-sensory meanings. Thus, *Sunda Wiwitan* teaches its citizen not to randomly or merely see, hear, touch, smell, or taste. Human integrity is shown when humans see, hear, touch, smell, or taste whatever is good, true, appropriate, and useful. Number 5 (five) in *Sunda Wiwitan* is also associated with universal humanity, i.e there are five races in the world.

They are Caucasoid (white people or European people), Mongoloid (people with yellow skin like the Japanese and Chinese), Negroid (black people such as the Negro, Melanesian, and Polynesian), American (people with red skin such as the Indian), and Austronesian (people with brown skin such as the Malay, like Indonesian and Malaysian people). Human integrity is created when humans realize the existence of their nationality as well as others' nationality with their unique characteristics. Human integrity respects the differences between nations. Number 5 (five) also refers to *cara-ciri* (act and identity) of a whole human and sovereign country. In regard to *cara-ciri manusia*, Sunda Wiwitan explicates that a whole human being (human integrity) is marked by five things that are closely related to his act and identity, namely: *welas asih* (compassion), *tatakrama* (manner, ethics), *undak-usuk* (stage-hold, courtesy), *budi daya-budi basa* (virtuous in deeds and words), and *wiwaba yuda nagara* (self-denial, being moderate, self-introspection). In regard to the five *cara-ciri bangsa*, Sunda Wiwitan emphasizes the aspect of: *rupa* (empirical appearance, true or visible form), *basa* (language), *aksara* (letter, number, script), custom (character, habit), and culture.

Fifth, Sunda Wiwitan local wisdom also emphasizes number 6 (six), i.e. the manifestation of life perfection and whole human form, which is the unification of all directions (*kiblat*) discussed previously. Sunda Wiwitan elaborates that among various kinds of will or desire, humans must harmonize their will, feeling, and thought so that they are in accordance with the will of the Creator. Humans must be able to hold themselves so that the roles and attractions of the two sexes (male and female) are not influenced by lust, but based on compassion, courtesy, degrees of respect, and self-denial. Humans must be able to control the use of their hands and feet, and their five senses. In other words, human's thoughts, words, and deeds must be aligned with the characteristics and *cara-ciri manusia*, where humans, as God's creations, are given the task to create peace in the world in accordance with the natural characteristics given to humans, namely humanity. That is the human integrity.

In their action or in the practice of life, humans often fall within their limitations as humans. Therefore, humans must be aware of their dignity, as well as their weakness. Human dignity can be disturbed by his weakness. *Ngaji badan* (introspection, self-review, meditation, maintaining silence, inner purification, reflection, and pondering) becomes

a concrete practice on how humans could sort and select, realize their noble dignity, and have the willingness to always maintain the nobility of their dignity. *Ngaji badan* reminds humans about their existence, the world, and the final destination of their life. Human integrity is created when humans realize their inseparable physical and spiritual dignity, their will to overcome their weaknesses, and their openness to noble (absolute) values, and divinity (united with The Creator).

Conclusion

Human integrity is built upon the harmony of the physical and spiritual aspects. Both aspects unite in the one called human. The humanity of human beings is highly dependent on these physical and spiritual aspects. The healthy and harmonious physical and spiritual aspects of human beings are the signs of the humane (*homo humanum*) and divine (*homo religiosum*) humanity. *Sunda Wiwitan* religious ethics shows that human integrity is an absolute characteristic of everyone, everywhere, including in West Java. The universal humanity is lived in the locality of the *Sunda Wiwitan* people in West Java through human awareness of the ways and characteristics of humanity and nationality or *cara-ciri manusia* and *cara-ciri bangsa* (humans are aware of their existence, the existence of others, and the existence of their nation). The physical and spiritual condition of humans who are “sick” opens the way for humans to re-examine themselves, be self-aware (*ngaji badan*) of their weaknesses, and always try to return to their full or integral human dignity (*manunggal*). Human integrity will eventually be formed when human is in a harmonious relationship with himself (individual ethics), with others (social ethics), with the universe (environmental ethics), and with his God (divine ethics).

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