



Spirituality Vis-À-Vis Media Adaptability: The Community Of Cirendeue Village West Java

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Abstract :

Several religions are recognized in Indonesia: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism. However, some beliefs are still being debated, namely the Sunda Wiwitan beliefs, especially those located in the traditional village of Cireundeue, Leuwigajah, South Cimahi sub-district, Cimahi City, West Java. The exciting thing for the writer to examine is the response of Cireundeue Village with its various local wisdom and religious activities to contemporary modern media. This study aims to determine the response of the residents of the traditional village of Cireundeue on the issue and their sociological perspective. Researchers used qualitative methods in conducting this research, so the results obtained were more comprehensive, intact, and holistic. Through interviews with traditional leaders (Pupuhu) in-depth, the authors were able to compile this journal integrally. This study indicates a correlation between religious activities and the openness and adaptability of the Cireundeue village community to modern media during the Covid-19 pandemic based on local wisdom while still based on local cultural-social values.

Keywords : *Religion, Media, Cireundeue, Local Wisdom, Sociology*

INTRODUCTION

This research activity is motivated by the great curiosity of the author, accompanied by the issue of media modernization. Some of the curiosities that the writer wants to know the answer to the Cireundeue villagers' point of view on the media, their understanding of the concept and activities of media implementation, the purpose of this research activity is to find out how they respond to the development of science and technology, religious issues and to compare the forms of activities urban and rural sociality (sociological) in this case the villagers of Cireundeue in terms of technology and media implementation. There is a relationship based on several theoretical descriptions above using the coverage the author found in the field, including the simple dimensions that can be seen based on the presentation of offerings every Tuesday night and Friday night. every night one Suro sang by Pupuhu. Then the evolutionary aspect of belief is manifested through the care of gardens and plants because they think it all belongs to God that should be preserved and guarded.

The implementation of the teachings they profess is also seen when Pupuhu mentions that in the marriage budget, among other things, it is not allowed to marry different nationalities, about cooperation (sarendeue), they even permanently handle the bodies of people who are not religiously compatible with them. Finally, the philosophical dimension that still exists in "Pikukuh Tilu" teaches about the nature of life. All of these aspects turned out to have a close relationship

with their response and readiness to the openness of contemporary modern media. The author hopes that the results of this study can be helpful to as a reference for further researchers to improve if there are still shortcomings in the author's research and similar forms to be used as references in conducting further research.

RESEARCH METHOD

The author uses a qualitative method with a descriptive analytical approach, with references in the form of journals and scientific articles, as well as literature that supports the research. The author's priority is to conduct interviews with traditional leaders or local residents who call them Pupuhu intensely and deeply. A field trip is an observation activity that the author does to examine the facts in the field and then adapt them to the theoretical framework that the author has summarized. Literature research was also carried out to obtain a complete and comprehensive report on the results of the research which was finally described in this review.

FINDINGS AND DISCUSSION

Based on the authors' data using observation, interviews, and The Cirendeu indigenous people in holding their beliefs are Sunda Wiwitan, they have two taboos, the first is not to eat other people's sweat, this means we must not eat other people's rights such as robbing, robbing, stealing and hurting others. Second, do not force other people to follow the beliefs they hold. The life and life of the Cirendeu indigenous people takes place to trace the Sundanese strain urang (tracing origins). They make up life as Sundanese nu nyunda. Not Sundanese as Christian Catholic, Hindu, Buddhist or Muslim. That line is under the umbrella of the belief in one life, jeung nu kagungan (One with the One who has). There is no holy book as a guide for people's lives, there are teachings in the form of pitutur. The contents are oral advice from the elders for all indigenous people to always uphold the Tri Tangtu (Speech, Determination, jeung lampah). The holy book is the book nu alit nu aya dina self urang. A guide for humans to be able to control themselves. In embracing the Sunda Wiwitan belief, there are things they must do in practicing their teachings, including: 1) Saur must be buried (speaking/talking must be careful and must be in the appropriate place), 2) Basa kedah in hampelas (speaking well and politely).), 3) Mutual cooperation, 4) Religious tolerance. The biggest ceremony by the Cirendeu indigenous people is the one Suro celebration. Usually in the implementation of one suro all indigenous people gather at the workshop and listen to advice or tausiah from the elders, after that a sungkeman is usually held to the elders or teachers to apologize for all the mistakes. And in this one suro celebration, nyekar is held to the tomb of the elder of the local indigenous community. After the indigenous people nyekar, they stay in touch with their families, neighbors, and the local community. The unique thing about the one suro celebration in Cirendeu Village for one month is that each house holds a celebration. And this one suro celebration was closed with the all-night wayang golek performance. This ceremony or ritual is a big day or Eid for adherents of the belief that is celebrated every 1 Sura according to the Islamic calendar. neighbors and the local community. The unique thing about the one suro celebration in Cirendeu Village is for one month each house holds a celebration. And the one suro celebration was closed with the all-night wayang golek performance. This

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The slogans of the Cirendeu indigenous people that are still maintained until now are *teu boga padi da boga pare, teu boga pare da boga beas, teu boga beas da nyangu, teu nyangu thirsty, teu dahar is strong* "they don't have fields like laughing, no rice to laugh, not to cook rice, not to cook while eating, not to eat while there is a fort" symbolizing the resilience of the Cirendeu indigenous people to live their own lives. In addition, indigenous peoples also have their own way of managing the agricultural system. Before discussing in more detail the agricultural system applied to the Cirendeu indigenous people, there are several characteristics of the Cirendeu community itself, namely: 1) Indigenous people do not eat rice as a staple food, but eat cassava or commonly called constellation rice; 2) The economic activities of the Cirendeu indigenous people are dominated by processed cassava products; 3) Surrounded by hills and skies that are preserved by customary rules, through the division of customary forests; with cultivated land dominated by cassava plants as staple food and local economic activities; 4) The community still maintains their traditions from generation to generation; 5) Indigenous peoples are found mainly in RT 02. There are 80 families (indigenous peoples), but the total number of Cirendeu Villages, because there are also general people, is around 300 families; 6) Residential area \pm 6 ha; 7) Settlement + forest = \pm 60 ha. (only customary land, customary land is not the same as government land. The traditional village of Cirendeu has taught the local community not to depend on rice and imports from other areas. Cirendeu traditional village is very concerned about ancestral traditions so that currently the traditional village has become a food independent village that has the potential to become a food independent village. This potential strengthens the traditional village of Cirendeu. By policy, the Cimahi City Government has established the Cirendeu Traditional Village as a strategic area for natural tourism and artificial tourism. However, for future development, it is recommended that policy support, both land use planning programs in this village area, should receive strong support. The affected Leuwigajah TPA in the vicinity of this traditional village. Likewise, the Cimahi city spatial planning policy and strategy (Bappeda 2010-2030, page 2, column G) Improving the Cimahi city waste disposal service reads Securing the Leuwigajah TPSA through efforts to create green open spaces or buffers zone in the Leuwigajah landfill area, can be a threat to the traditional village if it is not given integrated support for the customary village area. The indigenous villagers of Cirendeu will not be strong enough to face the rapid development of investor and developer demands to try to develop this area because it is very attractive, has beautiful mountain views, fresh air, while being located not far from urban activities, pleasant but beautiful environment with a beautiful valley. green and beautiful, with a local cultural atmosphere that is dense with various ceremonial and traditional activities, already has adequate infrastructure. Requests from various other interests that do not support the preservation of local cultural wisdom. Likewise with spatial rules, especially in the RTRW and RDTR, there

needs to be firmness in the designation of the area around this village to be designated as a cultural heritage area or a cultural heritage area protected by regional regulations or policies. Thus, it can be said that Cireundeu village is responsive to the times and is slowly starting to apply operational-technology in various aspects with a religious basis and local wisdom, but is still dominantly strong in upholding its sustainability and local culture.

CONCLUSION

Food self-sufficient village or food self-sufficient village (Demapan) is a predicate obtained from the Cireundeu traditional village, because this area is able to regulate and maintain village land to meet its local food needs, has strict procedures and rules to control its use. For surplus production, people use it for other foods that have economic value as added value and additional income for their citizens. Food diversification by maintaining sustainable production and environmental carrying capacity through social education that is strictly applied and generation to generation able to plan, use and control sustainable use of space to meet basic food needs and surplus can be exported outside the region. Cireundeu traditional village is very concerned about ancestral traditions so that currently the traditional village has become a food independent village that has the potential to become a food independent village. This potential strengthens the traditional village of Cireundeu. The Cimahi City Government has established the Cireundeu Traditional Village as a strategic area for natural tourism and artificial tourism. The affected Leuwigajah TPA around this traditional village. Likewise, the policy and strategy of Cimahi city spatial planning (Bappeda 2010-2030, page 2, column G) Improving Cimahi city waste disposal services reads Securing the Leuwigajah TPSA through efforts to create green open spaces or buffer zones in the Leuwigajah TPA area, can be a threat to the village. adat if there is no integrated support for the adat village area. The indigenous villagers of Cireundeu will not be strong enough to face the rapid development of investor and developer demands to try to develop this area because it is very attractive, has beautiful mountain views, fresh air, while being located not far from urban activities, pleasant but beautiful environment with a beautiful valley. green and beautiful, with a local cultural atmosphere that is dense with various ceremonial and traditional activities, already has adequate infrastructure. Requests from various other interests that do not support the preservation of local cultural wisdom. Likewise with spatial rules, especially in the RTRW and RDTR, there needs to be firmness in the designation of the area around this village to be designated as a cultural heritage area or cultural heritage area protected by regional regulations or policies.

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