



# Patterns of Religious Magic Customary Law in Traditional Sundanese Wiwitan Marriage in West Java


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Submitted: 2023-03-24

Revised: 2023-08-19

Published: 2023-09-22

## Article Info

### Keywords:

Magic Religious; Marriage;  
Sunda Wiwitan.

## Abstract

**Introduction:** The marriage law was carried out through a long process, due to, religions, or national interests. Marriages in Indonesia are not only based on the beliefs of official religions in Indonesia, but there are also marriages carried out by the Faith in God Almighty. One of the faith streams in Indonesia is the Sunda Wiwitan school.

**Purposes of the Research:** In this study, researchers were interested in examining magical religious practices in the marriages of the Sunda Wiwitan indigenous people of West Java.

**Methods of the Research:** The approach method used in this study is normative juridical research through legal principles, legal systematics, legal synchronization, and legal comparison.

**Results of the Research:** The results showed that the marriage practice of indigenous peoples who live the Sunda Wiwitan faith is still thick with its customary rituals, this is done as a process in fulfilling the practice of marriage as one of the important life phases for the Sunda Wiwitan community. The characteristics of marriage of indigenous peoples who live in Sunda Wiwitan in West Java, having the concept of marriage containing the meaning of the beginning of the single end so sawaji (initially one, finally so unified), Marriage must be monogamous which is approved by the parents of both parties and the prohibition of marriage for Sunda Wiwitan believers is to marry between nations (marrying people outside Indonesia).

## 1. INTRODUCTION

In practice, the Indonesian government created a Marriage Law. The existence of the Marriage Law states unequivocally that the Law was made at the same time to accommodate the principles that have been handled by the Indonesian nation according to the history of its development. Law No. 16 of 2019th Concerning Revision on Law No. 1 of 1974 Concerning Marriage (Marriage Law) is a source of marriage law in Indonesia<sup>1</sup>. For

<sup>1</sup> Agnia Rahmah, Djanuardi, Hazar Kusmayanti, "Perkawinan Di Kampung Urug Kabupaten Bogor Ditinjau Dari Undang-Undang Nomor 16 Tahun 2019 Perubahan Atas Undang-undang Nomor 1 Tahun 1974 Tentang Perkawinan, Humani", Vol. 11 No. 2 (2021): 318-331, <http://dx.doi.org/10.26623/humani.v11i2.4398>

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Indonesian Citizens who are Muslim There are more specific marriage laws contained in Presidential Instruction No. 1 of 1991 on Compilation of Islamic Law (hereinafter referred to as KHI).<sup>2</sup>

Satjipto Rahardjo mentioned that: In maintaining, protecting and improving the welfare and happiness of the family, the government has implemented laws governing marriage and family.<sup>3</sup> From this statement, Law Number 16 of 2019 on the amendment of Law Number 1 of 1974 concerning Marriage made during the independence period besides being national because it applies to all Indonesian citizens, also has privileges, namely not distinguishing their origins, races / tribes, religions and cultures.

Indonesia is a unitary state in the form of a republic, known as the Unitary State of the Republic of Indonesia (NKRI) which is built on the foundation of the unity of the Indonesian people. Customary law cannot be separated from society Indonesia, which has various ethnic groups and customs. Each region has certain regional customary rules the customary rules must obey where the customary rules are is an unwritten rule.<sup>4</sup> In the context of customary law communities, they recognize various forms of marriage, each of which has different characteristics from one tribe to another. The recognition of the existence of the Customary Law Community in Indonesia has been contained in the 1945 Constitution and various statutory regulations.<sup>5</sup>

Indeed, the formation of this marriage law was carried out through a long process, due to the tug-of-war of various aspirations of groups, religions, or national interests. Moreover, this field of marriage is a very sensitive part of the law due to its sacred nature, so many religions deal with it, thus triggering many obstacles, but a miracle that must be respected that the various aspirations that exist can be accommodated until the marriage law can be established with a very dominant nuance of compromise.<sup>6</sup>

Marriage according to customary law is closely related to kinship, family, fellowship, dignity, and at the same time becomes a personal matter, depending on the social order in question.<sup>7</sup> According to customary law in general in Indonesia, marriage not only means civil union but also is a customary agreement and at the same time is a kinship and neighborly agreement, so the occurrence of a marriage bond is not only a result of civil relations such as the rights and obligations of the husband and wife, common property, child grief, rights and obligations of parents, but also concerns customary relationships such as inheritance, kinship, and neighborliness and concern traditional and religious ceremonies. As Van Vollenhoven said that in customary law there are many legal

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<sup>2</sup> Djanuardi, Hazar Kusmayanti, Linda Rachmainy, *Masalah-Masalah Hukum Perkawinan Islam Di Indonesia*, (Bandung: UnpadPress), 2019, 10

<sup>3</sup> Bambang Daru Nugroho, Hazar Kusmayanti, Ranti Fauza Mayana, Selly Riawanti, Dede Mulyanto, "Legal Protection for Marriages of Traditional Beliefs Adherents in Indonesia", *NVEO*, Vol 8, issue 5 (2022): :10297-10308, <https://www.nveo.org/index.php/journal/article/view/2924>.

<sup>4</sup> Sonny Dewi Judiasih, Hazar Kusmayanti, Deviana Yunitasari, *Pergeseran Norma Hukum Waris Adat Di Indonesia*, (Bandung, Unpad Press, 2020), 23.

<sup>5</sup> Jenny Kristiana Matuankotta, Eric Stenly Holle, "State Recognition and Respect for the Rights of Customary Law Communities in the Maluku Islands Region in the Exploitation of Forest Resources", *SASI*, Vol. 28 Issue 1, (2022): 107-123, doi: 10.47268/sasi.v28i1.852

<sup>6</sup> Isaeni, M. *Hukum Perkawinan Indonesia*. (Bandung: PT Refika Aditama, 2016), 32

<sup>7</sup> Hazar Kusmayanti, Dede Mulyanto, "Problematics Culture Of Child Marriage In Indramayu In A Legal And Cultural Prespective", *Jurnal Pembaharuan Hukum* Vol. 7, No. 2, (2020): 116-127, <http://dx.doi.org/10.26532/jph.v7i2.9297>

institutions and legal rules that relate to the world order outside and above human capabilities (*hoogere wereldore*).<sup>8</sup>

Marriages in Indonesia are not only based on the beliefs of official religions in Indonesia, but there are also marriages carried out by the Faith in God Almighty. One of the faith streams in Indonesia is the Sunda Wiwitan school. Sunda Wiwitan is a belief stream of the earlier Sundanese people. They believed the belief to be a native Sundanese belief. Beliefs of the indigenous Sundanese people. Until now because the followers of Sunda Wiwitan have not yet entered the six religions recognized by the government then they are alienated by society. Sunda Wiwitan is called the Sundanese people who still maintain the teachings down descended from Sundanese ancestors.<sup>9</sup>

This research has not studied before, while those who study traditional marriages, namely Bangka Malay Traditional Marriage as Traditional Communication Media, study cultural communication symbols, namely Bangka Malay marriages<sup>10</sup> and Javanese Traditional Marriage in Indonesian Culture, who study Javanese culture. a society that has cultural patterns in the form of ideas, ideals, customs, beliefs, and other habits that are used as guidelines in achieving common goals to maintain community life as a whole<sup>11</sup>. While the novelty research that the author conducted regarding the influence of religious and magical elements in the Sunda Wiwitan traditional marriage is a research theme that provides insight into how beliefs, traditions, and spirituality play a role in the context of the Sunda Wiwitan traditional marriage in West Java. The author also examines the context of the Culture and Traditions of the Sundanese Wiwitan Traditional Wedding and explores how the use of magical or spiritual elements in the traditional Sundanese Wiwitan wedding. Finally, the researcher will examine the extent to which social change, technology and globalization influence the use of magical, religious, and magical elements in traditional Sundanese Wiwitan marriage.

## 2. METHOD

This study uses a normative-empirical legal research method, namely legal research based on legal research which not only examines the system of norms in statutory regulations, however, observe the reactions and interactions that occur when the system of norms was implemented inside society as the object of study<sup>12</sup>. Normative-empirical legal research methods on basically a combination of research normative law with empirical legal research. In research on the practice of Sundanese Wiwitan traditional marriages using laws and regulations on Marriage Law and Human Rights. then examines how the practice of magical religious customary marriages in a culture.

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<sup>8</sup> Hilman Hadikusuma, *Hukum Perkawinan Indonesia (Menurut Perundangan, Hukum Adat, Hukum Agama)*, (Jakarta: CV Mandar Maju, 2022), 34.

<sup>9</sup> Melina, Suzy S Azeharie: "Ritual Sajen pada Penganut Sunda Wiwitan (Studi Komunikasi Budaya pada Penganut Sunda Wiwitan)", *Koneksi* Vol. 3, No. 2, (2019): 427-434, doi: <https://doi.org/10.24912/kn.v3i2.6431>

<sup>10</sup> Suryani Suryani, Galih Jati Vidya Riani, *Perkawinan Adat Melayu Bangka Sebagai Media Komunikasi Tradisional, Ekspresi dan Persepsi* : *Jurnal Ilmu Komunikasi*, Vol 5 No 1 (2022): <https://doi.org/10.33822/jep.v5i1.3542>, 95-106.

<sup>11</sup> Fahmi Kamal, *Perkawinan Adat Jawa Dalam Kebudayaan Indonesia*, Vol 5, No 2 (2014), DOI: <https://doi.org/10.31294/Khi.V5i2.2427>, 1-15

<sup>12</sup> Muhaimin, *Metode Penelitian Hukum*, (Mataram: Mataram University Press, 2020), 81

### 3. RESULTS AND DISCUSSION

#### 3.1 The beliefs of the Sunda Wiwitan as Nature Guardian Religion

The word "Belief" according to meaning is a word that has several meanings such as faith in religion, the assumption (belief) that it really exists (gods). There are two categories of the formation of a religion where in general the types of religions are divided into two, namely the samawi religion (sky religion) and the *wad'i* religion (earth religion). Samawi religion is a religion whose expression is through the process of revelation. Revelation, which is the human experience, the process of its understanding is not always through the efforts of the human mind but must be in the context of faith. Islam, Christianity, Jews fall into the category of samawi religion (sky religion). The characteristic of samawi religion is monotheist, there is an apostle messenger of God, the scriptures based on revelation, unchanging, the truth of its teachings is resistant to the test of reason and the system of feeling and thinking is not the same as the thinking system of the society of its adherents.

*Wad'i* religion (earth religion) or what is often referred to as cultural religion is a religion that is understood not to be derived from the revelation of God, but rather based on the power of human mind or reason. The various types of religions that include *wad'i* religion are Hinduism, Buddhism, Tao, Konghuchu and various other religious traditions, with the characteristic that the concept of divinity is not monotheist, conveyed not by the messenger of Allah, the scriptures are not based on revelation, they are volatile, the truth of the teachings cannot withstand the test of reason, and the system of feeling and thinking is the same as that of the people who adhere to it.<sup>13</sup>

The term religion or religion implies the existence of a belief in the supernatural, but "belief" cannot be called a religion in the context of a simple society, because belief is already part of its custom. The government has given a definition to believers that belief is a belief in God Almighty outside of a religion recognized by the state. Religious beliefs called faith, and beliefs based on results, creation, taste, and human nature are called beliefs. The variations in diversity that exist in Indonesia can also be seen in other aspects, namely in the aspect of religion and local beliefs which are widespread from Sabang to Merauke.<sup>14</sup>

Local religions have special characteristics based on empirical facts that long before the religions mentioned above as well as religions from outside Indonesia entered through the spread of missionaries, ancestors or ancient peoples who had passed down teachings on the demands of life safety and spirituality which can be defined as religion. At least based on normative provisions in the context of human rights, the people who inherit the customary values of their ancestors are referred to as customary law communities, because in their social life, both in the procedures for birth, marriage, and death ceremonies, they still use customary guidance and the wisdom of their ancestors.<sup>15</sup>

Sunda Wiwitan as a religion had existed prior to the other, more well-known religions in Indonesia, but is currently not recognized as an official religion by Act No.1/PNPS/1965. The state, as opposed to guaranteeing the freedom of belief and its practice, instead imposes restrictions on religion in this case, leaving the believers of Sunda Wiwitan feeling

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<sup>13</sup> Trisnianingsih, M. *Relevansi Kepastian Hukum Dalam Pengaturan Perkawinan Beda Agama Di Indonesia*. (Bandung : CV. Utomo, 2007). 65.

<sup>14</sup> Zaenal Muttaqien, " Peran Perempuan dalam Tradisi Sunda Wiwitan", *Khazanah Theologia*, Vol. 1 No. 1 (2019): 23-29, DOI: 10.15575/kt.v1i1. 7125.

<sup>15</sup> Erna Ratnaningsih, <https://business-law.binus.ac.id/2017/08/04/pengakuan-negara-terhadap-agama-leluhurlokal/>, accessed 07/03/2023



abandoned and as outcasts.<sup>16</sup> Sunda Wiwitan as one of the believers emphasizes the teachings of *pikukuh tilu* which is composed in the teachings of trilogic relations, namely the relationship between God, man, and nature. Some of the key concepts in the teachings of *Pikukuh Tilu* are God, man, and the real man. God in this belief is above all else, almighty, almighty, all-just, all-cheap, and all-wise especially with man as his most perfect creature. The God in the Sunda Wiwitan belief called *gusti nu agung sikang sawiji-wiji* is the creator, both creating them as human beings and who created the universe.

*Pikukuh Tilu* which emphasizes the high consciousness of nature, man (the way of human characteristics), and the nature of nationality (the way of characterizing the nation). *Pikukuh Tilu* is something that is used as a guide by the Sunda Wiwitan devotees and is firmly held because the things contained in it have become a certainty. *Pikukuh Tilu* has a concept or idea called *tri tangtu dina raga*. The concept of *tri tangtu dina raga*, is a package or guidance that concerns the person (ego) as a human being. This concept awakens people to the importance of living in a godhead and living in a society. Living the belief in God Almighty means that every citizen must be sure to feel, think that this life and life are realized because of the fusion and belief as a creation of His majesty.

The Sunda Wiwitan community, which is not a religious community but an indigenous people, certainly has the purpose of marriage according to their customary law, which is to maintain and continue the survival and life of their indigenous people. Marriage for customary law is an act whose nature is not only worldly, but also spiritual or religious in nature.<sup>17</sup> As is well known, marriage is a sacred and very important event in family life, in practice marriage is indeed the case not only concerned with the personal problems of those who are married, but also concerns family, friends and even society. UUD 1945 where the State guarantees every Indonesian citizen to form a family, as Article 28B paragraph (1) of the 1945 Constitution which reads "everyone has the right to form a family and continue offspring through a legal marriage. forming a family is also regulated in Law Number 39 of 1999 concerning Human Rights.<sup>18</sup>

Based on the 1945 Constitution and the Human Rights Law, the Sunda Wiwitan indigenous people also have the right to carry out their marriage in accordance with religious and magical beliefs. The stages of marriage in the Sundanese Wiwitan community have their own rituals. The definition of ritual is formal behavior prescribed for occasions as opposed to technical routines. Ritual refers to a mystical (or non-empirical) belief in beings or powers considered to be the first and ultimate cause of all effects. This definition shows that rituals (especially among traditionalists) still have something to do with the Almighty. It refers to mystical beliefs. An example of this ritual is religious rituals that rely on the teachings of a religion, or rituals that have been passed down by the ancestors (ancestors, as in marriage rituals).<sup>19</sup>

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<sup>16</sup> Hazar Kusmayanti, Dede Kania, Dede Mulyanto " The Protection of Religious Freedom of Sunda Wiwitan Believers", *Jurnal Hukum dan Peradilan*, Vol. 8, no. 3,(2019): 391 - 406, doi: 10.25216/JHP.8.3.2019.391-406

<sup>17</sup> Syahuri, *Legislasi Hukum Perkawinan Di Indonesia*. (Jakarta: Kencana, 2013), 60

<sup>18</sup> Hazar Kusmayanti, Nindya Tien Ramadhanty," Legitimacy Of A Sirri Marriages (Second And So On) By The Pair Of Civil Servants", *DiH: Jurnal Ilmu Hukum* Vol. 17 No. 1 (2021): 84-93, <https://orcid.org/0000-0003-4236-0787>

<sup>19</sup> Ira Indrawardana, *Merawat Tradisi dan Budaya Sunda Wiwitan di Kampung Pasir, Garut*, (Jakarta: Laboratorium Pendidikan Sosiologi UNJ, 2019), 24

### 3.2 Implementation of Religious Magical Customary Law Patterns In Marriage Practices

Historically, traditional wedding customs reflected marital values and gender power dynamics.<sup>20</sup> The diversity of races, ethnicities, customs, and religions in Indonesia is a social reality to be grateful for. The diversity of tribes, races, tribes, customs and religions in Indonesia is a social reality that should be grateful for, but managing differences is not an easy thing because the values, perspectives and interests of society in addressing the phenomenon of diversity also play a role.<sup>21</sup> Every ethnic group has their own culture and customs<sup>22</sup>, one of them is the procedure for marriage which is customs are an inherent identity of an ethnic group. Local variations in traditional wedding ceremonies stem from the intercultural and social cooperation of an indigenous people.<sup>23</sup> Like the marriage process in the Sunda Wiwitan indigenous people, which has its own uniqueness and characteristics so that in the end it will form an identity that is attached to the community. Until in the end it will slowly form a special symbol to introduce, maintain the existence and integrity of its culture.

The inculcation of social values through literacy of local wisdom, historical and the traditional customs of the community is very valuable.<sup>24</sup> West Javanese culture has interacted with religious norms so that West Javanese traditional marriages are a traditional religious ceremony in which there are religious norms in its implementation.<sup>25</sup> Implementation of Javanese traditional marriage divided several stages in the ceremony bride. Traditional activities in marriage Javanese customs must be carried out coherently and not messy according to custom which has existed.<sup>26</sup> Sunda Wiwitan views 3 important life phases in life, namely the birth phase, the marriage phase, and the death phase. The process of fulfilling the practice of marriage as one of the important life phases for the Sunda Wiwitan community is divided into 6 parts<sup>27</sup>: a) *Totoongan*: is a phase where when a man or woman who likes each other is required to inform their master person and find as much information as possible about the condition of the boy / girl; b) *Wareh-wareh wilayah adat (ais pangampih)*: In traditional areas there is usually *ais pangampih*, for example in cigugur

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<sup>20</sup> Molly Bair, Gayle Kaufman, "Gender, LGB status, and attitudes toward traditional wedding practices, *The Social Science Journal*", Vol. 14 issue 1,(2020): 1-20, <https://doi.org/10.1080/03623319.2020.1744953>,

<sup>21</sup> Nanang Sutrisno,A.A. Ngurah Anom Kumbara, "Cultural Adaptation Strategies Of The Bali Hindu Community Within The Multicultural Society In Patoman, Banyuwangi", *Vidyottama Santana*, Vol. 6 No. 2, (2022): 206-215, <https://doi.org/10.25078/vidyottama.v6i2.1811>.

<sup>22</sup> Desak Putu Dewi Kasih, A.A. Gede Duwira Hadi Santosa, Ni Ketut Supasti Dharmawan, I Komang Tri Atmaja, "Inventory of Communal Intellectual Property: Among Intellectual Property Right and Cultural Advancement, *SASI*", Vol.29 No.1, (2023): 29-37, <https://doi.org/10.47268/sasi.v29i1.1162>.

<sup>23</sup> Zulfiya Imyarova, "The Peculiarities of Traditional Marriage Rituals of the Dungan Diaspora: A Comparative-Historical Analysis, *Nationalities Papers*", Vol.47, Issue 3, (2019): 492 - 505, DOI: <https://doi.org/10.1017/nps.2018.13>.

<sup>24</sup> Suhairi, "The Impact of the Sesan Customary Practice on the Traditional Marriage of the Lampung Pepadun Society in Instilling Sharia Social Values", *Journal of Social Studies Education Research*, Vol. 12 No. 3 (2021):225-247

<sup>25</sup> Fahmi Kamal, "Perkawinan Adat Jawa Dalam Kebudayaan Indonesia", *Khasanah Ilmu Jurnal Parawisata*, Vol. 5 No.2, (2014): 1-12 <https://doi.org/10.31294/khi.v5i2.2427>.

<sup>26</sup> Misgiharjo.A. G, M. Mona, A, Irawan.S., "Eksistensi Perkawinan Adat Jawa Di Desa Kalibalangan Kecamatan Abung Selatan Kabupaten Lampung Utara", *Jurnal PEKAN* Vol. 6 No.2, (2021): 202-213, <https://doi.org/10.31932/jpk.v6i2.1466>

<sup>27</sup> Interview with Djuwita Djatikusuma, Girang Pangaping Masyarakat Adat Sunda Wiwitan, 20 Agustus 2022

kuningan who wants to get married is a man, then *ais pangampih* from cigugur at the request of the two masters will ask *ais pangampih* from garut to ask about the situation of the woman regarding her education, personality, to her social status whether married or not; c) *Nendeun Omong*: In this phase, there is usually a meeting held from the male family side with the woman's family to entrust and talk about that she will be serious about the relationship to the conversation about *Mengkeut Taneuh* (Fiancé); d) *Mengkeut Taneuh* (Tunangan): In this phase, the fiancée is carried out as a form of binding to the prospective bride and the bride-to-be until the marriage stage; e) *Masar Daerah*: In this phase, each prospective bridegroom and the bride-to-be will get advice from the *kokolot* or elder of each *wareh* (*ais pangampih*) area regarding marriage advice. *Masar Daerah* contains the *essensi* advice that how do we understand the values of *kamanusaan*, between husband and wife each must have a sense of except feeling that as a woman love the man by being born mentally and vice versa; f) *Masar di Puser* (Paseban): *Masa di Puser* It's the same with *masar daerah*, however, in this phase, the provision of advice will be carried out directly at the Center of Cigugur religious activities, *Paseban Tri Panca Tunggal* which will be given by *pupuhu adat puser*;<sup>28</sup> g) *Ikrar jatukeramik* as a form of legality of customary marriage. The *jatukeramik* pledge as a symbol of marriage that is legally customary and religiously valid in the Sunda Wiwitan custom. Before the holding of the *jatukeramik Pledge*, the bride and groom performed several traditions such as flushing, *sungkeman*, then at the *jatukerami Pledge* event.

Marriage generally begins and formalizes with a wedding ceremony, generally the marriage is carried out with the intention of forming a family, depending on the local culture form. Marriage can be different, and the goals can be different too.<sup>29</sup>Based on the research conducted, marriage is based on the indigenous people of Sunda Wiwitan, there are special characteristics, namely:<sup>30</sup> 1) The concept of marriage contains the meaning of the beginning of the end singular so *sawaji* (initially one, eventually so unified). This means that each man of that age is initially singular or one or own which will then eventually merge with his or her respective partners in life through a law and an established inner relationship. Marriage itself is not merely worship and love for the Lord of the universe, but also to nurture. The Believers of pure Faith cling to what is believed and what they have inherited for generations. Especially the ideal marriage interpreters who for them are marriages that are carried out according to the beliefs they adhere to as the meaning of Marriage Preference; 2) The marriage must be monogamous in nature agreed by the parents of both parties. The marriage ceremony in the Djawa Sundanese Belief or Sunda Wiwitan Belief in general is not much different from the marriage of adherents of other religions with an ethnic Sundanese background. *Siraman* and *Ngeuyeuk Seureuh*, the welcoming of *Pang bage* dance, are part of a series of traditional Sundanese marriage ceremonies where the bride and groom will be legalized as a married couple. The marriage rules of Sunda Wiwitan are based on the foundation of *Pikukuh Tilu*, which is a teaching on the way human characteristics and how to characterize a nation. The marriage of the Djawa Sunda customary community (Sunda Wiwitan) is always related to human rights, cultural values and civilized human values (humans have a value order and norms in their social life), and contains national values,

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<sup>28</sup> Interview with Djuwita Djatikusuma, Girang Pangaping Masyarakat Adat Sunda Wiwitan. 20 Agustus 2022.

<sup>29</sup> Yakob Fernandes Seo dan Apolonaris Gai, "Tata Cara Adat Perkawinan Sapa Mam Bae Sebagai Bagian Dari Praktek Demokrasi Di Masyarakat Desa Uiboa Kecamatan Semau Selatan Kabupaten Kupang", *Jurnal Warta Governare* Edisi Perdana Vol.1. No.1 (2019): 30-43, <https://journal.unwira.ac.id/index.php/WG/issue/view/41>

<sup>30</sup> Interview with Ira Indrawardana, Pengahayat Sunda Wiwitan Community, Desember 2022

namely humans have an obligation to maintain the offspring of the nation they have as a gift of God; 3) The prohibition of marriage for believers of the Sunda Wiwitan faith is to marry between nations (marrying people outside Indonesia). There is a principle of cultivation adopted by the Sunda Wiwitan community as the next generation of the nation. communal marriages must be maintained for people who adhere to the Sunda Wiwitan faith. The prohibition after further marriage in the Sunda Wiwitan religion is that it must not be divorced, it must not be polygamous or polygamous, not to have intercourse before officially marrying, the husband or wife must not harm his partner or neglect his obligations and responsibilities unless the physical is not possible due to illness; 4) In addition, marriage in Sunda Wiwitan prohibits do a divorce. For Sundanese people, men and women created by God to unite into a single passageway. With marriage, men and women are united by the creator become one spirit and one soul. The philosophy of marriage for the Sundanese people If this is so, then divorce is not permissible or unlawful the law if done, unless the will of God or one of they have died.

Based on the explanation above so in customary law there are universal values, and patterns that are owned as a legal basis, all of which reflect the self of customary law itself, including Sundanese customary law.<sup>31</sup> The indigenous people of Sunda Wiwitan still closely maintain their cultural values, including beliefs, language, and art. In addition to closely maintaining cultural values, the Sunda Wiwitan indigenous people still maintain values and morals and customs. One of the customs that is still adhered to is the custom of the wedding process. Marriage is a form of new bonding relationship that will be pursued by the newlyweds, both men and women who will be legally recognized by the local community, through the blessing of both families. In the Sundanese Wiwitan wedding tradition, it is not much different from weddings in general where people can choose their own partner to marry.

#### 4. CONCLUSION

The pattern of religious magical customary law in the Sundanese Wiwitan traditional marriage in West Java is still implemented and has its own uniqueness and characteristics. So that in the end it will form an identity. The traditional wedding ceremony is a series of traditional activities passed down from generation to generation which have the intent and purpose for a prosperous and prosperous marriage and to bring happiness in the future. West Javanese culture has interacted with religious norms so that West Java traditional marriages are traditional religious ceremonies every process. The process of fulfilling marriage practices is one of the important stages in the life of the Sunda Wiwitan community, and The example of the Sunda Wiwitan wedding rituals shows that, preserving many features of traditional ancient culture, it also led to the transformation of the wedding ceremony.

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<sup>31</sup> Bambang Daru Nugroho, Hazar Kusmayanti, Dede Mulyanto, "The Division Of Inheritance Of Adopted Children In The Indigenous People Of Kampung Naga Associated With Islamic Law", *Jurnal Bina Mulia Hukum*, Vol.7, No. 1, (2022): 103-112, DOI: <http://dx.doi.org/10.23920/jbmh.v7i1.985>.



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