

Women and the Sunda Wiwitan Faith: Maintaining Rights in the Legal System

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Article Info

Received: 2024-12-12

Revised: 2025-02-21

Accepted: 2025-04-28

Keywords:

Legal System, Sunda
Wiwitan, Women

Abstract

Constitutionally, freedom of religion and belief has been guaranteed in Constitution. The right to embrace religion and belief in God Almighty. However, local believers often experience discrimination against their civil rights, especially the rights of women. This research will examine how the position of women followers of the Sunda Wiwitan belief and all the problems in maintaining their rights. The approach method used in this research is normative juridical through legal principles, legal systematics, and conducted on norms and principles contained in secondary data, which are scattered in primary, secondary, and tertiary legal materials. The Constitutional Court Decision No. 97/2016 has provided new hope for the indigenous faith community, for women, as an integral part of the Sunda Wiwitan community. Women's challenges and difficulties in facing various forms of discrimination to obtain civil rights, such as birth certificates and marriage certificates, are bureaucratic obscurity and lack of understanding of women's rights that often prevent access to public services, which they should receive. In addition, social stigma and negative community views towards traditional beliefs further

exacerbate the nuances of this condition. The presence of local women leaders of Sunda Wiwitan, signifies a courageous effort to fight for the rights of indigenous peoples and advocate for more inclusive change. Their efforts show that women in the Sunda Wiwitan community not only play a role as cultural preservationists, but also as agents of change who fight for justice and equality.

I. Introduction

Social interaction between cultural communities also occurs in religious institutions. Differences that exist in society if they do not get tolerance for each other can lead to conflict. So, with the existence of a religious institution that functions to regulate people's daily lives to remain following the rules and regulations and regulate how to relate between humans and their God or fellow humans (tolerance between religions).¹

Belief in God Almighty has existed since long ago as a sect of belief with alignment as a major religion in Indonesia. Religion and belief have an equal position as the word "and" is stipulated in the 1945 Constitution which states that, "The State guarantees the freedom of each citizen to embrace their respective religions and to worship according to their religions and beliefs". Penghayat kepercayaan can be referred to as a community that clings to ancestral beliefs (local beliefs) by prioritizing traditional values inherited by their ancestors, penghayat kepercayaan is called a cultural religion because it has various things that are religious in nature.² Indeed, this traditional customary law has been subject to much influence by major Asian religions and cultures -particularly Islam, Buddhism and Hinduism as well as other faith streams.³

¹ Putri, M., Abbas, E. W., Jumriani, J., Subiyakto, B., & Putra, M. A. H., "Contribution of Social Interaction Materials to The Establishment of Social Institutions in The Social Studies Student's Book Class VII". The Kalimantan Social Studies Journal, Vol. 3 no.2, (2022).

² Raithah Noor Sabandiah, Endra Wijaya, Diskriminasi Terhadap Agama Tradisional Masyarakat Hukum Adat Cigugur, Jurnal Penelitian Hukum, Vol. 18, No. 3, (2018): 335-352, DOI: <http://dx.doi.org/10.30641/dejure.2018.V18.335-35>.

³ Anggita Vela, "Pembagian Waris Pada Masyarakat Jawa Ditinjau dari Hukum Islam dan Dampaknya", As-Salam (Jurnal Hukum Islam dan Pendidikan), Vol. IV, No. 2, (2015): 7-16

The fundamental difference between religion and belief lies in the existence of scripture. Religion has a main source as a guide to life which is contained entirely in the scriptures, while the main source of the community's life guidance lies in the oral teachings of spiritual / spiritual values that live and cultivate in society because of power reasoning, *cipta* rasa, *karsa* and human work.⁴ Hilman Hadikusuma explains that belief is part of religion. Religion itself can be divided into two groups, namely revelation religion and worldly religion. Revelation religion is a religion that originates from God's revelation, while worldly religion is the result of the human mind.⁵ Van Persen explains that primitive religion is a religion adhered to by a group of people who live in a past period, something left behind ancient times, they are close to nature, and their world is full of supernatural forces. The presence of a belief system in society is rooted in its existence with the existing universe, so that the concept of belief flow grows from the existence of human understanding of the universe.⁶

Constitutionally, freedom of religion and belief has been guaranteed in Article 28 E paragraph (1) and (2) and Article 29 (2) of the 1945 Constitution. The right to embrace religion and belief in God Almighty is a *natural* right as a constitutional basis owned by every citizen. Article 32 paragraph (2) of the 1945 Constitution states that "The state promotes Indonesian national culture in the midst of world civilization by guaranteeing the freedom of the community to maintain and develop its cultural values" and Article 28 E paragraph (2) which states that "Everyone has the right to freedom of belief, expression of thought and attitude, in accordance with his/her conscience." Indigenous people of indigenous faiths in Indonesia used to experience a process of conflict that was quite closely related to discrimination and violence that limited the space for movement and activities of the community. The existence of indigenous believers is discriminated against for religious recognition which has an impact on the obstruction of public services and civil rights that should have been provided by the government.⁷

The Constitutional Court Decision No. 97/PUU-XIV/2016 on the judicial review of the Population Administration Law (hereinafter referred to as Constitutional Court Decision No. 97/2016) provides significant changes for indigenous faith communities in Indonesia. The Constitutional Court Decision No. 97/2016 resulted in the existence of

⁴ Kamil Kartapradja, *Aliran Kebatinan dan Kepercayaan di Indonesia*, Jakarta : Yayasan Masagung, 1985, 1

⁵ (Hilman Hadikusuma, "Antropologi Agama Jilid I", Bandung: Aditya Bakti, 1993, 2.

⁶ Muchimah dan Much. Bachrul Ulum, "Implementasi Putusan Mahkamah Konstitusi Tentang Hak Konstitusi Bagi Penganut Kepercayaan Terhadap Tuhan Yang Maha Esa", *Jurnal Volksgeist*, Vol. 3, No.1, (2020): 55-67

⁷ Agnes Tutut Setianingsih, Julia Kumala Asri, dkk, "Eksistensi Penghayat Kepercayaan Kejawa di Tengah Arus Modernisasi", *The Indonesian Journal of Social Studies*, Vol. 6, No. 2, (2022): 79-86, <https://doi.org/10.26740/ijss.v5n2.p79-86>.

indigenous faith communities currently in a balanced position and get the same treatment as Indonesian citizens who embrace the 6 (six) major religions in Indonesia. Constitutional Court Decision. No. 97/2016 provides an answer to the struggle of penghayat groups who have felt differentiated from official religions recognized by the state. The dichotomy (distinction) of recognized religions (official religions) and unrecognized religions is expressly stated as discrimination by the panel of judges, so that now after the decision that the right to embrace religion is not limited to the Legislation only, but also for other religions including indigenous faiths.⁸

Sunda Wiwitan is one of the forms of indigenous beliefs that is still preserved in Indonesia today. Its existence reflects local wisdom and rich traditions, where Sundanese customs become one of the important teachings in practicing this belief.⁹ In an anthropological context, the Sundanese are a group of people who have traditionally used the Sundanese language and its various dialects in their daily lives. They occupy the region of West Java, known as the land of Pasundan.¹⁰ Sunda Wiwitan adherents, most of whom are of Sundanese origin, have interesting personality traits. They are known as individuals who cherish and appreciate traditional Sundanese arts and have an optimistic and joyful attitude.¹¹ Their open nature and sensitivity to the feelings of others make social interactions in this community very warm and intimate. In the social aspect, the Sundanese recognize the importance of bilateral kinship, which means they value relationships from both paternal and maternal lines. The family system in the Sundanese is parental, where the lineage is drawn simultaneously from both sides. This creates a strong and mutually supportive family structure and strengthens the relationships between family members and the community. As such, Sunda Wiwitan is not just a belief, but also a manifestation.

The Sunda Wiwitan community is still developing in some areas of West Java. Kuningan as one of the places where the Sunda Wiwitan belief developed, precisely the Cigugur Kuningan area is a village on the slopes of Mount Ciremai which has now become a village and sub-district. Administratively, Cigugur is in Kuningan Regency, West Java, which is about 35 KM south of the city of Cirebon, or about 168 km from the city of Bandung. The ADS community is the first indigenous community that emerged around

⁸ Kristina Viri, "Dinamika Pengakuan Penghayat Kepercayaan di Indonesia", Indonesian Journal of Religion and Society, Vol.02, No.2, (2020): 97-112. <https://doi.org/10.36256/ijrs.v2i2.119>.

⁹ Ira Indrawardana, "Berketuhanan dalam Perspektif Kepercayaan Sunda Wiwitan", Melintas, Vol. 30, No. 1, (2014): 105-108.

¹⁰ Yat Rospia Brata dan Yeni Wijayanti, "Dinamika Budaya Sunda dalam Peradaban Masyarakat Sunda Dilihat Dari Perspektif Sejarah", Jurnal Artefak, Vol. 7, No. 1, (2020): 1-12, DOI: <http://dx.doi.org/10.25157/ja.v7i1.3380>.

¹¹ Dede Fatimah, et.al., "Makna Simbolik Sunda Wiwitan Dalam Tradisi Meungkeut Bumi", Commed: Jurnal Komunikasi dan Media, Vol. 7, No. 2, (2023): 126-143, DOI: <https://doi.org/10.33884/commed.v7i2>

1948 which was founded by a man named Prince Sadewa Alibassa Kusuma Wijaya Ningrat or known as Kyai Madrais.¹² The relationship between man and his God is a very private relationship. Related to this, in the view of the Sunda Wiwitan religion or ageman, there has never been and indeed is no religious propaganda or belief in the form of a syiar or mission, because the Sunda Wiwitan understanding is not a "mission religion". In fact, it is not easy for people to claim or embrace the Sunda Wiwitan faith. Sunda Wiwitan teachings are embraced and developed only in Sundanese society, and thus the ritual system and language used also use Sundanese cultural procedures and language.

Sunda Wiwitan adherents generally emphasize *tuah* (charity, deeds). Their religion (Sunda Wiwitan) emphasizes what should be done as humans and tends to be more closed in terms of questioning or debating "what they believe". This is because among Sunda Wiwitan adherents, what is believed is not to be debated, but what is important is how to implement *pikukuh* or rules of human life based on customary rules in each *wewengkon* or region.¹³ The Kanekes community bases the rules of *pikukuh* on Tri Tangtu (regional rules based on the territory of the Rama-an, ke-Resi-an, ke-Ratu-an), while in the Karuhun Urang Sunda Indigenous community (hereinafter referred to as AKUR) in Cigugur Kuningan, the rules of *pikukuh* in question are known as *Pikukuh Tilu*.¹⁴

The Constitutional Court Decision No. 97/PUU-XIV/2016 as described above is an important historical policy in the ups and downs of recognition for ancestral religious groups, especially *penghayat*. Various improvements have occurred, such as administrative recording policies (KTP, KK, and Birth Certificate), organizational development, and education. However, the policy does not necessarily solve the problem of structural and cultural discrimination of *penghayat* kepercayaan. Women are one part of the *penghayat* group who experience multiple discrimination (cultural and structural). Culturally, the roots of women's discrimination are patriarchal culture, feudalism, and domestication of women. This cultural discrimination affects women's position in the structural space. The study of gender is inseparable from theological studies because almost all religions have teachings and special treatment of women. The impression that emerges is that women are always placed in a position behind men both in traditional rituals or in a marriage ceremony and also in the social sphere.

The Indonesian National Commission on Women stated that various laws in Indonesia

¹² Hazar Kusmayanti, Dede Kania, Dewi Sulastri, Endeh Suhartini, Ramalinggam Rajamanickam, Patterns of Religious Magic Customary Law in Traditional Sundanese Wiwitan Marriage in West Java, SASI, Vol. 29 No. 3, (2023): 579-588, DOI: <https://doi.org/10.47268/sasi.v29i3>

¹³ Jagat Rayana, Ahmad Hapidin, dan Hisam Ahyani, "Tatanan Keyakinan Masyarakat Sunda Wiwitan di Era 4.0", Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam, Vol. 18, No. 1, (2021): 1-12, DOI: 10.15575/al-tsaqafah.v18i1.12331

¹⁴ Ira Indrawardana, Kearifan Lokal Adat Masyarakat Sunda Dalam Hubungan Dengan Lingkungan Alam, Komunitas: International Journal Of Indonesian Society And Culture, Vol. 4, No.1, (2012): 1-8, DOI: <https://doi.org/10.15294/komunitas.v4i1.2390>

have actually reinforced social discrimination against women in society, so it can be concluded that the laws currently available have not been able to comprehensively accommodate the protection of women's rights from forms of discrimination against women and violations of women's human rights in the development of Indonesia. Although the effort to realize the Draft Law on Gender Equality and Justice (RUU KKG) itself, actually has two legal foundations that have been mutually agreed upon related to the issue of Gender Mainstreaming (PUG) for the progress of Indonesia.¹⁵ Based on the description above, this research will discuss the problematic rights of women who are followers of the Sunda Wiwitan belief in the Indonesian legal system.

2. Research Method

The approach method used in this research is normative juridical through legal principles, legal systematics, legal synchronization, and legal comparison. The juridical normative method is a scientific research procedure to seek truth based on the logic of legal science from its normative side.¹⁶ This research is conducted on norms and principles contained in secondary data, which are scattered in primary, secondary, and tertiary legal materials. This includes a review of legislation on the protection of children from indigenous peoples, the Draft Law on Indigenous Peoples, books on customary law and local religion in Indonesia, as well as articles in journals related to the object of research. In achieving the objectives as described in this article, the research used primary and secondary data collection methods. The primary data uses qualitative data collection techniques, obtained directly from informants through interviews with figures from the Sunda Wiwitan indigenous community.

Data collection methods are:

1. Library research, or better known as library research, is a very important research method in the development of science. This method is done to strengthen the facts by including theories and comparing related issues that affect local belief issues.
2. Interviews are one of the most effective data collection techniques and are often used by researchers to obtain oral information directly. This process involves a face-to-face conversation between the researcher and the interviewee, allowing the researcher to explore more in-depth and contextual information. Overall,

¹⁵ Yohannes Nggai Kajian tentang Gender dari Perspektif Adat Lio di Desa Mauloo Kecamatan Paga. *De Cive : Jurnal Penelitian Pendidikan Pancasila Dan Kewarganegaraan*, Vol. 2 No.11,(2022): 403–412. <https://doi.org/10.56393/decive.v2i11.1032>

¹⁶ E. Saefullah Wiradipradja, *Penuntun Praktis Metode Penelitian Dan Penelitian Karya Ilmiah Hukum*, Bandung: Keni Media, 2015, 31-32.

interviews are an invaluable tool in qualitative research, allowing for deeper and more thorough information related to the problem under study.¹⁷

3. Accessing internet sites. This method is carried out by accessing sites/websites that provide various data and information related to the research, namely sites regarding research journals on religious diversity and studies of society and local religions and various other sites that are used as basic references or references to study various theories and practices that the author is researching.¹⁸

3. Results and Discussion

Indonesia is a country rich in the existence of ethnic groups, although like that, it does not make Indonesia a divided country.¹⁹ The diversity of ethnic groups and religions in Indonesia is an invaluable source of wealth. Before the arrival of the six major religions, the people of Indonesia had embraced ancestral religions that became guidelines and were followed by their followers. Ancestral teachings that are magical in nature encourage followers towards a better life with teachings that are able to live and compete socially, economically with other major religions.²⁰ Indigenous beliefs or what is known as indigenous religions basically have the same characteristics as the world's major religions, although there are different emphases and characters in other aspects that are principled. Beliefs certainly have characteristics, including teachings that are based on tradition / oral with ideas that are indigenous, and their development is limited to certain ethnic groups.

Customary law communities in Indonesia are social units that develop in line with the development of social life. Historically, customary law communities have existed, lived, grown, and developed in Indonesia since the Kingdom period, Dutch colonization and during Indonesian independence.²¹ Customs that are thick and fused with a magical belief system based on the traditions of the ancestors make indigenous people have an irrational mindset,²² so that the existence of indigenous people as a local religion was once

¹⁷ Margono, *Metodologi Penelitian Pendidikan*, Jakarta: Riena Cipta, 2009, 20

¹⁸ Hine, C. *Virtual ethnography: Modes, varieties, affordances*. The SAGE Handbook of Online Research Methods, 2008, 257–270

¹⁹ Heronimus Delu Pingge, Rahel Maga Aingu, "Studi Etnopedagogi Nilai-Nilai Sila Pancasila pada Budaya Lokal Masyarakat Adat Sumba", *Jurnal Papeda*: Vol 3, No 1, (2021): 16–22.

²⁰ Feby Yudianita, " Tinjauan Yuridis Terhadap Aliran Kepercayaan Dihubungkan Dengan Pasal 29 Ayat 2 UUD 1945", *Jurnal JOM Fakultas Hukum*, Vol.2, No. 2, (2015): 1-14.

²¹ Tholib Setiady. 2008. *Intisari Hukum Adat Indonesia: Dalam Kajian Kepustakaan*. Bandung: Alfabeta (dikutip oleh Sulastriyono, *Filosofi Pengakuan Dan Penghormatan Negara Terhadap Masyarakat Hukum Adat Di Indonesia*, *Yustisia*, Vol. 90, 2014, 97-104.

²² Sihol Farida Tambunan, *Tinjauan Etnis Filosofi pada Organisasi Penghayat Kepercayaan PPK SUBUD Yang Bernuansa Kejawan (Studi Kasus : Wilayah Yogyakarta)*, Yogyakarta : Uwais Inspirasi Indonesia, 2020, 2

considered an obstacle to the development of modernization. Modernization is included in one form of social change from a society that was originally conventional or traditional towards an advanced society in accordance with following a development of the era.²³

Modernization is a part of planned social change (Syifa, n.d.).²⁴ It is the basis of all nations, countries and societies in the world, which are always inadvertently involved in it, although the speed and direction of change differ from one society to another.²⁵ In a process of modernization is very broad, so that it can hardly be limited by space and time covering social, economic, communication, political, cultural aspects and so on. In modernization, we can also mean a change or a change from the current direction, towards a better and more advanced change, an increase or it can also be called a transformation process in every aspect of life in society.²⁶

Modernity that brings popular and rational culture will be a challenge for the Sundanese Wiwitan community which until now still maintains customs and culture as a belief. In customary law there are universal values, and the patterns that are possessed as the basis of the law, all of which reflect the self of the customary law itself including Sundanese customary law. The typical patterns in question are the habits of life. The rules contained in customary law are also based on justice and truth to be aimed at, which must be truth and justice reflected by the feeling of justice and truth that lives in the conscience of the people or society concerned.²⁷

Based on data from the Ministry of Education and Culture in 2017, the 187 indigenous faith groups are spread across 13 provinces in Indonesia. Here are the details:
- North Sumatra 12 groups - Riau 1 group - Lampung 5 groups - Banten 1 group - DKI Jakarta 14 groups - West Java 7 groups - Central Java 53 groups - Jogjakarta 25 groups - East Java 50 groups - Bali 8 groups - West Nusa Tenggara 2 groups - East Nusa Tenggara 5 groups - North Sulawesi 4 groups.²⁸

²³ Nadia et al, identification of The Process for Establishing Tourism Awareness Group (Pokdarwis) Kampung Banjar, The Kalimantan Social Studies Journal, Vol. 3, No.2, (2022): 116-125, DOI: <https://doi.org/10.20527/kss>

²⁴ Nur Laili As Syifa, Perubahan Sosial pada Modernisasi dan Globalisasi dalam Pendidikan IPS. *Tugas Mata Kuliah Mahasiswa*, Vol. 1 No.2 (2018):170–177. <https://doi.org/10.20527/tmkm.v1i1.384>.

²⁵ Abbas, E. W., Jumriani, J., Handy, M. R. N., Syaharuddin, S., & Izmi, N. Actualization of Religious Values through Religious Tourism on the River As a Source of Social Studies Learning. *AL-ISHLAH: Jurnal Pendidikan*, Vol. 13, No.3, (2021): 1663–1669. <https://doi.org/10.35445/alishlah.v13i3.1013>

²⁶ Ersis Warman Syah Abbas, J. Penguatan Sikap Nasionalistik Melalui Wisata Edukasi Di Bantaran Sungai. *Prosiding Seminar Nasional Lingkungan Lahan Basah*, Prosiding Seminar Nasional Lingkungan Lahan Basah, Vol. 7 No.3, (2022). <https://snllb.ulm.ac.id/prosiding/index.php/snllb-lit/article/view/748>

²⁷ 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, (2023):103-113, <https://doi.org/10.23920/jbmh.v7i1.985>.

²⁸ <https://nasional.kompas.com/read/2017/11/10/15341451/tak-terdaftar-di-kemendikbud-sunda-wiwitan->

One of the local faiths in West Java is Sunda Wiwitan, whose adherents are spread across several regions. Sundanese people today react diversely to the way Sunda Wiwitan can be spiritually traced as one of the first religions in the region. Ira Indrawardana explains that Sundanese people to this day still have the perception that the ancient Sundanese kingdoms were predominantly Hindu, although some also believe that the ancient Sundanese kingdoms had adopted the "original" Sundanese religion before Hindu influences came in.²⁹ Another religion attached to the Sundanese people is Islam, which gives birth to the assumption that the Sundanese people are also Muslim. The stigma attached to Sunda Wiwitan as a result of not being recognized as an official religion does not fit the definition of religion used by Indonesian law.

The first problem experienced by women believers of Sunda Wiwitan is marriage registration, the results of the study show that the problem that occurs is the rejection of marriage registration by the Civil Registry Office, on the basis of the Sunda Wiwitan belief, not a religion, so there is a gap between implementation (*das sein*) and regulation (*das sollen*). Registration in marriage is crucial in a marriage bond because there are rights for women that can be protected. The legality of marriage is something that is closely related to the consequences of marriage. The legality of marriage with the existence of marriage registration, the legal position, especially offspring (children) and property or civil relations will be more firm and also clear.³⁰

As it is known that the Cigugur indigenous faith community reaped some counter thoughts on the existence of the Constitutional Court Decision. The existence of the Constitutional Court Decision will certainly be *final and binding* so that it will be binding on every layer of society, one of the objectives of the decision is one of them in terms of the inclusion of the religion column on the KTP, namely as "Belief in God Almighty" in each Sunda Wiwitan Cigugur community. Based on the author's research, although the Constitutional Court Decision. No.97/2016 has been established but there is still discrimination. Even though in accordance with the religious magical style in the Cigugur customary law community is present and developing, there is still discrimination against the customary law community. One of the discrimination faced by the Cigugur customary law community is directed at the traditional religion adhered to by members of the Cigugur customary law community, namely the Sunda Djawa /

[berharap-dapat-hak-yang-sama?page=all](#).

²⁹ Ira Indrawardana, "Berketuhanan dalam Perspektif Kepercayaan Sunda Wiwitan", Melintas: Jurnal Budaya dan Humaniora, Vol. 30, No. 1 (2014), p. 107-118

³⁰ Yasniwati, Y, "Urgensi Pencatatan Perkawinan Sebagai Bentuk Perlindungan Hukum Terhadap Perempuan dan Anak dalam Mewujudkan Keluarga Bahagia". *UNES Law Review*, Vol. 6 No.1, (2023): 2312-2317. <https://doi.org/10.31933/unesrev.v6i1.1021>.

Sunda Wiwitan teaching religion.³¹

Ratu Tati Djuwita as one of the Sunda Wiwitan Cigugur believers considers that the implementation of this decision is uneven, because not all levels of believers feel the same treatment as other people who adhere to the six major religions in Indonesia. Changes in administration should have been done easily after the Constitutional Court's decision. No. 97/2016, but in the practice of fulfillment as said by Ratu Djuwita that, he was confused about the inconsistent policies related to child status recognition. On the one hand, there is a reduction or cut in the administrative process, but on the other hand, there is a desire not to violate human rights. For example, birth certificates are unclear about a child's status, with a note indicating that the child is recognized by a man, rather than as the child of a mother. This reflects the lack of clarity and complexity in an administrative process that should be simpler.³²

Furthermore, the KTP in practice is still considered difficult to do, quoting what Ratu Djuwita said as one of the Sunda Wiwitan Cigugur believers that³³: Someone who is older (sepuh) may already feel lazy or no longer want to take care of the administration in the urban village. So the Sunda Wiwitan believers only have an ID card that lists the Konghucu religion, indicating a belief identity. Despite their courage, the civil registry (which takes care of official documents) is still careful in the process. When asking for a birth certificate because the old one was lost, a new one was given with the parents' names on it. Ratu Djuwita also emphasizes that this situation depends on who has the courage to speak up or fight for their rights in the Sundanese context. Overall, this sentence expresses Ratu Djuwita's frustration and personal experience in dealing with bureaucracy and the importance of courage in fighting for identity and administrative rights.

The replacement of the KTP and Family Card (hereinafter referred to as KK) columns, and even the Birth Certificate are still considered difficult to change after the Constitutional Court decision No.97/2016 for some of the Sunda Wiwitan Cigugur indigenous people. The implementation of the fulfillment of civil rights that has been sought by the state is not very much felt by some people of Sunda Wiwitan Cigugur, especially those who still do not understand the applicable regulations and laws. There is still discrimination in the process of fulfilling civil rights after the Constitutional Court decision No.97/2016 on Sunda Wiwitan Cigugur. The uneven effectiveness in the practice of fulfilling civil rights that should be owned by the Sunda Wiwitan Cigugur

³¹ Raithah Noor Sabandiah, Endra Wijaya, "Discrimination against Traditional Beliefs of Cigugur Indigenous Community", *Jurnal Penelitian Hukum DE JURE*, ISSN 1410-5632 Vol. 18 No. 3,(2018): 335 – 352, DOI: <http://dx.doi.org/10.30641/dejure.2018.V18.335-352>.

³² Interview with Mrs. Ratu Tati as a believer of Sunda Wiwitan Cigugur, on September 7, 2022.

³³ Interview with Mrs. Ratu Tati as a believer of Sunda Wiwitan Cigugur, on September 7, 2022.

community results in not a few of them being reluctant to change back the belief column in KTP and KK, if anyone wants to change it, it must be done by showing courage in facing several village leaders to Population and Civil Registry Service officers who sometimes make it difficult to assist in changing the KTP.

The figure who inspires Sundanese wiwitan women is Mrs. Dewi Kanti, daughter of Djatikusumah, son of Tedja Buana, who is still an important descendant of the indigenous people of the karuhun urang founder of Sunda wiwitan cigugur paseban, namely Prince Madrais Alibasa, son of Prince Alibasa of the Sultanate of Gebang Cirebon. Dewi Kanti, a figure from Sunda Wiwitan who is brave in fighting for Indigenous Peoples, remains persistent in fighting for recognition rights from the state in the national arena, was appointed to the National Human Rights Commission (hereinafter referred to as Komnas HAM) to serve the 2020-2024 period. A role model who is an inspiration for the awakening of women of the Sunda wiwitan indigenous people in Kuningan, Tasikmalaya and Garut. Showing that indigenous women / believers get equal recognition with Indonesian society in general.³⁴ Dewi Kanti Setianingsih said that since she got married in 2002 until now, she and her husband do not have a marriage certificate. The reason is classic, namely because Dewi Kanti is a Sunda Wiwitan believer. The impact of not having a marriage certificate is extensive. Dewi Kanti is not entitled to various benefits, such as health benefits from her husband's office. This is because, despite the fact that she is married, because she does not have a marriage certificate, her husband is still considered a bachelor. The company is also not obliged to provide wife benefits. Likewise, when Dewi later becomes pregnant and gives birth, the child she is carrying will not get a birth certificate. The impact will extend to the child's life in the future. "The entrance to discrimination often comes from civil administration, such as ID cards, birth certificates, marriage certificates," said Dewi, recently. This condition is like a chain of life that is finally systematized. When religion is not included in the KTP, believers will be complicated in administrative matters, both in schools, banks, and in marriage. For penghayat who are not ready for the pressure, they are herded into the official religion. For example, when getting married, some penghayat lie by registering as adherents of a recognized religion in order to get a marriage certificate.³⁵

However, for those who stick with their original beliefs like Dewi, a marriage certificate is just wishful thinking. Dewi said that so far, the regulations in the form of Ministerial Decree, Law No.1 PNPS of 1965 on the Prevention of Abuse and/or

³⁴ Interview with Mrs. Ratu Tati as a believer of Sunda Wiwitan Cigugur, on September 7, 2022.

³⁵

Susanti, <https://regional.kompas.com/read/2014/11/14/08532831/Penganut.Sunda.Wiwitan.Tak.Bisa.Punya>.

Blasphemy of Religion and others, do not clearly state the religions recognized by the state. All of these regulations mention several religions practiced by Indonesians. "But, by the apparatus translated, that is the religion recognized by the state. Outside of that, they cannot be served," said Dewi Kanti. Until now, not all Sunda Wiwitan believers have e-KTP. In fact, there are believers who are "Chonghucianized" in the e-KTP. This condition does not only occur in Cigugur, Kuningan, but also in other areas.³⁶

Therefore, marriage registration is very important for the protection of women's rights by the state, including marriage registration has a significant positive impact on women and children, including:³⁷

1. Provide legal protection for women and children;
2. Providing legal certainty for the validity of a marriage bond for women and children. Thus, a marriage bond that is not registered is considered invalid;
3. Providing legal certainty for children who are born. Thus, children born from unregistered marriages only have a civil relationship with the mother and the mother's family. Nasab is not imposed on the father;
4. Provide legal certainty to be able to take care of various kinds of data legalization, such as family cards, birth certificates, and others;
5. Providing legal certainty for the fulfillment of maintenance and inheritance rights, this is based on the existence of a civil relationship; and
6. Through the registration of marriage as evidenced by the marriage book, if there is a dispute between husband and wife, then one of them can take legal action to defend or obtain their respective rights (Rahmi, 2016).
7. Obtaining family allowances for civil servants, military/police, BUMN/BUMD, and private employees.

These problems affect the AKUR community who eventually still choose to use the religion column, but it is filled with blanks or only strips. Although there have also been some of them who use the belief column included in the Identity Card (KTP) in the hope that it can facilitate population matters, especially in terms of administration. However, there are still many cases of indigenous people who have difficulty managing their civil registration papers, which results in other civil registration files. For example, the marriage certificate. In the case of marriage, for example, the lack of a religious record in the religion column makes it seem as if the marriage is invalid because it has not been

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Susanti, <https://regional.kompas.com/read/2014/11/14/08532831/Penganut.Sunda.Wiwitan.Tak.Bisa.Punya.Akta.Nikah>.

³⁷ Tri Winarni, Akhmad Nadiri, Ismail, Pencatatan Perkawinan Sebagai Upaya Perlindungan Terhadap Perempuan dan Anak (Studi Kasus di Kantor Urusan Agama Kecamatan Weru), Mahkamah: Jurnal Kajian Hukum Islam, Vol. 8, No. 2, Desember 2023, 244-254, [10.24235/mahkamah.v8i2.15786](https://doi.org/10.24235/mahkamah.v8i2.15786)

registered by the relevant office; so the marriage is only legal by custom but has not been registered at the Ministry of Home Affairs (Mendagri).

Whereas marriage registration determines the validity of a marriage bond. Therefore, discrepancies and lack of clarity can cause blindness to legal position. So that in the end, the AKUR community is only limited to making unilateral claims on marriage. Therefore, the dominant polarization of discrimination for indigenous people finds it difficult for various accesses and services. however, there are important points in recording marriage certificates:³⁸

1. The validity of marriage is a fundamental aspect of family law, where a marriage that is not officially registered may be considered invalid in the eyes of the law, even if it is recognized by custom. This unclear legal status can cause various problems for couples, especially in terms of legal rights. For example, without a valid marriage certificate, couples have no legal security over joint property and other rights that are usually recognized in a registered marriage. In addition, children born from unregistered marriages also face serious consequences in that it can affect their inheritance and maintenance rights.
2. The registration of marriage by the relevant agencies is very important to provide legal certainty in a marriage bond. The registration process not only serves as a formality, but also guarantees legal recognition of the marriage. Without legal registration, spouses cannot access various legal rights and protections that they should have, such as the right to maintenance, inheritance rights, and the right to benefits and other facilities. This becomes even more important in the context of marriages that involve shared assets and responsibilities.
3. Furthermore, a marriage certificate serves as proof of the validity of a marriage bond and is required for various administrative purposes. For example, to apply for a child's birth certificate, couples need proof that they are bound in a legal marriage. Without such measures, children may face difficulties in obtaining a legal identity, which will affect their access to education, health, and other social rights.

Looking back at this kind of problem, there is also sometimes misinformation on the part of the Population and Civil Registration Office (Disdukcapil). Many assume that a marriage is not yet valid when it has not been recorded, while a marriage that takes place religiously or traditionally is also valid according to custom and religion. This has a domino effect on the birth certificates of children from their marriages. The birth certificate of the child from the unregistered marriage only says "child of a mother" and does not

³⁸ Eri Febioka Sandi, . *Permasalahan Hukum terhadap Perkawinan Tanpa Akta Nikah Menurut UU No 1 Tahun 1974 dengan Hukum Islam (Studi Kecamatan Pacet Kabupaten Cianjur)*, Jurnal Impresi Indonesia, (2023)

include the father's name because their marriage is considered invalid because it has not been registered.

The second problem is the right to education for women, according to Ira Indrawardana, a customary figure of Sunda Wiwitan believers who is also an academic at one of the universities, the right to education for the Sunda Wiwitan community, including for women, is vulnerable to discrimination. according to Ira Indrawardana, for example, in universities there are religion courses, but for beliefs is very limited, therefore when there are students or female students of believers, for example the Sunda Wiwitan belief, the assessment is sometimes combined with other religions. Or the assessment is given by Mr. Ira Indrawardana who does not teach the religion course.³⁹ In responding to complaints related to education for followers of the Sunda Wiwitan local belief, Yana, as part of the Sunda Wiwitan Local Religious Instructor, admitted that there are several obstacles for students with local religious beliefs in public schools. Some of the obstacles that occur include communication with the school, teaching material books, and a separate curriculum that does not yet exist. Because in the world of education for students who adhere to local beliefs there are those who experience compulsion to follow religious lessons taught at school. So sometimes on various occasions, students come to the Local Religious Instructor to tell stories or tell about their experiences in overcoming these obstacles.⁴⁰

In addition to some of the above obstacles, discrimination and differences in treatment can contrast for children in the context of education and social interactions for children with Sundanese wiwitan beliefs, including:

1. In terms of school admissions: Sunda Wiwitan children are particularly vulnerable to difficulties in being accepted into formal schools. This is due to the negative stigma attached to the religion which makes schools hesitant to accept them.
2. Differential Treatment in the Classroom: In the classroom, children often receive differential treatment from teachers and peers. Children can therefore be subjected to teasing or unfair treatment, which impacts on their confidence and motivation to learn.
3. Limited Access to Resources: Schools in residential areas often lack adequate facilities. So Sunda Wiwitan children struggle to get enough attention compared to students of the more dominant religion.⁴¹
4. Negative Community Stereotypes: Social interactions often view Sundanese Wiwitan adherents negatively, which can affect the social environment of other

³⁹ interview with Mr. Ira Indrawardana, an academic of the Sunda Wiwitan faith, on October 19, 2024

⁴⁰ Interview, Yana, a traditional leader of Sunda Wiwitan Cireundeu Ciamis, May 25, 2021

⁴¹ <https://www.kompas.id/baca/dikbud/2021/05/31/diskriminasi-terhadap-penghayat-sunda-wiwitan-terus-terjadi>

- children at school. So that children of Sundanese Wiwitan adherents are shunned by their peers, because they do not feel comfortable and safe interacting with them.
5. Social Isolation: Such discrimination can cause children to feel alienated and isolated from their peer group, which impacts their mental and emotional health.⁴²
 6. Participation in Active School Activities: Sunda Wiwitan children often avoid group activities or projects due to religious differences, which can reduce their opportunities to interact and socialize.
 7. Religious Discussions: When there are discussions about religion, their views and beliefs are often ignored or dismissed as irrelevant, which can make them feel disrespected.⁴³

Some of the obstacles are related to the absence of regulations or socialization by the government, at least in terms of giving rights and obligations to local religious communities. So, in the world of education, local religious adherents do not have a special place.⁴⁴ In addition, local religious instructors who are tasked with preserving the teachings of their religion do not despair. They organized an activity in the Sunda Wiwitan local religion called Surasa. This activity is a solution because if in Islam there are children's recitation activities, Surasa is something like that. Surasa activities are learning various prayers, learning Sundanese script, learning about God, as well as learning the values of the customs of the Sundanese Wiwitan Local Religion.⁴⁵

Another thing is also due to the lack of people who adhere to the teachings of belief. With the lack of people who adhere to the teachings of belief, many people put a negative stigma. This is also reflected in the lack of concern from the government so that the people of Penghayat Kepercayaan still do not get their rights as well as the people who adhere to the 6 official religions in Indonesia. The government's effort in fulfilling the rights of citizens who adhere to Penghayat Kepercayaan is by granting the application of Penghayat Kepercayaan to obtain the same constitutional rights as religious adherents. This is in accordance with the decision of the Constitutional Court No.97/PUU-XIV/2016 which granted the demands of Penghayat Kepercayaan to have the same constitutional rights as citizens who adhere to religion.⁴⁶ This is the

⁴² Ashri, <https://www.kompas.id/baca/nusantara/2021/12/07/juwita-djatikusumah-tembang-perjuangan-sunda-wiwitan>

⁴³ Wiwoho, <https://www.cnnindonesia.com/nasional/20170907201055-20-240228/pendidikan-karakter-dan-cerita-diskriminasi-sunda-wiwitan>

⁴⁴ Ma'arif, S. Pasang Surut Rekognisi Agama Leluhur dalam Politik Agama di Indonesia. CRCS UGM.(2017).

⁴⁵ Puji Nurharyanto, Dadan Wildan, Mirna Nur Alia, "Transformasi Nilai-Nilai Kearifan Lokal Masyarakat Adat Cireundeu" *SOSIETAS*, Vol. 6 No.1, (2016): 1-12 DOI: <https://doi.org/10.17509/sosietas.v6i1.2872>

⁴⁶ Lutfy Mahendra, Rr. Nanik Setyowati, Pemenuhan Hak Pendidikan Kepercayaan bagi Peserta Didik

Constitutional Court's interpretation of Article 29 of the 1945 Constitution of the Republic of Indonesia which equalizes the position of Penghayat Kepercayaan with religious adherents. With the existence of the constitution and derivative laws and regulations that provide guarantees for education for adherents of religions and Penghayat Kepercayaan in accordance with their beliefs. In 2016 the government issued a regulation through one of its ministers, namely the Regulation of the Minister of Education and Culture of the Republic of Indonesia Number 27 of 2016 concerning Education Services for Belief in God Almighty in Education Units.

Actually, value education based on local wisdom is very important to be given to Sunda Wiwitan believers to improve the character of students starting from elementary school to high school level based on the assumption that:⁴⁷

1. Cultural heritage is an educational component that can foster a sense of belonging and appreciation for one's own cultural history.
2. The Sunda Wiwitan faith community has teachings and values that contain "demands and guidance" in human relationships with God, fellow humans and humans with the surrounding nature.
3. The local cultural values of the Sunda Wiwitan faith as a filter in facing the negative influence of globalization and to strengthen the character and identity of the nation.

Therefore, this discrimination and disparate treatment creates significant challenges for Sunda Wiwitan believers in accessing quality education and interacting with society. Students of this faith often face stigma and bias that affect their acceptance in formal schools, hindering their academic and social development. In this context, efforts to raise awareness and appreciation of diversity become a key cornerstone in creating an inclusive environment.⁴⁸ The application of philosophical values embodied in Pancasila such as unity, justice, and a just and civilized humanity should be the cornerstone of education and social policy. By promoting interfaith and intercultural dialogue, we can build a more harmonious society, where every individual, including Sunda Wiwitan adherents, feels recognized and valued. This approach not only strengthens social cohesion, but also enriches the nation's cultural heritage, making Indonesia a country that truly values difference and diversity as strengths, not as

Penghayat Kepercayaan di SMA Negeri 17 Surabaya, Jurnal Pendidikan Tambusai, Vol. 7 No. 2, (2023): 10474-10484.

⁴⁷ Sri Pajriah, Abdul Muin, Annisa Nur Azizah Yahya, Sarah Nafiatul Janan, "Model Pendidikan Nilai Berbasis Kearifan Lokal Pada Masyarakat Penganut Kepercayaan Sunda Wiwitan Untuk Meningkatkan Karakter Siswa," Jurnal Wahana Pendidikan, Vol. 7 No.1, (2020), 103-112.

⁴⁸ Zainal Arifin. "Identitas dan Diskriminasi: Anak Penganut Agama Lokal dalam Pendidikan." Jurnal Sosial dan Budaya, 6(3), (2021): 200-215.

barriers.⁴⁹(Rohman, 2020).

The third problem is about early marriage for daughters of Sunda Wiwitan believers. As stated in the marriage requirements in Article 7 paragraph (1) of Law No.16 of 2019 Amendment to Law No. 1 of 1974 concerning Marriage, which distinguishes the age of the prospective bride and groom which refers to gender differences. The minimum age at which women can marry is lower than that of men. This article clearly treats men and women differently based solely on patriarchal ideological assumptions.

The formulation of the age limit difference above must also be understood within the flow of patriarchal ideological principles that make the husband the head of the household. As the head, the husband must fulfill several criteria that are more ideal than what his wife has. This age difference has the potential to be used as social and cultural capital for male domination and control over women. On the basis of this age difference, the husband usually feels more authorized to regulate and determine decisions and policies in the family, and this in turn will spoil unbalanced gender relations. The low minimum age for women not only results in girls' schooling opportunities being cut, but also has a negative impact on women's physical readiness, especially during childbirth.⁵⁰

The low minimum age for women to marry not only affects their education and health, but also potentially hinders their psychological and social development. Women who marry at an early age often have to face the responsibilities of wife and mother before they are fully emotionally prepared. This can lead to stress, anxiety and depression, which affects their mental well-being. In addition, they may feel isolated from peers and miss out on opportunities to engage in social activities that support self-development. Inequality in early marriage also affects family dynamics. With husbands who are older and considered the head of the household, women often have no say in decision-making related to their family life. This has the potential to lead to conflict and domestic violence, as women feel they have no control over their own lives. In this context, it is important to strengthen education and awareness about women's rights, as well as provide support for them to access adequate health and education services. Addressing these issues requires cooperation across sectors, including government, non-governmental organizations and communities. Promoting changes in legal policies that are more fair and equal, as well as improving education programs that focus on gender equality, are important steps to combat the practice of early marriage. In addition, public awareness campaigns on women's rights and the negative impacts of early marriage can

⁴⁹ Rohman, A. "Agama Lokal dan Pendidikan: Studi Kasus Penganut Sunda Wiwitan." *Jurnal Pendidikan Multikultural*, 4(2), (2020):101-115

⁵⁰ Fatimah Mursyid, Nur Aida, Mipasya Ratu Plamesti, " Persepsi Perempuan Masyarakat Baduy Luar Terhadap UU Perkawinan No 16 Tahun 2019 Perubahan Atas UU No 1 Tahun 1974 Tentang Perkawinan", *IBLAM LAW REVIEW*, Vol. 4 No. 1 (2024): 363-377, DOI: <https://doi.org/10.52249/ilr.v4i1.298>

help change the dominant patriarchal view.⁵¹

By creating an environment that supports and empowers women, we can expect to see positive changes in their lives. Continued education and access to information will give women the power to make better decisions about their future, including in terms of marriage and family. As such, championing women's rights in the context of early marriage is not only a matter of social justice, but also an important step towards building a healthier and more prosperous society as a whole.⁵²

The impacts of early marriage for women who adhere to Sundanese wiwitan beliefs and the impact of the provisions of existing legal regulations, including:

1. Law No. 16/2019 regulates the minimum age for marriage, with provisions that distinguish between men and women. Article 7 paragraph (1) states that the minimum age for women is 19 years old, while for men it is 21 years old. This provision reflects the patriarchal view that is still strong in society, where men are considered the head of the household and have more rights in decision-making. This age difference has the potential to create gender inequality, where women are expected to be ready for marriage sooner without considering their physical and mental readiness. This can result in missed educational and skill-building opportunities for women.⁵³
2. Impact of Early Marriage: Studies show that early marriage can lead to a range of problems, including interrupted education for girls, higher health risks during childbirth, and emotional instability. Girls who marry at a young age are often physically and mentally unprepared for the responsibilities of being a wife and mother (LPKBHI, 2023).
3. Gender Equality: Discussions on gender equality in the context of early marriage are important. Differences in the minimum age of marriage can reinforce male dominance and reduce women's voice in family decision-making.⁵⁴

Conclusion

Recognition and protection of the rights of women who are followers of the

⁵¹ Afis, Afis. "Implementasi Pasal 7 Ayat (1) Undang-Undang Nomor 16 Tahun 2019 Tentang Perkawinan Usia Dini di Kabupaten Barru." *Kultura: Jurnal Ilmu Hukum, Sosial, dan Humaniora*, Vol.2 No.9, 2024, 57–62. <https://doi.org/10.572349/kultura.v2i9.2458>

⁵² Hilman, Deni. "Pelaksanaan Pasal 7 Ayat 1 Undang-Undang No. 16 Tahun 2019 tentang Perubahan atas Undang-Undang No. 1 Tahun 1974 tentang Perkawinan." Tesis, UIN SMH Banten, 2021

⁵³ <https://www.lpkbhiuinwalisongo.id/2023/09/pencegaha-perkawinan-dini-dalam.html>

⁵⁴ Afis, A. IMPLEMENTASI PASAL 7 AYAT (1) UNDANG-UNDANG NOMOR 16 TAHUN 2019 TENTANG PERKAWINAN USIA DINI DI KABUPATEN BARRU. *Kultura: Jurnal Ilmu Hukum, Sosial, Dan Humaniora*, Vol.2 No.9, (2024): 57–62. <https://doi.org/10.572349/kultura.v2i9.2458>

Sunda Wiwitan faith in Cigugur, Kuningan, is an integral part of indigenous peoples in Indonesia. The Constitutional Court Decision No. 97/2016 has provided new hope for the indigenous faith community, for women, as an integral part of the Sunda Wiwitan community. Women's challenges and difficulties in facing various forms of discrimination to obtain civil rights, such as birth certificates and marriage certificates are bureaucratic obscurity and lack of understanding of women's rights that often prevent access to public services, which they should receive. In addition, social stigma and negative community views towards traditional beliefs further exacerbate the nuances of this condition. The presence of local women leaders of Sunda Wiwitan, signifies a courageous effort to fight for the rights of indigenous peoples and advocate for more inclusive change. Their efforts show that women in the Sunda Wiwitan community not only play a role as cultural preservationists, but also as agents of change who fight for justice and equality.

Therefore, it is important for the government and the wider community to better understand and recognize the existence and rights of indigenous women. Greater support is needed to encourage the equal exercise of civil rights, as well as to ensure that discrimination against indigenous faiths no longer occurs. Only in this way can the Sunda Wiwitan community and the women within it be preserved with the same dignity and rights as other citizens in Indonesia.

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