

The meaning of the ritual concept of *Aliran Kebatinan Perjalanan* (AKP) in the Karang Pawitan community, Pakutandang Village, Ciparay District, Bandung Regency

Irham Yuflih^{1*}

¹Department of Religious Studies, Faculty of Usuluddin, Sunan Gunung Djati State Islamic University Bandung, Indonesia

ABSTRACT

This paper examines the meaning of the ritual concept of *Aliran Kebatinan Kepercayaan* in the Karangpawitan community, Bandung Regency. The center of human ritual activity is God, so humans have a creative attitude in "searching" for God, which is reflected in the original culture. This research aims to discover the concept of God in *Aliran Kebatinan Kepercayaan* in the Karangpawitan community. The method used qualitative research using Mircea Eliade's phenomenological and historical approach. The results show that the concept of God in *Aliran Kebatinan Kepercayaan* is that God is everywhere, in the hearts of every human. However, God does not have a form and color. The human cannot compare God with anything in this universe. The concept of *awang-awang, uwung-uwung* means that Almighty God has already existed when heaven and earth do not yet exist. The *Aliran Kebatinan Kepercayaan* has no specificity in rituals or the process of worship. The contribution of this study is to determine that the applied ritual is to have a clear mind because people must pass some stages before finally merging with God or being united with God. It is essential to know that the offerings have meaning and good knowledge in the lives and livelihoods of the devotees.

ARTICLE INFO

Keywords:

Aliran Kebatinan Perjalanan; Karangpawitan Society; ritual; God

Article History:

Received 2nd Jun, 2022

Revised 24th Jun, 2022

Accepted 25th Jun, 2022

Published 30th Jun, 2022

How to Cite in APA Style:

Yuflih, I. (2022). The meaning of the ritual concept of aliran kebatinan perjalanan (akp) in the Karang Pawitan community, Pakutandang Village, Ciparay District, Bandung Regency. *Smaratungga: Journal of Education and Buddhist Studies*, 2(1), 21-33. doi: 10.53417/sjeb.v2i1.68

Introduction

Indonesia is a multicultural nation. It can be seen from the diversity of ethnicity, race, culture, and religion, and it must be accepted as a gift from the Almighty God for the Indonesian people. Every difference has a positive value and signifies Indonesia's rich culture (Abdullah, 2008). The number of religions or beliefs

*Corresponding author: author email address: irhamyuflih@gmail.com

Published by Center of Research and Publication of Smaratungga Buddhist Collage

This is an open access article under the CC BY-NC 4.0
(<https://creativecommons.org/licenses/by-nc/4.0/>)
<https://doi.org/10.53417/sjeb.v2i1.68>

embraced by the people is one of the diversities in Indonesia. This condition further shows that Indonesia is a plural country (Ya'kub, 1973).

In line with the diverse ethnic backgrounds, traditions, and cultures that develop, a locality forms a unity that influences each other to produce a new indigenous religion different from other community localities.

In Indonesia, indigenous religion is not a formal religion because the Ministry of Religion in the 1960s provided a reference for the recognition of a belief by including the fulfillment of the following elements: the existence of the Almighty God, having a definite legal system, having a holy book, and having a prophet (Mufid, 2012).

People's Consultative Assembly (MPR) has set Resolution of the People's Consultative Assembly (TAP MPR) No. IV/MPR/1978 related to religions and beliefs. Based on data from the Ministry of Culture and Tourism, there are 1,515 faith-based organizations in Indonesia. Two hundred forty-five already have management at the national level with around 10 million members. Among many indigenous religions, one of them is in the Karangpawitan area, Cipaku, Pakutandang Village, Ciparay District, Bandung Regency, namely *Aliran Kebatinan Kepercayaan* (AKP) of *Kuring* Religion.

According to Kartapraja, as quoted by Abdul Rozak (2005), *Aliran Kebatinan Kepercayaan* (AKP) has several names. They are *Kuring* religion, *Petrap* religion or *Traju Trisna*, Pancasila-faith religion, proper knowledge, *jawa-jawi mulia*, and Sundanese religion (Rozak, 2005). The *Aliran Kebatinan Kepercayaan* (AKP) is present in the Ciparay community. Most of them are devotees of the Islamic faith.

The *Aliran Kebatinan Kepercayaan* was taken and inspired by a picture of water flowing from its source and then into the sea. In this belief, no one has a higher degree than the others. There is no term like teacher or student. The teachings of this belief started from the *wangsit* received by Mei and later called the *Dasa Wasita*. There were ten ideas received gradually by Mei Kartawinata with his two friends, who were like brothers (Hakiki, 2011).

Starting from that *wangsit*, the concept of this belief was born. The idea includes the conception of God, humans, nature, and the values of nobility. In addition to being present in the Muslim community, this belief has its uniqueness which can be seen in the significant events closely related to the Sundanese culture. Those events become the identity of *Aliran Kebatinan Kepercayaan*. That is why this phenomenon deserves to be studied in depth.

Tantowi (2019) who wrote "*Hubungan Manusia dan Tuhan dalam Perspektif Aliran Kebatinan Perjalanan*" described that rituals in this belief has traditions or traditional ceremonies that is related to life and livelihood. The living tradition is carried out by doing 7-monthly ceremonies of pregnancy, circumcision, marriage, and funerals. The funeral is carried out after three days, seven days, 40 days, 100 days, one year (shortly), and 1000 days. Meanwhile, the livelihood tradition is carried out by ceremonies to plant rice, harvest rice, and build houses. Every tradition has certain persons, activities, objects, times, and places. All elements of the ritual have a specific meaning and purpose. For example, the things used in rituals are jewelry, new clothes, cloth, flowers, leaves, and so on (Tantowi, 2019). This study uses a qualitative method and focuses its discussion on aspects of the human relationship with God.

According to the research done by Yulianti (2018) about "*Sejarah Perkembangan Aliran Kebatinan Perjalanan (AKP) di Desa Pakutandang Kecamatan Ciparay Kabupaten Bandung Pada Tahun (1987-2002)*" shows that historically, *Aliran Kebatinan Perjalanan* did not originate from Bandung, but from Subang. It was pioneered by Mei Kartawinata with his two friends, namely M. Rasyid and Sumantri. Mei Kartawinata got an idea by looking at the water. Then in 1950, he moved to Ciparay, Bandung and founded this organization. In practice, this belief mixes teachings from various religions such as Islam, Christianity, Hinduism, and Buddhism (Yulianti, 2001). This study uses a qualitative method and focuses its discussion on historical aspects.

Moreover, based on the study done by Komara (2021) on "*Konsep Ketuhanan Aliran Kebatinan Perjalanan (AKP)*," there are two facts found in the research. They are the divine concept of *aliran kebatinan perjalanan* from the birth of the idea to the formation of an appropriate idea of *aliran kebatinan perjalanan*; and the relationship between *aliran kebatinan perjalanan* and the Ciparay community which is characterized by the harmony that upholds human values between members of *aliran kebatinan perjalanan* and the Ciparay community (Komara, 2021). This study uses a qualitative method and divine philosophy as an analytic theory.

The studies mentioned above reviewed the *Aliran Kebatinan Perjalanan* from various perspectives. Despite the similarities and differences in methodological and other aspects, research gaps have been found in the above research, namely an analysis related to the conception of rituals and the process of worship among the devotees of *Aliran Kebatinan Perjalanan (AKP)* in Karangpawitan.

Some things are interesting to study about the *Aliran Kebatinan Perjalanan (AKP)* in Karangpawitan academically. To certain degrees, indigenous religions' teachings often show their teachings publicly, even the behavior of their devotees that is unique and different from devotees of other faiths. Moreover, even though the indigenous religions' identity still characterizes the Indonesian beliefs, they have formally embraced significant religions. For instance, although they declared themselves to be a devotee of Islam, at certain times, they also believed in, or practice traditions embraced or taught by indigenous religions, such as *Aliran Kebatinan Perjalanan (AKP)*. Moreover, despite indigenous religions' identities, such as *Aliran Kebatinan Perjalanan (AKP)*, which has ups and downs due to the hegemony of the majority religions, its identity still exists today.

Exploring this phenomenon, the researcher uses the historical, phenomenological approach by Mircea Eliade. According to Eliade, the essence of religion is centered on the separation between sacred and profane phenomena. Furthermore, Eliade explains that the profane area is a daily affair, things that are ordinary, unintentional, and essentially not so important. Meanwhile, the sacred is the realm of the supernatural, things that are extraordinary, impressive, and important. Sacred is known to humans because it manifests differently from the profane realm. Eliade calls it hierophany, a concept that the sacred manifests itself in humans, experiences from other orders of reality that enter the human experience. Furthermore, he sees that religion is the cause rather than the effect of the presence of many social, economic, political, and cultural phenomena. Therefore, according to Eliade, the right approach to understanding religion is the phenomenological approach (Pals, 2001).

Method

This research was conducted on the Karangpawitan community, Cipaku, Pakutandang Village, Ciparay District, Bandung Regency. The study was conducted from December 2021 to April 2022. The six interviewees were assisted in this research. They are Andri Hernandi (Chairman of the Central Deliberative Council), Adang Amung (Central Advisory Council), Aju (the elder of *Aliran Kebatinan Perjalanan*), Setiawan/Alo (Head of Neighborhood Wards), Wandu Wahyuna (one who still has a kinship with Mei Kartawinata), and Sintia Soniawati (a devotee who carries out the teachings of *Aliran Kebatinan Perjalanan*).

This research was field research with qualitative methods. The researcher used observation, interview, and documentation techniques to collect the data (Sugiyono, 2014). Data sources in this research used primary and secondary data. Primary data was obtained directly from the first source, namely the devotees of *Aliran Kebatinan Perjalanan*, Karangpawitan. Meanwhile, secondary data was obtained from sources related to the research, such as books, journal articles, theses, theses, scientific works, and others (Basuki, 2010).

The interviewees were determined based on a purposive sampling technique. This technique required the researcher to select informants based on specific considerations. The consideration was choosing a person or informant with authority and knowledge of the research needs. This technique would make it easier for researchers to find and explore phenomena to obtain data from the research object (Sedarmayanti & Hidayat, 2002).

The data in this study were processed and analyzed qualitatively. Before being examined, the researcher first collected the data obtained according to the type and category of each data (Sudarto, 1996). Furthermore, the data were analyzed using Mircea Eliade's phenomenological, historical approach.

Findings

Historically, *Aliran Kebatinan Perjalanan* (AKP) was founded by Mei Kartawinata as the central figure and his two friends named M. Rasyid and Sumitra. The beginning of the establishment of this belief was from the receipt of the *wangsit* on *Sukra* day or Friday *Kliwon* at noon, which is precisely on 19 *Hasyi* (*Mulud*) in 1858 *Saka* or on September 17th, 1927, in Cimerta, Pasir Kareumbi Village, Subang District (AKP Central Council, 2014).

Aliran Kebatinan Perjalanan's devotees is still a minority. Its devotees only exist within the scope of one neighborhood. Although the area's location is also amid the Muslim population, the people there live in harmony and live side by side by upholding differences and human values. Even when commemorating celebrations or significant events, the community helps and works hand in hand.

God's concept of Aliran Kebatinan Perjalanan (AKP) in Karangpawitan society

The center of human ritual activity is God. Therefore, humans have a creative attitude in "searching" for God, which is reflected in the original culture. What is meant by the original culture here is the result of human creativity. Because there is

a bit of inner turmoil, the human mind is easily tempted by the problems of God and the universe.

As well as the teachings of other major religions, *Aliran Kebatinan Perjalanan (AKP)* also believes that God exists. In the view of *Aliran Kebatinan Perjalanan (AKP)*, God is everywhere and in the heart of every creature. However, God does not have a form and color. People cannot compare God with anything in this world (AKP Central Council, 2014).

God's concept of *Aliran Kebatinan Perjalanan (AKP)* is expressed in the following sentence:

"awang-awang, uwung-uwung, when heaven and earth do not yet exist, the Almighty God has already existed" (AKP Central Council, 2014).

The meanings of this sentence are: *awang-awang* is a space that exists in the earth's gravity; *uwung-uwung* is an outer space beyond the earth's gravity; the earth is a world inhabited by humans, plants, animals, and all other creatures who live and develop on earth; and the sky is a vast blue universe, with other objects such as the sun, moon, and stars.

According to Aju (2022), *awang-awang* and *uwung-uwung* are things humans cannot imagine. In other words, *awang-awang* and *uwung-uwung* are also intermediate realms.

The concept of God's existence can be referred to in the following terms: (1) *wujud* (God's existence): God has a form, but People cannot compare His existence with the universe and its contents. It cannot be touched or seen in various ways because God does not have the nature of sense or materiality. The existence of God is everywhere because it is not limited by space and time; (2) infiniteness: God has no beginning and end, does not change or move, and is not unseen; (3) independent: God is independent, not created or established by anyone; (4) the beginning: God has already existed before the existence of the universe and its contents; and (5) oneness: God of all living things, both living things that currently exist, living things that have already existed, and living things that will exist in the future (AKP Central Council, 2014).

In *Aliran Kebatinan Perjalanan*, God has attributes as in Islam. The qualities are infinite in number. However, God's attributes that are standardized and written in the book "Spiritual Culture" are: (1) the Almighty: God has absolute power, covering all things in the universe. When grasping fire, it will burn. When touching the water, it will get wet. Therefore, this encourages His creatures to seek comfort and safety in life; (2) the ever-living: God lives but does not need to breathe. He is the one who gives life to all His creatures; (3) *maha kersa*: the world and all its contents can take advantage of natural resources and give benefit for life, both physically and spiritually, for all creatures; (4) the all-knowing (*maha uninga*): God knows everything, including all circumstances, occurrences, and events that have existed, are currently existing, and will exist; (5) the all-seeing: God sees without eyes, but all creatures cannot hide their secrets before God. Therefore, no creature can escape the law of cause and effect according to their actions; (6) the all-hearing: God does not hear with ears but can listen to everything, including human hearts and minds; and (7) the great-speech: God does not speak using his mouth, but all the realities that occur at any time, whether in a subtle or tangible form that can be felt and witnessed, are manifestations of God (AKP Central Council, 2014).

As mentioned earlier, the concept of God in this belief has many characteristics. If we look closely, the nature and conception of this belief are more or less similar to the attributes of God in Islam. For example, one of God's attributes is *wujud* (existence). In this case, People cannot compare God with any creature or all of his creations because God has an infinite form and is not bound by space and time.

In addition, God has an attribute called "The Beginning." God existed before everything existed. God manifests through essence, attributes, names, and *afngal* (deeds). The existence of an unseen God is always hindered by boundaries, thus making humans try to find their God through their minds.

Besides having many characteristics, God as the One and only One in this belief also has other names. They are (1) *Hyang Maha Agung*: the almighty God has physical and spiritual existence; (2) *Hyang Maha Murba*: God exists in all things, spaces, places, and invisible parts in every human heart; (3) *Hyang Sukma*: God is real, just like a sprout turns into a leaf, a flower turns into a fruit, and a duck egg hatches into a duck. They break, grow, and then disappear, but God does not; (4) *Hyang Widi*: God will not allow or command His people to do anything wrong. However, His people are freed to choose what is good and bad to do according to their will. His people have been equipped with intelligence and morals to decide the best decision; (5) *Hyang Manon* or *maha uninga* (the all-knowing): God's knowledge is unlimited, and even God can know the hearts of His people. There is nothing that humans can hide from God; (6) *Hyang Maha Belas Kasih* (the most merciful): God is very fair to protect all people with His eternal, equitable, and comprehensive laws in every second of the universe. For example, those who hold fire will burn, those who hold water will get wet, those who eat salt will taste salty, etc.; (7) *Hyang maha murah*: God's mercy is evident in the existence of human beings and other living creatures (both physically and spiritually). God's mercy is obtained not from any culture, purchase, or language. It makes the personality of a nation not a relic or gift from another nation. However, all of that is a part of God's mercy. God's mercy is never exchanged between nations; (8) *Hyang Maha Awisnya*: people cannot touch the Almighty God. People's naked eyes cannot see his form. Even though there is physical and spiritual damage to His creatures, no one can recreate the creatures like Him (AKP Center Council, 2014). These names describe God's power over the universe and its contents. People cannot compare God with anything because nothing can surpass His power.

Rituals and worship processes for the devotees of Aliran Kebatinan Perjalanan (AKP) Karangpawitan society

After humans know about the attributes and names of their God, the next step is to know how to get closer to God because every one of any belief must have a way to get closer to God. *Aliran Kebatinan Perjalanan (AKP)* in Karangpawitan community has it too.

There are some ways of worship in *Aliran Kebatinan Perjalanan (AKP)* Karangpawitan community:

Inner processing procedures

Aliran Kebatinan Perjalanan (AKP) in Karangpawitan has no specificity in rituals or inner processing. Also, there is nothing special about the place of ritual activities. It

is enough to carry out the ritual activities in a good place. Ritual activities for devotees of this belief have their way.

According to Hernandi (2022), the internal processing carried out by this belief are *Heneng*, *Hening*, *Awes*, *Eling*, and *Waspada*.

Heneng (silence) is done by letting go of all the burdens of thought and memories related to worldly conditions. By doing that, we can feel the blessings of the grace of the Almighty God that is within us both physically and mentally, for example, sense of sight, sense of smell, brain and its memory abilities, sense of hearing, the nerve cells, and so on. Silence allows us to witness and feel all the conditions in the universe and everything in it.

Hening (purification) means clearing minds as if humans were a clear mirror that can be used to guide the lives of fellow human beings. All humans before God are the same. The only difference is their *responsibility*. However, all humans are in the *Hanyakra Manggilingan* life cycle, which means humans are interconnected for the continuity of life.

Awes (carefulness) means a conscience that can distinguish between what is obligatory and what is not required to be carried out for oneself or others. People should always be reflective and ask for guidance from the Almighty God before or after something, especially things that have to do with a common interest.

Eling (remembrance), as God's people, humans are obliged to obey the Almighty God by organizing all living arrangements and their livelihoods based on the nature of God's love. In this case, we must be able to control all of our lust to have a purpose in life.

Waspada (vigilance) means people never know whether the future will be good or bad because it is always determined by the actions taken in the present. Before going to sleep, it would be nice to try to remember everything is done today or the day that has passed. People can introspect about what good and bad things have been done. By acknowledging it, it can be known what good things to do and what nasty things not to do (Hernandi, 2022/02/11).

This internal processing must be applied in the behavior of everyday life so that the essence of this inner processing can resemble daily human experiences. If the human self and mind are dominated by dirtiness, they cannot perform their duties perfectly. Furthermore, vice versa, if the cleanliness and awareness of their lives are under God's instructions, everything will go well, and humans will reflect on God's attributes. Therefore, the essence of the inner processing of this belief is called the authentic human experience. It is like two sides of a coin but still has the same value.

Although in this *aliran kebatinan perjalanan*, there are several rituals in the traditional procession, this ritual cannot be called worship. According to the devotees, rituals are an ancestral heritage passed down from generation to generation and must be preserved or cared for properly. The devotees still pray to the Almighty God (Amung, 2022/03/11). The following is Amung's complete statement as the advisory board of *Aliran Kebatinan Perjalanan*:

"One activity is usually synonymous with rituals and has been celebrated since ancient times is the Lliwonan activity. Kliwonan is carried out every Thursday night in the kliwon cycle or malam Jumat Kliwon. The ritual is

done by providing sesajen or food used as a form of appreciation for the ancestral heritage. The food that is provided are tumpeng, rujak jembangan, fruits, and coconut depicting Arjuna and Srikandi. However, still, if we pray, we only pray to the Almighty God” (Amung, 2022/03/11).

Thus, this belief has several ritual processions, not worship but a sign of respect for their ancestors who had previously performed rituals by providing offerings (*sesajen*). However, in spiritual relationships related to prayer, they still pray to the God they believe in and worship.

Inner processing equipment

The ritual activity of *aliran kebatinan perjalanan* always reads *srana*, which is like *sastrajendra hayuningrat*. Etymologically *sastra* means writing, *jendra* means being, *hayu* means safe or secure, and *ningrat* means world or universe. *Sastrajendra hayuningrat* is writing that means safety. What is meant by this writing are signs of God's power which are depicted through symbols or *siloka* (AKP Center Council, 2014).

Unlike other religions, this belief does not have a holy book written by God or humans. Aju (2022) as an elder of *Aliran Kebatinan Perjalanan* states:

“We do not have a holy book. If humans can write the book, the book can likely be manipulated or engineered. What we take from the names of God is their philosophical meaning” (Aju, 2022/03/11).

In addition, the devotees of this belief also give meaning to the offerings used in rituals. Offerings that are used are *tumpeng* served with *parupuyan*, *bakakak hayam* (a chicken dish), bitter and sweet coffee, *rurujakan* (various kinds of salad), bitter and sweet tea, *cai herang dina kendi* (mineral water in a jug), and seven types of flowers. These offerings have meaning for the devotees. Meanwhile, the meaning of these offerings will be described in the next sub-discussion.

Prayer of worship

The devotees of *Aliran Kebatinan Perjalanan* do not have special mantras or prayers in their ritual procession, except for the previously mentioned readings. The devotees of this belief pray using their language because they believe God always hears any human prayer. Every prayer addresses God and the ancestors, specifically the father and mother, by not forgetting the heaven and earth as the source of life and livelihood.

As stated by Soniawati (2022) as a devotee:

“Special prayers like those in other religions do not exist. I pray according to my respective beliefs and languages because I believe that God will surely hear whatever my pray is. Depending on the situation, I can do prayers alone or together, and the prayer is said in the heart with reverence” (Soniawati, 2022/03/12).

The direction of worship

Besides no special prayer in the ritual procession, there is no specific worship direction or time. However, the devotees perform their worship by facing straight ahead so that the worship procession is solemn. It is based on the understanding that God is everywhere and is not limited by space and time.

According to Wahyuna (2022), a devotee who still has kinship with Mei Kartawinata, ritual activities are carried out by prioritizing inner attitudes and a sense of *rumasa*. It is based on the fact that every living being and its life comes from God. Here is the complete statement:

"The devotees believe that all creatures before the Almighty God are equal in status. Therefore, the most important thing in worship is the inner attitude and sense of rumasa; the degree of humans before God is the same. So in terms of worship, there is no difference between one another" (Wahyuna, 2022/03/12).

Through discussion, the worship activities are carried out to convey teachings to the devotees. According to Alo (2022), among believers, they do not have the terms teacher and student, as Wahyuna said above, that all creatures are equal before God.

However, in practicing their teachings, the devotees still refer to the standardized teaching guidelines, such as: (1) all living things are created by God and are born through mothers and fathers who are intermediaries in giving love; (2) concepts related to nation, language, homeland, and culture for the devotees of this belief are essential; (3) the grace God has bestowed on the people can be seen in the existence of an external self or body. Meanwhile, the inner ones that cannot be seen or touched are the brain that can remember things, the sense of hearing, sense of sight, sense of smell, the mouth that speaks, sense of taste, sense of touch, stepping feet, thinking heart, and all these things are blessings God has bestowed on humans without exception.

Therefore, in the life of devotees of *Aliran Kebatinan Perjalanan*, there are *paugeran* or norms to be observed and carried out, namely, the physical and spiritual way of life: physically and spiritually healthy, having excellent and wise behavior, having the correct stance, and being brave, brilliant, in everything, both speech and deed (AKP Central Council, 2014).

The devotees who want to deepen their teachings usually do it at certain times, such as gatherings and ceremonies for big holidays. The meeting was held in a place they called *Pasewakan*. *Pasewakan* is not a special place for worship, but it is a place for organizational activities, whether related to its development or anything related to the organization of this belief. All devotees are obliged to maintain the organization's integrity and strive to participate in supporting all organizational programs.

Aliran Kebatinan Perjalanan carries out the commemorations: September 17th is the organization's anniversary; 1 *Saka* or 1 *Sura* is a New Year celebration based on this belief calendar system; and May 1st is the birthday of the founder of this belief, Mr. Mei Kartawinata.

In addition, there are two types of tradition that carry out by the devotees. They are traditions related to life and livelihood. Traditions about life are seven months of pregnancy, circumcision, marriage, and funerals. The funeral is carried out for three days, seven days, 40 days, 100 days, one year, and 1000 days. Meanwhile, the tradition of livelihood is carried out by planting rice, harvesting rice, and building houses.

The meaning of the rituals brought and applied by the devotees of Aliran Kebatinan Perjalanan (AKP)

As mentioned earlier, the procedures for inner processing in this belief (*Heneng, Hening, Awas, Eling, and Waspada*) have their meaning. Aju (2022), an elder of this belief, states:

“*Heneng* means *cicing* (silence). Silence can make our minds clear. A clear mind is the first step to *reach* at God or the spiritual path to meet God. Among these five procedures, what must be done carefully is *hening*. In *hening*, People must pass some stages before finally merging with God or being united. In *hening*, what is united with God is not our body, but our spirit or soul” (Aju, 2022/03/12).

In addition to the procedures for internal processing, the offerings used also have their meaning, as stated by Amung (2022): *Nasi tumpeng* means unity because *nasi tumpeng* consists of rice fused into one, namely *tumpeng*, while the rice scattered outside is not a *tumpeng*, so it does not symbolize unity.

Endog ayam (chicken egg) on top of *tumpeng* means a sublime goal. It is based on the existence of the “*Aliran Kebatinan Perjalanan*” organization that maintains harmony in life, maintains friendship, and does not humiliate people.

Parupuyan (incense) is a burning incense that has a meaning of causality (cause-effect). The meaning of the causality here is that there is no human being without God. *Parupuyan* consists of incense, charcoal, salt, and cigars. These items are used to pray to God so that all human efforts are given blessings. Meanwhile, salt means that we must live based on sense. We must see others as we see ourselves, regardless of skin color, race, ethnicity, religion, or even belief.

Bakakak ayam (a chicken dish) symbolizes resignation. We have no power because God's will has set our gestures. Whether in sorrow or joy, we should always surrender to God.

Rujak tujuh rupa/rurujakan (seven kinds of salad). This salad consists of pineapple, plantain, golden banana, lump sugar, and others. *Rurujakan* symbolizes the human body (*waruga*). Humans consist of a physical and spiritual body. Although humans are essentially God's creation, their roles are different. That is why humans cannot be called God.

Bitter coffee, sweet coffee, bitter tea, and sweet tea symbolize advice for married people. In domestic life, there must be *sapapait-samamanis*. It is a Sundanese proverb meaning that we will experience ups and downs. Sometimes life seems complicated, but sometimes we also feel happy with our lives.

The mineral water in the jug symbolizes the human body because the jug is made of clay. However, the jug cannot be called clay anymore. Humans are also made of clay; if they have been in human form, they can no longer be called clay. What sets them apart is the process of creation. If the jug is made directly from the clay, humans are made through a process of love. They are also given food and drink to shape the human body. The human physical body consists of the following elements: the earth element becomes the body; the water element becomes bone marrow; the fire element becomes flesh and blood; the wind element becomes hair and skin; besides forming the physical body, these elements also give rise to lust or *nafsu*. They are: the earth element becomes the *nafsu* at peace (*nafsu al-*

mutma'innah); the water element becomes worldly lust (*nafsu sawi'ah*); the fire element becomes the inciting *nafsu* (*nafsu al-ammara*); the wind element becomes the self-accusing *nafsu* (*nafsu al-lawwama*)

The *nafsu* at peace is a *nafsu* that animates the goals of subsequent *nafsu* to achieve what is desired. The worldly lust means that someone's whole life is only devoted to the world's pleasure, the *inciting nafsu* revive the spirit of work and fighting power, and the *self-accusing nafsu* revive the progress of work and family.

Other objects that complement the procedure for inner processing are seven kinds of flowers. Seven kinds of flowers symbolize the seven days starting from Sunday to Saturday. The meaning of flower here is to develop because the nature of flowers is fragrance. Therefore, the devotees should be good people, especially in the organization, so that this organization becomes an organization that has a positive vibe and brings much goodness.

Those are the meaning of offerings or *sesajen* in ritual events or worship of *Aliran Kebatinan Perjalanan*, the Karangpawitan community. For the devotees, all offerings have meaning and knowledge in life. Those meanings also influence the lives of the devotees of *Aliran Kebatinan Perjalanan*.

Discussion

According to Eliade, the essence of religion is centered on the separation between sacred and profane phenomena. Furthermore, Eliade explained that the profane area is a daily affair, things that are ordinary, unintentional, and essentially not so important. Meanwhile, the sacred is the supernatural realm; things are extraordinary, impressive, and meaningful. The sacred is known to humans because it manifests itself differently from the profane realm. Eliade calls it hierophany. It is a concept that the sacred manifests itself in humans, experiences from other orders of reality that enter human experience (Pals, 2001).

Understanding the sacred and profane phenomena in Aliran Kebatinan Perjalanan in Karangpawitan society

Eliade explains the concept of sacred and profane in his book entitled "The Sacred and the Profane" that sacred has a sacred meaning, while profane is something that has an ordinary meaning, not a sacred meaning. (Eliade, 2002).

The point of Eliade's view is that if a person experiences something sacred, he has come into contact with a non-worldly reality. He felt that he had arrived at an existence that touched his soul.

In *Aliran Kebatinan Perjalanan*, something sacred can be seen when the devotees carry out their inner processings. They are *Heneng*, *Hening*, *Awat*, *Eling*, and *Waspada*. Among these five procedures, what must be done carefully is *hening* because People must pass some stages before finally merging with God or being united with God. In *hening*, the devotees reach something sacred, where this is their experience in contact with an existence that can touch their soul. Meanwhile, the profane area of *Aliran Kebatinan Perjalanan* can be seen in the daily life of the devotees.

The sacred of nature and space

According to Eliade, hierophany is related to nature, such as crop failure, thunder, earthquakes, etc. Almost everything in this universe can be a religious symbol, for example, the sun, sky, rocks, sea, and so on (Eliade, 2002). Hierophany related to nature or natural events in *Aliran Kebatinan Perjalanan* is all offerings used in the equipment of inner processing. These objects are religious symbols in this belief.

The sacred of time

Space and time both have homogeneous properties. Time also has sacred and profane phenomena. Sacred time is the time used by humans for periodic party celebrations. Meanwhile, profane time is the time of everyday events. According to their nature, the difference between the two times is that sacred time is reversible. It means that the past can be presented again. Meanwhile, profane time is a time that people cannot repeat. It only happens once a time (Eliade, 2002).

In *Aliran Kebatinan Perjalanan*, some events show the sacred of time. They are the celebration of 1 *Saka* or 1 *Sura*, the celebration of the founder's birthday on May 1st, the celebration of the organization's anniversary on September 17th, and the celebration of 7 months of pregnancy, circumcision, marriage, and funerals. The funeral is carried out for three days, seven days, 40 days, 100 days, one year, and 1000 days. Meanwhile, the profane time in this organization is about livelihoods such as planting rice, harvesting rice, building houses, and so on.

Conclusion

Based on the results and discussion above, there are several conclusions. First, God's concept in *Aliran Kebatinan Perjalanan* is that God is everywhere and in the hearts of every human. However, God does not have a form and color that people can compare with anything in this universe. The meaning of *awang-awang*, *uwung-uwung* is that when the heavens and the earth did not yet exist, God Almighty has already existed. Second, in doing rituals and processes of worship, this organization has no specificity in the ritual or process of worship and does not have a holy book, special times of worship, prayers of worship, and places of worship. The internal processing is carried out through *heneng*, *hening*, *awas*, *eling*, and *waspada*. The types of equipment used in the process of worship are tumpeng rice served with *parupuyan*, *bakakak hayam* (a chicken dish), bitter and sweet coffee, *rurujakan* (various kinds of salad), bitter and sweet tea, *cai herang dina kendi* (mineral water in a jug), and seven kinds of flowers. Third, the meaning of the ritual applied is *Heneng* which means *cicing* (silence). Silence can make our minds clear. A clear mind is the first step to reaching God, or the spiritual path to meet God. Among these five procedures, what must be done carefully is *hening* because people must pass some stages before finally merging with God or being united with God. The offerings have meaning and good knowledge in their lives and livelihoods for the devotees. Therefore, realizing this research's limitation, the researcher's arguments about the "The Meaning of The Ritual Concept of *Aliran Kebatinan Perjalanan* (AKP) in Karangpawitan Community" need to be reviewed in subsequent studies.

References

- Abdullah, I. (2008). *Agama dan Kearifan Lokal dalam Tantangan Global*. Yogyakarta: Pustaka Pelajar.
- Basuki, S. (2010). *Metode Penelitian*. Jakarta: Penaku.
- Dewan Musyawarah Pusat Aliran Kebatinan Perjalanan. (2014). *Budaya spiritual Aliran kebatinan Perjalanan*. Bandung.
- Eliade, M. (1974). *Patterns in Comparative Religion*. New York: Meredian New American Library.
- Eliade, M. (2002). *Sakral dan Profan*. terj. Nurwanto. Fajar Pustaka Baru: Yogyakarta.
- Hakiki, K. M. (2011). Aliran Kebatinan di Indonesia. *Jurnal Al-Adyan: Jurnal Studi Lintas Agama*. Vol. VI, No. 2.
- Komara, N. J. (2021). Konsep Aliran Kebatinan Perjalanan (AKP). Bandung: UIN Sunan Gunung Djati Bandung.
- Mufid, A. S. (2012). *Dinamika Perkembangan Sistem Kepercayaan Lokal di Indonesia*. Jakarta: Puslitbang Kemenag.
- Pals, D. L. (2001). *Seven Theories of Religion*. Jakarta: Qalama.
- Rozak, A. (2005). *Teologi Kebatinan Sunda, Kajian Antropologi Tentang Aliran Kebatinan Perjalanan* (1 ed.). Bandung: PT. Kiblat Buku Utama.
- Sedarmayanti, & Hidayat, S. (2002). *Metodologi Penelitian*. Bandung: Mandar Maju.
- Sudarto. (1996). *Metodologi Penelitian*. Jakarta: PT. RajaGrafindo Persada.
- Sugiyono. (2017). *Metode Penelitian Kuantitatif, Kualitatif, dan R & D*. Bandung: Alfabeta.
- Tantowi, A. (2019). Hubungan Manusia dan Tuhan dalam Perspektif Aliran Kebatinan Perjalanan. Jakarta: UIN Syarif Hidayatullah Jakarta.
- TAP. MPR. No. IV/MPR/1978 tentang agama dan aliran kepercayaan.
- Ya'kub. H. (1973). *Filsafat Ketuhanan*. Bandung: Al-Ma'arif.
- Yulianti, E. F. (2019). Sejarah Perkembangan Aliran Kebatinan Perjalanan (AKP) di Desa Pakutandang Kecamatan Ciparay Kabupaten Bandung Pada Tahun (1987-2002). Bandung: UIN Sunan Gunung Djati Bandung.

Interviewees

- Andri Hernandi (Chairman of the Central Deliberative Council), February 11th, 2022.
- Adang Amung (Central Advisory Council) February 12nd, 2022.
- Aju (the elder of *Aliran Kebatinan Perjalanan*) February 12nd, 2022.
- Setiawan/Alo (Head of Neighborhood Wards) February 13th, 2022.
- Sintia Soniawati (a devotee who carries out the teachings of *Aliran Kebatinan Perjalanan*) February 13th, 2022.
- Wandi Wahyuna (one who still has a kinship with Mei Kartawinata) February 12th, 2022.