

## Divine Values in the Hajat Sasih Ceremony in Kampung Naga, West Java

Anisa Novia Fridayanti<sup>1</sup>, Tjipto Sumadi<sup>2</sup>, Asep Rudi Casmana<sup>3</sup>

Universitas Negeri Jakarta, Indonesia<sup>1, 2, 3</sup>

**Abstract:** This research is motivated by the Indonesian state which has a lot of diversity both in language, ethnicity, religion and culture. The purpose of this research is to know the values of God in the Hajat Sasih Ceremony. This study refers to the theory of Glocks and Stracks that there are several dimensions in divine values such as the dimensions of trust, the dimensions of beauty, the moral dimensions, the dimensions of goodness and the dimensions of religiosity. This study uses a qualitative approach, with a descriptive method. The location is in Kampung Naga. The data collection techniques with interview techniques, observation. While the data analysis is through data reduction and drawing conclusions. This research involves 4 figures in Kampung Naga, namely kuncen, traditional stakeholders, tour guides, Kampung Naga community and 1 expert opinion. The implication of this research is that applying the values of God in a culture is very important. The results of the study indicate that Hajat Sasih is a culture of the Kampung Naga community that is still carried out by its generation, the ceremony is carried out as gratitude for the sustenance that has been given by the Creator. The Hajat Sasih ceremony is held four to six times a year, while the stages in the implementation of the Hajat Sasih ceremony are the initial stage, the core stage and the final stage. The initial stage begins with discussing determining the day and working together to clean up the environment. Then the core stage is starting with cleaning in the Ciwulan river, wearing traditional clothes, praying, and cleaning the grave of Eyang Singaparna, murak tumpeng and giving alms. Divine values in the implementation of the Hajat Sasih ceremony are the value of trust, the value of beauty, the value of goodness, moral values and religious values.

**Keywords:** Divine Values, Hajat Sasih, Kampung Naga

### Introduction

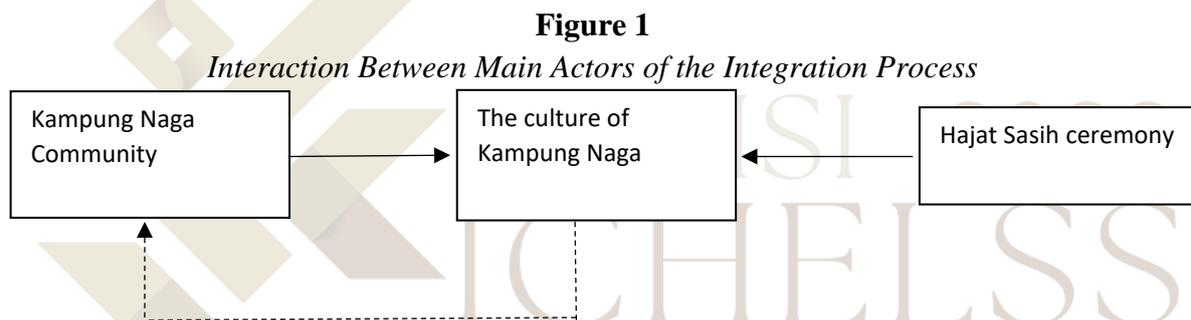
Humans as social beings, of course, cannot be separated from a set of beliefs that develop in their environment. This belief becomes a benchmark in carrying out an activity that exists in a society. The rules for carrying out activities in the community are adjusted by mutual agreement. Even in some people's lives in Indonesia if the values that have been rooted in a society are violated then there will be sanctions that must be given to the violator (Hadiati, 2016).

Value is an idea about an experience that is meaningful or not, generally directs a person's behavior and judgment but does not judge something as right or wrong. Values are also one of the most important parts of culture. This is because people who live side by side

together in a place are influenced by many factors, such as geographical factors, power factors, a sense of solidarity, and most importantly the existence of a value system adopted by certain communities (Soegito, 2015).

Divinity values are values that are closely related to religion and are related to their respective beliefs. This value regulates the bond between man's relationship with his God. In addition, the value of divinity is closely related to life after death or life in the afterlife. This belief in the afterlife is what distinguishes it from other values. In this definition, religious values are the values that dominate the thoughts of someone who has religious values in him (Dasir, 2016).

Various regions in Indonesia have different cultures and traditions with their own uniqueness. The tradition has values related to human life as social beings as described above, such as divine values. The tradition will continue to be carried out by the community if the tradition has a positive value, while if the tradition is not in accordance with the times, the tradition will be abandoned by the community. Even so, during modern life as it is today, we can still find traditions that are still maintained and carried out by people in various regions such as the Sihali Aek tradition in the Toba Society, the Ngaben Ceremony carried out by the Balinese people and Rambu Solo performed by the people in Toraja (Misno & Prawiro, 2015).



### Literature Review

Rokeach (Meinarno & Mashoedi, 2016) defines value as a goal to be achieved (end state of existence) and action. Consistent with what is advocated by Milton Lokichi and James Bank (Ansori, 2016) value is a belief system in which a person performs or avoids action in relation to something that is fair or inappropriate. Meanwhile, Muhmidayeli (Frimayanti, 2017) states that while values are in abstract form, values are characteristics and are associated with something specific.

Quality as what appears in the value can be seen from human behavior. In philosophical thinking in the field of value theory, the issue of value is one of the studies that examines the nature, standards, and metaphysical state of values, along with other fields of study such as aesthetic, moral, and religious contexts. Therefore, values cannot be separated from facts, behaviors, norms, morals, and beliefs (Frimayanti, 2017).

Just as with science, value comes from objective information (Almanshur & Ghony, 2012). There are several branches of science that specifically discuss values. *First*, logic. Logic is the rule of thinking correctly that can be justified scientifically. *Second*, ethical. Ethics is about goodness, values related to the goodness of human behavior in everyday life. *Third*, aesthetics. Aesthetics is a matter of value, both natural beauty and the beauty of man-made objects, this is often associated with art (Ansori, 2016).

Mulyana (Arditiya, 2016) states that the assimilation of values that exist within a person, or adaptation of one's beliefs, values, attitudes, behavior, practices, and standard rules is more a process of values. Understanding in the internalization process, a person needs to seek confidence and obedience to something that is achieved by acknowledging his attitudes and actions. Value is something that is owned by every human being to increase their inner insight and make them aware of their worth and dignity. Values are formed based on the beliefs of a person, society or nation that have been considered beforehand.

Values are created and sourced from a culture that serves to direct or encourage people to behave. Values are defined by Mulyana (Sukitman, 2016) as "beliefs and references in humans to make a choice", this definition is clearly stated by Mulyana and includes the process of considering a value. Value is indeed a belief that exists in a society and can have a major influence on the life of a particular community.

Based on some of the definitions above, it can be concluded that values have a specific purpose or purpose that is derived from one's belief system. Values are related to good and bad, so someone tries to achieve or leave these values. Belief in values depends on the subject, in this case humans are the interpreters of these values. Belief in values depends on the subject, in this case humans are the interpreters of these values. This explains that the purpose of the value itself can be seen from what has been done by their belief system that has existed since the time of their ancestors.

## **Methodology**

This study uses a qualitative approach with a descriptive method. Descriptive research involves a variety of problems in the form of current facts from groups, such as activities to assess attitudes and opinions about individuals, organizations, situations, and procedures. This research method aims to provide a complete and in-depth picture. Qualitative research as a research method based on post-positivist philosophy, the study of the state of natural objects in which the researcher is the key instrument. The results of qualitative research emphasize more on meaning (Sudarsono, 2018).

This study uses data sources that contain primary and secondary data. Primary data sources included in this investigation are data taken directly from informants, key informants, and anecdotes at the research site. While the secondary data sources in this research are data from related documents such as photos, videos, recordings, field observation notes, and various documents related to the research conducted.

First, primary data. The primary data in this study were obtained from direct interviews that the authors conducted with informants who met the criteria to obtain valid information. The informants are the kuncen in Kampung Naga, the indigenous people of Kampung Naga, the Traditional Stakeholders of Kampung Naga and the Tourism Guides of Kampung Naga. In addition there are also very good experts in the field of culture as informants. Second, secondary data. Secondary data for this study were obtained from other data such as books, recordings, videos, articles, journals, field observation notes and other documents related to the research topic.

**Table 1**  
*Interview Resource Chart*

No	Description	Amount
1.	Kuncen Kampung Naga	1
2	Pemandu Adat Kampung Naga	1
3	Pemandu Wisata Kampung Naga	2
4	Masyarakat Kampung Naga	2
5	Ekspert Opinion	1
	Amount	7

Data collection techniques for this study were carried out in various ways, including observation and interviews. In observation activities, researchers do not directly participate in the research subject or topic under study, but only act as observers who observe ongoing activities. Observations were made on the Hajat Sasih ceremony carried out by the people of Kampung Naga. The explanation given in brief is as follows:

First, Interview. Interview is a way to collect information which is done using question and answer method verbally or in writing by face-to-face, using predetermined questions. The advantages of collecting data through the interview method, among others, are that the interviewer can have an exclusive relationship using the source, the data is obtained in depth, the informant is able to convey his heart more broadly, the questions can be repeated and directed to a more meaningful one.

Interviews were conducted in-depth and structured on research subjects using a guide that had been made. The interview technique was used to convey data about the divine values contained in the Hajat Sasih ceremony in Kampung Naga, West Java (Ghony & Almanshur, 2012). This interview is also interesting because it is easy to find people who are responsible for cultural preservation in Kampung Naga.

Second, Observation. Observation is a way of taking data directly using the senses without the help of any tools, in everyday life we use our eyes to observe. Observation is one of the most important stages in a research. This observation was carried out for research that has been systematically planned on the value of divinity in the Hajat Sasih ceremony in Kampung Naga. In observation activities, researchers do not directly participate in the research subject or topic under study, but only act as observers who observe ongoing activities. Observations were made on the Hajat Sasih ceremony carried out by the community in Kampung Naga.

## **Findings & Discussion**

According to one of the key informants, Mr. US (2022), the development of a culture in the community is closely related to the environment and nature in the area. The Hajat Sasih ceremony, for example, is one of the cultures that the people of Kampung Naga continue to preserve. Meanwhile, according to expert opinion (2022) matters relating to traditional ceremonies or rituals that are still believed by indigenous peoples can continue to be developed and continue to be carried out due to several aspects of life such as social, geographical, educational and economic.

Likewise with the Hajat Sasih ceremony in Kampung Naga, there are several aspects behind which the ceremony is still carried out today, among others, can be seen from the geographical aspect, the economic aspect, the educational aspect and the social aspect. From the presentation, there is information that a traditional ritual can develop among the community, not apart from the environment and nature in which they live. In addition, there are many aspects that affect a ritual that is still believed and carried out by the community, these aspects include social aspects, educational aspects, geographical aspects and economic aspects.

According to an interview with Mr. AA (2022) that the total population in Kampung Naga is about 325 (three hundred and twenty five) people. The geographical location of Kampung Naga itself is flanked by hills including mountains, rivers and hills. To get to Kampung Naga is not so difficult because the entrance is close to the highway that can be passed by motorbikes or cars. However, to be able to enter Kampung Naga, you have to walk and use stairs which are about 440 steps. According to him, some visitors always try to count the steps they have passed and the results are always different. Even so, the people of Kampung Naga believe that the steps in the village are 440 stairs.

According to an interview with Mrs. ST (2022) Kampung Naga as the hometown of cultural ceremonies that are still being carried out until now is an unspoiled village and with a typical Sundanese village atmosphere in the past. The residents of Kampung Naga make their main livelihood as farmers but many also work as traders, craftsmen and some even become civil servants and doctors, but most of them leave Kampung Naga and choose to live in other villages. This was stated by one of the informants in Kampung Naga.

Meanwhile, in the socio-cultural aspect, according to Mr. MN (2022), the people in Kampung Naga are still familiar with the ancient system such as mutual cooperation and mutual assistance. This can be seen from the people who want to build or repair houses, the residents in Kampung Naga flocked to help with the work. In addition, the people of Kampung Naga still adhere to the traditions of their ancestors.

From his presentation, it can be seen that the people of Kampung Naga still hold together a system of togetherness, such as mutual cooperation and mutual help. Traditions of goodness like that passed down by their ancestors as much as possible they guarded and preserved well. This affects the environment in Kampung Naga, one of which is in carrying out a ritual they will together prepare for the purposes of the ceremony, one of which is the Hajat Sasih ceremony.

According to Mr. RS (2022), the majority of residents in Kampung Naga are Muslims. So, just like other Muslims, the people in Kampung Naga practice Islamic teachings such as

prayer, fasting, zakat, but besides that, the people still believe in the teachings of karuhun or their ancestors, so they often call it a combination of Islamic teachings and the teachings of their ancestors or known as Sundanese. *wiwitan*. So that people still believe and carry out rituals followed by incense, flowers and prayers at sacred tombs. They believe that doing so will bring blessings. However, this does not interfere with the belief of the people who are predominantly Muslim.

People in Kampung Naga still hold tightly to the culture inherited by their ancestors. The culture of Kampung Naga is different from the culture of other villages. As stated by Kuncen (2022) one of the uniqueness of the culture in Kampung Naga is that there are still *kuncen* and traditional guides that still exist today. The traditional and *kuncen* holders were not elected but were passed down from generation to generation from selected families in the past. Therefore *kuncen* and traditional guides are not random people but people who have been chosen.

One of the traditional ceremonies that are still carried out in Kampung Naga is the Hajat Sasih ceremony. The Hajat Sasih ceremony according to Mrs. ST (2022) is a ceremony held several times a year and the ceremony is carried out with the intention of showing gratitude for the harvest or sustenance that Allah SWT has given.

From his presentation, we can see that there is no customary law that stipulates that there are penalties for people who do not attend the Hajat Sasih ceremony. The Hajat Sasih ceremony is not a custom or habit that is always carried out by the ancestors of the Kampung Naga community, even though there is no punishment, but the people in Kampung Naga are still enthusiastic about performing the Hajat Sasih ceremony and following what their ancestors had done long ago.

So that way we can know that the Hajat Sasih ceremony is not a ceremony that must be followed by the whole community, only people who believe and want to take part in the ceremony. However, it is very rare to find cases of people in Kampung Naga who do not follow the ritual which is always held every six or four times a year. According to them, the Hajat Sasih Ceremony is very important because they believe that after doing the ritual, their sustenance will increase.

Based on the results of interviews and observations of the Hajat Sasih ceremony carried out in Kampung Naga, it has several stages. According to Mr. US as the *Kuncen* in Kampung Naga (2022) he explained that the HajatSasih ceremony has several stages and these stages have not changed since ancient times. The people in Kampung Naga deliberately keep the authenticity of the Hajat Sasih ceremony process so that the process does not change and maintains what their ancestors had taught before. The stages according to Mr. US as the *Kuncen* in Kampung Naga (2022) are the preparation stage, the implementation stage and the final stage. This stage is an important stage and needs to be done by the people in Kampung Naga, this is because their ancestors did the same thing first. The value of trust, the people of Kampung Naga believe and have faith in Allah SWT.

This can be seen from one of the processes of the Hajat Sasih Ceremony, namely praying at the grave of Grandmother Singaparna as well as praying to Allah SWT at the same time. In addition, the people of Kampung Naga carry out orders and stay away from prohibitions on their beliefs such as praying, fasting Monday and Thursday or in their rituals they call days of solitude and stay away from religious prohibitions such as stealing, adultery and others.

The value of kindness, one of the values of goodness in the Hajat Sasih Ceremony, is that in the preparation stage, the community works together to make food storage areas, working together to clean their environment before and after the ritual is carried out. At the final stage of the Hajat Sasih Ceremony, we can see the value of kindness in the form of giving alms, distributing food to the people around.

Moral values, values that become the standard of good or bad are contained in the Hajat Sasih ceremony. Almost in the entire process of the Hajat Sasih Ceremony there are moral values that can be taken, such as the residents of Kampung Naga always cleaning up their place before and after the Hajat Sasih ceremony begins, of course this is a good standard value and it is agreed by everyone that they always take care of the environment. them, besides helping each other in the first stage of preparing for the ceremony is also one of the values that becomes a good standard, of course everyone agrees that helping each other is right and is a good standard of value. The value of beauty, one of the most important Hajat Sasih ceremony processes is that the residents of Kampung Naga who attend the ceremony must provide food or collect food which they will eat together and share. The food is in the form of tumpeng or yellow rice and other Sundanese snacks or snacks such as leupeut, pastries and others.

Here you can see the beauty value of the Hajat Sasih ceremony where the residents of Kampung Naga, especially women, have to assemble their tumpeng or yellow rice in such a way that they forget where there are rules in making the yellow rice, as said by Mr. US (2022) that yellow rice in Kampung Naga is especially in celebration of the ceremony. The purpose of Sasih is different and there are rules, not all of the cones made are yellow but the outside is white and the inside is yellow and decorated in such a way according to the rules that are always carried out in Kampung Naga such as not adding any accessories or following the decorations of today's cone. The tumpeng must really follow the tumpeng of the past when their ancestors performed the Hajat Sasih ritual.

Religious values, values that regulate the bond or relationship between humans and their God are certainly found in the Hajat Sasih ceremony, this is in accordance with the purpose of the Hajat Sasih ceremony itself, namely as a form of gratitude to Allah SWT and their ancestors for the harvest or sustenance that has been given to them. they. This is proven by the prayer that is said to Allah SWT in one of the processes of the Hajat Sasih ceremony.

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**About the Author:**

<b>Chief Researcher</b>
<b>Anisa Novia Fridayanti</b> <i>State University of Jakarta, Indonesia</i>
<b>Researcher Member</b>
<b>Tjipto Sumadi</b> <i>State University of Jakarta, Indonesia</i> <b>Asep Rudi Casmana</b> <i>State University of Jakarta, Indonesia</i>

