



## Development Sect of Mysticism “Perjalanan” in Pakutandang Village Communities, Ciparay Sub District Bandung in Year of 2006-2017

Widya Amelianisa<sup>1</sup>, Erlina Wiyanarti<sup>2</sup>, Yakub Malik<sup>3</sup>

Social Studies Education Program, Faculty of Social Sciences Education  
Universitas Pendidikan Indonesia, Bandung, Indonesia

**Abstract.** This study discusses the Development Sect Of Mysticism “Perjalanan” which is located in Karang Pawitan, Cipaku, Pakutandang Village, Ciparay Sub-District in 2006-2017. This study broadly answers the question about the Development Sect of Mysticism “Perjalanan” In Pakutandang Village Communities in Year of 2006-2017. This research uses qualitative methods, with data collection using observation, in-depth interviews and documentation study. Based on the research results, it was found that Sect Of Mysticism “Perjalanan” was not from Ciparay, but from Subang which was the beginning of the emergence of the Sect Of Mysticism “Perjalanan” founded by Mei Kartawinata and his friends, they were Sumantri and M.Rasyid. In its development, the Sect Of Mysticism “Perjalanan” was inseparable from its followers who at that time was in Ciparay, although initially, the followers of the Sect of Mysticism were not originally from Ciparay but people who moved from Rancakole and Cibeureum. In terms of the teachings that Mei Kartawinata passed on to his followers from the past until now, it is still the same as the original. There was a very significant development for the followers, it was when the trust column became available in the Identity Card column and there was no more discrimination regarding matters of work or marriage. This undergraduate thesis is expected to be a reference for research that has not been captured.

**Keywords:** Followers, Sect of Mysticism “Perjalanan”, Teachings

**Correspondence.** [widyaamelianisa@student.upi.edu](mailto:widyaamelianisa@student.upi.edu)

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### A. INTRODUCTION

In the cultural elements, according to Koentjaraningrat, there are 7 cultural principles, one of which is a belief system, has a form as a belief system, and ideas about God, gods, spirits, hell, heaven, and so on, but also has its form which is in the form of ceremonies, both seasonal and occasional, and each belief system also has the form of sacred objects and religious objects. (Koentjaraningrat, 1981:204).

The Indonesian nation has various traditions. It is not only religion that has been institutionalized, but also local beliefs (Subhanah, 2014:1). It is called a local belief because this belief is only embraced by the local tribe or

community. These local beliefs existed before Hinduism, Buddhism, Islam and Christianity came to the archipelago and survived when Hinduism, Buddhism, Islam and Christianity came to the archipelago. This belief has been continued from generation to generation by the tribes in the regions in Indonesia until now. Thus, these local beliefs still exist today in the spiritual life of their adherents (Mufid, 2012:15).

Getting to know the sect of mysticism “Perjalanan” is an important discussion in the study of belief in Indonesia. Because Indonesia as a multi-ethnic-cultural nation can become a potential wealth, both academically and politically (Abdul, 2016:77). The

majority of the mysticism make these customs a teaching guide that is very firmly held, upheld, lived and practiced (Akrim, 1997:111).

Researchers chose a time frame for the development of Beliefs from 2006 to 2017 because during that time there were several important moments for followers of Belief. In 2006, there was legal discrimination against believers. Article 61 of Law 23/2006 on Population Administration, states that the identity of a belief is not recorded in the religion column, it is just recorded in population data. This gave rise to a lawsuit against the Constitutional Court (MK). The result in 2016 was the Court granted the lawsuit. In 2017, the Constitutional Court decided to include Beliefs on the Identity Card (Naufal. 2017:2).

## B. METHOD

The research used is descriptive qualitative research with the aim of systematically describing the facts and characteristics of the population factually and accurately relating to data collection to provide a description or affirmation of a symptom, as well as answering questions in connection with an object of research at this time, for example attitudes or opinions of individuals, organizations and so on (Darmadi, 2013:6-7).

The research location was carried out at Kp. Karang Pawitan RT 01. RW 15. Dusun Cipaku, Pakutandang Village, Ciparay District, Bandung Regency. The subjects of this research were the followers of sect of mysticism “Perjalanan” in Pakutandang village, the community in the Pakutandang village, and the lecturers. This research uses a purposive sample of information. The determination of the sample is determined by the consideration of obtaining information. The

determination of the sample is considered adequate if it has reached the saturation point as stated by Nasution (Dja'man Satori and Aan Komariah, 2010:54) that: “Determination of the sample unit (respondent) is considered to have reached the “redundancy” stage (the data is saturated), the sample (new informants) no longer provides additional meaningful new information.”

Data collection techniques were carried out by interviews, observations, and documentation studies with research instruments where the researcher himself was assisted by supporting tools such as recorders, notebooks, stationery, and cameras. Meanwhile, the data analysis process used by researchers was data reduction, data display, verification, and conclusion of Miles & Huberman (Sugiyono 2008:237).

## C. RESULTS AND DISCUSSION

The core of the discussion in this section is to describe the research results. The background of the establishment of the sect of mysticism “Perjalanan” in Pakutandang Ciparay Village cannot be separated from the figure of Mei Kartawinata as the recipient of *wangsit* and the founder of the sect of mysticism “Perjalanan”. In the beginning, the people who became the sect of mysticism “Perjalanan” community in Pasewakan, Ciparay, were mostly not the original inhabitants of the Ciparay area but came from outside the village. Those who moved from these villages to the Pasewakan Ciparay area were related to the DI/TII incident around 1954 to 1959. DI/TII, known as *gorombolan* (the gang), forced the population to join DI/TII.

Even the pattern of threats such as terrorizing, killing, and burning villages was carried out when residents or community leaders did not want to join

DI/TII. Because the residents were afraid of the various DI/TII threats, they moved to Ciparay when the incident occurred. In Ciparay, which is now Pasewakan, there was already Mei Kartawinata's family and her group. Those who came from outside the area were accommodated by the sect of mysticism "Perjalanan" Ciparay and later became followers of the sect.

The main teaching of the sect of mysticism "Perjalanan" originates from (DASAWASITA = 10 wangsit) which was received on 17 September 1927 which contains the following:

- 1) Do not allow yourself to be insulted by anyone, because you are not born and raised by yourself, but were born and raised full of the love of your mother and father. Even you yourself are carrying out all your wishes and aspirations, which you should thank them for.
- 2) Whoever insults and humiliates you, it is the same as insulting and humiliating your mother and father, even your ancestors.
- 3) There is no more power and power than the Most Merciful and Gracious God. The nature of compassion and love can overcome and resolve all contradictions/quarrels and can even combine understanding and efforts to achieve more advanced goals, as well as perfecting morals and exalting human character.
- 4) With awe and amazement, you count that the water droplets that flow are an absolute unity towards the ocean while benefiting human life, stars, and plants. However, you have never before admired and amazed at yourself who has brought you to the world and its contents. You have never even counted your blinks and how good you have felt as wisdom from God Almighty.
- 5) Where do you go and in your eyes God Almighty is always with you.
- 6) A major change in human life and livelihood will be retaliation for all oppression and spark/give birth to the nation's freedom of life.
- 7) Moreover, knowledge with the strength of your body and soul is used wrongly to satisfy your passions, it will cause resentment, hatred, revenge, and resistance. Conversely, if the knowledge and strength of your body and soul are used to help others, it will foster a deep sense of love and brotherhood.
- 8) Love your fellow beings regardless of type and appearance, because if life has left the body, anyone will be in the same state without power and effort. Precisely because of that, as long as you are still living with your neighbor according to his nature according to the Will of God Almighty.
- 9) The stone in the middle of the river, if you cultivate it according to your needs, you can become rich because of it. In that case what makes rich is not the giving of the stones, but the work of your own.
- 10) Move for the benefit of your neighbor, help the sick to reduce their suffering. *Jaga* (Sundanese language = someday, later on) a humanitarian society will be achieved that upholds freedom and truth. (Central Deliberative Council, 2005:2)

In addition, there is a book that becomes a guide for adherents of the sect of mysticism "Perjalanan", namely, the Spiritual Culture Book, which explains the teachings and procedures of social life. APPRECIATION and PRACTICE of mysticism "PERJALANAN" implemented by: HENENG, HENING, AWAS, ELING AND WASPADA

- a) HENENG : Be silent by releasing all thoughts and memories about the

Worldly state around oneself, to feel the blessings of the grace of God Almighty.

- b) HENING : Clear our minds as if they become clear mirrors, which can be used as a pangilon to the lives of fellow people so that it appears that the essence of life is that all people before God Almighty are the same. What's different is the dharmas.
- c) AWAS : Not watchful eyes. But be careful of your conscience that can distinguish what is obligatory and what is not obligatory to do, both for yourself and for others. Always be introspective and ask for guidance from God Almighty before doing something, especially those concerned with the public interest.
- d) ELING : As *Kawula Gusti*, it is obliged to *kumawula* in God Almighty, namely to regulate his life and life based on the eternal love of God's nature.
- e) WASPADA : Whether good or bad for the future is determined by current actions. The content of the teachings of the sect of mysticism “Perjalanan” upholds the values of Divinity, Humanity, and Nationality.

Always remember that there is God, always be in harmony with others and uphold the values of the Indonesian nation based on Pancasila which bind as well as drive the effort to uphold and fight for independence so that it becomes evidence that Pancasila is in accordance with the personality and desires of the Indonesian people. Pancasila is a sublimation of cultural values that unites Indonesian people of various ethnicities, races, languages, religions, islands, into

one nation. The values contained in Pancasila are the soul of personality, and the way of life of people in the archipelago for a long time (Laksono, 2008: 2).

In line with the objectives of Social Studies (IPS) put forward by Fenton in Endayani, H (2017. p. 4) that the purpose of teaching Social Studies (IPS), in general, is to prepare students to become good citizens, to teach students to have the ability to think and be able to continue the nation's culture. Furthermore, Clark in his book “Social Studies in Secondary School”: A Hand Book, states that Social Studies (IPS) focuses on the development of individuals who can understand their social environment, humans with all their activities and interactions between them. Students are expected to be productive members, participate in an independent society, have a sense of responsibility, help others, and can develop values and ideas from their community.

The teachings of the sect of mysticism “Perjalanan” are in line with the objectives of Social Studies (IPS), namely, to prepare people to become good citizens based on the life guidelines adhered to by the principles of Pancasila, 1. God Almighty, 2. Just and civilized humanity. , 3. Indonesian Unity, 4. Democracy led by wisdom in representative deliberations, 5. Social justice for all Indonesian people. In teaching the importance of social values such as self-history, starting with yourself, treating others as yourself, recognizing the environment so that they can behave in accordance with applicable rules and norms.

Development of the sect of mysticism “Perjalanan” in the village of Pakutandang Ciparay in 2006-2017.

Even though in 2006, there was still discrimination against the followers of the sect of mysticism, according to Tamsaro (Interviewed 3 July 2020) as the sect of mysticism adherent who served as the Head of Dusun Cipaku that the Adherents of the sect of mysticism from year to year increased, but the increase cannot be called high or low, because it is seen from the events or activities carried out that the audience attending is quite high, but that also cannot be used as a benchmark, because sometimes, every year the situation and condition is different. In line with Juju's explanation (Interviewed July 3, 2020), he is a sect of mysticism adherent who serves as Head of the sect of mysticism at the Ciparay District level. Judging from the audience, it has indeed experienced an increase as well as a decline, due to several factors such as death. The factor that influences more is marriage, usually, someone leaves the sect because of joining the path of husband/wife and vice versa, there are also those who join because of joining their husband/wife path.

In 2019, the number of residents registering for Citizen Identity Cards (KTW) has increased, it can be used as a measure that the follower in this sect of mysticism is increasing. In traditions or customs, nothing disappears, it is still the same as the original teachings, everything is done according to the guidelines in the Spiritual Culture book. In line with Maran's (2000.Hlm 6) explanation, one of the cultural systems that can affect marriage is the belief system. Beliefs are in the form of views or interpretations of the past. Marriage is a social symptom of the community that is influenced by the beliefs they hold, namely the result of the thinking of the local community, which in nature can be deeply rooted in trust in the community.

According to Sintia's explanation (Interviewed July 3, 2020) if it is shortened from 2006 because there has not been a Constitutional Court (MK) decision regarding the religion column, so there are still many followers who include religions such as Islam, Christianity, and others on their identity cards while working and taking care of their needs, it is not difficult, but even so, the followers still practice the teachings of the sect. After the decision of the Constitutional Court (MK) in 2017, the follower became more courageous in revealing that he was the follower, in terms of managing the Identity Card it was not difficult because there was already a trust column. In line with Sudarto's explanation (in Herdahita, 2017. Pg 4) the number of followers of the sect mysticism increased after the Constitutional Court (MK) decided that believers of faith could enter the religion column on the Identity Card, many people would return to their belief, this is a momentum for strengthening for believers.

According to Setiawan (Interviewed July 2, 2020) he is an administrator of the sect of mysticism as well as the head of the Rukun Warga 15, there are 40% of believers and 60% of non-believers in the Rukun Warga 15. In line with Juju's explanation (Interviewed on July 2, 2020), the data of the followers increased, as seen from the residents who made Citizen Identity Cards (KTW). In connection with the decision of the Constitutional Court (MK) which has provided a column of belief in identity card so that in the case of marriage, there is equality and recognition if married to someone who is religious or with fellow worshippers is not complicated.

The view of the surrounding community on the sect of mysticism "Perjalanan" in Pakutandang Ciparay Village. Of all the interviewees that the

researchers interviewed, their views on the sect of mysticism were the same, like brothers and sisters. The interviewees we interviewed have lived in the neighborhood pasewakan Pakutandang village for more than 30 years. According to Siska (Interviewed July 2, 2020), while living in the area of Pasewakan, there were never any negative cases, we lived in harmony as a community, helped each other, worked together, there was nothing different apart from our way of worship. Because religion or belief depends on each other, as long as we respect each other and do not mock each other. In line with Wardiana's explanation (2018:4) The process of practicing the noble values contained in the teachings of the sect of mysticism “Perjalanan” can be applied in dealing with the community, so as to form an assertiveness of information that builds a positive view of the sect, also influenced by several factors that shape the perception of society, both internal and external factors of the sect of mysticism.

Efforts in Maintaining and Passing the Teachings of the sect of mysticism “Perjalanan” in the village of Pakutandang Ciparay. According to Andri (Interviewed July 13, 2020) as Head of the sect of mysticism “Perjalanan”, it has become an obligation to pass on the teachings of the sect of mysticism to the younger generation, from starting themselves to give examples of good behavior in the family environment, holding art activities and hold a regular workshop at least once a week, participate as part of the sect activity and make activities related to the sect of mysticism. In line with Dian's explanation (Interviewed July 3, 2020), there can be various ways to defend the teachings of the sect of

mysticism, but the best way is to start from yourself, behave like the teachings of the sect of mysticism so that this teaching can continue to survive. Basically every human being tends to develop himself to be better. However, the tendency of a person to cause his abilities does not just happen, without any effort to develop his personality, because every human being has his own unique abilities and abilities.

#### D. CONCLUSION

There are several things that researchers can conclude as follows:

*First*, the existence of the sect of mysticism “Perjalanan” in Pakutandang Village, Ciparay District, Bandung Regency, starting with the character of Mei Kartawinata and his family who are already stay in Ciparay. Then spread the teachings of the sect of mysticism so that it was followed by the community, even though at first the people who became the followers of the people were not originally from Ciparay, but had moved from Rancakole, Cibereum, and their surroundings. At that time many people moved from the Rancakole, Cibereum, and surrounding areas because of the connection with the DI/TII incident, people who did not want to enter DI/TII chose to become followers of the sect. From this community association, the purpose of the sect of mysticism is formed and as well as its management.

The existence of the sect of mysticism “Perjalanan” cannot be separated from the figure/character of Mei Kartawinata as the first person to hear *wangsit*. There are 2 other figures who also heard the 3<sup>rd</sup> to 10<sup>th</sup> *wangsit*, they were M.Rasyid and Sumitra.

*Second*, Principal teachings of the sect of mysticism “Perjalanan” are *Dasawasita* or 10 *wangsit* in which there are teachings of self-history, knowing

God, Nature, and Man. There are orders that must be carried out, prohibitions that must be shunned, and warnings for followers. The social values in this teaching are very striking seen from the meaning of *Dasawasita* and self-history which emphasizes that humans must behave well towards humans, animals, nature or inanimate objects while always remembering God Almighty, so that this teaching becomes a guideline for followers in society.

*Third*, The development of the sect of mysticism “Perjalanan” in Karang Pawitan, Pakutandang Village, Ciparay District, Bandung Regency from year to year cannot be separated from the figure of a devotee who practices the Sect of Mysticism. In 2006, the followers of this teaching felt discriminated because there was no belief column on the Identity Card (KTP), there was only a religion column, therefore in 2006 there was a lawsuit against the Constitutional Court (MK), and in 2017, the Constitutional Court decision came out.

The column of belief is starting to be recognized, so taking care of things like marriage is not difficult. There is no definite measure of whether or not the sect of mysticism “Perjalanan” will increase or not, because there is no annual the calculation of the villagers. But when viewed from the period 2006-2017, the number has increased as seen from the number of citizens who registered for KTW (Citizen Identity Cards) in 2019. The teachings of the sect of mysticism have not changed at all, still in accordance with the original, and not at all influenced by outside parties.

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