

Language Paradigm in Sundanese *Pikukuh*

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Abstract: In Sundanese culture, there is Sundanese *pikukuh*, a set of rules on life guidance. This life guidance is a local wisdom that can be used as a reference of Indonesian nation. The research was aimed at finding out and exposing language paradigm in Sundanese *pikukuh* as a follow-up of the previous study on traditional expressions. The research used a descriptive method and bibliographical study technique. The sources of data were in the forms of stone tablets, ancient manuscripts, and books of Sundanese traditional expressions. The data were processed using hermeneutic method with immediate constituent analysis technique. The result of the research showed that Sundanese *pikukuh* contained local wisdom values, both categorically and semantically bears language paradigm. Categorically, language paradigm can be in the forms of two-sided paradigm, not only in the clausa combination (S-P, P-Comp, P-Adv) but also in the phrase combination. Most of language paradigm in Sundanese *pikukuh* has a syntactic construction of Adj--N, that also has Adj--V, V--N, V--PrepP, N--Num, Num-Adj, and Adv-V constructions. Semantically, language paradigm has semantic relationships, such as collocative--synonymic and its variations.

1 INTRODUCTION

Indonesian culture is highly varied and bears local wisdom values, that is, the local society wisdom of managing facilities given by God to human beings that becomes the personality of the nation culture (Rusyana, 2011), which can be used to face the effects of foreign culture (Rosidi, 2011, p.29). One of Indonesian cultures is Sundanese culture, that is, the ideas (ideal existence), will, and Sundanese people's work in living their lives (Sudaryat, 2014, p.119).

In Sundanese culture, there is *pikukuh*, a set of rules of life guidance that can be used as a reference of Indonesian nation. In this case, *pikukuh* is a set of rules, lessons, customary laws or *patikrama* (Danasmita and Djatisunda, 1986, p.132). Sundanese *pikukuh* is "*pituduh anu teu bisa dielak-elukkeun deui*" (Danadibrata 2009, p.370) 'guidance that cannot be changed anymore', which is also called "*Tangtu*" like in *Tritangtu*, that is, life certainty, nature certainty, and religion dogma (*Ceuk agama jeung darigama*), the basic forms of Sundanese philosophy root that eventually becomes Sundanese's ways of life or life viewpoints.

The values of noble Sundanese *pikukuh* will not be useful for the life of our nation if they are not

examined, interpreted, and formulated and also used for the development of the nation. One way leading there is examining the values of Sundanese expressions that contain language paradigm. Research focused on it has not been conducted since most studies focus more on the cultural values of Sundanese *pikukuh*.

Language paradigm in this study refers to society's mindset in expressing language in the forms of elements that indicate numeral constructions or sets of paired sentences. For example, three-sided paradigm in Kampung Naga (in Tasikmalaya) people's expression "*Paréntah gancang lakonan, panyaur geura temonan, pamundut gancang caosan*", which is translated into 'Orders are soon done, calls are soon taken, requests are soon fulfilled' (Sya, 2014; Ningrum, 2012). It means that all people should obey the rules of the government and country. In that expression, there is three-sided paradigm of collocative-synonymic, that is, the first element of the first, second, and third combination are synonymous. Meanwhile, the second element of the first, second, and third combination are collocated.

Apart from three-sided paradigm (*tritangtu*), in Sundanese *pikukuh* there are other numeral paradigms like two-sided paradigm (*dwitangtu*), four-sided paradigm (*caturtangtu*), five-sided

paradigm (*pancatangtu*), and ten-sided paradigm (*dasatangtu*). In line with it, the research is aimed at exploring and describing language paradigm, especially two-sided paradigm in Sundanese *pikukuh*.

2 RESEARCH METHOD

The research used qualitative or naturalistic approach for it was conducted in a natural setting. Since it belonged to basic research (*grounded theory*), it applied descriptive method that was designed with scientific steps including problem identification, data collection, data selection, data analysis, data exposition, and drawing conclusion (Borja, 2014, p.2).

The data source of the research are stone tablets of *Kawali 1 dan 2a*, archaic manuscripts of the 15th century, such as *Amanat dari Galunggung* and *Sanghyang Siksakandang Karesian*, and a book of Sundanese traditional expressions titled *Babasan jeung Paribasa Sunda*. By utilizing data card instruments, Sundanese *pikukuh* expressions were sorted from the data. The data collection was done through documentary or bibliographical study. It was done through stages, that is, data source decisioning, data noting, and data carding of Sundanese *pikukuh*.

The data of Sundanese *pikukuh* were processed through hermeneutic method with immediate constituent analysis technique which has several stages, that is, comprehension, explication, explanation, and interpretation (Riceour, 1985, p.28). Meanwhile, immediate constituent analysis was done through seven stages, that is, data re-observation, data sequencing and coding, data sorting, data analysis, data exposition, data interpretation, and drawing conclusion (Mudhsh, Al-Takhayinh, and Al-Dala'ien, 2015, p.1).

3 RESULTS AND DISCUSSION

3.1 Results

Sundanese *pikukuh* spreads out in Sundanese people life, both in the forms of spoken and written traditional expressions. Spoken Sundanese *pikukuh* are mostly found in society life, mainly in cultural society such as Baduy (Kanekes). *Pikukuh* of Baduy ancestors is inherited from one generation to another so that Baduy society are able to preserve

their custom and tradition until now. Written Sundanese *pikukuh* can be found in stone tablets and manuscripts (Darsa, 2004, p.9). The number of Sundanes expressions is relatively enormous. However, this study focused on Sundanese *pikukuh* indicating language paradigm. For example, in the manuscript of *Amanat Galunggung* (1341 Saka or 1419 M) there is *pikukuh* related to the importance of respecting past time and history since there will not be today if there was not past time. It is stated in the manuscript that we have to appreciate time.

(01) *Hana nguni hana mangké, tan hana nguni tan hana mangké, aya ma beuheula aya tu ayeuna, hanteu ma beuheula tu ayeuna, hana tunggak hana watang, tan hana tunggak tan hana watang, hana ma tunggulna aya tu catangna, (hana guna) hana ring demakan, tan hana guna tan hana ring demakan, galah dawa sinambung/ng/an tuna, galah cöndök tinug(e)lan tka*

'[There was past time there is present time, there was no past time there is no present time; There was past time there is present time, if there was no past time there is no present time; There is a stem there is a branch, there is no stem there is no branch; If there is a stump there must be a branch; There is service there is mercy, if there is no service there is no mercy; Long pole is connected with a branch, skewer pole is cut sharply.]'

Based on that *pikukuh*, Sundanese people should appreciate past time (history). It can be understood because there will not be present time if there was not past time. People who do not appreciate time will get disadvantages. Therefore, we have to be able to manage and spend time well (*Bisa ngigelan jeung ngigelkeun jaman*).

Paradigm is a frame work that contains commonly accepted views about one subject (Shuttleworth and Wilson, 2008). One of the forms of thought is reasoning and proposition. Proposition or statement is a set of concepts. Whereas, language paradigm is the thinking framework through language. Language paradigm is connected with the qualitative approach of phenomenology philosophy, aimed at forming ideographics knowledge, that is, the description of ideas or thought in the forms of symbols. Reasoning symbol is an argument consisted of sentences in a paragraph, whether proposition symbol is a sentence or sentences. In this case, language paradigm shows a set of dimensional

elements as the thinking framework of Sundanese people.

Language paradigm shows thinking pattern in the form of dimensional elements, related to categorical function and semantic relationship. Semantic relationship is connected with lexical structure like synonymy, antonym, collocation, and identical (Marcia, 2005). Meanwhile, categorical function or syntactic category is related to word class like nouns, verbs, adjectives, numerals, and prepositions (Quirk, 1987; Weisser, 2014).

In language paradigm, there are found several numeric paradigms, such as two-sided paradigm. *Two-sided paradigma* or *dwitangtu* indicates thinking pattern in the form of paired elements. Two-sided paradigm describes the characteristics of nature that is always in pairs. Based on the fact of nature characteristics, dual or paired pattern of thinking emerges. Two-sided paradigm is related mostly to personal attitude and relationship among human beings. Paradigm two can mostly be found in traditional expressions. For example, two-sided paradigm in the following traditional expression:

Ngasuh ratu ngajayak ménak
 ‘[Babby-sitting the ruler and taking care of state officials]’

The expression is two-sided paradigm of *collocative--synonymic*, indicating that the first component of the first combination is synonymous with the first component of the second combination, whereas the second component of the first combination is collocated with the second component of the second combination. The collocative--synonymic relationship can clearly be seen in the figure 1.

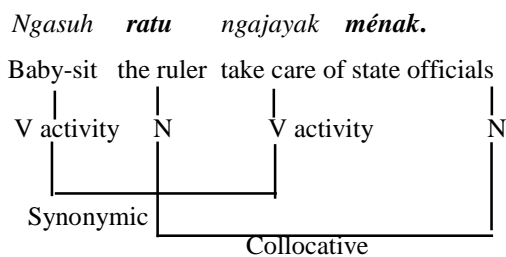


Figure 1: The collocative--synonymic relationship.

In figure 1, it is seen that the verb *ngasuh* and *ngajayak* are two synonymous words, whether the noun *ratu* and *ménak* are two collocated words. In those paired words, there is collocative and synonymic meaning, indicating that the thinking pattern of Sundanese people can be in collocative--synonymic paradigm.

There are other forms of two-sided paradigm of Baduy *pikukuh*:

- (02) *Gunung teu meunang dilebur, lebak teu meunang diruksak.*
 ‘[Mountain cannot be destroyed, valley cannot be distracted.]’
- (03) *Larangan teu meunang ditempat, buyut teu meunang dirobah.*
 ‘[Prohibition cannot be broken, ancestor cannot be changed.]’
- (04) *Lojor teu meunang dipotong, pondok teu meunang disambung.*
 [Length cannot be cut, shortness cannot be extended.]’

Expressions (03)-(04) are composed of two combinations of independent clauses. Every clause of each expression is consisted of subject and predicate (S-P) structure. Categorically, the subject of the clause is a noun, whether the predicate is a verb phrase (VP). The semantic relationship between the elements of the combination is *collocative--collocative*.

In data (03), the subject noun *gunung* in the first combination is collocated with the subject noun *lebak* in the second combination, and the predicative phrasal verb *teu meunang dilebur* in the first combination is collocated with the predicative verb phrase *teu meunang diruksak* in the second combination. Moreover, *pikukuh* (04) and (05) contain similar language construction or paradigm two.

Baduy *pikukuh* presented above is the guidance of prohibition. The expressions below are independent clauses of paradigm two, each has the structure of P-Adv. The predicates are verb phrases (VP) which are followed by adverbs (Adv).

- (05) *Ulah ngomong sagéto-géto, ulah lémək sadaék-daék.*
 ‘[Don’t speak carelessly, don’t speak inconsiderately.]’
- (06) *Ulah maling papanjingan, ulah jinah papacangan.*
 ‘[Don’t steal in spite of the shortcoming, don’t commit adultery and make out.]’

Pikukuh (06) above has *synonymic-synonymic* semantic relationship. The verb phrase *ulah ngomong* in the first clause is synonymous with the verb phrase *ulah lémək* in the second clause. The adverb *sagéto-géto* in the first clause is synonymous with the adverb *sadaék-daék* in the second clause. Meanwhile, *pikukuh* (07) has collocative-- semantic relationship. The verb phrase *ulah maling* in the first clause is collocated with the verb phrase *ulah jinah*

in the second clause, indicating that bad deeds are forbidden by both religion and custom. The adverb *papanjingan* in the first clause is collocated with *papacangan* in the second clause.

Beside prohibition, Baduy *pikukuh* can contain suggestions. Here are expressions suggesting that we have to speak politely and to be honest.

(07) *Nyaur kudu diukur, nyabda kudu diunggang.*

‘[Speak should be measured, say something should be thoughtful (in order not to hurt others).]’

(08) *Kudu ngadék sacékna, nilas saplasna.*

‘[Cut something precisely, slash something clearly.]’

Expressions (08) dan (09) are *pikukuh* of two-sided paradigm that has synonymic-synonymic semantic relationship. Expression (08) is a compound sentence composed of two clauses which has a predicate and subject structure (P-S). The subjects are deverbal noun *nyaur* and *nyabda*, whether the predicates are the verb phrase *kudu diukur* and *kudu diunggang*. The semantic relationship of the subject and predicate in the first and second clause indicates synonymic relationship. The expression (09) is a compound sentence composed of two clauses that have a predicate and adverb structure (P-Adv). The predicates are the verb phrase *kudu ngadék* and the verb *nilas*, while the adverbs are *sacékna* and *saplasna*. The semantic relationship between the predicate and adverb (P-Adv) in the first and second clauses indicates synonymic relationship.

Two-sided paradigm of collocative-identical is that the first component of the first combination is identical with the first component of the second combination. Meanwhile, the second component of the first combination is collocated with the second component of the second combination. Look at the expression:

(09) *Hadé tata hadé basa*

‘Well-mannered well-worded’

The semantic relationship of collocative-identical is composed of *hadé* and *hadé* are two identical words, whether the nouns *tata* and *basa* are two collocated words. Those paired words contain identical and collocative meanings.

(10) *Kudu leuleus jeujeur liat tali.*

‘All deeds or decisions should be well-thought.’

In the data (10), there is paradigm two, which is in the paired form of two a syntactically combination *leuleus jeujeur* and *paduan liat tali*. Both combinations form collocative-synonymic two-sided paradigm. Between the *leuleus* adjunct in the first alloy and the *liat* adjective on the second alloy has a synthetic semantic relation, whereas the *jeujeur* noun in the first alloy and the *tali* noun in the second alloy have a collocative semantic relation.

The following is a Baduy *pikukuh*, a traditional expression, showing a four-dimensional paradigm which contains proverb (*wawaran luang*):

(11) *Matak burung jadi ratu, matak édan jadi ménak. Matak pupul pengaruh, matak hambar komara. Matak teu mahi juritan, matak teu jaya perang. Matak éléh jajatéén, matak éléh kasaktén.* (Salmiati, 2014:2).

‘[Can fail in being a leader, can be crazy in being a noble person. Can lose influence, can lose power. Can lose in a fight, can lose in a war. Can lose courage, can lose supernatural power.]’

That Baduy *pikukuh* contains a statement of aphorism (*wawaran luang*) in order not to fail in life. If the prohibition and suggestion are broken, the consequences will be fatal, that is, will fail to be the leader, lose the influence, lose the prestige, lose in war, and lose the power. Categorically, the expression is a combination of four compound sentences which is composed of two classes. Each clause has a predicate and supplement (P-Sup) structure. The predivate is a verb phrase, whether the supplement is a verb phrase or noun phrase. All the predicate verbs mention the meaning of ‘consequences’ which is marked with the adverb *matak*.

Semantically, the relationship between the predicate and supplement in the first and second clauses is slightly different. In the first sentence (10a), the semantic relationship between the verb phrase *matak burung* in the first clause is synonymous with the verb phrase *matak édan* in the second clause, and the semantic relationship of the verb phrase *jadi ratu* in the first clause is collocated with the verb phrase *jadi ménak* in the second clause. In the next sentences (10b, c, d), the semantic relationship among the predicates of the first clauses is synonymous with the supplements of the second clauses.

3.2 Discussion

Pikukuh explained in the study are spoken and written expressions. The spoken expressions are taken from Baduy *pikukuh*, while the written expressions are taken from the archaic scripts of *Sanghyang Siksakandang Karesian* and *Amanat Galunggung* and also from spoken traditional expressions that have been documented.

In *Sanghyang Siksakandang Karesian* (1518 M), it is explained that there are three positions in this world (*tritangtu di bumi*) which become the pillars of life, that is (1) RAMA (the founder of the village who becomes the leader of the society whose off springs inherit his status); (2) RESI (ulama or priest); and (3) RATU (the king, the powerful one). In that script, there is a suggestion for people to own these three characteristics of *tritangtu*, that is:

- (12) *bayu pinaka prabu, sabda pinaka rama, hedap pinaka resi*
 ‘[the power of a king, the words of a leader rama, the determination of an ulema.]’

The tasks of those three prominent people are defined in *kropak* 632 of *Sanghyang Siksakandang Karesian* (Atja and Danasasmita, 1981) as follow:

- (13) *Jagat daranan di sang rama, jagat kreta di sang resi, jagat palangka di sang prabu.*
 ‘[Guiding people is the responsibility of the leader, taking care of life prosperity is the responsibility of the ulema, managing government matters is the responsibility of the ruler/power holder.]’

The three power holders are equal because of “*pada pawitannya, pada muliyana*” (the same origins, the same noble). Therefore, all of them must harmoniously cooperate.

- (14) *Haywa paala-ala palungguhan, haywa paala-ala pameunang, haywa paala-ala demakan. Maka pada mulia ku ulah, ku sabda ku hedap si niti, si nityagata, si aum, si heueuh, si karungrungan, ngalap kaswar, semu guyu, tejah ambek guru basa dina urang sakabeh, tuha kalawan anwam.*

‘[Do not fight over the status, earnings and gifts. Start with the wise, logical, genuine actions, words, and willingness that attract people’s sympathy, be downhearted, friendly, and speak politely

to all people, to both young and old people.]’.

Based on the explanation above, it is seen that *tritangtu* indicates the existence of language paradigm, that is collocative-collocative three-sided paradigm. The first element which is in the form of noun phrase, that is, *jagat daranan*, *jagat kreta*, and *jagat palangka* in the first, second, and third combinations have collocative-semantic relationship. The second element which is in the form of prepositional phrase (PrepP), that is, *di sang rama*, *di sang resi*, and *di sang prabu*, also have collocative-semantic relationship.

Beside three-sided paradigm, language paradigm that exists mostly in Sundanese *pikukuh* is two-sided paradigm. This paradigm combines two elements both categorically and semantically. This two-sided paradigm of Sundanese *pikukuh* can be seen in the following expression.

- (15) *Ulah neundeun piheuleut nunda picela.*
 Don’t raise the problem, don’t keep the imperfection.
 ‘[Don’t ask other people to do bad things and hostility.]’

That *pikukuh* contains prohibitions for doing bad deeds, which is marked by the word *ulah*. Categorically, its construction is a dual-paradigm expression which is composed of two combinations, that is (1) verb phrase (VP) *ulah neundeun*, the noun *piheuleut* and (2) the verb *nunda* and also the noun *picela*. Semantically, the relationship between the verb *neundeun* in the first combination and the verb *nunda* in the second combination is synonymic-semantic, while the relationship of the noun *piheuleut* in the first combination and the noun *picela* is collocative-semantic. Therefore, overall, the expression is collocative-synonymic two-sided paradigm. The expression of written *pikukuh* can be seen in this stone tablet of Kawali.

- (16) *Hayua diponah-ponah, hayua dicawuh-cawuh, Inya neker inya ager, Inya ninycak inya rempag.*
 ‘[Don’t be blocked, don’t be bothered,
 Who cuts will fall down, who steps on will be fallen down.]’

The *pikukuh* quoted from the stone tablet is four-sided paradigm as the combination of two-sided paradigm. The first, two-sided paradigm which is composed of the verb phrase (VF) *hayua diponah-ponah* and *hayua dicawuh-cawuh* has synonymic-semantic relationship. The second, two-sided paradigm is composed of the clause *Inya neker inya ager* and *Inya ninycak inya rempag*. Each clause has

subject and predicate (S-P) structure. The first clause is composed of the subject *Inya neker* and the predicate *inya ager*, whether the second clause is composed of the subject *Inya ninycak* and predicate *inya rempag*. The semantic relationship between S-P of the first clause and S-P of the second clause is collocative-synonymic.

4 CONCLUSIONS

Language paradigm in Sundanese *pikukuh* refers to a thinking pattern which, in fact, is a dimensional language construction. In language paradigm, there is a set of combination, both categorial and semantic traditional expressions. Traditional expressions, certainly, bear meanings and intentions which differ from the set of words, either figurative or metaphor meanings as the simile of life behavior.

Categorically, the first combination construction is the same as the second combination construction, either its clauses or phrases. Language paradigm in Sundanese *pikukuh* indicates categorial construction and semantic relationship. The categorial construction refers to (1) clause, containing S-P, P-Comp(lement), and P-Adv(erbial) structures; and (2) phrase, containing Adj-N, Adj-V, V--N, V--PrepP, N--Num, Num-Adj, and Adv-V structures. Semantically, language paradigm in Sundanese *pikukuh* indicates semantic relationships, such as collocative--synonymic, collocative--antonymic, collocative--identical, synonymic--collocative, synonymic--synonymic, antonymic--antonymic, collocative--collocative, and antonymic--collocative.

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