

Ethnopedagogic Elements in Ancient Sundanese Manuscripts from the 11th to the 18th Century

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Abstract: Data regarding ethno-pedagogic is available in various sources, whether it is spoken, written, or as a tradition. Spoken and traditional data will continue to change along with the change of the society. However, written data will not change as long as the written text is available. This study aims to examine the ethno-pedagogic element taken from Sundanese traditional manuscripts. Research method used in this study was descriptive method with documentation study technique. The source of the data was taken from various Sundanese manuscript texts which are estimated to be written from the 11th until 18th century. There are five manuscripts used in this research, which are *Amanat Galunggung*, *Kawih Pangeuyeukan*, *Sanghyang Sasana Maha Guru dan Kala Purbakala*, *Sanghyang Siksakandang Karesian*, and *Sewaka Darma*. Those manuscripts have been transliterated and translated. The results showed that there are various elements of education upheld by the Sundanese society of the past, including various education patterns, leadership, femininity, and technology.

1 INTRODUCTION

Ethno-pedagogic can be defined as race or ethnic-related education. The term of education here is not only related to education in formal institutions but also the one in informal society—such as family—to improve characters and morals. Someone's characters represent their true self, both individually and ethnically—so does the characters of a society, it represents the true self of the society itself. That is why education is necessary to form well-characterized human beings, conforming to the norms.

Data regarding character educations are available in variable sources, both spoken and written. Sundanese people education data in the past are also available in various sources, and one of them is in ancient Sundanese manuscript.

Ethno-pedagogic has wider range compared to character education as it covers not only the society's characters but also other knowledges. Many knowledges and skills of people from the past are illustrated in various spoken, written, and traditional

data, and one of them is ancient Sundanese manuscript.

Up until today, 32 ancient Sundanese manuscripts written on *lontar* and *nipah* leaves are found. Those manuscripts are written using ancient Sundanese letter and *Budha/Gunung*, and they are also had been transliterated and translated. According to Van-Der Meij the three manuscripts have been thoroughly researched (2006).

From those data, six manuscripts have been selected for this research as listed below.

- *Amanat Galunggung*, possibly written on 1175-1297 AD, transliterated and translated by Danasasmita et al. (1987);
- *Sanghyang Sasana Maha Guru dasan Kawih Pangeuyeukan*, estimated to be written on the 1788 AD, translated *Kala Purbaka*, estimated to be written on the 16th century translated and transliterated by Gunawan (2009), and transliterated by Ruhimat et al. (2014);
- *Sanghyang Siksakandang Karesian (Kropak 630)* was finished written in 1518 AD, transliterated and translated by Danasasmita et al. (1987);

- *Sewaka Darma* is estimated to be written in 1099 AD, transliterated and translated by Danasasmita et al. (1987).

Those manuscripts later analyzed in terms of its education element in order to gain data related to pattern of Sundanese society's education pattern in the past. Naskah *Kawih Pangeuyeukan* is a poem which is performed by singing. Education in the form of singing is very effective in building character, moral and attitude.

2 DEFINITION OF ETHNO-PEDAGOGIC

Ethno-pedagogic can be defined as practice of education based on local wisdom or ethnic of a society. There have been various knowledges delivered according to the tradition of a group of community, for instance therapeutics, martial arts, living environment, agriculture, economics, governments, dating system, character building, etcetera.

Ethno-pedagogic put special attention towards local genius and local wisdom by revealing the values of Sundanese culture as early model. Ethno-pedagogy views local knowledge or local wisdom as the source of innovation and skills that can be empower the society for the sake of their welfare (Kartadinata, 2011).

The values of the abovementioned local wisdom up until today are still required as the source of innovation in the field of local society's culture based education by empowering the society through local knowledge adaptation, including reinterpretation of local wisdom values and its revitalization according to the contemporary condition.

In addition, there is an idiom in Sundanese culture that says *silih asah, silih asih, silih asuh* (evolve each other, love each other, nurture each other). There is also another idiom which says *cageur bageur bener pinter tur singer* (healthy, kind, veracious, smart, and agile). Suryalaga (2010) categorized the first idiom as *kasilihwangian* while the latter categorized as *opat rawayan*. That being said, both idioms are the lifeline of Sundanese society in order to be physically and mentally prosperous and happily ever after.

Characters can also be related with morals. Suryalaga (2010) coined the term of *sadrassa* (six senses) of humanity as the marker of human morals, namely towards the Deity, their individuals, other humans, nature, time, and gaining prosperity. In a

side note, *Puskurbuk* details education characters which consist of 18 values.

The pedagogic term is also discussed in John Baldacchino's Art's False "Ease": Form, Meaning and a Problematic Pedagogy (Baldacchino, 2014). Values and the description of culture-based education values, as well as characters, according to *Puskurbuk* it consists of religious, honest, tolerant, discipline, hard-working, creative, independent, democratic, curious, nationalist, love their motherland, appreciate achievements, friendly (communicative), peaceful, love reading, has concern towards environment, has concern towards social, and responsible.

Those values are not absolute as there are also character values that has not been listed. Since data in this paper is related to ethno-pedagogic in ancient Sundanese manuscript, accordingly the grouping is based on the data sequence found in the manuscript, referring to the two abovementioned theories.

3 RESULTS AND DISCUSSION

Based on the chosen data source, it is found that the core of education is you should not say *ulah* (no) and *kudu* (must). Other findings also found that parable was also used.

3.1 Amanat Galunggung (AG)

In this manuscript, education elements are related with religion, ethics, government, settling down in marriage, and war.

- Ethics are things that are not allowed to be done, such as clashes, being selfish, being stubborn, snatching, hurting, scolding the innocents, impeach each other, capping the climax, screaming, quipping, bad-mouthing, making things up, and scrambling for positions, earnings, and gifts. Those things are not allowed to be done since every human being came from the same origin and equally noble;
- Defend for what is right, honest, and straight for the society to follow, for the whole country to be at peace;
- Religion: maintaining the center of the religion.
- War should follow the advice of patikrama in order to win the war;
- Housewifery: one should not marry his/her own sibling, one should not have more than one spouse;
- Demeanor towards parents: one should love and care both parents, be careful in choosing a

wife, choosing a mate, and choosing a servant so as not to hurt the parents;

- One should obey the abstinences;
- One should cooperate with others to do noble things through utterances and wise intentions, always based through what is right and what is essential, be serious about it, be captivating, compliant, always smile, always happy, and charismatic;
- Human beings will be impeccable and noble if they are nimble, ingenious, genuine, diligent, and full of virtue;
- Bad characters: lazy, stubborn, silly, pemenuh, shy, tetchy, slow, lack of spirit, lie down a lot, careless, undisciplined, forgetful, lack of courage, disappointed indefinitely, act like a whiz when one's actually not, always complaining, not serious, contentious, brings up others' mistake a lot, liar, grumpy, get bored easily, reluctant to relent, ambitious, weak-minded, untrustworthy, difficult, complicated, annoying, and causes disgrace;
- Humans being should have ilmu padi (the more knowledgeable someone is, the humbler he/she should be).

3.2 Kawih Pangeuyeukan (KP)

Kawih Pangeuyeukan is a script that contains information related to textile technology. The manuscript illustrates various aspects related to women in married life, some of them are the love of a husband to his wife, the obedience of a wife to her husband, skills that are ought to be owned by women, and the tradition of weaving. Regarding weaving, this manuscript explains the process of making weave starting from the cotton (*kapuk*), various name of the weaving tools as well as their *pohaci* (the angels which dwells in it), weaving motifs and ornaments, types of silk, name of human's limbs as well as the *pohaci* which stays in it. The whole text illustrates the relation between human with the Deities which shows that the text was written before Islam.

3.3 Sanghyang Sasana Maha Guru (SSMG)

This manuscript adduces various knowledge presented in religious situation. The characters were given specialized names, as follows.

- *Siksa kandang*, such as ethics and cleanliness;
- *Siksa kurung*, which means one must not break his or her promises;

- *Trimala*, or the things that should be avoided, including inappropriate remarks, deeds, and intentions;
- *Dasakalesa* (10 filthy state) which have to be avoided, including stupidity, greediness, demention, envious, haughty, ignorant, mean, arrogant, and defamation;
- *Dasamala*, which includes *sukta* (sleeps a lot), *baya* (coward), *tandri* (lazy), *kaleda* (doubt), *lanya* (difficult), *ragastri* (indulgence towards lust including wealth and women), *paladarah* (desiring for a woman that does not belong to himself), *baksya bwajmana* (loves to eat and drink tasteful food and beverages), *kutila wiweka* (puts off good work a lot);
- One must take care of his own limbs, such as ears, eyes, nose, tongue, mouth, skin, hands, rectum, genitalia, and feet in order to keep them away from diseases;
- *Pancaiyatna* (five attitudes that must be avoided) includes showboat, laughing when saluting, eats and drinks in front of someone superior, and unwilling to greet others;
- Ethics towards teachers, parents, colleagues, and public;
- Various professions and sciences, such as balance expert, bracelet maker, goldsmith, blacksmith, *pamadek* (home builder), *pahuma* (crops expert), *pangundahagian* (creator), *hempul* (entertainment expert), *memen* (child's play expert), *patik haji* (*patik haji*), *si jampwang si karawilang*, *barat katiga*, *rayang-rayang* (the nameless one), *padagangan* (the one who knows loss or trickery), *balebuh* (wide field), *salaksi lwanana* (hunter), *prajela* (the one who knows the rainy months), the miserable ones (*bobotoh*, gambler), *dasa* (a poor person), *si manare ma* (*calagara*), *si mana reka ma* (*pangurang*), *parade* (reinforcing the stem), *kasasa* (looking after the village), *pameueung* (the caretaker of old bridges), *panyadap* (people who extract palm trees), *panyawah* (someone who works with mud, someone who works in *sawah*), *welah taji ma* (*pangalas*), *batu kacakup ma* (*pangawihan*), *pamenyep* (someone who works with wok), *na seya ma na* (*pangejwa*), *pacitu* (firewood seeker), *tunggu dapur* (someone who take care of the fireplace), *hareup catra* (cook), and *pangangon* (shepherd);
- *Ulah rahayu* (good deeds) includes filial, respects, careful, thorough, diligent, persistent, noble.

3.4 Sanghyang Siksa Kandang Karesian (SSKK)

Elements of education taken from this manuscript consist of: (1) the obligation to take care of your own body (*dasa indria*); (2) the rules to devote oneself to leaders (superiors, kings), parents, and teachers; (3) one must be loyal both to his/her superiors or his/her spouse; (4) one is obliged to learn and study to the expert. That is why there occupations namely *guru panggung*, *guru nista*, *guru tangtu*, *guru wreti*, *guru rare*, *guru kakang*, *guru ua*, *guru hawan*, *guru kamulan*, *guru utama*, *guru mulya*, *guru premana*, and *guru kaupadesaan*. Even from *wayang* and *carita pantun*—which are more like entertainment—there are knowledges that can be learned by its audiences.

Other education elements are emphasized with the words “must” and “no” (not allowed). For example, (1) do not betray and deceit yourself and others, (2) do not take what belongs to others, (3) one must be polite by respecting elders and superiors, (4) do not be envious and spiteful, (5) one must be loyal to leaders, (6) one must be modest, (7) others.

3.5 Sewaka Darma (SD)

Ethno-pedagogic elements in *Sewaka Darma* manuscript consists of:

- *Dasasila*, which means one must take care of his limbs (feet, hands, ears, eyes, nose, mouth). If they are not used well, he will be ill-fated;
- Forbidden acts including bad intentions, bad thoughts, envious, spiteful, voodoo-ing, poisoning, witchery, murdering, defiling teacher’s wife;
- Things that must be noticed are deeds, mind, deeds, *urus*, determination, and attention. One must speak right and real, and do not postpone demands. If someone is praying, he must be hopeful;
- Human will not live forever as they are confined by satisfactory, behavior, lifeline, death, and the happiness and the misery of the soul;
- When a man dies, he will be free from all of his affairs, including the ones with his family members;
- Names of the flowers and other plantations;
- Things related to women, such as types of women, a good wife (the one who is loyal and stand up for her husband, happy, not grumpy); beauty tools, cosmetics, and fashion of the women from the past which consists of *boeh indah*, *boeh larang*, *taloki jenggi*, *rumbai*

benang, *sabuk*, *keris rusa malela*, orange silk embroidered with golden thread;

- Name of sucking animals and singing birds;
- Foods and drinks;
- Parts of buildings, ornaments, and furniture; and
- Musical instruments.

Based on the data above, ethno-pedagogic elements are categorized as follows.

- Men’s responsibility towards God are carrying out religious rules and believing in destiny. If one makes mistakes, he must repent and ask for forgiveness;
- Men also have responsibility towards himself by taking care his body to avoid dangers, whether it is from diseases or from the punishments in afterlife, have powerful stance, diligent in studying and working, humble, calm, modest in the way he dresses, responsible for what he does. Good man is the one who is honest, patient, always smiling, friendly, genuine, never postpone his jobs, clear-minded, does not work for appraisal, humble, not exaggerating, not greedy, does not make wealth as life goal, does not follow carnality, not arrogant, not self-righteous, straight, unpretentious, and not haughty. One must be like a ripe rice, not empty rice;
- Man also must be kind towards other man. Man, towards his leaders must be obedient and compliment, polite, devote and love his parents; towards others must be honest and not treacherous, patient, not taking others’ right, gives charity, does not snatching others’ position, income, not arrogant, not hurting others, not envious, do not have bad prejudice, do not pickpocket, do not con, do not steal, and do not get drunk. Do not smoke *madat*, do not threaten and stab someone, must pay debts, do not kick up a row, speak filthy, do not break promises, do not persecute, must be afraid of taboo, do not womanizing, do not use tricks, do not live in luxury, embarrass others, and do not severe kinships. Do not brush teeth in front of others. Do not suspect each other. One must conform his own prohibition. A man must be aware of the laws, have high moral standards, knows the limit and able to control himself. Do not murder the innocent, and one must adapt to his surrounding;
- Man also must keep his environment so it can keep on giving benefits for human’s life;

- In a married life, one must choose someone from a good family line, do not get married too young, do not marry your own siblings, do not get close with opposite sex who is not his/her and do not be infatuated with women.

Based on above data, education element in Sundanese manuscript can be classified as follows.

3.5.1 Religion

The importance of religion is illustrated on AG, D, and STA manuscripts. It implies that Sundanese people must be assured that religion must be enforced forever, the people must preserve the center of religion, the people must be diligent in praying, always remember the death to keep behavior, believe in destiny, and if one makes mistake, he/she must repent immediately.

3.5.2 Moral

From those manuscripts it is found that the proviso of theory of moral proposed by Suryalaga (2010) had been stated previously in ancient Sundanese manuscripts, such as (1) human's moral towards God/Deities (related with religious aspect), (2) human's moral towards himself (by keeping his 10 limbs so as not to become vile), (3) one's moral towards the others, As citizen, Sundanese people also must obey the rules, be loyal to the leaders, and beware of the law. (4) Human morale towards the mother nature is illustrated with the existence of human's obligations to take care of the environment and adapt to the surroundings.

3.5.3 Housewifery

Things that related to housewifery affairs are stated in AG, KP, and SSKK—those are do not get married to young, choose someone who came from good family line to be married, do not marry someone who has a close blood relationship, and be loyal to your spouse. The illustration of husband and wife drawn by the characters of Raden Jaya Keling and Sakean Adi Larangan—it illustrates the love of a husband to his wife, the obedience of a wife to her husband, ethics of a wife, and weaving skill that must be owned by a woman.

4 CONCLUSION

Welfare in the world and afterlife is the main goal of human's life. To gain it, human must be well-behaved according to the prevailing norms. There are various rules in ancient Sundanese manuscript in which in the past were used as code of conduct for human so they do not steer the surroundings and other humans. Those rules can still be applied in today's situation, even though some of them are need to be adjusted. If every human makes the effort to behave as well as they can, towards themselves, their family, and their surroundings, they will all gain the prosperity and happiness.

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