

**PHILOSOPHICAL VALUES OF LOCAL WISDOM
IN THE ANCIENT SUNDANESE MANUSCRIPT BUJANGGA MANIK:
AN ETHNOPEDAGOGICAL STUDY**

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INTRODUCTION

There are various ancient manuscripts of the archipelago that are very valuable and the contents of these manuscripts provide information on aspects of the nation's culture from the community that can be utilised to find out the customs, culture and habits of the community, even the historical journey of history in Indonesia. One of the famous manuscripts with the historical journey of the Sundanese community is entitled Bujangga Manik.

The purpose of this research is to explore the philosophical values of the local wisdom of the nation's culture, Useful for preserving and also adding information about existing ancient manuscripts in order to become historical evidence and the stories of these Mahapandita can be taken from several cultural studies, one of which is the philosophical value of the local wisdom of the ancient Sundanese manuscript Bujangga Manik through ethnopedagogical studies.

LITERATURE REVIEW

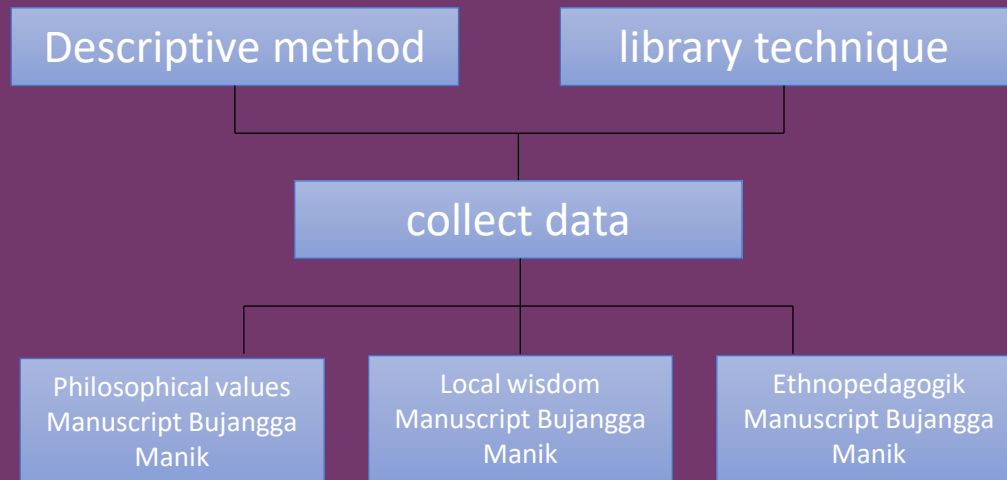
Local wisdom is all knowledge, beliefs, understanding, insights and customs or ethics that can be used as guidelines for human behaviour in ecological life (Kerad in Handayani, 2023, p. 135). The relationship between local wisdom and education is complementary, because culture is the result of a human learning process that produces characteristics for the community that existed in ancient times and are used as a reference for organising life and superior local culture for the nation and state.

Bujangga Manik is a description of the life of the ancient Sundanese people recorded in the form of written poetry in ancient Sundanese manuscripts. This story tells the journey of Bujangga Manik or Prabu Jaya Pakuan. The Bujangga Manik manuscript is written on 29 nipah leaves, each of which contains 56 lines of sentences consisting of 9 syllables stored in the Bodleian library in Oxford (England) from 1627 AD / 1629 AD. (Noorduyn, 1982, p. 413)

Ethnopedagogy is a compound word composed of the words ethno and pedagogic (Sudaryat, 2022, p. 120). The term ethno comes from the Greek language which means ethnos or ethnic group. Meanwhile, the word pedagogic is the science of education and learning. From this information, it can be underlined that culture is full of knowledge about the values that characterise the local wisdom of the nation's culture.

METHOD

This research uses a descriptive method with library technique. The source in this research is the ancient Sundanese manuscript Bujangga Manik, which is studied using ethnopedagogic studies. This study is used to collect data on philosophical values and local wisdom as research data which is then analysed in depth in accordance with the intended study.



FINDING AND DISCUSSION

3.1. Philosophical Value in the Ancient Sundanese Manuscript of Bujangga Manik

The philosophical value contained in the Bujangga Manik manuscript is quite interesting. In its journey it has many philosophical values. The philosophical term in Sundanese philosophy can be a tool, principle or form of symbolic meaning (Sudaryat, 2022, p. 64) When looking at Sundanese cosmology, there are three patterns consisting of Buana Nyungcung (Upper World), Buana Panca Tengah (Middle World), and Buana larang (Lower World).

The Sundanese text Bujangga Manik relates to this pattern, in that it tells the story of an ascetic who is travelling the ascetic path of life as a Hindu monk. The values of this belief are the principles that Bujangga Manik carries out to provide learning about wandering or life as an ascetic.

Bujangga Manik's wisdom in carrying out his darma with worship and resisting temptation. Learning religious and studying thick books (Apus Ageung) namely Siksa Guru. The perfection of life achieved by Bujangga Manik by carrying out the tasks ordered by religion and also the lives that must be lived such as resisting the temptation of female ascetics (tiagi wadon), visiting holy places such as Sanghiang and Kabuyutan, also erecting a phallus as a sign that Bujangga Manik has performed tapa.

After carrying out all his duties to the end, Bunjagga Manik reached the pinnacle of life, the heavenly world (Kasorgaan). In good health, his body was lying down. Bujangga Manik died without pain, and Bujangga Manik arrived at kamoksahan (eternal peace). While in heaven Bujangga Manik was examined by Dorakala (the Enforcer of Justice) who was finally accepted as a god.

FINDING AND DISCUSSION

3.2. *The Value of Local Wisdom in the Old Sundanese Manuscript of Bujangga Manik*

Based on the definition and discussion above, Koentjaraningrat divides local wisdom into 4 aspects contained in the Old Sundanese manuscript Bujangga Manik:

Spiritual and Ritual Knowledge

which refers to understandings and practices related to religious aspect, beliefs, and relationships with the supernatural world or spirits. It involves ordinances, prayers, ceremonies, and rituals performed to achieve spiritual balance, obtain blessings, or establish communication with divine powers. In the context of traditional societies, this knowledge is passed down from generation to generation and plays an important role in daily life, providing moral guidance and defining the identity and life purpose of individuals and communities.

Balances with nature

is a concept that emphasises the harmonious relationship between humans and their natural environment. It involves understanding and respecting ecosystems, natural resources, and all living things. Practices that support this balance include sustainable resource management, environmental protection, and adaptation to natural cycles. In many traditional cultures, balance with nature is considered key to community health, well-being and sustainability.

Moral values and social ethics

refer to the principles and norms that define behaviours that are considered right or wrong in society. These include honesty, justice, responsibility, solidarity and respect for others. These values form the basis for social interaction and maintain cohesion and peace in the community. In many traditions, these values are taught through stories, customary laws, and formal education, and modelled by community leaders and elders.

Respect for ancestors and traditions

is the honour and respect given to previous generations and the cultural heritage they left behind. It includes practices such as commemorative ceremonies, the maintenance of historical sites, and the preservation of stories, song and customs. These honours are often considered essential for maintaining cultural identity, connecting current generations with their past, and ensuring that valuable values and knowledge remain alive and relevant in everyday life.



FINDING AND DISCUSSION

3.3. *Ethnopedagogy in the Old Sundanese Manuscript of Bujangga Manik*

Sundanese ethnopedagogy has an orientation of human strengths in full or multi talents that create CATUR JATIDIRI INSAN as Human Excellence (MAUNG). Superior in Spiritual Quotient, Intellectual quotient, emotional quotient, and actional quotient. (Suryalaga in Sudaryat, 2015, p. 124)

Spiritual Quotient, seen from the text that Bujangga Manik is a very religious character and obeys the teachings of his religion. This is the Moral Manusia terhadap Tuhan (MMT).

Intellectual quotient, Bujangga Manik's journey is certainly high in knowledge and versatile. Primarily as an Ameng Layaran must be luhur ku élmu, jembar ku pangabisa, sugih ku pangarti. This means that Bujangga Manik has a Moral Manusia Terhadap Alam (MMA)

Emotional Quotient, a point of view that has a social spirit towards its environment. This is a cultural characteristic that we can take from the Bujangga Manik text. Jembar Budayana focuses on Moral Manusia Terhadap Pribadi (MMP) and other Humans (MMM). We can observe how Bujangga Manik's attitude is seen in terms of Morals personally or other Humans.

Actional Quotient, is a human being in the quality work ethic that is in accordance with Moral Manusia in Achieving Inner and Outer Satisfaction (MMLB). Bujangga Manik's work ethic in this text is how persistent Bujangga Manik is in making a place of worship (Pangcalikan) to pray. Obedient to the religion that applied directly all the teachings of the Dewa Guru at every step.



CONCLUSION

The ancient Sundanese manuscript Bujangga Manik is a literary work that reflects the local wisdom of the Sundanese people of the past. This work is in the form of poetry and tells the spiritual journey of a hermit named Bujangga Manik, also known as Prabu Jaya Pakuan. The manuscript contains philosophical values that describe the life journey of a Hindu monk who performs dharma, worships, and resists temptations until reaching kamoksahan, which is eternal peace in the heavenly realm. Additionally, this manuscript encapsulates local wisdom values that mirror the cultural and moral values of ancient Sundanese society, providing insights into the philosophy, worldview, and norms that prevailed during that time.

Based on the results of the data that has been analysed, some important information related to the philosophical values and local wisdom of Bujangga Manik's manuscript is found. We can know that Bujangga Manik's journey has four aspects of local wisdom such as Spiritual Knowledge and Rituals, Balance with nature, Moral and Ethical Values, And Respect for Ancestors and Traditions. These values are reflected in good educational practices based on local wisdom or ethnopedagogy in Bujangga Manik's social life as an ascetic monk.

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