

Moral Value of Pancasila in Sundanese Local Wisdom

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Introduction

LOOK AT THE CASE

Customary Land Law. A recent case in West Java was the execution of customary land in Kuningan (18/2022, <https://www.bbc.com/indonesia/indonesia-61434758>), and currently another customary land case has surfaced, namely the conflict on Rempang Island (09/2023, <https://www.kompas.id/baca/nusantara/2023/09/11/konflik-di-pulau-rempang-pemerintah-utamakan-pendekatan-humanis>).

★ pancasila, second principle

Pancasila is the ideology, outlook and philosophy of life of the Indonesian people, which governs the life of the nation and state. Special analysis on the second principle (just and civilized humanity)

★ Sundanese local wisdom

Sundanese people's view of life that has a connection with the formulation of Pancasila.

★ Solution

Revitalization of culture through introduction and strengthening in the community (involvement of digitalization in social media) and Embedding cultural values into learning

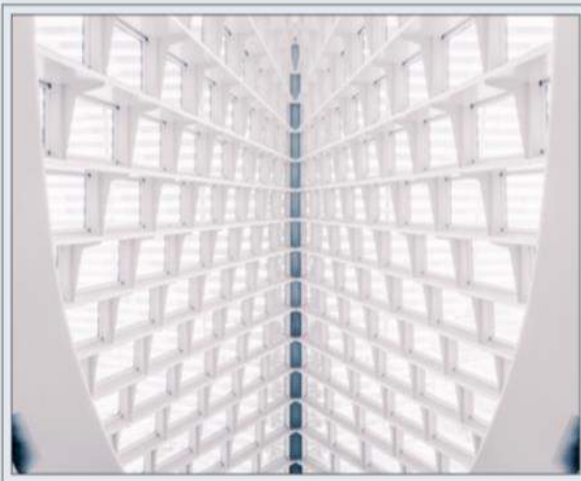
LITERATURE REVIEW

Hermeneutic (Ricoeur, 2003) in the form of traditional expressions through the interpretation of text elements, mediators, and readers (Anshari, 2016).



Hermeneutics is done through (a) comprehension stage, (b) explication stage, (c) explanation stage, and (d) interpretation stage (Ricoeur, 2003).

Research Methodology



★ Qualitative method

Data collection techniques through bibliographic studies or documentation techniques from written data sources.

★ Data processing

(1) data sorting of Sundanese traditional expressions based on the moral values of the second Pancasila principle; (2) data analysis of Sundanese traditional expressions based on the moral values of the second Pancasila principle; (3) presentation of the results of data analysis of Sundanese traditional expressions based on the moral values of the second Pancasila principle; (4) interpretation of the moral values of the second Pancasila principle in Sundanese local wisdom; and (5) conclusion of the moral values of the second Pancasila principle in Sundanese local wisdom.

RESULTS AND DISCUSSION

Moral Values of Pancasila in the Second Principle “Fair and Civilized Humanity reflected in daily life, are (1) Recognizing the equal status, rights, and obligations of every human being without distinguishing ethnicity, descent, religion, belief, gender, skin color, social position, and others; (2) Being ready to help people in trouble without favoritism; (3) Developing an attitude of mutual love between fellow humans; (4) Recognizing and treating humans according to their dignity as creatures of God; (5) Not being arbitrary; ...

Moral Value of Second Principle of Pancasila in Sundanese Local Wisdom

The moral value of the second principle of Pancasila contains five aspects of value. **First**, maintenance, protection of matters relating to religion. **Second**, maintenance, protection of the soul or self starting from the outer to the inner. **Third**, protection of the continuity of individual life, personal self, family, honor, and dignity. **Fourth**, maintaining the mind to things that can damage the mind, things that cause behavioral deviations or anything that then damages the function of the mind. **Fifth**, maintaining property, which means that everyone has the right to obtain guarantees for the protection of private property rights.

RESULTS AND DISCUSSION

Maintenance, Protection of Religious Matters

Ari agama téh kudu jeung darigama

(The rules of religion must be accompanied by the rules that apply in the socio-cultural environment of the community) in this case each individual is given the freedom to choose a religion according to his beliefs, not only related to the person and God alone, but involving the socio-cultural environment of the community. Therefore, in the history of the development of the entry of Islam into parahiyan land there is a cultural bridge, even today it is still used by the elder as an expression of gratitude for something, our ancestors carried out ritual ceremonies as a gratitude to Allah SWT and their ancestors.

Maintenance, nurturing of the soul or self from birth to mind

Silih asih, silih asah, silih asuh

Loving each other, sharpening each other, nurturing each other.

In the process of life, **silih asih** is interpreted as loving with all the silence of the heart, **silih asah** means educating each other on the quality of humanity, while **silih asuh** is a life full of harmony. The jargon of **silih asih, silih asah,** and **silih asuh** is a system of interacting in society that contains togetherness in partnership and responsible involvement. This moral attitude must be possessed by an ideal educator or leader. Because a good and ideal educator or leader must be able to prosper students or citizens in their lives (Suryalaga, 2003: 90-106).

Mutual love, mutual sharpening, and mutual nurturing must be instilled in the self (physically and mentally).

Protection of Individual Life, Self, Family, Honor and Dignity.

Kudu ngaragap angen.

Touch the heart

'[Must respect fellow human beings and feel what others feel]' by applying mutual respect, is a form of protection for oneself, family, honor and dignity. always being able to maintain good relations with others, not hurting hearts with words or deeds will create harmony. In Sundanese parlance there is a term Gunung luhur beunang diteuleuman, laut jero beunang dijugjug, tapi hate jelema najan deet moal kakobet which means the depth of a person's heart cannot be measured, therefore always a sense of mutual respect must always be embedded in each individual.

Maintaining the intellect and its function as a creature of God Almighty

always as social creatures we are equipped with hearts, minds, and thoughts in order to avoid unwanted things, maintenance of the mind, heart can be done through the deepening of religion. therefore things that are not good must be avoided.

Ulah hayang meunang sorangan.

Don't be selfish

'Don't want to win by yourself.

Ulah ngaliarkeun taleus ateul.

Don't spread hatred

'Don't spread bad news.

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Secured Protection of Private Property Rights

Dare to Defend Truth and Justice

Indonesians feel that they are part of the human race, so they develop an attitude of respect and cooperation with other nations.

-Can ngindung ka usum ngaba ka jaman

Things that are traditional can be introduced in a new way. one of them is local culture / wisdom which is tradition that has value in the present and it can be applied in any field.

Closing

Culture = Value

The cultivation of cultural values that are embedded in the hearts of individuals and applied in life will be very useful for the life of an individual.

Solution:

Cultural revitalization through introduction and strengthening in the community (involvement of digitalization in social media); Traditional Ceremonies in the Community; introduction in community activities.

Embedding cultural values into learning

(Salma et al, 2023);
(Indrawardana, 2012); (Widyastuti, 2021)

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