

Sundanese Imagery and Education Values in Sundanese Phrases and Proverbs

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ABSTRACT

This research aims to describe the Sundanese imagery and education values contained in Sundanese phrases and proverbs. The data were the expressions of Sundanese phrases and proverbs identified in Sundanese districts. A descriptive analysis with literature study technique was used as the research methodology. This research revealed several findings such as: 1) the analyzed Sundanese imageries were the spatial, temporal, relationship, personal, value, affection or emotion; and 2) the education values contained in Sundanese phrases and proverbs were the value of (1) religiosity, (2) honesty, (3) tolerance, (4) discipline, (5) hard work, (6) creativity, (7) independence, (8) democracy, (9) curiosity, (10) the spirit of nationality, (11) nationality, (12) appreciation to achievements, (13) friendliness or communicativeness, (14) peace, (15) fondness of reading, (16) environment care, (17) social care and (18) responsibility.

Keywords: *Ethnopedagogic, phrase, Sundanese proverb.*

1. INTRODUCTION

Through the era's development, the composition of Indonesian society has changed drastically, the change from an agrarian community into public industry, the evolution of a rural community into an urban community, subsistence into the commercial community, communalistic into individualistic society. Changes have impacted the field of culture by the way of mentality, values, morals, and people's view of life. That kind of internal change situation will easily lead to the effect of culture diversity from outside the country and replace the value of original culture, if not accompanied by strengthening socio-cultural in society. Things that are considered concerning Indonesian cultural values are called moral values degradation symptoms or cultural erosion symptoms. Changes in the society moral values caused by a result of cultural erosion, caused by the society who have over-consumptive and over-materialistic behavioral, sadistic, and aggressive, hypocrite, the nature of individualism and hedonistic (Marzali, 2016).

The issue that has been discussed above would have to be a concern for all the parties, through the consciousness of every level of society that are needed to grow the conventional culture. Thus, it will lead to the agreement in order to mutually maintain, respect, help,

and love in between social neighborhoods. One of the aspects that are considered to foster attitudes that mentioned previously is the education that comes to the religion and culture values (Sutisna, 2015).

Education character is the education that is noticed, developed, and gives priority to the development of ethical, intellectual, social, and emotional needs (Shields, in Sriana, Setyo, & Yanuartuti, 2020). The process of character education is defined as a process of sustained learning that allows individuals both young and mature generations to become caring, critical, responsible, and moral individuals (Williams, in Sriana, Setyo, & Yanuartuti, 2020). Character Education represents the relationship between knowledge, values and skills which are necessary for success in life. Character education is important and necessary because modern society is struggling with disruptive trends such as racism, xenophobia, hoaxes, and violence.

Character education can be based on local wisdom. Wisdom locally will radiate on Sundanese humans' good character if they are admitted themselves as Sundanese people and use the Sundanese values in their life. Character education aims to develop the ability of students to make good and bad decisions, maintain what is good, and implement that goodness in daily life.

In Sundanese society, one of the local wisdom aspects filled by the values is phrase and proverb. Both things are a result of a culture in the form of grammar and expressions that have been there since the days of advance.

Phrases and proverbs are included into the oral folklore. The existence of Sundanese phrases and proverbs is due to the nature of men, especially the Sundanese people who did not dare say a thing directly and explicitly. Therefore, if there are not approved or they want to convey certain things, they are expressed through phrases and proverbs (Kusumawati, 2016). It has something to do with the Sundanese philosophy to understand the interpretation or give meaning to one good thing implicitly or explicitly. In Sundanese culture, the ability to give meaning is called *pancacuriga* which are *silib*, *sindir*, *symbols*, *siloka*, and *sasmita* (Suryalaa, in Sudaryat, 2015)

This research analyses Sundanese Imagery and education value in Sundanese phrase and proverbs. There are several studies related to Sundanese phrase and proverb, one of which is a study conducted by Sutisna (2015) entitled "*Etiquette Aspects of Sundanese Society in Sundanese Phrase and Proverb*". This study discussed the attitudes that are described through Sundanese phrases and proverbs related to manners and the way humans socialize in accordance with moral and ethical values. Meanwhile, this research takes a further scope, not only about the patterns of community interaction contained in Sundanese phrase and proverb, but also about other matters relating to humans with themselves, with their God, with their mentality, also including their relationship with other humans. In addition, this study also describes Sundanese phrases and proverbs which contain educational values that are suitable for local wisdom-based school learning.

This research is expected to foster the Sundanese society's attitudes in accordance with the creating purpose of superior human beings that are based on the orientation of Sundanese ethno-pedagogic and also strengthen Sundanese culture in its society through culture itself which included Sundanese phrases and proverbs.

2. METHOD

Qualitative approach was used in this research to describe Sundanese Imagery and education value in Sundanese phrases and proverbs. The data of this research were phrases and proverbs that exist in Sundanese society.

Descriptive analysis was the method in this research. According to Arikunto (2013), the term descriptive is derived from the English language to describe the means to explain some things, such as the circumstances, events, activities, and facts. A descriptive analysis is a main

method which analyses the research based on source data. Furthermore, observation and literature study became the technique in this research.

3. FINDINGS AND DISCUSSION

Based on the analysis results, it was found that there were approximately 60 Sundanese phrases and proverbs related to the research context. The results of the analysis are divided into two main studies such as Sundanese Imagery and educational values. Sundanese imagery is a mental map, cognitive map, schemata, cognitive signature, or image related to Sundanese, both culture and education. Several Sundanese phrases and proverbs describe the image of Sundanese that is embedded in daily life as the identity and image of the community. The goal is that Sundanese society has a variety of images, namely spatial image, temporal image, relationship image, personal image, value image, and affection or emotion.

In Sundanese imagery, it can be concluded that Sundanese people must have an image as people who are well educated. This is related to the Sundanese ethno-pedagogy which is oriented to human excellence in a complete or multi-talented manner (*jalma anu masagi*). Sundanese people are expected to have a lot of experience, both physically and mentally that will create a person with the spiritual quotient, intellectual quotient, emotional quotient, and actional quotient (Suryalaga, in Sudaryat, 2015).

The reasons above are in line with the character values identified by the Ministry of National Education that are deemed to be passed on to Indonesian children. Therefore, this study also analyzed Sundanese phrases and proverbs that are in line with the character values formulated by the Ministry of National Education.

This is related to the element of regional culture which has become a local genius because it has proven its ability to survive until now. Awasilah (in Sudaryat, 2015) explains that ethno-pedagogic is the practice of education based on local knowledge in various domains such as medication, art of defense, neighborhood life, agriculture, economics, administration, calendar system, and so on. Ethno-pedagogy views local knowledge or wisdom as a source of innovation and skills that can be empowered for community welfare.

The characteristics of local culture are considered to be a local genius if it's (1) be able to withstand the foreign cultures, (2) having the ability to accommodate the elements of foreign culture, (3) having the ability to integrate the elements of foreign culture into the original culture, (4) having the ability to control, and (5) be able to give the direction to cultural development (Sartini, in Sudaryat, 2015).

3.1 Sundanese Imagery in Sundanese Phrase and Proverbs

Analysis of Sundanese imagery in Sundanese phrases and proverbs was used to encourage the Sundanese imagery which includes the imagery of spatial, temporal, relationship, personal, value, affection, or emotion. Sundanese imagery has the purpose for Sundanese society to have a variety of imageries that can be encouraged through formal, non-formal or informal education.

Phrases and proverbs are essentially the same and difficult to distinguish. The difference is that phrases are formed in one word (*kecap kantetan*), while proverbs are in the form of sentences (Prawirasumantri & Suriamiharja, in Sudaryat, 2018). In this study, phrases and proverbs were analyzed for Sundanese Imagery and its character education value based on Sundanese ethno-pedagogical orientation.

3.1.1 Spatial Imagery

Spatial imagery is associated with the location of where Sundanese society lives. Sundanese people must be able to adjust themselves to their life environment. Some Sundanese phrases and proverbs which correspond to the spatial imagery are shown below.

- (1) *Ciri bumi cara sadésa, jawadah tutung biritna, sacarana-sacarana. Lain tepak, lain igel.*
(Each district has its own way and tradition.)
- (2) *Pindah cai pindah tampian.*
(Moving out to another place means we have to follow the rules and traditions that exist in that place)

Although Sundanese people are required to follow the environment in which they lived, in time they also must stick to their custom and tradition as reflected in the phrase below.

- (3) *Pindah cai dibawa tampianana.*
(Sundanese custom and tradition are still needed to be held even when moving out to different places.)

Sundanese people are expected to live in accordance with the cultural environment but not abandon their identity as Sundanese society. Besides, Sundanese people also must be able to adjust themselves to the era that certainly always undergoes many changes.

3.1.2 Temporal Imagery

Temporal imagery is related to the times changing, in which Sundanese people must be able to adapt their lives to the changing of era and times. Temporal imagery is drawn from several expressions of phrase and proverbs below.

- (4) *Bisa ngindung ka usum ngabapa ka jaman.*
(Must be able to adjust ourselves to the development era.)
- (5) *Bisa ngigelan jaman.*
(Be able to adjust to the times/era)

3.1.3 Relational Imagery

Relational imagery refers to Sundanese people as a natural part of the universe. This means that in their life, Sundanese people must obey the rules of both religion and customary rules.

- (6) *Kudu nyanghulu ka hukum, nunjang ka nagara, mupakat ka balaréa.*
(Must respect the law, has the self-base which is the provision of state and what the agreed upon communities/indigenous).

In living their daily life, Sundanese people must take care of each other and love each other as their life partners in the world. Besides, Sundanese people also must obey their God who created them as described in the following proverbs.

- (7) *Ceuk agama jeung darigama.*
(Obey the religion rules.)
- (8) *Lir wayang dipolah dalang.*
(Life is governed by the Most Powerful. As a human being, it is a must to be resigned to the fate given by God.)

3.1.4 Personal Imagery

Personal Imagery shows that Sundanese people do not live alone. Sundanese people live in the area of society, organizations, and other human life. Thus, Sundanese people must have an attitude of maintaining and helping each other. This behaviour is illustrated in the following expression.

- (9) *Silih asih, silih asah, silih asuh.*
(The fellow must be love, support, and care to each other.)
- (10) *Sareundeuk, saigel, sabobot, sapihanéan, sabata sarimbangan.*
(Living together)
- (11) *Ka cai jadi saleuwi ka darat jadi salebak.*
(Live in harmony)

3.1.5 Value Imagery

Value imagery illustrates that Sundanese people's life has a good and bad scale. Because of that, Sundanese people must always be a good person either through their language or their behaviour. This is illustrated in the following expression.

(12) *Ambek sadu santa budi.*

([a person] with good heart, good attitude, and patience. People who both good in heart and attitude indicate themselves as good manners people)

(13) *Hadé gogog hadé tagog.*

(People who have a good attitude are of course good in language.)

(14) *Undur katingali punduk, datang katingali tarang.*

(Showing good manners. Etiquette is needed to be bear in mind in living daily life.)

People who have good behavior will certainly have a high individual assessment and are seen as a good person by others.

3.1.6 Emotional Imagery

Affection or emotional imagery portray the imagery that is associated with science or education that exist in the outer self of individuals, primarily about culture itself. Some phrases and proverbs expressions about the knowledge that has to be possessed by an individual can be seen below.

(15) *Élmu tungtut dunya siar.*

(In life, knowledge is necessary to be gain both for living this world and afterlife.)

(16) *Manuk hiber ku jangjangna.*

(Humans live using their minds.)

(17) *Bedog mintul mun diasah laun-laun jadi seukeut.*

(Even though we did not know everything in the first place, but later on we will understand it by continuously learning).

(18) *Kudu ngukur ka kujur nimbang ka awak.*

(In life, we should do the things that in accordance with our ability.)

The real purpose of life is to get happiness in this world and the hereafter. This can be achieved if you know the knowledge. For this reason, life should be to seek knowledge to achieve happiness in this world and in the hereafter. Our sense is necessary while living in this world, it means that we cannot do random things or attitudes. Sundanese people are also taught to always be willing to learn. Although learning slowly, it surely leads to understanding someday. But in looking for life in the world, you have to look at your own abilities, to avoid overdoing or overlapping. Because all the exaggeration things are not going to be good.

3.2 Education Value (Ethno-pedagogic) in Sundanese Phrase and Proverbs

Character education value is formulated from four sources of value, which are religion, Pancasila, culture, and national education objectives. The Ministry of National Education (in Sudaryat, 2015) identified 18 national values or characters that need to be passed on to Indonesian children, which were 1) religiosity, 2) honesty, 3) tolerance, 4) discipline, 5) hard work, 6) creativity, 7) independence, 8) democracy, 9) curiosity, 10) the spirit of nationality, 11) nationality, 12) appreciation to achievements, 13) friendliness or communicativeness, 14) peace, 15) fondness of reading, 16) environment care, 17) social care and 18) responsibility. All 18 points of character education are also contained in Sundanese phrases and proverb expressions such as those mentioned below.

3.2.1 Religious

The expected characters are obedient to carry out the knowledge of the espoused religion, tolerant towards the implementation of other religions practice, and live in harmony with the followers of other religions. The religious attitude in Sundanese phrases and proverbs can be seen from the following expressions.

(19) *Ari agama téh kudu jeung darigama.*

(Follow the religion rules.)

(20) *Umur gagaduhan banda sasampiran.*

(Age, property, and objects are only God's reserve that cannot be owned forever by humans)

3.2.2 Honesty

Honesty behaviour is based on the efforts of individuals who always can be trusted in his/her words, actions, and work, as reflected in the phrase below.

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

(Speaking as it is without any lies)

(22) *Ulah papadon los ka kolong.*

(Do not promise if you cannot keep it)

3.2.3 Tolerance

Tolerance characters are the attitudes and actions that respect differences. The encouragement of tolerance value in Sundanese phrases and proverbs is illustrated in the following expression.

(23) *Landing kandungan laér aisan.*

(Great consideration or easy to forgive)

3.2.4 Discipline

Discipline is the attitude that shows orderly and obedient behavior to the rules and provisions.

(24) *Nyuhunkeun bobot pangayon timbang taraju.*
(Ask for fair consideration)

(25) *Mipit kudu amit, ngala kudu ménta.*
(If you want something you have to ask the owner first).

3.2.5 Hard Work

Hard work is the character that shows the behavior of seriousness in solving obstacles, for example the obstacles in studying, doing assignments, etc.

(26) *Henteu gedag bulu salambar.*
(Not afraid to face enemies/problems)

(27) *Bibilintik ti leuleutik, babanda ti bubudak.*
(Effort and hard work have to be accustomed since childhood)

(28) *Nété tarajé nincak hambalan.*
(Achieving goals can be done step by step)

(29) *Cikaracak ninggang batu laun-laun jadi legok.*
(All the hard things can be achieved if it is done continuously)

(30) *Suku dijieun hulu, hulu dijieun suku.*
(Work hard for a living)

(31) *Tisusut tidungdung.*
(Work hard)

3.2.6 Creative

Creative character is reflected in an innovative individual that is always looking for new and more effective ways to do/produce something.

(32) *Ulah pinter kabalinger.*
(Do not feel pretentious smart if still can be deceived by others)

(33) *Mun teu ngakal moal ngakeul, mun teu ngarah moal ngarih, mun teu ngopék moal nyapé.*
(If you do not try you will not get the result)

(34) *Kujang dua pangadékn.*
(Effort that brings more results)

(35) *Manuk hiber ku jangjangna, jalma hirup ku akalna.*
(Every human being has been given various ways to live his life)

3.2.7 Independent

Independent is the attitudes and behaviors in which we do not always depend on others. In education, a child's

character is expected to rely on his/her own, for example in completing tasks and school homework which became his/her responsibility. In traditional Sundanese expressions, it is reflected in the following sentences.

(36) *Matih tuman batan numbal.*
(It is better to do things by our own effort rather than by a bad way)

3.2.8 Democratic

Democratic is the way of thinking, behaving, and acting that considers not only individuals' but also other's rights and obligations, which resulted in the deliberation. In Sundanese culture, this character is reflected in the following expression.

(37) *Leuleus jeujeut liat tali.*
(Making decisions without haste)

(38) *Nangtung di kariungan, ngadeg di karageman.*
(Deliberation)

(39) *Mending pait ti heula tinimbang pait tungtungna.*
(It is better to discuss something in advance than into contention at the end)

3.2.9 Curiosity

Curiosity reflects the attitudes and actions in which we always want to know more deeply and broadly about something that is seen, heard, and learned.

(40) *Kudu bodo aléwoh.*
(Must always seek to know, do not feel self-satisfied with the knowledge that has been acquired)

(41) *Legok tread tile kadék.*
(Have a lot of knowledge and experience)

3.2.10 National Spirit

National spirit reflects how to think, act, and insight that puts the nation and country needs before individual or group needs.

(42) *Mageuhan cangcut tali wanda.*
(Always ready to stand face of all things)

(43) *Ati putih badan bodas.*
(Blessing and sincere comes from a pure heart)

(44) *Ulah kuméok méméh dipacok.*
(Do not give up before fighting/trying)

3.2.11 Nationality

Nationality refers to the attitudes and behaviour that indicate loyalty, the awareness of the culture, language, physical environment, economic, political, and social nation.

(45) *Dug hulu pét nyawa.*
(Trying hard to the point of sacrificing own life)

(46) *Tugur tundan, cuntang gantang.*
(Devoted to the country)

3.2.12 Appreciating Achievements

Appreciating achievements refers to the attitudes and behaviour in recognizing and respecting the others' successes. This behaviour is illustrated in the following expression.

(47) *Giri lungsi tanpa hingan.*
(Do not insult others including unwealthy men)

3.2.13 Friendly or Communicative

Friendly or communicative refers to the attitudes and behaviours that indicate the pleasure to talk, hang out, and work together with others.

(48) *Ka cai jadi saleuwi ka darat jadi salebak.*
(Live side by side in harmony, one language and one purpose)

(49) *Ulah pagiri-giri calik pagirang-girang tampian.*
(Do not bring down others and looking for profits for own self as well as abandoning others' and self-safety)

(50) *Hadé tata hadé basa.*
(Good manners, good language)

(51) *Kudu tulung tinulungan.*
(In life, we have to help each other)

3.2.14 Peaceful

Peaceful refers to the attitudes and actions that make other people feel happy and safe in the presence of ourselves.

(52) *Hérang caina beunang laukna.*
(The purpose is needed to be achieved without causing other problems)

(53) *Kawas gula jeung peueut.*
(Love each other, establish the teamwork, do not create any conflicts)

3.2.15 be fond of reading

The principal thing of seeking knowledge is reading. This character refers to the individual who always familiarizes himself by utilizing the time to read various readings which provide benefits for himself.

(54) *Luhur ku élmu jembar ku pangabisa.* (A lot of knowledge and a lot of ability / skills)

3.2.16 Environmental Care

Environmental care refers to the attitude and action that prevents damage to the environment and natural surroundings, then seeks a way out of the environmental problems which occur in the surroundings.

(55) *Pindah cai pindah tampian.*
(Adapting in accordance to the custom where we lives)

Sundanese people's concern for nature is obvious in Sundanese phrases and proverbs. Many expressions are portrayed through the surroundings like animals (monkeys, birds, horses, buffalo, etc.), plants (coconut, ginger, grass, etc.) phenomenon of nature, etc. This indicated that Sundanese people have great attention for the circumstances around them not only to the human beings but also to the other creatures

3.2.17 Social Care

Social care refers to the attitudes and actions for always intending to help others around.

(56) *Kudu aya peurah.*
(Our words must be influential and noticed by people)

(57) *Kudu silih asah, silih asih, silih asuh.*
(In life, it is a must to love, take care, and care to each other)

(58) *Kudu paheuyek-heuyek leungeun papuntang puntang panangan.*
(Live in harmony, love and help each other)

3.2.18 Responsibility

Responsibility refers to the attitude and behavior of a person who always carries out the duties and obligations that should have been done to themselves alone, society, environment, country, and God.

(59) *Streaks stone.*
(Have a firm stand)

(60) *Kudu ngukur ka kujur nimbang ka awak.*
(In doing something, it must be according to one's own ability).

(61) *Sacangreud pageuh, sagolék pangkék.*
(The standpoint must be hold firmly instead of refusing it)

4. CONCLUSION

With the changing of times, it would be nice to have sociocultural strengthening in society as the effort to maintain the original cultural values. Thus, it cannot be replaced by outside cultural values. Changes of morality values are already happening in the community in terms

of behavior of materialistic, sadistic, and aggressive, hypocrite, individualism, hedonistic, etc. Those behaviors reflect the occurrence of culture erosion in society, including Sundanese people in the recent era.

The Sundanese culture aspects that are filled with values and very closely related to the people's daily life are phrases and proverbs. Phrases and proverbs have been included into the oral folklore that already exist in the community since a long time ago. There are many expressions of Sundanese phrases and proverbs that can be used as an idea to re-develop the education values, primarily the moral education in Sundanese society. This present research has mentioned several expressions of Sundanese phrases and proverbs which are suitable to reflect the real Sundanese society imagery. In addition, phrases and proverbs have existed for a long time in the community and all of them are still in accordance with the education characters that are arranged by the Ministry of National Education. This present study is expected to be one of the ways to re-develop Sundanese society imagery and also provides an overview of how the traditional values, in terms of Sundanese phrase and proverbs, is still highly relevant to the present era especially in the encouragement sector of moral and education value.

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