








How to Be a Leader: The Power of Kidung

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Abstract. The Land of Parahyangan has many oral literature and oral traditions. One of them is Ciamis Regency that has massively ritual tourism that can be seen from the the welcome to the farewell gate--leading to Banjar City, such as Situ Lengkong, tombs of the ancestors of Galuh, Imbanagara Museum, Kuta Forbidden Village, or Astanagede Memorial Complex. There are also many readings, prohibitions, and rules as a heritage from its ancestors. This research is focused on kidung, a type of traditional kidung, such as pupuh or geguritan that has a deep meaning to be learned for. Kidungs are usually well-composed at nighttime by a poet, a supreme master, or a mother who is giving advice to her child. Those are delivered with the aim of reminding listeners to remember the Lord of nature, ancestors, or ethics that must be carried out. Those are related to the image of the leader and the leadership. What kind of concepts of leadership that is found in the Kidung? What are the conditions that a leader must see? The purpose of this study is to get a description of the ideal image of the leader and leadership in oral literature, such as the kidung of Ciamis. This research is qualitative with the concept of content research. From the first observation, we found that being a leader is not easy, he must have multitasking skills, a complete personality, and be able to be fair and wise.

Keywords: Kidung · Leader · Leadership · Tradition · Ciamis

1 Introduction

Leadership is one of essential things because it is related to the accountability and success of an organization [1]. Harbani [2] posits that leadership is the ability to influence the other party, through communication either directly or indirectly with the intention of moving people to be understandingly, consciously and happily willing to follow the will of the leader. Harbani asserts that leadership is defined as the process of influencing and directing various tasks related to the activities of group members; the ability to influence various strategies and goals, the ability to influence commitment and adherence to tasks to achieve common goals, and the ability to influence groups to identify, maintain, and develop organizational culture. Leadership is indispensable for, in addition to the success of the organization, also the well-being and prosperity of the people, if it is associated with leadership in a region.

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Leadership is firmly embedded in human life from the very beginning of civilization. Adam was the leader of mankind when civilization began on earth. In each generation there always appears leaders with their own leadership style. Some of the great names in the world of leadership have sprung up on social media, such as Risma Tri Maharini, Bima Arya, Hugo Chavez, Lee Kwan You, dll. Leadership aims to find good leaders who are able to prosper their people, but in historical reality this is not the case. Not a few names are known for their cruelty, such as, Pharaoh, Adolf Hitler, Caligula, Nero, Pol Pot, Nicolae Ceaușescu, as well as some names that have been crowded in the last decade, such as Eyang Subur, Herry Wirawan, or Ferdi Sambo. Achievements or cases that arise can give us an idea of the leadership carried out by a person.

The history of the archipelago in the past has made a series of names of extraordinary leaders or rulers, including King Sriwijaya, Sultan Agung, Raja Airlangga, Prabu Siliwangi (Sri Baduga Maharaja), and others. One of the regions in the archipelago, especially West Java, is quite unique because it has a king who is able to maintain his name to this day, even after several centuries of his death. Sri Baduga Maharaja or Prabu Siliwangi until his post-death was always remembered as an ideal ruler. We can read this from various studies on ancient manuscripts and various oral literature in West Java. Prabu Siliwangi is used as a barometer of a leader and his leadership. Until now, his petition is still visited by many pilgrims. Some people still yearn for heirloom objects left by the king. Not infrequently, Sundanese men consider themselves to be descendants of Prabu Siliwangi.

Traces of Prabu Siliwangi can be seen in several places in West Java, including Bogor and Ciamis. Ciamis as part of the glory of the Padjadjaran Kingdom has many ritual tourist destinations, including petilasan sang Prabu, in Cimaragas District, Ciamis. Prabu Siliwangi left a lasting trace of history. This immortality is also found in many oral literature in West Java, such as *carita pantun, kidung, rajah, and wangsit*. The focus in this study is Kidung. Iryana [3] conveys that kidung is a kind of *pupuh*, a *geguritan* that has a deep meaning usually composed at night by a poet, supreme master, or a mother who is giving a message to her child, with the aim of reminding the hearing person to always remember the Lord of Nature, the ancestors, or the ethics that must be carried out. The content of the kidung is very diverse, among them, in the form of stories, examples, taboos, or other rules. In addition, kidung can also be evidence that our ancestors had visionary abilities, being able to feel what will happen in the future. There is a lot of information about local wisdom that can be unearthed and utilized at this time, be it through manuscripts, inscriptions, or other mediums, because the past can be used as a reference for our next actions [4].

The main focus of this study is to discuss one of the local wisdom contained in one of the oral literature products found in the Ciamis area, namely Kidung. The local wisdom that is the focus of this research is leadership. The large number of leadership-related cases that have sprung up in the past, opens up curiosity with the visionary concept of the ancestors to the same. Heryana [5] also gave his view that long before the leaders

of the nation were born, the ancestors of the Indonesian nation had given admonitions and signposts in leading the nation. How the ancestors have given us signposts or clues through works in the form of oral literature that are expected to be interpreted and understood by later generations. On Permana, *et al.* [6] stated that the baduy community government system, is one of the incarnations of the government system of the past Sundanese people, as reflected in the text *Fragmen Carita Parahyangan*, which is able to give some of the picture that Sundanese society in the past has had a fairly regular standard of social life. Permana's view supports the opinion of Sumarlina that intelligence was already possessed by the ancestors of ancient Sundanese. They are no less clever and able to surpass the intelligence of other peoples, because the karuhun of the Sundanese people have been using the Sundanese system of government since the 15th and 16th centuries AD.

Leadership deals with sensitive matters, among them, conflicts and crises [7], for example the leader respects his subordinates as much as possible instead of forcing them; have the ability to organize instead of implement situational management; prioritizing guiding not participating; or expressing the assessment aspect not on the improvement aspect. Since a long time ago, the ancestors have been sensitive about this. They have understood the sensitivity of leadership. If the slightest mistake goes wrong, it can ruin things. The media quickly and easily spreads the intrigue that occurs among the leaders of a change, foundation, organization, or state. The ancestors were very aware of the damage that would occur if a leader behaved very viciously. It happens because, with power, the leader can influence the behavior of his subordinates [8]. Poor leadership does not rule out the possibility of compromising staff, members, communities, or citizens. Therefore, the ancestors gave a series of criteria, rules, and advice related to leadership from an early age, through various means, among them, in the literature, both in written and oral form. When we are not familiar with writing, our ancestors conveyed it in the form of carita pantun or various other forms of oral literature that were conveyed for generations and are well remembered by later generations. When it has been written, the admonitions of the ancestors are delivered in the form of inscriptions, or in the form of ejected manuscripts.

Permana, *et al.* [6] have conducted research on leadership in the past on four ancient manuscripts: *Amanat Galunggung* (AG), *Fragmen Carita Parahyangan* (FCP), *Sanghyang Hayu* (SHH), dan *Sanghyang Siksakanda 'Ng Karesian* (SSK). The results of the study showed a high level of ancestral concern for the ideals of a leader. SHH conveyed the absolute stipulation that a leader must have a high level of emotional stability with the community of criteria referring to this aspect; have a qualified scientific basis; and must be careful in accepting criticism [6]. The SSK text conveys *dasa Prasanta* or ten criteria that a leader adheres to [6]. The FCP conveyed the rules that must be understood by the three determinants of life in the world, namely Prebu, Rama, and Resi. There are certain rules for each category [6]. The AG explained about *élmu patanjala* 'the science of water form', that is, a leader must have a vision and mission for the future; not easily influenced by subordinates; must have a stand; avoiding various temptations, both from the inside and temptations from the outside; and should not listen to things and speech that are not good enough.

One similar study was also conducted by Heryana [5] on the FCP. In addition to the FCP, Heryana also conducted intertextual studies on the following two manuscripts, namely SSK and AG. Heryana [5, 9] conveyed her research, as follows, several factors causing the change of throne, including, using and sacrificing women, and disrespecting parents and religionists; some of the criteria for a leader are, among others, to be assertive, physically and spiritually healthy, to be educated, to be deliberative, to have *Watang Ageung*—that is, a leader must base his leadership on the scriptures he believes in. The results of the next study are the results of a comparative study of SSK and AG, not much different from the research results obtained by Permana, et al.

Shatalebi, et.al. in an article titled “Value Based Leadership Paradigm” found that researchers agreed leadership in an organization, both in classical and modern ways, has not been able to overcome the changes and challenges of environmental change [7]. The leader must innovate in the applied leadership methods. It was due to the emergence of a new set of values in different periods. Shatalebi, et al. said that the value-based leadership method is one of the modern approaches that can be proposed in response to some major changes in a certain period of time, especially in the era of falling values. This research focuses on comparative approaches to leadership. The goal is, none other than Shatalebi, et al. to find components of a value-based leadership approach and present a useful model for promoting an organizational leadership approach in a university setting.

Žydžiūnaitė [10] in an article titled “Leadership Values and Values Based Leadership: What Is The Main Focus?” begins his research with “Leadership chaos’ might be used to describe the political, social, economic, religious, and environmental conditions for much of the first decade of the 21st Century” to express the tumult that continues to emerge due to the leadership crisis in the early 2nd century. Reese (2017, in cmoe.com) affirms the opinion of Žydžiūnaitė which states that leadership based on values is very important because the role of leadership is to add value to others, while the real benchmark of leadership is influence or authority; as well as having the ability to change the attitudes or behaviors of others. Žydžiūnaitė [10] concludes that leadership must be based on moral values conveyed to others in order for change to occur.

Rahman, et al. in an article entitled “Leadership Styles of Sundanese: Transformational or Transactional” disseminated questionnaires to students from various tribal, Sundanese and non-Sundanese backgrounds. From the results of the questionnaire, Rahman, et al. [11]. Found that the leadership style commonly practiced by the Sundanese was a transformational leadership style because, according to the typical character of the tribe, they tended to prioritize common interests over personal interests, had good relations with their members, tried to be role models for their members, always tried to advise if any member made a mistake, and always divided the tasks according to the abilities of their members.

Sumarlina, et al. [12] in an article entitled “Komunikasi Politik dan Budaya Damai di Zaman Galuh Pakuan dalam Konstelasinya di Masa Kini” found that the division of leadership in Sundanese culture has been carried out systematically and proportionately. The concept of *Tri Tangtu Di Buana* has placed three elements of leadership, namely *Prebu*, *Rama*, and *Resi* in truth and have never seized their respective lands of power. In the view of Sumarlina, et al. [12] the Governance system of *Tri Tangtu Di Buana* is closely related to the residence of other local wisdom of Sundanese culture stored

through inscriptions. The content is in addition to revealing advice, moral messages, philosophies, wisdom, benevolence, unity, as well as harmony in social and state life so that it is peaceful, peaceful, just, and wise, as revealed in the Kawali Inscription, which is located in Astana Gede Kabuyutan Kawali, Ciamis Regency, one of which has been implemented through the Eternal Peace Gong in Karang Kamulyan Ciamis.

Whether the research conducted in the modern era or the past era through the script, in the five research results, it will lead to the same point, that is, leadership is very important, especially about the values conveyed by a leader to his subordinates. Ancestors were likewise. They care a lot because they have been sensitive to the bad risks that will occur if something goes wrong in leadership. The delivery is delivered simply, but it needs deep meaning, through literary works, both oral and written. This research is closer to the research conducted by Permana and Heryana, namely oral literature. However, if Permana and Heryana use ancient manuscripts, while this study uses kidung as research data.

The research method carried out is descriptive because what is done in this research is to describe ancestral clues related to leadership contained in the Sundanese kidung. The search is carried out with a content review approach. The results of data processing are poured into the form of a scientific article. To make it easier to trace, the research is directed at the following two questions, namely What kind of leadership concepts and leadershipness is found in the Kidung? What are the requirements that a leader must have? The purpose of this study is to get a description of the ideal image of the leader and leadership in oral literature, such as the kidung of Ciamis. The kidungs used as research data are “*Kidung Paneda*”, “*Kidung Ratu*”, dan “*Kidung Karahayuan*” [13].

2 How to be a Leader: The Power of Kidung

The discussion about leadership contained in the kidung, begins with “*Kidung Paneda*”, “*Kidung Pilihan Ratu*”, and “*Kidung Karahayuan*”.

2.1 “*Kidung Paneda*”

“*Kidung Paneda*” means a kidung of prayer. This kidung is not just an ordinary prayer, but rather, a prayer to have a good leader. The kidung like any other Sundanese oral literature begins with the delivery of permission to the Almighty and respected ancestors to have all affairs carried out. This is seen in the first and second stanzas of the following kidung. Means a kidung of prayer. This kidung is not just an ordinary prayer, but rather, a prayer to have a good leader. The kidung like any other Sundanese oral literature begins with the delivery of permission to the Almighty and respected ancestors to have all affairs carried out. This is seen in the first and second stanzas of the following kidung.

“*Kidung Paneda*”

<i>Sampurasun...../</i> <i>Run Turun Ingsun Gumulung/</i> <i>Sumilir Gilirna Wanci/</i>	Sampurasun Down You who are rolling Breezy as time rolls by
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(continued)

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<i>Ngalanglang Ngacacang Mangsa/ Ngalingling Alam Kiwari/ Ngalanglang Alam Ayeuna/ Rep Sirep Neda Ti Gusti/ Nya Ingsun Bayu Rahayu/ Bayu Mulus Bayu Asih/</i>	Soaring to devour prey Wandering in the contemporary realm Wandering in the present realm Tranquility from the side of God Yes that is the wind of salvation The smooth wind the loving one
<i>Bayu Pangauban Jaman/ Bayu Sajatining Manik/ Nya Ingsun Langlang Buana/</i>	Wind the gatherer of the age Wind is indeed Yes that is the thou who crosses the place
<i>Pangauban Seuweu... Siwi/ Pangeran Galur Galunggung/ Anaking Mangka Caringcing/ Ngambah Jagadna Manusa/ Didinya Ayana Harti/</i>	Where the children and grandchildren of Prince Galur Galunggung My son gathers, then dwell As a trace of human civilization Therein comes the meaning of the meaning
<i>Didinya Ayana Ucap/ Pibeukeuleun Hirup Hurip/ Sasaka Pusaka Karuhun/ Dangiang Putra Kawali/</i>	That's where the word As a provision of life The place of origin of the ancestral heritage of Putra Kawali that attracts the heart
<i>Pangauban Pajajaran/</i>	Of The Gathering of Pajajaran
<i>Panceg Pangara Dina Adil/ Teuas Jeujeur Leuleus Useup/ Padika Ngaheuyeuk Nagri/ Dina Langkah Aya Tangtung/ Tanggung Dirinya Pribadi/ Ulah Gedag Kupanggoda/Tengetkeun Gilirna Wanci/ Lalakon Pangreka Jaman/ Semaheun Alam Kiwari/ Ulah Ngukur Kuwung-Kuwung/ Endah Rupa-Rupa Jirim</i>	Sturdy is a sign of justice Steadfast but wise the King of the ruler of the land In step there are provisions Personal self-provisions Do not be easily tempted Sensitive to the changing times Dare to live new things Presented by nature today Do not measure beautiful butterflies In various forms
<i>/Adegan Manawi Purba /Bibit Pamelar Sakti /Wibawa Ucap Parentah /Sakti Dina Darma Bakti/</i>	The formation of the origin The origin of the powerful light Authoritative in the command Sakti in his deeds of filial piety
<i>R A H A Y U</i>	BE GRACE

Beginning with *Sampurasun...../* as a greeting of civility, addressed to the Almighty to his array Ingsun Langlang Buana/describing a detailed appeal to the Creator with all the majesty and power he possesses. One of the powers mentioned in the early part is buana or earth. The next array is a picture of the situation inside the earth. The earth is a settled place for mankind (Pangauban Seuweu... Siwi/). The people who lived on the mountain were the Princes of Galur Galunggung. As one of the oldest kabuyutan or kabataran, Kabuyutan Galunggung is very important as the center of Hindu/Buddhist cultural civilization in the Land of Sunda [14].

The array of *Anaking Mangka Caringcin/Ngambah Jagadna Manusa* shows the important position of the mountain in human life. The function of the mountain is believed to be a peg of the earth or a pillar of the earth that functions as a hold of the soil that is stepped on. The philosophy of the mountain as a sacred place, has an important function for human life, corroborated by the symbolity of the mountain in puppetry which makes the concept of the mountain a sign of the beginning, middle, and end of the show, which is relational to the symbol of the beginning and end of life [15]. The mountain becomes an ideal place not only as a place to live, but a place to build civilization. We can see many signs or traces of human civilization at high altitudes, for example, the Argopuro area, Mount Tangkuban Parahu, temples, or Mount Padang. Umam [16] cites Rigg and Setiawan's view that the Sundanese are closely related to the mountain. This is in accordance with the Sundanese proverb found by Rigg that reads "*beunang guguru ka gunung, beunang tatanya ka Guriang*", which means that the mountains are an ideal place as a place to gain knowledge and religious shia, while *Guriang* is a kind of ethereal creature that has its own abilities or tasks. The flourishing asceticism and other places of education in the mountains are supported by a beautiful and peaceful natural environment. During the Dutch era, the Galunggung area had changed its function to be used as an economic source, with the establishment of coffee and tilapia plantations. The functions and benefits of dwelling on the mountain are conveyed in the next three arrays, *Didinya Ayana Harti/Didinya Ayana Ucap/Pibeukeuleun Hirup Hurip/*.

The mountain is considered the forerunner of civilization in the land of Sunda. That civilization has always left traces, which is revealed with the Karuhun/Heritage Sasaka. In the next array, move on to the content of leadership literacy and advice for a leader. The son of the so-called Kawali was the forerunner of the rulers of Galuh. The Galuh Kingdom, which was later merged with the Sunda Kingdom into a large kingdom, left a trace of the great names of its rulers [17], from Prabu Siliwangi (Sri Baduga Maharaja) to the last ruler, Prabu Surya Kencana (Prabu Ragamulya). Leadership literacy is reflected in the example possessed by a leader in the Padjadjaran Kingdom, namely *Panceg Pangara Dina Adil/Teuas Jeujeur Leuleus Useup/Padika Ngaheuyek Nagri/Dina Langkah Aya Tangtung/Tangtungan Diri Pribadi/[...] Tengekkeun Gilirna Wanci/Lalakon Pangreka Jaman/Sembaheun Alam Kiwaril*. With careful observation, based on the results of research by Nurfaidah, et al. [18] the exemplary array is more towards the main figure of the Padjadjaran Kingdom, namely Prabu Siliwangi/Sri Baduga Maharaja, with an almost perfect character as a ruler: relying on justice, firm in stance but being wise, king ruler of the country, obeying the rules applied in daily life, sensitive to changing times, and dare to live a new thing. The last two arrays reinforce the focus on the figure, namely *Wibawa Ucap Parentah/Sakti Dina Darma Bakti*, which shows that the ruler must have authority so that people will be reluctant and willing to obey the orders of the ruler.

There are some things that are inappropriate or not allowed to be done by a leader found in the last few arrays, namely *Ulah Gedag Kupanggodal*, which means do not be easily tempted by things that can destroy power with disrespect. Array *Ulah Ngukur Kuwung-Kuwung/Endah Rupa-Rupa Jirim/Scene Manawi Purba* which means that a leader should not be easily tempted by beauty (the current term is bribe, tribute, or gratification) in any form (likened to a variety of colors and types of butterflies). It is

likened to the beauty of butterflies that easily move from one place to another. The lightness of the butterfly's flying style characterizes its beauty. It can be likened to a temptation that is easily encountered in various places and at any time. Butterflies are short-lived animals. After laying eggs, her life will be over. It can be interpreted that if we fall into temptations that can destroy leadership, that pleasure will at any given time end, and lead to destruction.

2.2 “Kidung Pilihan Ratu”

This kidung can be interpreted literally as a kidung chosen by a ruler. However, in a connotative sense, this kidung is a means for the delivery of values and rules that a ruler must live by. This kidung describes the spread of the teachings of kindness from the time of the saints to the era of Prabu Siliwangi. In addition, this kidung is full of leadership literacy, among other things, things that a leader should have, things that a leader should not do, as well as the good or bad causes of one's leadership.

“Kidung Pilihan Ratu”

<i>Tunggal Ratu Salin Baju</i>	Single king change clothes
<i>Buka Baju Nu Bungsu</i>	Undressing the last
<i>Gelar Cahaya Manjing Bagja Raga</i>	The title of light brings the body of happiness
<i>Rupa Cahaya Wujud Raga</i>	The form of light the form of the body
<i>Salin Rupa Langgeng Cahaya</i>	Alters the form of eternal light
<i>Tetep Langgeng Rupa Cahaya</i>	Remains the eternal form of light

A ruler who changes clothes can be interpreted as someone who changes the throne or arena of power. If this kidung is directed at the figure of Prabu Siliwangi, it is possible that this kidung was written when there was a merger of the Galuh Kingdom and the Sunda Kingdom into the Padjadjaran Kingdom. The center of the kingdom from Kawali was transferred to Pakwan (Pakuan) Padjadjaran. The title of light that brings happiness can be likened to the height of the king's prestige and the extent of the territory controlled. Furthermore, the light was spread by prabu Siliwangi's children and his relatives who upheld their beliefs (likened in one substance) to the ruler in the center of power [19]. Good leadership has a good impact on the people of the whole country. Prosperity is increasing because the reigning monarch is very just and wise. Sumarjo [19] said that the light that radiates comes from a person (leader/ruler) who has many “contents” (science/ability). If the container is the larger the da nisi it has the more, the brighter the light that radiates and can be enjoyed by its citizens.

<i>Cur Mancur Cahaya Gumulung</i>	Poured out the rolling light
<i>Diratu Budeur Sagara</i>	In the middle of the shores of the ocean
<i>Panetep Wawakil Gusti</i>	The dwelling of the representative of God
<i>Titincakan Wali Salapan</i>	The place of the footing of the guardian of the Nine
<i>Nungawujud Ratu Suci</i>	Who manifests the Holy King
<i>Panutan Wawakil Gusti</i>	The example of the representative of the Lord

The second stanza is a description of the coastal area as a center for the dissemination of information and the formation of civilization (Amir, 2021: 96—97). The area is an arena for knowledge exchange, a strategic trade arena, and an extraordinary means of socialization. Historical records have made a series of well-known port locations, such as Palembang, Malacca, Sunda Kelapa, Cirebon, Semarang, or Banten [20, 21, 22]. In this area, many well-known kingdoms were also established, such as the Samodra Pasai Kingdom, the Sriwijaya Kingdom, the Banten Kingdom, the Mataram Kingdom, the Cirebon Sultanate, and others. The hustle and dynamism of coastal areas is considered a source of light related to the spread of science, renewal, network connections between human beings in various domains.

The spread of religion was initiated by many traders from various countries in the world who came to the archipelago (depicted with the word wali Allah which amounted to Nine/Wali Kidungo). Zarkasi [23] gives the definition of the word wali as a term for Muslims who are considered sacred, spreaders of Islam, they are considered lovers of Allah, people who are close to Allah, are endowed with supernatural energy, have very excess inner strengths, have very high knowledge, and are powerful in glory. Karina [24] said that some people argue that the term Wali Kidungo comes from Arabic, namely wali and tsana’ (noble), so it means noble guardians. Meanwhile, some argue that the term Wali Kidungo comes from the Javanese language, namely wali dan sana (read: sono), which is a place, and some call wali Kidungo meaning nine wali or some even declare Wali Sangha. The saints, most of whom came from other lands, participated along with the merchants while spreading proselytizing. They came through several ports on the island of Java. Their arrival was regarded as an epiphany or light in the coastal region. The saints presented the teachings of truth adaptively by utilizing the prevailing media in the local community, for example, making tembang accompanied by gamelan or with the media of wayang performances [24]. The teachings of the saints also manifested in the Queen, Prabu Siliwangi, who the same carried the teachings of truth, but in the form of the teachings of the Karesian Cage Torture. With these teachings, Prabu Siliwangi is also considered as an extension of God’s hand for the people on earth, especially in the Padjadjaran region.

<p><i>Wengku Tilu Pada Satuhu</i> <i>Wengku Dua Pada Sujudna</i> <i>Wengku Hiji Nu Disembah</i> <i>Bukti Cahaya Dat Gumulung</i> <i>Nu Disebut Ku Jenengan</i> <i>Tri Suci Raga Suci</i></p>	<p>Buffer three on his obedience Buffer two in his worship The Single Prop worship Worshipped Prooving the light of the rolling substance Called by the name of Three chastities in a holy body</p>
<p><i>Ratu Tujuh Pada Ngasuh</i> <i>Ngasuh Jalma Nu Teu Puguh</i> <i>Tujuh Ratu Pada Ngadegna</i> <i>Jalma Susah Rek Ngakuna</i> <i>Mana Ratu Nusajatina</i> <i>Ratu Sapaat Wujudna</i></p>	<p>Queen Seven nurtures each other Nurturing obscure humans Seven Kings are just as upright standing Man is hard to acknowledge Which is the true King The King gives her form</p>

The third stanza is the core of the teaching of the creed that is absolutely possessed by a human being. If directed to the figure of a leader, he must cling to and have a deep understanding of the teachings of the creed, before being conveyed to others. He must remember that beyond himself there is one Dzat who has unlimited power, which must be worshipped, in the data expressed by the word prostration or in worship. Buffer three is Tri Tangtu in carrying out leadership. The clear division of duties in Sundanese leadership can currently be seen in Baduy culture [12] and [19], namely between Prebu, Rama, and Resi. Prabu is a representation of human elements tasked with handling all activities and wealth of the country. With a mission, in the Sundanese order these government leaders are called pamong or pangereh. Rama is a representation of the element of God manifested in Rama's task, namely the spiritual field or the formation of the people. This Rama is a human being who has abandoned worldly and outward interests so that he can maintain a complete sense of compassion. Meanwhile, Resi is a representation of natural elements that are providers for the interests of life. They consist of experts or teachers in various scientific fields, among them, education, agriculture, military, art, trade, health, and others. The task of the receipts is a reflection of the concept of honing.

The fourth stanza mentions the Queen of Seven. It attributed to the seven ruling Mahaguru [19]. The seven Mahaguru (consisting of Batara Cikal, Batara Patanjala, Batara Wisawara, Batara Vishnu, Batara Vishnu, Batara Brahma, Batara Hyang Niskala, and Batara Mahadewa) are also called Guru Hyang-Guriang 7. Guriang 7 is nothing but the embodiment of Lord Shiva. Queen Seven is tasked with guiding humans not to fall into the misguidance described by the word *Nu Teu Puguh*. The seven Queens are concerned with strict rules, which are sometimes not obeyed by man. Human beings tend to justify themselves and be confused with various options, so they cannot distinguish which are the real rules, which can become saviors later on.

<i>Hayu Sadaya Geura Nyaksikeun</i> <i>Wujud Bukti Geura Tetelakeun</i> <i>Ngaran Rupa Jeung Asalna</i> <i>Ratu Anu Sajatina</i> <i>Timana Arek Datangna</i> <i>Anu Mutus Ka Tujuh Ratu</i>	Let's all immediately witness The Form of evidence immediately carry out The name of the form and its true origin The King from Where the direction of his arrival Who decides the seven Kings
<i>Di Palabuhan Ratu Rek Ayana</i> <i>Ratu Tujuh Ngawujudna</i> <i>Sing Telek Kana Cirina</i> <i>Ratu Anu Sajatina</i> <i>Ratu Tujuh Teu Biasana</i> <i>Mere Sapaat Ka Umatna</i>	In King's Harbor the coming of The Queen of Seven had their forms Must be observant to recognize the sign The true Queen The King seven does not usually Give benefits to his people

The fifth stanza gives an affirmation that there is one bearer of truth that gives true understanding. The arrival of a ruler with good leadership, which leads to prosperity and well-being. Deciding on the seven Queens signifies that the teachings or leadership brought by the "person" are the perfection of the previous teachings or leadership. The

fifth stanza reaffirmed the coastal areas, especially the port area, where the Queens ruled. The location of the presence of the seven Queens who are considered the center of power. It was at that location that the real figure of the Queen was located. Only one Queen who is a chosen person can intercede to her people.

<i>Ngan Bae Mapay Nu Bukti</i> <i>Ulah Heunteu Bari Suci</i> <i>Ulah Ngaku Luhung Diri</i> <i>Sanajan Anjeun Teh Wali</i> <i>Moal Aing Tanyakeun Wali</i> <i>Wali Teu Suci Pasti Dikabuli</i>	No why if it should trace the proven Don't not be in chastity Don't confess high even If you are an unholy Never I ask the wali Guardian guardian must be humiliated
<i>Aing Nyata Anu Bukti</i> <i>Bukti Suci Pasti Ngari</i> <i>Anu Bukti Ngarana Hiji</i> <i>Haji Suci Wawakil Gusti</i> <i>Cirina Bodas Sing Awas</i> <i>Awas Kana Dat Nu Suci</i>	I am real that is proven Holy evidence must have left traces Which is proven to be called one Holy worship stands for god's hand The mark is a visible white color Obviously exposed to a sacred substance

The seventh stanza says that in order to attain an understanding of the creed one must be in a holy state. If interpreted literally, a person must first cleanse his body before meeting the "truth bearer" or before worship. If interpreted connotatively, associated with the word wali as the leader of the people, he must purify his heart and mind in order to convey God's revelation to his people. The eighth stanza conveys the results of worship performed under holy circumstances. God's revelation will be delivered plenary. In real life, there are many parties who claim to be the conveyers of the truth, but are unable to control their lust. Many clergy have fallen into various cases of obscenity or persecution, thus shedding the glory of their own religion [25, 26] and [27].

The eighth stanza says that it is this doctrine of truth that belongs to the "bearer of truth". The teaching of the truth that will leave a trace, in the form of his followers and the understanding of his creed. The doctrine of truth aims at the One, which contains worship commanded by God from the guardian of God. A sacred teaching that is likened to a white color that implies chastity.

<i>Ciri Wali Anu Suci</i> <i>Wawuh Kana Raga Suci</i> <i>Nu Kasebutna Manusa</i> <i>Naon Rupa Heunteu Bisa</i> <i>Ngan Ukur Seja Kawula</i>	The sign of the holy guardian Recognizes the true body of The so-called human being All are incapable Only able to simply help
<i>Ieu Waktu Wali Jeung Haji</i> <i>Nyata Bukti Sareng Suci</i> <i>Ngawujud Wali Jeung Haji</i> <i>Emut Kana Raga Nu Didamelna</i> <i>Raga Suci Ngawujudna</i>	This is the time when the guardian rejoices with The real worship of the holy Being in the form of the guardian and worship Remembering the body he is doing The holy body is his form

The ninth stanza shows that as a leader of the people, one must understand the sacred meaning in living out one's role as a leader of the people. Otherwise, he can harm himself

and his people because the knowledge of his people is very limited and can only help with nothing. The tenth stanza shows that as the leader of the people, a saint is closely related to worship. The sacred teachings he carried out were tangible on himself and the teachings that the guardian conveyed to his people. The figure of the guardian among his people is often regarded as a holy figure.

<i>Jin Setan Silumanna</i> <i>Raga Suci Pasti Nakon</i> <i>Sareng Kedah Mere Adilna</i> <i>Ka Sakabeh Mere Adilna</i> <i>Wawakil Gusti Wujudna</i> <i>Welas Asih Kawujudna</i>	Jinn and his demon demons The holy body must be afterwards Also must give justice To all must be fair Representative of God Mercy its embodiment
<i>Pasti Di Palabuhan Ratu Ayana</i> <i>Panutup Rame Sadunya</i> <i>Umat Gusti Kabeh Kumpulna</i> <i>Ngagulung Menta Sapaat</i> <i>Anu Puguh Ratu Anu Kawasana</i> <i>Nyapaatan Ka Umatna</i>	Surely in the King's Harbor there A Closing of the world's crowds All the people of God gathered Rolling to ask for intercession Clearly the king in power Gives intercession to his people

The eleventh stanza, conveys that a saint is able to conquer the followers of jinn and shaitan and bring them to the path of truth. He is required to be fair to anyone in conveying the teachings of The Lord. God's revelation must be delivered with an attitude of compassion. Thus, in the twelfth stanza, it can be described that the Queen, who was domiciled in the port city, was able to intercede to her people. It means being able to conquer all his people, as well as directing him to the path of truth. The glory of the Queen is so high that it is depicted with a rolling light.

<i>Tujuh Ratu Pada Bingung</i> <i>Pada Ngadoa Kanu Agung</i> <i>Ngan Bae Doa Teu Langsung</i> <i>Sapaat Heunteu Langsung</i> <i>Sabab Kahalangan Ku Manusa</i> <i>Nu Aya Digunung</i> <i>Wawakil Gusti Nu Agung</i>	The Seven Queens are being stricken with confusion Praying together to the Almighty It's just that the indirect prayer of Sapaat is not direct Because it is blocked by man Who dwells on the mountain The Representative of God Almighty
<i>Gunung Tilu Anu Milu</i> <i>Gunung Bodas Anjeun Sing Awas</i> <i>Gunung Halimun Ulah Ngalamun</i> <i>Gunung Padang Anjeun Sing Terang</i> <i>Gunung Sunda Mana Nu Sia</i> <i>Gunung Sumbing Anjeun Sing Eling</i>	Mount Tilu that follows The White Mountain that watches over Mount Halimun do not be pensive Mount Padang may you know the Mount Sunda that you have Mount Sumbing that makes you realize

The thirteenth stanza says that the teachings of queen seven are not as perfect as those of the One, which are embraced by the truth-tellers who live in the mountains. Their knowledge is higher and is believed to have more closeness to the ruler. The fourteenth one said that a geographical temple where the truth-tellers or guardians of

God are located. In the temple, we again find a close cosmological relationship between the Sundanese and the mountain as a center of education, a center for teaching religious science, and a center for civilization.

<i>Panutup Raga Nu Eling Tujuh Ratu Pada Bingung Aya Manusa Digunung Paingan Doa Teu Langsung Ka Gusti Maha Agung Kahalangan Manusa Di Gunung</i>	Penutup raga yang sadar Tujuh ratu yang dilanda kebingungan Karena manusia yang berdiam di gunung Tentu saja doa tidak langsung Tersampaikan Kepada Tuhan yang Mahaagung Terhalang manusia di gunung
<i>Sumping Manusa Ti Gunung Ratu Tujuh Pada Bingung Bari Pada Ngaramrambung Tujuh Ratu Menta Tulung Menta Sapaat Jeung Payung Kanu Sumpingna Ti Gunung</i>	There came men from the mountain The seven Queen who were confused While connecting each other The seven queens asked for help Asking for intercession and protection To those who come from the mountain

The fifteenth stanza is a repeat of the thirteenth stanza, that the doctrine of the One perfects the previous teaching. Thus, in the sixteenth stanza, in order to be able to carry out even one policy or consummation of worship, Queen Seven asks for the views of the truth-teller who generally dwells on the mountain.

<i>Sumping Ratu Nu Eling Sumping Adil Jalma Subur Sumping Hukum Pasti Aman Sumping Sandang Pangan Senang Sumping Waluya Gemah Ripah Sumping Tutup Manusa Ginding</i>	Come the sane queen Come human justice is fertile Come the law must be safe Come food clothing happy Come health born fertile mind prosper Come the triumphant human cover
<i>Sumping Manusa Ti Nusa Suka Jalma Pasti Nyesa Nu Payahna Titadina Anu Kuat Digodana Ratu Anu Sajatina Ti Suka Wayana Datangna</i>	Come man from the archipelago Loving man must have left a trace of Yang renta at first The strong seducement of the Queen who was actually From Suka Wayana came

The seventeenth temple is the effect of delivering true doctrine with the delivery of holy doctrine. The people will be in prosperity and well-being born and inward. The law is able to distinguish between what is wrong and which is right. Man gets justice and equal rights in the eyes of the law (God). The eighteenth stanza deals with the connection between people and the influence it brings. The truth was brought only by the true ruler of the Suka Wayana (Bogor) area. Array/*Ratu Anu Sajatina/Ti Suka Wayana Datangna*/confirms the direction of the figure of the true ruler/leader from Sukawayana in the Bogor area, namely Prabu Siliwangi (Sri Baduga Maharaja).

<i>Sumping Anu Saeusina</i> <i>Mustika Ratu Wadahna</i> <i>Rupa Wujud Raga Suci</i> <i>Nu Ngawaba Sakabehna</i> <i>Suci Mulya Badan Sampurna</i>	Come the whole Mustika queen whose place The various forms of the holy Body that rule all the people Aku body perfect body
<i>Bumi Langit Kabeh Berekah</i> <i>Jalma Manusa Pada Barungah</i> <i>Nagara Tunjung Sampurna</i> <i>Agama Suci Jeung Buktina</i> <i>Hukum Pasti Nagara Aman</i> <i>Sakabeh Jadi Hajina.</i>	The whole earth and heavens are all endowed All mankind are happy The perfect State Holy religion with all its evidence The law surely the country is safe All will be perfect in worship

The nineteenth stanza gives an image of the bearer of the perfecting teachings who has birth and mental cleanliness so that one will be able to see its characteristics. Ratu (Prabu Siliwangi) is considered a ruler who has an extraordinary breadth of knowledge. It is likened to useful containers of knowledge (mustika). Science is not just any science, but rather the science of chastity, truth, and physical and mental hygiene. Sumarjo (2013: 607) likens the leader as the content and the people or their followers as a container. Thus, a dreamer absolutely has qualified knowledge and life skills. Meanwhile, the eighteenth stanza gives a broader picture if the truth-bearer is able to keep his people in the truth. Not only will the people prosper, but the country will stand tall.

2.3 “Kidung Karahayuan”

“Kidung Karahayuan” gives the main picture of the ideal leader figure in Sundanese culture and history, namely Sri Baduga Maharaja or Prabu Siliwangi. In various research data, Sundanese oral literature, there are many examples and aspects of leadership ideals that are closely attached to the figure of the leader of the Padjadjaran Kingdom [18, 28, 29]. Thus almost perfect prabu Siliwangi so that his name was able to “drown out” the prestige or names of other Sundanese kings, including the name of his own father. Before Sri Baduga ascended the throne, his grandfather, Prabu Wangi, had ruled. The name Prabu Siliwangi is not an absolute name or title. Not all kings were called Prabu Siliwangi, including the son of Sri Baduga Maharaja himself. The word Siliwangi consists of two words, namely sili(h) and wangi, which means a substitute for Prabu Wangi who is none other than Prabu Siliwangi’s grandfather. Prabu Siliwangi’s special feature is being able to unite two great kingdoms, the Pakuan Kingdom and the Galuh Kingdom into the Padjadjaran Kingdom and enthroned for 80 years.

Kidung Karahayuan

<i>Sampurasun Nu Kasuhun</i> <i>Sim Abdi Maksud Amitsun</i> <i>Kasadaya Sang Pupuhun</i> <i>Muga Agung Nya Paralun</i> <i>Ti Abdi Nyanggakeun Kidung</i> <i>Sembah Bakti Ka Karuhun</i>	Sampurasun to the honorable Servant intends to invoke All the rulers The Almighty and The All-Powerful From the servant conveyed the kidung of Worship The servant’s devotion to the ancestors
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(continued)

(continued)

<i>Luluhur Dilemah Cai</i> <i>Nu Boga Rasa Sajati</i> <i>Mageuhan Tali Paranti</i> <i>Ka Dewi Para Pohaci</i> <i>Kabatarang Sang Dewata</i> <i>Sanghiang Dewi Pertiwi</i>	Ancestors in the homeland The Owner of true taste Fasten the straps so tightly To the Goddess of the Pohaci To Batara The God Sanghiang Goddess of The Motherland
<i>Nu Tiwetan Nu Tikidul</i> <i>Kulon Kaler Sabuderna</i> <i>Ti Tepis Wiring Basisir</i> <i>Suku Gunung Lamping Pasir</i> <i>Nungageugeuh Panca Tengah</i> <i>Seuweu Siwi Mugi Jaring</i>	From the East from the South West North Surroundings From the edge of the coastal waves The foot of the mountain cliffs The hills that strengthen The Central Panca Hopefully can be mutually sustainable

The fourth stanza is an affirmation that the petitioner is sincerely and sincerely willing to sacrifice for the Almighty. The petitioner delivered the offering in the hope that it would be accepted by the intended one, namely God and the ancestors. The Inner Birth of Mugi Tampi is an affirmation of the petitioner's expectations. Meanwhile, the fifth stanza shows that the petitioner has delivered the opening and will follow the core event in the form of the narration of the later verses. However, again, the petitioner performed mieling (recalling) the ancestors of the nation and the real Ki Sunda. The last array, Kersaning Nu Maha Suci, is evidence of the applicant's high level of resignation.

<i>Sajarah Nu Kakoncara</i> <i>Nagara Menang Kamulyan</i> <i>Pinuh Kakamulyaan</i> <i>Nuju Jalan Kaadilan</i> <i>Teges Hanteu Kasamaran</i> <i>Ngadeukna Kapribadian</i>	The most famous history of The State of Medang Kamulyan Full of glory Towards the path of justice Resolutely do not head The uprightness of justice
<i>Nagara Nu Kamasyur</i> <i>Galuh Pakuan Nu Kacatur</i> <i>Nu Tara Dengki Kabatur</i> <i>Nuju Jalan Kajujuran</i> <i>Teges Hanteu Kasamaran</i> <i>Ngadeukna Kapribadian</i>	The most famous country Galuh Pakuan who is Never spiteful to others Towards the path of honesty Resolute does not head The solidity of personality
<i>Raja Pajajaran Nu Sabar</i> <i>Nu Nyaah Kana Ajaran</i> <i>Nu Sajajar Sareng Ngaran</i> <i>Tara Ngarobah Kanyataan</i> <i>Nusajajar Jeung Kapribadian</i> <i>Diri Nu Ngajadi Kabangsaan</i>	The patient King of Pajajaran Who loves his religion That is parallel to His name Never changed the reality That is parallel to the personality The Self who supports nationality

The sixth stanza is the core stanza, that histories have written the names of the kingdom and its most powerful leaders. The country of Medang Kamulyan is located in the Ciamis area. The kingdom was headed by a king who had a firm and firm stance. In the heyday of the kingdom justice was successfully upheld. The seventh stanza is the essence

of this song, namely the establishment of the Galuh Kingdom and the Pakuan Kingdom led by a just and wise king, never hating others, and being firm. At that time, justice was completely upheld. The merger of the two kingdoms further glorified the glory of the leader. The eighth stanza leads directly to Sri Baduga Maharaja or Prabu Siliwangi as King of Pajajaran. He is described as an ideal leader: has a high level of patience, a good understanding of religion, his name and personality are equal, corresponding to his extraordinary power. Personality as a Father of the Nation.

<i>Pribadi Bangsa Nu Asli</i> <i>Heunteu Kasilih Kujunti</i> <i>Percaya Ka Adeug Diri</i> <i>Adegan Diri Sejati</i> <i>Tibali Geusan Ngajadi</i> <i>Kersaning Gusti Yang Widi</i>	The true Person of the Nation Never be removed Believe in oneself Stand on one's own feet In the homeland Of The Will Of Almighty God
<i>Suci Ati Rasa Diri</i> <i>Tara Hiri Tara Dengki</i> <i>Kasasama Mahluk Gusti</i> <i>Lahir Bathin Anu Pasti</i> <i>Perjalanan Abdi Abdi</i> <i>Rahayu Nurbana Gusti</i> <i>Amit Mundur Bade Mungkur</i> <i>Sakitu Nu Kapihatur.</i> <i>Rahayu</i>	Sacred heart self-taste No envy not spiteful To fellow as God's creatures The inner and outer reality Our journey of us Is safe in the light of God We beg ourselves That we can give Congratulations

The ninth stanza is an affirmation of Prabu Siliwangi's ideals as a leader of a great kingdom. A sturdy personality, so that he was able to rule for 80 years and was invincible by immigrants. As a ruler, Prabu Siliwangi is described as a very independent leader, as well as firm in his stance, but never forgets to submit to the will of the Almighty. The tenth stanza contains two points, namely partly an elaboration and affirmation of the nature of the leader, Prabu Siliwangi, continuing the previous elaboration in the ninth stanza. Prabu Siliwangi his heart is always clean and airy, never puts envy and spite, and always respects his fellow creatures of God. In part, it is a closing with a series of sentences of plea to say goodbye and end the chanting of the song.

3 How to be a Leader According to The Kidung

All kidung, "*Kidung Paneda*", "*Kidung Pilihan Ratu*", dan "*Kidung Karahayuan*", teaches us leadership sensitivity. Good leadership, of course, will give good results as well, among them, a prosperous and prosperous people. It has been proven in the history of human civilization. Hugo Chavez was able to lift the prestige of his country with his series of policies until the end of life. Lee Kwan Yew was able to move Singapore forward. Susi Pujiastuti in an eccentric style menorah many achievements. Tri Rimaharini, although tends to be emotional, but is able to advance and put the city of Surabaya in order. However, there are also many impacts of poor leadership that have become mass traumas recorded in history. Hitler and Auschwitz became museums of eternal abominations, Pharaohs with records in the scriptures, Emperors Nero and Caligula with a series

of terrible disgrace notes, or Herry Wirawan and Ferdi Sambo with traumatic traces of their victims.

Achievements and cases in one's leadership have come to the attention of experts, both in the contemporary and the latter realm. Our ancestors, with their inner discernment, were able to read those leadership risks. Through a style of delivery that is symbolic in various literary works and delivered for generations, both directly and through intermediaries—rhyme makers—they educate us to be leaders and to be careful in leadership. “Kidung Paneda” though brief is full of leadership literacy. The Kidung conveys how to and what to do as a leader based on the ideality of Prabu Siliwangi.

4 Conclusion

The following three kidungs: “*Kidung Paneda*”, “*Kidung of Pilihan Ratu*”, and “*Kidung Karahayuan*” are loaded with leadership literacy. In the three kidungs there are things that a leader absolutely has, what the leader should do, the prohibitions that a leader should avoid, the cause and effect if the leader is able to take care of his people, and the cause and effect if the leader is unable to cultivate his people. Leadership literacy is proof that our ancestors long ago cared deeply about the leadership aspect. Visionary ancestors have been able to get the good and bad of leadership, as well as its consequences for the people and the country as a whole. In Sundanese history and culture are known several names of wise leaders. However, only one leader was used as the best leader, namely Prabu Siliwangi, Sri Baduga Maharaja.

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