

Promoting Peace Values in Sundanese Idioms:

An effort for conflict resolution

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Abstract—This research emanates from the concern for the social problems in Indonesia whereby horizontal conflicts pervade today. Inquiry of the local wisdom that encapsulates peace-based values on the basis of ethnopedagogy is expected to be a feasible solution. This study explores the local wisdom contained in Sundanese idioms on which to propose peace-based education. It examines the values of peace contained in Sundanese idioms. This research employs a qualitative-descriptive method to explore the messages contained in the Sundanese idioms. The Data of Sundanese idioms were collected through bibliographic study techniques and elicitation. The Data were analyzed with hermeneutic and paremiological methods. The findings of this study reveal that the values of peace contained in the Sundanese idioms include harmonious, safety, and comfort. With regard to ideas of peace, the Sundanese society emphasizes the importance of tranquility and brotherhood, as reflected in the idioms *silih asah* (mutual learning), *silih asih* (mutual love), and *silih asuh* (mutual care). The findings suggest that peace and tranquility appear to be the core values of the Sundanese society to be realized especially though conflict management that is characterized with the concept *caina hérang laukna beunang* (satisfying all parties concerned).

Keywords—the value of peace; Sundanese idioms; conflict

I. INTRODUCTION

The conflicts and violence in the last fifteen years in Indonesia have become a daily news menu in the mass media, both print and electronic media that make us sad as citizens of the nation. News in the form of forces, coercions, violences, and terrors in a number of places published by a group or groups of people, have destroyed many things, ties of kinship, brotherhood and social solidarity.

The outbreak of acts of terrorism and violence is inseparable from the characteristics of Indonesian people, as described by Loebis in his book *Manusia Indonesia*, namely: angry quickly, where many cases of violence arise triggered by trivial causes [1]. The values of humanity, togetherness, brotherhood and other attitudes of devotion are now beginning to be torn apart. Then it is time for us as a multi-ethnic nation to change this condition from challenge to opportunity. We have to pursue this opportunity with a "back to basic" movement that is the movement back to local wisdom that has been tested for centuries of efficacy in overcoming various

problems of life [2]. The thoughts and attitudes of human life based on wisdom will be able to provide peace, tranquility, and happiness to life to fellow human beings in society.

Sundanese people, in essence, are those who tend to avoid conflict. Guidelines for the life of Sundanese people are always to prioritize harmony, harmony and harmony, always try to maintain the conditions of peace in the social order, whenever and wherever they are [3]. Therefore, for Sundanese people traditional expressions as a manifestation of one idiom, such as *ngadu-ngadu rajawisuna* 'arouse anger', *ngaliarkeun taleus ateu* 'spread disruptive words', endeavored to be avoided, shunned even as much as possible prevented. Sundanese idioms as part of the folklore or oral tradition, when viewed from the present context, the meaning and messages are still full of appropriate values and need to be continuously understood, developed and applied in daily life [4]. The symbols used in Sundanese idioms contain cultural values and character, manners (ethics), noble moral values and are very important to be explained and passed on to the next generation.

In Echols and Shadily and Sudaryat it is stated that the idiom is a construction of language composed of strands of words that are fixed, distinctive and independent and the meaning they contain cannot be interpreted according to the grammatical meaning or meaning contained in their elements [5,6].

The concept of idioms in this study focuses on Sundanese poetry and tourism, as one of the local wisdoms that contains ethical guidelines, systems of ideas, traditions, philosophies, and so on [7]. The points of the peace values contained in the Sundanese idiom can guide life and life in society. The importance of knowing the Sundanese *babasan* and *paribasa* identity can be related to the motive for knowing the meaning of its meaning, finding its mindset, knowing the strategy of communicating local wisdom (local genius) in a society [8].

Babasan and *paribasa* contain the values of communication, basically describing the world view of a community group about how to interact and build human relations [9]. *Babasan* (expression) with *paribasa* (proverb) in Sundanese is often contradicted in meaning, but both are often difficult to distinguish. However, physically the difference can be mentioned that the swiipe is in the form of compound words, whereas *paribasa* is in the form of sentences. Chapters contain

figurative meanings, while proverbs contain comparative meanings [10].

Peace, according to Kartadinata, is defined as the optimum condition of state of being peace that is dynamic and capable of adequate adaptation to environmental changes [11]. The optimum conditions of peace occur in individuals who will foster self-peace, in social groups that will foster social peace, and in the nation and state that will foster peace of the nation and state. The foundation of peace must begin with having a sense of security and comfort in the heart, so that it can create peace of mind, "peace start from your heart and your mind." Peace of mind will be the basis for caring for a sense of peace within.

II. METHOD

The method used in this study is descriptive-analysis [12]. The method was used to describe the facts contained in Sundanese babasan and paribasa. In accordance with the requirements of analytical-descriptive research, the elements described were the values of peace that are found in Sundanese babasan and paribasa. The values and systems of ideas of Sundanese people in viewing peace and tranquility of life which is reflected in the babasan and paribasa were analyzed based on aspects: security, comfort and harmony.

The data in this study were Sundanese babasan and paribasa containing the values of peace education, which were obtained from Sundanese babasan and paribasa books. The

data were in the form of Sundanese idioms that contain the value of peace, and collected through bibliographic study techniques, and intuition (introspection) and elicitation. Data were analyzed with hermeneutic and paremiological methods [13].

III. FINDINGS AND DISCUSSION

This study investigates the use of Sundanese idioms by exploring the value of peace based on the concept of: a. security which includes: (1) free from danger, (2) free from interference, (3) protected or hidden, (4) certain; no doubt; not taking risks; b. convenience is (1) not feeling afraid or worried, (2) not rioting; (3) not being chaotic; And c. harmony that includes: (1) interethnic mutual respect and cooperation, (2) interfaith respect each other, (3) inter-neighbors live mutual assistance and mutual cooperation, (4) avoid disputes / fighting [14].

To create peace and avoid conflict in society, it is necessary to have virtue (ideal or good behavior) from members of the community. Interaction with fellow human beings should be oriented to compassion, picking up, and taking care. Some of Sundanese values are avoiding disputes, avoiding behavior offending others, avoiding actions that can provoke or cause anxiety, being careful and not harming one another, considered to be commendable attitudes.

The realization of Sundanese idioms containing the values of peace in life in society [15] can be seen below.

TABLE I. SUNDANESE IDIOMS CONTAINING PEACE VALUES

Idiom Containing Peace Values	Meanings
<i>Asa ieu aing uyah kidul</i>	Arrogant, conceited, cocky, supercilious, feeling to be the best among other people
<i>Ati putih, badan bodas</i>	Sincere with all one's heart and soul; clean-hearted, far from prejudice
<i>Bisa mawa diri; bisa mawa manéh</i>	Able to adapt and loved by people; sociable
<i>Biwir nyiru rombégeun</i>	Love gossiping; bad-mouthing causing offended and irritated
<i>Handap asor</i>	Humble and respectful
<i>Ka cai jadi salewi ka darat jadi salebak</i>	Pleasant and love in harmony with others
<i>Kawas gula jeung peueutna.</i>	Harmonious, loving, and never in conflict with others
<i>Kudu bisa ngeureut miceun</i>	Careful in spending money, economical
<i>Kudu bisa ngeureut neundeun</i>	Love saving
<i>Kudu caringcing pageuh kancing, saringset pageuh iket</i>	Watchful
<i>Kudu nulung ka nu butuh nalang ka nu susah</i>	Helpful
<i>Kudu pindah cai pindah tampian, ulah pindah cai dibawa tampianana</i>	Adaptable without bringing old habits to the new place
<i>Kudu silih ajénan jeung silih agéhan</i>	Respecting other people and giving each other
<i>Nangtung di kariungan, ngadeg di karageman</i>	Getting together, negotiating on specific issues
<i>Runtut raut, rempug jukung sauyunan</i>	Always live harmoniously and supporting each other
<i>Sareundeuk saigel, sabobot sapihanéan, sabata sarimbagan</i>	Living and experiencing life together in harmony
<i>Tiis ceuli hérang mata</i>	Calm-hearted
<i>Tiis dingin paripurna</i>	Blissful
<i>Ulah ngukur baju sasereg awak</i>	Unselfish; un-egotistical
<i>Ulah pagiri-giri calik, pagirang-girang tampian</i>	Not competitive in a negative sense
<i>Ulah papaséan matak pajauh huma</i>	Never arguing due to different opinions

The results of the concept of peace as proposed by Ruyadi is discussed as follow:

A. Security

1) *Free from danger:* Sundanese people really believe that living anywhere will be safe, comfortable, safe, happy and serene as long as they can bring themselves to life;

mawa manéh 'can adapt and be liked in the community; be good at taking care of yourself 'and the behavior of *handap asor*' humble and always respect others'. Wise people who love peace will certainly avoid the attitude of *asa ieu aing uyah kidul* 'arrogant, feeling the best/good, feeling more than others, because of the wealth of intelligence and more power.

2) *Free from disturbance*: In order to create a sense of security we are required to always be vigilant, in case there is a disturbance that can harm or endanger both his soul and his family. The phrase that is most relevant to this value is the need to be watchful, namely *kudu caringcing pageuh kancing, saringset pageuh iket*.

3) *Protected or hidden*: People will feel safe and comfortable if everything is open (transparent), there is nothing to hide, because if this happens, it will bring tempest, as in the expression of *ulah sumput salindung* acting 'hiding something or wrong behavior for fear of being caught'.

4) *Definitely; no doubt; do not take risks*: a sure and guaranteed life will cause a sense of security. In the era of increasingly crazy hedonism worship, wealth is the most pursued by people. But even though that wealth is the result of efforts to work on it, we also have to set aside money to save for security. So it is very commendable if a wife in managing the household is always full of calculations, as in the phrase *kudu bisa ngeureut miceun*, which means economical, not lavish or wasteful in using resources.

B. Comfort / Peace

1) *Do not feel afraid or worried*: comfort and tranquility of the heart is one part of peace. When his heart is happy, his heart is comfortable, peaceful and happy to be radiated through his shining face. The expression related to peace, can be observed in the following, *tiis ceuli hérang mata* 'his heart is comfortable because of the good that is seen and heard. Feel happy and mind; calm, serene and peaceful'; *'tiis dingin paripurna* 'the perfect cold the heart of a very happy, peaceful heart'.

2) *Not riotous / chaotic*: a society that is peaceful and harmonious will not be realized, unless each individual has a wide range of acceptance and respect for diversity. This diversity in realizing peace and safety requires a sincere attitude, humble, clean heart, as reflected in the expression *white ati*, happy body of body and sincerity, coming from the bottom of the heart; Be clean, far from being prejudiced, 'and always in the same way, living in harmony and being harmonious, if you are *ka cai jadi saleuwi, ka darat jadi salebak*.

Peace will be realized if in community life is always coherent, it is very good to support *runtut raut, rempug jukung sauyunan* 'always live in harmony together and support each other'. Then there will be a harmonious society that always lives in harmony supporting each other which is expressed in the expression *sareundeuk saigel, sabobot*

sapihanéan, sabata sarimbagan 'living and experiencing life together in harmony'.

C. Harmony / Tranquility

1) *Respecting and working together*: as a multi-ethnic nation (diversity), to maintain the unity and integrity of the nation, where the pattern of social relations between individuals in society must respect each other (tolerant) and must accept the reality to coexist peacefully with each other with differences inherent in every social entity. In order to be able to live side by side, *kudu pindah cai pindah tampian, ulah pindah cai dibawa tampianana*. ideally the migrants (other ethnic groups) must respect and adapt to local customs and culture (new places).

2) *Interfaith religions respect each other*: an attitude of mutual respect (tolerance) is an attitude and action that respects differences in religion, ethnicity, ethnicity, opinions, attitudes, and actions of others who are different from themselves. The realization of that respect was revealed in the phrase *kudu silih ajénan jeung sasama* the choice of *agéhan* 'must have noble manners which are marked by mutual respect and giving each other *ka cai jadi saleuwi ka darat jadi salebak*.

Besides that, we also have to prioritize the public interest, don't be selfish as in the idiom of measuring crew uniforms *ulah ngukur baju sasereg awak* 'don't consider anything only in terms of personal interests. 'So, to appreciate the differences, except for the principle (religion), *nantung di kariungan, ngadeg di karageman*. It is deemed necessary to be deliberated in a way to stay in *kariungan, ngadeg in karageman*. 'Gather, deliberate, discuss about a case.'

3) *The neighbor lives on mutual assistance and mutual cooperation*: as a civilized society, one must help one another, shoulder to shoulder between neighbors. No matter how small the contribution in life helps each other, can provide help and benefits for others, such as helping the needy *kudu nulung ka nu butuh, nalang ka nu susah*. People must be willing to help people who need our help.

Mutual cooperation needs to be maintained because it has very good and noble cultural values. With mutual cooperation can foster voluntary attitudes, help, togetherness, and kinship among fellow members of the community.

A harmonious environment will make the community healthy. When there is one member of the community who is in trouble, other members of the community will be quick to provide help. A good and harmonious social relationship '*runtut raut*' like this can be established if the community wants to carry out mutual cooperation activities based on the coherence; *rempug jukung sauyunan*. Living in harmony together and supporting each other.

4) *Avoiding disputes / brawls*: to reduce the occurrence of disputes / brawls between residents or students, since first sitting in school actually given an understanding do not be accustomed to having a fight as revealed in the idiom of *ulah pasaéaan matak pajauh huma*. 'do not disagree because

it will keep brotherhood or friendship away.' Students are given the understanding that they must avoid unfair competition *ulah pagiri-giri calik, pagirang-girang tampian*, such as in the act of *calik*, the handsome 'do not overcome each other in seeking profit so that they do not heed shared safety'. The behavior that makes people offended is like to talk arbitrarily, *biwir nyiru rombéngeun* 'loving to tell the ugliness that should be kept secret' so that someone feels insulted and angry.

IV. CONCLUSION

Based on the results of the discussion in the previous chapter, researchers can take several conclusions in accordance with the problems studied.

Peace and tranquility in life are the main motives in living in society according to the virtues of Sundanese people. To realize peace is necessary prerequisite that the community has a good personality. Thus, goodness is the absolute requirement for the realization of a safe, peaceful and peaceful society.

Ontological goodness is an honest, upright, friendly, polite, humble, praiseworthy, loyal, helpful, generous, devoted, grateful and positive-minded person. People who have these traits are said to be good people or people with good personality. That is why goodness becomes something very important in human life. The goodness is axiologically useful to create peace that includes harmony, security and comfort in the community. The word "harmony" implies the lives of people who are side by side in harmony; the word "security" implies no crime, or disaster; and the word "comfort" implies a calm life with no problems that disturb the peace of mind.

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