

THE STRENGTHENING OF SUNDANESE LOCAL WISDOM THROUGH LITERATURE IN PURWAKARTA JAWA BARAT

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Abstract

Local wisdom is the using of culture's elements based on regionalism. In Purwakarta society, this local wisdom is highly held especially because there is a rule from regional government which requires their society to revert to their ancestor's cultures. The one of the local wisdom element which is applied in Purwakarta is literature. Sunda language is the language they used in their daily communication. This research describes the strengthening of Sundanese local wisdom through literature especially the using of Sundanese in every Wednesday either in regional institutions or in schools in Purwakarta. The name of Sunda for Sunda ethnic has some meanings which refers to hope of the kindness in all aspects of life. The writers choose Purwakarta because the writers are interested in the culture of Purwakarta. The writers want to know how the culture in Purwakarta develop. The culture basically remain nuanced Sundanese cultural and religious values especially Islam. the acculturation of Sunda and Hindu culture, and the use of traditional language and writing or traditional literature in daily life. This research uses a qualitative method with case study design. The result of this research shows that the using of Sundanese in every Wednesday is very effective in strengthening Sundanese local wisdom.

Keywords: Local Wisdom, Sundanese, Literature

INTRODUCTION

In our daily life, we are connected to culture, because culture is born from our habit which occur in our life. Human are influenced to their culture. The human's culture becomes a tradition which is applied by us every day. The way of how we eat, we live, we communicate with each other does not loose from the culture which exist in our surroundings. Culture has important part for human and society. Culture arranges how the human should act, do and determine their attitude when they get a relationship with each other (Susilo, 2014). There are various cultures which develop in Indonesia, because Indonesia consists of so many kinds of tribes, ethnics, religions, and races. Those cultures are different from any cultures in the world because of different geographic condition. Some of the culture in Indonesia are Sunda culture, Java culture, and Bali culture.

Sunda culture is a culture which exist in Sunda society. Sunda ethnic is an ethnic from West Java. Sunda refers to Pasundan kingdom which was in West Java Region after Tarumanegara kingdom. The name of Sunda for Sunda ethnic has some meanings which refers to hope of the kindness in all aspects of life. One of the Sunda ethnics lives in Purwakarta region.

Purwakarta culture is a culture which adopt Sunda culture. The name of Purwakarta came from the word of "purwa" that has a meaning which refers to beginning and the word "karta" that

has a meaning which refers to crowded or live. The naming of Purwakarta was done after the moving of the Capital City of Purwakarta from Wanayasa to Sindang kasih in 1834. There are some uniqueness of Purwakarta culture, for example: the acculturation of Sunda and Hindu culture, and the use of traditional language and writing or traditional literature for daily life.

Purwakarta is one of a few region which apply this Sundanese traditional literature appliance. This Sundanese traditional appliance is expected to strengthen the local wisdom, especially in Purwakarta region.

Based on the description above, the problem of the research is how is the Sundanese traditional literature applied in Purwakarta to strengthen the local wisdom? The aim of the study is to describe how the Sundanese traditional literature is applied in Purwakarta and how is the effect to the local wisdom strengthening. The benefits expected from the study are; (1) to be an example to other Sundanese researcher to get wider information, (2) to give more information about Sundanese traditional literature appliance.

There are so many definitions of local wisdom. Wales defines local wisdom as a local culture ability in facing the influence of foreign culture when both of those cultures are related. Keraf (2002) defined the definition of local wisdom as all of kinds of knowledge, faith, comprehension, insight, and tradition or attitude which guide human behaviour in their life in ecological community. Besides, depend on UU No.32/2009 *Tentang Perlindungan dan Pengelolaan Lingkungan Hidup*, local wisdom is high values which applied in the system of life society such as protecting and managing environment eternally. In addition, Rahyono (2009) cited in Maryono (2016) added that local wisdom is human intelligence which is owned by particular ethnic community which is gained through the experience of society (Maryono, 2016). It can be concluded that local wisdom is a local culture ability in showing its existence in the social life whether in local or international life.

Pickering & Hoepfer, Jeffrey (1981) said that literature is a uniquely human activity, born of man's timeless desire to understand, express, and finally share experiences (Febti, 2016). Wellek and Warren (1963:22) also stated that the term literature seems best if we limit it to the art of literature, that is, to imaginative literature (Febti, 2016). Hirsch (1978:34) added that literature includes any text worthy to be taught to students by teachers of literature, when these texts are not being taught to students in other departments of a school or university (Febti, 2016). Then, according to Marcus and Sollor (2009), literary means not only what is written but what is voiced, what is expressed, what is invented, in whatever form (Krystal, 2014). Literature consists of those writing which interpret the meaning of nature and life, in words of charm and power, touched with the personality of the author, in artistic forms of permanent interest.

Literature is closely related to linguistics because linguistics is one of the literature aspect. It consists of three aspects. First, Sunda Linguistics Map. Sunda language is language which was created and used by Sunda ethnic in their daily communication need (Kasupardi & Sudrajat, 2016). It cannot be known when was the Sundanese language born, but from the written evidence which was the oldest statement in artefact came from the 14 th century. The artefact was found in Kawali, Ciamis and it was written on stone with Sundanese and alphabet. There were some artefacts predicted and built in Prabu Niskala Wastu Kencana government (1397-1475). It can be sure that Sundanese had been used orally by Sunda society before that time. Since the middle of 19 th century, Sundanese was began to be used again as writing language in various of social class in Sunda society including the literature writing. Second, Sundanese Dialect. There are various Sundanese dialect start from Sunda- Banten dialect, until Sunda-

Jawa Tengahan dialect which is combined with Javanese (Kasupardi & Sudrajat, 2016). The language expert usually distinguished the dialect into six form, such as west dialect spoken by south Banten, north dialect spoken by north Sunda including Bogor and some areas in Pantura, south dialect is Priangan dialect cope Bandung and surroundings, middle east dialect in around Majalengka, northeast is dialect from Kuningan and also some areas in Brebes and Center Java, the last one is southeast dialect which is around Ciamis. Third, History and Spreading. Sundanese is spoken especially in west side of Java Island, in the region which is called Tatar Sunda (Kasupardi and Sudrajat, 2016). Nevertheless, Sundanese has also been spoken in west side of Center Java especially in Brebes and Cilacap. Beside, according to some Sundanese experts is until about 6 th century the spoken territory arrived to Dataran Tinggi Dieng in Center Java, based on the name of “Dieng” which by Sunda society, called Dihyang which come from old Sundanese. By the time of the mobilization of Sunda society, the user of the language is more spreading. For example in Lampung, Jambi, Riau, and South Kalimantan, there are so many Sunda Society in that new region.

METHOD

The method used in this research is qualitative research. Qualitative research is synthetic or holistic (i.e., views the separate parts as a coherent whole), heuristic (i.e., discovers or describes the patterns or relationship), with little or no control manipulation of the research context (Tavakoli, 2012). The qualitative method was used to collect data of huge variety of culture. The types of qualitative research instrument used in this research is observation and interview.

The research was conducted to Purwakarta Region. The writers choose Purwakarta because the writers are interested in the culture of Purwakarta. The writers want to know how the culture in Purwakarta develop. The culture basically remain nuanced sundanese cultural and religious values especially Islam. The majority of the population in Purwakarta is Muslim and the rest non – Muslim. Carrying value basic essential wherever and from any group of people have to go back on the basis of homeland air and sun as a base the creation of human.

Purwakarta loaded the history of culture and characteristic of the area of interest now grown with alloy modernization and cultural traditions maintained. With easy access to reach and passed by the transportation with charm natural, culture, shopping and culinary.

RESULTS AND DISCUSSION

Results

Through pre-observation, the writers saw that Purwakarta, nowadays, becomes a city which has characteristic that shown its identity as a cultural city. The writers are interested in finding more about the history why does Purwakarta become a cultural city? Why does Purwakarta revert to its ancestor’s cultures? Why does it preserve its cultures which has been sleeping for a long time? What are local wisdoms which exist in Purwakarta?. The questions lead the writers to get more information by seeing one of Diskominfo department staffs.

Based on the result of the writers observation through interviewing one of staff in regional government especially in Diskominfo department, Mr. Ajat Sudrajat, A.md., it was started from Mr. H. Dedi Mulyadi, SH as a regent in Purwakarta region who has a fanatics feeling to Prabu Siliwangi. He saw the development of life which has ground ancestor’s cultures, young generations do not know the local cultures, local language or Sundanese has not been used anymore in the society. The old arts have been sleeping for a long time, indigenous clothes such

as kebaya, and kampret shirt with head belt started to be forgotten and it changes to western clothes. So, Mr. regent was resolved on rebuild ancestor's cultures especially Sunda cultures in Purwakarta which is almost extinct. As you know, a great nation is a nation which resolves ancestor's cultures as an identity of the nation. If our identity is Sunda ethnic, so we have to know about "Kesundaan" or Sunda cultures which exist in Purwakarta. Those are the background of the purpose of Mr. regent in rebuild Purwakarta.

Mr. H. Dedi Mulyadi, SH on his book titled "*Spirit Budaya Kang Dedi*" said that "Budaya is a heart. It is the embodiment of creativity power which has a characteristic to develop". This sentence made him thinking to revive the local wisdom in Purwakarta such as the explain of Mr. Ajat Sudrajat, A.md about:

1. Applying to wear indigenous clothes such as kebaya, and kampret shirt with belt head in every Tuesday and Wednesday. It prevails in each regional government institution, even in banking institutions, and all of schools in Purwakarta started from elementary school, junior high school until senior high school. Firstly, people refused this wisdom, but Mr. regent consistently wears this indigenous clothes even though there are so many people mocking him, he is still in his stand. Now, it can be seen that many young persons wear kampret clothes with belt in their heads.
2. In art sector, Purwakarta which is a part of West Java has local arts centered from West Java cultures. The kinds of arts in Purwakarta are kliningan, celempungan, degung, calung, reog, wayang golek, pencak silat, terbang, tembang Sunda Cianjuran, jenaka sunda, debus, sandiwara rakyat, jaipongan, gotong singa, buncis, tutunggulan kuntulan, kecapi suling, odong-odong dan gondang. The kinds of those arts are developed by society (art department) which spread in Regional territory of Purwakarta. Recently, the artist of Purwakarta made Genye as a new creation of art. Genye is an abbreviation of Gerakan Nyere. It is made from nyere, ayakan, injuk, etc. Genye consists of three elements of art such as dolls art, music art and dancing art. This art focuses on artistic element because it is very unique which put forward traditional element. Genye dancers wear traditional costume and dance using sapu lidi (nyere). Genye dancers dance followed by music tools. The music tools which are used in this art are bedug, genjring, terompet, and goong. Genye art has been introduced in every art festival events either in West Java Regional, National or International.
3. In education sector, the regional government applied new rule about the education system. For example: Beside learning material in class, the students also learn about Ajeg Nusantara on Monday. It means that the students learn about national knowledge in every Monday. On Tuesday, they will practice according to their parent's job. For example: If the parent is a farmer, the student should practice in farm so they can feel and experience how their parent's job. Sunda Nyunda it prevails on every Wednesday. The students should speak in Sundanese and wear indigenous clothes. The students learn Nyawang Jayadi Buana on Thursday. It means that the students should learn about technology such as internet on every Thursday. On Thursday, the students also learn Kamis Welas Asih. The students should bring a glass of rice to be given to their friend who are not wealthy. Friday will be holiness day. In this day, the students should wear religious clothes such as Koko clothes, sarung and peci for male students, and gamis for female students. On Friday also learn to read Al-Qur'an and Pray Dhuha together. In education sector, the regional government also applied Ibig Pencak or it is usually known as Pencak Silat as an extracurricular in every schools. Beside, Sundanese is also as local contents in school.
4. The one of local wisdom which will be discussed by the writers is about Sundanese literature in Purwakarta. This local wisdom is strongly implemented in Purwakarta. It is caused by the rule of regional government which requires all institutions either government

or private to speak in Sundanese in every Wednesday. It also prevails in all of schools in Purwakarta started from elementary school, junior high school, and senior high school. This Sundanese local wisdom is shown by Mr. regent through his speech in each assembly or in every ceremonies. This is an example of part of Mr. H. Dedi Mulyadi, SH speech:

Assalamualaikum Wr.Wb

Sampurasun...

Bu haji, Pak Haji, sareng keluarga sadayana unsur pimpinan daerah pimpinan kacamatan bapak ibu sadayana, nu kahiji memang di kota- kota nu ageung seueur tempat-tempat wisata berkelas dunia tapi eta tempat- tempat wisata teh di kelola ku kalangan dunia usaha dunia bisnis para pengelola profeti pengembangan kawasan industri anu kelas na kelas kolongmerat. Kolongmerat hartos natuyduhan triliun artos na triliun dugi ka ribuan triliun tapi da lain urang eta mah batur, di Purwakarta ya aya tempat usaha water park, water the cai meren nya tempat kaulinan cai aria nu ulin cai mah dimana-mana ge kuya, ari kuya teh mungcuhur kalelep deui mungcuhur kalelep deui icingeun tapi hese di elehkeun na lalaunan lempang na tapi kateyeup bisa ngelehkeun monyet bisa ngelehkeun buaya, nah naon kuring jadi reueus? sabab ieu mah pan sanajan ukur masih nilai na can siga kolongmerat ge asli jiga cibungur keprok sadayana.. Sundanese literature also can be seen in every gateways in Purwakarta. The one of the sample gateways in Purwakarta which there is a Sundanese sentence is in Jl. Veteran. The society of Purwakarta called these gateways as Gapura Indung Karahayuan. In Sunda philosophy, it is known as "Indung Tunggal Rahayu". It means that a mother is a root of live magnificence. A magnificence of mother will be gained by a child when the child dedicate his or her life to make his or her mother happy. The sample of sentence which in in gateway is Dangiing Galuh Pakuan which has mean reviving Galuh Kingdom or Sunda Kingdom. Aksara Sunda (a writing using Sunda script) also can be seen in all of institution boards.

Discussion

The information got from the primary source, it can be seen that by implementing literature culture in daily live, it can strengthen the local wisdom, especially Sunda local wisdom in Purwakarta. As an example of local wisdoms is the use of indigenous clothes applied to all institutions. Moreover, there is new creation of art in the form of dance which is developed by Purwakarta society. In education sector, every day of school applies different rules. On Monday, students learn about national knowledge. On Tuesday, they will practice according to their parent's job. Sunda Nyunda is applied on Wednesday. The students learn Nyawang Jayadi Buana and Kamis Welas Asihon Thursday. Friday is holiness day. In addition, Ibig Pencak known as Pencak Silat is used as an extracurricular in every school.

Sundanese has a writing note since second millennium, and it is also the third Austronesia language which has the oldest of note, after Malay and Javanese. In the beginning, the writing used Pallawa script. In Padjajaran period, Sundanese used Sunda Kanganga script. After the entrance of the influence of Mataram Kingdom at 16 th century, hanacaraka (cacarakan) script was introduced and keep being used and being taught at schools until 20 th century. The writing with latin script was introduced at the first 20 th century and nowadays, it is dominated by Sundanese literature writing.

CONCLUSION

Local wisdom can be interpreted as a value that is considered good and true that took place for generations and implemented by the community concerned as a result of the interaction between humans and the environment. As explained above that Purwakarta is one area that still up holds local wisdom from the side of language, art, tourist attractions, and also buildings. This was initiated by the Purwakarta administration itself, Mr. Dedi Mulyadi, by decreasing it in several local regulations that must be followed by the community. As an example of the term *Rabu Nyunda* which means the use of Sundanese language on every Wednesday in all government agencies and education activity. In addition, Mr. Dedi Mulyadi always uses or inserts his Sundanese term in every speech. On the side of the building did not forget to touch the local wisdom of Sundanese language by adding ancient Sundanese terms such as *Dangiang Galuh Pakuan* which means the rise of the Sunda Kingdom. Local wisdom in Purwakarta will be better if it continues to be preserved although in the future there will be a change of leader. In addition to attract tourists from outside the region, the preservation of this culture is certainly very good considering the current conditions that the facts outside culture is very easy to affect the younger generation today.

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