

The Value of *Kasundaan* Character in *Pupujian* in The Book *Sawér Jeung Pupujian* by Ajip Rosidi (Ethnopedagogical Study)

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Abstract

The increasing phenomenon of promiscuity highlights the urgent need to instill character values rooted in local wisdom, such as *kasundaan*. One effective medium for this is through understanding the moral values embedded in traditional *pupujian* texts. This research aims to (1) describe the role of *pupujian* in Sundanese culture, and (2) identify the *kasundaan* character values contained within the *pupujian* texts. This study uses a descriptive qualitative method with a literature review approach, focusing on the book *Sawér Jeung Pupujian* by Ajip Rosidi as the primary data source. The data consists of *pupujian* stanzas that reflect *kasundaan* character values. The analysis is guided by Warnae's theory of *catur diri insan*, which encompasses four pillars: *pengkuh agamana* (religious integrity), *luhung élmuna* (intellectual nobility), *jembar budayana* (cultural openness), and *rancagé gawéna* (work ethic). The findings reveal 70 stanzas containing 100 *kasundaan* character values. These values translate into six broader human moral principles toward God, self, others, nature, time, and the pursuit of holistic well-being. The study concludes that internalizing *kasundaan* character values through traditional *pupujian* texts can serve as a cultural strategy to foster moral resilience and promote a more meaningful life.

Keywords: Character Value; *Kasundaan*; *Pupujian*

Introduction

The rapid advancement of time and technology is a phenomenon that underlies the occurrence of promiscuity in today's young generation (Lickona, 1996). This promiscuity is a negative impact that occurs because someone is too free in doing things that are deviant and not in accordance with the character as an Indonesian nation. This character is also explained by Saihu (Kartini, et al., 2020) which can be interpreted as wisdom, outlook on life, science and also various life strategies carried out by local communities as a form of fulfilling the needs of social life. Therefore, people need to have good character in their lives to fulfill the needs of a prosperous, safe, and happy social life. In order to fulfill the needs of community life, this can be done by building the character inherited from the ancestors through character education. This character education also needs to be done consistently. Because this can be used as an effort to avoid the negative side of technological development (Zuchdi et al., 2011; Wibowo, 2013).

Historically, our ancestors have always provided education, knowledge and good teachings in various ways. One of the ways the ancestors still survive and still exist is by often chanting *pupujian*. *Pupujian* is a culture passed down orally by the ancestors, containing Islamic teachings, proverbs, and is considered. This *pupujian* can survive until now. Its development at this time can be seen in the many poems of *pupujian* that have been documented in the form of books such as the book *Sawér Jeung Pupujian* by Ajip Rosidi. Therefore, it is necessary to analyze the positive values contained in the *pupujian* text to be applied in everyday life in order to create a better life. In addition, in accordance

with these problems, this research was studied with Warnan's theory which is included in ethnopedagogic studies. Ethnopedagogy according to Sudaryat (2022) is a compound word from *ethno* and *pedagogy* with *ethno* or *ethnos* meaning ethnicity, while *pedagogy* means the science of education or teaching. Therefore, character education is something that can be used as a form of instilling moral values based on the character of *kasundaan* or *catur diri insan* (Sauri, 2015; Saepudin, 2020).

In addition, the purpose of this study is to describe the role of *pupujian* in the Sundanese region and describe the value of *kasundaan* character in the *pupujian* text. Thus, *kasundaan* character education in *pupujian* still needs to be done for efforts to instill and understand the younger generation about the meaning of moral values and character education contained in the *pupujian* text.

The value of *kasundaan* character is a value inherent in human beings or Sundanese people. However, theoretically it is divided into value, character and *kasundaan*. The values according to Fitri (2014) are social principles, goals, or standards used or accepted by individuals, classes, communities, and others. Meanwhile, character according to Pritchard (Haryadi, 2011) is something related to individual life habits that are permanent and tend to be positive. So character is one of the things that is very important and must be owned by every human being to determine good and bad, right and wrong in life. Meanwhile, according to Adhin (2006), strong character is formed by the cultivation of values that emphasize good and bad.

Kesundaan or *kasundaan* are things related to Sundanese ethnicity, culture, customs, or traditions. According to Ekadjati (Sudaryat, 2022), *Kasundaan* or *sundalonology* is the knowledge and appreciation of the livelihood (*hirup-hurip*) of Sundanese people both individually and socially throughout their life journey. This is also emphasized by Sudaryat (2022) who argues that *kasundaan* is the knowledge and soul of the life of the Sundanese people and their culture. So that the character value of *kasundaan* is a social principle containing positive life habits based on knowledge and soulfulness that can be accepted by Sundanese society. One way to instill the value of *kasundaan* character is by chanting *pupujian*. Because *pupujian* has a form of couplet poetry with a beautiful and extraordinary meaning because it contains positive words. As stated by Rosidi (2018) *pupujian* is generally a poem in which each stanza consists of four lines with all *murwakanti* endings.

In the book *Sawér Jeung Pupujian* by Ajip Rosidi, there are nine *pupujian* with the titles: (1) *bismillah ieu ngawitan*, (2) *ari tolak*, (3) *dawuhan ari maripat*, (4) *sifat dua puluh*, (5) *Adam jeung Hawa*, (6) *Gusti urang saréréa*, (7) *pupujian* by Moh. Koerdi, (8) *pupujian* lakuning hirup by R.A.S, and (9) *pupujian* by Enas Mabarti.

The nine titles of *pupujian* have contents regarding the history of the Prophet, good values that need to be emulated, prayers, proverbs, and how God's law in rewarding good deeds and also human bad deeds. This is also in accordance with what Rusyana stated in Rosidi (2018) that *pupujian* is a poem containing various colors of praise, prayer, mandate, and lessons that are often sung. Meanwhile, *pupujian* according to the Sundanese Language Dictionary (Danadibrata, 2015) is a kind of *kakawihan*, which means to praise the virtues of the Prophet Muhammad PBUH. So concretely, *pupujian* is one way to spread knowledge about positive values in the form of moral values and character in behaving according to Islamic law.

Method

This research employs a qualitative approach with a descriptive method to explore and describe the moral values based on *kasundaan* character contained in the *pupujian* texts. A qualitative approach is used to examine natural object conditions and to

emphasize the meaning behind the moral values reflected in the texts. The data sources consist of all *pupujian* texts in the book *Sawér Jeung Pupujian* by Ajip Rosidi. The informants in this research are determined through purposive sampling, selecting those with deep understanding of *kasundaan* culture and literature. The research instrument is the researcher themselves, supported by data categorization sheets. Data collection is carried out through a literature review technique, gathering texts, supporting theories, and related documents from various library sources including books, journals, manuscripts, and historical records. The collected data, in the form of words or sentences that reflect *kasundaan* moral values, are analyzed through content analysis by reading the *pupujian* texts carefully, identifying relevant data according to the research problems, and grouping the findings based on the character values of *kasundaan* found in the texts.

Results and Discussion

Pupujian is one of the cultures that exist in the Sundanese region and was inherited by the ancestors of the Sundanese people before. In accordance with Clifford Geertz (Latif, 2020) argues that culture is something that refers to a pattern of meaning historically transmitted incarnate in symbols, an inherited conception expressed in various symbolic forms with which humans communicate, perpetuate, and develop their knowledge about life and how to behave in their lives. Likewise, *pupujian* teaches and civilizes various kinds of knowledge about life. This can be seen when the ancestors taught the teachings of goodness by chanting the stanzas of *pupujian* as a form of teaching and proverb to their children (Nasution, 2020; Sulastri & Surono, 2019). So *pupujian* has a very important role in community life. To see clearly below is explained how the role of *pupujian* in Sundanese.

1. The Role of *Pupujian* in Tatar Sunda

In general, *pupujian* is often sung in mosques while waiting for congregational prayers, in madrasas during the recitation of children, teenagers, mothers, or fathers, and in pesantren. The development of *pupujian* is also used as a form of Islamic religious development in Indonesia, because in it there are positive things related to the teachings of Islamic law. This is in accordance with Rusyana (Rosidi, 2018) the content of *pupujian* can be classified into six groups, namely: (1) those that praise the majesty of Allah; (2) salawat to the Prophet; (3) prayer and repentance to Allah; (4) giving a mandate to the people so that they can carry out worship and good deeds and keep away from disobedience; learning about religion about faith, pillars of Islam, *fiqh*, *ahlak*, *tareh*, *tafsir al-kuran*, *sorof* and others. So this *pupujian* plays a very important role and needs to be preserved to build a better life for the younger generation. Efforts to preserve *pupujian* can be done by instilling moral values based on the character of *kasundaan* or chess self person.

The cultivation of this character requires various acculturation efforts in a consistent, sustainable and integrated manner. One of the efforts made is through sustainable character development through the cultivation of moral values based on the character of *kasundaan* or *catur diri insan*. According to Latif (2020) explains that character development is a holistic approach that builds the moral dimension of education with the social and civil spheres of students' lives. The *kasundaan* character values in the *pupujian* text can be known clearly through the explanation of the excerpt contained in the entire *pupujian* text below.

2. *Kasundaan* Character Values in *Pupujian* Texts

In addition, the character value of *kasundaan* is a character value taught by the ancestors of the Sundanese people. This character value has become an inherent characteristic of Sundanese people. One of these *kasundaan* characters is what is called *catur diri insan*. This is also complemented by Suryalaga (Sudaryat, 2015) who explains that *catur diri insan* is a character consisting of *pengkuh agamana* (spiritual quotient), *luhung élmuna* (intellectual quotient), *jembar budayana* (emotional quotient), and *rancagé gawéna* (actional quotient). The *kasundan* character according to Suryalaga (2009) is further broken down into several human moral values that need to be known. This is in accordance with Warnaen (Sudaryat, 2022) who explains that *catur diri insan* consists of six human moral values that serve as guidelines for running the lives of Sundanese people including: (1) human morals towards God (MMT), (2) human morals towards self (MMP), (3) human morals towards other humans (MML), (4) human morals towards nature (MMA), (5) human morals towards time (MMW), and (6) human morals in outward and inward satisfaction (MMBL).

Based on the description of the theories above, the *pupujian* in the book *Sawér Jeung Pupujian* by Ajip Rosidi contains moral values that can be used as an instillation of *kasundaan* character values and can be used as an example or benchmark for applying good behavior in everyday life by the younger generation. From the results of the analysis that has been carried out, this *kasundaan* character value can be classified into six categories according to Warnaen's theory. It explains that from the 9 titles of *pupujian* in the book *Sawér Jeung Pupujian* by Ajip Rosidi, there are 70 *pupujian* stanza data containing 100 *kasundaan* character values which include 27% moral value towards God (MMT), 45% human moral value towards self (MMP), 9% human moral value towards other humans (MML), 0% human moral value towards nature (MMA), 16% human moral value towards time (MMW), and 3% human moral value in outward and inward satisfaction (MMBL). From these findings, this moral value can be described through the explanation of the following examples of poetry.

3. Human Morals Toward God (MMT)

Human morals towards God (MMT) is a moral that describes human attitudes and behaviors that are obedient to the implementation of the teachings of the religion they adhere to. In addition, there is tolerance for the implementation of other religions' worship in order to live in harmony with followers of other religions. This moral value is also related to all religious aspects such as piety, the fact that humans are weak, do not despair, and must control themselves. Human moral values towards God are also included in religious character. This is because it is part of intellectualizing spiritual religiosity that strongly upholds the teachings of the religion it adheres to in running life.

Examples of sentences that reflect the moral value of humans towards God are found in excerpt (PBIN/01) and (PBIN/02).

*Bismillah ieu ngawitan
ngadamel abdi sairan
neda berkah ti Pangéran
malah mandar karahmatan
(PBIN/01)*

Translated:

Bismillah that begins
I perform the poem
Asking for blessings from God
In order to get blessings (PBIN/ 01)

In excerpt (PBIN / 01) explains that in starting something whatever it is, you must say basmallah as a sign of always remembering Allah SWT according to Islamic law. This is done in order to get blessings, safety, and also always be given the blessing of God or Prince. In addition, there are several things to remember along with always saying basmallah, which are described in excerpt (PBIN/02) as follows:

Éling-éling ihwan-ihwan

Sing émut kana siksaan

Eureunan kama'siatan

Sing émut ka Pangéran

(PBIN/02)

Translated:

Remember ihwan-ihwan

Must remember the torment

Cease from disobedience

Must remember God (PBIN/02)

In excerpt (PBIN/02) explains that in addition to remembering God, as humans we must also remember the existence of torture as a reward for committing acts of disobedience. This has character value so that every human being does not commit an offense and believes in the existence of torture as a reward or punishment. So the moral value taught is to always remember God at all times in order to get blessings and blessings. As humans, we will also remember things related to the consequences that will be received when committing an offense. That way someone will be careful in acting because it is feared that they will commit an offense because they believe that the treatment they do will be rewarded according to their actions.

4. Human Morals towards Personal Self (MMP)

Human morals towards self (MMP) are human attitudes in personal relationships as individuals. This moral is characterized by the quality of human resources (HR) or human resources (SDI). These moral values are reflected in several traits, namely: (1) polite, (2) modest, (3) honest, (4) brave and firm in the stand of truth and justice, (5) trustworthy, (6) respect and appreciate others, (7) vigilant, (8) can control themselves, (9) fair and broad-minded, (10) love the homeland and nation, and (11) kind. The value of human moal towards self (MMP) is included in the *luhung élmuna* character. This is because it is related to the quality of human resources which includes intelligence in overcoming life's problems. An example of excerpt *pupujian* that illustrates the moral value of self (MMP) is illustrated in excerpt (PGUS/08).

Nu sipat kepercayaan

Bijakasana tur budiman

Bener wungkul sasauran

Nahan saur kaheureuyan

(PGUS/08)

Translated:

Trustworthy nature

Wise and wise

Always true in speech

Holding back words when joking (PGUS/08)

In excerpt (PGUS/08) explains that we must imitate the behavior of the Prophet, namely by being a person who is trustworthy, wise, and wise. The behavior that can be instilled in everyday life is to always speak correctly and consider the words to be spoken even in the context of joking.

5. Human Morals Towards Other Humans (MML)

Human morals towards other humans (MML) is a human attitude based on relationships with other humans in life. The moral value of humans towards other humans (MML) is included in the *jembar budayana* character. This is because the moral value of humans towards other humans (MML) contains emotional intelligence, broad-minded, wise. An example of a excerpt *pupujian* that illustrates the moral value of humans towards other humans (MML) is described in excerpt (PAT/ 01).

Ari tolak kudu akur reujeung batur

Silih tanya ulah sok paluhur-luhur (PAT/01)

Translated:

In seeking knowledge, you must get along well with others

When you say hello, don't be arrogant (PAT/01)

In excerpt (PAT/01), it is explained that as humans, we must have a good personality towards others, namely by having a harmonious attitude in life both when seeking knowledge and others. Getting along with others can be done to create a prosperous and sentient life. As for one example of behavior, it can be done by not being arrogant when greeting each other.

6. Human Morals Towards Nature (MMA)

Human morals towards nature (MMA) is human behavior in relation to nature. The attitudes and actions that can be done are by preventing damage to nature and developing various efforts to prevent damage. The moral value of humans towards nature (MMA) is included in the *luhung élmuna* character. This is because human morals towards nature (MMA) are a form of human intelligence in overcoming problems in life.

However, in this *pupujian* text there are no moral values that illustrate the moral value of humans towards nature (MMA). Human morals towards time (MMW) is an attitude and behavior in utilizing time characterized by awareness of linear time and baqa time. The moral value of time (MMW) is included in the *luhung élmuna* character. This is because the moral towards nature (MMA) is a form of HR intelligence in overcoming problems in life. An example of a excerpt *pupujian* that illustrates the moral value of humans towards time (MMW) is illustrated in excerpt (PAT/ 08).

Ari ngan kupur éta teu sulaya

The reality in ahérat moal bagja (PAT/08)

Translated:

Only the nature of kupur is not lying

The reality in the afterlife will not be happy (PAT/08).

The excerpt (PAT/08) explains the belief in the time of the world and the hereafter. Behavior done in the world will certainly be rewarded in the afterlife. So that when someone has the nature of kupur, of course, they will not get happiness in the afterlife. That way every human being needs to utilize and use the time in the world as well as possible.

7. Human Morals in Outward and Inner Satisfaction (MMBL)

Human morals in outward and inward satisfaction (MMBL) are human attitudes and behaviors in meeting needs and outward satisfaction marked by ethical and aesthetic awareness. The human moral value of outward and inward satisfaction (MMBL) is included in the *rancagé gawéna* character. This is because human morality towards outward and inward satisfaction (MMBL) reflects the quality in the process of synergy. In this *pupujian* text, there are moral values that illustrate the human moral value of outward and inward satisfaction (MMBL). An example is in this *pupujian* quote (PAH/01).

*Kaduhung ngalanggar kana
Cegahna Allah ta'ala
Geuning kieu balukarna
Matak nalangsa ahirna
(PAH/01)*

Translated:

Regretting having violated
Allah's prohibition
This is the impact
Will be wretched in the end
(PAH/01)

Based on this excerpt, it explains that to get satisfaction outwardly and also inwardly as humans we must always not violate things that are not approved by Allah SWT. Because if you violate it you will not get happiness. So to get this happiness we must always carry out actions that are radioed by Allah SWT. From some examples of moral values contained in the *pupujian* text, it illustrates many moral values based on *kasundaan* character or *catur diri insan* that can be used as a role model. The values that have been described can then be instilled in everyday life for every human being. With the cultivation of moral values based on *kasundaan* character, this can be a generation's effort to reduce the negative impact of the times.

Conclusion

Pupujian can be used as a medium to apply the value of *kasundaan* character to reduce the negative influence of promiscuity in life. Because, based on the description of the theories and data analysis above, the *pupujian* in *Sawér Jeung Pupujian* by Ajip Rosidi contains many moral values that can be used as examples in efforts to instill the value of *kasundaan* character. In addition, these positive values can be used as examples or benchmarks for applying good behavior in everyday life by the younger generation. In addition, based on the results of the analysis of the *pupujian* text in the book *Sawér Jeung Pupujian* by Ajip Rosidi, there are many moral values towards God, self, time, other humans, and outward and inward satisfaction compared to morals towards nature. It is evident that from 70 data stanza *pupujian* contains 100 *kasundaan* character values which include 27% moral value towards God (MMT), 45% human moral value towards self (MMP), 9% human moral value towards other humans (MML), 0% human moral value towards nature (MMA), 16% human moral value towards time (MMW), and 3% human moral value in outward and inward satisfaction (MMBL).

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