



## Philosophical Numeracy Literacy in Sundanese Local Wisdom

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### Abstract

The old Sundanese people already had numeracy literacy or the ability to understand and use numbers. This is evident in some ancient Sundanese manuscripts. This study aims to describe the use of numbers philosophically in the life of the old Sundanese people. In the study, a qualitative approach with a descriptive method was used. Data were collected by bibliographic study techniques. Data sources are ancient Sundanese manuscripts Sanghyang Siksakandang Karesian (1518 AD) and several Sundanese culture books. The data is processed by immediate constituent analysis techniques. To carry out the philosophical interpretation of numeracy literacy used hermeneutic analysis techniques. The results of the study found five paradigms of numeracy literacy, namely numeracy paradigm- (two, three, four, five, and ten). These figures are used in philosophical expressions as Sundanese local wisdom. Philosophical values are related to character, social life, knowledge, education, leadership, and religion.

**Keywords: Philosophical Paradigm; Numeracy Literacy; Local Wisdom**

### Introduction

Numeracy literacy plays an important role in people's lives. As stated by Weilin Han et al., (2017) literacy skills in general and specifically not only have an impact on individuals, but also on society and the nation and state. Numeration is not something new, initiated by the World Economic Forum or OECD. Numeracy already appeared in 1959 in a report made to the British Government (<http://www.educationengland.org.uk/documents/crowther/crowther1959-1.2/literasi-nuerasi-gerakan-literasi-nasional.html>, accessed February 10, 2023, at 10:55 AM). In 2006 UNESCO has listed numeracy skills as one of the determinants of a nation's progress.

Most numeracy literacy is used for the sake of praxis in everyday life. For example, when shopping at the market, and the village head's speech about the number of residents and village budget (Han et al., 2017). Numeracy literacy is in modern society. However, it is very rare to study numeracy literacy in the lives of old people, including numeracy literacy in ancient manuscripts. Although the community group is already in Generation Alpha, basically the state of society is still at two poles, namely the old society as digital immigrants and modern society as millennials. The state of life of such people is not only from physical behavior, but also implicated in patterns of thought.

For example, in modern life, there are still citizens who use classical calculations and numbers philosophically. Indeed, the use of numbers in human life has been going on for a long time. The Ancient Egyptians around 1500 BC had used a 12-based number system. They developed a sundial system shaped like the letter T placed on the ground and divided the time between sunrise and sunset into 12 parts ([https://myevi21.blogspot.com/2015/07/sistem-numerasi-mesir-kuno\\_66.html](https://myevi21.blogspot.com/2015/07/sistem-numerasi-mesir-kuno_66.html)). Also the Sundanese people have known fortune calculation experts called bujangga (Sanghyang Siksakandang Karesian (SSKK), 1518 M).

In addition, in these ancient manuscripts also used numbers for various contexts such as social life, education, and religion. This paper focuses on the philosophical use of numbers in the old Sundanese society. For example, the use of numbers means 'three' as in the expression *Tritangti di bumi*. This study is necessary and important because it intersects and can describe the skills of *Calistung* (*membaca* Reading, *menulis* Writing, and *berhitung* Numeracy) of the old Sundanese community. As far as researchers know, this kind of research that describes traditional Sundanese calculation skills as a form of local wisdom of philosophical numeracy literacy is rarely carried out. This paper is based on three theories, namely numeracy literacy, philosophical values, and local wisdom.

Literacy is an individual's ability to read, write, and speak (in English), compute, and solve problems, at levels of proficiency necessary to function on the job, in the family of the individual, and in society (National Institute for Literacy, 2010). Generally, literacy also encompasses numeracy, the ability to make simple arithmetic calculations. Encompassing the ability to order and sort, count, estimate, compute, measure, and follow a model, it involves responding to information about mathematical ideas that may be represented in a range of ways (Unesco IIEP Learning Portal, 2003). Numeracy literacy is defined as the knowledge and ability to use various kinds of numbers and symbols related to basic mathematics to solve practical problems in various contexts of everyday life (Han et al., 2017).

Philosophical values refer to noble and deep values that are used as principles or views of life, which relate to an order regarding the way of behavior and the ultimate goal desired by individuals or society. This understanding interprets philosophy as an attitude about life and the universe (Titus, 1959; Sadulloh, 2004). This philosophical concept is manifested into the form of praxis philosophy as widely understood by Indonesian society, including Sundanese society. This shows that the core of Sundanese philosophy is a matter of 'empty' and 'content' or 'being' and 'nothing' (Sumardjo, 2003).

Local wisdom refers to the collection of facts, concepts, beliefs, and perceptions of local people about the world around them (Alwasilah, 2009). Local wisdom becomes the identity or personality of the nation's culture (cultural identity) so that the nation is able to absorb and process foreign cultures in accordance with its own character and abilities Haryati Soebadio in (Sartini, 2004). Local wisdom is a value that is considered good and true so that it can last for a long time and even institutionalize *Geriya* in (Sartini, 2004).

The orientation of local wisdom can refer to the basic problems of life, namely the nature of life, work, man and nature, man and time, man with others Kluckhohn in (Pelly, 1994). The basic problems of life by Warnaen (1987) are made into the Sundanese view of life, which includes the view of human life towards (1) God, (2) self, (3) fellow humans, (4) time, (5) nature, and (6) in the pursuit of external and inner satisfaction.

## **Method**

This research uses a qualitative approach that is naturalistic because it is carried out in natural conditions (natural setting) or real phenomena. As revealed by Litchman (2006) that A qualitative approach was used if a study investigating a real phenomenon without any manipulation. In line with the view that A qualitative approach was also used if a study analyzed an interesting real phenomenon (Creswell, 2013). In this study, a descriptive method was used. The elements described in this study are numeracy (numbers) used in the life of Sundanese people. The main source of data for this study is written media in the form of ancient Sundanese manuscripts *Sanghyang Siksa kundang Karesian* (Scholar's version of the law) Atja and Danasasmita (1981) and *Amanat ti Galunggung* (Mandate from Galunggung) Atja and Danasasmita (1981), written in the

Saka year nora catur sagara wulan (1440 Saka) or 1518 A.D. The manuscript of Amanat Galunggung is in Kropak 632 in the National Library. The determination of this writing mode is based on the consideration that (a) the written variety is better preserved than the oral variety so that it reflects a planned, steady, standard language Ochs (1979) and (b) the target language of the study already has a standard writing system (Samsuri, 1995). Data collection is carried out through bibliographic study techniques. Data collection steps include (1) determining the data source, (2) recording data in digital data cards, and (3) assigning data code numbers. The data is processed by direct element analysis techniques. An effort to determine the analysis is in the form of numeracy functions in the old Sundanese society. To analyze the philosophical value of numeracy and its interpretation, hermeneutic analysis techniques are used Sumaryono (1999) which are objective (Palmer, 2003). The stages include (a) comprehension, (b) explication, (c) explanation, and (d) interpretation (Ricour, 1985).

## Results and Discussion

The use of numbers or numbers in the life of Sundanese people refers to various aspects of numeracy literacy, among others, philosophical numeracy literacy. Philosophical numeracy literacy is concerned with an individual's ability to use numbers in a society's outlook on life. The old Sundanese people already had numeracy literacy as found in the script Sanghyang Siksakandang Karesian (SSKK, 1518 M) that the master of life-related calculations is called a footman. If you want to know about the calculation of time, such as the earthquake month, the year without a stomach, without sirah, sakala lumaku, sakala stagnate, kapendem earth, earthquake earth, All kinds of ancestral inheritance knowledge, ask the footman.

These life-related calculations are commonly called paririmbun (primbon). The existence of this calculation indicates that in the old Sundanese society there has been numeracy literacy. The results of this study found numeracy literacy used philosophically. Philosophical numeracy literacy is described based on the number paradigm, namely (1) paradigm-two numeracy, (2) paradigm-three numeracy, (3) paradigm-four numeracy, (4) paradigm-five numeracy, (5) paradigm-ten numeracy, and (6) paradigm- twelve numeracy.

Numeration Paradigm-Two refers to the use of the meaningful number 'two' in philosophical expression. The number used is the number word *dwa* 'two'. In the SSKK manuscript (1518:25) there is an expression:

*Upama urang mandi, cai pitemu urang hengan ta na cai dwa piliheun (a) na, nu keruh deungeun nu herang. Kitu keh twah janma. Dwa nu kapaknakeun, nu goce deungeun nu rampes. Kitu keh janma. mana na kapahayu ku twah nu mahayu inya. Nya mana janma mana hala ku twahna mana hayu ku twahna.*

Translation:

When we bathe, the water we find contains two choices, the turbid and the clear. Such is the work of man. Two kinds are done, the bad and the good. Such is man, getting hard because of actions that trouble himself. Such is man, getting happiness because of actions that make himself happy. Yes, man is difficult because his actions are happy because of his actions.

In the data above, it appears that the number meaning 'two' is used to refer to the type of water as a symbol of human action. There are two choices of water, namely clear water and turbid water. Both types of water are symbols of good and bad human deeds. Man gets happiness because of his good deeds, and vice versa gets trouble because of his bad deeds. In addition, in SSKK (1518) it is also mentioned that cool and clear water symbolizes sanghyang darmawisesa (Supreme Ruler), which is done by the Supreme

Pastor, as a symbol of goodness, law-conscious (centana), and the subject of a prosperous world. On the contrary, gloomy and murky water is carried out by the wiku, society, and all those in position, as a symbol of ugliness, unconscious law (acentana), and the cause of man going to hell. Thus, the meaningful number two is used to contrast the two poles, positive (good) versus negative (bad).

Numeration of Paradigm-Three refers to the use of the number 'three' in philosophical expression. The numbers used are Javanese numerals *telu* 'three' and Sanskrit *tri* 'three'. As an example looks in the expression *Pola tilu* atau *Tangtu telu* (Pattern Three), *Tritangtu di bumi* (Three provisions on earth), *Tritangtu di nu reya* (Three provisions on the crowd), dan *Triwarga di lamba* (Three provisions in citizens). *Pola tilu* (Kaneke people: *tangtu telu*) refers to three rules in the life of the old Sundanese people. The Sundanese Cosmological *Tilu* pattern refers to three realms.

The journey of human life is not separated from the container of three realms or world, namely (1) *Buana Nyungcung* is the realm of all origin or empty nature, which is the highest position in the systematics of nature, (2) *Buana Panca Tengah* is the womb realm, which is an intermediate realm that processes the human body, namely the entry of the puppet universe, and (3) *Buana Larang* is the realm of beings or the realm of authority. *Tritangtu di bumi* means 'three positions on earth', namely *prebu*, *rama*, *resi* (King, Elders, Rishi). In addition, there are expressions *Triwarga di lamba* as *Tritangtu di nu reya* (Three citizens on earth as three provisions on the crowd). In the SSKK manuscript (1518 AD) it is stated that *Ini triwarga di lamba. Wisnu kangken prabu, Brahma kangken rama, Isora kangken resi. Nya mana tritan (g) tu pineguh ning bwana, triwarga hurip ning jagat. Ya sinangguh tritangtu di nu reya ngaranya* (Three citizens on earth. Vishnu is likened to prabu, Brahma is likened to rama, Isora is like a Rishi. Yes as an uplifter in the world). The *Triwarga* (Tricitizen) in life compares the position of God with the *tritangtu* on earth. Lord Vishnu is like prabu (King), Lord Brahma is like rama (Elders), and Lord Isora is like a Resi (Rishis).

That's why *tritangtu* becomes the protector of the world, *Triwarga* becomes life in the world. *Triwarga* in life is *tritangtu* in many people. Numeracy Paradigm-Four refers to the use of the meaningful number four in philosophical disclosure. The numbers used are the Sundanese number *opat* word 'four' and Sanskrit *catur* 'four'. As an example looks in the expression *opat paharaman, catur buta, sanghyang catur yatna, sanghyang catur mula, catur utama, dan catur yoga*. *Opat Paharaman* (Four that are forbidden) refers to four attitudes that should not be done, namely *pundungan, babarian, humandear, and kukulutus*.

*Pundungan* means *teu kaopan irritable*. *Babarian* means *easily kasigeung irritable*. *Humandear* means *luhlah waé 'easily discouraged', unable to face problems*. *Kukulutus* means 'grumbling', as a sign of a disloyal and unfaithful person. *Catur buta* means 'four terrible things' as the wrong human conversation, namely *burangkak, maréndé, mariris, and wirang*. *Burangkak* means violent human behavior. *Maréndé* means allegedly cold in fact hot, well born. *Mariris* means disgust, more disgust than moles, more disgust than rotten carrion. *Wirang* means not willing to be honest, unwilling to be right, and unwilling to try (SSKK, 1518).

*Sanghyang Catur yatna* means four precautions, namely *siwok ca (n) te, mulah simur cante, mulah simar cante, dan mulah darma cante* (SSKK, 1518). *Siwok cante* is not to be tempted by eating and drinking (which is haram), *Simur Cante* is not to make a wrong step, follow the deeds of those who steal, seize and summarize, *Simar cante* is not to take gold and silver merchandise in sheets without being ordered, *Darma Cante* is not to help (the party) hated by the ruler. *Sanghyang catur mula* refers to the amount of the world's content, namely *kurija, mataja, bagaja, and payuja*. *Kurija* is everything that

comes out of the mouth. Mataja is all that comes out of the eye (bud eye), Bagaja is everything that comes out of baga (genitals), Payuja is everything that comes out of the tumbang or cungap (hole) (SSKK, 1518). Catur utama means four perfections when learning from the supreme priest, namely guru utama (the main teacher), guru mulya (Noble Master), guru premana (teacher alert), and guru kaupadesaan (rural teacher).

Catur yoga is the 'four praiseworthy things', which are enshrined or symbolized by emas (gold), perak (silver), permata (gems), and intan (diamonds) (SSKK, 1518). Numeracy Paradigm-Five refers to the use of the meaningful number five in philosophical disclosure. The number word used is the word five 'five' (Sundanese) and the word panca 'five' (Sanskrit). As an example looks in the expression Papat kalima pancer, Pancagati, Panca byapara, Panca aksara, dan Pancarawayan (Gapura panca waluya). Papat kalima pancer means 'four five centers' which refers to the four cardinal directions and one center, namely kalér (north), kidul (south), kulon (west), wétan (east), and pancer (center).

There is a mixed language in the use of the word number four, namely the word papat (Javanese) and the word opat 'four' (Sundanese). Pancagati means 'five diseases', namely (1) sarakah (greed), (2) bodo (ignorance), (3) jahat (evil), (4) takabur (blurred), and (5) angkuh (arrogance). All five diseases are liver diseases, which should not be done by a person. We must be vigilant to escape the pancagati. Don't betray, don't be cunning, because it can cause misery. Panca rawayan 'five bridges', which is also called gapura panca waluya means 'five doors of perfection', namely cageur (physical-mental health), bageur (praiseworthy morals, emotional-social character), bener (obeying the law), pinter (smart, knowledgeable), singer (skillful), which is strengthened by the character of pangger (strong, dedicated). Panca rawayan is a character and mental attitude that must be possessed by qualified individuals in order to reach or enter the gate of happiness in life. The five joys of life (panca waluya) refer to the happiness of birth and mind or bagja-waluya (well-being). Numeracy Paradigm-Ten refers to the use of the meaningful number ten in philosophical disclosure. The numbers used are the Sundanese number sapuluh word 'four' and Sanskrit dasa 'four'. As an example looks in the expression Dasa indria dan Dasa prebakti.

Dasa indria (The Ten Senses) are ten prohibitions for members of the senses, namely ceuli (ears), mata (eyes), kulit (skin), létah (tongue), irung (nose), sungut (mouth), leungeun (hands), suku (feet), tumbang (anal opening), and baga-purusa (genitals) how not to use things that are not good. Dasa prebakti refers to the filial piety, namely (1) the child (anak) submits to the father (bapa), (2) the wife (éwe) is submissive to the husband (laki), (3) the servant (hulun) submits to the master (pasandaan), (4) students (sisya) submit to the teacher (guru), (5) farmers (wang tani) submit to Wado, (5) Wado submits to Mantri, (6) Mantri submits to Nu nangganan, (7) Nu nangganan submits to Mangkubumi, (8) Mangkubumi submits to the king, (9) The king submits to the gods (dewata), and (10) the gods submit to Occult God (Hyang) (SSKK, 1518).

Philosophical numeracy literacy in Sundanese local wisdom refers to the philosophical use of numbers by the old Sundanese people. Philosophically, the ability to use the number contains life values such as character, leadership, social life, knowledge, education, and religion. Philosophical values are related to morals, social life, leadership, and religion. Character refers to traits that build up a person's person and demonstrate kindness, benevolence, and moral maturity. The use of numbers in character values appears in the expression catur yoga (four praiseworthy things), which are enshrined or denoted by gold (emas), silver (pérak), gems (permata), and diamonds (intan) (SSKK, 1518). Emas (gold) means honest, precise, real speech panca aksara (five letters). Perak (silver) means a serene, good heart, and happy. Permata (gems) mean living bright, content, and free. Intan (diamond) means easy to laugh, cheap smile, and kind.

The value of social life refers to the life that is woven between one human being and another in the community environment, and how ethics live as a person and as a member of society. The use of numbers in the value of social life is seen in the expressions Opat paharaman and Dasa prebakti. Opat paharaman or four attitudes that should not be done, namely (1) pundungan which means teu kaopan irritable, (2) babarian who are easily irritable, (3) humandeuar which means luh-lah waé 'easily discouraged', unable to face problems, and (4) kukulutus which means 'grumbling', as a sign of a disloyal and unfaithful person.

In addition, in social interaction, there are ten devotional Dasa prebakti or ten filial piety. The obligation to serve the life of the old Sundanese people, called Dasa prebakti, is seen in terms of age and position. In terms of age, it appears that filial duty must be carried out from the child to the father. In terms of position, it appears that filial duties must be carried out from wife to husband, servant to master, student to teacher, farmer to wado, wado to orderly, orderly to Nu nanggan, Nu nanggan to mangkubumi, mangkubumi to king, king to God, and Dewata to Hyang. The highest duty must be done to Almighty God (Hyang). Related to social values, there is a paradigm of twelve numerals, called Pangimbuhning Twah, which is an ethical guide in society in order to live a blessed life (boga pamor, dangiang, tuwah).

The twelve virtues are emét, imeut, rajeun, leukeun, palaprajeunga, marogol-rogol, purusa ning sa, widagda, gapitan, karawaleya, cangcitan, and langsitan. Emét (little), using something sparingly (economically); imeut (taliti), doing something must be careful; rajeun (diligent), must be smart in utilizing time; leukeun (diligent) must be diligent in working for good results; palaprajeunga (appropriate, harmonious), must be harmonious and fashionable in dressing up (hadé paké); marogol-rogol (spirit), must be enthusiastic in life, not easily giving in, Purusa ning sa (knight) has the soul of a knight or hero in defending the truth, Widagda (wise) must be balanced between thoughts and feelings; Gapitan dares to sacrifice for his/her own beliefs, Karawaleya (generous) willing to help fellow human beings; Cangcitan (agile), fast at work, not lazy; Langsitan (skilled), skilled, agile, and multitalented.

The value of knowledge refers to facts, truths, or information obtained through experience or learning. The use of numbers in the value of knowledge is seen in the expression panca byapara. Philosophically, panca byapara is associated with the state of the natural world (jagat/bumi ageung) and the human body (jagat alit). In the SSKK (1518) it is stated that the natural world consists of five elements, namely Sanghyang pretiwi, apah, teja, bayu mwang akasa. The elements found in the natural world are also found in humans.

The elements in the natural world are likened to parts of the human body, the pretiwi element (earth) is like the skin, the apah element (water) is like blood and saliva, the téja component (light) is like the eyes, the bayu component (wind) is like bones and breath; and the akasa component (space) is like the head. All are likened to the rulers of the earth, who are transformed into the rama, resi, queens, disi, and tarahan. Sundanese people have long been familiar with the cardinal directions, called opat papat kalima pancer. Madhab papat kalima pancer is related to the community's assumption that all human life cannot be separated from the cosmos which is a greater unity Suhamihardja in (Ekadjati, 1984). The five cardinal directions are north (kalér), south (kidul), west (kulon), east (wétan), and center (pancer). Each cardinal direction is associated with natural elements, colors, markets, characters, and jobs.

1. Madhab pancer (center) symbolizes dirty or multi-colored colors, its metals are in various forms, has a Kliwon market with a naptu (value) of 8, a character who is good at talking and a job that is suitable to be a leader.

2. Madhab north symbolizes the color black, its metal is iron, has a wage market with a naptu of 4, a stiff character, and a job that is suitable to be a servant.
3. Madhab south symbolizes the color red, its metal is suasa, has a paching market, greedy character and a job that is suitable for trading.
4. The western school symbolizes the color yellow, the metal is gold, the pound market with naptu 7, the character likes to show off and a job that is suitable as a tapper.
5. The eastern school symbolizes the color white; the metal is silver; the sweet market with naptu 5, the character is sufficient, and a job that is suitable for farming.

Educational values refer to everything that educates towards maturity, whether good or bad so that it is useful for one's life which is obtained through the education process. The use of numbers in educational values is seen in the expression *catur utama*. In SSKK (1518) it is stated that *Maka nguni lamun hatur ka mahapandita ya kangken guru utama, ya kangken guru mulya, ya kangken guru premana, ya kangken guru kaupadesaan. Ya sinanggung catur utama ngara(n)na*. *Catur utama* means four 'perfections' when studying with the great priest, namely *the main teacher*, the noble teacher, *the premana teacher*, and *the kaupadesaan teacher*. Who is called the teacher? The teacher is the place where people ask questions, Therefore, he is called the human teacher.

Stupidity only existed after the existence of the world. As found in SSKK (1518), *Guru ma pananyaan na urang reya. Nya mana dingaranan guru ing janma. Sang moha sa[ng] geusna aya bwana*. Leadership values refer to the principles held by the leader in carrying out his duties. The use of numbers in leadership values is seen in the expression *Tritangtu* on earth, namely *prebu*, *rama*, and *resi*. The duties of the three figures in Kropak 632 Manuscript of the Galunggung Mandate are emphasized that *jagat daranan di sang rama*, *jagat kreta di sang resi*, *jagat palangka di sang prabu*. Matters of people's guidance are the responsibility of the *rama*, matters of welfare are the responsibility of the *resi*, and government affairs are the responsibility of the king.

The three position holders are equal because *pada pawitannya, pada muliyana* (same origin, same noble). Therefore, each of the three has their own position and duties. *Haywa paala-ala palungguhan, haywa paala-ala pameunang, haywa paala-ala demakan*. So in noble I act, I say I *hedap si niti, si nityagata, si aum, si heueuh, si karungrungan, ngalap kaswar, semu guyu, tejah ambek guru basa dina urang sakabeh, tuha kalawan anwam* (Kropak 632 Manuscript of Galunggung Mandate, III. Recto). This means, do not fight over positions, income, and gifts. Be noble with actions, with words and with determination that are wise, reasonable, true, sincere, that attract people's sympathy, like to give in, smile a lot, be radiant in the heart and speak steadily to everyone, young and old.

Religious values refer to the concept of high appreciation given by the community to several main issues in religious life that are sacred in nature so that they become guidelines for the religious behavior of the community concerned (KBBI Online, 2023). The use of numbers in religious values is seen in the phrase *Gold* means honest, precise, real words of the five characters (SSKK 1518). The so-called five characters are *NA, MO, SI, WA, YA*, which are associated with the five *wuku* on earth (place or direction of the wind) and the five *dewata* (five gods), namely *purba, daksina, pasima, utara, madya*.

The *NA* character indicates *purba* (east) as the place of *Hyang Isora*, white in color; the *MO* character indicates *daksina* (south) as the place of *Hyang Brahma*, red in color; the *SI* character indicates *pasima* (west) as the place of *Hyang Mahadewa*, yellow in color; *WA* indicates north as the place of *Hyang Wisnu*, black in color; and *YA* indicates *madya* (middle) as the place of *Hyang Siwa*, with its various colors (SSKK, 1518; Danasasita and Djatisunda, 1986; Sudaryat, 2022). In addition to the five *wuku* on

earth, the five wuku are also associated with the great priest, namely religious behavior (secret, asceticism, sitting, certainty, and eling). The secret is felt in speaking, asceticism is felt in wandering, sitting is felt insteadfastness, certainty is felt in impossibility, release is felt in giving without being given, remembering (eling) without limits.

The use of meaningful numbers five such as panca aksara, wuku five, and dewata five in religious values in the SSKK manuscript (1518) shows that at that time the Sundanese people adhered to Hinduism. So it is not surprising that the philosophical values of the life of Sundanese local wisdom since then have shown the influence of Hindu religious values. In relation to the old Sundanese cosmology, the universe is divided into three realms, namely bumi sangkala (real world, worldly realm), buana niskala (invisible world, invisible realm), and buana jatinskala (world or realm of true supernaturality) (Ekadjati, 2005).

Bumi sangkala is the real realm in the world where creatures with physical (body) and spiritual (soul) live. Such creatures are humans, animals, plants, and other visible objects. Buana niskala is the supernatural realm as the residence of supernatural creatures whose forms are only depicted in human imagination, such as gods and goddesses, angels, etc. Buana niskala is also called kahyangan which consists of heaven and hell. Buana jatinskala is the realm of true supernaturality as the highest place in the universe. Its inhabitants are the Supreme Being called Sang Hyang Manon, the Supreme Creator. This substance has the highest level of supernaturality and power.

He is the creator of boundaries, but is not affected by boundaries. Each realm has its own inhabitants whose forms, characteristics, levels, and duties/authorities are different. Dasa indra are ten prohibitions for the sense organs, namely the ears, eyes, skin, tongue, nose, mouth, hands, feet, trunk, and бага-пуруса. Ceuli (ears) should not listen to things that are not worth hearing, Mata (eyes) should not carelessly look at things that are not worth looking at, Kurir (skin) should not be disturbed by heat or cold, Léyah (tongue) should not taste the wrong thing, Irung (nose) should not smell the wrong thing, Sengut (mouth) should not speak carelessly, Leungeun (hands) should not take carelessly, Suku (feet) should not step carelessly, payu (tambung, anus) should not be used for keter (same-sex sexual relations), and Baga-пуруса (female-male genitals) should not be used for adultery.

If these prohibitions are violated, it can cause disaster and disgrace. Therefore, the behavior of the sense organs must be guarded. If the ten doors (lust) are maintained, then the deeds of many people will be perfect. In the philosophical expression of the dasa indria, the word number is used to mean 'ten', namely the word dasa. The detailed senses are different from the current details, which are only five senses (pancaindra), namely the sense of sight (eyes), the sense of hearing (ears), the sense of smell (nose), the sense of taste (tongue), and the sense of touch (skin). However, there are ten senses, namely the ears, eyes, skin, tongue, nose, mouth, hands, feet, tambung, and бага-пуруса (genitals).

## **Conclusion**

The ability of individuals and old Sundanese society in using numbers philosophically can be understood as philosophical numeracy literacy. This philosophical value is related to the noble and profound values that are used as principles or views of society. Philosophical numeracy literacy refers to five number paradigms, namely (1) three paradigm numeracy in the form of Tritangtu on earth, Tritangtu in nu réya, Triwarga, and Tangtu telu (Pola tilu), (2) four paradigm numeracy in the form of opat paharaman, catur buta, sanghyang catur mula, catur utama, and catur yoga, (3) five paradigm numeracy in the form of Papat kalima pancer, Pancagati, Panca byapara, Panca aksara, and Pancarawayan (Gapura panca waluya), (4) ten paradigm numeracy in the form



of Dasa indria, Dasa prebakti and (5) twelve paradigm numeracy in the form of Pangimbuhing Twah. From the entire numeration paradigm, five life values are implied, namely character values, knowledge values, educational values, social values and leadership values. Numeracy literacy appears in people's philosophy because numbers are used to express people's worldview.

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