

ETHNOPEDAGOGY: SUNDANESE LEADERSHIP VALUES

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Abstract

This study is conducted due to the increasing tendency of degradation in leadership attitude and behavior among the people in the society. Such degradation of leadership attitude and behavior, as shown both in efforts in becoming a leader and after being a leader, goes against the core values of the past leaders. Such a condition results from the society that has ignored the cultural values that uphold ethics and the harmony of life with nature. As a result, this study is aimed to reveal the values of local wisdom in Sundanese leadership by means of collecting, orienting, and interpreting the values of Sundanese local wisdom particularly in the aspect of leadership. This study concludes that Sundanese leadership values are derived from oral and written traditions, namely *cageur* (healthy), *bageur* (good-hearted), *bener* (righteous), *pinter* (clever), *singer* (adept), *teger* (optimistic), *pangger* (tenacious), *cangker* (strong), and *wanter* (confident), which are then passed on the younger generations by means of an educational process known as ethnopedagogy.

Key word : *Ethnopedagogy, Sundanese leadership values,*.

A. Introduction

Leadership is a phenomenon existing in any communities in which human beings interact from primitive groups to advanced groups, from the smallest unit (family) to the largest social organisation (nation), and even in the interaction among countries. Leadership has undergone complete revolution triggered by changes from traditional society to modern society. The neglect of the new reality can

pose fatal consequences to the leaders and the organisations they lead.

Based on such reality, leadership is currently undergoing the symptoms of degradation in the leadership attitude and behavior in the society since the attitude and behavior go against the core values of the past leaders as indicated by the leadership attitude and behavior in becoming a leader and after becoming a leader. Therefore, the challenge of leadership is transforming the degraded

values by means of revitalizing, reorienting, and reinterpreting the values of local wisdom. By doing so, we can distinguish the values of local wisdom that can be maintained and the values that have to be falsified as they cannot keep up with modern era.

The local wisdom of the past civilization should be revitalized in order to shape the character of the next generation. Alwasilah (2006: 18) remarks that the revitalization of a culture can be defined as a planned, continuous, and deliberate effort so that the cultural values are not only understood by the owner but also reviving all forms of creativity in daily life and in facing numerous challenges.

Based on the above elaboration, it is clear that the past contains lessons to be learned, we have to do our best at present time, and the future is the implementation of the learning results of the past and the present. In addition, the past leaves traces of local genius. Sundanese, as one of the oldest ethnic groups in Indonesia, has a lot of values of local genius. Such local genius is spread in custom, oral tradition, art tradition, old scripts, and other cultural forms that reflect past civilisation. Since Sundanese ethnic has been around hundreds of years ago, from the pre-historic period until the modern time.

Such a journey leaves valuable trails in the form of the values of local wisdom to learn and to reinterpret especially the values of local wisdom in Sundanese leadership.

Revitalization needs to be done. Inheriting values must be done to connect the past and the present as the result of transformation process.

B. Discussion

1. Defining Sundanese Local Wisdom

In Anthropology, the term local genius is often conceptualized as local wisdom, or local knowledge. Local genius is the first term introduced by Quaritch Wales which was defined as the sum of the cultural characteristics which the vast majority of a people have in common as a result of their experiences in early life." Based on the definition, it is clear that the term local referred to be subset of pre-Indian culture or commonly called as the native inhabitant (Poespowardojo, 1986:30).

Since then, antropologists extensively discuss local genius. Among others, Soebadio claims that local genius is cultural identity of a country that causes the country be able to absorb and manage foreign culture in accordance to its own disposition and ability (Ayatrohaedi, 1986:18-19).

Meanwhile, according to Mundarjito (1986:39-45). Local genius constitutes cultural elements that currently exist in local culture whose ability has been proven to endure to the present time. Kusnaka Adimihardja, (2008:1-3) states that indigenous knowledge grows and flourishes locally, and it is developed as part of the overall tradition of the local culture. Furthermore, he claims that indigenous knowledge is a typical culture which contains value system, ethics, norms, rules, and skills of a community in tackling continuous challenges in their life.

Philosophically, local genius can be defined as the indigenous knowledge systems which are empirical and pragmatic in nature. The empirical nature of indigenous knowledge results from the notion that the products produced by the society locally originates from the facts that present in their life. It is also pragmatic because the whole developed concepts are the result of thinking processes in the knowledge system which is intended for daily problem solving.

Based on the aforementioned elaboration, local genius contains local cultural wisdom. Such local cultural wisdom itself is the local knowledge entwined perfectly with the belief system, norms, and culture and it is embodied

in traditions and myths which are perpetuated in a long time. Therefore, the local genius referred to in this study is the wisdom or the core values contained in cultural wealth in the forms of traditions, petatah-petitih, and life motto. Local genius is built from social values upheld in the society's social structure and it serves as a guideline, control, and signs to behave in numerous dimensions of life both with people and with the nature.

The values of local genius can be used to contribute to the values of the present and future life. To do this, the articles of local genius need to be revitalized. As Ayatrohaendi (1986: 40) remarks that local genius or the embodiment of the brightness of culture is able to survive, to drive out foreign culture, to accommodate new culture, to integrate with new culture or foreign culture, to control the existing culture, and to contribute values in the direction of the future culture.

Local genius contained in the heritage of past civilization is supposed to be revitalized values to shape the character of the succeeding generation. As Alwasilah (2006: 18) confirms that the revitalization of a culture can be defined as a planned, continuous, and deliberate effort so that such cultural values are not only understood by the

owner but also trigger all forms of creativity in daily life and in dealing with numerous challenges. In the spirit of revitalization, thus, the articles of the culture have to be reviewed or reinterpreted.

Moendardjito (1986:40-41) claims that the elements of local culture have the potential as local genius since they have withstood the test of time. The features of local genius are namely 1) the ability to withstand foreign culture; 2) the ability to accommodate the elements of foreign culture; 3) the ability to integrate foreign culture into the indigenous culture; 4) controlling ability and; 5) the ability to point out the direction towards cultural development.

Based on the previous explanations, it is clear that the local genius of Sundanese society in the form of cultural values has withstood the test of time despite coexisting with foreign culture. It is also able to accommodate foreign culture and integrate the culture into its culture. As a result, it is able to control the direction of future cultural development.

The study conducted by Warnaen, et al. (1987) categorized Sundanese view of life into 5 categories, namely 1) the life view on humans as individuals; 2) the life view on humans with their social environment; 3) the

life view on humans with the nature; 4) the life view on humans with God, and; 5) the life view on humans in their physical and psychological pursuits.

Those are the values of Sundanese local genius that can be integrated into leadership behaviour in order to forge leaders who can make real changes in tackling the challenges that this era poses.

2. Sundanese Leadership Characters

Leadership values in Sundanese society can be retrieved from a variety of behavior of past Sundanese in the forms of oral and written traditions. The oral traditions can be seen from the expressions (*babasan*), proverbs (*paribasa*) and folklores (*legends*). Meanwhile, the written tradition can be seen from ancient scripts written by Sundanese leaders to run the social life of the people in order to achieve their ideal social life.

a. Leadership Characters Based on Oral Tradition

Sundanese leadership characters are reflected from the behavior of Sundanese society in their daily life. As expressed by Wahyu Wibisana (1987), the life view of Sundanese is revealed through oral tradition and Sundanese literature. There are several expressions and proverbs for Sundanese

leaders, among others the life view of human as individuals in the traditional expression *kudu hade gogog hade tagog*, which means to use polite words and to have good manners. In leadership context it means a leader has to consider everything word he uses before he speaks as an effort of self-control. Such polite use of language in conveying ideas, policies, commands, and in taking criticism promotes good attitude and behavior. Another traditional expression, *nyaur kudu diukur, nyabda kudu diunggang* means every word uttered has to be constantly considered before it is spoken to show restraint in using words. In leadership context it means a leader has to control himself when he speaks. Another expression, *ulah bengkung bekas nyalahan* means we have to exhibit good and righteous behavior at all times without any deviations. In leadership context it means a leader has to have good and righteous behavior with strong sense of convictions. The next expression is *nu lain kudu dilainkeun, nu enya kudu dienyakeun, nu ulah kudu diulahkeun*, which means everything has to be based on reality. In the leadership context, such an expression is shown by the attitude of a leader who dares to claim what is right and wrong based on facts. Such an attitude reflects that a leader has to uphold the truth and justice in order to make the people

prosperous. The expression *ulah lali ka purwadaksina* means do not change your custom due to wealth or position and keep humble. In other words it means do not be conceited and arrogant. In the leadership context it is shown by a leader who maintains his custom because of position and riches, but a leader has to live humbly and to avoid acting conceited and arrogant. A leader has to be wise as shown in the expression *kudu leuleus jeujeur liat tali*, which means all conduct and decisions have to be thought through. In the leadership context, it is shown by a leader who always consider numerous aspects before arriving at a decision.

Based on the traditional expressions, a leader requires to possess the following characters: polite, humble, honest, brave, having strong convictions, trustworthy, having respect to others, appreciating others, alert, maintaining self-control, just and open-minded, having a sense of nationalism, and good-hearted.

Sundanese leadership characters can also be seen from the life view on humans and their social environment. It is shown by the following expression *Kudu silih asih silih asah jeung silih asuh*, which means caring and taking care of each other. In leadership context, it is shown by the attitude of a leader who prioritizes cooperation for the sake of

the people's well-being, upholding justice and the truth, and obeying rules in order to create a harmonious and peaceful life and promote the people's well-being. The same notion is also shown in the expression *Silih asih kupangarti, silih asah kupangabisa, silih asuh kupangaweruh*. Furthermore, the character of being generous is conveyed in the expression *ngadeudeul kuongo rambut*, which means offering small donation yet with sincerity. In the context of leadership, it is shown by the attitude of a leader that always offers small donation wholeheartedly which maintains compassion towards the have-nots.

The expression *ulah nendeun piheuleut nunda picela* means do not ask others to commit bad actions and incur enmity. In leadership context, it is shown by the attitude of a leader that does not make his subordinates to commit bad actions and incur enmity in obtaining positions. Another expression, *Kudu nyanghulu ka hukum, nunjang ka nagara, mupakat ka balarea* means upholding the law, standing by the nation's regulation, and taking into account people's aspirations. In leadership context, it is shown by the attitude of a leader that upholds the law, stands by the nation's regulation, and takes into account people's aspirations and as a result, such a leader will be loved by the people.

The character of Sundanese leadership in meeting physical pursuits can be seen from the traditional expression *Tiis ceuli herang mata*, which means living in serenity and peace, not listening to or seeing bad things. In leadership context, it is shown by the attitude of a leader that constantly creates serenity and peace in performing his duties without any prejudice towards others.

Based on the same expression, in terms of fulfilling psychological needs, the aim is serenity, peace, tranquility, intimacy, togetherness, and the freedom from enmity and bad intentions. Human beings must appreciate and respect one another, be grateful for our fortune, and be aware of our rights and obligations, and also lead a simple life. These aspects include in Sundanese leadership characters.

Traditional sayings in the forms of *babasan* (expressions) dan *paribasa* (proverbs) in Sundanese society can be the guideline in giving birth to ideal leadership. Leadership values are constructed from the traditional sayings that become Sundanese leadership values that suit the current condition.

b. Leadership Characters Based on Written Tradition

In addition to retrieving the life view of Sundanese leadership characters by means of

historical values of the past Sunda kingdom, we can also obtain the values from ancient scripts such as *Sanghyang Siksakandang Karesian* (SSK), *Fragmen Carita Parahiyangan* (FCP), *Carita Parahiyangan* (CP) dan *Sanghyang Hayu* (SH). (Danasmita, et al. 1987) Such scripts were transcribed by Philology experts. As a result reading and understanding the historical stories in the scripts can be done with ease. Leadership values of each script are constructed in the following table.

Table 2.1.

The Construction of Sundanese Leadership Values based on Ancient Scripts

No	Leadership Values				The Values Revealed
	<i>Dasa Prasanta</i>	<i>Pangimbuh ning Twah</i>	<i>Astagna</i>	15 Leadership elements	
1.	<i>Guna</i> (wise)	<i>Emet</i> (meticulous, not konsumptive).	<i>Anima</i> (friendly, gentle)	<i>Budiguna-pradana</i> (wise-just-pious).	1,8,2,1
2.	<i>Ramah</i> (wise atau clever),	<i>Imeut</i> (meticulous)	<i>Ahima</i> (wise, stern)	<i>Kayawak-cita</i> (healthy/strong-bersab dahati)	Wise
3.	<i>Hook</i> (admiration),	<i>Rajeun</i> (diligent)	<i>Mahiman</i> (berwasan luas)	<i>Pratiwi-akasantara</i> (the earth-the sky-between).	2,5,1,1

4.	<i>Pesok</i> (attractive),	<i>Leuke-un</i> (persevere).	<i>Lagima</i> (adept /skilled)	<i>Mata-tutuk-talinga</i> (penglihatan-ucapan-pendengaran).	Friendly
5.	<i>Asih</i> (affectionate, loving),	<i>Paka pradana</i> (charismatic before the public/well-dressed, having manners).	<i>Prapti</i> (right on target),	<i>Bayusabda-hedap</i> (energy utterance/ words, intentions dan thoughts).	8,7,7,5
6.	<i>Karunya</i> (simpathy),	<i>Morogol-rogol</i> (passionate, high work ethics).	<i>Prakmya</i> (Persevere)		Onest
7.	<i>Mupreruk</i> (persuading dan calming),	<i>Purusa ning Sa</i> (willing to sacrifice for public interest, honest, brave).	<i>Isitna</i> (honest),		6,10,5,1
8.	<i>Ngulas</i> (completing dan correcting),	<i>Widagda</i> (wise, rational, dan balanced).	<i>Wasitwa</i> (open to criticism).		Generous
9.	<i>Nyecep</i> (encouraging dan refreshing),	<i>Gapitan</i> (willing to sacrifice for one's convictions).			10,11,4,5
10.	<i>Ngala angen</i> (sympathetic).	<i>Karawa-leya</i> (generous).			Skilled
11.		<i>Cangcingan</i> (skilled, adept).			7,12,4,5
12.		<i>Langsitan</i> (proaktif/cekatan),			Adept

The reconstruction of Sundanese leadership values based on oral and written traditions make up the characters of sundanese leadership that are cageur (healthy), bageur (good-hearted), bener (righteous), pinter (clever), singer (adept), teger (optimistic), pangger (tenacious), cangker (strong), and

wanter (confident). The reconstruction processes are presented in the following table.

Table 2.2.
Reconstructing Sundanese Leadership Values

No	Sundanese Philosophy	Leadership Values	The Meaning
1	<i>Cageur</i> (healthy)	Physically and psychologically healthy	The character of a leader that is able to think and act rationally and proportionally based on moral values
2	<i>Bageur</i> (good-hearted)	Moral and law abiding	The character of a leader is possessing humanistic nature, respecting others, prioritizing cooperation for the sake of the people's well-being, upholding justice and the truth, and obeying rules in order to create a harmonious and peaceful life and promote the people's well-being.
3	<i>Bener</i> (righteous)	Pious, honest, just, visionary, and responsible	The character of a leader that is trustworthy, loyal, and with integrity, which is embodied in the notion that everything said has to be realized into actions.
4	<i>Pinter</i> (clever)	knowledgeable, having achievements, wise and able to solve problems	A leader must be knowledgeable. With his knowledge, he is able to bring prosperity based on religious grounds. A leader must not use knowledge that leads the way towards arrogance and bad deeds.
5	<i>Singer</i> (adept)	High work ethics, having achievements, proactive, and responsive	The character of a leader that has high work ethics so that he is able to get achievements. He is proactive, and responsive in tackling

problems. An adept leader is a leader who is always alert, on task, and putting the people first, appreciating others' opinions, compassionate, willing to accept criticisms.

6	<i>Teger</i> (optimis)	Optimistic, persevere	The character of an optimistic and persevere leader means he is able to find suitable solutions in dealing with problems. The leader has to be patient and wisely consider numerous aspects in arriving at a decision.
7	<i>Pangger</i> (tenacious)	Tenacious, consistent	The character of a tenacious leader means he always upholds the truth, the law, the regulation of the country, and taking into account the people's aspirations. As a result, the leader is loved by the people.
8	<i>Cangker</i> (strong)	Strong, and tough	The character of leader that is always physically healthy and strong in carrying out his duties.
9	<i>Wanter</i> (Self-confident)	Self-confident, public speaking skills, and cooperative	A leader who is confident in expressing his ideas and actualizing himself. He also performs politely before the public.
10	<i>Leber</i> Wawanen (brave)	brave	A leader has to be brave in fighting for justice.

Based on the reconstructions, it shows that Sundanese leadership values deriving from oral and written traditions give birth to a Sundanese leadership character which is Cageur (physically and psychologically healthy to interact). It is a character of a leader that is able to think and act rationally

and proportionally based on moral values. Another character is *Bageur* (moral and law abiding) which reflects a character that has humanistic nature, and respecting others. As revealed in Sundanese philosophy “*silih asih, silih asah, dan silih asuh,*” which means the character of a leader is possessing humanistic nature, respecting others, prioritizing cooperation for the sake of people’s well-being, upholding justice and the truth in order to create a harmonious and peaceful life. *Bener* (Pious, honest, just, visionary, and responsible) reflects the character of a leader that is trustworthy, loyal, and with integrity, which is embodied in the notion that everything said has to be realized into actions. This is also reflected in a Sundanese proverb “*ulah cueut ka nu hideung ulah ponteng koneng,*” which means we have to say things as they are in accordance with facts without any manipulations. Another Sundanese proverb “*nu lain kudu dilainkeun, nu enya kudu dienyakeun, nu ulah kudu diulahkeun,*” means we cannot forbid the right things and we have to forbid the wrong thing. *Pinter* (knowledgeable, having achievements, wise and able to solve problems) reflects a leader must be knowledgeable. With his knowledge, he is able to bring prosperity based on religious grounds. A leader must not use knowledge

that leads the way towards arrogance and bad deeds. *Singer* (high work ethics, having achievements, proactive, and responsive *beretos kerja tinggi, berprestasi dan pro aktif dan cepat tanggap*) shows a leader that has high work ethics so that he is able to get achievements to be proactive, and responsive in tackling problems. *Singer* reflects a character of a leader who is willing to tolerate things, sacrifice himself and prioritize public interest, and accept criticism to self-reflect, and also be compassionate to others. *Teger* (optimistic and persevere) shows the character of an optimistic and persevere leader which means he is able to find suitable solutions in dealing with problems. Such a character is in line with the proverb *leuleus jeujeur liat tali, landung kandungan laer aisan*, which means a leader has to be patient in handling a problem and he needs wise considerations in arriving at a decision. *Pangger* (tenacious, consistent) is a character of a leader who upholds the truth, which is supported by the traditional Sundanese proverb *kudu nyanghulu ka hukum, nunjang ka nagara, mupakat ka balarea*, which means a leader has to uphold the truth, the law, the regulation of the country, and taking into account the people’s aspirations. As a result, the leader is loved by the people. *Cangker* (strong and tough)

reflects that a leader has to be physically healthy and strong in carrying out his duties. In a traditional proverb it is the same as *kudu leuleus jeujeur liat tali*, which means a leader has to be strong and persevere despite carrying heavy responsibility. Therefore, a leader *geura mageuhan cangcut tali wanda*, which means preparing himself in carrying out his duties to achieve carefully planned vision and mission. *Wanter* (Self-confident, dare to speak before the public, and cooperative) reflects a leader who is confident in expressing his ideas, policies, commands and actualizing himself. He also takes criticism well and performs politely before the public. *Leber wawanen* (brave) shows that a leader has to be brave in fighting for justice.

Based on the aforementioned elaboration, thus Sundanese leadership attitude can be categorized into the leadership that 1) *Nyantri* (based on religious values), 2) *Nyunda* (Based on Sundanese core values), 3) *Nyakola* (considering everything wisely), 4) *Nyantika* (treat thing professionally and proportionally), and 5) *Nyatria* (stern, objective, open, honest, competitive, brave, and responsible)

In daily life, the five leadership attitudes can be applied as follows: 1) *nyantri* leader which is a leader who has to have spiritual

intelligence. Spiritual is the essential attitude of a leader so that he is fully aware that leadership is a form of trust and he must be held responsible; 2) *nyunda* leader which is a leader who has a set of Sundanese values: a leader who is able to immerse with the people wholeheartedly (*ngumawula ka wayahna*), who does not commit any bad actions (*teu ningkah*), who does not reveal arrogance to others (*teu adigung kamagungan*), who does not enjoy being pampered by luxury (*teu paya diagreng-agreng*), who is just and fair (*agung maklum sarta adil*), and who will not commit corruptions (*cadu basilat*); 3) *nyakola* leader means a leader who puts reason than physical force. He has no intention to trade off reason with physical force, hunting power in indignant manner; 4) *nyantika* leader means a leader who can place things professionally and proportionally; and 5) *nyatria* leader which is a leader who is stern, objective, open, honest, competitive, brave, and responsible.

The previous elaboration can offer a description of the simplicity of leadership character and leader figures in Sundanese culture which is derived from the life view of Sundanese. In addition, ample written traditions among Sundanese society also imply the ideal figure of a leader. Although Sundanese area was under a kingdom, the

description of the ideal figure of a leader is anything but based on feudalism and wealth.

3. Ethnopedagogy of Sundanese Leadership Values

The simplicity of Sundanese leadership character and Sundanese leaders of the past have to be set as a role model to the present generation as future leaders of the country. Therefore, the simplicity of Sundanese leaders can be passed on to the younger generation early by means of formal education. By doing so, the young generation will be equipped with Sundanese identity that will support them as leaders.

Education is the key to a person to identify and develop his potential systematically. According to Alwasilah (2006), modern education should not forget tradition education developed by the ancestors in its traditional philosophy. Ethnopedagogy is local knowledge based educational practice in all aspects of life. Ethnopedagogy views indigenous knowledge and local wisdom as the source of innovation and skills that can be utilized for the people's prosperity. Local wisdom is a collection of facts, concepts, beliefs, and the perception of the society towards their environment. It includes the way to observe and gauge the environment,

to solve problems, and to validate information. In short, local wisdom is the process in which knowledge is produced, stored, applies, managed, and passed on.

Ethnopedagogy is defined as a cross cultural learning model. The teacher can teach in local cultural setting that might be different. The students are cross cultural learner. Any students in the world commonly show similar ways of thinking. It means providing new understanding has to be suited with the prevailing cultural values in the local environment. New things can be easily accepted when they contain the values that go hand in hand with the local values. Education also provides universal values that exist in any order values in the world. On the contrary, good local values can be promoted and socialized to the world. Education through ethnopedagogy approach views indigenous knowledge as the source of innovation and skills that can be utilized.

Schools are the best place to pass on Sundanese cultural values especially leadership values since schools are an organized institution to continue the education process that children have received at home and in the society. Therefore, the educational process developed must be a holistic process that does not only equip the

students with intellectual skills but also with moral and religious values.

Education is the most effective strategy in transforming cultural values. Education constitutes a systematic change of three human behaviors, namely cognitive, affective, and psychomotor. Thus, the transformation of Sundanese leadership values can be done by means of three academic cultures. The transformation of Sundanese leadership values in this study depicts a process of change by comprehend and reinterpret human behavior both as individuals and as social beings towards a better change, which is the character of Sundanese leadership embodied in the forms of words and behavior in running their duties as leaders in Sundanese society.

C. Conclusion

Sundanese leadership values are derived from the attitude and the habit of Sundanese in the past in going about their life by orienting to their life view in the forms of oral and written traditions. Oral tradition can be originated from expressions (*babasan*), proverbs (*paribasa*), and folklores (*legends*), while the written tradition stems from ancient scripts written by Sundanese leaders in managing Sundanese social life to create the ideal Sundanese social life.

The character of Sundanese leadership from written and oral traditions can give birth to high quality leaders characterized by: *Cageur* (physically and psychologically healthy to interact); *Bageur* (moral and law abiding); *Bener* (pious, honest, fair, visionary, and responsible); *Pinter* (high work ethics, having achievements, and proactive); *Singer* (skilled and responsive); *Teger* (optimistic and persevere); *Cangker* (strong and tough) and *Wanter* (open, cooperative, and brave).

Schools among Sundanese society are formal educational institutions which can be used to acculturate Sundanese cultural values and in which learning processes take place by means of enculturation, socialization, and internalization. These processes are expected to be cultivated so that the students possess knowledge values and life skills. As a result, the students will have the character that embodies Sundanese norms.

In addition to schools, ethnopedagogy also plays an important role in inheritance and preservation of Sundanese culture to the young generation. Preserving and inheriting Sundanese culture means taking part in preserving the nation's culture in order to enhance their sense of identity of the nation. Such is the case because the young generation will feel that they are part of

Sundanese culture in which they will seek meaning in the past and connect it to the present time.

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