

# MODEL OF LOCAL WISDOM EDUCATION IN THE ANCIENT SUNDANESE MANUSCRIPT *SANGHYANG SIKSA KANDANG KARESIAN* 1518 AD

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## Abstract

*This study aims to describe the educational values of local wisdom of dasakreta, dasaindria, dasakalesa, dasamarga, dasapasanta, and dasaprebakti which are covered with the grand concept of tri tangtu di bumi (three provisions on earth; tangtu telu), and aims to develop a learning model based on local wisdom education (ethnopedagogy) from the ancient Sundanese manuscript Sanghyang Siksa Kandang Karesian (1518 AD). The method applied in this study is a descriptive method of critical analysis of the manuscript with a qualitative approach. The results showed that the values of local wisdom education in the ancient Sundanese manuscript of Sanghyang Siksa Kandang Karesian 1518 AD are closely related to the purpose of life and the postulate of the Sundanese people, namely inhale bagja, safe, tingtrim, ngahenang-ngahening, subul darajat, ngeunah angen-ngeunah angeun, sampurna world ahérat, hurip, sane, cageur, bageur, true, smart, honest, ludeung, silih asih, silih asah, silih nurturing, and sineger tengah. Furthermore, from this research, a set of ethnopedagogical teaching models based on the ancient Sundanese manuscript Sanghyang Siksa Kandang Karesian was produced in the form of learning syntax.*

## INTRODUCTION

In the ancient Sundanese manuscript, there is a manuscript entitled *Sanghyang Siksa Kandang Karesian* (1518 AD) (Atja & Danasasmita, 1981). *The SSKK* manuscript has normative value because it contains life teachings, morals, ethics, leadership, and also defending the country that can be used by mankind in this world. In addition, *this SSKK manuscript* can also be said to be a miniature encyclopedia of Sundanese culture which is loaded with educational values. This manuscript is one of the relics of the cultural values of the primordial Sundanese people that can still be read and studied. The original manuscript source was written in the ancient Sundanese script and in the ancient Sundanese language, but has now been transliterated and translated into Indonesian. In the past, this ancient Sundanese manuscript also colored the story of human history during the Pajajaran era during the reign of *Sri Baduga Maharaja* (1482-1521 AD) or during the time of Prabu Siliwangi.

The genre of Ancient Sundanese manuscripts like this in the Sundanese cultural treasures is not many when compared to the types of manuscripts such as wawacan genre manuscripts or other stories. Among a number of ancient Sundanese manuscripts that have the value of life teachings and reflect the concept of the nation's mental revolution in his time, the genre of the *Sanghyang Siksa Kandang Karesian manuscript*, it is known that there is only one (*codex unicus*). Its content describes the rules or norms of life that must be obeyed by all mankind in order to avoid catastrophe. One of the rules that teaches mankind to avoid the catastrophe is *dasakreta* which since ancient times has become a tradition of *Ambu Paraji* or *Indung Beurang* (traditional midwife) when she is midwife of the mother who gives birth to her baby. The custom of teaching the teachings begins the history of human life with an instruction to prohibit (*panyaram lampah salah*) and the command to do virtue (*pangjurung laku hadé*) by *Indung Beurang*. The teachings of the *dasakreta* written originally bellow:

*"Don't listen to anything that is not appropriate to be heard because it is a door to disaster, the cause of our woes on the basis of the ignorance of hell. However, if hearing is preserved, we will get priority from hearing. The eyes should not see anything that is not worthy of being seen because it is the door of disaster, the cause of our woe in the ignorance of hell. However, if vision is preserved, then we will get priority from sight. Skin should not be used as a source of anxiety because it is hot and cold, because it is a door to disaster. However, if the skin is preserved, we will get priority from the skin. The tongue should not be mispronounced because it is the door of disaster, the cause of our woes on the basis of the ignorance of hell. However, if the tongue is preserved, we will get priority from the tongue. The nose should not be mistaken for smelling because it is the door of disaster, the cause of misfortune in the basis of the immorality of hell. But when smell is preserved, we will get priority from the nose. The mouth, hands, feet, discharges, and genitals..., if not preserved will become the door of disaster, the cause of woe in the basis of the immorality of hell. But when the mouth, hands, feet, discharge, and genitals are preserved, we will get priority from them" (SSKK, 27-28).*

In addition to *dasakreta*, the values of the nation's character education are also stated in an expression as reflected in the teachings of *wuku lima*, namely linguistics as felt in speaking, tapa felt in traveling, sitting felt in firmness, reality felt in testimony (what is seen), liberation (soul) felt when able to share (give) instead of being shared (given), giving remembrance (of truth) without limits (SSKK, 29). Similarly, there are rules related to profession (work), *pancagati*, *sanghyang caturyatna*, rights and falsehoods, respect for a teacher, sources of pleasure and enjoyment, loyalty and devotion.

Briefly, the SSKK 1518 AD manuscript hints at the rules of life for humans based on *dasamarga* which includes *the five senses* and *the five senses*. Furthermore, in the life of the state, the SSKK 1518 AD manuscript has provided rules of legal certainty through the principle of *tri-tangtu leadership on earth*. In the life of Sundanese manuscripts, the *Sanghyang Siksa Kandang Karesian* (SSKK) manuscript is one of the monumental works for the history of Sundanese culture. However, until now it is only known that there is one ancient Sundanese manuscript that contains teachings or views on life that were used as a guideline for human life in his time.

If we reflect on the background of the SSKK manuscript, then actually this research is also related to the search for identity (identity) of the leadership of the Sundanese nation. This needs to be done to obtain a leadership model that is successful, fair, prosperous, and prosperous truly felt by the people, because so far there has never been a research based on local wisdom education (ethnopedagogy) that explores the identity of the leadership of the Sundanese nation in the ancient Sundanese manuscript of SSKK which has local historical value so that the values of local cultural wisdom contained in it can be used as one of the sources of national character education that adjusted to the demands of the times for the current and future of Sundanese people.

## METHODS

The method applied in this study is a descriptive method of critical analysis of the manuscript with a qualitative approach that aims to describe the content of the *Sanghyang Siksa Kandang Karesian* manuscript and describe the local wisdom education model based on the ancient Sundanese manuscript (Arikunto, 2013).

The research techniques applied in this study are literature studies, field studies, and analysis techniques. Literature study techniques and field studies are carried out in various libraries and museums as well as manuscript storage places, both individual collections and institutional collections in West Java, while analysis techniques are carried out directly on data sources.

The source of data from this study is an ancient Sundanese manuscript entitled *Sanghyang Siksa Kandang Karesian* (1518 AD), while the data in this study is the values of local wisdom education (ethnopedagogy) contained in the *SSKK* manuscript, which then the results of the assessment of these values are used to make a learning model in the form of a *syntax* based on the ancient Sundanese *manuscript SSKK*.

## RESULTS AND DISCUSSION

### The Result

In general, the values of local wisdom education (ethnopedagogy) in the *Sanghyang Siksa Kandang Karesian* 1518 AD manuscript are inherited from the Sundanese ancestors of the past which are contained in the teachings of virtue, paying attention to the ideals of purity, and following the laws of service (*Sanghyang Siksa Kandang Karesian*, 1518).

The implementation of these noble values has been instilled from the beginning in humans who are born into the world through *Ambu Paraji* (traditional midwives, *indung beurang*) who whisper *dasamarga* to the ears of newborn babies after being bathed and swaddled. The sentence he whispered reads, "*don't do it if other people are drunk etc....*" (Do not listen to something that is not worth hearing.) *Dasamarga* (10 paths) which includes *the five senses* (hearing, touch, seeing, taste, smelling) and *the five senses* (the act of mouth, the act of hands, the act of feet, the act of release, the act of sex) are whispered by the *indung beurang* to the ear of the newborn baby.

Understanding (*ngalenyepan/neuleuman*) part of the contents, of the *SSKK* (1518 AD), there is an impression that, in Sundanese culture, behavior, and bad traits (immoral, moral decadence) have been introduced in social life. These bad things should be avoided and do not need to be done in order to obtain happiness in life in this world and the hereafter.

In the life of the state (the value of morality) has been regulated in what is called *tri tangtu on earth* (*tangtu telu*, three provisions). The cultural control of the conception of leadership absorbed on this earth must rely on the principle of *Resi*, *Rama*, and *Ratu* (*Prabu*). The conception of leadership is based on *Resi*, which means that everyone who wants to become a leader must first master religious teachings well as a *Resi*. If someone does not have such a spirit, do not expect to become a leader. The second conception of leadership must be based on *Rama*, meaning the term *rama* (father) who generally has a loving character towards his children. A good leader must have the character of a father, he must love his people, his nation like the affection of a father to his children. If a person does not have such a soul, he should not have the desire to become a leader. The third conception of leadership is *Ratu* (*Prabu*). If a person has mastered the conception of the principles of leadership of *Resi* and *Rama*, then he is worthy of being a leader called *Ratu* (*Prabu*). So if a person wants to be a good leader, he must first have obedience to the religious teachings he adheres to, and have affection for his nation, then he is worthy of being appointed as the leader of his nation and country.

Likewise for the general public, there is already national character education in the form of rules (norms) that must be carried out as stated in the conception of *dasaindria*, *dasakalesa* (ten stains), *dasakreta* (ten welfare), *dasamarga* (ten paths), *dasapasanta* (ten pacifiers),

*dasaprebakti* (ten levels of loyalty), and all of this in the primordial Sundanese belief is intended as a submission to the Supreme Creator, namely Batara Seda Niskala, because he is "Si Tuhu" (The Right) and "Pretyaksa" (The Being) (SSKK, 1518 AD).

In line with the national character education for mankind in SSKK (1518 AD), the Sundanese people also have a view of life which is one of the cornerstones in the cultural life of the Sundanese people. The cultural life is based on the moral values of humanity (MM), namely (1) human morality towards God (MMT), (2) human morality towards individuals (MMP), (3) human morality towards others (MML), (4) human morality towards nature (MMA), (5) human morality in the face of time (MMW), and (6) human morality in the pursuit of external and inner satisfaction (MMLB) (Warnaen, et al., 1987, p. 8).

The morals of Sundanese people summarized in Sundanese cultural life are perfected in a series of expectations, namely *cageur* "healthy", *bageur* "kind", *true* "true", *smart* "smart", *singer* "skilled", and *middle singer* "proportional". (*Kamus Besar Bahasa Indonesia Edisi Kelima*, 2023).

In this connection, Sudaryat (2015) emphasized that in order to reach moral humans, Sundanese ethnopedagogy encourages educational and learning activities to enter the *Pancawaluya Gate* (Gate of the Five Perfections), namely *cageur*, *bageur*, *right*, *smart*, *singer*, "healthy, kind, true, smart, skilled" which is confirmed by the character of "*strong*" pangger.

Furthermore, (Warnaen, 1986) affirmed the hope with the terms of *letters*, *saneness*, "life, prosperity" healthy born inward, *reciprocal* "loving each other", *fostering* "guiding each other", and *alternating* "educating each other".

The eleven types of character values above are related to Lickona's opinion in (Sukanta, 2011) which are crystallized into three types of national character education, namely (1) *moral knowing*, (2) *moral feeling*, and (3) *moral action*.

The ethnopedagogical values in the form of the nation's morality by (Muslich, 2022) in his book *Character Education Answering Multidimensional Critical Challenges* are further described into 9 pillars of the nation's character values, namely 1) love of God and all of His creation; 2) independence and responsibility; 3) honesty of trust and wisdom, 4) respect and courtesy, 5) generosity, helpfulness, and mutual cooperation; 6) confident, creative, and hardworking; 7) leadership and justice; 8) kind and humble; and 9) tolerance, peace, and unity.

The nine pillars of the nation's character education values should be taught to learner students from an early age, both in formal, informal, and non-formal institutions. The trick is to be presented systematically in a holistic education model by applying the methods of *knowing the good*, *feeling the good*, and *acting the good*. *Knowing the good* is cognitive. Therefore, it is not too difficult to teach. After that, it will move on to *feeling loving the good*, which is how to feel and love virtue into a machine that can stimulate children to want to do virtue. Thus it will foster awareness so that people want to do virtue because they love that virtuous behavior. In the next turn, after doing virtue, move on to *acting the good* which has become a habit (Koentjaraningrat, 2009; Megawangi, 2004; Muslich, 2022; Sriwilujeng, 2019). It is intended to be an antidote to the entry of the abyss and moral decadence for the successors of this nation.

The character education of the Indonesian nation in general and the Sundanese nation in particular that needs to be raised to the surface today are the five pillars of character values, namely honesty, confidence, appreciation for diversity, enthusiasm for learning, and enthusiasm for work. These characters are prepared to face and overcome the big problems that have been one of the causes of the decline of the Indonesian nation. As a result of corruption, a long horizontal crisis, feelings as a second-class nation and low enthusiasm for learning and working (Koswara, 2015).

Looking at a series of normative rules with ethnopedagogical value, which are contained in one of the results of past cultural forms such as in the ancient Sundanese *manuscript Sanghyang Siksa Kandang Karesian* (SSKK, 1518 AD) and the visions and missions and life views of the Sundanese people (Warnaen, et al., 1987), it can be concluded that the Sundanese

prohibit immoral acts, such as drunkenness, stealing, adultery, murder, and so on.

The goals and prohibitions for Sundanese people have been summarized in a big concept “*tri tangtu di bumi*”, and the concept *dasakreta*, *dasakalesa*, *dasakreta*, *dasamarga*, *dasapasanta*, and *dasaprebakti* (SSKK, 1518 M). Then it is now clarified again in the Sundanese view of life (Warnaen, 1986) which includes 11 types of Sundanese characters, namely *hurip*, *waras*, *cageur*, *bageur*, *bener*, *pinter*, *jujur*, *ludeung*, *silih asih*, *silih asah*, *silih asuh*, dan *sineger tengah*.

*Pangjurung laku alus* dan *panyaram lampah salah* (dalam SSKK, 1518) and the Sundanese view of life (Warnaen, 1986) are essentially used as references in the 18 national characters suggested by the Curriculum Center of the Ministry of National Education (2009) (Kurikulum, 2009). The essence of national character education (ethnopedagogy) in the Ancient Sundanese SSKK manuscript (1518 AD) globally can be seen in the following figure.



Gambar 1. The Educational Values of Local Cultural Wisdom in the *Sanghyang Siksa Kandang Karesian Manuscript* (1518 AD)

- 1) *Dasakreta* (ten welfare), namely the perfection of care and utilization *Dasaindria*.
- 2) *Sasanakreta* (teachings/regulations on welfare; state, people, world).
- 3) *Dasamarga* (ten paths), that is, ten ways of using *Dasaindria* correctly and appropriately. This is as usual done by *Indung Beurang* (*Ambu Paraji*, traditional midwife) who whispers *Dasamarga* to the baby's ear.
- 4) *Dasaindria* (prohibition of doing, according to the functioning of the human senses).
- 5) *Larangan* (*panyaram lampah salah*), which are as follows.
  - a. Ear: do not listen to anything that is not appropriate to be heard because it is the door of disaster, the cause of woe in the basis of the ignorance of hell. However, if hearing is preserved, we will gain the virtue of hearing (*pangjurung alus practice*).
  - b. Eyes: don't look at what you don't need to see.
  - c. Skin: do not be used as a source of anxiety due to heat and cold.
  - d. Tongue: don't mistake the soy sauce.
  - e. Nose: don't get it wrong.
  - f. Mouth: don't get it wrong.

- g. Hands: do not just pick up.
  - h. Feet: do not step on them just randomly.
  - i. Release: don't wear pervers.
  - j. Genitals: do not use adultery.
- 6) *Dasakalesa* (ten stains): ten kinds of stains or sins caused by misuse *Dasaindria*.
- 7) *Dasaprebakti* (ten levels of loyalty), namely:
- a. a son is devoted to the father;
  - b. wives are devoted to their husbands;
  - c. servants (people) are devoted to their masters (kings);
  - d. students are devoted to teachers;
  - e. Farmers are devoted to Wado;
  - f. wado berfilial piety to mantri;
  - g. mantri is devoted to the nun nangganan;
  - h. nu nangganan is devoted to mangkubumi;
  - i. mangkubumi is devoted to the king;
  - j. the king is devoted to the Gods and the Gods are devoted to Hyang.
- 8) *Wuku Lima*
- a. Language science is felt in speaking.
  - b. Tapa feels deep in traveling.
  - c. Sitting down feels in steadfastness.
  - d. Reality is felt in the testimony (what is seen).
  - e. Liberation (soul) feels (if able) to divide (give) not (to be given); and to remember (the truth) without limits.
- 9) *Pancagati* (the five states of origin) so as not to be miserable.
- a. Don't cheat, don't follow along (easily contagious of bad traits); deceiving yourself and deceiving others.
  - b. Do not break, pickpocket, steal other people's property.
  - c. Do not leave respectful, polite, appropriate, condescending, and polite speech to others.
  - d. Be kind to kings, employers, inferns, rice field owners, law enforcers, and forbidden women.
  - e. If trusted, it must be able to maintain confidentiality; Don't be negligent, you must be loyal.
- 10) *Dasapasanta* (ten pacifiers), which are the ten traits that must be fulfilled if orders are given to subordinates are expected to succeed well and perfectly, namely *guna* (understands commands), *ramah* (friendly), *hook* (amazed), *pesah/pesok* (proud), *asih* (love/affection), *karunia/karunya* (compassion/pity for love), *mupreruk/mukpruk* (persuading/seizing), *ngulas* (praise), *nyecep* (cools/reassures), *ngala angen* (taking the heart/attracting sympathy), so the boss must have *sabda arum wawangi*.
- 11) *Dasasila* (Ten Principles), which are the ten kinds of prohibitions that want to fully practice the teachings of Buddhism (monks): prohibition of killing or harming other beings, prohibition of taking the rights of others, prohibition of adultery, prohibition of lying/slandering, prohibition of drinking, prohibition of enjoying tongtonan, prohibition of wearing jewelry, prohibition of eating and drinking excessively, prohibition of sleeping in a soft place, prohibition of accepting gifts in the form of gold and silver.
- 12) *Tri Tangtu di Bumi* (the three places or control of life on earth)
- The three conceptions of life on earth are *Jagat Palangka* is in the *King*, *Jagat Daranan* is in *Rama*, *Jagat Kreta* is on the *Resi*. (Meaning: authoritative like a king, speaking like a rama, and acting like a receipt (authoritative, prosperous, prosperous)).

These are the values of local wisdom education as an ethnopedagogical conception of the life of the Sundanese people in the past as contained in the ancient Sundanese manuscript *Sanghyang Siksa Kandang Karesian* as one of the forms of Sundanese primordial culture in his

time.

### Local Wisdom Education Model in the Ancient Sundanese *Manuscript Sanghyang Siksa Kandang Karesian 1518 AD*

The SSKK *manuscript* is full of meaning and can be used as a model or learning pattern, so a grouping of local cultural wisdom values can be produced that can be used as a model or example of education based on local wisdom. More details can be seen in the following table.

Tabel 1. Local Wisdom Education Model  
from the *Sanghyang Siksa Kandang Karesian Manuscript*

No.	Values of Local Wisdom (Ethnopedagogy) in the SSKK Manuscript	The Resulting Local Wisdom Education Model
1.	<i>Dasakreta</i>	An educational model for all mankind, which can be applied to educational patterns in schools, families, and communities.
2.	<i>Sasanakreta</i>	An educational model for all mankind, which can be applied to educational patterns in schools, families, and communities. In addition, it can be used as a reference as a leadership education model.
3.	<i>Dasamarga</i>	An educational model for all mankind, which can be applied to the pattern of early education from a mother to her child.
4.	<i>Dasaindria</i>	An educational model for all mankind, which can be applied to educational patterns in schools, families, and communities related to sensory behavior.
5.	<i>Larangan</i>	It can be used as a model for early education in the family carried out by mothers to their children. This is also related to <i>dasamarga</i> and <i>dasaindria</i> .
6.	<i>Dasakalésa</i>	An educational model for all mankind, which can be applied to the pattern of early education from a mother to her child.
7.	<i>Dasaprebakti</i>	A model of education for all mankind, as a form of obedience and loyalty. This educational model can be applied in families, schools, and environments, which leads to an educational process that trains obedience to the Power.
8.	<i>Wuku Lima</i>	An educational model for all mankind, which can be applied to educational patterns in schools, families, and communities. This can be applied as a scientific reference pattern for someone who studies and seeks knowledge.
9.	<i>Pancagati</i>	An educational model for all mankind, which can be applied to educational patterns in schools, families, and communities.
10.	<i>Dasapasanta</i>	An educational model for all mankind, which can be applied to educational patterns in schools, families, and society, especially for a good leader and respected by his subordinates.
11.	<i>Dasasila</i>	The model of religious education, especially related to obedience exemplified by one of the adherents of

No.	Values of Local Wisdom (Ethnopedagogy) in the <i>SSKK Manuscript</i>	The Resulting Local Wisdom Education Model
		Buddhism (monks).
12.	<i>Tri Tangtu di Bumi</i>	The leadership education model is based on the concept of three (R), <i>Resi, Rama, and Raja (Prebu)</i> .

In table 1., it can be seen that 12 values of local wisdom education in the *SSKK* text can be used as a reference/pattern/model in living life, both in general through family, school, and environmental education, as well as specifically through religious and leadership paths. In essence, all of these values are a reference for humans in the world to get peace and virtue, which is further in Islam to be safe in this world and the hereafter.

Furthermore, from the 12 values of local wisdom in the *SSKK* text, if a simple learning model is made in a learning process, especially in universities, the following educational model can be prepared.

### **Step 1: The Selection of *Sanghyang Siksa Kandang Karesian* Manuscripts**

Choose ancient Sundanese manuscripts that are relevant and meaningful to Sundanese culture. Make sure the script you choose has important historical, cultural, or philosophical value. In this case, one of the manuscripts that can be used is the ancient Sundanese manuscript *Sanghyang Siksa Kandang Karesian*.

### **Step 2: Translate the *Sanghyang Siksa Kandang Karesian* Manuscript**

If the manuscript is not available in a modern language, it may be necessary to translate it into a language that is easier for readers to understand. Make sure the translation is accurate and retains the essence of the original manuscript.

The ancient Sundanese manuscript of *Sanghyang Siksa Kandang Karesian* already has a translation of the manuscript in Indonesian and English. So that it is easy to read and analyze.

### **Step 3: Additional Research related to the *Sanghyang Siksa Kandang Karesian* Manuscript**

Do more research on the cultural context, history, and meaning of the manuscript. It is necessary to understand the cultural background and historical events related to the manuscript.

The ancient Sundanese manuscript *Sanghyang Siksa Kandang Karesian* is the first ancient Sundanese manuscript in the Sundanese Tatars that has a high social, cultural, eventual, and historical background. This manuscript is proof of the existence of a great Sundanese kingdom in Sundanese Tatar with a great king, namely Prabu Siliwangi/Sri Baduga Maharaja, around 1482-1521.

### **Step 4: Create Learning Materials from the Manuscript of *Sanghyang Siksa Kandang Karesian***

Create learning materials based on ancient Sundanese manuscripts. This material can be text, video, images, or different types of media. Make sure this material contains information about:

1. Contents of the *Sanghyang Siksa Kandang Karesian* Manuscript.
2. Cultural Context contained in the manuscript of *Sanghyang Siksa Kandang Karesian*.
3. Local Values and Wisdom: Identify local values, teachings, or wisdom that can be learned from the *Sanghyang Siksa Kandang Karesian* manuscript. (This has been done).



4. Interactive Activities: Include interactive activities such as discussions, games, or projects to help students interact with the material. (Creating questions/quizzes with the help of 21st century digital technology).

#### **Step 5: Design Learning Activities related to *the Sanghyang Siksa Kandang Karesian Manuscript***

Design learning activities that incorporate the material that has been created. These activities can include the following.

1. Group Discussion: Discuss the texts and cultural values contained in *the SSKK* text.
2. Research Project: Let students conduct further research on topics related to local wisdom contained in *the SSKK* text.
3. Show or Presentation: Let students present their findings in front of their classmates.

#### **Step 6: Evaluation and Feedback**

Create evaluation tools such as tests, projects, or reviews to gauge learners' understanding of the material. Provide constructive feedback to help learners improve their understanding. (At this stage, it can be done by teachers/lecturers with the help of 21st century digital technology that can attract learning sympathy).

#### **Step 7: Promote Local Culture**

In addition to learning in the classroom, consider holding extracurricular activities or events to promote local culture to strengthen understanding of local wisdom. (For example, conducting a field trip to the Sri Baduga Museum, Bandung).

#### **Step 8: Continuous Evaluation**

Conduct an ongoing evaluation of this learning program. By involving teachers/lecturers, students, and parents in the evaluation process, model developers can continue to improve and develop this learning model. This can be done with ongoing expert discussion and validation.

#### **Step 9: Dissemination of Results**

Share learning results and cultural projects with local communities, other schools, or even online to promote local wisdom and Sundanese culture. For example, it can be through tiktok, instagram, facebook, youtube, etc. accounts.

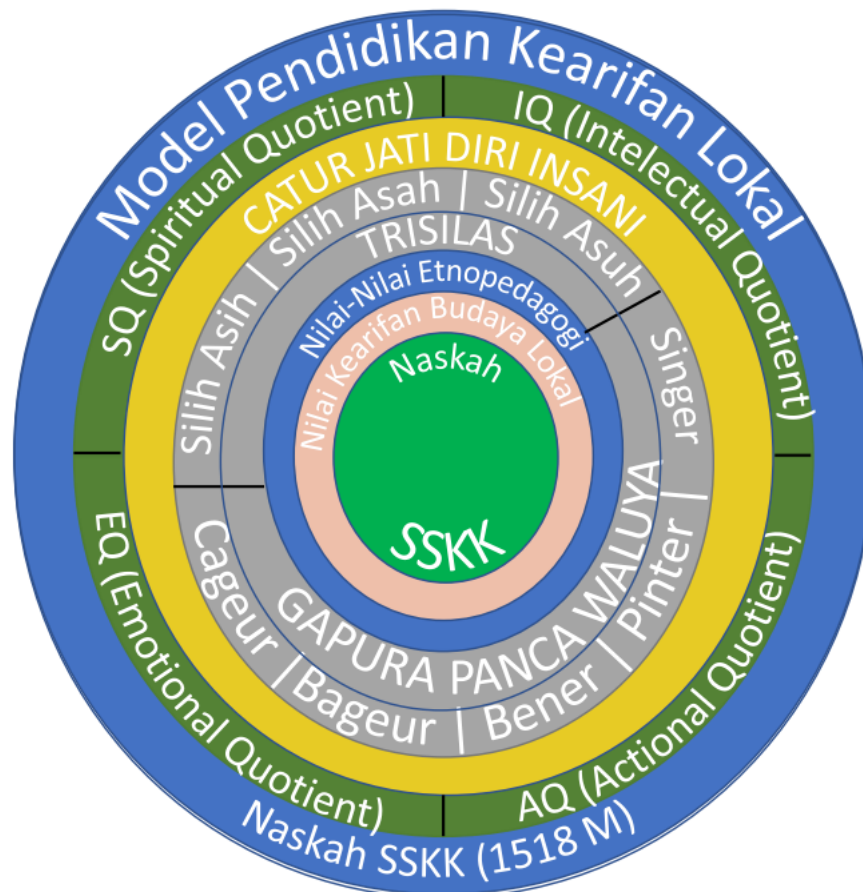
#### **The Discussion**

The value of local wisdom (ethnopedagogy) contained in the manuscript of *Sanghyang Siksa Kandang Karesian* is related to the teachings of human life, in this case it concerns five views of life put forward by Warnaen (1987), namely: (1) a view of human life that describes a personal relationship with his God; (2) the view of human life with himself as a person; (3) the view of human life with the community environment; (4) the view of human life with nature; and (5) the outlook on human life in pursuit of external and inner satisfaction. Furthermore, the five views above are also related to the concept of *trisilas* (*silih asih, silih asah, silih asuh*) and *gapura pancawaluya* (Gate of the Five Perfections), that is, human beings who *cageur* (healthy born inward), *bageur* (good), *bener* (right), *pinter* (smart), dan *singer* (skilled). *Trisilas* and *gapura pancawaluya* This is a concept of understanding the character of Sundanese people since ancient times in navigating life and life in the world. In addition, the concept of local wisdom education in *the SSKK manuscript* also discusses a lot about Sundanese leadership education, in this case the executor of the position holder, which is intended for a leader as a protector of the people.

About this opinion, (Atja & Danasasmita, 1981; Nurwansah, 2020) have also stated that the moral and ethical teachings discussed in the *SSKK manuscript* are mostly aimed at groups

that are not resi, especially in terms of carrying out *the duties of the upstream* (people) for the benefit of the king. Judging from its content, the word *cage punishment* can be interpreted as part of the rules or teachings about living wisely based on dharma. The moral teachings contained in *the Sanghyang Siksa Kandang Karesian* consist of three main parts, namely 1) the opening which explains the ten rules (*dasa kreta & dasa prebakti*), 2) behaviour *hulun* (*karma ning hulun*) against the king in the country, 3) complement the deeds (*pangimbuh ning twah*) (Nurwansah, 2020).

Based on these opinions, it can be said that this *SSKK* manuscript used to be a manuscript for the life of Sundanese people in terms of moral and ethical teachings. Therefore, the researcher concludes that the concept of Sundanese local wisdom values contained in the *SSKK* manuscript is ultimately related to the life goals and postulates of the Sundanese people, namely *hirup bagja, aman, tingtrim, ngahenang-ngahening, luhur darajat, ngeunah angen-ngeunah angeun, sampurna dunya ahérat. Hurip, waras, cageur, bageur, bener, pinter, jujur, ludeung, silih asih, silih asah, silih asuh, and sineger tengah* which leads to the creation of superior human beings as stated by (Ruhaliah, 2020; Sudaryat, 2015), namely humans who have character *pengkuh agamana* (strong religion), *luhung élmuna* (high knowledge), *jembar budayana* (Breadth of cultural insight), dan *rancagé gawéna* (skilled in his job). If described, it will be like this.



Gambar 2. The Concept of Local Cultural Wisdom Education in the *Sanghyang Siksa Kandang Karesian* Manuscript (1518 AD)

In the image, it can be seen that the *SSKK manuscript* contains the values of local Sundanese cultural wisdom which are packaged in the concept of *trisilas, gapura pancawaluya*, and *catur jati diri insani*, which ultimately leads to the local wisdom education model.

In the part of the research results, it has been seen that in the manuscript of *Sanghyang Siksa Kandang Karesian*, there are many local wisdom education values that can be used and

used as a learning model.

The learning model of local wisdom education or Sundanese ethnopedagogy produced from the ancient Sundanese manuscript *Sanghyang Siksa Kandang Karesian* (1518 AD) is an interesting topic in the context of the preservation and development of culture and education in West Java, especially related to the preservation and development of the Sundanese language. From this, there are important points that are discussed related to this learning model, namely 1) representing the historical and cultural context of Sunda. *This SSKK* is one example of an ancient Sundanese manuscript that contains moral, ethical, and spiritual teachings in the context of Sundanese culture. Therefore, with the use of the SSKK manuscript object, this learning model has a good purpose in instilling local wisdom education values that can be integrated in modern education; 2) introducing the concept of ethnopedagogy that emphasizes the importance of understanding local culture in the learning process. In the context of learning Sundanese local wisdom education, ethnopedagogy will highlight ways to position Sundanese local values, traditions, and wisdom so that they can be integrated into the curriculum and teaching methods of local content; 3) identify the values of local Sundanese wisdom. The learning of Sundanese local wisdom education taken from the *Sanghyang Siksa Kandang Karesian* manuscript must begin with the identification of the local wisdom values contained in the manuscript. This can involve an introduction to concepts such as morality, ethics, religiosity, and values in Sundanese culture contained in the manuscript; 4) integrating values in the curriculum. This learning model must consider how the values of Sundanese local wisdom can be integrated into the educational curriculum. This can be done through aligning the subject matter with the concepts of educational values in the *Sanghyang Siksa Kandang Karesian* manuscript. For example, the moral values contained in the manuscript can be integrated in ethical and moral learning in schools; 5) supporting relevant learning methods. Choosing the appropriate learning method is also important. Using approaches that are appropriate to Sundanese culture, such as folklore, traditional arts, or traditional games, can make learning more engaging and effective. Likewise with the help of this SSKK manuscript; 6) supporting interactive and critical learning. This learning model can encourage students to think critically about the values of Sundanese local wisdom and how these values can be applied in daily life. Discussions, research projects, and problem-solving related to these values can be an important part of the learning process; 7) developing cultural awareness. Sundanese local wisdom education learning can also focus on developing students' cultural awareness. It involves an understanding of Sundanese history, culture, and identity; 8) collaboration with local communities. Cooperation with local communities and Sundanese cultural experts can help enrich this learning model. They can provide valuable insights on how to apply local wisdom values in a modern context; 9) Evaluation and adjustment. Even though it is taken from the SSKK manuscript written in 1518 AD, this learning model must continue to be evaluated and adjusted to the needs and responses of students, the educational community, and the development of the times. Changes in the curriculum or learning methods may be necessary over time.

Based on some of the points of discussion, it is important to remember that the learning of Sundanese local wisdom education must be directed to the preservation and development of Sundanese culture without neglecting important aspects of modern education. With the right approach, this model can help preserve the values of local Sundanese wisdom and can also prepare the younger generation for a better future by relying on the righteous values of the Indonesian people

## CONCLUSION

In essence, the concept of Sundanese local wisdom values contained in the *SSKK manuscript* is the ultimate goal that is related to the purpose of life and postulate of the Sundanese people, namely *hirup bagja, aman, tingtrim, ngahenang-ngahening, luhur darajat*,

*ngeunah angen-ngeunah angeun, sampurna dunya ahérat, hurip, waras, cageur, bageur, bener, pinter, jujur, ludeung, silih asih, silih asah, silih asuh, and sineger tengah* which leads to the creation of superior humans, namely humans who have character *pengkuh agamana* (strong religion), *luhung élmuna* (high knowledge), *jembar budayana* (Breadth of cultural insight), dan *rancagé gawéna* (skilled in his job).

Furthermore, after the discovery of the values of local wisdom education in the SSKK manuscript, a learning model or pattern was created that emphasized local wisdom education. The resulting learning model or pattern refers to education for all mankind, including related to leadership and religious education patterns. The simple design is that the local wisdom education model in one learning process consists of nine steps, with details; Step 1: Selection of *Sanghyang Siksa Kandang Karesian* Manuscripts; Step 2: Translate the *Sanghyang Siksa Kandang Karesian* Manuscript; Step 3: Additional Research related to the *Sanghyang Siksa Kandang Karesian* Manuscript; Step 4: Create Learning Materials from the *Sanghyang Siksa Kandang Karesian* Script; Step 5: Design of Learning Activities related to the *Sanghyang Siksa Kandang Karesian* Manuscript; Step 6: Evaluation and Feedback; Step 7: Promotion of Local Culture; Step 8: Continuous Evaluation; and Step 9: Dissemination of Results. Actually, the SSKK manuscript in the model/pattern is only a learning object, in other contexts it is possible if the SSKK manuscript is replaced with another similar manuscript object, with a record of having good historical/cultural value and quality. In conclusion, Sundanese local wisdom education must be directed to the preservation and development of Sundanese culture without neglecting important aspects of modern education. With the right approach, this educational model and concept can help preserve the values of Sundanese local wisdom and can also prepare the young generation for a better future by relying on the fair values of the Indonesian people.

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