

ECOPEDAGOGICAL VALUES IN TRADITIONAL IDIOMATICS

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Abstract

The facts show that Nusantara (Indonesia) culture keeps a lot of local wisdom values. One of the cultural forms of Nusantara culture owned by Sundanese people is traditional expression. In the Sundanese language, traditional expression implied eco-pedagogical values. This research will comprehensively expose the eco-pedagogic values in the traditional Sundanese expression. This research used descriptive method and documentation technique or bibliographical study. The data was analyzed by immediate constituent analysis and hermeneutic analysis techniques. This research data is a number of traditional idiomatic Sundanese languages containing eco-pedagogical value. The result of the research showed that Sundanese traditional idiomatic contained eco-pedagogical values that can be used as the basis for local wisdom. The value of eco-pedagogic refers to real-life values based on the natural environment perspective. The eco-pedagogical aspect refers to the natural environment, flora, and fauna. So, this suggests that traditional idiomatics contain words that relate to nature, flora and fauna. For example, humans should not be separated from nature (Lamun diarah supana, kudu dipiara catangna). From time to time human civilization evolves from dependening on the nature stage (Bisa ngindung ka usum ngabapa ka jaman), managing the nature stage, to controlling the nature stage (Bisa ngigelan jeung ngigelkeun jaman). The ecopedagogical values which become the repertoire of local wisdom refers to the natural environment, time, flora, and fauna education.

INTRODUCTION

Sundanese people, as well as other human beings in the universe, live unitedly and in harmony in their homeland and its natural environment (Y. Sudaryat, 2015). The communion of man with their environment is not only to fulfill their lives but also to preserve and cultivate the environment, which shows that human beings are part of the environment. Human abilities to maintain and cultivate the environment are in accordance with the culture it possesses. Humans, their environment, and their culture are an integral dimension that cannot be separated and called *trimatra*. "The organism and its environment must be suited to each other" Slotkin, 1950, in (Adimihardja, 1993).

The connection between human and the environment reveals traditional wisdom. As (Keraf, 2010) argues traditional wisdom is all forms of knowledge, belief, understanding, and the insights and ethical customs that guide human behavior of living in the ecological community setting. All of this traditional wisdom is practiced, taught, and passed from one generation to the next, creating a pattern of everyday human behavior, both to humanity and to the unseen world.

The traditional wisdom of the environment can be reflected in the language. One form of language expression is traditional idiomatics. In connection to the environmental wisdom, a traditional Sundanese language idiom says that we 'must be able to adjust to the changing period' (*Kudu bisa ngindung ka usum, ngabapa ka jaman*), be selective, be active and participant. (*Kudu bisa ngigelan jeung ngigelkeun jaman*).

Traditional idiomatics is a language masterpiece that becomes the elements and enriches all local languages in Indonesia as the language of Nusantara. According to (Rusyana, 1982, p. 2), traditional expression is positioned as an intention or form of human ideas in living life. Traditional idiomatics can also be used as life guidelines because they contain life values such as the prohibition of wrongdoing and well-behaved orders.

There are several problems that are examined in this study, namely (1) any traditional Sundanese idiomatic that contains pedagogic values, (2) what the eco-pedagogical aspects of traditional Sundanese idiomatics, dan (3) how the ecopedagogic value in traditional Sundanese idiomatics.

METHODS

This research employed a qualitative approach with a descriptive method. The elements described are eco-pedagogic values in traditional idiomatic of the Sundanese language as a local wisdom repertoire. Sources of data in this study was Sundanese language idioms and proverbs books collection, are (1) *700 Paribasa Sunda* '700 Sundanese Proverb' (Gandasudirja, 1970); (2) *Pedaran Paribasa Sunda* 'The Exposition of Sundanese Proverbs' (Rusyana, 1982); (3) *Kumpulan Babasan & Paribasa Sunda* 'Collection of Sundanese Idioms and Proverbs' (Djajawiguna, 1989); (4) *Ungkapan Tradisional sebagai Sumber Informasi Kebudayaan Daerah Jawa Barat* 'Traditional Idiomatics as a Source of Regional Cultural Information in West Java' (Muchtar et al., 1983); (5) *Babasan jeung Paribasa: Kabeungharan Basa Sunda* 'Idioms and Proverbs: Sundanese Wealth' (Rosidi, 2005); (6) *1000 Babasan jeung Paribasa Sunda* '1000 Sundanese Idioms and Proverbs' (Tamsyah et al., 1994); (7) *Ungkapan Tradisional Jawa Barat* 'Traditional Idiomatics of West Java' (Y. Sudaryat et al., 2008); (8) *Babasan jeung Paribasa Sunda* 'Sundanese Idioms and Proverbs' (Sumarsono, 2001); and (9) *Pakeman Basa Sunda* 'Sundanese Language Idiomatics' (H. Y. Sudaryat, 2016; Suryalaga, 2009).

Data were collected by documentation technique or bibliographical study. The instruments used were in the form of data cards. Data was processed by direct element analysis technique (immediate constituent analysis). The determinants used in this framework were the eco-pedagogic values in the traditional idiomatics of the Sundanese language. This technique will be operated and accompanied by hermeneutic analysis techniques to interpret the content and eco-pedagogic values.

The data of Sundanese traditional idiomatics were processed through an immediate constituent analysis technique with hermeneutic method. The principle of hermeneutical work is objective because it focuses on the text: it is ontological, dialectical, historical, and linguistic;

and related to the current understanding of aesthetic implementation (Palmer, 2003). The activity of immediate constituent analysis was done through seven stages, that is, data re-observation, data sequencing and coding, data sorting, data analysis, data exposition, data interpretation, and concluding. Meanwhile, the activity of hermeneutics has certain stages (Ricoeur, 1985: 28), namely (a) comprehension, (b) explication stage, (c) explanation stage, and (d) interpretation.

RESULT AND DISCUSSION

Traditional Idiomatic

Idioms, according to Depdikbud (2015), a phrase of words or compounds of words that express a special meaning (the meaning of the elements is often blurred), connotative, and symbolic. The expression is derived from the tradition or customs of the local hereditary and is believed to have a function called traditional idiomatics. Bertrand Russel considers the proverb as "the wisdom of many, the wit of one" (Danandjaja, 2002, p. 281).

Traditional idiomatics is one of the language repertoires that has a plastic-stylistic characteristic. It is said to be plastic because traditional idiom is a strand of language containing mimicry and symbols of life with a certain meaning. It is said to be stylistic since traditional idiomatics is a strand of language that contains a language style. The traditional idiomatics of the Sundanese language is generally formed as idiom and proverb. According to (Warnaen, 1986), traditional idiomatics is very aesthetic, containing the elements of rhythm and the power of the word voice. That is why traditional expressions are easy to remember and not easy to change. Word structure and sounds essentially remain unchanged from generation to generation.

(Tarigan, 1985, pp. 156–167) mentions traditional idiomatics as proverb, i.e. a sentence or group of words that remain in their order and usually defines a particular purpose. A proverb is a group of words or sentences, that remain in their order and usually tell a specific purpose (proverbs include thimbles, phrases, and parables); compact phrases or sentences containing comparisons, parables, counsel, principles of life, or rules of conduct (Moeliono, 1990, p. 671).

Sundanese language differentiates between idioms (*babasan*) and proverbs (*paribasa*). *Babasan* is a compound form, while *paribasa* is a sentence form. *Babasan* contains figurative meanings, while proverbs contain comparative meanings (Prawirasumantri & Suriamiharja, 1973, p. 43). *Babasan* is a word string in the form of compound words or phrases and contains figurative meanings (Y. Sudaryat, 1991, p. 118). Example: *Hampang birit* is 'easy to be asked, diligent'.

Paribasa is a comparison that becomes a symbolic form of a sentence, has a certain order and rules (Prawirasumantri & Suriamiharja, 1973, p. 39), contains a proverb or mirror of experience (Basa & Kamus, 1976, p. 339). The composition of the words should not be changed, subtracted, added, or mashed (Salmoen, 1963, p. 85) because if it is changed the meaning will change and be incorrect. A proverb is a sentence or sequence of words whose order is fixed and whose meaning is certain (Rusyana, 1982, p. 3, 2011; Wirakusumah & Djajawiguna, 1969). Thus, a proverb is a form of speech, which is a clause or a sentence. Usually, the sequence of words remains and contains the meaning of comparison as a symbol (*siloka*) of human life (Y. Sudaryat, 1991, p. 99). For example, *Banda tatalang raga* 'Sacrificing property is better than sacrificing lives'.

Ecopedagogic Value in Traditional Idiomatic

Language becomes a symbol of expression for human life and its environment. In this case, the natural environment includes "natural landscapes and geographical issues to reach communal and societal experiences (Sapir, 1912, in (Derni, 2008, p. 22). Furthermore, the so-called physical environment is explained as follows.

"The physical environment is about the geographical structure of an area. Plains, mountains, oceans, plants, winds, rainfall, agriculture, and all-natural factors that impose on a particular community certain mode of life that are fitting to these geographical criteria, are worth consideration here. The natural environment is therefore more than a place to live. Because human behavior depends on elements that are part of our physical surroundings, geographical criteria are of significant value in linguistic inquiries. Yet, social forces are of more significance, as language itself is a social phenomenon"

(Sapir 1912, in (Fill, 2001, p. 17)

The language ecology describes "how they [their speakers] 'interact with their sociopolitical, economic and cultural environments" (Creese et al., 2008, pp. iii). Language is both an element and a cultural resource. The cultural perspectives of a nation is manifested through its language (Alwasilah et al., 2022; Kemendiknas, 2010; H. Y. Sudaryat, 2016, p. 10). In addition, the environmental (ecological) perspective will also be manifested through its language. Language becomes a symbol of expression for human life and its environment.

Ecopedagogy is an alternative approach to educating learners and learning communities to understand, realize, and practice the importance of living peacefully in justice and in harmony with nature and maintaining the values of local wisdom practiced by the community (Supriatna 2016: 115). Ecopedagogy refers to socio-ecological theory in the education field which is far beyond the limits of environmental education. It is a praxis in the education field that puts humans in a balanced position with nature. Conceptually eco-pedagogy is defined as "focused on life. It takes into account people, cultures, and lifestyles, and it respects identity and diversity" (Haugen, 1966; Hollingshead, 2010).

The value of eco-pedagogy in Sundanese traditional idiomatics relates to nature, flora, and fauna. This suggests that traditional idiomatics contain words that relate to nature, flora, and fauna. Quantitatively, the words that are widely used in traditional idiomatic Sundanese language sequentially are words related to fauna, followed by words related to flora, and then words related to nature.

The words related to the nature in the Sundanese traditional idiomatics were found 19 words (15,70%), i.e, *alam* 'nature', *angin* 'wind', *buana* 'world', *bulan* 'moon', *bumi* 'earth', *cileuncang* 'puddle', *darat* 'land', *gugur* 'fall', *gunung* 'mount', *halodo* 'summer', *hujan* 'rain', *jaman* 'era', *langit* 'sky', *laut* 'sea', *leuwi* 'the river bottom', *lindu* 'earthquake', *pasir* 'hill', *sagara* 'sea', and *samagaha* 'eclipse'.

The use of words of nature in the traditional phrase indicates that the Sundanese people are very close and appreciate nature. Sundanese people can not live without nature, so nature has to be maintained and not to spoil it, since they can take advantage of it as well.

Here are traditional idiomatics that contain elements of nature.

(01) *Halodo sataun lantis ku hujan sapoé.*

['The goodness eliminated by minor badness']

- (02) *Kudu pindah cai pindah tampian, ulah pindah cai dibawa tampianana.*
 '[Be adjustable and adaptable to the new place we live]'
- (03) *Ngajul bulan ku asiwung.*
 '[Impossible to be done]'
- (04) *Samagaha pikir.*
 '[Confused]'

There are other forms of paradigm two of Baduy *pikukuh*:

- (05) *Gunung teu meunang dilebut, lebak teu meunang diruksak.*
 '[Mountain cannot be destroyed, valley cannot be distracted.]'

Expressions (05) are composed of two combinations of independent clauses. Every clause of each expression is consisted of subject and predicate (S-P) structure. Categorically, the subject of the clause is a noun, whether the predicate is a verb phrase (VP). The semantic relationship between the elements of the combination is *collocative--collocative*. The subject noun *gunung* in the first combination is collocated with the subject noun *lebak* in the second combination, and the predicative phrasal verb *teu meunang dilebut* in the first combination is collocated with the predicative verb phrase *teu meunang diruksak* in the second combination.

Facts related to fauna in Sundanese traditional idiomatics are 64 words (52.89%), i.e. *anjing* 'dogs', *aul* 'werewolf', *babon* 'baboon', *badak* 'rhino', *banténg* 'bull', *bébék* 'duck', *begog* 'monkey', *belut* 'eel', *bilatung* 'maggots', *bogo* 'snake head fish', *bueuk* 'owl', *buntut* 'tail', *cacing* 'worm', *gaang* 'mole cricket', *gagak* 'crow', *gajah* 'elephant', *hayam* 'chicken', *heulang* 'eagle', *hulu* 'head', *hurang* 'shrimp', *iwak* 'fish', *jago* 'male animal', *jangjang* 'wing', *japati* 'pigeon', *japuh* 'japuh fish', *jelér* 'jeler fish', *jogjog* 'jogjog bird', *julang* 'hornbill', *kadal* 'lizard', *kalong* 'bat', *kancra* 'kancra fish', *kasintu* 'wild chicken; pheasant', *kéong* 'snail', *keuyeup* 'crab', *kikirik* 'puppy', *kotok* 'chicken', *kuda* 'horse', *kuntul* 'heron', *kuya* 'turtle', *laleur* 'flies', *lauk* 'fish', *lembu* 'ox', *londok* 'chameleon', *macan* 'tiger', *maung* 'lion', *manuk* 'birds', *merak* 'peacock', *meri* 'duck', *munding* 'buffalo', *oray* 'snake', *pacikrak* 'little birds', *peda* 'salted fish', *peusing* 'pangolin', *piit* 'piit bird', *sapi* 'cow', *sato* 'animals', *sireum* 'ant', *tanduk* 'horn', *teri* 'anchovy', *toed* 'toed bird', *tongo* 'lice', *tutut* 'snail', *ucing* 'cat', *ula* 'snake', *uncal* 'deer', and *walang* 'grasshopper'.

The animals known by the Sundanese people are both wild and tame animals: there are wild animals, pets, big animals, and small animals. Both of the above animals are commonly functioned as sources of food and protein. Some of them are used to support human activities. Based on the fact above, the animals are used as a subject of comparison in Sundanese people's lives. Therefore, many animal names or words related to animals are used in Sundanese traditional Sundanese idiomatics.

Here are some traditional idiomatics that contain elements of fauna or animal names.

- (06) *Anjing ngagogogan kalong.*
 '[Impossible to be done]'
- (07) *Ninggalkeun hayam dudutaneun.*
 '[Leaving unfinished work]'
- (08) *Pacikrak ngalawan merak.*
 '[Powerless society against powerful leaders]'

(09) *Sapi anut ka banténg.*
[Wives obey their husbands]

Things related to flora in the Sundanese traditional idiomatics are 38 words (31.40%), i.e. *akar* 'root', *awi* 'ba,boo', *bawang* 'onion', *bolang* 'taro', *bonténg* 'cucumber', *buah* 'mango', *campaka* 'cempaka tree', *caringin* 'banyan tree', *cau* 'banana', *cécéndét* 'cecendet fruit', *cikur* 'rhizome', *congo* ", *gedang* 'papaya', *gintung* 'gintung tree', *jahé* 'ginger', *jati* 'teak', *jukut* 'grass', *junti* 'junti tree', *kacang* 'nuts', *kadu* 'duren', *kalapa* 'cocoanut', *kapas* 'cotton', *kembang malati* 'jasmine', *kiara* 'kiara tree', *leunca* 'nightshade', *loa* 'loa tree', *muncang* 'candle nuts', *pare* 'rice', *peundeuy* 'peundeuy tree', *picung* 'picung tree', *puhu* 'tree trunk', *ranggeuyan* 'granules', *sirung* 'buds', *supa* 'mushrooms', *taleus* 'tarpo', *tamiang* 'tamiang bamboo', *tangkal* 'tree', *togé* 'bean sprouts', *upih* 'betel leaf', and *wijén* 'sesame'.

Here are some traditional expressions that contain elements of flora.

(10) *Mun diarah supana, kudu dipiara catangan.*

[Obtaining good results, we must preserve the thing that produces it]

(11) *Ngeduk cikur kudu mihatur, nyokél jahé kudu micarék, ngagégél kudu béwara.*

[All activities be based on mutual consent]

(12) *Tamiang meulit ka bitis.*

[Self-failure disaster]

(13) *Ulah ngaliarkeun taleus ateul.*

[Do not spread wicked things]

(14) *Ulah rubuh-rubuh gedang.*

[Do not do things you do not know]

Ecopedagogical Values as Local Wisdom Repertoire

Traditional idiomatic containing natural environment words contained eco-pedagogical values. The eco-pedagogical values grow to be local wisdom repertoire. Local wisdom can be interpreted as wise local ideas, and wisdomful, good values, which is embedded and followed by the community members. Local wisdom becomes the identity or personality of the nation's culture (cultural identity) so that the nation is able to absorb and cultivate a foreign culture in accordance with its character and capability (Rosidi, 2022). It is also an axiom that has been traditionally existed in one region based on human wisdom that rooted in a traditionally institutionalized philosophy of values, ethics, ways, and behaviors. Local wisdom is a value that is considered good and correct so that it can survive for a long time and even be institutionalized (Geriya, in (Sartini, 2004, p. 111). Local wisdom form is the element of local culture in which its ability has been tested and is able to survive up to now time. The characteristics are (1) able to survive against foreign cultures, (2) having the ability to accommodate the elements of foreign cultures, (3) having the ability to integrate elements of foreign cultures into indigenous cultures, (4) having the ability to control, and (5) capable of giving direction to cultural development (Ayatrohaedi, 1986, in (Sartini, 2004, p. 111).

The value is correlated to human morals to nature (MMA), namely human attitude in relation to the natural environment, characterized by ecological/ecosystem awareness and geopolitical/regional awareness. *Kudu pindah cai pindah tampian* be able to adjust to the environment. This is necessary because every people and every region have their own character and customs: *Ciri sabumi cara sadésa, jawadah tutung biritna, sacarana-sacarana, lain*

tepak séjén igel. This expression is in line with the Malay expression "*Di mana bumi dipijak, di sana langit dijunjung*". Attitudes and actions that always try to prevent the damage to the surrounding natural environment, and develop efforts to restore the already existing natural damage. There is a traditional expression *Mun diarah supana, kudu dipiara catangna*. We must preserve something that produces it. Nor should we forget the place of the origin: *Adam lali tapel*.

In relation to the environment maintenance, there are three classes of forest, namely conservation forest, protection forest and production forest (Hendarti, 2007; Sobirin, 2007, p. 104). First, conservation forest (old forest, forbidden forest, wellspring forest) is a forest area that should not be exploited by humans. The word entrusting is a mandate from God (*Gusti Nu Kawasa*) and the ancestors (*karuhun*) to protect, safeguard, look after, and protect the conservation forest, from all efforts and threats of the outsiders. Conservation forest is usually located on the top or top of the mountain.

Secondly, protection forest is a reserve forest area that at a certain time if necessary people can use it (i.e. bamboo plantation). It can be opened and closed based on the needs. If people break the rules they will be cursed. Humans are permitted to go into the forest only for the purpose of non-timber harvesting such as rattan, sap, honey, fruits, tubers, medicines, and similar things. Any logging of one tree in this protected forest must immediately be compensated with a new tree. Protected forest is usually located in the middle of the mountains.

Third, production forest (the forest to be planted, savanna forest, village forest) is a forest area that is opened into a land cultivated by the community to take advantage of it or cultivate. Farming in unirrigated land is done by rotation or turnover at least every 3 years. Production forest area is usually in a relatively flat area at the foot of the mountain.

The forest philosophy is taken as the motto of the Forestry and Environmental Protection Board of Tatar Sunda (DPKLTS), which is arranged in three languages:

(15) *Leuweung Ruksak, Cai Béak, Manusa Balangsak*.

No Forest, No Springs, No Future.

No Forest, No Water, No Future.

[If the forest is destroyed, the water runs out then man will be in miserable.]

In Sundanese traditional society ordinance, the relationship between human and nature is a relation based on kinship, respect, and love. *Leuweung* (forest) has a function as a true protector of human life continuity. The traditional wisdom in Sundanese area space layout is based on topography has been observed by Otjo Danaatmadja (2001, in (Saad et al., 2018; Sobirin, 2007, p. 107), a senior forestry expert. It is as follows:

(16) Local Wisdom of Nature

- *Gunung – kaian* (mounts should be planted)
- *Gawir – awian* (slopes should be planted with bamboos)
- *Cunyusu – rumateun* (wells should be taken good care of)
- *Sampalan – kebonan* (vacant lots should be made into fields)
- *Pasir – talunan* (hills should be transformed into agroforests)
- *Dataran – sawahan* (plateaus should be made into ricefields)

- *Lebak* – *caiaan* (low ground areas should be used as water reservations)
- *Legok* – *balongan* (hollow areas should be utilized as ponds)
- *Situ* – *pulasaraeun* (lakes should be maintained)
- *Lembur* – *uruseun* (villages should be managed)
- *Walungan* – *rumateun* (rivers should be taken care)
- *Basisir* – *jagaeun* (coasts should be kept well)

If the natural environment is well preserved, there is a possibility that it will produce something very valuable: *Campaka jadi di reuma* 'Cempaka flower grows in the garden'. The preserved environment will follow the laws of nature (*hukumullah*) and flows like water. Interconnected with the environment it also appears the comparison between the big and the small phenomenon: *Cileuncang mandé sagara* 'puddle water want to match the ocean', *Cécéndét mandé kiara* 'small plant want to match the banyan tree', and *Hunyor mandéan gunung* 'mound of soil want to match the mountain'.

The value of eco-pedagogy that becomes the repertoire of local wisdom can indicate the values of character education. In this case, character education aims to develop the ability of the learners to be able to make good decisions, maintain good values, and implement goodness in their everyday lives wholeheartedly. This shows that character education is an effort to shape and embed the values of a person's character or learners through education whose results are seen in a person's actual actions (Kartadinata, 2011; Y. Sudaryat, 2015). The value of eco-pedagogy in the traditional Sundanese language expression contains five main characteristics that are rolled out by the government, namely religion, integrity, nationalism, mutual cooperation, and independence.

The value of religious character refers to the character of faith and piety, cleanliness, tolerance, and have great interest in the environment. The human must believe and be piety to Allah SWT as the only one God. We can not ally Him with other nor worship other than Him: *Ulah nyembah ka kayu ka batu*. Never have God's allies with others. When the time comes, we will return back to Him because all living beings will die: *Mulih ka jati mulang ka asal* 'Return back to the Creator'.

The value of independence character refers to hard work, creativity, discipline, courage, and diligence. This is illustrated in the following expression: *Kapetik hasilna kaala buahna* 'Hardworking resulted from pleasants'. In the above expression, there is a word related to vegetation, namely fruits. This suggests that to get a good harvest, we should take care of the trees that produce it.

The value of *gotong royong* character refers to cooperation. The value of independence character refers to hard work, creativity, discipline, courage, and diligence. This is illustrated in the following expression: *Kapetik hasilna kaala buahna* 'Hardworking resulted in pleasants'. In the above expression, there is a word related to vegetation, namely fruits. This suggests that to get a good harvest, we should take care of the trees that produce it. and unanimous'. In addition, 'Do not fight over the profit and forget the safety': *Ulah pagiri-giri calik, pagirang-girang tampian*. The above traditional expression contains words related to nature such as *cai* 'water', *leuwi* 'river bottom', *darat* 'land', *lebak* 'downhill', *giri* 'mountain', and *girang* 'upstream'.

The value of nationalism refers to the love of the homeland, the spirit of nationalism, and appreciate diversity. Prioritizing public interest rather than self-interest: *Muncang labuh ka*

puhu, kebo mulih pakandangan 'Go back home from the odyssey'. We have an obligation to always help others wholeheartedly: Kudu tungkul ka jukut, tanggah ka sadapan.

The value of integrity refers to the character of honesty, exemplary, politeness, and love of truth. The value of honesty appears in the expression: *Ngeduk cikur kudu mihatur, nyokél jahé kudu micarék, ngagégél kudu béwara*. All activities must be based on mutual agreement.

CONCLUSION

Sundanese culture, as one form of Nusantara culture, has noble traditional expressions. The traditional Sundanese expression contained various values of local wisdom such as eco-pedagogical value.

The eco-pedagogical values in Sundanese traditional idiomatics relate to the environment of nature, flora, and fauna. This suggests that traditional idiomatics contain words that relate to nature, flora, and fauna. Quantitatively, the words that are widely used in Sundanese traditional idiomatic sequentially are words related to fauna 64 words (52.89%), followed by words related to flora 38 words (31.40 %), then words related to nature 19 words (15.70%).

Sundanese traditional idioms contained eco-pedagogical values. The eco-pedagogical values became a local wisdom repertoire, which implies the value of character education. The value of character education refers to the five main values of character education, namely religion, integrity, nationalism, mutual cooperation, and independence.

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