



The Nationalism Values in *Pupuh* Lyrics for Elementary School Students

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Abstract. The instilling of nationalism values should be carried out earlier, especially when the children are still at elementary school age. The sources of national values come not only from the ideal and constitutional foundation, but also can be drawn from subjects' content at school. By Using a descriptive method, this paper examined national values contained in *pupuh* lyrics for elementary school students in Sundanese language subjects. As a result, some *pupuh* that are taught at several different class levels contain many nationalism values. These values have long been embraced and practiced by Sundanese people so that it has become a collective memory in carrying out daily life. In addition, these values are in accordance with the four pillars of our nationality i.e. Pancasila, the 1945 Constitution, NKRI and Bhineka Tunggal Ika. Therefore, Sundanese language lessons especially *pupuh* material greatly contribute in instilling national values to the next generation of the nation.

Keywords: *Nationalism values, Sundanese language lessons, pupuh.*

INTRODUCTION ~ Indonesian General Assembly(MPR) Working Team 2009-2014, approved by Bahtsul Maisal himasal Team (2018), specifies national values from Pancasila (nation's five foundations), one among four national pillars (Pancasila, 1945 Constitution, Unitary State of Republic of Indonesia, and Bhineka Tunggal Ika – Unity in Diversity (Lemhanas, 2011), into spiritual values, familial values, harmony, and populist. Spiritual values refers to religious values highly adhered by Indonesian People in accordance with individual faiths and respect other faiths admitted by the government. This is the consequence of the first foundation of Pancasila to encourage all people to adhere one of the faiths with respect and harmony among. Familial values are values of togetherness and solidarity of the country's people regardless of races, faiths, social background and political interest. Harmony means the ability to adapt with and respect local culture and

wisdom as manifestation of accepting plurality and diversity. Populist means having strong commitment to prioritize people's interest rather than that of individual's to plan and execute public policy as manifestation of people's sovereignty. And finally, justice means the ability to advocate fairness and justice to all people and realization of justice to all Indonesian people.

Nation values from 1945 Constitution covers (1) democracy meaning that the highest sovereignty is on its people who and each person has the right to freely associate, assemble, and responsibly express his opinions; (2) Equality which refers to equality of all people before law; and (3) obedience to law necessitates all citizens to abide by the law and regulations.

Values of NKRI (Unitary State of The Republic of Indonesia) covers unity of



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territory as a consequence of reality of Indonesian geography as an archipelago in which Indonesian waters as unifying (not splitting) medium of thousands of islands;(2) the value of nation unity as realization of Indonesia as plural nation in faith, ethnic, politic, etc., and (3) and the value of independence, that is developing the nation and country under the principles of independence by optimizing human, natural, and cultural resources prioritizing the prosperity and glory of the nation.

And finally, the value of Nationalism derived from Bhineka Tunggal IKA encompasses: (1) tolerance, willingness to understand and accept the presence of other people who have different faith, ethnic, language, and political preference to live in peace and harmony; (2) justice, citizens' equality in responsibility and right; (3) gotong-royong, putting common interests rather than the interests of individuals.

Besides from the books above, nationalism values are instilled through tradition and culture exist and practiced in society, one of which recorded in pupuh (Sundanese traditional songs passed on from one generation to another) in primary school. Therefore, the study of pupuh taught in primary school, so far, has indirectly grown the seeds of nationalism for generations to come.

METHOD

This is a qualitative study for which the data was gathered through bibliographical and documentation techniques. The bibliographical data are in the form of lyric of Sundanese pupuh. The corpus data are in the form of catalog or books containing works, theory, history or articles of Sundanese pupuh. The data gathered are studied descriptively which are then related to the main (core) and basic competence of Sundanese lesson at elementary school. The next stage is the descriptive analysis of aspects contained in pupuhs' lyric to disclose nationalism values in them that are commonly taught in primary schools.

RESULTS

Sundanese literature can be categorized based on its genres, like poetry that covers mantra, carita pantun, kakawihan, pupujian, sisindiran, pupuh, guguritan, wawacan, sawer, and poem; prose that covers dongeng, carita wayang, carpon, dan novel; and drama or drama story. This categorization is in line with Koswara (2016, p.66) that categorizes English literature into three main genres, that is poetry, prose, and drama.

Out of fifteen, six of which can be categorized into children literature owing to the relevant criteria suggested by Santosa (2007, p8.3) that children literature can be perceived as imaginative work with dominant aesthetic elements in the form of language, either spoken or written particularly understood by children and



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world close to them. Nurgiyantoro (2010a, p4) further stresses that a book or a work can be viewed as children literature should the perception and metaphoric life told in both content (emotion, feeling, thought, sensational nerve, and moral experience) and form (uniqueness and way of expressing) can be understood by children in accordance with psychological development. Nurgiyantoro (2010b, p.39) further states that besides as entertainment, children literature also contains moral and ethical values. The six works are pupuh, dongeng, kakawihan, pupujian, sajak, dan carita pondok (short story). The appreciation of those works are often held at schools or homes.

Pupuh is the work of Sundanese literature in the form of old Sundanese poetry that stick to *guru lagu* (rhyme), that is vowel voice at the end of line; *guru wilangan*, that is the number of syllables in each line; *guru gatra*, the numbers of lines in one stanza; and *watek*, or characters of the pupuh. This work is categorize as *sampeuran* since it is the effect of Javanese literature penetrating Sundanese region in approximately 17th Century and culminating in 19th Century (Suherman, 2016.p35)

In 2013 curriculum (revised in 2017), pupuh is taught in grades , 2, 3, and 5 in primary schools.

Basic competence on the second grade stresses on introducing, understanding and singing the pupuh that contains teaching

of life harmony. The most relevant pupuh, among others, is pupuh Pucung.

Pucung

Utamana jama kudu rea batur,

keur silih tulungan,

silih titipkeun nya diri,

budi akal lantaran ti pada jalma.

The pupuh's morale lesson is that it is important to have many friends to help and protect each other, to live together in harmony in brotherhood. In curriculum 2013, this pupuh is taught in primary schools. In order word, imparting values of brotherhood and harmony has been implemented earlier through learning process.

The emphasis on the importance of having many friends in line1 shows that friendship is highly valued higher than other aspects like wealth. This also indicates fundamental understanding that human is a social creature who is unable to live unaided. Therefore friendship has to be built and nurtured due to its benefit mentioned in line 2, to help each other in broader sense. There are always situations when we must ask for others' help. A friend always stands by another who needs, a place to share sadness and happiness, or more than that, as stated in line three, to protect each other with care.

Friendship is motivating and inspiring as well. It is a blessing for fortune, health and



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kindness, as stated in line four, all kindness is originated from fellow human or friends.

The pupuh above is relevant to be taught to second graders of primary school. As stated in its basic competence, it is to get to know and recite the pupuh about harmony in diversity or plurality. The values are relevant to the values of nationalism from Pancasila: brotherhood, harmony, and democracy; UUD 1945 (constitution): democracy; NKRI: nation unity; and Bhineka Tunggal Ika (unity in diversity): the values of tolerance and cooperation.

Pupuh for third graders stresses on its basic competence: comprehension and recitation of pupuh about caring animals and plants. The pupuh relevant to the competence is "Sinom" like the following:

Sinom

*Aya hiji rupa kembang,
raranggeuyan tapi leutik,
rupana bodas kacida,
matak lucu nliwat saking,
hanjakalna teu seungit,
lamun ku urang diambung,

kitu soteh ti beurang,
ari seug mungguh ti peuting,
sumeleber nyambuang
sapakarangan.
mungguh harti magpaat dunya
ahérat.*

For third graders, types of flowers mentioned in pupuh, is perceived as representation of nationalism values from NKRI like unity of territory, and Pancasila

like harmony. Diversity in tradition, ethnicities, faiths, and culture can represent Indonesia. Caring colorful plants is like caring for divers and plural Indonesia.

Understanding and savoring divers flora like plants, can be interpreted as an effort to conserve all natural potentials in the territory of unitary state of Indonesia. In other word, protecting natural resources is part of implementation of nationalism of keeping the unity of territory.

Protecting plurality in Indonesia is the implementation of tolerance values from Bhineka Tunggal Ika. Eternal harmony among plural and divers citizens proves that tolerance exists in Indonesia.

In fifth grade, the teaching of pupuh is extended to "guguritan" genre with its basic competence to be able to comprehend, recite, retell the pupuh about harmony. The pupuh relevant to this competence is pupuh "kinanti" like the following:

Kinanti

*Rusdi ku Ramlan ditungtun,
bikaléng diajak balik,
diupahan ku tiluan,
ku Ramlan, Paman, jeung Bibi,
dipapalér dibubungah,
ulah nyantél ka nu balik.*

The pupuh recounts a friendship of two kids, one of which is Rusdi, who did not want his friend to leave him. Rusdi's sadness got empathy from Ramlan, Rusdi's



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another friend. Ramlan cheered him in order not to be too sad as his friend left. Rusdi's uncle and anti also soothed him so that he is not too sad losing his friend.

This pupuh is good for second graders of primary school since the basic competence is about harmony, friendship, and brotherhood. The values contained in the pupuh is in accordance with nationalism values of Pancasila, that is brotherhood and harmony, and values of NKRI, that is nation unity.

Brotherhood shown by Ramlan, uncle and anti indicates nationalism values from Pancasila which are love, solidarity and empathy. Brotherhood and harmony if well kept and maintained will build nation's unity and cohesion which is relevant to nationalism values derived from NKRI.

Besides the pupuh above, the following can be used as supplementary of materials to build characters especially nationalism values that can be taught as extra-curricular activities

Sinom

*Harta pada naréangan,
harti pada nyararungsi,
sabab duanana guna,
harti bisa méré bukti,
harta pon kitu deui,
bisa ngabul nu dimaksud,
nedunan sakahayang,
tapi harta gampang leungit,
mungguh harti magpaat dunya
ahérat.*

Values in the pupuh above relevance to the nationalism values derived from Pancasila, that is religiosity and justice, and values from NKRI, that is independence.

Independence values from the pillar of NKRI is identified in line 1 about seeking for fortune (*Harta pada naréangan*). This line shows that human tends to seek for fortune as an effort to earn a living, that is fortune. This independence means that human is driven to strive with own strong motivation and willingness to fulfill own needs without being dependent to others.

Human tendency to seek for fortune equals to his motivation to gain knowledge as illustrated in line 2, */harti pada nyararungsi /*. This motivation comes from his awareness that both are fortune and knowledge are equally important and beneficial, */sabab duanana guna/harti bisa mere bukti/ harta pon kitu deui/*. Therefore, both have to be equally and fairly gained as the saying, "*elmu tungtut dunya siar*". Additionally, both can realize dreams or make dream come true, */bisa ngabul nu dimaksud/ nedunan sakahayang/*. However, lines 8 and 9 stress that human can lose fortune easily due to loss or be used or other reasons, */tapi harta gampang leungit/*. As a matter of fact, knowledge last forever, even after life, *mungguh harti magpaat dunya ahérat*. The line confirms and complete a Sundanese saying, "*elmu mah moal beurat mamawa*", and religion teaches us that knowledge that is beneficial is one of



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religious deed in which its goodwill will remain after passing away.

Maskumambang

*Hé barudak kudu mikir ti leuleutik,
manéh kahutangan,
ku kolot ti barang lahir,
nepi ka ayeuna pisan.*

Values in the pupuh are relevance to Pancasila-derived nationalism, that are the values of religiosity and brotherhood.

Human usually wants to return the feeling of indebted to parents, but you will never be able to do it, and parents will never demand for their children return for their sacrifice. This is to show respect and appreciation on your parents countless contribution to the family. This is relevant to the values of religiosity, that is to respect and honor parents. Parents are point of departure of a man traveling through the world. The success and failure, nobleness and contemptibility of a man, are resulted from , among others, parents' factor. Religion teaches us that God's blessing resides in the blessing of parents, and so does God's anger. Sundanese traditional saying confirms the position of parents toward their children, "*indung tunggul rahayu, bapa tangkal darajat*", meaning that children's nobleness and prosperity lays in parents' blessing.

Gratefulness to parents' kindness and blessing has to be built and sharpen though, among others, thinking process since childhood, */Hé barudak kudu mikir ti leuleutik/*, and due to the process children

are aware of countless parents' sacrifice that has made them deeply indebted and unlikely to return it with one way or another, */manéh kahutangan/*, */ka kolot ti barang lahir/*, */nepi ka ayeuna pisan/*, since moral duty is lifetime, since the birth to the death, as long as parents are still alive, parents never stop giving the best they can.

This pupuh advocates respect and gratefulness to honor parents. Children who have these are labeled as *anak shaleh* (a loyal, devoted, and respectable child). That the values exerted from the "Maskumambang" pupuh.

Asmarandana

*Eling-éling mangka éling,
rumingkang di bumi alam,
darma wawayangan baé,
raga taya pangawasa,
lamun kasasar nya lampah,
napsu nu matak kaduhung,
badan anu katempuhan.*

Values of the pupuh above are relevant with nationhood derived from Pancasila, that is religiosity, and from 1945 Constitution, that is obedience to law.

The first line of the pupuh suggests the readers to self-introspect, always aware of the essence of life or "eling", and always do the assigned job(s) simultaneously, since if the "eling" is interrupted, there is chance to make mistakes and to deviate in life.



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The base of *eling* is religiosity, relying on God, the first nationhood value of Pancasila. Human needs things to rely on; without it human is weak, no certainty in life, */rumingkang di bumi alam,/ / darma wawayangan baé,/ /raga taya pangawasa,/*. When we make mistakes like immoral deeds which violate religious and social norms, even just once, */lamun kasasar nya lampah,/*, will end up in regret resulted from inability to control strong desire, */napsu nu matak kaduhung,/*. Then we must be ready for the consequences, */badan anu katempuhan/*, including law consequence. All citizens have to abide by law. This is relevant with third nationhood values derived from 1945 Constitution

Mijil

*Sanajan cicing di tepis wiring,
kade ulah bodo,
kudu tetep nungtut elmu bae,
sabab jalma nu loba pangarti,
hirup tangtu hurip,
mulus tur rahayu.*

The above pupuh suggests that we have to keep learning in all conditions. In order not to be left behind and outdated, */kade ulah bodo,/ kudu tetep nungtut elmu bae,/*.even when we live in remote place, far from cities, */Sanajan cicing di tepis wiring/* we have to nurture the desire of learning.

Having a lot of knowledge will be certainly advantageous for our future, */sabab jalma nu loba pangarti,/*Knowledge will light the

way in our life. Besides, having a lot of knowledge will find the solution to multiple problems, and eventually brings about prosperity. And, we will be blessed to be an intermediary to accomplishing prosperous and healthy life, */mulus tur rahayu/*.

The event when people have strong motivation to gain knowledge regardless of place, is a perceptual experience will remain in children's memory. This record can be used to remind children when they are demotivated to learn. Therefore, this pupuh is positive to motivate children to learn.

The values of the pupuh are relevant with the values of nationalism derived from 1945 Constitution, that is equality, and from NKRI, Independence. Equality means that all citizens have equal right to gain knowledge, regardless of their places, in cities or villages. Equality to get education is guaranteed in 1945 constitution and the Bill of National Education System. Independence, on the other hand, will be established as the result of learning process. Intellectuality will also be built in a person. With the knowledge, dependency to others, be it material or immaterial, will be less, and probably be completely free. Then when it happens, we will not expect others' help, but to help others, fellow human being.

For those who are already skillful to recite some pupuhs, can proceed to Dangganggula, the more complicated ones.



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Dangdanggula

*Lambang RI jero ngandung harti,
lamun bener diamalkeunana,
persatuan tangtu témbong,
teu cukup ku disebut,
atawa na apal na biwir,
bhinéka tunggal ika,
maksudna gumulung,
Kabéh sélér-sélér bangsa béda-
béda,
tatapi asal sagetih,
béda tapi saasal.*

Values contained in the pupuh is relevant to nationalism values derived from Pancasila: the values of brotherhood and harmony, and from NKRI: the values of territory integration and nation unity, and from Bhineka Tunggal Ika, tolerance and collaboration.

Early introduction to nation symbol, will provide strong foundation to instill ideology and nation ideology and guidance on point of view that letter become a medium of unifying the nation.

Garuda (Eagle) and Pancasila that both have deep meaning (line 1) have to be truly applied in lives of Indonesian people, not just lip service or for recitation (lines 4-5). It has to be integrated into our strong will and actual everyday speech, deeds (line 2). The practice or application will turn to be unifying tool (line 3)

Diversity in ethnics, tradition, languages, faiths and culture (line 6), and all differences are not the obstacles for people to live together under the Unitary State of Republic of Indonesia because we have the same goal. In other words, even though we are plurals, we come from the same blood, that is Indonesia.

This pupuh signifies that Pancasila will have meanings to its people's life as a nation if the people truly apply the principles unconditionally. Pancasila has to be inseparable part of identity, not as dividing but unifying factor. The motto "Bhineka Tunggal Ika (unity in diversity)" mentioned in this pupuh confirms brotherhood values from Sila ke 2 (second foundation in Pancasila) and harmony and unity from 3rd foundation has made Indonesia a unified big family.

Another message drawn from Dangdanggula is that thanks to pure and consequent application of Pancasila, other values of nationalism will be born from values of NKRI, that is unity of territory and nation. Solid nation unity as a result from internalization of Pancasila foundations especially foundation no 3 can further solidify integration of Indonesian territory. It is understandable that if the nation has decided to unite, all resources in the territory will be defended with all sorts together.

Other values from the pupuh is in line with values of nationalism derived from the motto "Bhineka Tunggal Ika, which



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are tolerance and collaboration. Tolerance is a manifestation of realization of diversity. Realizing that the ethnics, traditions, faiths are different, tolerance has come to existence. Being tolerant means accepting diversity and at the same time letting others who are different to perform activities in accordance with their traditions, norms, faiths, etc. Tolerance is imperative in diverse and plural society. Handayani

DISCUSSION

In the teaching of Sundanese language and literature, particularly pupuh recitation, it would be better to select those which are value-rich, like that of nationalism. It is not only in line with KKID, it will be beneficial and meaningful, especially for children, and at the same time contributes to develop Indonesian human resource based on nationalism values.

Out of fourteen values of nationalism derived from Pancasila, 1945 Constitution, Unitary State of Republik of Indonesia (NKRI), and Bhineka Tunggal Ika (unity in diversity), some, especially basic values which can be instilled to children, exist in Sundanese children literature, such as values of religiosity, brotherhood, harmony, justice, democracy, obedience by law, unity, independence, and collaboration. Thus, children literature can be a medium to shape children's characters that have those values. At the same time, they

(2015.p.96) asserts that Indonesia is a plural nation. It has a lot of differences and characteristics.

Continually built and nurtured tolerance will result in solidarity and brotherhood. Solidarity and brotherhood, people, among fellow citizens of Indonesia are willing to help each other and collaborate which is in line with the message from Bhineka Tunggal Ika, that is "*gotong royong*" or collaboration

have enrichment of basic nationalism lesson which is not theoretical or doctrine, but hands-on experience through pleasing children literature.

Besides pupuh, some other works of Sundanese children literature are rich in nationalism values, therefore Kurniawan (2009, p32) suggests that literary works and their usage are improved, either as learning material or companions or media of children games, such as songs. This can be used not only at school and at home.

CONCLUSION

The teaching of pupuh at grades II, III, and IV primary school can be used as a medium to instill nationalism values to children as early as possible. Some pupuhs studied are proven to have rich values relevant to nationalism derived from Pancasila, 1945 Constitution, NKRI, and the national motto, Bhineka Tunggal I

Pupuhs Pucung, Sinom, and Maskumambang, are rich in nationalism



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values. First, Pupuh "Pucung", "Utamana..." has values relevant with nationalism derived from the 4 pillars. The values brotherhood, harmony, and democracy are derived from Pancasila; democracy from 1945 Constitution, nation unity from NKRI; and tolerance and collaboration from Bhineka Tunggal Ika. Secondly, Pupuh "Sinom", Aya Hiji Rupa Kembang..." On the other hand has values derived from NKRI, unity of territory; from Pancasila, harmony; and from Bhineka Tunggal IKA, tolerance. Finally, Pupuh "Kinanti", "Rusdi ku Ramlan ditungtun" has values of brotherhood and harmony (Pancasila), and unity (NKRI)

Pupuh "Sinom", Harta Pada Nareangan...", "Maskumambang", "He Barudak...", "Asmarandana", "Eling-eling" and "Dangdanggula", "Lambang RI..." are also rich in nationalism values. First of all, "Sinom", Harta Pada Nareangan..." has values of religiosity and justice (Pancasila), then, "Maskumambang", "He Barudak...", religiosity and brotherhood (Pancasila), also "Asmarandana", "Eling-eling...", religiosity (Pancasila) and obedience by law (1945 Constitution); and finally, "Dangdanggula", "Lambang RI...", brotherhood and harmony (Pancasila), nation unity and unity of territory (NKRI), and tolerance and collaboration (Bhineka Tunggal Ika).

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