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Research Article

Educating Children based on Values of Sunda: Islamic Perspective

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ABSTRACT

Cultural elements, such as proverbs, hold deeply rooted educational values that have been integral to shaping societal norms and practices. These values can be utilized to educate children and build their character from an early age, whether through formal or non-formal education, guided by parents or teachers. In Islamic education, the integration of cultural values has been extensively studied and discussed. This study aims to explore how the values embedded in Sundanese culture can serve as a foundation for educating children from an Islamic perspective. Through a qualitative approach, the research examines Sundanese proverbs and their alignment with Islamic educational principles, focusing on the roles of parents, teachers, and educational institutions in character-building. The study finds that educating children based on Sundanese values within an Islamic framework requires a comprehensive understanding of both cultural and religious teachings. A key element is the pivotal role of mothers as primary role models, supported by teachers and schools, to nurture children who are devoted to Allah and possess noble character. This research highlights the importance of integrating Sundanese cultural values with Islamic educational principles to create a holistic approach to character education. It underscores the collaborative roles of family, educators, and society in fostering a generation rooted in cultural wisdom and Islamic ethics.

1. INTRODUCTION

In an increasingly advanced era, humans must be able to adapt to the current developments of the times (Firmansyah, et al., 2021). The rapid development of the times has affected patterns of human life in general and education in particular (Hyangsewu, 2019). Globalization encourages people to think quickly as a form of adaptation (Rachman, et al., 2022). This situation causes changes in the use of language, especially Sundanese, which has experienced various shifts including the no longer using proverbs in speaking and low knowledge of the values they contain. Proverbs when used in language are considered primitive and complicated (Hakim, et al., 2019).

Language can be used as a medium to express feelings and even reflect one's personality. Proverbs are part of the life development of language in society, have a certain meaning—used to convey advice, subtle satire and praise, have a certain value according to the meaning they contain. The value of life in proverbs includes the value of education. Values in proverbs that have a positive meaning can be imitated as examples in educating. According to Lovat and Clement (2008), when values are implemented in education, they can take the shape of character education, ethics instruction or something else entirely.

Noble character/personality is the focus for continuous guidance and sustainable development efforts. Sustainable development is the fulfillment of the present without sacrificing future generations in meeting their needs-maintaining the preservation of the natural, social and cultural environment (Nugraha & Christiana, 2019). Cahacter development and educational value implementation are related. Teacher or other educators working in a

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family setting study phenomenology and make changes to it depending on what they observe in their surrounding before putting it into practice at home or at school.

Indonesian society is currently starting to have a positive character that is fading, even though if you look at the past, Indonesia is known for being friendly, tolerant, polite, hardworking, disciplined, honest and so on (Hadiatmadja, 2019) . Ethics and character values that have existed from the past and are universal should always be taught to the next generation which is no longer even being implemented. Ethics and the inculcation of these values can be carried out simply by studying the meaning of things that grew up in the past, such as proverbs.

The inculcation of values from an assessment of the meaning of proverbs can be applied from an early age to further (continuous) education. This is in line with the opinion of Suyatno, et al. (2019) that the application of values can be sustainable in the lives of children/students (can be applied according to age development). The application of values makes children/students get used to living with educational values, positive values. Quality education must be supported by good care and management (Rahma & Kusumah, 2019). Education is an important thing in human life (Apriani & Syahidin, 2021). The purpose of education is integrated into the life of the world and the hereafter (Trisnawaty, et al., 2022). Education based on an Islamic perspective has a strategic function in realizing the goals of National Education, especially in forming faith and piety and developing children's character in a more positive direction (Budiyanti, et al., 2023).

As for efforts to introduce Sundanese values in an Islamic perspective to children, their success will have a concrete form in their behavior or morals. This is because values are closely related to emotions and thoughts. In this regard, it is not only parents and teachers who contribute, but schools also take part in instilling educational values. The family is the smallest social system in society which has the function of forming a good and strong family so as to shape the character of children with parental upbringing (Nugraha, et al., 2021).

Educational values will be closely related to the culture that lives around it. Character values will be based on the concept of character and morals which are considered to have an impact on the emergence of awareness (Hadiatmadja, 2019). As for aspects and patterns of Sundanese being a system that shapes culture, one concrete example is how to educate children. Educating children is building character such as fostering, improving, forming character, psychological traits, character, noble character—creating good behavior and temperament (Huzuwah, et al., 2021). On QS. Luqman verses 17-18, these verses explain that instilling good character in children is very important, its implementation can be in the form of being patient with something that befalls, praying, giving advice if you make a mistake, not being arrogant, and so on - teach to always have good morals.

There are some academic literatures related to the values contained in proverbs that have been written, including the social values contained in the proverb of *Urang Banjar* by Siti Faridah, cultural values in Japanese proverbs by Sri Wahyu Istana Trahutann, and so on. In contrast to the results of the research and studies above, in this paper the authors examine how values in Sundanese proverbs can be used to educate children.

Islam is particularly important to the Sundanese (Brata, 2018). “Islam téh Sunda, Sunda téh Islam” or “Moslem is Sundanese, Sundanese is Moslem” became a common phrase. This demonstrates how Islam and the Sundanese are mutually exclusive. Before Islam arrived in the Sundanese region, the inhabitants of that region had strong morals and cultures. Islam emerged at a time when the populace held a religion that had been handed down from ancestors from generation to generation. Sujati (2019) claims that this legacy of belief serves as a moral standard and a reference point for all facets of Sundanese life. One specific illustration of how culture is shaped by Islamic and Sundanese elements is how children are educated.

With some explanations about the background above, the writer wants to write down how to take educational values from cultures that have long lived in society such as proverbs. Then the values contained in these proverbs are used to educate children and build children's character from an early age to a sustainable (formal/non-formal, by parents and teachers). Education in an Islamic perspective has studied and explained a lot. However, educating children based on Sundanese values in an Islamic perspective has never been written about. So that, this is a novelty in this paper. Thus, the purpose of this paper is to write how the values contained in Sundanese culture becoming the basis for educating children based on an Islamic perspective.

2. RESEARCH METHODS

Both a descriptive method and a qualitative approach are used in this paper. In this paper’s data collection methods, a literature review is used. This method involves monitoring, evaluating and enhancing the meaning to describe value on the proverb to educate children.

3. RESULTS AND DISCUSSIONS

The patterns and systems of society that merge Islam and Sundanese can be reflected in various spheres of life. The concept of al-Islam and Sundanese can be seen in various aspects, especially from the guidelines of Muslims, namely the Al-Qur'an and Hadith. Suryalaga (2009) explained that Sundanese originates from a Sundanese word (Sanskrit) whose root word 'sund' means' shining brightly; from Kawi 'Sundanese' means 'water'; from Javanese 'Sundanese "means" composed, concurrently, unified ".

The method of educating children based on Sundanese values in an Islamic perspective is expected to be able to refer to the core of the Sundanese concept which is defined as:

(1) the human condition is always given light by God. The purpose of this light is to give hope that humans are able to understand the path and purpose of life so that they become quality human beings;
(2) aware of a sustainable and balanced environment so as to be able to maintain it;
(3) the character shows enthusiasm for life, has a work ethic and good behaviour and is able to defend justice, is loyal to the nation and state;
(4) proactive, self-confident, able to be self-employed and take advantage of time;
(5) human character is clean-hearted, does not deceive or harm other people, always maintains friendship with others and is balanced in logic;
(6) improving spiritual quality so that self-awareness is always increasing in faith and piety;
(7) be careful, think and use a sense of balance to be able to come up with predictions about the situation;
(8) orderly according to their respective functions and duties, positional, proportional and professional;
(9) in harmony physically and spiritually, has affection for everyone;
(10) having quality in life, having ethics, morals, virtuous, and so on as a picture of a useful and dignified human being;
(11) rely on and be grateful during carrying out the journey of life, have competence in goodness;
(12) the male physical condition is healthy, has friends who evoke sympathy, masculine and tough;
(13) the condition of a woman who is physically and mentally beautiful, conscious of managing her living environment well;
(14) love and respect each other with other human beings, love the environment, be calm and peaceful and always surrender to the Creator;
(15) superior human qualities physically and psychologically, outwardly and inwardly (a) IQ—*luhung elmuna,* (b) EQ—*jembar budayana,* (c) SQ—*pengkuh agamana,* dan (d) AQ—*rancage gawena*.

Sunda is *'nu nyusun jeroning dada*', which means strong faith and devotion. Sunda is a global life awareness spoken in the Sundanese language. Accordinngly, the Sundanese language people but also and much more generally. It may be used as a marker for anyone, of any ethnicity, of any country, as long as it possesses Sundanese traits, such as character and behavior.

Educating kids from a Sundanese viewpoint, guiding based the Sundanese philosophy of life. Children are guided based on the Sundanese vision of life, which is founded on al-Islam, when they are educated from an Islamic perspective. The Sundanese perspective carried down from earlier generations can take the shape of spoken words included in Sundanese language mannerism, idioms, and proverbs, aside from the philosophy of life, which directly influences the way in which children are educated.

In this paper there are 15 proverbs which are divided into three parts based on Rusyana's theory (1982) which explains that the contents of the proverbs are divided into three: (1) *wawaran luang*, (2) *pangjurung laku alus*, and (3) *panyaram lampah salah*. Examples of proverbs containing (1) *wawaran luang*, (2) *pangjurung laku alus*, and (3) *panyaram lampah salah* can be seen below.

A. *Wawaran Luwang* (Experience News)

1. *Batok bulu eusi madu (*=something that is simple on the outside, but very good on the inside).
2. *Bedog mintul mun diasah, laun-laun jadi seukeut (*=even though at first you don't understand, but if you study hard you will definitely get results).
3. *Kabeureuyan mah tara ku tulang munding (*=do not be reckless; Wretched humans are generally due to small things; not by any big deal).
4. *Kaduhung tara ti heula (*=before do something think it carefully; don't regret it later).
5. *Milik teu pahili-hili, bagja teu paala-ala (*=every human being has their own sustenance; the important thing is he wants to work hard).

B. Pangjurung Laku Alus (*The Do Good Command*)

6. Kudu babalik pikir (=must be changed; from bad behavior to good behavior*).*

7. Kudu bibilintik ti leuleutik, babanda ti bubudak (=must be diligent in saving since childhood; when we grow up, we can enjoy it).

8. Kudu bodo aléwoh(=If you don't know or don't understand, you have to ask)..

9. Kudu hadé gogog hadé tagog (=Both speech and behavior must be good).

C. Panyaram Lampah Salah (*Prohibition of Misconduct*)

10. Ulahbiwir nyiru rombéngeun (=do not like to talk about the ugliness of others)

11. Ulah gindi pikir belang bayah(=don't think badly).

12. Ulah kabawa ku sakaba-kaba(=don't get carried away by bad currents*) .*

13. Ulah kawas cai dina daun taleus(=advice or teaching must really be taken to heart, don't just pass it by).

Based on the results of the analysis, positive data generates a positive meaning from studying the value of proverbs which can later be implemented in educating children.

1. *Batok bulu eusi madu (*=. Something that is simple on the outside, but very good on the inside). This proverb has the meaning that being human should never conclude or interpret superficially what we only see. Because it could be that what has simple look or looks bad has good content. For example, people who dress simply or even look ugly, don't look down on them. Because it could be that his ability exceeds what he wears or how physically visible to the eye. This proverb also teaches humans to always be wise in behaving and even managing verbally to other people.
2. *Bedog mintul mun diasah, laun-laun jadi seukeut (*=Even though at first you don't understand, but if you study diligently there will be results). This proverb teaches that if we are serious about doing something, we will certainly get good results. When we are unable to do or conquer something, if we try continuously and never give up, easy loopholes will eventually be found. This proverb means the seriousness of something that will ultimately give results that are directly proportional to the effort that has been carried out.
3. *Kabeureuyan mah tara ku tulang munding (*= Do not be reckless; wretched humans are generally due to small things; not by any big deal). This proverb is interpreted as caution in something where the message contained is that humans must always be alert to life. That accidents are often obtained or often occur because of trivial problems or small problems.
4. *Kaduhung tara ti heula(*=Think carefully before do something; don't regret it later). This proverb gives the meaning that there are no regrets that come at the beginning when we do something. Regret will appear when we have done something (inclined to bad things as a result of what has been done). This proverb teaches us that in life we must be careful in our steps, where what has been done and the bad effects that have occurred cannot be returned to the initial state before this was done/happened. This proverb teaches humans to always have a mature mind and plan to do something—no rush.
5. *Milik teu pahili-hili, bagja teu paala-ala (*=every human being has their own fortune; the important thing is he wants to work hard). This proverb provides educational value that humans only have an obligation to endeavor, and the results are left to the Almighty. Surrender after endeavor is an implementation of the belief that what has become one's fortune, then the fortune will come after endeavor. And when you have made an effort, the results cannot be obtained, there should not be disappointment. Precisely should be self-propellant to work even harder.
6. *Kudu babalik pikir (*=must be changed; from bad behavior to good behavior). This proverb has the meaning that every disgraceful act that humans do must be done only temporarily. In the end every human being must end or immediately end his bad deeds which then all his actions are replaced by good deeds, especially he must be able to become a self that is useful for others.
7. *Kudu bibilintik ti leuleutik, babanda ti bubudak* (=must be diligent in saving since childhood; when we grow up, we can enjoy it). This proverb has the meaning that attempting from a young age is a good thing where when we start to work hard from a young age, when we are old we just stay silent to enjoy all the results of the struggle when we were young. This can be implemented if what is produced from hard work when you are young is set aside little by little to be saved as savings for old age. Until when they are old, human economic affairs do not have to work desperately anymore. Because if you are old, humans will start to feel tired easily and have limited energy. If we can implement the value of this proverb then the distress when old (in economic form) will not occur.

8. *Kudu bodo aléwoh*(=if you don't know or don't understand you have to ask). This proverb teaches that we should not be ashamed to ask questions as an endeavor to gain knowledge. When we don't have knowledge of something and other people have that knowledge, avoid being embarrassed to ask questions to get new knowledge. The value of this proverb if implemented will make humans avoid poor knowledge.
9. *Kudu hadé gogog hadé tagog* (=both speaking and behaving must be good). This proverb has the meaning that being a human must be good at managing behavior and speech. Orderly behavior and speech is not because a person has a high degree or position at work. But those who have good behavior and speech, wherever they live will be accepted by the community. The value contained in this proverb is that life must always have adjustments. When we are immersed in an environment, we must always have the ability to blend in, yes, one way is by behaving and having good speech. Oral and good behavior is one of the reflections of humans who are able to manage the good emotional side of him. So that such people, for example, will not speak harshly and behave badly.
10. *Ulahbiwir nyiru rombéngeun (*=do not like to talk about the ugliness of others). This proverb has the meaning that our speech should not vilify other people much. If it happens, then the attitude is a negative attitude. Every human being should always be able to control themselves where they must be able to maintain their attitude and speech. Until in the end if you are able to control speech then someone will be able to sort out which ones should (properly) be discussed with other people and which ones should not.
11. *Ulah gindi pikir belang bayah*(=don't have a bad prejudice). This proverb means that being human should always have a good opinion of others. Don't feel that other people have goals or other bad deeds towards us. Humans must always have a pure heart where they think everything is fine. Assume everyone is being nice. If someone is behaving badly, don't make it a big thing. Return to the good prejudice that when we get something bad, maybe we have also given bad things to other people (reaping the same thing) or made bad things a trial that must be passed. This proverb does have a meaning that is inclined to how to behave towards fellow individuals, that fellow individuals should not assume that other people have bad intentions towards us. If implemented, a harmonious atmosphere will be formed everywhere, including the emergence of mutual tolerance and so on.
12. *Ulah kabawa ku sakaba-kaba* (=don't get carried away by bad currents). This proverb has the meaning that in life we should always be careful where when we find something new, don't try it right away. Accuracy on a matter in detail is needed before carrying out or doing something. Life must have principles, so that when we are invited to anything by others, we will have high selectivity. Don't be someone who, when asked by other people, always says yes without sorting out whether it's good or not, has a good impact or vice versa.
13. *Ulah kawas cai dina daun taleus* (=advice or teaching must really be taken to heart, don't just pass it by). This proverb can be interpreted that in life if you are given advice by other people or good things must be listened to and absorbed so that we take the values contained in other people's conversations to form a better person.

The Sundanese value of the Sundanese proverb is a necessity to always do good and prohibit doing wrong. The Sundanese have a standard that whoever plants, he will reap the results. So that, if someone does evil, then the results of his crime will actually have an impact on the bad things that he will later get or will come to himself. Likewise, when someone does good, what comes to him will also have good effects.

The Sundanese values based on the Islamic perspective will live in the implementation of parenting. Parenting styles affect the entire physical and non-physical aspects of the child, especially in terms of character construction (Alonso and Narciandi, 2016). Forming character in educating children is inseparable from the concept of moral education (social, cultural, political, spiritual mirror) that lives in the community where the child grows and develops (Frisancho, 2018). Both girls and boys (gender) have no effect on how parents' education will impact on the closeness of parents and children. This is in line with what was said by Jiang and Kaushal (2020) that gender has no tendency in the relationship between education and the strength of parental children's bonds, but all children have their own portion in the context of their lives. Every attitude a child has is the result of the parent's treatment of him or her to the point where parents/teachers are able to educate that the child must first understand himself before understanding others (Reiss, 2021).

Moral education in building character must have a strategy in which those who are educated will later build their own moral perceptions based on the values taught by parents/teachers (Engelen, et al., 2018, p. 346). The bond between children and parents is very close to the attention that is created between the two. Spruijt, et al. (2020, p. 1) argues that before educating children, parents must also educate/educate themselves so that adaptive parent-child bonds occur. Parents must be able to educate and guide their children until they grow up.

4. CONCLUSION

The value of education in Sundanese proverbs based on an Islamic perspective is expected to contribute to the formation of good character by teachers/parents in formal / non-formal environments. Although proverbs are a product of the past, there are still many values contained in very relevant proverbs if interpreted and then implemented in educating children.

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