

Educate Children on Early Age Based On the Values of Sunda in Islamic Perspective

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Abstract

The purpose of writing this article is to describe how to educate children based on Sundanese values from an Islamic perspective. The method of explanation is written based on a review of several literature. The result is that educating children based on Sundanese values from an Islamic perspective is needed thorough understanding. That is, educating children based on the Sundanese-Islamic perspective is very much determined by the important role of a mother who must be a role model in educating her sons and daughters, teachers, and even the school to make children devoted to Allah and have noble character.

Keywords: *educating children, Sundanese values, Islamic perspective*



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INTRODUCTION

Values, if applied in education according to (Lovat and Toomey, 2008) can take the form of character education, ethics, or specifically considered value education. The implementation of educational values is a challenge for educators. Educators in the family environment or in the formal environment (teachers) can study phenomenology or see based on what is happening in their environment, modify it and then implement it at home or school. It is very important to instill values or knowledge related to values in education in all places/levels of school. This is according to Suyatno, et al. (2019, p. 608), the application of these values can be sustainable in the lives of children/students. The application of values makes children/students accustom themselves to living with educational values and positive values.

The efforts to introduce value to children and their success will have been seen in a concrete form in their behavior or morals. This is because values are closely related to emotions and thoughts. According to Suyatno, et al. (2019, p. 609), the values of education, especially the values of faith and piety, are efforts that are widely carried out by schools to achieve the 2013 national goals and curriculum. In this regard, it is not only parents and teachers who contribute, but schools also contribute to the inculcation of educational values.

Educational values will be closely related to the culture that lives around it. Regional culture is open and dynamic. Cultural implementation will adapt to the environment (even though the environment is easy to change). Culture will form a pattern/system of a plural society so that it can coexist. Culture comes from the Sanskrit buddhaya (plural form of buddhi), which means mind and reason. Culture is a collective aspect of a systematic activity that is passed down from previous generations from the overall mind of society. Then reason and mind appear to be the characteristics of the community. According to Brata (2018, p. 2), culture is managed and formed so that a certain way appears to describe the environment in which the whole community lives, forming systems and patterns that are shared.

The Sundanese have very strong ties to Islam (Brata, 2018, p. 1). The jargon emerged "*Islam téh Sunda, Sunda téh Islam*" or Moslem is Sundanese, Sundanese is Moslem. This illustrates that the

Sundanese is synonymous with Islam. In fact, according to Sumpena (2012, p.109), it is stated that the existence of Islam in the Sundanese Region can be compared to sugar and the sweetness or "*jiga gula jeung peueutna*". Islam is easier to interact with systems and culture until they are dissolved. That way, it is considered an anomaly if there are Sundanese people who are non-Moslem or don't adhere to a religion.

The Sundanese people have strong ethics and culture; this culture was rooted in society long before Islam entered the Sundanese region. This strong culture that underlies Islamic values were easily accepted in society when Islam came to the Sundanese region. Islam entered when the people had a belief that was passed down from generation to generation from their ancestors. According to Sujati (2019, p. 38), this legacy of belief is a moral guide and guide in every aspect of Sundanese life. Islamic and Sundanese aspects and patterns become systems that shape culture, one of the concrete examples is how to educate children.

RESEARCH METHOD

This paper uses a qualitative approach as well as a descriptive method. Techniques for data collection in this paper use literature review. This technique is an activity of observing, analyzing, and deepening the meaning contained in the data as values that can be taught to children. This is done by examining sources that are relevant to the writing.

FINDINGS AND DISCUSSION

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, pp. 73-95) 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 way to educate children based on the Sundanese perspective is expected to be able to refer to the essence of the Sundanese concept, which is defined as:

- (1) The condition of a man who always gets the emanation of divine light (*noor*). This concept means that the Sundanese perspective is expected to be able to make humans understand the journey of their life (understand the vision and mission of their existence in the world as a creature created by Allah SWT), humans whose lives are beneficial to others and their environment and have a firm stand in achieving their goals and objectives - the purpose of his life - to have a quality of oneself;
- (2) awareness to maintain the balance and preservation of the environment, both human resources and the environment;
- (3) a character that shows a passionate life spirit, high work ethic, ethics, courage to defend justice, and has high loyalty to the nation, state, and self-confidence;
- (4) human nature that is proactive, confident, entrepreneurial, and able to take advantage of time;
- (5) human character, whose heart is pure and clean, keeps away from deceiving and harming others, has a balanced logic, and always keeps close ties with anyone;
- (6) human beings who are able to improve their spiritual quality of their to the quality of humans who are always aware of increasing their faith and piety;
- (7) people whose lives are always careful, use balanced thoughts and feelings, and are able to predict situations;
- (8) an orderly condition in accordance with their respective functions and duties. Positional, proportional, and professional;

- (9) the ability to harmonize inner and outer life and the willingness to share love, and nurture with fellow beings;
- (10) quality of life that is ethical, moral, has good character, has good manners, manners, and aesthetics that imply a sublime taste of beauty and is beneficial to dignified humanity;
- (11) human beings who are able to trust and be grateful in treading their life journey, capable of competing in kindness;
- (12) the physical condition of a man who is healthy and has a face that creates sympathy for others and has a strong masculinity character;
- (13) the condition of a woman who is physically and spiritually beautiful; awareness of the environment that is well ordered;
- (14) human beings who are capable of spreading compassion, mutual respect among human beings, loving their environment, maintaining harmony, prioritizing tranquility and peace, and submitting to submission to the Almighty Creator;
- (15) the state of the superior quality of a human being physically and psychologically, both physically and mentally, namely at the level of (a) IQ - *luhung elmuna*, (b) EQ - *jembar budayana* or a piece of culture, (c) SQ - *pengkuh agamana* or a religious enhancer, and (d) AQ - *rancage gawena* or good at work.

Sunda—'nu nyusun jeroning dada' (which is composed in the chest, means strong faith and devotion). Sunda, along with the Sundanese language, is a universal life consciousness. Thus, the Sundanese language is not only a marker for Sundanese people but far more broadly; it can be used as a marker for anyone, any ethnicity, any nation, as long as it has Sundanese characteristics, character, and behavior, he said, is a Sundanese human. However, it should not be ignored; the role of the Sundanese people as an ethnic group that is destined to live and is assigned the welfare of the Sundanese Region is a sacred divine duty.

Educating children in the Sundanese Islamic perspective is guiding children based on the Sundanese view of life, which is based on al-Islam. The concept of the Sundanese breath-taking view, which is closely related to al-Islam in educating children, is reflected in several aspects and concepts. The ethics used by each ethnic group will be reflected in the behavior of their daily lives. Thus, we know Sundanese ethics, Javanese ethics, Balinese ethics, Batak ethics, etc. All ethnic groups have their own characteristics that, if we pay close attention, will be obvious or become a picture of the patterns of daily life for the people.

The Sundanese ethnic group has a way of life, customs, and culture, which are acculturation and integration with other cultures that come from outside. For example, in the community, there are *netes* salvation ceremonies, womb salvation ceremonies, baby salvation ceremonies, land subsection ceremonies, hair shaving salvation ceremonies, circumcision, and *gusar* salvation ceremonies. This is clearly a vestige of cultural religion. For this reason, as a Muslim Sundanese, I do not follow a culture that is not in accordance with the guidance of Al-Islam, and insha-Allah I will try to straighten out people's understanding so that I do not follow everything that is made up.

Apart from the concept of life, which directly influences the way of educating children, the Sundanese perspective passed down from previous generations can be in the form of spoken words contained in Sundanese language manners, expressions, and proverbs. *Tatakrama basa* or *undak usuk basa Sunda* (tata = rules, norms, customs; krama = polite, respect, behavior), *undak usuk basa Sunda* aim to respect each other, respect each other among community members, so that people can live calmly and peacefully toward a happy society physically and mentally. The present-day Sundanese steps include (1) *kecap ragam loma* (generous pronouns) (2) *kecap ragam hormat keur ka sorangan* (respectful pronouns for oneself), and (3) *kecap ragam hormat keur ka batur* (respectful pronouns for others).

Example:

(a) **Ieu buku keur manéh** ("This is a book for you).

(b) **Nu hiji deui mah kangge abdi.** ("Another one for me").

(c) **Nu ieu mah haturan Pa Ustad Adé** ("This one is for Mr. Ustad Ade").

Babasan, or 'expression,' is a combination of words whose meaning is not the same as the combination of the meanings of its members (Dictionary Compilation Team, 2005, p. 1247). The phrase 'proverb' is (1) a group of words or sentences that are in a fixed order and usually tell a specific purpose (etc. proverbs include thimbles, expressions, parables) or (2) short, compact expressions or sentences containing comparisons, parables, advice, principles of life, or rules of behavior (Dictionary Compilation Team, 2005, p. 858).

Proverbs are a reflection of how to educate children from a Sundanese perspective, especially proverbs that contain orders to do good and prohibit mistakes. Rusyana (1982, pp. 4-35) explains that the contents of the proverb are divided into three: (1) *wawaran luang* (Experience News), (2) *pangjurung laku alus*, dan (3) *panyaram lampah salah*. Examples of proverbs that contain (1) *wawaran luang*, (2) *pangjurung laku alus*, dan (3) *panyaram lampah salah* can be seen as below.

A. *Wawaran Luwang* (Tellig Experience)

1. *Asa ditonjok congcot* (= accepting something that has long been coveted unexpectedly, so that he becomes very happy).
2. *Asa kagunturan madu* (=Got a lot of fortune; very happy).
3. *Ati mungkir beungeut nyanghareup* (= to do something forcibly).
4. *Balungbang timur, caang bulan opat welas, jalan gedé sasapuan* (= a pure heart condition; without grudge).
5. *Banda tatalang raga* (= do not be too fond of our property for the safety of the soul).
6. *Batah kapok anggur gawok* (= in doing good, we should not give up, but must be sincere).
7. *Batok bulu eusi madu* (= something simple on the outside, but very good inside).
8. *Béja mah béjé* (= to be careful if you receive news that is not necessarily true).
9. *Bedog mintul mun diasah, laun-laun jadi seukeut* (= even though at first you don't understand, if you are diligent in studying, there must be results).
10. *Bonténg ngalawan kadu* (= unfair; weak against strong).
11. *The bad things about teak boards* (= the worst with the siblings will not be too bad).
12. *Hadé ku omong goréng ku omong* (words can be good or bad; so be careful).
13. *Halodo sataun lantis ku hujan sapoé* (= goodness that has been ingrained for a long time can be completely lost due to one bad deed).
14. *Hunyor mandéan gunung* (= want to resemble someone who is richer or of higher status).
15. *Indung tunggul rahayu, bapa tangkal darajat* (= parents who are the cause of their child's safety and prosperity).
16. *16 Kabeureuyan mah tara ku tulang munding* (= don't be indignant; humans are generally wretched because of small things; not by big things).
17. *Kaduhung tara ti heula* (= before working, think carefully; don't regret it later).
18. *Kujang dua pangadéknana* (= words or actions that mean two forms)
19. *Lamun keyeng tangtu pareng* (= if we are diligent, we will succeed).
20. *Leutik-leutik ngagalatik* (= even though it is small but brave and has a good job).
21. *Lodong kosong ngelengtrung* (= people who lack knowledge usually just talk).
22. *Manuk hiber ku jangjangna* (= the living must use their intelligence).
23. *Milik teu pahili-hili, bagja teu paala-ala* (= each human being has his own sustenance; the important thing is he is willing to work hard).
24. *Mun teu ngakal moal ngakeul, mun teu ngarah moal ngarih* (= if you don't try, there will be no results).

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

1. *Ari diarah supana, kudu dipiara catangna* (= if you want the result, you have to maintain what produces it).
2. *Élmu tungtut dunya siar* (= do not overlook to seek knowledge and wealth).

3. *Kudu babalik pikir* (= must change; from bad behavior to good behavior).
4. *Kudu bibilintik ti leuleutik, babanda ti bubudak* (= must be diligent in saving since childhood; when we are adults, we can enjoy it).
5. *Kudu bodo aléwoh* (= if you don't know or don't understand, you must ask).
6. *Kudu dibeuweung diutahkeun* (= before doing something, you must think carefully to be safe).
7. *Kudu dipikir pait peuheurna* (= you have to consider the risks).
8. *Kudu hadé gogog hadé tagog* (= both speaking and behaving must be good).
9. *Kudu ka bala ka balé* (= must be dexterous, whether working hard or lightly).
10. *Kudu leuleus jeujeur liat tali* (= we have to be wise; gentle).
11. *Kudu ngadék sacékna nilas saplasna* (= to speak truthfully and as needed).
12. *Kudu béak déngkak* (= must try as much as possible).

C. Panyaram Lampah Salah (Prohibition of Doing Wrongly)

1. *Ulah bahé carék langsung saur* (= must be able to refrain from speaking; speak truthfully and as needed).
2. *Ulah bengkung bekas nyalahan* (= don't let it happen; when you were a child, you were good; when you were big, your temper was bad).
3. *Ulah bentik curuk balas nunjuk* (= don't just command, but have to start doing it yourself).
4. *Ulah biwir nyiru rombéngeun* (= don't like to talk about other people's badness).
5. *Ulah geledug cés* (= don't make a fuss at first, but there's no proof).
6. *Ulah gindi pikir belang bayah* (= don't have bad prejudice).
7. *Ulah haripeut ku teuteureuyeun* (= don't be tempted by uncertain food and profits so that we forget to consider the pros and cons).
8. *Ulah jati kasilih ku junti* (= natives do not be defeated by newcomers).
9. *Ulah kabawa ku sakaba-kaba* (= don't be carried away by an unkind stream).
10. *Ulah kawas cai dina daun taleus* (= advice or teaching must really be kept in mind, don't just pass by).
11. *Ulah kawas seuneu jeung injuk* (= don't be quick to fight every time you meet).
12. *Ulah marebutkeun paisan kosong* (= do not fight over what is not useful).
13. *Ulah sok beurat birit* (= don't be difficult in doing order).
14. *Ulah sok élmu ajug* (= don't just be able to teach others while ourselves do indecent).

The parental education system has a special role that is positive in the survival of children, especially in the realm of academic achievement (Wang et al., 2020, p. 1). Parents are obliged to take care of their children by educating, making their character, teaching them noble morals, and avoiding friends with bad character. It is the parents who make their children tend to accept good or bad things because a child is born according to his nature.

Gender does not have a tendency in the relationship between education and whether or not the relationship between children and parents is strong, but all children have their respective portions in the context of their lives (Jiang and Kaushal, 2020, p. 1). The bond between children and parents is very close to the attention that is created between the two. A mother's concern for her child begins when her child is still in the womb. A mother must pay attention to the food she consumes during pregnancy, namely by consuming foods that are suitable for herself and the baby in her womb. She must not neglect the nutrition she needs, which as a result, will endanger the baby in her womb.

When the baby has come out of the mother's womb, automatically its natural nutrient supply is cut off, and it becomes the duty of both parents of the baby to handle the breastfeeding. The mother breastfeeds her baby from the milk that Allah created on her so that the baby can easily digest it. Meanwhile, the father is obliged to provide for the mother and fulfill all her needs.

Every mother is obliged to breastfeed her baby, whether she likes it or not. A mother is to breastfeed her children for fully two years, that is, for those who wish to complete her breastfeeding

unless she is already divorced. She should not be forced to breastfeed her baby from her divorcing husband, except on her own accord.

Furthermore, mothers and fathers are obliged to educate and provide guidance to their children until adulthood. Educating and providing guidance is the best possible gift and jewelry given by parents to their children with a value that is far better than the world and everything in it.

CONCLUSION

To foster Sundanese Islamic education for children today relies on the role of parents. It is the parents who will color the lives of their children. For this reason, the role models of parents are very important in fostering Sundanese Islamic education.

Because the role of parents is so big and important in educating their children, the theological ethics, philosophical ethics, and social ethics adopted by parents also color this education. For this reason, parents who adhere to Islam must truly be all Islamic in good body, conscience, spirit, and taste so that education for their children can truly create an Islamic personality.

GLOSSARY

Babasan : Conversation; groups of words or word combinations that express special meaning.

Ethics : One of the sciences that studies the principles of human behavior.

Islam : The religion taught by the Prophet Muhammad was guided by Allah SWT. in the Quran which was revealed to the world through the revelation of Allah SWT.

Paribasa : Proverb; expressions or short, solid sentences that contain comparisons, parables, advice, principles of life, or rules of conduct.

Tatakrama: Rules regarding the human customs behavior that are polite in the environment.

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