

YAYAT SUDARYAT

## THE INTERPRETATION OF SUNDANESE EDUCATIONAL PHILOSOPHY IN TRADITIONAL IDIOMATIC EXPRESSIONS

**ABSTRACT:** *The study was aimed at exposing the result of reinterpretation and reformulation of Sundanese educational philosophy in traditional idiomatic expressions. Traditional idiomatic expressions are plastic-aesthetic words having connotative meanings. The structures and sounds of words in traditional idiomatic expressions do not change from one generation to another. This study applied descriptive method. Bibliographic study, intuition, elicitation, and questionnaires were used to get data. The data were, then, analyzed using hermeneutic method by immediate constituent analysis. This study found that traditional idiomatic expressions implied high moral values and reflected local wisdom, particularly those dealing with character building. Philosophically, character building or education process involved education trident or three education practice, i.e. planning, implementation, and evaluation. Besides, the values of Sundanese education practice consisted of the objective, methodology, teachers and students, media and learning materials, and evaluation. Education should start as early as possible, so that the result could be gained when one reached his or her adulthood (“kudu guguru ti lelembut, diajar ti bubudak, geus gede kari makena”). The teachers and students should be caring and attentive (“silih asah, silih asih, silih asuh”). Thus, it would create “jelema masagi” (complete people) who were well-rounded; and “legok tapak genteng kadek” (had a lot of experiences), and “cageur, bageur, bener, pinter, singer, tur pangger” (had the qualities of being healthy, morally-right, intellectual, skillful, and tough).*

**KEY WORDS:** *Philosophy of education, traditional idiomatic expressions, Sundanese character, local wisdom, Nusantara languages, unity in diversity, and Indonesia nation-state.*

### INTRODUCTION

Every nation or tribe has its own system and truth of its culture educational inheritance, such as its objective, background, ways, and output; and also its structure and use. The truth of culture educational inheritance is educational philosophy. Smith in 1960 stated that educational philosophy is related to the practice of education, that is, comprehensive and critical analysis about how education should be carried out and implemented in human life (cited in Mudyahardjo, 2004:5). Likewise, in Sundanese culture educational inheritance, Sundanese educational philosophy is found.

The truth of Sundanese culture educational philosophy or inheritance can be seen

in Sundanese society behavior, both in psychological and social-culture, and in language behavior. The truth of Sundanese culture educational inheritance in social culture and language behavior are seen more clearly than in psychological behavior. One of language behavior existences showing the truth of Sundanese culture educational philosophy or inheritance is traditional idiomatic expression. It contains the values of local wisdom that can be used as a mirror, should be done, and should not be forgotten.

One of the native languages in Indonesia, that bears the wealth of traditional idiomatic expression, is Sundanese language. This language, generally, are still spoken by most Sundanese living in West Java, Indonesia, in

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their daily life. The frequency of Sundanese language use in villages or rural areas is quite high. As native speakers, Sundanese people have tried to maintain and develop the language seriously. It is very important since Sundanese language is a part of Sundanese culture that automatically serves as a means of developing it. There is a Sundanese proverb saying that "*Basa teh ciciren bangsa*" (a language indicates a nation). In this context, Einar Haugen explains that language and nation are closely related and not separated, "*A nation who has dignity should own a language*" (Haugen, 1972).

In the result of *Seminar Politik Bahasa Nasional* (the Political Seminar of National Language) in Jakarta, Indonesia, in 1975, it was stated that Sundanese language, as a native language, had certain function. It is in line with *Undang-Undang Dasar* (Constitution) 1945, Chapter XV, in the explanation of Verse 36 stating that:

In regions that have their own languages, that are maintained well by their people (such as Javanese, Sundanese, Maduranese, and the others), the languages will be respected and maintained by the country. Those languages are also parts of Indonesian culture existed (cited in Halim *et al.*, 1980:150).

Native languages in Indonesia, as *Nusantara* languages, have precious content, in the form of traditional idiomatic expressions. Apart from being the language wealth, traditional idiomatic expressions are also the wealth of *Nusantara* culture.

As a native language in Indonesia, Sundanese language contains the high value of local wisdom as it is implied in traditional idiomatic expressions. The values of local wisdom are connected with various aspects, for example, the aspect of the truth of its culture educational inheritance. Besides, to maintain the traditional idiomatic expressions in the society, the reinterpretation and reformulation of its usage should be done. Research should be conducted to observe the truth of its culture educational inheritance. Therefore, a study related to the interpretation of Sundanese educational philosophy in traditional idiomatic expressions must be conducted.

The study was aimed at describing the interpretation of the truth of its culture educational inheritance in traditional idiomatic expressions. The description is related with the trident of education, the truth of education system components, the quality of education output, and the quality of Sundanese people expected in traditional idiomatic expressions.

## RESEARCH METHOD

Descriptive method was applied in the study. The elements described included the trident of education, the true components of education system, and the quality of Sundanese people expected in the traditional idiomatic expressions. Related with the objective of the study, this method was presumably suitable to apply and propose the values of Sundanese educational philosophy embodied in traditional idiomatic expressions.

To collect data, four research techniques were used, i.e. (1) *literary study*, (2) *intuition or introspection*, (3) *elicitation*, and (4) *questionnaires*. Literary study was used to get information on Sundanese traditional idiomatic expressions. Intuition technique was used since the researcher was a Sundanese native speaker who became the source of data about Sundanese traditional idiomatic expressions. Elicitation technique was used to check the rightness of intuition data source towards other Sundanese traditional idiomatic expressions. Questionnaires were used to find out the society perception towards Sundanese traditional idiomatic expressions and educational philosophy.

In line with the techniques, the instruments used in the study were cards of data and questionnaires. The cards of data were used to gather data in the forms of Sundanese traditional idiomatic expressions. The data were taken from books of Sundanese idioms and proverbs.

To analyze the data of traditional idiomatic expressions, hermeneutic and immediate constituent analyses were used. The immediate constituents analysis was used to analyze the elements of traditional idiomatic expressions; meanwhile, hermeneutic analysis was used to analyze the meaning and sense of traditional idiomatic expressions (Sumardjo, 2004).

## FINDINGS AND DISCUSSION

*On the Findings.* Traditional idiomatic expression is a language wealth that is stylistic-plastic. It is plastic since traditional idiomatic expression is a string of language bearing imitation and symbol of life with certain meaning. It is stylistic because traditional idiomatic expression is an expression containing linguistic style. According to Suwarsih Warnaen *et al.* (1987:8), traditional idiomatic expression is very aesthetic, contains the elements of rhythm and the power of word sound. Therefore, it is easy to remember and does not easily change. Its word sound and structure stays the same, does not change.

In this study, traditional idiomatic expression is divided into two groups: *idiom* and *proverb*. Idiom is a language form in the form of combined words in which its meaning cannot be explained from the meaning of the words combined (Moeliono *et al.* eds., 1988:320). Idiom is a compound sentence or word group having stable structure and figurative meaning (Sudaryat, 1991:118).

Meanwhile, proverbs are sentences or groups of words having stable structure and usually alluding certain meaning (Tarigan, 1985:156-157). Proverb is a sentence or clause having stable structure and containing compared meaning as a symbol of human behavior (Sudaryat, 1991:99).

James Danandjaja calls traditional idiomatic expression as proverb. There are three functions of proverb, that is: (1) as a projection system, as a means of culture institutions and infra-structure legalization; (2) as a means of child education; and (3) as a means of society norms mandatory and supervision in order to be obeyed (Danandjaja, 1982:31).

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Traditional idiomatic expression contains several local wisdoms, of which is the value of Sundanese educational philosophy. Regarded

with it, Stella van Petten Henderson (1959) says that popularly, philosophy means one's general view of life of men, of ideals, and of values; in the sense everyone has a philosophy of life. Philosophy means the attempt to conceive and present inclusive and systematic views of universe and man's in it (Moore, 1982; and Sadulloh, 2004:16).

Sundanese philosophy attempts to review the value content of the world accompanied with the quality of thinking and feeling that is "*lantip*" and "*surti*", "*wawuh ka semuna*", "*apal ka basana*", "*rancage hate rancingas rasa*", meaning having the ability to read and perceive what is stated and unstated. Philosophical activity is not separated from human ability to interpret anything he or she experiences. The result he or she gets is any meaning and perception he or she interprets. Meaning is the relationship between one thing and its enclosure, that is, text and context relationship. Whether sense is the relationship between the meaning and the essential value it bears (Suryalaga, 2010:33).

This study that is related with the philosophy of education is a comprehensive and critical analysis on how educational process should be carried out in human life. In philosophy, what and how educational process is discussed: what the real objective of education is and how it can be achieved (Henderson, 1959:237; and Mudyahardjo, 2004:5).

The result of the study is related with two things, that is: (1) the philosophical value of Sundanese education trident; and (2) the philosophical value of Sundanese education components in traditional idiomatic expression.

*First, the philosophical value of Sundanese education trident in traditional idiomatic expression.* Viewed from philosophy, education is a process leading to three activities, namely: planning, implementation, and evaluation (Sagala, 2010:200). Connected with educational planning, there were some traditional idiomatic expressions fit with it, such as education "should be well-planned" and in Sundanese idiomatic expressions are: "*caringcing pageuh kancing, saringset pageuh iket*" and "*kudu dipikir dibulak-balik, dibeuweung diutahkeun*".

Concerned with the implementation of education, there were some suitable traditional idiomatic expressions. They state that the implementation of education “should be in harmony” and in Sundanese idiomatic expressions are: “*sareundeuk saigel, sabobot sapihanean*” and “*sabata sarimbagan*”. And its method “should be known” and in Sundanese idiomatic expression is “*kudu apal jurus-jurusna*”. The implementation of education “should be carried out in a peaceful atmosphere” and in Sundanese idiomatic expressions are: “*silih asah, silih asih, silih asuh*” or love, give, and guide each other.

Regarded to the evaluation of education, there were some traditional idiomatic expressions connected. The evaluation of education is performed “to get a satisfying output” and in Sundanese idiomatic expressions are: “*kudu kapetik hasilna, kaala buahna*”. The evaluation “should be done objectively” and in Sundanese idiomatic expressions are: *kudu ngukur ka kujur, nimbang ka awak, ngukur baju sasereg awak*”.

**Second, the philosophical value of Sundanese education components in traditional idiomatic expression.** In educational practice, there were five components connected, that is: raw input, learning and teaching process, instrumental input, environmental input, and output (Suryabrata, 1986:3). It is closely related to the philosophical value of educational components referring to six things, that is: the rightness of the objective of education, teaching material, students and teachers, learning method, media and learning source, and learning evaluation.

Related with the rightness of educational objective, twenty-seven traditional idiomatic expressions were found. The objective of education bears character values, that is: spiritual and emotional development, intellectual development, physical and kinesthetic development, and affective and creativity development (Mulyati, 2011:183).

It is interpreted in the objective of education that we have to be ready and the lesson plan should be composed systematically. The objective to reach should be clear and measured. In reaching the objective, we are probably lacked behind and never satisfied:

“*satungtung ngajugjug kidul, kaler deui kaler deui*” or during the trip to the south, a sign that we are still in the north is given. Nevertheless, “*niat kudu buleud*” or the willingness should be total.

In accordance with the philosophical value of students and teachers, some traditional idiomatic expressions were found, for example: the interaction between students and teachers should be in harmony with the content of discussion, so that the output is satisfying. Learning should be done since the beginning of life; therefore, in the adulthood the output can be utilized. In the process of teaching and learning, there were various strategies that “could be useful” and in Sundanese idiomatic expressions such as “*silih asah, silih asih, silih asuh*”.

Learning “should be accustomed” and in Sundanese idiomatic expression is “*matih tuman batan tumbal*”; because someone who learns “will be able to do later” and in Sundanese idiomatic expression is “*bedog mintul mun diasah laun-laun jadi seukeut*”. How smart a student is, he or she “should be polite” to his or her teacher, and in Sundanese idiomatic expressions are: “*kudu hade tata hade basa, hade gogog hade tagog*”.

Students “should also respect” their teachers, parents, and the leader of the country, in Sundanese idiomatic expressions are: “*guru, ratu, wong atua karo wajib sinembah*”. Teachers “should be able to teach” their family and others, in Sundanese idiomatic expression is “*ulah elmu ajug*”. Whether, students “should be critical” when they are learning and in Sundanese idiomatic expression is “*ulah elmu sapi*”. If they have gained knowledge and got smart, they “should not be arrogant, but should be wise” and in Sundanese idiomatic expression is “*kudu kawas elmu pare*”.

Concerned with learning method, some traditional idiomatic expressions were found. In the process of learning, both students and teachers should try hard to get satisfying output. The effort should be done diligently and firmly. Every learning process has its own way and in Sundanese idiomatic expressions are: “*mun teu ngakal moal ngakeul, mun teu ngarah moal ngarih*”. It means that if we do not do anything, we cannot live and eat. Education

should be carried out from the early childhood, so that in the adulthood it can be utilized; and in Sundanese idiomatic expressions are: “*kudu guguru ti lelembut, diajar ti bubudak, geus gede kari makena*”.

In line with the media and learning sources, four traditional idiomatic expressions were found. Knowledge can be gained from any source, such as experience, calamity, reading, dispute, and other people. “*Meunang luang tina burang*” means getting experience from a calamity; “*meunang luang tina baruang*” means getting a chance from a poison; “*meunang luang tina bincurang*” means that getting experience from an ankle; “*meunang luang tina daluwang*” means getting experience from the reading; and “*meunang luang ti papada urang*” means getting experience from other people.

Learning material, according to Sundanese educational philosophy, is all materials that can be learned, any knowledge, and eschatology, in Sundanese idiomatic expression is “*elmu tungtut dunya siar*”, meaning that knowledge and wealth should be sought. Seeking for knowledge is a must, but it should be balanced with the seeking for wealth.

The output of learning is the creation of a complete man or a well-rounded man who can do anything, and in Sundanese idiomatic expression is “*legok tapak genteng kadek*”, meaning have a lot of experience; who is not bound by ignorance, but has high-knowledge, and in Sundanese idiomatic expression is “*luhur ku elmu jembar ku pangabisa*”. Knowledge is more important than wealth, but never be a pedant, be a wise one. Meanwhile, although there is a proverb saying “*sirung moal ngaluhuran tangkal, taktak moal ngaluhuran sirah*”, in reality, students may be smarter than their teachers.

**On the Discussion.** Four things are discussed here, that is the philosophical value of Sundanese education quality; the philosophical value of Sundanese people quality; the relationship between Sundanese education philosophy and four education pillars of UNESCO (United Nations of Educational, Scientific, and Cultural Organization); and the relationship of Sundanese educational philosophy and competence domain.

The quality of Sundanese education

embodied in traditional idiomatic expressions is related with two things, namely: (1) the value of knowledge, characterizing human race: “*sato busana daging, jalma busana elmu*”, meaning that the main characteristics of human is his/her knowledge, whether the main characteristics of animal is its flesh; knowledge and wealth should be sought for “*elmu tungtut dunya siar*”; learning should be started since the childhood or “*guguru ti lelembut, diajar ti bubudak, geus gede kari makena*”; and (2) smartness, don't be ignorant, or “*ulah bodo katotoloyo*”; and should be diligent in studying and seeking for knowledge or “*kudu nyukcruk elmu, nyiar pangabisa, nyuprih pangarti*”.

The relationship between the philosophical value of Sundanese education and four education pillars of UNESCO (Delors, 1996) is the value of “*cageur, bageur, bener*” (healthy, kind-hearted, right) refers to “learning to live together”; the value of “*pinter*” (smart) refers to “learning to know”; the value of “*singer*” (skilled) refers to “learning to do”; and the value of “*pangger*” (firm) refers to “learning to be”. The relationship between the value of Sundanese educational philosophy and competence domain is the value of “*pinter*” (cognitive domain), “*singer*” (psychomotor domain), and “*cageur, bageur, bener tur pangger*” (affective domain).

The quality of Sundanese people is characterized by showing good manners or having good character, that is a person who is “*nyunda*” (cultured), “*nyantri*” (religious), and “*nyakola*” (academic), who is able to enter “*gapura panca waluya*” (five gates of a complete life) as the character of behavior, namely “*cageur*” (healthy), “*bageur*” (kind-hearted), “*bener*” (right), “*pinter*” (smart), “*singer*” (skilled), and also “*pangger*” (firm).

With those characters, it is hoped that people with “*catur jatidiri insani*” (four human identities) will be created. Those are: “*pengkuh agamana*” (spiritual quotient), who are pious; “*luhung elmuna*” (intellectual quotient), who master science, technology, and art; “*jembar budayana*” (emotional quotient), who are not culture-shocked, do not lose their human identity; and “*rancage gawena*” (actional quotient), who work creatively, actively in “*ngigelan sareng ngigelkeun jaman*” or adapt and

act in line with the advance of time (Suryalaga, 2003:78).

To reach four human identities, six morals marking human quality called Human Moral (HM), that is Human Moral towards God (HMG), Human Moral towards Individual (HMI), Human Moral towards other People (HMP), Human Moral towards Nature (HMN), Human Moral towards Time (HMT), and Human Moral in pursuing Material and Immaterial satisfaction (HMMI) have to be built (Suryalaga, 2003:10; and Suryalaga, 2010:17).

The existence of the six human morals is needed to improve the Sundanese image, namely: mental map, cognitive map, schemata, cognitive signature, or the image related with Sundanese culture and education. This Sundanese image can be improved through the holistic education of formal, informal, and non-formal education, so that all Sundanese people have varied images: spatial image, temporal image, relational image, personal image, value image, and national image (Ahman Sya, 2012:27-28).

Firstly, *the spatial image* is related to the place in which he lives, meaning that Sundanese people should be able to adjust with their neighborhood, and in Sundanese idiomatic expressions are “*ciri sabumi cara sadesa, jawadah tutung biritna, sacara-carana*” or “every place has its own way, every person has his/her own characteristics”.

Secondly, *the temporal image* is connected with the time change, meaning that a Sundanese should be able to adjust with the change of time, and in Sundanese idiomatic expressions are “*bisa ngindung ka usum, ngabapa ka jaman*” or “being able to adjust with the development of era”.

Thirdly, *the relational image* shows that Sundanese people, as individual, grow in the regular system of the universe. It means that Sundanese should obey the rule, and in Sundanese idiomatic expressions are “*kudu nyanghulu ka hukum, manjang ka nagara, mupakat ka balarea*” or “should respect the law, live based on the country regulation, and agree with people’s willing”.

Fourthly, *the personal image* shows that Sundanese people do not live by themselves.

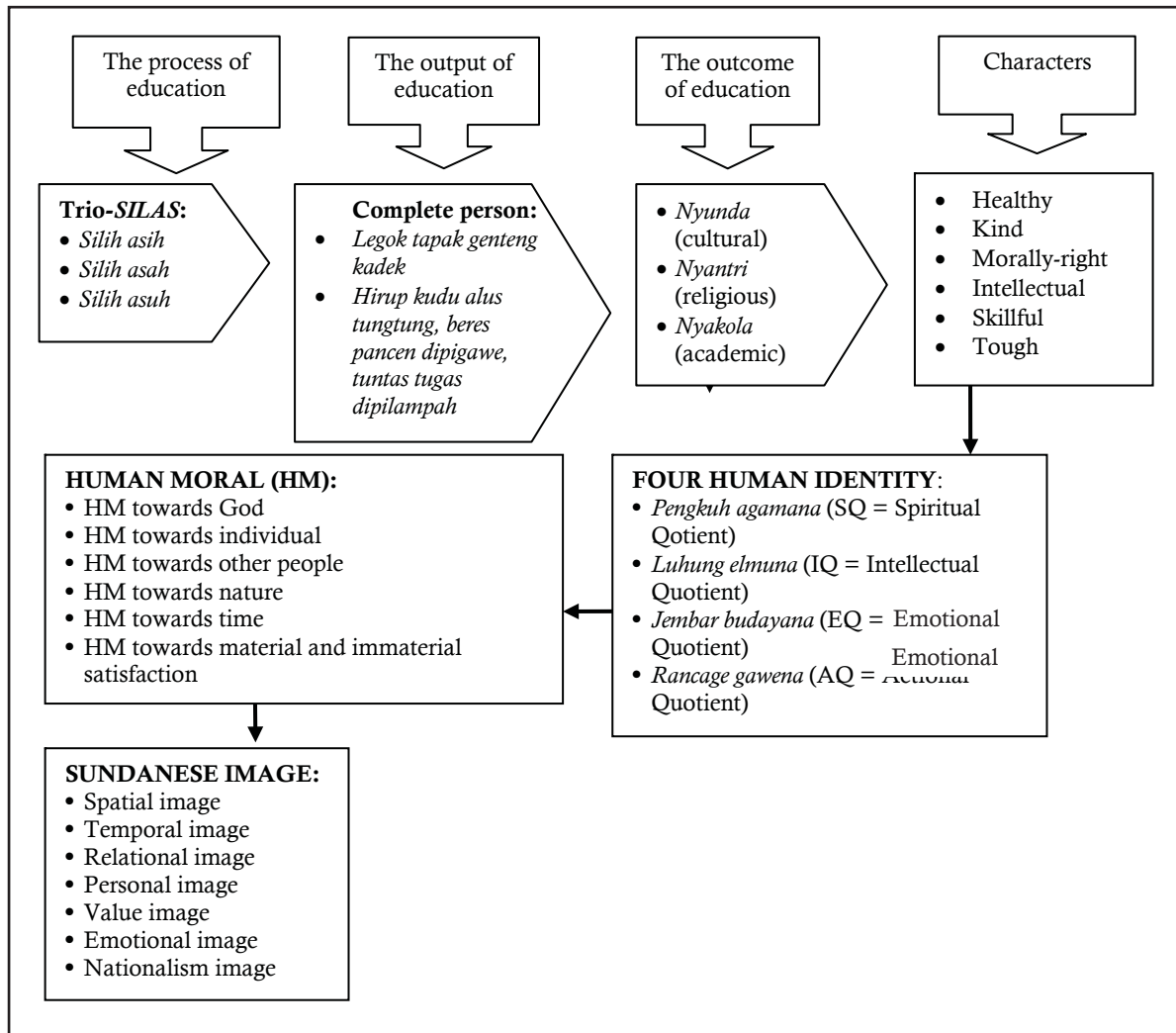
They live with other people and organizations; therefore, Sundanese people should have the character of: “*silih asah, silih asih, silih asuh*” or “guide and educate each other lovingly”.

Fifthly, *the value image* depicts that Sundanese’s life is in good and bad scale. Sundanese people should be good in behaving and speaking, and in Sundanese idiomatic expressions are “*kudu hade gogog hade tagog, hade tata hade basa*” or “should be polite”.

Sixthly, *the emotional or affection image* illustrates the image of Sundanese’s awareness of Sundanese education and culture, certainty or uncertainty about Sundanese education and culture, and the life scale image as individual and also the social scale out of themselves. The image ownership will be an initial capital to strengthen the Sundanism in Indonesian environment (ethno-national), not ethno-central.

Therefore, if it is assumed that Sundanese people who love and keep their culture are ethnic chauvinism, it is a big mistake. Indonesia exists because of Sundanese and other tribes included in *Bhinneka Tunggal Ika* (Unity in Diversity). It means that there should be a pattern of living harmoniously and peacefully, and in Sundanese idiomatic expressions are “*hirup sauyunan jeung sabilulungan, ka cai jadi saleuwi ka darat jadi salebak*” or “living peacefully and cooperatively”; not in the opposite way, in hostile and violence, and in Sundanese idiomatic expressions are “*ulah pagiri-giri calik, pagirang-girang tampian*” or “don’t compete to exceed each other”.

The nationalism image is, in fact, the image owned by all tribes in *Nusantara* or the NKRI (*Negara Kesatuan Republik Indonesia* or Unitary State of the Republic of Indonesia). Therefore, it can be said that the reinterpretation and reformulation of Sundanese educational philosophy included in the traditional idiomatic expression is one of the educational development strategy pioneer works based on the local wisdom or cultural potency of all tribes (ethno-pedagogy). It is understandable since this education develops humanist complete people based on the local society identity, and in Sundanese idiomatic expressions are “*dina budaya urang napak,*



**Diagram 1:**  
The Interpretation of Sundanese Educational Philosophy

*tina budaya urang ngapak*" or "growing and developing well based on the culture".

In the nationalism image implies the existence of region variety having different characteristics, ways, and styles, and in Sundanese idiomatic expressions are "*lain tepak sejen igel, ciri sabumi cara sadesa, jawadah tutung biritna, sacara-carana*" or "different ways different styles, every place has its own way, every person has his/her own character". It means that education does not only create experts of varied knowledge and science, but also should be based on the nation culture.

If the value of local educational philosophy is left behind or "*poho ka purwadaksi*" (leaving

behind all the beginnings) and the independent characteristics of Indonesian culture are forgotten, we will lose our identity and experience a moral degradation. The natives will be set aside by strangers, and in Sundanese idiomatic expression is "*jati kasilih ku junti*". That idiomatic expression gives a sign that we do not forget the values of the local wisdom that will build and strengthen the national identity. If the local wisdom is drawn from its root of culture, the national identity will be lost.

In brief, the result of reinterpreting Sundanese educational philosophy values in traditional idiomatic expressions can be shown in the diagram 1.

## CONCLUSION

This study concluded the conditions related to the interpretation of Sundanese educational philosophy in traditional idiomatic expressions, as follows:

Traditional idiomatic expressions are sentences or groups of words that have stable structure and allude certain meanings. The traditional idiomatic expressions were “*babasan*” (idiom) and “*paribasa*” (proverb).

The philosophical value of Sundanese educational trident in traditional idiomatic expressions refers to planning, implementation, and evaluation. Educational planning should be prepared well and proficiently. Educational implementation should be carried out harmoniously and its method is known. In order to reach the satisfying output, educational evaluation should be performed objectively, in line with the criteria.

The philosophical value of educational components in traditional idiomatic expressions refers to the truth of educational objective, teaching material, teachers and students, learning method, media and learning source, and learning evaluation. The objective should be clear and be measured. The interaction between teachers and students should be harmonious with the topic discussed in order to get a satisfying output. Learning should be accustomed. Students should be polite to teachers. Teachers should be able to educate their family and other people. Students should be critical while studying and should not be arrogant when they have been smart.

The learning strategies are “*silih asih, silih asah, silih asuh*” (guide and educate each other lovingly). Seeking for knowledge is a must, but it should be balanced with seeking for wealth. The source of learning can be one own experience, from disasters, from books, and from other people. The final output of learning is the creation of complete people, who are well-rounded and have a lot of experience. In living a life, people should not be bound by ignorance, but should have high knowledge.

Sundanese educational quality contained in traditional idiomatic expressions is related to two things: *the value of knowledge*, that characterizes human; and *smartness*, it means that we should not live in ignorance.

Sundanese people quality refers to cultured and characterized people, who are “*nyunda*” (cultured), “*nyantri*” (religious), and “*nyakola*” (academic), who are able to enter the five gates of life perfection (“*gapura panca waluya*”), namely: “*cageur*” (healthy), “*bageur*” (kind-hearted), “*bener*” (right), “*pinter*” (smart), “*singer*” (skilled), and also “*pangger*” (firm).

Therefore, people having four human identities will be created, those who are pious or “*pengkuh agamana*” (spiritual quotient), smart or “*luhung élmuna*” (intellectual quotient), cultured or “*jembar budayana*” (emotional quotient), and skillful or “*rancagé gawéna*” (actional quotient). To reach that, six Human Morals (HMs) should be developed, that is: Human Moral towards God (HMG), Human Moral towards Individual (HMI), Human Moral towards other People (HMP), Human Moral towards Nature (HMN), Human Moral towards Time (HMT), and Human Moral in pursuing Material and Immaterial satisfaction (HMMI). These human morals are expected to be able to improve Sundanese images, namely spatial image, temporal image, relational image, personal image, value image, emotional image, and nationalism image.

The behavior of society towards traditional idiomatic expressions containing the values of Sundanese educational philosophy is quite good. The behavior and response of society are connected with five matters, i.e. the urgency of traditional idiomatic expressions; the value of traditional idiomatic expressions; the maintenance and development of traditional idiomatic expressions; the perception and meaning of traditional idiomatic expressions; and the truth of educational components in traditional idiomatic expressions.

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**Sundanese People in West Java, Indonesia**

(Source: [www.google.com](http://www.google.com), 5/1/2014)

As a native language in Indonesia, Sundanese language contains the high value of local wisdom as it is implied in traditional idiomatic expressions. The values of local wisdom are connected with various aspects, for example, the aspect of the truth of its culture educational inheritance. Besides, to maintain the traditional idiomatic expressions in the society, the reinterpretation and reformulation of its usage should be done. Research should be conducted to observe the truth of its culture educational inheritance. Therefore, a study related to the interpretation of Sundanese educational philosophy in traditional idiomatic expressions must be conducted.