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## A Discourse Historical Approach on Local Wisdom in *Amanat Galunggung* Manuscript: Applying Discursive Strategy

**ABSTRACT:** *Civilized society is those who appreciate and maintain their heritage which is, then, manifested into a set of local wisdom. Local wisdom is an activity containing way of life and knowledge undertaken by local people to answer problems in fulfilling their necessity. The socio-cultural condition of Sundanese people at the time "Amanat Galunggung" (Message of Galunggung) was produced, which include religious, socio-economic, and cultural conditions, is precisely captured by the text. Through its discursive strategies, the text presents that the religious life of Sundanese people at that time is mostly influenced by Hinduism. In economic side, people of Sunda generally work in farming field. Meanwhile, the cultural condition indicates the pluralistic life of Sundanese community. The present research's effort is to examine the representation of Sundanese local wisdom in an old text entitled "Amanat Galunggung" which was written in 16<sup>th</sup> century. Framed generally by CDA (Critical Discourse Analysis) theory and method, and particularly DHA (Discourse Historical Approach), the examination is focused on observing the five discursive strategies in micro-analysis under DHA, which includes strategies of nomination, predication, argumentation, perspectivation, and mitigation. The discussion also highlights the socio-cultural background of Sundanese people in that period to see its influence on the content of the text itself. Thus, the integration of two disciplinaries of historical study and linguistics is well-achieved.*

**KEY WORDS:** *Local Wisdom; Socio-Cultural Background; Discursive Strategies; Manuscript of Amanat Galunggung; Sundanese Society.*

### INTRODUCTION

Civilized society is those who appreciate and maintain their heritage which is, then, manifested into a set of local wisdom. Local wisdom is an activity containing way of life and knowledge undertaken by local people to answer problems in fulfilling their necessity (Rosidi, 2011). Local wisdom, which is collectively practiced by a community,

can become guidance both in acting and interacting among society resulting on harmonious living without the need of written rules. However, in dead-live dialectic (that once a living thing will die), local wisdom someday will also die if it is not well-maintained and revitalized by people own selves (UNESCO, 2006; Sekarwulan, 2009; and Sudjana & Hartati, 2011).

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Local wisdom can be found in many forms. It might be realized in philosophical forms, way of life, architecture, health, including written and spoken literature. *Amanat Galunggung* (Message of Galunggung), as the object of current study, is a textual heritage that contains local wisdom values (Danasasmita *et al.*, 1987). It is a name of a pile of manuscripts found in *Kabuyutan* (village) Ciburuy, Garut Regency, West Java, Indonesia. It is also one of the oldest manuscripts written in fifteen century in Old Sundanese (*Sunda Kuna*) language and letters. It contains advice regarding ethic and Sundanese attitude from Rakyana Darmasiksa, the 25<sup>th</sup> King of Sunda, the Ruler of Galunggung to his son, Ragasuci or Sang Lumahing Taman (Danasasmita *et al.*, 1987).

This manuscript is an historical artifact, that values can be traced back to the point it came from by having in depth study from different point of view, including from linguistic side. The role of linguistics in this sense is to uncover meaning behind language by means of compatible tool of analysis (Akmajian *et al.*, 1995). One of suitable theories as well as methods to analyze text is the use of CDA (Critical Discourse Analysis), a critical view on how text works in social context (Fairclough, 1995).

CDA involves various theories and methods to analyze a particular social event. One of which is historical method (Reisigl & Wodak, 2009) called DHA or Discourse Historical Approach coined by R. Wodak *et al.* (2009). DHA has been applied to analyze discursive construction of national identity of Austria (Wodak *et al.*, 1999 and 2009); and various discourse of discrimination in this country (Reisigl & Wodak, 2009:95). Among the characteristics of DHA is the dialectical relation between discourse and social aspect attached to it (Wodak *et al.*, 1999:7-8).

Thus, the social aspect in this research refers to local wisdom values of Sundanese people that might be contained in the old manuscript of *Amanat Galunggung*. This historical text is potential to study through historical approach as well in order to have comprehensive discussion. In this respect, the analysis is undertaken by observing the socio-

cultural of Sundanese people in that century at one side, and linguistic realisation that reveal the values at the other side.

**Research Problem.** There are plenty of old manuscripts across Sundanese region around 15<sup>th</sup> to 16<sup>th</sup> century that contain various informations regarding either the history of Sundanese kingdoms or the teaching of moral value (Atja & Danasasmita, 1981; Noorduyn, 1982; and Gunawan, 2013). The teaching is usually taught by a prominent figure to his family or other people in common. *Amanat Galunggung* (Message of Galunggung) is one of those of second criterion (Danasasmita *et al.*, 1987).

In this sense, the topik to study is on how Sundanese local wisdom reflected in the manuscript through the use of discursive strategy by exploring the socio-cultural condition of Sundanese people reflected in the text, and the discursive strategy used to represent the value of Sundanese local wisdom.

**Theoretical Underpinning.** The theories used in this study are local wisdom in general, Sundanese local wisdom in particular, and DHA (Discourse Historical Approach) ever since in the level of micro strategy (Renkema, 2004; and Reisigl & Wodak, 2009). Local wisdom is defined as a collection of facts, concepts, belief, and perceptions of people about their surrounding (Alwasilah *et al.*, 2009:51). It covers the way of observing their environment, solving the problems, and validating information.

In short, local wisdom is a process on how knowledge is resulted, stored, applied, managed, and inherited. A.C. Alwasilah *et al.* (2009) add that local wisdom has the following characteristics: experience-based; survive after being used for centuries; adaptable to current culture; united with people's and institution's everyday practice; commonly practiced by individual or society as a whole; dynamic; and related to belief system (*cf* Berkes, 1999; Adler, 2002; Dudley, Zogib & Mansourian, 2005; and Alwasilah *et al.*, 2009).

In terms of Sundanese local wisdom, there are three prominent philosophies as the main standard to determine it. This philosophy is based on linguistic and historical meaning

of the word “Sunda” as the representation of Sundanese people. Atmamihardja (1958), in his research on the history of Sunda, found at least 25 meanings of the word “Sunda” by means of lexicographic, etymological, and hermeunetic approach (Atmamihardja, 1958). In addition, Hidayat Suryalaga (2002) states that all meanings of “Sunda” have positive sense, showing great value and vision of life (Suryalaga, 2002).

Sundanese people live within the interaction of three dimensions: self, God, and nature (Atmamihardja, 1958; Suryalaga, 2002; and Ninin, 2015). Local wisdom lies in this interaction as one of its characteristics (Suryalaga, 2002). Some philosophies of Sundanese local wisdom are reflected in the saying “*hade ku omong goreng ku omong*” and “*someah hade ka semah*”. The first reflects that being open is prominent to keep good relation; and the latter means the importance of respecting guest (Suryalaga, 2002; Sudjana & Hartati, 2011; and Ninin, 2015).

Local wisdom related to nature can be seen in “*leuweung ruksak, cai beak, rakyat balangsak*”. This expression indicates the importance of harmony between human and nature that if forest is destroyed, it will affect the availability of water and finally cause trouble to the life of human themselves. In relation to God, local wisdom is reflected in the belief that life is “*tapa di nagara*”. It carries the meaning that life is dedication to God, a submission to Him (Suryalaga, 2002; Sekarwulan, 2009; Sudjana & Hartati, 2011; and Ninin, 2015).

Beside local wisdom, another theory that frames the study is DHA (Discourse Historical Approach). As CDA (Critical Discourse Analysis) in general, DHA involves three aspects: critic, ideology, and power. The relation between DHA and those aspects is based on M. Reisigl & R. Wodak (2009:87). DHA embraces a criticality concept that combines three interrelated aspects: textual or discourse criticism; social criticism; and prospective criticism (Reisigl & Wodak, 2009).

Ideologically, in DHA it is often seen as a view of the world that is composed of mental representations, views, opinions, attitudes, and evaluations, which belong to members

of a particular social group (Renkema, 2004; and Reisigl & Wodak, 2009). Ideology plays an important role in establishing and maintaining differences in power relations through discourse. In terms of power, it is associated with differences in relationships among social actors. In DHA, power is interpreted as a possibility to take someone’s power in a social relationship against the power of others (Renkema, 2004; and Reisigl & Wodak, 2009).

DHA also formulates three dimensions of discourse in constructing reality. They are cognitive, socio-psychological, and linguistic dimensions (Reisigl & Wodak, 2009). It is these dimensions which are also dismantled when analyzing discourse by means of DHA. In this research, the third level of analysis is conducted to disclose the linguistic and historical values of local wisdom of Sundanese people in *Amanat Galunggung* (Message of Galunggung). But the cognitive and socio-psychological dimensions are discussed in different forms, since the writer of the text no longer exist.

Therefore, while maintaining the purpose of the two dimensional analysis to know the history and the process of text production, the two dimensions are fulfilled in the form of literature review. Meanwhile, the linguistic dimension is explored by analyzing the discourse, which focuses on: the topic of discourse; discourse strategy; and linguistic realization (Akmajian *et al.*, 1995; Renkema, 2004; and Reisigl & Wodak, 2009).

This study lies the analysis of topic of Sundanese local wisdom on three philosophies: (1) local wisdom related to interaction among human; (2) local wisdom related to the interaction between human and his/her God; and (3) local wisdom related to interaction between human and nature. These three topics of Sundanese local wisdom are, then, used as standard to analyze the topic of local wisdom that appears in the script.

Furthermore, R. Wodak *et al.* (2009) argue that discourse has four functions: constructive, perpetuation or justification, transformation, and dismantling and destructive of certain social or ideological conditions (Wodak *et al.*, 2009:33). R. Wodak

*et al.*, further, call it macro-discourse strategy. In practical analysis in the textual level, the strategies are, then, realized in the form of five micro strategies (Wodak *et al.*, 2009).

The strategies include: nomination, predication, argumentation, perspectivation, and intensification or mitigation (Wodak *et al.*, 2009). The nomination strategy serves to show how social actors or things are constructed in discourse. Predication strategy is to show the quality or label of the social actors or the things being constructed. Furthermore, argumentative strategy is to legitimize or deny the ideas/opinions of particular parties or social actors in the discourse. Perspective strategy is used to explain the position of discourse maker. Lastly, strategy of intensification/mitigation is used to alter (add intense or limiting) the act of illocution or discourse ideas (*cf* Akmajian *et al.*, 1995; Renkema, 2004; Reisigl & Wodak, 2009; and Wodak *et al.*, 2009).

In this research, the five micro strategies and their realization are linguistically used as an analytical tool to the text in the framework of the topic of Sundanese local wisdom. Hence, it can be described how the topic of Sundanese local wisdom in the text is represented in the text based on the five micro strategies and linguistic realizations.

## METHODS

This research is a qualitative study from DHA (Discourse Historical Approach)'s perspective, involving three level of analysis (*cf* Cresswell, 1998; Alwasilah, 2003; Reisigl & Wodak, 2009; and Wodak & Meyer eds., 2009). These levels are three dimensions of discourse analysis that include: (1) identification of discourse content/topic; (2) analysis of discourse strategy; and (3) realization of topic and linguistic strategy at lexical/syntactic level (Reisigl & Wodak, 2009:93). Since the discourse analyzed in this research is on local wisdom of Sundanese society, then, the topic of discourse is also about local wisdom in general. Thus, in this study, the analysis of topic of discourse is not undertaken.

These three dimensions of analysis practically lie in eight stages of DHA analysis. The eight DHA stages are ideally performed in

recurrent stages (Reisigl & Wodak, 2009:96). However, without reducing the essence of this recursive demands, the eight stages are often placed in different sections of a research report.

In this paper, stages 1 and 4 are placed in introduction, research problem, and theoretical underpinning. Stages 2 and 3 are usually described in the technique of data collection; and stages 5, 6, 7 and 8 are generally explored in technique of data analysis. However, those are left unmentioned here but in more detail applied in the analysis and discussion.

## FINDINGS AND DISCUSSION

Manuscript of *Amanat Galunggung* (Message of Galunggung) contains the teaching of life, particularly the issue of noble character in addition to the emphasis on *amal* (duty) and *tapa* (contemplation). *Amal* and *tapa* here mean that anyone who has performed his/her duty (*amal*) at his/her best in accordance with his/her position has done *tapa* well (Danasasmita *et al.*, 1987). In this respect, the discussion will firstly describe the socio-cultural conditions of Sundanese society at that time as being recorded in the manuscript.

The history of the Sundanese in the field of religion and belief basically undergone four periods: the period of animism and dynamism; the period of Hinduism influence; the period of Islam; and the period of Catholicism and Protestantism influence brought by the colonialists for approximately three centuries in the homeland of Indonesia (*cf* Ekadjati, 1995; Suwirta, 2009; and Lubis *et al.*, 2011). The influence of pre-Islamic views may still exist in the way of life of Sundanese people, who are now mostly Moslem.

Thus, although Islam is already known by the people, the influence of ancestors' teaching was still believed within society. As mentioned in *Amanat Galunggung*, the emphasis on religion spoken by the ancestors, that to enter heaven and come in the *Batara Guru* (Teacher God)'s place in *Kahyangan* (abode of the Hindu gods), people should do good deeds by upholding honesty and truth continuously to fortify themselves in life (Danasasmita *et al.*, 1987:125).



In maintaining and promoting economy, the people of Sunda are encouraged to fight for their economic life. Even, in the text of the *Amanat Galunggung*, it is mentioned as follows:

*Jaga di-turutan kun a urang reya, marapan atis ikang desa, sang prabu enak alungguh, sang rama enak amangan, sang disi jaya perang, jaga isos dicarek nu kwalwat, ngalalwakeun agama nu nyusuk na Galunggung* (Danasasmita *et al.*, 1987:121).

It means that in order to be obeyed by the people, the whole nation is secure, the king of the armed forces reigned, *rama* (religion's leader) calmly raises food, the commander wins the war, the prior way is to follow the words of the parents, carry out the teaching of those who made the trenches in Galunggung (Danasasmita *et al.*, 1987:127).

Another activity of the majority of Sundanese people is farming, which is the main livelihood (Zakaria, 2007:7). Some experts argue that the type of agriculture employed by the Sundanese at that time, in the 14<sup>th</sup> to 15<sup>th</sup> century, was worthless; while the paddy field was only a small part (Atmamihardja, 1958; Ekadjati, 1995; and Zahorka, 2007). Such conclusions are based on the analysis of textual texts, it is the number of the word *rice fields* in the manuscripts and the names of agricultural tools. The text of *Amanat Galunggung*, for example, also mentions:

*Sakabeh, nguniweh sapilanceukan, mulah pabwang pasalahan paksa, mulah pakeudeu-keudeu, asing ra(m)pes, cara purih, turutan mulah keudeu di tineung di maneh* (Danasasmita *et al.*, 1987:119).

The meaning is do not fight because of disagree intent, do not insist on each other, let harmony grow in behavior and purpose, do not (only) insist on your own wish only (Danasasmita *et al.*, 1987:125). Furthermore, it is also said not to match with brother, do not be suspicious with each other. Hence, the principles contained in the text indicate the actions to hold among society as a result of ideas and community activities (*cf* Atja & Danasasmita, 1981; Noorduyn, 1982;

Danasasmita *et al.*, 1987; and Gunawan, 2013).

The habits of Sundanese people, as a grip in his/her life, is a culture that cannot be separated from daily activities. The ideas and suggestions from *patanjala* are the principles taught to the Sundanese people, until finally the habit becomes a force in navigating his/her life. The symbol of deity in the text is represented only by *Dewa Yama* and *Patanjala* (Noorduyn, 1982; Danasasmita *et al.*, 1987; Ekadjati, 1995; Zahorka, 2007; and Gunawan, 2013).

Referring to the linguistic realization of discursive strategy, it can be seen that the local values of Sunda derived from the naming element of the word "Sunda" itself are found in *Amanat Galunggung* script (Danasasmita *et al.*, 1987; and Suryalaga, 2002). Nomination strategy, that serves to construct social actors, objects/phenomena/events, and processes/actions (Wodak *et al.*, 2009) at the same time, shows three human interactions in Sundanese philosophy, those are: human relationships with oneself or human beings; human relationships with God; and human relationships with nature (Noorduyn, 1982; Danasasmita *et al.*, 1987; Ekadjati, 1995; Suryalaga, 2002; Zahorka, 2007; and Gunawan, 2013).

In relation to human beings, the widely use of personal *deictic* personal deeds shows intense interaction between speakers and speech partners. The advice given by Rakeyan Darmasiksa by using personal *deictic* is not only directed to his descendants, but also involves himself as a speaker that means that good values must be carried out by all, including himself (Atja & Danasasmita, 1981; and Danasasmita *et al.*, 1987; and Gunawan, 2013).

In relation to the Creator, the mention of profession anthroponym of *rama* (father) and *para resi* (saints), concrete events of *tapa* (contemplation), and the abstract events of *kesempurnaan agama* (religious perfectly) and *ajaran para leluhur* (teachings of ancestors) indicate the existence of intensive religious activity. In the 15<sup>th</sup> to 16<sup>th</sup> century, Islam has not yet spread widely in Sundanese society, it is still limited to certain circles (Atja & Danasasmita, 1981; Noorduyn, 1982; Danasasmita *et al.*, 1987; Ekadjati,

1995; Suryalaga, 2002; Zahorka, 2007; and Gunawan, 2013).

Then, the religious relationship recorded in *Amanat Galunggung* text is closer to the Hindu tradition. Nevertheless, the advice conveyed by the *rama* led his descendants to be close to God, obey the religious leaders, and obey the worship, even in the framework of the Hindu religion (Danasasmita *et al.*, 1987).

Meanwhile, in relation to nature, there is a little number of linguistic instruments recorded in the manuscript. There are only a few clues arise in the element of concrete events in the form of the mention of the phrase “groceries” and “plants”. This is related to the economic activity of Sundanese people, who dominantly farmed, so that it cannot be separated from activities related to nature (Sekarwulan, 2009; Sudjana & Hartati, 2011; and Gunawan, 2013).

## CONCLUSION

The socio-cultural condition of Sundanese people at the time *Amanat Galunggung* (Message of Galunggung) was produced, which include religious, socio-economic, and cultural conditions, is precisely captured by the text. Through its discursive strategies, the text presents that the religious life of Sundanese people at that time is mostly influenced by Hinduism. In economic side, people of Sunda generally work in farming field. Meanwhile, the cultural condition indicates the pluralistic life of Sundanese community.

In terms of linguistic realization through micro strategies that cover nomination, predication, argumentation, perspectivization, and mitigation, the overall strategies support the conformity of the text with the values of the Sundanese local wisdom, which briefly centers on three relationships: human relationships with fellow human beings, with God, and with nature.<sup>1</sup>

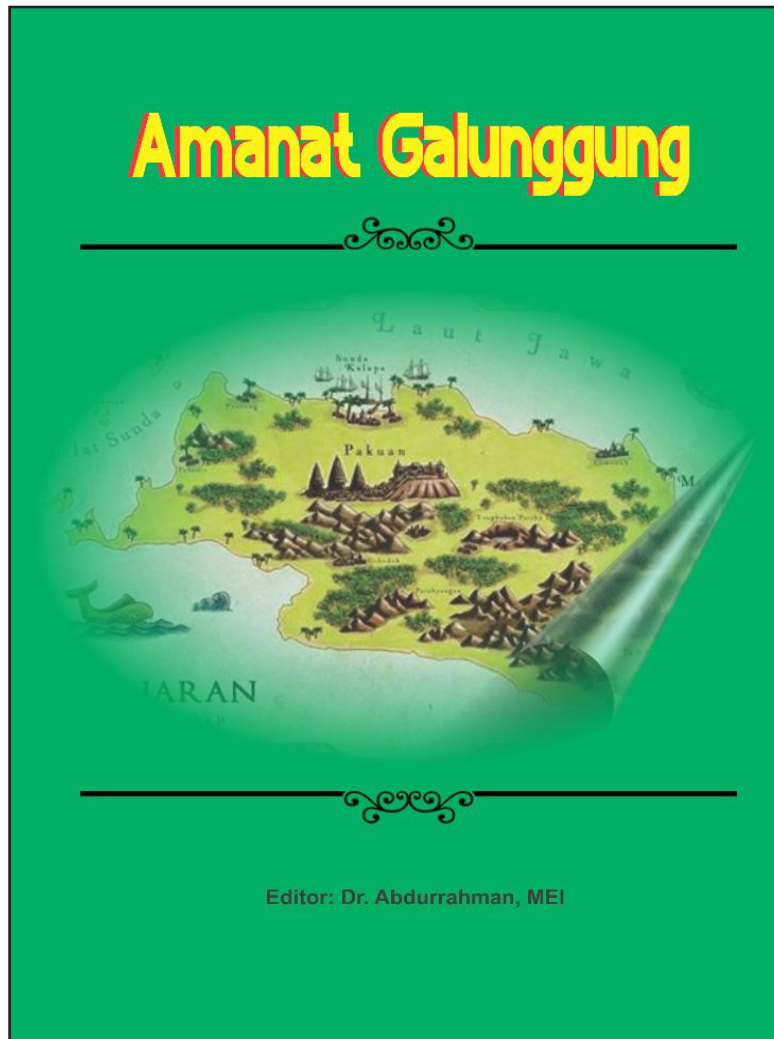
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<sup>1</sup>**Statement:** We, hereby, declare that this article is our original academic work, so it is not product of plagiarism, due to all sources used and cited in the analysis are showed clearly and available in the References. This article is also not submitted, reviewed, and published yet in other scholarly journals.

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**The Old Book of *Amanat Galunggung***  
(Source: <https://www.bukalapak.com>, 17/3/2017)

The socio-cultural condition of Sundanese people at the time *Amanat Galunggung* (Message of Galunggung) was produced, which include religious, socio-economic, and cultural conditions, is precisely captured by the text. Through its discursive strategies, the text presents that the religious life of Sundanese people at that time is mostly influenced by Hinduism. In economic side, people of Sunda generally work in farming field. Meanwhile, the cultural condition indicates the pluralistic life of Sundanese community.