

The Contribution of Local Wisdoms with in Sundanese Hymns in Constructing Mental and Spiritual Strength of Superior Human Resource to Create a Corruption-Free Indonesia

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Abstract-- One of the biggest problems in Indonesia is corruption. Many regulations were issued as efforts to overcome it. This research aims to find out the role of local wisdom within Sundanese hymns in constructing mental and spiritual strength of superior human resource and its contribution in creating a corruption-free Indonesia. The data of this research were taken from Ahmad Sujai's Arabic and Sundanese anthology from the priangan culture of West Java. The methods used in this research were an observation, interview, and documentary study of a Arabic book entitled *Irsyadul 'Awam Ila Sabilis Salam*. We found that corruption is conducted by an individual or a group from any level of society. Corruption deviates from any rule of law, religion, as well as norms. Local wisdom in the form of Sundanese hasa psychological and therapeutic effect as a counselling guidance to embed a nobility of soul, achieve noble values, think brilliantly, know God, carry out His orders and avoid His prohibition, become His lover, believe in God as The Protector, not become narrow-minded, wish for His blessings, live in simplicity and avoid destructive behaviors, such as being greedy and corruption. Therefore, we recommend that empowering local wisdom through Sundanese hymns, early and massively, might have a positive implication in preventing corruption in any sectors of life.

Keywords: Local Wisdom, Sundanese Odes, Excellent Human Resource, Corrupt Behaviour.

I. INTRODUCTION

One form of the various local wisdoms in *priangan* society of West Java is hymns sung using several musical keys in Arabic meters (1956) [1], which have high artistic and literary values. Art and entertainment are a complicated matter in Islam. The majority are trapped in negligence where they cross the line between entertainment and art which are closely related with feelings and mind. This fact shows that currently Muslims need an art concept which parallels with the values of the Quran and Hadiths in expressing themselves. So, art is not treated as art only, but also as a form of worship toward God in order to ultimately realize the Islamic culture, i.e. the Quranic culture. [2].

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Based on its definition, according to Al-faruqi in Nurlinah (2011) [3], the structure, objective and methods to achieve a Quranic culture is through the revelations from God to His prophet, Muhammad, which are then reduced into an “Islamic art.” It is an aesthetic expression of the Quran, which has a structure and form with a content of piety, virtue and perfection. It is also beneficial for life, among them, it gives spiritual and mental strengths, a nobility, peace, belief, consciousness and other positive behaviors. One of the genres of Islamic arts is Arabic hymn, which was then translated to Sundanese. These hymns are considered as one of the local wisdoms in the *priangan* society of West Java. Though often stereotyped as primitive, their living values and practices of life are still the best instrument to conserve environment in post modern age [4]. Values and local wisdom of Sundanese people in general. [5]Character education is supported by several inhibiting character education process, [6]

This artistic development affected the spread of Islam, which at that time was popular through the mysticism approach and its orders (*tarekat*). Religious schools called *pesantren* plays a dominant role in this as those institutions have existed since the early growth and development of Islam in West Java. Religious figures, called *kyai*, also have double roles as a religious teacher (or *ajengan*) and a leader of his order [7]. From these institutions, Islamic manuscripts generally emerged and were spread, both the archetypes and their copies. The similar thing happened with the manuscript of *Irsyadul 'Awam Ila Sabilis Salam* by Muhammad Suja'I, the leader of a *pesantren* named Pesantren Sindangsari Cileunyiin Bandung, which is the data for this research.

A historian and Sundanese culture practitioner, Edi S. Ekadjati, who has written and studied a lot about the Sundanese culture and history. Among the books he has written is: “*Masyarakat dan Kebudayaan Sunda* [Sundanese Society and Culture]” (2005), [8] which highlights the diversity of Sundanese culture since the influence of Hinduism-Buddhism until the era of Islamic influence. The cultural footprints of the past that are still alive today are also discussed eloquently. Another book written by him is *Masyarakat Sunda dan Kebudayaannya* [Sundanese and Its Culture] (1984), [9]

The Sundanese have several cultural moral values which exist in its cultural forms. According to Ekadjati (1995: 62) [10] in *Jurnal Pendidikan Ilmu Sosial*, the moral values of Sundanese culture are the identity of the Sundanese, derived from the Sundanese belief custom values and cultural heritages as the reference on how to behave in society. Sundanese local wisdoms are well-known because of upholding the values of manner.

The characteristics of Sundanese are courteous (*someah, darehdeh*), easy to smile, gentle, loving, obedient and respectful toward the elders. *Silihasah, silihasih, silihasuh, cageur, bageur, bener, singer, and pinter*. These are the reflections of Sundanese, which are people with Sundanese culture. The Sundanese culture is one of the Indonesian national wealth that has to be preserved and maintained. It is the upholder of an ideology, commendable traditions, a social order of mutual cooperation in establishing harmony in the society. [11] It prohibits dangerous and harmful behaviors toward others, disturbances of the harmony of nature and environment, greed, and corruption.

Presently, these local wisdoms have been left behind a long with the advance of information technologies, which results in the swift current of globalization, and the weakness of the nation's filter power in encountering the negative effects of it (Sukmayadi, 2018) [12]. However, there are still many firm local wisdoms which contribute

positively in creating a nation free from negative behaviors, like corruption. One of them is the local wisdom of Sundanese hymns which are still being studied and implemented as a view of life and a positive behavior in society.

II. METHOD

The method used in this research is in accordance with the research approach, i.e. the qualitative approach, appropriate to the type of data. The relevant methods according to the technique of data collection are as follows: 1. Observation, conducted as an explorative study as the first step of collecting data. We were directly involved in order to observe various activities, events, places, times and situations in the field. 2. Interview, conducted openly toward the leaders of religious schools or *pesantren* and their students (*santri*), as well as the general public, as the research data from Pesantren Al-Jawami Sindangsariin Bandung, Jawa Barat. 3. A documentary study of *Irsyadul 'Awam Ila Sabilis Salam* manuscript by Muhammad Suja'ias a leader of a religious school.

III. RESULT AND DISCUSSION

Based on the result of data and facts analysis explored from the locations, interviewees, audiences, and objective conditions in the field, we obtained that there is a contribution of local wisdoms in the form of Sundanese hymn in constructing mental and spiritual strengths of superior human resources to create a corruption-free Indonesia. The hymns were collected by Muhammad Suja'I bin Muhammad Gozali, in the book titled *Irsyadul 'Awam Ila Sabili Rosyad*. This work contains a study of Islamic theological science (*ushuluddin*), jurisprudence (*fiqih*), and spirituality and morality (*tashawuf*) [13]. Re revealed that sufi healing is a form of alternative therapy that is done by taking the values of Sufism as a means of treatment or prevention. [14] These values are abstract concepts about important and valued fundamental issues in life, KBBi [15].

The medicine to treat people who are mentally ill in psychotherapy [16]. The psychology of literature does not intend to solve psychological problems as explained above. Definitely, the aim of the psychology of literature is to understand psychological aspects contained in a literary work. Through the understanding of the characters, for instance, people can understand the changes, contradictions, and other deviations happened in society, especially those related to the psyche. There are three ways to understand the relationship between psychology and literature: a) understanding the psychological elements of the author as a writer; b) understanding the psychological elements of fictional characters in a literary work; and c) understanding the psychological elements of the reader. Fundamentally, the psychology of literature puts attention to psychological problems of the fictional characters contained in a literary work.

Sundanese has a writing note since second millennium, and it is also the third Austronesia language which has the oldest of note, after Malay and Javanese. In the beginning, the writing used Pallawacript. In Padjajaran period, Sundanese used SundaKanganga script. After the entrance of the influence of Mataram Kingdom at 16 th century, hanacaraka (cacarakan) script was introduced and keep being used and being taught at schools until 20 th century. The writing with latin script was introduced at the first 20 th century and nowadays, it is dominated by Sundanese

literature writing [17]. The values of character education that can be taken on a ceremonial ngalaksatarawangsa on society Rancakalong, is tolerance, democracy, daring, discipline, hard work, creativity, responsibility, religious, environmental care, social care, the national spirit and patriotism [18]. It has not been known when the Sundanese song of praise or pupujian spread in Sundanese society. Its emergence as an oral tradition at pesantren (traditional Islamic boarding schools) cannot be separated from the influence of Islam in the sixteenth century. There are similarities in the lyrics of pupujian in various places in West Java. It demonstrates the strong relationship between Islamic scholars or kiais and their students (santris who are connected with the network of pesantren in Indonesian archipelago or Nusantara (Rohmana 2015a, 175-202) [19].

Below are the hymns translated into Sundanese contained in the first volume of the book on the study of Islamic spirituality and morality, as a therapeutic tool for counselling in strengthening mental and spirit, which are believed able to overcome devious behaviors, especially greed, fraud, and corruption.

1. A Nobility of Soul

من نفسه شريفة أبيّة يربأ عن أموره الدنيّة
سانو هرف لهو نغ كدو مكاغلا كسكرييا صفة أتني أنو حلا

“Whoever wish for nobility should avoid various despicable characteristics”

“Saha nu harepluhung kudu mikagiala, kasugriyasifat-sifatati anu cela”

So, if someone wishes to achieve a high level and be spared from regrets, he has to genuinely throw away the despicable characteristics which can detain happiness and make him slip into disgrace and calamity.

Among the despicable characteristics are pride, narcissism, arrogance, stinginess, hatred, greed, sparking disputes, hostile, showing off, being thirsty for compliments, hoarding wealth, using wealth for purposes other than as worships to God, worrying over other people’s judgments, being unafraid of God, pursuing worldly matters and forgetting the afterlife, forgetting death, ungratefulness, being unthankful of others, disrespectfulness, pointing out other people’s mistakes, forgetting self-mistakes, impatience, sensitiveness, hastiness, having no shame, being close-minded.



Picture 1. The audience listen to the meaning of nobility

2. Achieving Noble Values

ولم يزل يجتهد للمعالي يسهر في طلبها الليلي
أله وليه يسول صفة أنو لهونغ وعي يلك سنكن جغات كا دهونغ

“Always trying to achieve noble values, by praying every night”

Ulahwelehnyusulsifat anu luhung, Wenginyileuksangkanjagateukaduhung”

If someone wants to achieve a high level straightly, spared from regrets, then he has to diligently cleanse his heart by: First; *Taubat*, which is an atonement in the form of returning to God’s blessing by avoiding the impulse of misleading carnal desire and never doing the same wrong deed in the future. Second; *Khouf*, which is the fear of God’s wrath and punishment by avoiding any kind of sin. Third; *Roja*, which is wishing for God’s blessings as well as rewards by always being obedient toward Him. Fourth; *Shobr*, which is restraining one’s self from carnal desire. Fifth; *Ridho*, which is accepting any gift given by God. Sixth; *Ikhlash*, which is dedicating every action as a worship to God. Seventh; *Husnulkhuluq*, which is a good behavior, both toward the Creator and its creatures. Eighth; *Qonaah*, which is feeling sufficient of what God gives. Ninth; *Zuhud*, which is avoiding excessive love toward the world. Tenth; *Uzlah*, which is isolating one’s self from things that can blacken the heart. Eleventh; *Taqwa*, which is carrying out every God’s command. Twelfth; *Taslim*, which is submitting body and soul to God, accompanied by hard efforts to realize it according to the religious law. Thirteenth; *Hilim*, which is being gentle, loving, and having a good character. Fourteenth; *Syukur*, which is being grateful of every grace given by God. Fifteenth; *Sakhawah*, which is having a peace mind and heart. Sixteenth; *Tafakkur*, which is thinking about various natural phenomena and glorifying the Greatness of God.



Picture 2. An effort of self-cleansing by studying

3. Knowing God

ومن يكون عارفا بربه تصور ابتعادته من قربه
سا نو ترانغ كا غوستينا تنغتو مكر أدوة فالنغ سينغ أنينغ تيهه دي فكر

“Whoever knows his God therefore he thinks, how he is known by his God”

“Saha anu terang ka Gustinatangtumikir, Aduhpalangsiyangaingteh dipikiran”

Therefore, whoever understands his own frailty will also understand the greatness of his God, so he will think about how his God will acknowledge him.

4. Fearing God's Wrath, Wishing His Forgiveness and Grace

فخاف وارتجى وكان صاعيا
لما يكون أمرا وناهيا
تبا فؤور هيراي فاعالو سارغف
كان فارينته لارانغان تئينغ سيكاف

"Then he feels afraid as well as wishful, to carry out His commands and avoid what He forbid"

"Tibapaurheroyagalosaregep, kana parentahlaranganteuingsikep"

5. Carrying Out God's Commands and Avoiding Hid Prohibitions

فكل ما أمره يترتكب
وما نهى عن فعله يجتنب
سكور فرينته غوستنا دلمفهكن
نو دي لارانغ سداياتا دي جاؤوهان

"Everything commanded is carried out, and avoiding everything that is forbidden"

"SakurparentahGustinadilampahkeun, nu dilarangsadayanadijauhan"

6. Becoming the Creator's Lover

فصار محبوبا لخالق البشر
له به سمع وبطش وبصر
جلمى كيتو جنتان كا ديديه نو أسه
رعو فتا ليرية كا الله برساه

"Someone who has those characteristics will become the lover of mankind's Creature, his ears, his sight and eyes will only go toward God"

"Jalmisapertoskitumangrupikeunkadeudeuh nu Asih, rungupataleret ka Allohbersih"

So, someone who becomes God's lover will orient his ears, his eyes and his actions only to achieve God's blessing.

7. God as the Protector

وكان لله وليا إن طلب
أعطاه ثم زاده ممأ أحب
جانتن كا ديس من ندا نانؤون بني
دي فاسهان مله دي تامبيه نو سني

"God is his Protector when he prays, God will give him what he wishes and even more"

"JantenkadeuheusAllohmunnedananaon bae, dipasihanmalih di tambih nu sae"

8. Not Having a Narrow Mind

يجهل فوق الجهل كالجَهَّال

وقاصر الهمة لايبهالي

بودو فاتومفوك غي كاجن جن فدولي

أنو هرت أنكيه ترا غي مردولي

“Someone with a narrow mind doesn’t care, his stupidity piles up showing his ignorance”

“Anu heureutangkeuhtaragemerduh, bodopatumpukgekaunjeunpaduli”

9. Choosing to Act Kindly and not Harmfully

أو سخطا أو تقريبا أو إبعادا

فدونك الصلاح أو فسادا

رضا غوستي سينارنغ بيندونا

منكا فله بيريس سرينغ لوانا

“Therefore choose the kindness or the harm, God’s blessing or God’s wrath”

Mangkapilihberessarenglawana, RidoGustisinarengbenduna”

In the last stanza of this Sundanese hymn, the poet suggests two choices for mankind. *First*, choosing kindness or mental and physical benefit by obtaining God’s blessings and infinite happiness. *Second*, doing mental and physical harm, chaos and commotion on earth which result in God’s wrath and doom.



Picture 3. Choosing the path of kindness.

The discussion of Islamic arts in the form of Sundanese hymn above is a compilation of advices and words of wisdom, metaphors, preaching, appeals to leave the badness, guidance and direction to follow the rules, including moral teachings.

Meanwhile, moral teaching is an important part of *tasawuf* teaching in Islam. As explained by Abdul Hadi (2001:11) [20] in his dissertation, *tasawuf* is not only a religious movement, but also a literary one. Braginsky (1993) mentions *tasawuf* as a literary movement with the term *poetic tasawuf*, while *tasawuf* written in the shape of spiritual doctrines is termed as *tasawuf kitab*. The book entitled *Irsyadul Awam* is a book containing *tasawuf* teaching beside theology and law study.

Tasawuf teachings focus on the psychological aspect of human as a power in constructing the development of a nation. The relevance of psychological analysis is necessary on the level when a civilization is developed, when men lose psychological control. The advance of technology has negative aspects, such as losing dignity as all hopes are shifted toward technology and machine with its various mechanism. Psychology, especially analytical

psychology, is expected to be capable in finding unconscious aspects presumed as the sources of psychological deviations as well as its therapy. Moreover, technology with its various negative effects and the living environment are some of the main factors of psychological disorders (Ratna, 2003:342).[21] And many corrupt activities have transformed into cross-border crimes[22], Some difficulties or obstacles faced by the countries as the parties proposing legal assistance and those accepting the proposal [23].

Anti-Corruption strategi with formal education approach can be done through anti- corruption curriculum applied in formal school from elementary school to university. Then the anti-corruption strategi with the CEC (Corruption Eradication Commission) approach can be seen from the success of the CEC in preventing and cracking down on corruptors in Indonesian territory [24]. In fact, there are still many crucial records over the past few years that should be considered by the next leadership terms [25]. And ratification is an attempt to construct the identity of Indonesia that first acts as a corrupt country into a country that has a desire to create a clean government [26]. Corruption, as a nontraditional form of crime occurred when power is abused to gain certain favours for individuals or parties at the expense of the rest [27].

According to Engkus, in general, the factors that cause corruption can arise as a result of political, legal and economic factors, such as the book “ The role of parliament in eliminating corruption” (ICW:2000) in Engkus (2020) [28], which identifies four factors that corruption cause.: political, legal, economic and bureaucratic factors as well as transnational factors.

The psychology of literature is a study of a literary work believed to be reflecting the psychological process and activities. In studying a literary work, a psychological work, the important thing to be understood is how far the involvement of the author's psychology is in his ability to show the imaginative characters which are involved in psychological problems. The psychology of literature is influenced by several things. First, a literary work is a creation of a psychological and cognitive process of the author which is positioned in the subconscious situation, which is then poured into a conscious form (Endraswara, 2003:96)[29]

Second, the psychology of literature is a study which focuses on the psychological reflections of the characters presented by the authors so the readers are lulled by the psychological problems in the story to the point that they feel involved in it. Literary works are possible to be studied using a psychological approach because they show the characteristics of the characters, though they're imaginative, who can show psychological problems (Minderop, 2010 : 55).[30] A psychological problem needs a serious treatment through various efforts and activities, including a creative counselling guidance by implementing various methods, such as an appreciation of musicalized poetry. Sundanese hymns are one of the forms of musicalized poetry which contains various virtues. The effect of the hymns shows a positive indication in the guidance outline and creative counselling, which is related to literary psychology. The psychology of literature is a study of literary works believed to be reflecting psychological process and activities.

A psychological activity will deviate when it experiences shock and illness. The severe illness of Indonesia is the corruptive act which exists in every level of society and ruins as well as destroys the social-cultural order. A corruption is a bad and despicable action and is included as an international-scale extraordinary crime. [31] This

kind of illness is also known as an illness of spiritual emptiness. The orientation of human life is materials and human neglects the spiritual values which fundamentally are basic needs. Fundamentally, human yearns for a peaceful life, as well as a healthy physic and mental. Therefore, Islam offers a solution in the form of religious and spiritual therapy through its primary *tasawuf* teachings, which is the perfectness of moral, by constructing the highest conscience and eternal submission to God [32]. The methodology which uses are; *al-Turuq al-Istinbath*, *al-Turuq al-Iqtibas*, *al-Turuq al-Istiqro*, *al-Jam'u Baina U'qul al-Shafiyahwa-al-Zakiyyah* [33]

Through *tasawuf*, human learns how to continuously revive a strong feeling in his relationship with God, place himself in accordance to God's will, which makes him tough and unbothered by any kind of condition that can harm and ruin the purity of his spirit. He worships only God, becomes very close as if he actually sees Him, and vice versa he feels as if God is always watching him. Three variants of Islamic psychotherapy in Indonesia was Sufism, worship psychotherapy and religious guidance. Basic assumption about fitrah and tauhid found underlying al of the concept and practice of Islamic psychotherapy in Indonesia [34]. Islamic Guidance and Counseling in order to develop human nature, in the hopes of individuals who could be a personal guided kaaffah, and obtain true happiness in this world and hereafter [35].

Pupujian, oftenly sang in *pesantren*, *madrasah* or *mosque*, *langgar* or any other religious spots. *Pupujian* sang when the times comes for *subuh*, *Magrib*, and *Isya* pray and some after it [36]. *Nadzom* has at least three functions, such as entertainment, edukation and *da'wah*, and spiritual roles [37]. Through his *dangding*, *Mustafa* succesfully brough Islamic mysticism and Sundanese mind [38]. In this Archipelagos, the Islamic tradision was marked by diverse local creativity in articulating some local elements into the intellectual tradition of Islam [39].

The musical notation of the above Sundanese hymnis usually sung by majority of Muslims in various religious study groups in West Java, especially in study groups for housewives, or at Islamic schools and even at Islamic institutions, especially *pesantren*.

IV. CONCLUSION

Based on the result and discussion as well as field findings, we consider local wisdom in the form of Sundanese hymns to God and His Prophet also contain wisdoms adopted from Islamic teachings in the shape of sound art by using the medium of Arabic-Sundanese language. It can be sung and give birth to a peaceful soul as well as consciousness to implement the core values of Islamic teachings in the form of *tasawuf*. In details, we can conclude it as follows: 1. The Nobility of Soul; 2. Achieving Noble Values; 3. Knowing God; 4. Fearing God's Wrath, Wishing His Grace and Forgiveness; 5. Carrying Out God's Commands and Avoiding His Prohibitions; 6. Becoming the Lover of the Creator; 7. God as the Protector; 8. Not Having a Narrow Mind; 9. Choosing to Act Kindly and not Harmfully.

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