

## ROMANCE PANGERAN KORNEL: TRILOGUE REFLECTION OF SUNDAANESE COMMUNITY LIFE

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**Abstract.** Sundanese society as trapped in a pattern of globalization that can eliminate its identity as a Sundanese society. This paper wants to express 1). How the value of pengkuh agamana reflected in Roman Pangeran Kornel, 2). How the value of luhung elmuna is reflected in Roman Pangeran Kornel, 3). How is the value of the jembar budayana reflected in Roman Pangeran ornel. This research uses qualitative method with phenomenology approach. With data collection techniques: 1). Observation, 2). Interview, 3). Library Studies. This research reveals that: Roman Pangeran Kornel as the work of the Sundanese community has the values of life of the Sundanese society that developed from the time where the Sundanese people exist in this earth until now. These values are trilogy of Sundanese society life that is pengkuh agamana, luhung elmuna and jembar budayana. The three contents of the trilogy when fully implemented by the Sundanese society even by the people of Indonesia in general to the international society, then humans will reach the point of perfect life.

**Keyword:** Romance Pangeran Kornel, Sundanese, Community

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### I. INTRODUCTION

Globalization is a fact that we can not deny again so that knowledge and technology into two things that can not be separated from each other. According to A. Qodri Azizy (2004: 26), the keyword of globalization is competition. So that globalization provides opportunities and facilities for all people willing and able to use them for both self and human interest. Globalization has penetrated all over the world and even into remote areas, capable of breaking through the gates of moral and religious defense as strongly as it is preserved. Morality is loosened by something once tabooed, it is now a matter of course. How to dress, interact with the opposite sex, enjoy drugs and entertainment places become one of the trends of the modern world that is difficult to overcome.

Finally, of all these things resulted in the character of the nation's children turned into fragile, irresponsible for being stunned by the life of a pleasant modern world. This is what causes a moral decadence that eliminates the

creativity and productivity of the nation's children that should be a hope for future generations. So here, the importance of internalization of character education in schools intensively as a solid foundation in printing students who have intellectual intelligence and emotional and spiritual intelligence.

The importance of character education should be a common awareness in the process of implementation either from family, school, society in the environment. According to M. Furqon Hidayatullah quotes his opinion Rutland (2009: 1) which suggests that the character comes from the Latin root meaning "sculpted". Literally character means its mental or moral qualities, moral strength, name or reputation (Hornby and Parnwell, 1972: 49). Meanwhile, according to the authors understanding the character itself refers to a special traits possessed by an object or a person and it will vary with others.

The purpose of National Education is to educate the life of the nation and develop a



complete humanity of Indonesia, that is man who is faithful and devoted to God Almighty and virtuous noble character, possessing knowledge and skills, physical and spiritual health, solid and independent personality and sense of community responsibility and nationality.

With education, it will arise in a person to compete and motivate ourselves to be better in all aspects of life. Education is one of the conditions to further advance this government, then try education from elementary to university level.

The purpose of National Education in the 1945 Constitution (Amendment version):

Article 31, paragraph 3 states, "The Government shall endeavor and organize a national educational system, which promotes faith and piety and noble deeds in the framework of the intellectual life of the nation, which is governed by law."

Article 31, paragraph 5 states, "The government promotes science and technology by supporting the high values of religion and national unity for the advancement of civilization and the welfare of mankind."

While the National Education Objectives in Law no. 20, Year 2003

Article 3 states, "National education functions to develop the ability and form the character and civilization of a dignified nation in order to educate the life of the nation, aims for the development of the potential of learners to be a human being who believes and cautious to God Almighty, noble, healthy, capable, creative, independent, and become a democratic and responsible citizen. "

Purpose of Education According to UNESCO, In an effort to improve the quality of a nation, there is no other way except through improving the quality of education. Departing from that idea, the United Nations (UN) through UNESCO (United Nations, Educational,

Scientific and Cultural Organization) institutes launched four pillars of education both for the present and the future, namely: (1) learning to Know, (2) learning to do (3) learning to be, and (4) learning to live together. Where the four pillars of education combine the goals of IQ, EQ and SQ.

## **II. METHOD**

Methodologically, this research will use qualitative paradigm with phenomenology research design. The tradition of the Phenomenological study, according to Creswell, is: "Whereas a biography reports the life of a single individual, a phenomenological study describes the meaning of the live experiences for several individuals about a concept or the phenomenon" (Creswell, 1998: 51). Thus, studies with phenomenological approaches attempt to explain the meaning of the life experiences of some people about a concept or phenomenon, including the self-concept or view of their own life.

According to Arikunto (2006: 200) states that "the subject of research is the object, thing or organization where the data or research variables in question attached". No research can be done without a research subject. The subject of the study is the source that can provide information on the problems that the author thoroughly. According to Miles and Haberman (2007: 57) states that "in determining the subject of the study, there are several criteria used: setting, actors, events, and processes" .

## **III. RESULTS**

Romance Pangeran Kornel by R. Memed Sastrahadiprawira, (Balai Pustaka 1930) one of the most famous daring in the opening of the Roman story of Prince Kornel mentioned that:

1. *Mungguh kamulyaan sajati* (true glory)
2. *Lir ibarat wawangunan* (like a building)
3. *Nu weweg alus tur gede* (big and sturdy)
4. *Hese piruntuheunnana* (will not collapse)



5. *Sabab ditiangan* (because it is supported by a pole)
6. *Ku tabe'at anu luhung* (noble character)
7. *Dihateupan kautamaan* (protected by glory)
8. *Dibilikan ku pamilih* (coated with determination)
9. *Dikuta ku kasetyaan* (fortified by loyalty)
10. *Dipedeman ku wawanen* (confirmed by courage)
11. *Dipaku ku kapengkuhan* (sealed by firmness)
12. *Dihias ku kapinteran* (adorned with intelligence)
13. *Diparabotan ku elmu* (equipped with science)
14. *Diukir ku karajinan* (decorated with diligent nature)
15. *Jalma oge kitu deui* (so do humans)
16. *Lamun martabatna mulya* (when it gets glory)
17. *Hamo towong dipiomong* (will always be told people)
18. *Moal pegat dipicangcam* (remembered forever)
19. *Sababna kamulyaan* (because of the glory)
20. *Henteu kawengku ku waktu* (not limited time)
21. *Langgeng kawangikeunanan* (fragrant of all time)

This *danding* suggests that for the Sundanese man who wants to gain true glory must make himself as a person who has the eight properties such as: a) *tabe'at anu luhung*, b) *pamilih*, c) *kasetyaan*, d) *wawanen*, e) *kapengkuhan*, f) *kapinteran*, g) *elmu dan h) karajinan*. Eight properties according to the romance that must be used as a view of life of the Sundanese man to obtain its degree of virtue (Warnaen, Rusyana et al, 1987).

#### **IV. DISCUSSION**

##### *1. Cultural Moral Values*

To clarify the purpose of the term cultural moral values should be discussed about values, morals. And the culture itself.

##### 1) Value

Man as a creature of reason and mind is always in demand to struggle and think creatively in choosing between good and bad based on the values prevailing in the environment. According Purwahadiwardoyo (1965: 97) source of values on which the basis of human life can be classified into two, namely:

- a. The value of God, is the value that is commanded by God through His prophets and apostles this value contains eternal absolutes and truths for human life.
- b. Human value, is a value that grows and develops according to human consent, as well as live and evolve from human civilization. Human values will be institutionalized into social traditions and norms passed down from generation to generation, as well as binding members of a particular society.

Encyclopedi Britanica (1998: 9396), states that "value is a determination or quality of an object which involves any sort or appreciation or interest," in other words, the value is the content or quality of an object in which it engages many interests and appreciate as needed. Value in general will be closely related to goodness, although they are not the same, the value is more toward the attitude, opinion or sense of a person to something object, while the goodness is attached to the object.

Hartmann (1997: 45) which mentions the value as a "sense of quality" attached to the object carrying it. This sense of quality is like the beauty of a painting or the utility of a piece of equipment. In his book entitled the philosophy of values, Frondizi (2001: 8) said that the value is a real quality, where the value of an object is the nature, quality or sui generis owned by the object.

Maslow in Gobel 1994: 154 mentions the main values are the noble values desired by those who actualize themselves as being values in the form of their peak experiences of truth, beauty, whole and the dichotomy of



transcendence as the transformation of the things contrary to unity.

Continue rokeach (1973: 5) in his book the nature of human values, states some things related to the value of "A value of an enduring belief that a certain and specific mode of conduct (ie, courageous, honest, loving obedient, etc) is a personally or socially desirable and preferable to an opposite or converse. " A value is a belief, a specific way of acting, or an ending state of a more desirable private or social existence. While Djahiri (1966: 23) who said that value is a set of ideas, gagasan, and something, valuable according to standards of logic, aesthetics, ethics, religion, and law that became motivation orientation in behaving and behaving then the values adopted can be standardized in measure an activity.

Kluckhohn (1951: 339) says that the limits to a narrow value are due to a difference in priority setting. Scheler (1928) says that there are four groups of values composed of the bottom: life values, psychological values, spiritual values, while Rokeach (1973: 28) develops two groups of values that are terminal values and values instrumental. The value of the terminal is limited as the existence of the end of existence in idamkan, while the instrumental value is defined as a way or behavior that is in the idamkan to achieve the final existence.

According to Bertens in Paul Suparno 2002: 76 value is something that appeals to us, which we seek, fun as something to be liked and desired. High cultural values are always oriented to the depam, exploring and innovating the view of life assess high achievement, while the value of weak mentality is less sense of responsibility and likes to dig. To narrate it, it is necessary to do four steps: good example, appropriate stimulation of persuasion and illumination as well as guidance and supervision of a generation (Koetjaraningrat 1983: 74).

2) The content of moral values in Sundanese culture

Sundanese culture as a group of ideas and ideas, activities or actions patterned, as well as

the physical work of ethnic Sundanese is a form of creativity of intellect and mind that is patterned and contains the system of values and moral norms as a form of ethics that are interrelated and attached to the Sunda ethnic environment is believed to be true and tested in history so that it is considered valuable, valuable, important, and serves as a guide that gives arag and orientation to the life of ethnic Sundanese. In the workshop transformation of Sunda cultural values in 2001 also mentioned that the value of Sundanese culture is the values that are owned by humans and the Sundanese people and is believed to be the truth so that it creates a determination to make it happen.

Sundanese culture apart from influenced by Hinduism and Buddhism, also many many influenced by Islam religion. Closely Sunda and Islam can be seen in the expression that *urang sunda kedah muji syukur tur ngaraos bagja ngagem agama islam rehna islam teh agama Alloh, rakitan sandi-sandina estu saluyu pisan sareng wet agung anu ngatur gelarna bumi langit* (R. Poeradiredja, 1939: 78) .The Sunda people should be happy and grateful to the God of YME for being given the grace and the gift of being able to embrace Islam. This expression shows that, the values contained in the Islamic religion of this phrase indicate that, the values contained in the Sundanese culture.

2. *Luhung elmuna, pangkuh agamana, jember budayana*

The explanation of this value comes from the material of Unpas lecturers in Unpas vision and mission (ID book Unpas 1997) which explains the purpose of the above mentioned culture verse:

- 1) *Luhung elmuna* or smart in the sense of extensive knowledge, accompanied by behavior that shows the light of authority, wise and because for the lofung science will have an integral personality. Human traits of the lofty science include:



- a) Arrasihun is a man of high knowledge and able to adjust his knowledge in accordance with the demands of the times as written in the letter An Nisa: 162 which translation as follows: "All those who are rasikh in knowledge of them are all believers *mu'min* .. .... "
  - b) *Ulul Albab* is a man capable of using his mind to realize his knowledge of the power of Allah, as is meant in Q.S. Ali Imran: 190 "..... There are indeed signs indicating the existence of God and His power, for those who have a strong and clean mind. "
  - c) *Ulul Ilmi* is a person who mastered the field of science he studied as described in Q.S. Ali Imron: 18 which means: "and it is not a repentance for a person who continuously commits evil ..."
  - d) *Ulul Absor* is a person who is able to predict an upcoming event on the basis of the facts / knowledge they already possessed as described in Q.S. An Nur: 44 whose translation: "God replaces the night with noon, indeed in that there is indeed a teaching for those with eyesight of the heart."
- 2) *Pangkuh Agamana*, pious people who can distinguish between right and wrong. Religion is shown in figure
    - a) Muslims mean human beings who submit themselves to Allah SWT as meant in Q.S. Al Hujarat: 13 which means: "... The most glorious in the sight of Allah is the one who surrenders to Allah, Allah always knows all the secrets you hide."
    - b) *Mu'minin* is a man who believes in Allah SWT. As explained in Q.S. Al Furqon: 11 which means: "..... they are actually hell sa'ir ...."
  - 3) *Jembar budayana* it is a broad nature of insight so that he is not fanatical, he will tolerate for things that do need to be tolerated. In terms of morality this figure is called a human being who is hilim human hearty field. According to Imam Al Gazali Hilm's nature is the weakening of anger power. This trait can be gained by imposing on a heartbreaking heartbeat (in Muhammad Al Huffy: 235). Human figures in this category include:
    - a) *Sholihin* is a person who always do good and never troubles others mentioned in Q.S. At Taubah: 15 which means: "And Allah takes away the hearts of the believers, ... and Allah always does things with wisdom."
    - b) *Mukhsinin* is a person whose work is good and beneficial as described in Q.S. An Nahl: 128 whose translation reads: "... because Allah is with those who worship Him and those who do *ikhsan*." *Mukhlisin* is a person who does not expect praise or selfishness and just expect God's grace as described in QS Al Maidah: 98 which means: "... and that Allah is Forgiving and always pours out His mercy."

Verse *luhung elmuna, pangkuh agamana, jembar budayana* this is the ideal vision that became the goal Pasundan. The linkage between these three attributes can be seen in Baing's opinion (1924: 57) that *pangkuh agamana* is the value of the attitude on religion because *elmuna luhung* while the elegant *elmuuna* will encourage people to become a *jembar budayana*. So these traits are systematic and not aroused by the trivial nature (*tuturut munding*).

3. Reflections Romance Pangeran Kornel with *Pengkuh Agamana, Luhung Elmuna, Jembar Budayana*



In the above explanation has been discussed about the contents of Romance literature Pangeran Kornel and the meaning of *Pengkuh Agama, Luhung Elmuna, Jembar Budayana*. Here will be analyzed more specifically about the relationship of the phenomenon and how the Sundanese people interpret it. As a result of the work of the Sundanese society Romance Pangeran Kornel certainly has a reflexivity with the term *pengkuh agama, luhung elmuna, jembar budayana*.

Table I  
Reflections Romance Pangeran Kornel  
with *Pengkuh Agama, Luhung Elmuna, Jembar Budayana*

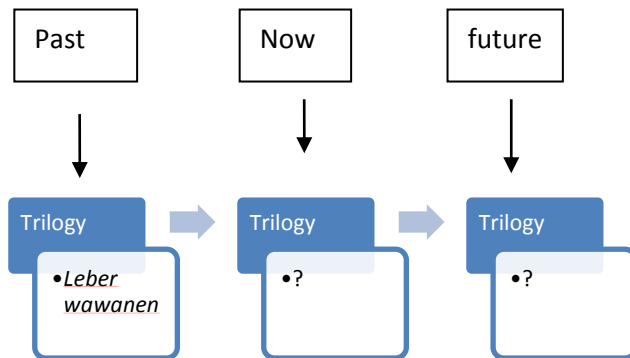
<b>The Roman content of Pangeran Kornel</b>	<b>His relationship with Pengkuh Agama, Luhung Elmuna, Jembar Budayana</b>
<p><i>Mungguh kamulyaan sajati</i> (true glory) <i>Lir ibarat wawangunan</i>  (like a building) <i>Nu weweg alus tur gede</i> (big and sturdy) <i>Hese piruntuheunnana</i>  (will not collapse)</p>	<p>The description of the overall value of <i>Pengkuh Agama, Luhung Elmuna, Jembar Budayana</i>.</p>
<p><i>Sabab ditihangan</i>  (because it is propped up by a pole) <i>Ku tabe'at anu luhung</i> (noble character)</p>	<p><i>Jembar Budayana</i>.</p>
<p><i>Dihateupan kautamaan</i></p>	<p><i>Pengkuh Agama</i></p>

<b>The Roman content of Pangeran Kornel</b>	<b>His relationship with Pengkuh Agama, Luhung Elmuna, Jembar Budayana</b>
<p>(protected by glory) <i>Dibilikan ku pamilih</i> (coated with determination)</p>	
<p><i>Dikuta ku kasetyaan</i>  (fortified by loyalty) <i>Dipedeman ku wawanen</i> (confirmed by courage) <i>Dipaku ku kapengkuhan</i> (sealed by firmness)</p>	<p>The description of the overall value of <i>Pengkuh Agama, Luhung Elmuna, Jembar Budayana</i>.</p>
<p><i>Dihias ku kapinteran</i>  (sealed by firmness) <i>Diparabotan ku elmu</i> (equipped with science) <i>Diukir ku karajinan</i>  (decorated with diligent nature)</p>	<p><i>Luhung Elmuna</i></p>
<p><i>Jalma oge kitu deui</i>  (so do humans) <i>Lamun martabatna mulya</i> (when it gets glory) <i>Hamo towong dipiomong</i>  (will always be told people) <i>Moal pegat dipicangcam</i> (remembered forever) <i>Sababna kamulyaan</i> (because of the glory)</p>	<p>The description of the overall value of <i>Pengkuh Agama, Luhung Elmuna, Jembar Budayana</i>.</p>

<b>The Roman content of Pangeran Korrnell</b>	<b>His relationship with <i>Pengkuh Agamana, Luhung Elmuna, Jembar Budayana</i></b>
<i>Henteu kawengku ku waktu</i> (not limited time) <i>Langgeng kawangikeunanan</i>  (harum sepanjang masa)	

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**IV. CONCLUSION**



From the above discussion it can be concluded that: Roman Prince Kornel as a work of the Sundanese community has the values of life of the Sundanese society that developed from the time where the Sundanese people exist in this earth until now. These values are trilogy of Sundanese society life that *is pengkuh agamana, luhung elmuna and jembar budayana*. The three contents of the trilogy when fully implemented by the Sundanese society even by the people of Indonesia in general to the international community, then humans will reach the point kemulyaan life.

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