

Human Person in the *Sanghyang Siksakandang Karesian* Manuscript: A Contribution For Education

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This study aims to formulate the issue of the human person contained in the Sanghyang Siksakandang Karesian manuscript as one of the local cultural wisdom, to produce a formulation of a human person for the enrichment and development of education. Efforts to uncover and formulate a human person in the SSK manuscript require the power of interpretation, so the right method is done using hermeneutics-phenomenology. Human person (or human nature) in this study contains three aspects which are personal aspects, uniqueness, and self-identity. The human person in Sanghyang Siksakandang Karesian manuscript includes personal of “soil” and “water”, self-uniqueness of *bayu-sabda-hedap*, and *catur-yogya* self-identity. All of them are the basis for authenticity growth, which contributes to the development of education, especially in Indonesia.

Keywords: *Hermeneutics-Phenomenology, Humanism, Social Environment, Spiritual.*

Introduction

Education in its activities is carried out normatively (Kartadinata, 2011, p. 10), built and grounded in a solid foundation, based on the results of thought and in-depth research, so that the results can provide significant benefits for human life (Lubis, 2012, p. 57). The rules, a foundation must guide educational studies, and code of ethics to avoid various forms of irregularities and mistakes that can harm people (Lewis & Gilman, 2005). Based on a strong foundation, educational science becomes steady and able to deal with all problems (Lubis, 2012, p. 58).



Philosophical value orientation as a foundation in education has an important rule that can provide direction and understanding for the scientific development of knowledge, and most importantly for education services (in educational institutions) can be responsible logically, ethically, and aesthetically (Hodson, 2003). The philosophical foundation in education is primarily concerned with seeking substantive answers to philosophical questions about human nature, life view, and values (Shulman, 1987). Therefore, these fundamental questions will provide perspective or objective view for the education professionals in assessing or examining various alternatives or strategies in helping students (Yusuf & Nurihsan, 2011, p. 107). Thus, the education professionals (teachers, principals, and related stakeholders) can enjoy their duty as a call from the heart to help their students. Furthermore, heart calling brings out selfless, altruistic spirit (*esprit de corps*) to maintain the nobility of the profession by preventing the symptoms of irregularities that have the potential to degrade the business (Hidayat, 2016, p. 9).

The philosophical foundation provides scientific development orientation as a general competence, code of ethics, and practice of education. There are many opportunities for developing discourse to strengthen the foundations of scientific (philosophical) knowledge; one of them comes from local wisdom such as the *Sanghyang Siksakandang Karesian* manuscript. The philosophical foundation is based on local cultural values that will contribute positively to the development and success of the educational process (Nurihsan, 2005).

Human Nature in Education Studies

The ontology of education is concerned with seeking some essential answers to philosophical questions about human nature (Lubis, 2012, p. 66). The school has material objects of human behaviour. In essence, education develops all potentials of human resources towards maturity, so that they can live independently and can produce a universal life system that is better by the challenges or needs of the times. Education develops human authenticity and dignity. Moreover, education is a humanizing human (Mastuhu, 2004). Education contributes to the development of creative reasoning abilities to be able to live life correctly and adequately, to help humanity achieve a whole person (Kartadinata, 2011, p. 25).

The nature of human beings is much tried to be formulated by scientists or academicians. It has begun by the presence of a paradigm that expresses the essence of humans with an instinctive, primitive, deterministic approach (*homo Valens*) as in Freudian (Meyer, 2010, p. 191), and mechanistic approach (*homo mechanicus*) like a behavioural view (Slavin and Davis, 2006, p. 143). It subsequently shifts and develops towards more humanity, socio-cultural (*homo socius*), and spiritually-intuitive (*homo spiritualis*) (Frankl, 2004, p. 49).

The paradigm shift about human nature above is a phenomenon of widespread change in the field of science since the end of the 20th century because the paradigm or way of thinking of the East inspired it (Capra 1991). The Newtonian model is empowered in modern science,



such as experiencing a crisis and deadlock when interpreting humans, because it only focuses its study on empirical matters. The life of human behaviour is very multi-complex; it is approached not only through studies that appear only, are influenced by physical-biological, psycho-educational, and socio-cultural factors, but also other dimensions as a source of human life, such as spiritual (Hidayat, 2016, p. 4).

The intersection between Western and Eastern in considering human can be traced back to William James since humanities and education in the West began to heed the spiritual context (Kholik & Himam, 2015, p. 122). This condition then leads to interest and effort to see Eastern traditions in looking at the human. Many philosophers have tried to look at the human from the concept of the East (Asia). The term human person in this study was inspired by Alfred North Whitehead's perspective, which covers three main study areas, namely relating to personal, self-identity, and self-uniqueness (Hadi, 1996, p. 96). The choice of the term "identity" becomes "human person" because identity contains three aspects, i.e., personal, self-identity, and uniqueness. Human personality is defined as a human person, not self or character, and this means that social identity is human nature as a whole, not only related to self or identity.

Persona etymologically comes from Greek, which means mask (Indah, 2015, p. 282). In the tradition of Greek drama, the performers must wear masks when they are playing the role of certain characters. The actor/actress who uses a cover presents the character of the figure be play. The face mask is used as a medium to show the personality of others in front of an audience (Sihotang, 2009, p. 34). Further, persona is no longer understood as a mask but personal qualities that exist in a person. The meaning of persona no longer refers to the hood but the meaning behind it, namely, identity (Sihotang, 2009, p. 35).

Human identity is more appropriately called a human person because it refers to human nature or human dignity. Humans can make their own choices with their souls and mind. Humans are unique individuals who have self-identity in their environment and face with problems as human beings.

The Manuscript of *Sanghyang Siksakandang Karesian*

Sanghyang Siksakandang Karesian (SSK) means the grammar rules for being a *Resi* (saint or wise) (Noorduyn, 2006). The *Sanghyang Siksakandang Karesian* manuscript is stored in the National Library of the Republic of Indonesia in Jakarta and is marked with the name K. 624 and 630. The SSK manuscript is a codex that gives an overview; at that time, there was a living order based on values related to religious life, morals, community welfare, the arts, and so on. So, it is right if the SSK manuscript is called the "Sundanese Encyclopedia".



Figure 1. Sanghyang Siksakandang Karesian (K. 630)

Source: Document of Indonesia National Library, 2018

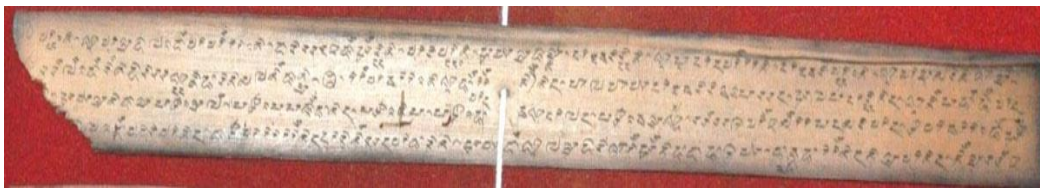


Figure 2. Sanghyang Siksakandang Karesian (K. 624)

Source: Document of Indonesia National Library, 2018

Information about the SSK manuscript was first revealed in Atja and Saleh Danasasmita's research in 1981. The study was a follow-up for information published by K. F. Holle in 1867. Holle announced three Old Sundanese Manuscripts (OSM) given by Raden Saleh to Bataviaasch Genootschap van Kunsten en Wetenschappen (BGKW), i.e., *Amanat Galunggung* manuscript (Kropak 632), *Candrakirana* (Kropak 631), and *Sanghyang Siksakandang Karesian* numbered Kropak (K) 630 (Nurwansah, 2013, pp. 151-152).

Initially, the SSK manuscript was considered as a unique codex by Atja and Danasasmita, and it was probably because, at that time, a comprehensive OSM study had not been carried out (Nurwansah, 2013, p. 152). After re-cataloging OSM in 2008 from the BGKW collection (now a selection of the Indonesia National Library), it turned out that in addition to the SSK manuscript obtained by Holle, there were also other SSK manuscripts received from Wiranatakusumah IV with the number K. 624 (Gunawan, 2009). Assumption of the SSK manuscript as a unique codex is now refuted because even though the K. 624 script is a collection of BGKW along with K. 630, it is obtained from different sources (Nurwansah, 2013, pp. 152-153).

Compared to the K. 630 manuscript, in the K. 624 manuscript, there are several peculiarities. K. 630 manuscript is written with *Buda* or *Gunung* script using ink on *gebang* leaf material. Manuscript of K. 624 is written in an ancient Sundanese script handling *pésó pangot* on *lontar* (palm) leaves. The languages used in the two texts are the same, namely ancient Sundanese. In general, the K. 630 text is more completes than the K. 624 text. However, the K. 624 text also seems to have a section that fills the K. 630 text even though it is not much. Besides, I also found differences in spelling and writing on several words in both manuscripts (Nurwansah, 2013).



Colophon K. 624 manuscript contained in box 85 has five broken, porous, and damaged plates (Holil and Gunawan 2010, 123). The writing of the manuscript, mentioned in Nusakrata, was on the tenth month, on Tuesday (*selasa manis*), without being noticed by the author. K. 630 also does not display the identity of the author, but at the end of his writing is written the year of scriptwriting, namely *nora* (0) *catur* (4) *sagara* (4) *wulan* (1) or 1440 *Saka*, which means 1518 AD. Therefore, Danasasmita et al. (1987) estimate that this manuscript was written during the time of King Sri Baduga Maharaja, who ruled Pakuan Pajajaran (1482-1521 AD).

This study does not concern the origin of the different sources of the SSK manuscript, because although the cause is different, in the manuscript content, K. 624 has the same text content as K. 630 (Nurwansah, 2013, p. 155). The SSK manuscript contains Sundanese people's view of ethics, which explains that humans must have a useful purpose in life, guiding how Sundanese people behave towards themselves, the people around them, the natural environment, and God and how to obtain inner and outer satisfaction. The SSK manuscript is essential to study more deeply, especially about the origins of humans, the nature of the self, the purpose of human life, and the moral direction that becomes a philosophical basis for educational science.

Methods

The study of the SSK manuscript in this research uses a hermeneutics-phenomenology approach. The manuscript is examined in a variety of comprehensive propositions, i.e., the historical proposition, the text's meaning, the legitimacy of prejudice, and several other propositions that are considered to be able to uncover the meaning behind the texts (Ricoeur, 1976).

Data Source

This study focuses on the text that describes human nature in the SSK text. The primary data in this study are the SSK texts that have been translated by Danasasmita, Ayatrohaedi, Wartini, and Darsa (1987). Secondary data sources used in this study consist of various literature related to the object of research and data in the form of interviews/discussions with parties considered understand the objective of the study, they are 1) Sundanese cultural experts, 2) education experts and 3) education practitioners (teachers and principal).

Research Procedure

The following are the procedures performed to analyse the text using Paul Ricoeur's hermeneutics-phenomenology analysis method used in this study.

First, the meaning of the text is based on elements of text formation. At this stage, the SSK manuscript is divided into parts of the text into several sentences. After splitting the part of the text, it is then translated based on the language used by the text maker. The primary information disclosed in this study applies the steps to create a code system adapted from Patterson and William (2002),



making it easier to organize data for tracking research data. The form of the data organizing system is presented in Table 1.

Table 1. Data Organising System

<i>Text</i>	<i>Translation</i>	<i>Code</i>
<i>Janma wong ma ngara(n)na: ruana janma kena ten hade yunina.</i>	The name <i>janma wong</i> seems to be a human (but actually not human), because it's not goodman.	27:3

Information: Code 27: 3 means that data can be found in chapter 27, number 3.

Second, the meaning of the text is based on the background of text production. At this stage, the researcher interprets the text based on meaning that the text maker tries to convey based on the context of the life and mind of the text maker. The interpreter attempts to feel (pathetic) the spirit and internal dynamics of the author in making the script. The maker/author of the SSK manuscript in this study was the Pajajaran kingdom intellectuals when Sri Baduga Maharaja was in governing rule. The author placed himself at that time as a representative of the community of owners of the manuscript. So, the meaning of the text is revealed from the side of the text maker historically.

Third, the meaning of the text is determined based on the text environment. At this stage, the text is interpreted based on the societal situation of the Sundanese people in the 15th century and to whom the SSK manuscript is communicated.

Fourth, the meaning of the text is based on the relation to other text that is close together. This meaning is associated with other manuscripts that are also related, either text that comes from different parts of the SSK text or texts that come from other ancient Sundanese manuscripts. Other texts related to the issue of human nature in the SSK manuscript include texts contained in the *Sewaka Dharma* manuscript (about Sundanese cosmology), *Amanat Galunggung* (about power-sharing), text in *Sang Hyang Hayu's* manuscript (related to the concept of "Three Secrets"), and *Tri Buana* (which is a Sundanese cosmological system). At this stage, it is known as the relationship between the formulation of human nature in the SSK and other manuscripts.

Fifth, the meaning of the text is based on text dialogue with the reader. The text which discusses the nature of human being is an ontological basis for education written by the authors of the SSK script in the 15th century AD. The existence of this age difference is possible to bring up differences in thinking. Therefore, a dialogue is needed between the mind of the author of the SSK—represented by the text in the SSK manuscript—with the intention of the present reader (researchers).

Sixth, after the formulation of the philosophical foundation of education in the SSK text according to the mind (internal) of the researcher, then (external) verification is done to confirm the findings obtained. Affirmation or proof of data is carried out to understand parties and experts in the field of culture and Sundanese manuscripts and experts in education. Eight experts were asked for expert



judgment using the focus group discussion method (Berg & Lune, 2004). Consensus on the opinions of these experts is used to determine the standard formulation of human nature in the SSK text, which is the basis of ontological guidance and counselling.

Seventh, doing a thick description. Data analysis is carried out in a thick description, by constructing relationships and integration between patterns, and interpreting, to obtain a holistic understanding of meaning. An analysis is carried out continuously from the beginning of data collection to the verification process that runs from the beginning of the research to conclusions.

Result

The human nature in this study consists of a human person understanding, which includes personal, identity, and self-uniqueness. In the *Sanghyang Siksakandang Karesian* (SSK) manuscript, it consists of private of “water” and “soil” (24:7, 25:1, and 25:5). Self-identity in the SSK manuscript is contained in the *catur-yogya* term which consists of gold, silver, diamonds and gems connotation (24:5), and the uniqueness of humans because there are *bayu-sabda-hedap* in each of them (21:3).

The word “human” in the *Sanghyang Siksakandang Karesian* manuscript is translated as *Janma* (Old Sundanese). The word *janma* is a phrase from two words “*Jan*” and “*Ma*”. The word *Jan* or *Jana* means creature or human being, and the word *ma*, *mo*, or *mon* are often paired in the form of a question word, as in the sentence “*ma enya?*” which means “is that right?” (Hardjadibrata, 2003, p. 514). When they are combined, *janma* means human beings who are full of questions or must be reminded (with queries) because they are forgetful. Based on the understanding of the *Janma*, the SSK manuscript, which contains a lot of instructions, advice, and reminders for many people, gets legitimacy to remind them not to be misguided in their lives.

“Kitu keh urang janma ini. Lamun dek nyaho di puhun suka lawan enak ma ingetkeun saur sang darma pitutur.” (15:4).

So, as we are human beings, if you want to know the source of pleasure and enjoyment, remember the words of *darma pitutur* (15:4).

The Personal

The first issue about the human person is the existence of unity aspects as well as complexity in oneself. Humans consist of two elements: body and soul. The human person requires complete unity within themselves. This unity is so absolute that it feels obvious that “unity” itself cannot be split. The human person element consists of body and soul; each has its activities, abilities, style, and development (Hadi, 1996, p. 25).

The personal aspects of human beings in the SSK manuscript are built on characteristics reflected in the principles of body and soul complexity. Understanding the human person in the SSK manuscript can be seen from soil and water connotation, as stated in Table 2.

Table 2. Text Containing Personal Concepts in the SSK Manuscript

<i>Text</i>	<i>Translation</i>	<i>Code</i>
<i>Jambangan ma ngara(n)na pamuruyan. Kangken cai hening ma hedap urang kreha. Ya mana kitu, mana na waas, teger rame a(m)bek. Desa ma ngaranya dayeuh. Na dayeuh, lamun kosong, hanetu turutaneunana.</i>	The pool is called a mirror. Can be considered clear water is our right mind. Therefore, look! So that there is a lively mind. That place is called the city. There is also a city if nothing is worthy of imitation.	15:2
<i>Sakitu, saukur lemah kasucikeun, cai kasucikeun, kapawitrakeun. Nya keh janma rahayu, janma rampes, ya janma kreta.</i>	Thus, the entire surface of the soil is taken care of, water can be purified, blessed. That is a happy man, a perfect human being, also called human wellbeing.	24:7
<i>Nu kangken bijil ti nirmala ning lemah ma ngara(n)na, inget di Sanghyang Siksa, mikuku(h) talatah ambu bapa aki lawan buyut, nyaho di siksaan mahapandita, mageuhkeun ujar ing kreta.</i>	Whatever is thought to emerge from the sanctity of the soil is to remember the <i>Sanghyang Siksa</i> , to hold fast to the teachings of mothers, fathers, grandfathers, and great-grandparents, to know the rules for <i>Mahapandita</i> (religious leaders), to confirm the utterance of wellbeing.	25:1
<i>Nya mana kitu ayeuna na janma inget di sanghyang darma(wi)-sesa, nyaho di karaseyan ning janma. Ya ta sinangguh janma rahaseya ngara(n)na, Lamun pati ma eta atmana manggihkeun sorga rahayu.</i>	Therefore, now people remember the <i>sanghyang darmawisesa</i> , knowing human secrecy. That is what is called a human (who understands) the secret. If you die, you will find a heaven of happiness.	25:3
<i>Upama urang mandi, cai pitemu urang hengan ta na cai dwa piliheun(a)na; nu keruh deungeun nu herang. Kitu keh twah janma. Dwa nu kapaknakeun: nu goce deungeun nu rampes. Kitu keh janma, mana na kapahayu ku twah nu mahayu inya. Nya mana janma mana hala ku twahna mana hayu ku twahna.</i>	When we take a bath, the water we find contains two choices, muddy and clear. Such is human action. Two kinds are done: the bad and the good. That is how humans are, having difficulties because of their troublesome actions. That's how human beings get happiness because of their happy actions. Right, humans are complicated because of their actions, happy because of their airs.	25:5

Soil or land has special meaning for human life. The “soil” is so meaningful, that without soil, humans become meaningless beings—humans, without soil like being uprooted from the basics of their existence. The soil as a natural reality, in the SSK manuscript, is a reminder to the *Sanghyang Siksa*, an embodiment of the utterance (*talatah*) of the ancestors and the teachings (*siksaan*) of the great masters (*mahapandita*) who actually teach the happiness of life that is not separated from the

holiness (*nirmala*) of the soil as a form of God's sanctity. The soil is like God's appearance to humans (theophany). As theophany, the soil, with its virtue, has a natural tendency to submit passively according to the laws of God that have been determined for it.

The nature of the soil is strong, firm in attitude, this seems to bring an orderly, law-abiding, and regulatory environment (25:1). A strong stance in a broader perspective has the potential to lead a person always to be loyal to the task or job, faithful to the leader or obedient to the existing systems and institutions. Compliance can bring individuals reliable and consistent in maintaining and preserving social and community rules. This firm character creates a variety of consistent attitudes and behaviours always to maintain the harmony of life.

The personal of water (*cai*) revealed in the *Sanghyang Siksakandang Karesian* manuscript is interpreted as a mirror of heart clarity. Water characteristics can be interpreted as bright (Choerunisa & Dahliyana, 2016), empathic, confident, and friendly adaptation. Further, the nature of water understanding is stated in the following text 15:2.

Phrase of lively mind (*teger rame ambek*), where previously preceded by an expression containing the word clear water (*cai hening*), then continued with the mention of the city (*dayeuh*), can be interpreted that humans with a lively mind are "fillers" of places (regions) that are called cities. The term city refers to a site that is considered to be advanced. Water is like a right mind (*hedap kreha*), which comes from a lively mind so that it becomes a role model (*turutaneun*) for the surroundings.

The purity of the soil and the clarity of the water in the *Sanghyang Siksakandang Karesian* manuscript can be interpreted as the harmonization of the two elements to confirm the utterance of wellbeing (*mageuhkeun ujar ing kreta*), like soil and water that collaborate to grow plants. The more useful land is watery soil; also, water can be a beautiful lake if it is supported by land that is spacious and beautiful. The body and soul that is cared for will result in synergy and mutually reinforce the potential superiority of both, such as wet soil (fertile) that can grow plants well, so that human life becomes wellbeing, as in text 24:7.

In traditional culture, water and soil are natural elements that are respected and valued because they become the foundation of life and symbol of the sanctity of the soul of the community (Soemardjo, 2002). Water and soil are those that protect, maintain, and guarantee the survival of nature so that it remains a source of livelihood for its inhabitants.

Based on the above understanding, the person who grows and develops is a person who can harmonise between "soil" and "water," body and soul, like water that maintains soil fertility, then it provides abundant crops. In addition, personal understanding about body and soul, makes every human being able to understand himself in a unified whole. Actions taken by each self are works accompanied by high awareness and responsibility. The presentation of the personal (self) aspects of soil and water in the *SSK Sanghyang Siksakandang Karesian* explains that the manuscript contains tenets that can shape character and behaviour.

The concept of personal (*Atma*) is considered as God within (25:3), which invites people to see/know their secrets because, in the inner self, the real truth (God) is located. By entering into the depths of the self, humans are drawn deeper, stepping towards God to find the heaven of happiness (*rahayu*). The concept of *Atma* is the standard or guidance concerning the person (ego) as a human being.

Through this concept, humans are given advice to understand and question themselves: where they come from, where they want to be, and what the purpose of life is. Therefore, the idea of *Atma* always reminds people of things related to the morality of life.

The Self-Uniqueness

The second part of the human person is the uniqueness that other creatures do not have. In the SSK manuscript, the self-uniqueness is found in the trilogy: *Bayu-Sabda-Hedap*, mentioned in Table 3.

Table 3. The Concept of Self-uniqueness in the SSK Manuscript

<i>Text</i>	<i>Translation</i>	<i>Code</i>
<i>Disuruh neguhkeun di sarira, matiskeun bayu sabda hedap. Lamun itu hamo kapiguna kapitwah ku na janma kanista madya utama pada ditibakeun kana kawah si Tambrah Gomuka.</i>	We must strengthen ourselves, discipline will, speech, and behaviour. If it is not implemented and carried out by people from the low, middle, and high classes, all will be plunged into a hell of <i>Tambra Gohmuka</i> .	21:3
<i>Ini ujar sang sadu basana mahayu drebyana. Ini tri-tangtu di bumi. Bayu kita pina/h/ka prebu, sabda kita pina/h/ka rama, h(e)dap kita pina/h/ka resi. Ya tritangtu di bumi, ya kangken pineguh ning bwana ngara(n)na.</i>	This said the wise when he could make tranquil personal. These are the three provisions in the world. Our tranquillity is like a king, our words are like a gaffer, and our culture is like a priest. That is the <i>tritangtu</i> (three rules) in the world, called the enforcer of the world.	26:3
<i>Ini triwarga di lamba. Wisnu kangken prabu, Brahma kangken rama, Isora kangken resi. Nya mana tritan(g)tu pineguh ning bwana, triwarga hurip ning jagat. Ya sinangguh tritan(g)tu di nu reya ngaranya.</i>	It's <i>triwarga</i> (three life goals that are intertwined) in life. Vishnu is like a king, Brahma is like gaffer, Isora is like a priest. That's why <i>tritangtu</i> becomes the world enforcer, the <i>triwarga</i> becomes life in the world. It is called <i>tritangtu</i> to a common person.	26:4

Bayu-sabda-hedap is a living "trinity." All three are the light of human life. Without these three elements, humans are like silent flesh (Siswantara, 2016, p. 66). These three elements of life get a place in the flesh (body). These elements combine to revive the body and form human selfhood. These three elements are integral entities and cannot be separated. To practice virtue, it requires unity and harmony of will (*bayu*), speech (*sabda*), and culture (*hedap*).

In the SSK manuscript, the source of strength or will (*bayu*) is represented by *prebu* (king); *rama* (father) as the source of the right words (*sabda*); and *resi* (teacher) as a source of right actions or culture (*hedap*). The *prebu*, *rama*, and *resi* are called *tritangtu*, which is seen as a world-upholder



(Ekadjati, 2014: 67). Each of these elements has its respective functions and tasks, but as a whole is a unified entity that covers all aspects of human life (26:3 and 26:4).

This trait is in the affective domain. Originally, *bayu* is energy; all efforts are felt. It is smooth and pervasive in space, loose, or unlimited space. Based on this understanding, *bayu* can be interpreted as the will. The will as the nature of human existence not only acts as a driver of human life but also as a driving force of essential elements in the body that let people be able to think and act (Munir, 2006). All symptoms or appearances that surround humans in space and time are seen as manifestations of the will. It means that life or the world of phenomena is a reflection or shadow of the will.

The second self-uniqueness in the SSK manuscript is *sabda*. The definition of *sabda* is speech or utterance, and it can also be understood as manners. The function of *sabda* refers to the role of *rama* (father), which has a role in directing the behaviour of others to follow life guidelines (ethics and morals). According to the understanding of *sabda*, which means to speak words or use language, it is one of the self-uniqueness. Learning a language is substantially deepening human essence (Chomsky 1986; Suriasumantri 1999). Humans can think well because they have language; without language, humans will not be able to think intricately and abstractly; without language skills, the activities of thinking systematically and regularly cannot be realised; and without language skills, humans cannot develop science.

Furthermore, the self-uniqueness in the third SSK manuscript is *hedap*, which means culture or acts (*lampah*). Culture is associated with courteousness, good manners, politeness, and behaviour by values, which in Greek is paired with *ethicos*, *ethos* or ethics: habits, inner feelings, the tendency of the heart to do deeds, the existence of a culture within oneself will create “civilized people” (Al-Attas, 1980).

The culture is a characteristic of self-uniqueness that other creatures do not have, such as animals. Culture is only owned by humans and grows together with the development of the social life of human society (Koentjaraningrat, 1970). The function of *hedap* refers to the role of *resi* (teacher), provide skills; train to improve abilities through education and science. It is following the *asah* principle.

The Self-Identity

The third part of understanding the human person is self-identity. If self-uniqueness characterises the difference between humans and other creatures, then self-identity is a differentiator between humans (individuals) one with another individual. The concept of self-identity built in the *Sanghyang Siksakandang Karesian* manuscript is divided into four aspects, which are likened to gold (*mas*), silver (*pirak*), gems (*komala*), and diamond (*hinten*), each has a meaning, as in the following Table 4.

Table 4. Text Containing *Catur-yogya* Self-Identity Concept in the SSK Manuscript

<i>Text</i>	<i>Translation</i>	<i>Code</i>
<i>Ini silokana: mas, pirak, komala, hinten, ya ta sanghyang catur-yogya ngara(n)na. Ini kalingana. Mas ma ngaranya sabda tuhu tepet byakta panca aksara. Pirak ma ngaranya ambek kreta yogya rahayu! Komala ma ngaranya geui(ng) na padang caang lega loganda. Hinten ma ngaranya cangcing ceuri semu imut rame ambek. Ya ta sinangguh catur-yogya ngaranya.</i>	The following is a means: gold, silver, gem, diamond, which are called <i>catur-yogya</i> (four praiseworthy things). This is the point. Gold means honest, precise, real of <i>panca aksara</i> . Silver means a calm, good, happy heart. Gems mean living in a bright, satisfied, free life. Diamond means easy laughter, cheap smile, kind heart. That's <i>catur-yogya</i> .	24:5

Based on the text in Table 4, *mas* (gold) means honest people in words and deeds. Honesty is defined as the attitude of someone who does not lie and does not cheat so that he will be respected sincerely by others (Depdiknas, 2003). Honesty and humanistic values have a strong correlation because honesty is one of the essential human values. So, it is appropriate if, in *catur-yogya*, honesty is placed at the beginning as a self-identity that is built and developed to achieve wellbeing. In the SSK manuscript, honesty is like a good fruit from a tree that grows optimally on a “soil-water” personal.

Pirak (silver) means a peaceful heart as a source of happiness. A peaceful heart, when associated with the meaning of “diamond”: kindness reflected in a smiley face, it can be understood as a self-identity who likes or loves peace, a person who avoids conflict. A peaceful life that tends to avoid conflict can be assumed as individuals who can organise their lives in harmony according to their rights and obligations. The peace of mind in the SSK manuscript can be understood as more valuable than physical health, even though physical health is also needed to obtain perfect happiness.

Komala (gems) contains a meaning of an enlightened life (wisdom). Enlightenment of life is derived from intelligence, broad insight, and knowledge. Enlightenment is needed in order not to experience confusion in living life. Become smart, broad-minded, and enlightened human beings become self-identities in the SSK manuscript. Humans, with intelligence and insight possessed, will be able to make decisions. Human existence means being prepared and brave to make decisions (Steiner & Reisinger, 2006).

Hinten (diamonds) in the SSK manuscript is interpreted as smiling. Facial expression is a way of communication for humans to express their feelings and intentions to others. Smiling, being polite is the necessary foundation and essence of good behaviour. This attitude is highly valued with a high value, and as compared to diamond jewellery, so it becomes a valuable part of self-identity.

The findings regarding the human person (HP) in the SSK manuscript above provide an understanding of human nature. The values, aspects, and indicators obtained in the findings are then reduced, resulting in the codification as presented in Table 5.

Table 5. Codification of Human Person in the SSK Manuscript

<i>Value</i>	<i>Aspect</i>	<i>Indicator</i>	<i>Code</i>
Personal	Soil (Body)	Mortal	HP111
		Visible	HP112
	Water (Soul)	Eternal	HP121
		Invisible	HP122
Uniqueness	<i>Bayu</i>	Will	HP211
	<i>Sabda</i>	Language ability	HP221
	<i>Hedap</i>	Culture	HP231
Self-identity	Gold	Honest	HP311
	Silver	Love peace	HP321
	Gems	Broad-minded	HP331
	Diamond	Friendly and smiling	HP341

Discussion

Education has a function of development: helping individuals develop themselves according to their potential and differentiation, assisting individuals in choosing the right direction of development appropriate to their potential and integration, bringing a diversity of development towards the same goal in accordance with human nature to become a whole person (Kartadinata 2011, 57). Based on this understanding, exploring human nature is vital in strengthening the scientific base of education in upholding the principle in learning and teaching activities.

Humans, as creatures who have curiosity, always question their environment and, at the same time, wonder their selfhood. Humans, as multidimensional beings, show that humans have an extraordinary wealth of dimensions to learn. Human or personal wealth, in its dimensions, becomes a study of various sciences to find, recognise, analyse, and formulate what/how it is human. So, finally, the sciences can solve several human problems that existentially are problematic beings or creatures full of challenges. Different problems can make humans have a story, outward appearance, economic, educational, social, political, ideological, biological, and so on at different and distinctive levels.

Human (*janma*) in the findings of this study ontologically means that *janma* is a forgetful creature. Epistemologically, human beings have disadvantages, such as forgetful/careless. Then in terms of their axiological meaning, humans must always be reminded and shown to the path of goodness. The SSK manuscript, which contains many instructions, advice, and warnings for many people (*hulun*) gets legitimacy so that humans do not misguide in their lives (Nurwansah 2017).



Moreover, the meaning of *janma* in this language has similarities with understanding in Arabic. In Arabic, humans are called *insan*, *ins*, *unas*, or *al-nas*. The word *insan* viewed from the original word *nasiya* means to forget or have something to do with self-awareness. *Insan* shows that humans are forgetful beings, either forget as God's creation or forget naturally. Therefore, warning and admonition are needed (Shihab, 2005, p. 106).

Warning or admonition from God to humans is a form of relationship between the universal and the particular so that humans always remember their authenticity so that they can continuously improve themselves to become ideal humans (*parama*). Warning to forgetful humans is a lesson that is beneficial to human life, including how to behave (ethics) and how to seek and practice knowledge (education), as well as human efforts to develop their potential or personality for the better.

Humans consist of intact personal aspects, each aspect is interrelated, so it cannot only rely on mind without soul or vice versa. Humans always develop "to become someone" means that self-identity can be known at the end of human life. Self-uniqueness is reflected in its ability to build friendships in a pluralistic life. The difference is not an obstacle to building a community; in other words, with differences, the community will be formed in which there is a variety of uniqueness. Because, even though there is uniqueness, the similarity is that it is called human, which has *bayu* (the will), *sabda* (language ability), and *hedap* (culture), so that humans have the advantage of other creatures. Self-uniqueness who are different from other creatures, then reinforced by self-identity, so that individual can be identified with each other.

Self-identity presupposes that humans develop and go through a process in life, which differs between individuals. Levels or "carat" of honesty (gold), peace of love (silver), deep thinking (gems), and friendliness (diamond) of each will be different, depending on the experience and education/teaching that he has obtained at home, school, and also the surrounding community. Therefore, it is important to present a good educational environment so that individual identities can develop optimally.

The primary purpose of the educational process, according to the SSK manuscript, is to bring out wiser or civilised people (*hedap*). Education is both cultural and fundamental actions in the sense of "bringing young people into society" (socialisation) and, at the same time, "bringing society into the younger generation" (internalisation). The first intention means that young generations are introduced to discourse, tradition applied in society, they experience a kind of "initiation". While the second intention means that the young generation makes up the discourse, tradition, which are applied so that they can participate in the discourse, this is like *Bildung* in Gadamer's terminology or edification in the term Rorty (Nugroho, 2016, pp. 156-157).

Education ultimately seeks human integrity or authenticity. Authenticity is not only controlled by various external stimuli, it not only is "be stricken", but also has its judgment, the core of self-control, the meaning that "unites" itself and becomes a common thread at the level of value from the history or life history. It could be said that authentic people are none other than human beings whose behaviour is guided by certain principles.

Certain principles can be derived from religion or philosophical values that are believed by a particular society as local wisdom. The SSK manuscript as local wisdom contains the philosophy and values in building authenticity. The results of the study show that authentic humans attempted in the SSK manuscript are related to personal, uniqueness, and self-identity understanding.



As a formulation of the educational process, the theoretical orientation of the teachings in the SSK manuscript does not tend to discuss teaching techniques but is more inclined to formulate wellbeing (*sasana kreta*) in the future that originates from the human ability to recognise itself. Based on the findings of the study, there are three things for humans to be wellbeing. First, the recognition of the personal aspects, namely having a mortal body (HP111), visible (HP112), and having an eternal soul (HP121) that is invisible (HP122). Second, understanding the uniqueness, i.e., human beings who have a will (HP211), language ability (HP221), and culture (HP231). Third, the recognition of self-identity aspects, which includes honesty (HP311), love, peace (HP321), broad-mindedness (HP331), and friendliness (HP341);

Humans in the SSK manuscript are described as creatures who are entirely dependent on the existence of God, who have advantages and disadvantages, beings who have a unity of body and soul so that they have activities or act as thinking beings and moral beings. Warning or admonition from God to humans is a form of relationship between the universal and the particular so that humans always remember their authenticity.

Authenticity reflects a noble character based on an understanding of the human person: personal integrity, self-identity, and self-uniqueness. The human person, as a virtue, can be an ontological basis for the implementation of the educational process. The educational process in terms of teaching techniques for growing authenticity is not explicitly mentioned or explained in *Sanghyang Siksakandang Karesian*. However, all advice and utterances in the SSK manuscript reflect the process of forming authenticity. The SSK manuscript implies several things that should be noted in the framework of growing authenticity.

First, the educational process covers three aspects of the human self: affection (*bayu*), cognitive (*sabda*), and psychomotor (*hedap*). A good teacher can foster and develop learner's affective, cognitive, and psychomotor aspects. Without the harmony of these three aspects, the educational process will be out of balance. The development of affection and cognition will be barren without the development of behaviour. Strong psychomotor and good affection will find a deadlock if without good cognition. Meanwhile, high thinking and great praxis will run in darkness without affection.

Second, the educational process focuses on primary goals. The *Sanghyang Siksakandang Karesian* puts all its advice in the framework of "achieving the basic goals of human life." The *Sanghyang Siksakandang Karesian* offers "what is important in life" and "what must be achieved in life." These two answers are the primary goals of human life. By determining the basic goals, humans will have a clear direction for the journey they are going through. The point is to focus on goals. The learners should be made aware of the importance of directivity, which is having a goal. Without a goal, someone is at a crossroads, losing direction, and does not move anywhere.

Third, the educational process in SSK manuscript finds the format in the contradiction of the eternal soul with a mortal body. The contradiction inspired two things: 1) the harmony principle. Learning and teaching activities must be balanced, harmonious, and fair; 2) the embodiment and soul principles. The effectiveness of education occurs when what is taught becomes what is done. What is done becomes what is lived. That is, the values (knowledge) are integrated into the teacher and ensile the movement of life. The education is not just theories, but also require practice; this includes being



an example that the learners can trust. This position is beneficial for the teacher because it can play a dual role: as a friend to vent or as a teacher who inspires in action (role model).

Conclusion

The educational functions are directed at helping individuals to refine, renew, and internalise the value system into autonomous behaviour. Based on this understanding, exploring human nature becomes vital in strengthening the scientific base of education, both in affirming the principles and in guiding for practices and services of education.

Human nature in this study consists of an understanding of the human person, which includes personal, self-uniqueness, and self-identity. Personal includes “soil and water,” unity of body and soul. Self-identity is contained in the *catur-yogya* identity which consists of “golden” (honest), “silver” (love peace), “diamond” (broad-minded), and “gems” (friendly and smiling), then the uniqueness is found in the will (*bayu*), language ability (*sabda*), and culture (*hedap*).

Disclosure of the human person in the *Sanghyang Siksakandang Karesian* manuscript is the basis for the growth of authenticity. Students/learners not only have to be “tamed” by adjusting to specific communities but must be treated as “interlocutors” from the beginning, “friends of the trip,” who can express feelings and experiences. The educational process acts as “humanising” so that they must treat the learners as “human person.”



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