From Ancient to Islam: A Political Philosophy Perspective on The Sundanese Triumvirate

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Abstract: *Political leadership in Sundanese civilisation has existed since the 15th century. Although the mechanics of power transition have evolved ideologically, Tri Tangtu Di Bumi, a philosophical ideal of leadership, is still embedded in Sundanese society's social structure. This knowledge has evolved from the ancient (Sunda Wiwitan) Hindu age to Islam. This study investigates* Tri Tangtu di Bumi *as a manifestation of Sundanese political philosophy. The method used in this study is a philosophical examination of Sundanese society's triumvirate notions. According to the research findings,* Tri Tangtu di Bumi *is identical to Trias Politica. This leadership style delegates political power and legitimacy to three individuals: Prabu, Rama, and Resi. Prabu symbolises the government and Rama represents people's voices. Meanwhile, Resi mostly serves as a mediator and judge.* Tri Tangtu's *spirit can still be found in the lives of the Baduy, Banten, Kampung Naga, Tasikmalaya, and Ciptagelar tribes of Sukabumi today.*

Keywords: *Tritangtu di Bumi, Political Philosophy, Baduy, Kampung Naga, Ciptagelar.*

A. Introduction

Philosophy is a Sundanese cultural tradition that has lost its cultural niches. In comparison to the 200 publications on Javanese philosophy, documentation of Sundanese philosophy is relatively limited.[1] It is logical that Sundanese politics have little influence on the present political map compared to Java. Unlike in the Hindu past, when Sundanese society featured charismatic personalities, such as Sri Baduga Maharaja (Prabu Siliwangi), Sundanese society lost a symbolic figure of authority in the Sundanese-Islamic era.[2] Ontologically, Sundanese people are classified into four groups: subjective Sundanese—those who believe they are Sundanese; objective Sundanese—those who considered they are Sundanese; Sundanese genetic—those of Sundanese heritage; and Sundanese sociocultural—those who practice Sundanese philosophy in their daily lives.[3]

Sundanese traditions such as *Tri Tangtu di Buana*, *Tri Buana*, and the "Three Secrets" refer to the Triumvirate notion. *Tri Tangtu di Buana* refers to three institutions in the Sunda Kingdom. This is an example of the power separation and division that existed in ancient

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[1] Asep Salahudin, *Kitab Tritangtu: Keislaman, Kesundaan, Keindonesiaan* (Sleman: Putra Surya Santosa, 2021), 11.
[2] Hasan Mustapa, "Moderasi Ala Prabu Siliwangi," August 03, 2023, https://infosemestanews.site/moderasi-ala-prabu-siliwangi/.
[3] Salahudin, Kitab Tritangtu: Keislaman, Kesundaan, Keindonesiaan, 12.

Sundanese culture, specifically in Sunda Kingdom.[4] *Tri Tangtu* di Bumi is a traditional Sundanese leadership method that has influenced cosmology and community planning.[5]

The Sundanese perspective on power and leadership differs from that of the research. Narratives are typically constructed using cultural, anthropological, or historical methodologies. Not specifically interested in political science. On this basis, a new approach to the study of leadership or power in Sundanese society from the standpoint of political philosophy is required. Political philosophy has become an important component in the creation of Sundanese political thought within this framework. Unfortunately, little attention has been paid to the construction of Sundanese political philosophy. Political philosophy does not only delve into history for the purpose of nostalgia or messianic aspirations. Rather, it is a comprehensive examination of the roots of political disorder and an experience-based memory of the sources of order as well as an appraisal of how the products of this memory might be codified, institutionalized, and managed.[6]

In response to globalization, Sundanese political thought and culture have become local forces. Globalization, in addition to its many positive effects, brings a slew of economic and ethical issues. Natural resource depletion, pollution, and the destruction of local traditions and enterprises are linked to questions of justice, environmental ethics, and poverty.[7] Dedi Mulyadi's efforts to create Purwakarta (2013-2018) were an attempted to combine Sundanese philosophy with practical politics. Dedi's promotion of numerous symbols and traits of Sundanese ethnic identity while the Regent of Purwakarta offered a new social structure not just for the people of Purwakarta, but for West Java in general. This is the process of concertizing the values of Sundanese political philosophy into everyday life.[8] Dedi's actions in promoting old Sundanese philosophy in politics frequently clashed with the Islamic Sundanese community's lines.[9] Ridwan Kamil, former of West Java Governor (2018-2023) had a different strategy, appearing to blend Sunda with N*yantri*.[10]

This essay investigates how the concept of the triumvirate is viewed in Sundanese society through the lens of political philosophy. Sundanese society's spatial notion is cosmological triumvirate, or 'triad, trinity'. In this sequence, we attempt to determine the meaning of the world based on its existence, namely, its freedom, which includes all types of worlds with all their components and aspects, ensuring that nothing is excluded. Sundanese people see analogies between the macrocosm and the microcosm, the universe, and the human world. Several indigenous

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[4] R. S. M. Permana and J. N. Mahameruaji, "Perbandingan Konsep-Konsep Triumvirate Sunda Dengan Trias Politica Dalam Perspektif Komunikasi Politik (Comparison of Sundanese Triumvirate Concepts with Trias Politica in the Perspective of Political Communication)," *Nyimak: Journal of Communication* 4, no. 1 (2020): 17–33, 31.

[5] Agus Heryana, "Tritangtu Di Bumi Di Kampung Naga:," *Patanjala* 2, no. 3 (2010): 359–76,https://www.researchgate.net/publication/323792907_TRITANGTU_DI_BUMI_DI_KAMPUNG_NAGA_Melacak_Artefak_Sistem_Pemerintahan_Sunda, 370.

[6] Peter Emberley, "Politics and Civilization : Recent Works in Political Theory," *International Political Science Review* 28, no. 5 (2007): 517–30, https://doi.org/10.1177/0192512107082099, 518.

[7] Bianca Boteva-richter, Sarhan Dhouib, and James Garrison, *Political Philosophy from an Intercultural Perspective* (New York and London: Routledge, 2021), viii.

[8] A. Gunawan et al., "Utilization Of Social Media In Ethnic Identity Political Communication : Case Study of Sundanese Ethnic Political Communication Regent Dedi Mulyadi in Political Development in Purwakarta Regency, West Java Province, Indonesia, 2008-2018," *Library Philosophy and Practice (e-Journal)*, 2020, https://digitalcommons.unl.edu/libphilprac/4826.

[9] Tri Ispranoto, "Cerita Bupati Dedi Tentang Perusak Patung Pada 2011 Yang Beralasan 'Haram,'" Februariy 12, 2016, https://news.detik.com/berita/d-3140095/cerita-bupati-dedi-tentang-perusak-patung-pada-2011-yang-beralasan-haram.

[10] A. N. Jamaludin, "Model Kepemimpinan Sunda Jawa Barat," *Jurnal Kelola: Jurnal Ilmu Sosial* 2, no. 1 (2019): 34–61.

Sundanese tribes in West Java, such as Baduy, Kampung Naga, and Ciptagelar, retain a local understanding of Earth's Tri Tangtu-based social and political systems.[11] Sundanese people recognise numerous manifestations of life. This awareness also demonstrates the assumption of diversity in Tritangtu, the triadic structure of life's ontology. The three aspects of man, earth, and sky are felt reciprocally in the heart; alternatively, they relate to the interaction of the mind, affection, and volition.[12]

Sundanese society's political phenomena are not weak exclusions, but rather spatial or regional exclusions between the national political network, meaning the multi-ethnic Jakarta area, and the regional network, namely the Sundanese area. Sundanese citizens choose to use the Sundanese network, which limits their interactions with the national network. The dynamics of Sundanese society demonstrate how they were able to become a traditional country in the past but later became a part of another country. This is the result of external forces and multiple setbacks, such as those in Banten and Cirebon, as well as Sumedanglarang's failure to emerge as the next form of Sundanese kingdom.[13]

Some Sundanese communities are steadfast in retaining traditions, as seen in their social and political lives. Sunda Wiwitan's value-based philosophy of life, for example, impacts Baduy's political views. For them, remaining neutral and not voting are respectable choices in a democratic voting system.[14] Based on these numerous factors, this study investigates the importance of philosophical wisdom in shaping the political manifestations of Sundanese society. Even when globalization makes the process more dynamic, the potential to preserve the value of wisdom remains.

B. Method

A descriptive method of philosophical analysis, which takes a qualitative approach, was used in this study. The researcher was the primary tool for examining the condition of natural objects using a qualitative approach. This study generated descriptive data in the form of written or spoken words and observable behavior from people.[15] The researcher served as an observer in this investigation. Not making predictions, describing relationships, or testing ideas. Researchers define perpetrator categories, observe their symptoms, and record them in an observation book.[16]

A descriptive analysis was used to describe and interpret objects in their natural states. Attempts to accurately depict the facts and qualities of the subjects under study.[17] Several writings, studies, and research linked to the concept of the Sundanese Triumvirate, beginning with *Rama*, *Resi*, and *Prabu/Ratu*, which are drawn from the discourse on *Tri Tangtu di Bumi* or *Tri Tangtu di Buana*, were used as data sources. Following this, the evidence will be examined through the lens of political philosophy. Various statistics were then studied from Larmore's perspective of political philosophy. Larmore believes that political philosophy is primarily concerned with prerequisites for

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[11] E. S. N. Sumarlina, R. S. M. Permana, and U. A. Darsa, "Serpihan Terpendam Sistem Teknologi Dan Pembagian Tataruang Masyarakat Adat Kampung Naga," *Jurnal Kajian Budaya Dan Humaniora* 5, no. 1 (2023): 15–24, https://doi.org/10.61296/jkbh.v5i1.104., 23.

[12] Stephanus Djunatan, "The Nuance of Affirmation: The Epistemological Foundation of Sundanese Wisdom," *Melintas* 25, no. 1 (2009): 57–73., 66.

[13] Haryono, "Politik Identitas Dan Interaksi Simbolik Antara Etnis Sunda Dan Etnis Jawa Di Indonesia," *Jurnal CIC Lembaga Riset Dan Konsultan Sosial* 1, no. 1 (2019): 49–55. P.: 52.

[14] Ratih Lestari, "Choosing Not to Choice: A Noble Lesson of the Baduy People in Interpreting Neutral Choices in Voting in General Elections," *Indonesia Law Review* 13, no. 1 (2023), http://journal.iain-manado.ac.id/index.php/JIS.

[15] L. J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2004), 9.

[16] Jalaluddin Rakhmat, *Metode Penelitian Komunikasi* (Bandung: Remaja Rosdakarya, 2004), 4.

[17] Sukardi, *Metodologi Penelitian Pendidikan, Kompetensi Dan Praktiknya* (Jakarta: Bumi Aksara, 2009), 157.

attaining legitimacy. This is in stark contrast to many theorists who see social fairness and distributive interests as important to political philosophy. Larmore feels that such a viewpoint is predicated on the premise that the fundamental problem of legitimacy is uncontested or simply a secondary issue.[18]

C. Result and Discussion

Sundanese Political Philosophy

In contrast to moral philosophy, the basic challenge of political philosophy is the clash between normative and harsh political realities. He examined the institutional ethical concerns. Meanwhile, moral philosophy is concerned with individual ethical issues, such as what constitutes a good life and what kind of life I should lead. Alternatively, how should one behave in a specific situation? As a result, political philosophy as a philosophical study is oriented toward a counterfactual normative order that is frequently at odds with political reality. In this application, normative refers to a regulative principle that controls political praxis, such that it does not lead to utopia.[19]

Political philosophy refers to philosophers' ideas about civil society and is thus named.[20] It also aims to comprehend the nature of political issues, as well as a desirable political system.[21] Sabin and Strauss' approach stresses positive manifestations of power. We also discuss how politics should occur. Of course, healthy politics promote morality in the pursuit of social welfare. As a result, participation in civil society is critical.

Meanwhile, Larmore[22] maintained that political philosophy operates inside a framework. Among them are (1) basing itself on moral principles that govern the functioning of society, rather than on individual relationships with other people; (2) determining the type of institutions in which they will be best realised in light of social reality; and (3) applying what it considers to be a moral truth about the good structure of society to real-world exigencies.

A robust philosophical framework can help explain a nation's political underpinnings. As demonstrated by China's Confucian ideology, Germany and numerous advanced civilised countries. At this juncture, efforts to move the Chinese Silk Road concept closer to the Indonesian Maritime Axis can be understood.[23] In an ideal world, the Sundanese tribe, Indonesia's second-largest ethnic group, would actively influence the social, political, and constitutional elements of expression. Ethnicity and national characteristics are inextricably linked. Malay became the lingua franca and official language of both Indonesia and Malaysia. Since the eras of Soekarno (1950-1967), Soeharto (1968-1998), B.J. Habibie (1998-1999), Abdurrahman Wahid (1999-2001), Megawati Soekarnoputri (2001-2004), Susilo Bambang Yudoyono (2004-2014), and Joko Widodo (s. 2014), Javanese dominated politics. Despite having a Javanese ancestor on his mother's side, Habibie is an exception. The Tarumanagara Kingdom, located in West Java, where the bulk of Sundanese tribes live, is the archipelago's oldest kingdom in terms of political history.

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[18] Thom Brooks, "Review: Charles Larmore, What Is Political Philosophy?, Princeton University Press, 2020," June 03, 2022, https://ndpr.nd.edu/reviews/what-is-political-philosophy/.

[19] Madung, *Filsafat Politik Negara Dalam Bentangan Diskursus Filosofis*, 4.

[20] George H. Sabine, "What Is a Political Theory?," *The Journal of Politics* 1, no. 1 (Feb) (1939): 1–16.

[21] Leo Strauss, "What Is Political Philosophy," *The Journal of Politics* 19, no. 3 (1957): 343–68.

[22] Thom Brooks, "Review: Charles Larmore, What Is Political Philosophy?, Princeton University Press, 2020," June 03, 2022, https://ndpr.nd.edu/reviews/what-is-political-philosophy/.)

[23] Hasan Mustapa, F. Ansori, and M. Juwita, *World Maritime Axis And Silk Road Repositioning of State Sovereignty in Indonesia-China Bilateral Relations* (Bandung: Center for Research and Publishing State Islamic University of Sunan Gunung Djati Bandung, 2019), 2.

The political dynamics in this kingdom were extremely open, and 12 changes in power occurred throughout the three-century period (4-7 AD).[24]

Malay has been the lingua franca of trade and international affairs since the Srivijaya empire from the 7th century until the 19th century. This is the region's official language of administration and the government's seat. This is a manifestation of the Sriwijaya kingdom's glory as a major maritime centre that drew the attention of global trade. The term "Sundanese" was more prevalent than "Nusantara." In this sense, "Sundanese" refers to a geographical region in the southeastern section of the Asian continent (East India) and has nothing to do with ethnic names or political words.[25] The archipelago was not created by ethnic conventions. Rather, it imagined citizenship through political declarations. As a result, a nation is analogous to a political group that is fundamentally restricted and autonomous.[26] This awareness gained traction at the Youth Pledge Rally in 1928.

The Sundanese urang has played little political role in the national scene since independence. The political concerns of "non" and "co" emerged in the 1950s. During the 1945-1949 independence revolution, the Sundanese were accused of being "co-operative" with the Dutch. They were charged with betraying the cause. Sundanese ethnic groups are frequently accused of being provincialists and of emphasising tribalism. Sundanese Land ousted many high-ranking Sundanese officials from government positions. They were later replaced by members of other tribes whose competences were unknown. The Kartosuwiryo gang disrupted security, forcing young people who wanted to study to travel to Jakarta and Yogyakarta.[27] Sundanese youth, led by Ajip Rosidi, have attempted to address this political issue. On November 4-7, 1956, they convened the Sundanese Youth Congress (SSYC). Iwa Kusuma Sumantri proposed that ethnic concerns in politics be addressed from a wide rather than a restricted perspective.[28]

To protect political reality, various colours underlie the Sundanese movement. In its manifestation, this movement focuses on two spectra. On one hand, those who march become ideological movements. They carried out political interruptions in the political movements that marginalised the Sundanese. On the other hand, there is also a cultural movement in which a collection of literary works, such as Sundanese poetry, is inspired by the breath of Indonesianness. The Sundanese Youth Congress (1956) represented a political movement with the concept of a federated state. Meanwhile, the cultural revolution aided in the establishment of a unitary state.[29] According to Muhtadin, Sundanese poetry should

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[24] Moeflich Hasbullah, "Kekuasaan Sunda Dalam Konstalasi Politik Modern : Sebuah Perspektif Perbandingan Dengan Jawa," *Kompas*, no. April (2006): 1–7, https://moefarticles.wordpress.com/2011/01/04/kekuasaan-sunda-dalam-konstalasi-politik-modern-sebuah-perspektif-perbandingan-dengan-jawa/.

[25] Koesoemadinata, "Tatar Sunda Tina Sawangan Geologi," *Keurseus Budaya Sunda Edisi I* (Bandung: Pusat Digitalisasi dan Pengembangan Budaya Sunda Universitas Padjadjaran, 2021).

[26] Benedict R. O'G. Anderson, *Imagined Communities: Reflections on the Origin and Spread of Nationalism* (London: Verso, 2016).

[27] Edi S. Ekadjati, *Dari Pentas Sejarah Sunda: Sangkuriang Hingga Juanda* (Bandung: Kiblat Buku Utama, 2014), 118.

[28] Edi S. Ekadjati, *Dari Pentas Sejarah Sunda: Sangkuriang Hingga Juanda* (Bandung: Kiblat Buku Utama, 2014), 123.

[29] Asep Salahudin, *Kitab Tritangtu: Keislaman, Kesundaan, Keindonesiaan*, 91-92

be regarded as an aesthetic statement emphasising diversity. This has evolved into a symbolic movement that promotes multicultural Indonesianness.[30]

This political practice is still not balanced by an understanding of Sundanese intellectual structures. Genealogical identity is anchored to communal Sundanese mentality. This is useful for reading self-identity and reflecting on the past to develop future projections. As a result, the re-actualisation of reflective thinking is critical for the development of forecasts for the future stages.[31] Tri Tangtu Di Buana/Bumi's insight is a Sundanese philosophical concept that approaches the idea of state philosophy and preferences for power division.

Tri Tangtu di Bumi in Sundanese Power Cosmology

In contrast to the concept and practice of royalty in general, authority does not entirely belong to the king in Sundanese tradition. There is a hierarchy of authority, each of which corresponds to a particular role and function. Several manuscripts from the 16th century, such as *Bujangga Manik*, *Carita Parahyangan*, *Sanghyang Siksakanda Ng Karesian*, and *Sewaka Darma*, served as primary sources for writing Sundanese history.[32] The rise of Islam in Sunda Land can be traced back to the appearance of people such as Haji Purwa and Sheikh Quro, as documented in secondary sources. Even though they can be explained, a number of traditional historical materials are not authoritative from the standpoint of Western historians' methodological perspective.[33]

Since the colonial period, researchers have pioneered research on ancient Sundanese text. Karel Frederik Holle (1829-1896), was the first to reveal the discovery of three ancient Sundanese manuscripts on palm leaves, labeled MS (*Manuschrif Soenda*) *A*, *B*, and *C*. The MSA was assigned the code *Kropak 632*, which contained *Amanat Galunggung*; MSB *Kropak 630*, which contained *Sanghyang Siksakanda Ng Karesian*; and MSC *Kropak 631*, which contained *Candrakirana*.[34] Several of these writings discuss social, political, cultural, and religious views.

Sundanese society's power changed from ancient Wiwitan to Hinduism and Islam. *Resi*, *Ratu*, and *Rama* were also included in the traditional Sundanese power system. *Resi* represents the priest (water; will), *Ratu* represents the ruler (stone; mind), and *Rama* represents the people (land; words). As Batara Kresna pointed out, the sky is the source of this existence in the legal process of human causality. The sky (rain) requires the Earth to seed human existence. Will (sky, rishi, water) and might (rama, land) working together are critical for human existence (queen and rock).

The concept of *Tri Tangtu* can be traced back to *Sunda Wiwitan* ideology of the 14th and 17th centuries. During Prabu Niskalawastu Kancana's reign in the Kingdom of Sunda, he reigned from Surawisesa and Kawali Palace (Ciamis). *Sunda Wiwitan* (Jatisunda) instruction reached its pinnacle before collapsing in 1579 AD. *Sunda Wiwitan*'s teachings convey the essence of *Tri Tangtu* value. *Tri Tangtu dina Raga* (*Salira*), *Tri Tangtu dina Nagara*,

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[30] Muhtadin, Teddi. "Representasi Sunda Dalam Gerakan Kultural Dalam Konteks Keindonesiaan Di Tahun 1950-An?" Bandung: Forum Lintas Batas & Perpustakaan Ajip Rosidi, 2016.

[31] Hasan Mustapa, "Reaktualisasi Pemikiran Keagamaan Sjafruddin Prawiranegara (1911-1989)," *Indo-Islamika* 7, no. 2 (Juli-Desember) (2017): 145–70, 149.

[32] Nina H Lubis, "Kontroversi Tentang Naskah Wangsakerta," *Humaniora* 14, no. 1 (2002): 20–26, 25.

[33] M. A. Firmansyah, "Jejak Islamisasi Di Tatar Sunda Dalam Peribahasa Dan Mitos," September 30, 2021.

[34] U. A. Darsa and Edi S. Ekadjati, *Gambaran Kosmologi Sunda* (Bandung: Kiblat Buku Utama, 2006).

and *Tri Tangtu dina Buana* comprise this concept. *Tri Tangtu dina Raga* (*Salira*) is a reciprocal system of human transcendence characterized by action, determination, speech, or *bayus-sabda-hedap* (deeds, strong will, and words). *Rsi-Ratu-Rama* (scholars, rulers, and wise elders) form the *Tri Tangtu dina Nagara*. *Tri Tangtu dina Buana* is a relationship between God, or *Hiyang/Hyang*, the universe, and humans that must be harmoniously linked.[35]
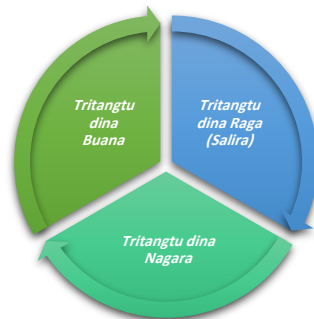

Figure 01. The Values of *Tri Tangtu* in Sunda Wiwitan's Teaching

Changes occurred during the Hindu-Buddhist-Tantra period. *Sakala* Nature, *Niskala* Nature, and *Jatiniskala* Nature are the three major realms. The *Sakala* realm is a forgetfulness domain. The *Niskala* realm is the domain of God. *Ijunajati Nistemen* are the only inhabitants of *Jatiniskala* Nature, which exists in a world that humans cannot comprehend.

The notions of "empty", "*awang uwung*", and "isi" isi are still present in Sundanese Wiwitans, Sundanese Hinduism, and Sundanese Islam. Sunda Wiwitan Empty Realm produced a single batara from three bataras. *Ijunajati Nistemen* lived in an empty world during the Galuh (Hindu) era. Meanwhile, Nur Muhammad existed during the Islamic period in the Empty Land. The human sphere always requires a medium to recognise an empty domain. It was *Batara Tunggal* in Sunda Wiwitan, *Para Dewi-dewi* in the Galuh Era, and *Rama Adam dan Ibu Mawa* in the Islamic era, who were in the lowest level, *Sawarga Notaris*, among the seven extant heavenly realms.[36]

Genealogy of the Triumvirate in Sundanese Tradition
Scholars of the Sunda Kingdom are believed to have authored several philosophical teachings that incorporate the story of the Sundanese triad, particularly around the 16th century. Examples include the *Sang Hyang Hayu* (SHH) text about the idea of "Three Secrets" and *Tri Buana* and the *Carita Parahyangan* Fragment (FCP) text about the meaning of *Tri Tangtu di Buana*. Pakuan Pajajaran serves as the capital of the Sunda Kingdom, whose political structure is described in FCP. The three organisations that choose global power structures are referred to as *Tri Tangtu di Buana*. The *Prebu*, *Rama*, and *Resi* groups came to an agreement as the Sundanese kingdom's superstructure-level decision-making system. The *Tri Buana* story is rooted in the earth, space, and spatial elements (triumvirate) present in Sundanese society's cosmological system. The concept of "Three Secrets" inside SHH serves

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[35] Saringendyanti et al., "Tri Tangtu on Sunda Wiwitan Doctrine in the XIV-XVII Century." 2018: 11

[36] Jakob Sumardjo, "Kosmologi Dan Pola Tiga Sunda," *Imaji* 4, no. 2 (2009): 101–10, 103-4.

as an example of the responsibility of *Prebu-Rama-Resi* for *ngretakeun bumi lamba* (enhancing the well-being of humanity).[37]

Sanghyang Siksa Kanda Ng Karesian (SSKK). The ancient *Sanghyang Siksa Kanda Ng Karesian* (SSKK) text from 1518 AD first mentioned the concept of *Tri Tangtu di Bumi*.[38] The purpose of this document is to counteract the spread of Islam, which began to gain significant traction in the 16th century. Prabu Jayadewata, also known as Sri Baduga Maharaja (1482-1521), was the ruler of the Sundanese kingdom (Pakuan Pajajaran) at the time. During his 39 years of leadership, Sri Baduga was able to establish the sustainability of Hindu teachings through SSKK, which was founded in 1440 Saka or 1518 AD. This literature provides societal norms for Sunda Pajajaran behaviour. A budiman or holy priest later taught this text to anybody seeking bliss.

Because of the community's steadfast devotion to the principles of the SSKK and Prabu Jayadewata's inspiring leadership, the Islamic siege of Banten in the west and Cirebon and Demak in the east continued unabated.[39] *Tri Warga di Lamba* is the vehicle through which the SSKK text implements the instructions for the allocation of *Tri Tangtu* (on earth) authority. The tasks, responsibilities, and positions related to *Tri Tangtu*'s elements were regulated and arranged according to these standards. Their intention was to calm the individual. He must have the calmness of a monarch, the wisdom of a sage, and the ability to follow the council of elders. *Tri Tangtu* is referred to as the world's edifier.[40]

ini tri warga di lamba	The three groups in life are known as the *triwarga di lamba*,
wisnu kangken prabu,	Vishnu resembles a *prabu*,
brahma kangken rama,	*Rama* is an elder, just like Brahma.
isora kangken resi,	Like a *resi*, Isora (Iswara),
nya mana tri tangtu pineguh ning bwana,	because *Tri-tangtu* is the world's fortifier for this reason,
triwarga hurip ning jagat	*Trivarga* transforms into life on Earth.
ya sinangguh tritangtu di nu reya ngaranya	Yes, a lot of people refer to it as *tri-tangtu*.

Amanat Galunggung (AG). The *Amanat Galunggung* (Galunggung Mandate) document, also known as *Koropak 632*, also mentions the *Tri Tangtu di Bumi*. This text explains the role of the *Tri Tangtu di Bumi*, or *rama–resi–ratu*. Each of these three has distinct responsibilities, but they are inseparable.[41] The term "tilu" describes the cosmological framework that earlier Sundanese people used to try and make sense of their existence. Specifically, it has to do with its extent or breadth, which encompasses a wide range of worlds and all their facets and components, leaving nothing out.[42]

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[37] E. S. N. Sumarlina, R. S. M. Permana, and U. A. Darsa, "Serpihan Terpendam Sistem Teknologi Dan Pembagian Tataruang Masyarakat Adat Kampung Naga, 17-19

[38] **Atja & Danasasmita, 1981b: 48**

[39] Poesponegoro and Marwati Djoened, *Sejarah Nasional Indonesia Jilid II*, 4th ed. (Jakarta: Balai Pustaka, 1990).

[40] HeryHeryana, "Tritangtu Di Bumi Di Kampung Naga:", 365

[41] Heryana, "Tritangtu Di Bumi Di Kampung Naga:", 365.

[42] Undang Ahmad Darsa, *Gambaran Kosmologi Sunda*, ed. Edi S. Ekadjati (Bandung: Kiblat Buku Utama, 2006).

The three components of AG, *Prabu*, *Rama*, and *Resi*, are equivalent and work in harmony to carry out power. Imposing nobility and morality with actions and words.[43]

Jagat palangka di sang prabu,	The *rama* or *ratu* oversees the realm of government,
jagat daranan di sang rama,	The world of prosperity is the *rama*'s obligation,
jagat kreta di sang resi.	The world of welfare is the responsibility of the *resi*.

Additionally, the honesty required by officers is explained in this chapter. These included *Prebu*'s obligation to scratch the rock (*ngagurat batu*), *Rama*'s obligation to scratch the ground (*ngagurat lemah*), and *Resi*'s obligation to scrape the water (*ngagurat cai*). Since *Rama* is a manifestation of the divine element in existence, his spiritual side must possess the ability to set policies for government officials. It goes without saying that *Resi*, as representatives of experts' and instructors', ought to be impartial and calm. He ought to be someone who could solve any difficulty and serve as an example for others. Regarding *Prabu/Ratu*, as she is a pangreh/civil servant and not a government official, she ought to be stern and unwavering in her enforcement of the Kingdom's legal system.[44]

Carita Parahyangan (CP). In the text of the CP manuscript, the following points are mentioned:

Anggeus pahi diduuman ku Maharaja Trarusbawa,	Following the distribution of shares by Maharaja Trarusbawa,
diduuman deui jagat, saukur nu wenangkeun rabi tunggal.	The authority obligations are further distributed among the individuals who must each have a single wife.
Na jagat kreta di sang resi dijiéunan lemah putih,	As such, the *Resi* are accountable for the world of peace, having turned it into a sacred site,
lemah pasartan husireun wong kapanasan;	A place where those who are persecuted can go to seek justice.
jagat darana di sang rama;	The realm of supervision and accountability within the *Rama* circles.
jagat palaka di sang prebu.	The *Prebu* is in charge of the realm of government.
Kéh mulah dék paala-ala, palungguh-lungguhan.	Therefore, refrain from vying for the same places.
Haywa pamali pangmeunang dék paala-ala	Do not be concerned about outbidding one another for revenue

The above text fragment from Maharaja Tarusbawa's *Tri Tangtu di Buana* addresses the division of power between several clans. At that time, he headed the administration of Sunda Kingdom. The Maharaja has the authority to lead the government and assign

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[43] Heryana, "Tritangtu Di Bumi Di Kampung Naga:", 365

[44] E. S. N. Sumarlina, R. S. M. Permana, and U. A. Darsa, "Serpihan Terpendam Sistem Teknologi Dan Pembagian Tataruang Masyarakat Adat Kampung Naga," 104.

authority to his faithful subjects because he is a symbol of the Sunda Kingdom. The initial ruler of the Sunda Kingdom was Sri Maharaja Tarusbawa. ruled between 669 and 723 patients with AD.[45] He was the son-in-law of Tarumanagara's twelfth king Maharaja Linggawarman (d. 669 AD).[46]

Several provisions for the exercise of political authority must exist in several writings related to *Tri Tangtu di Bumi*. Among them, the three parts of administering power are complimentary and equal, power administrators should be honest and capable, and the objective of wielding power is to keep people secure. A harmonic society will be formed by a tranquil person, both in science and his occupation. Three provisions should be incorporated into power administration: equality, honesty, and security. The CP document states the following security premise:[47]

Jaga makéyana patikrama paninggalna sya séda.	Keep all legacy rules that have been followed by deceased forebears.
Jagat darana di sang rama,	*Rama* is now in charge of the world of guidance,
jagat kreta di sang resi,	*Resi* is in charge of the realm of happiness,
jagat palangka di sang prabu.	whereas *Prabu* is in charge of the world of government.
Haywa paala-ala palungguhan, haywa paala-ala pameunang, haywa paala-ala demakan, apan pada pawitanya, pada mulianya.	Don't battle for position, don't fight for money, and don't fight for gifts because they all come from the same place (the people) and are equally noble.
Maka pada mulia ku ulah, ku sabda, ku ambek: *si niti, si nityagata, si aum, si heueuh, si karungrungan;*	All of this becomes noble only via deeds, words, and a smart mindset, which always makes sense, is correct, is serious, and captivates the heart;
ngalap kaswar semu guyu, téjah ambek guru basa di na urang sakabéh, tuha kalawan anwam	Treat subordinates with a welcoming grin, a radiant heart, and consistent conversation with everyone, young and old.

The distribution of authority in both the CP and AG texts provides moral advice for power-bearers. *Rama* oversees guidance, *Resi* oversees peace, and *Prebu* oversees governance. In carrying out their responsibilities, the three are forbidden from "fighting over each other's income", in the sense that there is no dysfunction in duties and authority. In addition, both embody the integrity that a leader must possess through wisdom, in words, deeds, and examples.[48] According to the SSKK text:[49]

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[45] Yoseph Iskandar, *Sejarah Jawa Barat (Yuganing Rajakawasa)* (Bandung: Geger Sunten, 1997).

[46] S. Danasasmita, *Sejarah Bogor* (Bogor: Paguyuban Pasundan Cabang Kodya Bogor, 1983).

[47] Atja and Saleh Danasasmita, *Carita Parahyangan: Transliterasi, Terjemahan Dan Catatan* (Bandung: Proyek Pengembangan Permuseuman Jawa Barat, 1981).

[48] R. S. M. Permana and J. N. Mahameruaji, "Perbandingan Konsep-Konsep Triumvirate Sunda Dengan Trias Politica Dalam Perspektif Komunikasi Politik (Comparison of Sundanese Triumvirate Concepts with Trias Politica in the Perspective of Political Communication),"

[49] Atja and Danasasmita, *Sanghyang Siksakanda Ng Karesian: Naskah Sunda Kuno Tahun 1518 Masehi*.

ini ujar sang sadu	This is the advice of Sang Budiman
basana mahayu drebyana	when it comes to displaying his individuality
ini Tri Tangtu di Bumi	Here are *Tri Tangtu di Bumi* conditions:
bayu kita pinaka prebu,	Our joy is that of a *prebu*, and we talk with the authority of elders,
sabda kita pinaka rama,	and we talk with the authority of *rama*,
hedap kita pinaka resi,	Our minds are like *resi*.
ya Tri Tangtu di Bumi	This is the *Tri Tangtu di Bumi*
ya kangken pineguh ning bwana ngaranna	It is known as (as the world's sustainer).

The fragmentation or dispersal of roles in the social realm and governmental order can be viewed as *Tri Tangtu di bumi*. Each country has its own geographical jurisdiction. All three are equal and reinforce one another. *Tri Tangtu di Bumi*, which uses cosmology and theology, is also a reflection and portrayal of three elements, namely God, Nature, and mankind. Almost all religions, including Islam, Christianity, Hinduism, and Buddhism, have links between cosmology and theology.

Rama signifies the manifestation of a god-given element: his responsibilities are spiritual. A *Rama* is a person who has given up worldly and external interests. He had a strong sense of compassion and wisdom. *Resi* oversees portrayals of natural elements and meets human requirements. He is a figure of expertise or teaching in a variety of sectors, including education, agriculture, the military, the arts, trade, and healthcare. The goal is to hone. In the meantime, *ratu* (*prabu*) exhibits human elements. His role is to oversee all the country's actions and assets. Because of this nurturing role, the Sundanese order refers to leadership as a pamong or pangreh, rather than the government.[50]
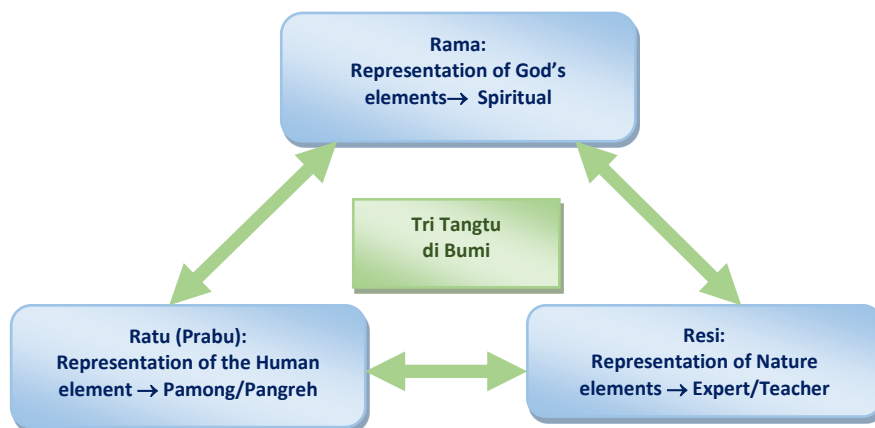

Figure 02. Sundanese Cosmology in *Tri Tangtu di Bumi*

Yoseph Iskandar, a Sundanese writer who focuses historical features in his work, attempts to explain Sundanese power in a modern perspective through the literary text *Tri*

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[50] Agus Heryana, "Tritangtu Di Bumi Di Kampung Naga:, 365

Tangtu di Bumi (1992). Literary works, as creative processes from the past, are frequently important for reading a glimpse of social and political difficulties with the same story for the present and future.[51] Previous wisdom must be considered.[52] This literary work relates to the story of the war between the Sunda and Galuh kingdoms' lives. Prabu Jayadewata, the major character. Tolerance for adherents of various faiths exists in ancestral teachings from Sundanese (*Sundanese purbatisti-purbajati*). The procedures for controlling the country were enforced by three *Tri Tangtu di Bumi* instruments.[53] The presence of three leaders with varying but equal responsibilities.[54]

Discussion

Community Power Structure: Baduy, Kampung Naga, and Ciptagelar

Sundanese Land's belief system has evolved over numerous stages. Sundanese cultural belief systems began to shift during prehistoric times (before the fifth century AD): Hindu-Buddhist (5-16 AD), Sundanese Javanese (16-19 AD), Sundanese-Islamic (16-21 AD), Sundanese-West (19-20 AD), and Sundanese-National/Global (mid-20th century to early 21st century AD).

Baduy, the Kanekes people, are animismists who worship the spirits of their ancestors. They do not identify as Hindus or Buddhists. However, their beliefs are also influenced by Hinduism and Islam. According to testimony and residence card data, the Kanekes follow *Sunda Wiwitan* faith. Wiwitan means "first beginning, origin, principle, or teak' in *Carita Parahyangan*. The Kanekes people follow the traditional Sundanese faith known as *Jati Sunda*.

The following are the contents of the *Sunda Wiwitan* religion: *Sang Hiyang Keresa* (the Almighty) and *Nu Ngersakeun* (the Willing One) have the most power. *Batara Tunggal* (the Almighty God), *Batara Jagat* (the Ruler of Nature), and *Batara Seda Nisakala* (the Unseen) are some of his other names. He currently resides in *Buana Nyungcung*. All Hindu gods (Brahma, Vishnu, Shiva, Indra, Yama, etc.) are subject to *Batara Seda Niskala*. The *Sunda Wiwitan* religion, as Sundanese people's first belief, is unique. This is because it contributes to the formation of religious political dynamics, specifically, the transition from Hinduism to Islam. This idea is still maintained and practiced in the Baduy Kanekes indigenous community as well as in several other indigenous tribes in West Java and Banten.[55]

Tri Tangtu di Buana is analogous to Beduy people's natural lives. This idea is thought to represent the union of *Buana Rarang/Larang* (natural birth), *Buana Panca Tengah* (diverse wildlife), and *Buana Nyungcung* (world spirit). *Tri Tangtu* (*Tangtu Telu*) is a Baduy community term that refers to Baduy Jero (Lembur Tangtu/Jero Tangtu), Baduy Outer, and Baduy Dangka. Puun's ancestors are claimed to have been known as *Sang Hiyang Dalem* or nobleman. Tangtu inhabitants (Daleum Kajeroan or Kadaleuman, Padaleuman) are regarded as the centre of the government. A triumvirate, or *tria iuncta in uno*, is a historic

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[51] Anton Bakker, Antropologi Metafisik. Yogyakarta: Kanisius, 2000., 56-58.
[52] C. A. Van. Peursen, *Strategi Kebudayaan* (Yogyakarta: Kanisius, 1988).
[53] Yoseph Iskandar, Sejarah Jawa Barat (Yuganing Rajakawasa) (Bandung: Geger Sunten, 2020
[54] Muhamad Yogi Hamdani. "Analisis Struktural Novel Tri Tangtu Di Bumi Karya Yoseph Iskandar Pikeun Bahan Pangajaran Maca Di Kelas XI." Universitas Pendidikan Indonesia, 2013.
[55] Deni Miharja, "Sistem Kepercayaan Awal Masyarakat Sunda," *Al-Adyan* 10, no. 1 (Januari-Juni) (2015): 19–36, 35.

Sundanese governance type that combines three into one or an inseparable "trio."[56] Each district is led by a puun, who occupies the puun, and *Rama, Resi, Ratu/Prabhu*, or Elders, Scholars, and Wise Rulers account for one-third of the regional unit's tasks.[57]

The husband is the guardian of the land, fields, gardens, forests, and rivers in *Tri tangtu*, while the wife is the caregiver, child caretaker, and rice cooker. Parents bear a direct responsibility for nurturing and rearing their children, as well as developing them into potential human beings who protect the inner and exterior lives of their community.[58] As a result, it appears that the *Tri Tangtu dina Buana Mandala* is the essence of the universe, so intrinsic between the self and nature that it has been taught and passed down by ancestors since it was originally given down. What exists in the universe does not change; it continues to function as it does.[59]

This threefold theme can also be found in Tasikmalaya's Kampung Naga. The presence of three government components in Kampung Naga (*Kuncen, Lebe*, and *Punduh*) demonstrates how *Tri Tangtu* principles are functionalized in social, political, and cultural dynamics. *Kuncen* oversees customary matters, *Lebe* oversees religious issues, and *Punduh* oversees governmental affairs. *Kuncen* is associated with *Rama, Lebe* with *Resi*, and *Punduh* with *Prebu* in *Tri Tangtu*. The main distinction between the two is equality. In practice, *Kuncen* has complete control over all three positions, meaning that *Punduh* and *Lebe* are subject to *Kuncen*, whereas *Kuncen* is subject to the Kampung Naga traditions. *Tri Tangtu's* original concept did not include *Kuncen's* supremacy as an element with authority.[60] The Naga community governs service to the state and religion by three principles: (1) *pamunut gancang caosan* (requests are fulfilled instantly); (2) parents plan to act (command immediately); and (3) *panyaur gancang temonan* (call (invitation) arrive immediately).[61]

Meanwhile, in Sukabumi's Ciptagelar district, the three patterns are *Tekad* (will), *Ucap* (thoughts), and *Lampah* (energy, deeds). This is the triple unity that resides in a man. Humans represented the *Sang Hyang Tunggal* in early Sundanese mythology.[62] The *Tri Tangtu* idea is vividly present in the traditional dwelling of the Ciptagelar Community. The men's area is in the front, women's area is in the back, and the family area is in the middle. Men and women, as husbands and wives, eventually blend and harmonise into a third entity, as indicated by the paradoxical existence of children in this middle section.[63]

All communities-built power structures. Numerous products and extensive research projects are frequently available. Excellent local accommodation and event planning have been developed. Many organizations form these communities to promote business

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[56] Wessing, Robert, and Bart Barendregt. "Tending the Spirit ' s Shrine : Kanekes and Pajajaran in West Java." Moussons 8, no. October 2013 (2005): 2–26. https://doi.org/10.4000/moussons.2199.

[57] Wartini, et. all., Tutur Bwana Dan Empat Mantra Sunda Kuna. Jakarta: Perpusnas RI [Perpustakaan Nasional Republik Indonesia] dan Yayasan Pusat Studi Sunda., 2010.

[58] Undang Ahmad Darsa, Gambaran Kosmologi Sunda,

[59] Saringendyanti et al., Saringendyanti et al., "Tri Tangtu on Sunda Wiwitan Doctrine in the XIV-XVII Century." 2018:, 6

[60] Agus Heryana, "Tritangtu Di Bumi Di Kampung Naga:,370

[61] Ahman Sya, M., and Dkk. Sejarah Kampung Naga. Bandung: Dinas Kebudayaan dan Pariwisata Provinsi Jawa Barat Balai Pengembangan Kemitraan dan Pelatihan Tenaga Kepariwisataan., 2008., 33

[62] Sumardjo, "Kosmologi Dan Pola Tiga Sunda.", 103.

[63] Rebiyyah Salasah, "Mengkaji Konsep Kosmologi Dalam Rumah Adat Masyarakat Adat Kasepuhan Ciptagelar, Sukabumi Sebagai Usaha Mendorong Apresiasi Masyarakat Terhadap Arsitektur Tradisional Dan Kearifan Lokal," 2013, https://123dok.com/document/yd922jez-mengkaji-konsep-kosmologi-dalam-rumah-ad.html, 7.

distribution in local communities and combine their contributions to community development.[64]

Trias Politica, Local Leadership, and Nationality

The alignment of the *Tri Tangtu di Buana* line with the *Trias Politica* idea is conceptually visible in the following picture.
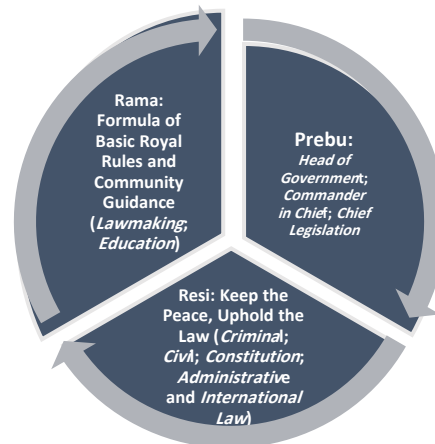

Figure 03. Allignment of Konsep Tilu with Trias Politica

Tri Tangtu Di Buana depicts three distinct institutional functions. *Prebu* has a connection with the government and the royal authority (executive). *Rama* symbolises people when it comes to following royal regulations (legislative regulations). *Resi* works within a justice (judicial) system. *Tri Buana* describes another realm. *Prebu* is the Earth's personification. *Rama* is the personification of the space that looms over the planet. *Resi* represents the mediator (between earth and space). A similar idea can be found in the concept of "Three Secrets." *Prebu must have bayu, strength, or value. Rama defends the people's mandates*.[65] *Resi* served the purpose of the judicial system. Essentially, the legal system intended to provide orders for the interests of society's members. Because it is impossible to comply with all interests, a legal framework that controls collective agreements is required so that each interest does not conflict with the others.[66]

Dedi Mulyadi is a manifestation of local Sundanese power in terms of local leadership. When he was the Regent of Purwakarta for the two terms (2008-2018), his political policies highlighted Sundanese ideology.[67] *Tri Tangtu di Buana*, according to him, refers to the division of three regions: the upper world (mountains), the middle world (villages), and the

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[64] Mary Kate Berardi, "Identifying Local Power Structures to Facilitate Community Development," October 23, 2023, https://extension.psu.edu/identifying-local-power-structures-to-facilitate-community-development.

[65] R. S. M. Permana and J. N. Mahameruaji, "Perbandingan Konsep-Konsep Triumvirate Sunda Dengan Trias Politica Dalam Perspektif Komunikasi Politik (Comparison of Sundanese Triumvirate Concepts with Trias Politica in the Perspective of Political Communication)," 26-28.

[66] Hasan Mustapa, *Indonesia's Investment System: A Legal Perspective*, ed. F. Ansori and M. R. Juwita (Garut: The Muhajirin Foundation & Mushthafa Innovative Learning and Empowerment, 2020).

[67] R. S. M. Haddad and M. Hijran, "Model Kepemimpinan Politik Sunda Dalam Konteks Pendidikan Politik," in *Prosiding Konferensi Nasional Kewarganegaraan III* (Yogyakarta: Universitas Ahmad Dahlan, 2017), 326–37.

lower world (beaches). There are no villages in the mountainous or coastal locations. Thus, the harmony of the natural ecosystem was preserved.[68]

Asep Salahudin, a young Sundanese thinker, attempted to define Tri Tangtu in three languages: Sundanese, Islamic, and Indonesian. Islam, Sundanese, and Indonesia are manifestations of cultural cross-pollination. The dialectics of opposing ideas. The greatness of culture and religion is founded on an open mindset rather than on a homogeneous viewpoint. Allows for all development possibilities. Receive and give without trying to represent self-importance. To serve as a focal point for learning about the state, country, nation, society, or citizens.[69] Asep reads the true Islam that exists now in accordance with the spirit of the adages "Sunda is Islam, Islam is Sunda." However, the Tri Tangtu notion that he supports has a philosophical foundation, with inclusion being one of the elements stressed in Tri Tangtu, which was formed in pre-Sundanese Islamic culture.

Monotheism in Sunda Wiwitan and Islam

The *Sunda Wiwitan* religious system has a monotheistic foundation. The concept of worshipping one God is called the *Sang Hyang Kersa* on *Sunda Wiwitan*. Because the Sundanese were raised with the concept of a monotheistic deity, it is not unexpected that when Islam arrived, they readily accepted and embraced it. Islam acquired a typical Sundanese character. Sundanese and Islamic concord can be demonstrated in their belief in the existence of one God, the Creator and Owner of Nature (monotheism), as well as in Sundanese behaviour and ethics, which are compatible with Islamic manners and morals. This also appears to be why idolatrous religions and beliefs or beliefs with several gods (trinity, gods, and other polytheism) are difficult to form in Sundanese traditions.[70] This appears to contradict his fundamental conviction (faith in a single power or monotheistic). This harmony can be seen in aesthetics as well. Although Islam is the dominant influence in the Banten region, the native culture can still be retained in the form of a typical Banten aesthetic style.[71]

Looking for a Sundanese Triumvirate Model

From the *Tri Tangtu di Bumi* perspective, it is difficult to find a suitable figure to fill the triumvirate structure of Sundanese culture. However, this must be tried so that Sundanese people can form an image of the figure that is required as a starting point. Furthermore, people can devise their own techniques to locate figures to fill the gaps in this philosophical sketch.

As previously mentioned, *Rama* is a figure related to the spiritual realm. This can be seen from a religious standpoint in modern settings. Figures of national religio-political clouts in Sundanese society, such as Abdullah Gymnastiar (popularly known as Aa Gym), can now be found. In the 1990s and the 2000s, the notion of heart management became popular in the national sociopolitical realm. Aa Gym's advice is frequently sought in

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[68] M. A. Khumaini, "Dedi Mulyadi: Kebudayaan Sunda Miliki Konsep Kehidupan Yang Sehat," March 29, 2020, https://www.antaranews.com/berita/1389518/dedi-mulyadi-kebudayaan-sunda-miliki-konsep-kehidupan-yang-sehat.

[69] Salahudin, *Kitab Tritangtu: Keislaman, Kesundaan, Keindonesiaan*, 65.

[70] Abdurrahman MBP, "Rekonstuksi 'Islam Teh Sunda, Sunda Teh Islam,'" *Asy-Syari'Ah* 17, no. 1 (April) (2015): 19–28, 28.

[71] S. P. Ramadina, Y. A. Piliang, and N. Y. Damayanti, "Banten ' S Indigenous Visual Style in the Illustrations of Sajarah Banten Manuscript," in *Proceeding of International Conference on Art, Language, and Culture* (Universitas Sebelas Maret, 2010), 86–90, 89.

national political conversations to calm the diverse discursive commotions among lawmakers.

The *Resi* figure is expected to bring peace as a teacher and guide. A figure that has philosophical insights and can protect political reality is needed. Political experience as a regional leader and member of the legislature, as well as Sundanese cosmological insight, can be obtained from the figure of Dedi Mulyadi, former Regent of Purwakarta, for two terms (2008–2013 and 2013–2018). During his leadership period, Sundanese insight was deeply embedded. One of them is naming the Sri Baduga Fountain Tourist Park.

The *Ratu/Prabu* figure represents an inclusive and forward-thinking leadership perspective. Ridwan Kamil (also known as Kang Emil) is a former Governor of West Java who might be included in this category. His capacity to adapt to the millennial age as well as his technocracy in developing West Java has always prioritised Sundanese and Islamic ideals of peace. Several political polls consistently position Kang Emil in the first place as a vice-presidential contender for the 2024 elections.

Each generation has its own distinct personality and functions. Similarly, Sundanese society. The requirements for Sundanese philosophical understanding can serve as a basis for the growth of other parts of life. Political, social, economic, cultural, and developmental issues, among others.

There are two approaches to resolving many of society's problems that arise from the struggle between egoism and public interest. This typically occurs when one group of people forces decisions made in their best interests onto another group. The first solution is to eradicate or diminish human selfishness. Another strategy is to distribute power so that choices are made by people whose interests are aligned with those of the public.[72]

This is reflected in the Sundanese community's *tilu* system, which includes *the Tri Tangtu di Bumi*. *Prabu*, *Rama*, and *Resi* had equal authority. where no one is superior to another. Three of them form a beautiful flow. To implement social and political measures that benefit people. This follows the same principles as the spirit of Trias Politica. Power is divided among the executive, judiciary, and legislature. All three were interconnected and performed in a similar manner. The idea of monitoring and looking after one another to achieve political stability. Sunda's political philosophy differs from that of Java's. This reinforces the king's dominance over all other forms of authority.

D. Conclusion

According to this study, the *Tri Tangtu Di Bumi/Buana* idea has a political philosophical paradigm. It is expressed in ontology, epistemology, and axiology. *Tri Tangtu di Bumi* is a theory regarding the equitable sharing of power. *Prabu/Ratu*, *Rama*, and *Resi* have overlapping domains of authority. The concept of *Tri Tangtu Di Bumi/Buana* is derived from Sundanese cosmology and is based on three elements: God, mankind, and nature. *Rama* represents God's element (spiritual), *Prabu* the human element (pamong/pangreh), and *Resi* the natural dimension (teacher, expert).

The principles of administering power in indigenous communities can be understood as an axiological manifestation of *Tri Tangtu di Bumi* in the lives of Sundanese people. Kanekes, Baduy, and Banten villages in Kampung Naga, Tasikmalaya, and Ciptagelar in Sukabumi, respectively, are examples. The concept of *Tri Tangtu di Bumi* corresponds to the concept of Trias Politika. Prabu is associated with executive functions. *Resi* represents

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[72] Lars Elgstam, "The Distribution of Power," 2003, https://philosophynow.org/issues/40/The_Distribution_of_Power.

judicial power, while *Rama* represents legislative power. *Tri Tangtu* can also serve as a model for identifying Sundanese identity and actualizing it in a meaningful political role in the context of Islam, Sundanese, and Indonesian Ness.

Sunda Wiwitan contained philosophical transitional ideas from Hinduism to Islam. The *Sanghyhang Siksa Kanda Ng Karesian* document was produced to maintain Sundanese identity and to prevent Islam from infiltrating the country. Although it involves political dangers, the monotheistic element makes it simpler for Sunda *Wiwitan* adherents to assimilate Islamic ideals.

Tri Tangtu di Bumi is thus ontologically linked to the teachings of Sundanese forefathers. As a guide for wise behaviour, including leadership and power. The concept stems from Sunda Kingdom's emphasis on life values. This concept persists and adapts to a wide range of ideologies brought in from the outside, such as Islam. There was an absorption process, given the similarities between Sundanese monotheism and Islam. Sundanese *Wiwitan* teachings are still incorporated into the traditions of the *Baduy* community in Banten, Kampung Naga in Tasikmalaya, and Cipta Gelar in Sukabumi.

This study only examines the notion of *Tri Tangtu di Bumi*. Meanwhile, Sundanese political viewpoints come in many forms. Of course, additional research can be conducted on other concepts found in ancient Sundanese texts, such as the political elements of welfare and social economics.

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