



Complete man, love in truth, and living in diversity, in two ancient Sundanese manuscripts

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ARTICLE INFO	ABSTRACT
<p>Keywords:</p> <p>Human values; Intertextuality; Karesian; Sanghyang Siksa Kandang; Spirituality.</p> <hr/> <p>Article history:</p> <p>Received 2025-06-29 Revised 2025-08-06 Accepted 2025-08-14</p>	<p>This study examines the moral and philosophical messages of two ancient Sundanese manuscripts, namely <i>Amanat Galunggung</i> and <i>Sanghyang Siksa Kandang Karesian</i>, then relates them to Unpar's Spirituality and Basic Values known as SINDU. Data were collected using a qualitative research strategy through in-depth interviews and literature studies. Then, they were analyzed based on the theory of intertextuality, namely by examining the messages of each manuscript, comparing them, and seeing the correlation or interdependence between the two. The results of the study show that the two ancient Sundanese manuscripts above are full of humanitarian messages that remain relevant and significant for modern human life. The concept of SINDU, which was born more recently, finds its basis and foundation in the teachings that have long existed in the two ancient manuscripts. This study also reveals the existence of basic human needs for humanitarian values throughout their lives, whether in the past, present, or future. Moral and philosophical values are needed by humans in an effort to make themselves humane and divine.</p> <p>Contribution: It underscores the persistent human need for moral and philosophical guidance across time, enriching both academic understanding and practical applications in promoting humane and divine human development.</p>

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1. INTRODUCTION

In a global context, discourse on human values and human integrity continues to be the main focus in various scientific fields, ranging from philosophy, theology, to education and public policy (Karn & Bhattacharya, 2025). The international world realizes that true humanity lies not only in biological existence but also in the values that underlie human actions as social and spiritual beings. The concepts of "homo humanus" and "homo religiosus" became symbols of the integration between existence and action; That a true human being is one who is able to maintain harmony between his identity and his behavior (Azzari et al., 2016). This discourse encourages many institutions and communities to re-examine the roots of spiritual and moral values that have long lived in the traditions of each nation. At the national level, the search for Indonesian human identity is also

inseparable from efforts to re-explore the noble values of local culture as the foundation of the life of the nation and state (Uytanlet & Lawrence, 2024). In this context, local wisdom is considered to have the power to shape the character of the nation that is not uprooted from its roots. Various traditions, ancient manuscripts, and customary value systems are used as a source of inspiration in developing a concept of humanity that is unique to Indonesia, especially in responding to the challenges of modernity that tends to ignore the ethical and spiritual dimensions of humans.

Especially in the local realm, Sundanese culture holds a wealth of spirituality and humanistic values contained in various ancient manuscripts. One of them is *the Sanghyang Siksa Kandang Karesian*, which describes how the perfect human being is the one who is in harmony between appearance and practice, between existence and action. In the text, moral and social values are taught through metaphors and life principles that emphasize the importance of guarding the ten senses from deviation so that humans do not fall into disgrace (Haugen, 2024). This concept was later strengthened in the doctrine of *Sanghyang Dasakreta*, which teaches self-control as the path to perfection of human practice. In addition, *Amanat Galunggung* emphasized the importance of respecting the advice of parents and living by traditional wisdom, as the basis of the social ethics of the Sundanese people.

Interestingly, the spirit of humanity carried out in these texts not only lives in the realm of traditional culture but also seems to color modern institutional values. Parahyangan Catholic University (Unpar), for example, developed the concept of *Spirituality and Basic Values of Parahyangan University* (SINDU), which upholds the value of love in truth, living in diversity, and the integrity of humanity. These three main values were then developed into seven ethical principles, such as openness, honesty, transformational attitude, solidarity, subsidiarity, and orientation to the common interest. The question is, to what extent is the concept of SINDU related to the values of local Sundanese spirituality stored in classical texts? Is there a process of intertextuality between Sundanese local wisdom and modern values carried by SINDU? Is the "Parahyangan" in the name of this university just a geographical symbol, or does it reflect the spiritual continuity of Sundanese culture to the contemporary academic realm?

Through this paper, the researcher will explore the possibility of a relationship between human values in ancient Sundanese texts and the principles of modern ethics formulated in SINDU. This study not only aims to uncover the philosophical roots of institutional values at Unpar, but also as an effort to bring back local wisdom in the global dialogue on humanity as a whole.

Based on this background, this study gave rise to several problem formulations that became the main basis of the study. First, how can intertextuality theory be described as an approach in a study that involves texts across time and context? Second, how can spirituality and values be conceptually formulated to be relevant in both local and institutional contexts? Third, what moral and spiritual values are contained in two ancient Sundanese manuscripts, namely *Amanat Galunggung* and *Sanghyang Siksa Kandang Karesian*? And fourth, how can the values of the *complete human being*, *love in truth*, and *life in diversity*, which are at the core of the concept of SINDU, be found or explored in the two manuscripts?

To answer these questions, this study uses the theory of intertextuality as the main approach. Intertextuality, as understood from Julia Kristeva's thought, refers to the relationship between one text and another, in which each text is never present in a void of meaning, but rather is a mosaic of quotations and transformations of previous texts (Bula, 2022). Each new work is essentially the result of the absorption, response, and reformulation of pre-existing traditions, ideas, and aesthetics, whether consciously or unconsciously. In this context, intertextuality is not just about tracing the influence between authors, but emphasizing the interconnectedness of meaning formed in text spaces that interact with each other and negotiate each other's positions and meanings (Miles, 2024).

Kristeva developed Bakhtin's idea of the dialogical nature of literary works, that they are always in conversation with earlier works (Mirzaeva, 2025). Therefore, texts are never independent, but are formed from the system of signs, cultural codes, and socio-historical values that preceded them. In this sense, intertextuality not only opens up space to examine local cultural heritage in a new light but also allows for the reinterpretation of ancient values in contemporary formats and contexts. As Graham Allen has stated, all utterances are dialogical, and their meaning can only be understood in relation to the other utterances that preceded them (Hempfer, 2024).

Furthermore, this intertextual approach can be interpreted through four contextual pillars as explained by Endraswara, namely: (1) expansion, i.e. the development of basic elements to become more complex, (2) deliberate expansion in order to reveal the hidden potential in the initial text, (3) conversion, i.e. structural

changes to present new meanings in different contexts, and (4) expression, which is an effort to explore the essence of the sign system in the old text and then apply it to the text new. In the context of this research, the four pillars are the framework of analysis used to explore the possibility of textual and spiritual relationships between two ancient Sundanese manuscripts and SINDU values that live in modern institutions such as Parahyangan Catholic University.

Thus, the initial hypothesis of this study is that there is a connection between the texts of *Amanat Galunggung* and *Sanghyang Siksa Kandang Karesian* and the concept of basic values of SINDU. The two ancient texts, which represent the local wisdom and spirituality of the Sundanese people, are believed to have undergone a transformation or at least have an alignment of meaning with the concepts of the complete human being, love in truth, and living in diversity, formulated in the basic values of Unpar. This research will try to uncover how these values intertwine, intersect, and form new meanings in contemporary contexts.

2. METHOD

The method in this research is descriptive-analytical-qualitative, namely systematic and accurate observation of the object being studied, through a number of stages (Sale, 2022). *First*, data collection was carried out by reading the transliteration and translation of the ancient Sundanese manuscripts *Amanat Galunggung* and *Sanghyang Siksa Kandang Karesian*. *Second*, library research by reading a number of literature on intertextual theory as a research approach. *Third*, identifying texts in *Amanat Galunggung* and *Sanghyang Siksa Kandang Karesian* that contain values that are in accordance with the concept of SINDU. In this way, it will be obtained that the values of a whole person, love in truth, and living in diversity, actually existed in the values of ancient Sundanese society long before the concept of SINDU was born. In other words, there has been an expansion, expansion, and development of the previous texts (namely the two ancient Sundanese manuscripts) into the values and spirituality of Unpar in SINDU, as an expression and effort to extract the essence of the previous code or system into the new text.

3. RESULTS AND DISCUSSION

Spirituality and Values

In the context of education, spirituality is not simply a personal religious expression. It functions as an inner force that provides motivation, meaning, and direction in everyday life. According to the Big Indonesian Dictionary, spirituality is defined as a source of motivation and emotion related to an individual's search for a relationship with God (Karsono et al., 2022). Meanwhile, values are understood as qualities or aspects considered important and beneficial for humanity. These two concepts, spirituality and values, are closely connected. Spirituality gives meaning to values, while values become the concrete expressions of spirituality in human life (Erenchinova & Proudchenko, 2018).

This article examines the concept of spirituality and core values as developed by Parahyangan Catholic University through its ethical and spiritual framework known as SINDU. This framework is drawn from four main sources: the spirituality of the university's founders, the Unpar motto (*Sesanti*), the spirit of love, and the noble traditions of wisdom within the Sundanese community. These are not just symbolic elements but serve as foundational references that shape the identity and moral direction of the institution.

Based on these sources, three spiritual values are formulated as key principles within the university community. The first is *Caritas in Veritate*, or love in truth, which highlights the importance of love that is guided by truth and fairness. The second is *Humanum*, referring to the recognition of human dignity in its fullest sense, including physical, intellectual, social, and spiritual dimensions. The third is *Bonum Commune*, or the common good, which reflects the shared responsibility to promote collective welfare through solidarity (Tarpin, 2013).

These three spiritual values are translated into three institutional core values: Love in Truth, Life in Diversity, and Complete Humanity. Rather than remaining abstract, these values are embodied in seven ethical principles that guide the attitudes and actions of the Unpar academic community. These principles include openness, a transformative attitude, honesty, preferential option for the poor, commitment to the common good, subsidiarity, and a non-profit orientation. The first three principles stem from the value of Love in Truth, while the other four are derived from Life in Diversity and Complete Humanity (Tarpin, 2013).

This framework shows that spirituality at Unpar is not limited to religious practices. It serves as a cultural and ethical foundation that shapes how individuals act and interact within the academic environment and

beyond. Through this integration of spirituality and values, the university promotes a holistic form of education that combines intellectual development with personal integrity and social responsibility.

Ancient Sundanese Manuscripts

An ancient manuscript refers to a handwritten document produced in the past, often by traditional scribes or scholars using tools such as palm leaves, bamboo, bark, or early forms of paper. These manuscripts are more than just old texts; they are cultural artefacts that preserve the worldview, spiritual insights, moral teachings, and social structures of past societies (Göransson et al., 2020). Within the Sundanese tradition, such manuscripts functioned not only as sources of religious and ethical guidance but also as carriers of historical memory and collective identity. Ancient Sundanese manuscripts are part of Indonesia's rich cultural heritage, shaped by a long history of oral and written traditions. These texts were often composed in Old Sundanese or Sundanese script, and many were written in poetic or symbolic language to convey spiritual teachings or philosophical reflections (Script, 2020). Their handwritten nature emphasizes their uniqueness, as each manuscript often carries the personal style and intention of its scribe.

In the study of spirituality and values, ancient manuscripts serve as important primary sources that offer insight into the beliefs, moral codes, and religious practices of Sundanese communities in earlier times (Asmuni, 2021). These writings reflect how spirituality was lived and how values were taught across generations. By examining such texts, we gain a deeper understanding of how ethical and religious thought developed organically within local contexts, long before the dominance of printed religious literature or formal education systems.

An ancient manuscript was written (Nurwansah, 2020), contain a variety of important information that must be revealed and conveyed to the public. However, ancient manuscripts in the archipelago are usually written in non-Latin scripts and regional or foreign languages (Arabic, Chinese, Sanskrit, Dutch, English, Portuguese, French). This presents a challenge in understanding the manuscripts. One way to uncover and convey the information contained in the manuscripts to the public is through philological research. There has been much philological research on ancient Sundanese manuscripts, from the colonial era to the present. Several manuscripts have been transliterated and translated into Indonesian and used as references in the humanities.

Munandar, in describing the political, social, and belief systems of the Sundanese people of ancient times, cites texts from ancient Sundanese manuscripts, in addition to inscriptions and contemporary Portuguese writings. To describe the belief systems of the ancient Sundanese people (pre-Islamic), he refers to the manuscripts of Jatiraga, Bujangga Manik, and Sanghyang Siksa Kandang Karesian (Aciri, 2019). He specifically discusses the Serat Dewabuda (SDB), an ancient Javanese manuscript uniquely composed in Tatar Sunda. This manuscript contains religious teachings rich in metaphor. He admits that "compared to religious texts composed by other ancient Sundanese Brahmins, the discourse in the SDB is difficult to follow. The boundaries of each concept discussed are difficult to identify and, therefore, difficult to interpret." (Munandar, 2010).

Much of the discourse written in ancient Sundanese manuscripts concerns worldviews, morality, norms, and ethics that must be adhered to. Several universal values are evident within the local values of ancient Sundanese society. Among the local values recorded in these ancient texts, those of a universal nature are still practiced by modern Sundanese society, at least subconsciously (Sjafirah et al., 2024).

In ancient Sundanese manuscripts, spirituality and divinity are abundantly contained. This supernatural being has many names, including: Sang (Hyang) Manon, Si Ijunajati Nistemen, Hyang Nistemen, Batara Seda Niskala, Sanghyang Premana, Sang Hyang Taya, and sometimes simply Hyang. One such manuscript is the Serat Dewabuda (SDB) written in 1357 Saka (1435M) by a yogi named Siddhayogiswara. Uniquely, although written in the Priangan region, namely in a hermitage in the Argasela valley on the banks of the Mulu River, which is located between two mountains, namely Mount Cupu and Mount Rantay and the Talagacandana hill, SDB was written in ancient Javanese script and language. Regarding the concept of God in ancient Sundanese society, (Munandar, 2010) quoting SDB, explaining:

An interesting point in the SDB is the mention of other realms above the Saptaswarga: Sunya, Paramsunya, Atyantasunya, Nirmalasunya, Sunammasunya, and Acintyasunya. These realms are considered higher than the Saptaswarga. If the concept of these realms originates from Hinduism, then the realm of Sunyata clearly originates from Buddhism. In other words, it is believed that the ultimate goal of Buddhism is higher than the Hindu heaven. Even more interesting is that above the layers of Sunya, there are also other layers called Taya: Taya, Paramataya, Atyantataya, Nirmalataya, Sunammataya, and

Acintyataya, with the highest layer being Abhyantarataya. In this realm, the light of the stars, moon, sun, and all human beings is invisible, because none of them reaches there.

This image is clearly unknown in either Hinduism or Buddhism, and therefore represents a description of a higher realm than the Hindu or Buddhist supernatural. The existence of the Taya realm aligns with the concept of Sanghyang Taya mentioned in the Korawasrama. While Sanghyang Taya is never mentioned in the SDB, the compilers of the SDB must have recognized the existence of a construct called Sang Hyang Taya, hence its mention. Another possible interpretation is that Sanghyang Taya's position is higher than that of the Hindu or Buddhist deities. Therefore, his abode is described as being at the highest level of the Hindu-Saiva swarga realm or sunyata bauddha. [...]

At the end of the SDB, the concept of Sang Manon (Manwan) emerges. Manon, Munandar explains, can be interpreted as "the one with eyes," and more broadly, as "the one who sees" or "the one who understands." Sang Manon, therefore, refers to a supernatural figure who can see and understand everything that happens in this world. Sang Manon is also called Sanghyang Premana, which means "knowing or understanding clearly," "clear vision," and also "true knowledge." SDB lempir 116 recto-verso and lempir 117 recto state (translation only): (Munandar, 2010):

... That's Sanghyang Premana, just like Sanghyang Aditya.

If nothing equals her light and power in the world, so does Manon; if nothing surpasses her power in the world,
heaven and earth. Sang [Manon] brings his power in sunyataya, paramarta. Sang Manon rules in disappearance and silence, nirawarana, eternal,
nirasraya. The Manon has power over the stars, the moon, the sun; The Manon has power over matter, mist,
cloudy, clouds, rain, lightning, thunder, twilight, Ferris wheel, thunder, earthquake. The Manon has power over water,
lake, fire, mountain, rock; against trana, trees, vines, weeds, insects, livestock, fowl, flowers, snakes, trees, entire lakes and the ground, everything that breathes on the earth. The Manon has power over air, speech, and intention. The Manon has power over those in such forms. The Manon has power over existence and non-existence.

The Manuscript of Amanat Galunggung and Sanghyang Siksa Kandang Karesian

There are two ancient Sundanese manuscripts that serve as the primary references for this research: Sanghyang Siksa Kandang Karesian (hereinafter referred to as SSKK) and Amanat Galunggung (hereinafter referred to as AG). These two ancient Sundanese manuscripts date back to pre-Islamic times, dating back to at least the 16th century. These manuscripts are cultural products of their respective communities, namely those who adhere to an ancient Sundanese belief system influenced by Hindu and Buddhist elements.

The AG manuscript is stored in the Jakarta National Museum and is given the code number MSA (Manuschrift Soenda A) or Kropak 632. This manuscript comes from the Ciburuy kabuyutan, South Garut. The Kropak 632 manuscript contains life teachings embodied in the form of advice from Rakeyan Darmasiksa to his son, Sang Lumahing Taman, along with his grandchildren and descendants, generally to the wider community. Rakeyan Darmasiksa was a Sundanese king who ruled from 1175-1297 AD, who initially resided in Saunggalah, then moved to Pakuan. Considering that Rakeyan Darmasiksa was once based in Saunggalah, which is located in the Galunggung area, Saleh Danasasmita gave this manuscript the title Amanat Galunggung. The Ciburuy kabuyutan is located at the foot of Mount Cikuray, Bayongbong District, Garut Regency (Wijayanti, 2018).

The SSKK manuscript has code numbers L 624 and L 630. It is known that there are two manuscripts entitled SSKK, which are both from the Bataviaasch Genootschap van Kunsten en Wetenschappen alias BGKW collection (now the National Library of the Republic of Indonesia), namely L 624 and L 630, but each was obtained from different sources. The SSKK kropak 630 manuscript comes from the collection given by Raden Saleh (collection of K.F. Holle), while the SSKK kropak 624 manuscript comes from the collection given by the Regent of Bandung, Wiranatakusumah IV (1846-47). Kropak 630 is written in Buda script (Mountain script) using organic ink (from processed nagasari and damarsela), while the pen used is harupat (palm fiber stem of the sugar palm tree) on nipah material. While Kropak 624 is written in ancient Sundanese

script using *peso pangot* on lontar material. The language used in both manuscripts is the same, namely, ancient Sundanese. If the L 630 manuscript is dated 1440 Saka (1518 AD), then the L 624 manuscript is not dated (Gunawan & Griffiths, 2021).

Despite the presence of Hindu and Buddhist elements, the ancient Sundanese people cannot be considered purely Hindu or Buddhist. (Munandar, 2010) stated that the religion of the ancient Sundanese people cannot be called Hindu or Buddhist, because the Hindu and Buddhist gods are said to be only at a lower level than the highest essence in ancient Sundanese beliefs, namely Sang Hyang Manon and also Sang Hyang Guriang Tujuh. Furthermore, (Munandar, 2010) wrote that because the ancient Sundanese people did not strictly and deeply practice the rites of worship of Hindu and Buddhist gods, no Hindu-Buddhist culture was deeply embedded in their collective memory. The Sundanese people did not know temple buildings with chambers, reliefs as religious teachings, and statues of gods as beautiful as those made by ancient Javanese society. For them, the ultimate goal was the most important, namely to join Sang Hyang Manon or Sang Hyang Jatiniskala. Authentic manuscript sources (for example, Bujangga Manik) state that sacred buildings during the Sunda Kingdom were only terraced punden whose terraces were balay (leveled with flat stones) and equipped with stones to strengthen the flat terrain of the terraces. The sacred object often mentioned is the lingga, but the lingga in question is a natural stone erected, which in the context of the megalithic tradition is often called a menhir (Munandar, 2010).

There are many similarities between SSKK and AG. The SSKK text describes a number of attitudes called *nyangcarutkeun sakalih* (betraying others). Here's an excerpt (translation only) (Nurwansah, 2020):

What is meant by betraying others is: taking (someone's property) without permission, taking without asking, collecting without informing. Likewise: robbing, stealing, robbing, holding up; all kinds of treasonous acts. Yes, betraying others is called. Likewise: taking (taking someone's belongings with both palms), putting one's hands (to take someone's belongings), snatching, seizing, reaching into, groping someone's house. Likewise, continuously staying in the house of the employer, the house of the ruler, or the king. Such things should especially not be done, should not be done by a *hulun*. Do not forget to use respectful, polite and steady speech, devotion and morality towards fellow human beings, to relatives.

The quote above demands honesty (openness) in life, that humans should not violate the rights or steal the property of others. This aligns with the following quote from AG, (Danasasmita et al., 1987):

Haywa paalaala palungguhan, haywa paalaala pameunang, haywa paalaala demakan, apan pada pawitanya, pada mulianya, maka pada mulianya, ku ulah, ku sabda, (ku) ambek, si niti si nityagata, si aum, si heueuh si karungrungan, ngalap kaswar semu guyu téjah ambek guru basa

[Don't fight over position, don't fight over income, don't fight over prizes, because the origin is the same, it is just as noble. Therefore, together, do glory with deeds, with words, with intentions: those who are wise, who are always based on the truth, who are essential, who are serious, who attract the heart, like to give in, smile generously, have a radiant heart and are steady in speech].

The AG text above implicitly urges people not to compete for position, income, and rewards. Instead, they should compete to achieve glory through their actions, words, and intentions. A study of the SSKK and AG manuscripts reveals that ancient Sundanese society always needed guiding values for life.

Complete human being, love in truth, and life in diversity

After processing the data from AG and SSKK, this paper sorts and groups the values contained within them into each of the SINDU principles. Implicitly, the same manuscript, Chapter XXIV, conveys the transformative principle (including the value of Love in Truth) when explaining the concept of Trigeuing (Three Awakeners), namely (Nurwansah, 2020):

Pahi nyaho di sabda sang prebu, sang rama, sang resi. bisa matitikeun bayu sabda hidep. Nya mana nyaho di geuing, di rupageuing, di parigeuing, ya ta trigeuing ngaranna. Geuing ma ngaranna bisa ngicup, bisa nginum, bisa kasukaan, na panyaraman, na pamagahan ma anak urang, éwé urang ngaranna, ya geuing ngaranna. Upageuing ma ngaranna, bisa nyandang, bisa nganggo, bisa

babasahan, bisa dibusana. Parigeuing ngaranna bisa nitah bisa miwarang, sabdana arum mawangi. Nya mana hanteu surah nu dipiwarang, katuju ku beunangna milabuh siloka.

[Then, by understanding the words of the king, the rama, the sage, one can control one's desires, speech, and intellect. Therefore, one should know about geuing, upageuing, parigeuing; which is what is called trigeuing. Geuing means being able to eat and drink, being able to get pleasure from teachings, from advice for our children, our wives, that is the meaning of geuing. Upageuing means being able to wear clothes, being able to dress, being able to change clothes (as long as the others are washed), being able to dress. Parigeuing means being able to command, being able to order, because one's speech is fragrant (polite & friendly). So that the person being ordered does not feel reluctant, because they are affected by the results of immersing themselves in the seloka.] (Nurwansah, 2020).

The transformative principle is also explained in SSKK Lempir 11-12 with terms beginning with the word guru. This principle can be realized by diligently learning from experts, as follows (Nurwansah, 2020):

Aya deui lamun urang nyeueung nu ngadalang ngawayang, ngadéngékeun nu mantun, nemu siksaan tina carita, ya kangken guru panggung ngaranna. Lamun urang nemu siksaan rampés ma ti nu maca, ya kangken guru tangtu ngaranna. lamun mireungeuh beunang dikuryak, ma: ukir-ukiran, papahatan, papadungan, tutulisan, sui nanya ka nu dikuryak, temu ku rasa sorangan ku beunangna ilik di guna sakalih, ya kangken guru wreti ngaranna. Nemu agama ti anak ma, ya kangken guru raré ngaranna. Nemu darma ti aki ma ngaranna, ya kangken guru kaki ngaranna. Nemu darma ti lanceuk ma, ngaranna guru kakang. Nemu darma ti toa ma, ya kangken guru ua ngaranna. Nemu darma ti geusan lumeumpang ma, di lembur di geusan ngawengi, di geusan eureun, di geusan majik, ya kangken guru hawan ngaranna. Nemu

darma ti indung-bapa ma, ya kangken guru kamulan ngaranna. Mangka nguni lamun hatur ti mahapandita, ya kangken guru kamulyaan ngaranna, guru kapremanaan, ya kangken guru kautamaan, ya sinangguh catur utama ngaranna.

[There is also if we can watch a puppeteer playing wayang, listen to a pantun interpreter, and then find a lesson from the story, it is called a stage guru. If we find a good lesson from reading, it is called a tangtu guru. If we pay close attention to the results of large works such as carvings, sculptures, papadungan (carpentry), writing (paintings), without asking the maker, understanding by our own feeling from the results of observing the work of others, it is called a wreti guru. Gaining knowledge from a child is called a raré guru. Gaining lessons from a grandfather is called a kaki guru. Gaining lessons from an older sibling is called a kakang guru. Gaining lessons from a loudspeaker is called a Uwa guru. Gaining lessons in places of travel, such as in villages at overnight places, at rest stops, and at places to stay, is called a hawan guru. Gaining lessons from mothers and fathers is called a kamulan guru. Likewise, if learning from a mahapandita (high priest), it is called a kamulyaan guru, a kapremanaan guru, it is called a kautamaan guru. That's what the main chess (four virtues) are called.] (Nurwansah, 2020):

In addition to studying with the aim of learning something, the public is also expected to not hesitate to ask experts. SSKK Lempir 15-16 notes (Nurwansah, 2020):

Kitu kéhna urang janma ini. lamun dék nyaho di puhun suka lawan énak inget saur sang darma pitutur. Ini silokana: tataka carita hangsa, gajéndra carita banem, macanem carita sagarem, puspanem carita bangbarem.

Kalinganya ta kitu jaga urang dék ceta ulah salah geusan nanya. Lamun hayang nyaho di talaga hérang, banyu atis ma, maca tanya. Kalingana ta upamana janma nyaho di hidep sang déwa ratu, di hidep maha pandita. Hayang nyaho di luar leuweung ma, liman tanya. Ini kalingana, kangken luar lewir ta ma, nyaho di hdapna réa, kangken liman ta ma nyaho dibebedas sang déwa ratu.

Hayang nyaho di ruum amis ning kembang ma bangbara tanya. Kalingana ta kangken bangbara ta ma, janma bisa saba ngumbara, nyaho di tineung sakalih kangken ruum kembang ta ma, janma rampés twah, asing barungusan, semu guyu tingkah suka.

[That's how we humans are. If you want to know the source of pleasure and enjoyment. remember the words of the dharma pitutur. This is the gutter: the lake is told by swans, the elephant is told by the forest, the fish is told by the sea, the flowers are told by beetles.

That is, if we are going to act, don't be in the wrong (place) to ask. If you want to know about a clear garden, a lake with cool water, ask the geese. This means that people (want to) know about the king's mind and the minister's mind. If you want to know about the contents of the forest, ask the elephants. This means, what is likened to content is knowing the desires of many people. What is likened to an elephant is that it knows about the power of the king.

If you want to know about the fragrance and sweetness of flowers, ask the beetle. The meaning of what is likened to a beetle is that people can go wandering, knowing the behavior of other people. What is likened to a fragrant flower is a person whose behavior is perfect, his words are sweet, and he always appears to be smiling full of happiness.] (Nurwansah, 2020).

Ancient Sundanese society was expected to obey the orders of their rulers, including in carrying out their professions, from kings to farmers. Each social group had its own assigned duties. This indirectly reflects the principle of subsidiarity related to internal organizational processes and delegative organizational management. For example, the relationship between the queen, rama, and resi groups in the concept of Tritangtu di Bumi (The Tritangtu on Earth). This can be seen in the SSKK, which states: Bayu kita pinahka prebu, sabda kita pinahka sang rama, hidep kita pinahka sang resi. Ya tritangtu di bumi, kangken paneguh ning bwana (Nurwansah, 2020). (This is the rule of the world. Your desires are like a king, your words are like Rama, your wisdom is like a sage. That is the tritangtu in the world, which is called the world's affirmation) (Nurwansah, 2020). Their respective residences are called karatuan (kaprebuan), karamaan, and karesian.

The principle of openness (Love in Truth) is also mentioned in SSKK Lempir 4-5, beginning with the word "don't." This principle relates to an attitude of non-betrayal, both towards oneself and others. Consider the following quote:

Ini twah ing janma pigunaeun na urang reya. Ulah mo turut sang hyang siksa kandang karesian. Jaga rang dek luput ing na pancaganti, sangsara. Mulah carut mulah sarereh, mulah nyangcarutkeun maneh. Kalingana nyangcarutkeun maneh ma ngaranya: nu aya dipajar hanteu, nu hanteu dipajar waya, nu inya dipajar lain, nu lain dipajar inya. Nya karah (he)dapna ma kira-kira.

[This is human behavior that will be useful for many people. Sanghyang also tortured Kandang Karesian. Be careful that we escape from pancagati so that we don't suffer. Don't be betrayal, don't be deceitful, don't betray yourself. What is said to betray oneself is: what is said to be not (does not exist), what is not is said to exist. Yes, that's it, his determination is full of deception.]

Another value explored in the SSKK is Living in Diversity (Humanum). The SSKK Lempir XX clearly explains this (Nurwansah, 2020):

Aya ma nu urang dék ceta, ulah salah geusan nanya. Hayang nyaho di carék paranusa ma, carék Cina, Keling, Parasi, Mesir, Samudra, Banggali, Makasar, Palémbang, Siem, Kalanten, Bangka, Béten, Tulangbawang, Séla, Pasay, Parayaman, Nagara Dékan, Dinah, Andalas,

Tégo, Moloko, Badan, Pégo, Malangkabo, Burétén, Lawé, Saksak, Sembawa, Bali, Sabini, Ngogan, Kanangen, Kumering, Samarang Tiga, Gumantung, Manumbi, Bubuh, Nyiring, Patukangan, Surabaya, Lamarung, Jambudipa, Séran, Solot, Indragiri, Tanjungpura, Sakampung, Atas Angin, Cempa, Baluk, Jawa, sing sawatek paranusa ma, sang juru basa tanya, sang darmamurcarya tanya.

[If we want to act, don't ask in the wrong place. If you want to know the languages of other countries: Chinese, Keling, Persian, Egyptian, Samudra, Banggali, Makasar, Palembang, Siamese, Kalaten, Bangka, Buwun, Béten, Tulangbawang, Séla, Pasay, Negara Dékan, (Madinah), Andalas, Tego, Moloko, Badan, Pégo, Malangkabo, Burétén, Lawé, Sasak, Sembawa, Balinese, Sabini; Ngogan, Kanangen, Kumering, Samarang Tiga, Gumantung, Manumbi, Bubuh, Nyiring, Patukangan, Surabaya, Lamarung, Jambudipa, Seran, Gedah, Solot, Solodong, Indragiri, Tanjung Pura, Sakampung, Cempa,

Baluk, Javanese, all kinds of (languages) of other countries, ask the interpreter, ask the dharmamurcaya.] (Nurwansah, 2020):

The above excerpt clearly illustrates the principle of diversity, which is an inevitability for the Indonesian people. Likewise, the people of the ancient Nusantara archipelago were accustomed to conducting inter-island trade using Malay as their lingua franca. The Sundanese people, as one component of this community, were also accustomed to diversity, to diversity, and to recognizing other ethnicities and nations in their time.

The diversity of social relations (Humanum) of Sundanese society at that time was also projected through their comparison with contemporary Javanese and Chinese. SSKK plate XXI states: *Aya deui babandinganana*. We can go to Java, come to Java, we can follow care, deungeun carana, mangu rasana urang, anggeus ma go home deui ka Sundanese, we can care for Java, we can go to Java, hope we go away and try. Poos away, so hanteu can follow carekna. [There is another comparison. For example, if we go to Java, arrive in the Javanese region, and do not follow the language and customs, our feelings are confused. After we return to Sunda, we cannot speak Javanese, as if we had not travelled abroad. It is useless to go, because you cannot speak the language] (Nurwansah, 2020). On plate XXIV, the manuscript also explains: *Tah ieu upama janma tandang ka Cina, heubeul Cangkir di Cina, nyaho di karma Cina, di Sikap Cina, di carék Cina, di polah Cina, di karampésan Cina, katemu na carék telu: kanistra, madya, utama* [This is the parable of someone who went to China. Living in China for a long time, understanding about Chinese behavior, Chinese behavior, Chinese language, Chinese deeds, Chinese goodness, there are three terms: low (disreputable), medium (middle), and high (major) (Nurwansah, 2020).

Another value of Solidarity and Humanum is the prioritization of the poor. SSKK Lempir XXIX mentions this in relation to the existence of hulun (slaves, servants). The following is the text:

Janma beunghar teka nebus wadon, teu nyaho indung-bapana, ulah dipikaritikan bisi urang kabawa salah. Aya deui nyaho di indung-bapana, syaran sangkan ahulun. Lamun twah indung-bapana rampes keneh na janma, ngara(n)na kapapanas ku twah kolot, Eta wenang dipikaritikan. Hengan lamun ku carut ma ulah dipikaleuleuheungkeun. Ngaranna janma mider ing naraka.

Aya deui ma janma rampes twahna, rampes susukna, rampes wwitna, ulah mo tebus. Hengan ulah tuluy dipisomah bisi hulun turunana. Ulah majikeun ka kulakadang urang. Geus ma tanya, bawakeun seupaheun sewaka ka urang.

[A wealthy person who can redeem a slave girl whose parents are unknown, let her not be employed, lest we be led astray. Another person, we know her parents, and (she) is looking for a place to serve. If her parents are good towards others, and her child is like her parents, she may be employed. But if she is bad, do not attempt to employ her. It is said that humans are lost in hell. Another person whose conduct is good, her lineage is good, her parents are good, then redeem her. But do not marry her, perhaps she is a slave from her family. Nor should she be married to our relatives. It is better to beg, and bring betel and areca nut so that she may serve us.] (Nurwansah, 2020).

The above quote explains that redeeming a slave (in this context, a female slave) was a common practice in his time. If the slave in question was well-behaved, had a good lineage, and good parents, then redeem her. Once redeemed, treat her humanely, but do not marry her or marry her to the redeemer's relatives if it is known that their parents are also servants.

In addition to the SSKK, AG also contains advice to adhere to the principles of honesty and openness (Love in Truth). On the third verso plate, the text urges that people should not speak in vain and denigrate and criticize others. It reads as follows: *"Dina uran sakabéh, tuha kalawan anwam, mulah majar kwanta, mulah majar laksana, mulah madahkeun pada janma, mulah sabda ngapus, iya pang jaya prang heubeul nyéwana ngaranya"* (To all of us, young and old, do not speak in a shouting manner, do not say insinuations, do not criticize others, do not speak in vain, so that we will win in war and be successful for a long time). Furthermore, the same text, the fourth verso plate, reminds us of several attitudes that should also be avoided, such as stubbornness, laziness, grumbling, unwillingness to give in, not being firm in upholding our mandate, and acting like a hero. It reads as follows (Danasasmita et al., 1987):

Bwat si mumulan, si ngeudeuhan, si banteuleu, dungkuk peruk, supenan, jangkelék, rahéké, mémélé, brahélé, sélér twalér, hantiwalér, tan bria, kuciwa, rwahaka, jangjangka, juhara, hanteu di kabisa, luhya mumulan, mo teungteuing, manggahang, barahual, nica mreswala, kumutuk pregutu, surahana,

sewekeng, pwapwarosé, téreh kasimwatan, téreh kapidéngé, mwa teteg di carék wahidan, sulit rusit, rawaja papa.

[For the lazy, stubborn, stupid, contemplative, timid, irritable, slow, lack of enthusiasm, likes to lie down, careless, disorganized, easily forgetful, lacks courage, disappointed, extraordinary, pretends to be good, champion (champion), (but) not clever, always complains, lazy, not serious, argumentative, stubborn, always lies, grumbles, grumbles, easily bored, reluctant yielding, ambitious, easily influenced, easily believe what people say (without filtering it first), not firm in holding on to the mandate, difficult to complicate (annoying), disgraceful, disgraceful.]

The attitude of loving others, as a reflection of the non-profit principle (Humanum and Solidarity), does not escape the attention of the AG manuscript. By pouring out love for others, the person's religion is perfected and is considered to be behaving well by the Rama, as stated in AG Lempir III verso below: *Urang ménak maka rampés agama, haat héman dina janma, mana urang kandel kulina, mana urang dipajarkeun ménak ku na rama* (We feel happy, then religion is perfected, love for fellow human beings, then we are considered noble, then we are said to be noble by the Rama). In addition to loving others, a person is considered a noble person if they behave skillfully, sincerely, carefully, and diligently. We can read this in AG Lempir IV recto, which reads (Danasasmita et al., 1987):

Hamwa karampés lamun dipindahan na twah, jaga dipéda ku sakalih, hamwa karampés na(m)bahan twah ja rang dipuji ku sakalih, si cangcingan, si langsitan, si paka, si rajeunleukeun, si mwa-surahan si prenya, si paka maragwalragwal, purusa emét imeut rajeunleukeun pakapradana, iya bisa ngaranya, titis beunghar waya tapa kitu tu rampés twah na ménak.

[It is useless (will not be accepted) if the charity is omitted (not carried out) for fear of being criticized by others; It's useless for us to increase our charity if we expect it to be praised by others. Because the dexterous, the skilled, the sincere, the diligent, the confident, the enthusiastic, the officer, careful, conscientious, diligent, diligent, full of virtue, yes, capable of his name, truly rich and successful in his ways. Such is the perfection of the deeds of a noble person.]

A comparison of the two texts of the AG and SSKK manuscripts has illustrated that SINDU is not a new value because it has been rooted in the lives of Sundanese people since ancient times.

The spiritual values encapsulated in the principles of Complete Human Being, Love in Truth, and Life in Diversity, rooted in the SINDU formulation of Parahyangan Catholic University, find deep resonance within the ancient Sundanese manuscripts *Amanat Galunggung* (AG) and *Sanghyang Siksa Kandang Karesian* (SSKK). These texts do not merely reflect local wisdom but offer a sophisticated ethical framework that aligns closely with contemporary global discourses on ethics, identity, and transformative education (Ahmad & Islam, 2024). The principle of transformation, for instance, is richly embedded in the concept of *Trigeuing* (Three Awakeners) found in Chapter XXIV of SSKK. Through mastering desire (*bayu*), speech (*sabda*), and thought (*hidep*), the Sundanese people were encouraged to cultivate self-awareness and ethical action, values that echo Paul Ricoeur's idea of the self as a narrative identity, continuously shaped by internal reflection and social interaction (Ericson & Kjellander, 2018).

This transformative outlook is further elaborated in the SSKK's detailed enumeration of guru figures ranging from gurus of experience, literature, craftsmanship, family, to travel and even wisdom, illustrating that knowledge is plural, relational, and decentralized (Dolinina, 2020). These categories of guru align with Homi Bhabha's concept of the "Third Space," in which meaning and identity are negotiated across contexts, allowing traditional knowledge systems to contribute meaningfully to contemporary understanding (Sharma, 2025). The emphasis on asking the right questions to the right people, as reflected in the metaphorical teachings of SSKK Lempir 15–16, also illustrates an epistemological humility that is central to decolonial theory, especially as advanced by scholars such as Boaventura de Sousa Santos, who argue for cognitive justice and recognition of diverse knowledges (de Sousa Santos, 2021).

Closely related to the principle of subsidiarity is the organization of Sundanese social life according to the concept of *Tritangtu di Bumi* (Hendrawan, 2020). Here, authority is distributed across three domains: *karatuan* (rulership), *karamaan* (social-parental order), and *karesian* (spiritual-educational wisdom), which not only serves as a governance model but also reflects a proto-theory of ethical pluralism. This structure resonates with Charles Taylor's argument on the politics of recognition, as each domain is acknowledged

for its distinct role in sustaining moral order (Taylor, 2021). Moreover, this model affirms that leadership and ethics must emerge from various levels of social experience, not solely from the top down.

The value of Love in Truth also appears in SSKK Lempir 4–5, expressed through warnings against self-betrayal, dishonesty, and hypocrisy. These warnings indicate the internalization of ethical conduct, which is a core concern of modern virtue ethics, including in the works of Alasdair MacIntyre and Martha Nussbaum (Nussbaum, 1999). Nussbaum, in particular, emphasizes the development of moral emotions such as compassion and shame, which are implicitly cultivated in SSKK's normative teachings.

The principle of Life in Diversity (*Humanum*) is strongly reflected in the inclusive and multicultural awareness documented in SSKK Lempir XX. The reference to various ethnicities and nations from China to India, from the Malay archipelago to the Middle East, demonstrates a cosmopolitan consciousness that predates modern globalization (Noor, 2023). This embrace of pluralism aligns with Amartya Sen's capability approach, especially in its insistence on respecting the diverse functionings and identities of individuals within a community. The manuscripts not only promote tolerance but also encourage active engagement with difference, viewing it as a necessary element for ethical flourishing.

Further, the comparison between Sundanese, Javanese, and Chinese behaviors in SSKK Plates XXI and XXIV highlights the importance of linguistic and cultural literacy for social navigation. These observations are remarkably relevant in the age of intercultural communication, as advocated in theories of global citizenship education (Hartman et al., 2023). Learning from others and adapting one's understanding through cultural interaction becomes a foundation for ethical and intellectual maturity.

Another central concern in these manuscripts is the ethical treatment of marginalized groups, such as slaves. The guidance provided in SSKK Lempir XXIX emphasizes due diligence, compassion, and justice, which can be read as early articulations of social responsibility and human dignity. This ethical treatment mirrors contemporary discourses on human rights, particularly those that center relational ethics rather than legal formalism (Hoover, 2016).

Meanwhile, AG complements these teachings by reinforcing the need for honesty, humility, and non-violence in speech and action. Verses from AG Lempir III and IV urge restraint from slander, laziness, arrogance, and deceit, traits that corrode both personal character and communal harmony. These values correspond with contemporary ethics of communication and self-regulation, echoing thinkers such as Habermas (Habermas, 1985), who emphasize the role of rational, respectful discourse in public life.

Lastly, the emphasis on loving others as a reflection of true religiosity in AG Lempir III verso illustrates that spirituality is not merely an internal affair but a practice realized through social engagement. The link between personal virtue and public morality echoes the communitarian critique of liberal individualism, reminding us that spiritual integrity is always relational (Chiu, 2022).

Taken together, the AG and SSKK manuscripts demonstrate that SINDU is not an imported value system but a local articulation of universal ethical principles. These ancient Sundanese texts provide profound insights into how a society can embody transformative, inclusive, and humane values long before such terms entered modern philosophical vocabulary. Therefore, in a globalized world seeking models for ethical co-existence, these manuscripts deserve renewed attention as sources of living wisdom with contemporary relevance (Jammulamadaka & Faria, 2023).

4. CONCLUSION

The two ancient Sundanese manuscripts, *Amanat Galunggung* and *Sanghyang Siksa Kandang Karesian* (SSKK), when juxtaposed with the SINDU concept, originate from different historical periods, socio-cultural contexts, and religious traditions. While SSKK and AG emerged in the ancient Sundanese era, SINDU was formulated and continues to evolve in the present day. Despite these differences, all three are united by a shared moral and philosophical message. The wisdom and ethical principles found in SSKK and AG have been inherited, reinterpreted, and revitalized through SINDU. The values of love in truth, the complete human being (*humanum*), and solidarity that define SINDU serve as a renewed articulation of the ethical language embedded in the older texts. In this way, SINDU does not simply adopt ancient values but modifies and contextualizes them to fit the demands of contemporary life. What emerges is an expansion and development of traditional spirituality, with SINDU offering a modern expression of the essential ethical system inherited from the past. Humans, as *homo humanus*, and even as *homo religiosus*, build their lives upon a foundation of values. These life values are inescapable and

must be continually sustained. Values exist in every era, under various conditions, and through diverse forms of expression. The SINDU concept affirms that the values of the past must not be lost or forgotten, but rather preserved, passed down from generation to generation, and reexperienced in today's context for the sake of humanity itself.

Although this study has revealed the depth and relevance of values found in these two Sundanese manuscripts, it is important to acknowledge that many other ancient texts, both from the Sundanese tradition and from other cultural heritages in the archipelago, such as Javanese, Balinese, Batak, Malay, Bugis, and Makassarese, remain underexplored. The limitations of this research should not be seen as a hindrance, but as a starting point for further inquiry using varied and interdisciplinary approaches. The memories of the past, if thoughtfully recalled and reformulated, can generate new forms of knowledge that serve as remedies for the socio-cultural and mental crises still faced by many Indonesians. By reviving the values passed down by our ancestors, this nation can restore its humanity, becoming more fully human, and even human-divine. While values and norms may always be abstract, it is precisely in their abstractness that we find potential to use them as cultural and social capital for the advancement of this country's culture and civilization.

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