
MORAL VALUES IN MAMAOS CIANJURAN AS A LOCAL IDENTITY AT THE LITERACY PROGRAM

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ABSTRACT

Years of critical discourse analysis research on Mamaos Cianjuran as a local identity have been carried out by researchers. Mamaos is reading a beautiful kind of Sundanese poetry in the form of prayers that are sung. Mamaos is a local wisdom in Sundanese songs in West Java. The existence of the phenomenon of Mamaos Cianjuran will be revitalized by adjusting the content of the Mamaos Cianjuran song verses to the current generation Z which can cause a new problem, namely loss of rules of Mamaos in the form of prayer (raja) as one of the new problems. This qualitative research was conducted using critical discourse analysis methods. One of the titles of mamaos Cianjuran studied is Papatet. There are various types of papatets including queen papatet. Papatet Ratu is the name of the Cianjuran mamaos song which is commonly used as a song with beautiful verses in the form of prayers (raja in Sundanese) which are chanted in songs in an event to give glory to a mother. The results of the study in the form of representations of moral values contained in Cianjuran as a local identity should not leave the pacem let alone eliminate it, because it represents moral values in human relations with God, humans with humans, and humans with the surrounding environment which are implemented as literacy programs by the Government.

Keywords: *Local Wisdom, Mamaos, Representation, Moral Values, Literacy*

ABSTRAK

Penelitian analisis wacana kritis bertahun-tahun tentang Mamaos Cianjuran sebagai sebuah Identitas kelokalan telah dilakukan peneliti. Mamaos adalah membaca indah semacam puisi sunda berupa doa yang di nyanyikan. Mamaos merupakan kearifan lokal dalam lagu-lagu Sunda di Jawa Barat. Keberadaan fenomena mamaos Cianjuran akan direvitalisasi dengan menyesuaikan isi syair lagu Mamaos Cianjuran ke kalangan generasi Z yang kekinian dapat menimbulkan masalah baru yaitu hilangnya pakem mamaos yang berupa doa (raja) sebagai salah satu permasalahan baru. Penelitian kualitatif ini dilakukan dengan menggunakan metode analisis wacana kritis. Salah satu judul mamaos Cianjuran yang di kaji adalah Papatet. Ada berbagai jenis papatet diantaranya papatet ratu. Papatet Ratu adalah sebutan tembang mamaos Cianjuran yang biasa digunakan sebagai lagu dengan syair-syair indah berupa doa (raja dalam bahasa Sunda) yang dilantunkan dalam lagu-lagu dalam sebuah acara berikan kemuliaan seorang Ibu. Hasil penelitian berupa representasi nilai-nilai moral yang terdapat dalam Cianjuran sebagai identitas kelokalan tidak boleh meninggalkan pakem apalagi menghilangkannya, karena merepresentasikan nilai moral dalam hubungan manusia dengan Tuhan, manusia dengan manusia, dan manusia dengan lingkungan sekitarnya yang diterapkan sebagai program literasi oleh Pemerintah.

Kata Kunci: *Kearifan Lokal, Mamaos, Representasi, Nilai Moral, Literasi*

INTRODUCTION

The Indonesian nation is great. A great nation is a nation that has morals and culture based on Law Number Five of 2017 that the State advances Indonesian National Culture amid world civilization and makes Culture an investment to build the future and civilization of the nation for the realization of national goals as mandated by the Constitution of the Republic of Indonesia Year 1945, that regional cultural diversity is wealth and identity. The nation is urgently needed to advance Indonesian National Culture in the dynamics of world development, that to achieve Indonesian National Culture, strategic steps are needed in the form of efforts to promote Culture through Protection, Development, Utilization, and Development to realize an Indonesian society that is politically sovereign, economically independent, and has personality in Culture.

The industrial era 4.0 and the presence of information technology and nature challenge the survival of local communities that identify traditions and cultures. Moral values in local wisdom in Indonesia are an identity that becomes a strength because it does not exist anywhere else. Local insights can provide added value and can even be used as a fundamental factor for sustainable development. The era of the Z generation who likes everything instant and practical has begun to shift to the millennial generation who likes classics. Moral values in local wisdom as an identity can realize a sustainable economy in a region (Parameswara & Wulandari, 2020).

As a cultural comparison in France, there is a diverse and interesting culture to learn. There are many aspects of French culture, including language, food, and art. Culture is one of the social representations that can be learned through the acquisition of French. "The complete relationship between the mother culture and foreign culture is a task in the form of language learning that must be in line with the culture of the language being studied" (Lustyantie; Dewi, 2020).

Moral values teach character to children, especially in folklore. Traditional stories play an important role in teaching children's character because they are loaded with children's moral values (Nadeak et al., 2020). "Spiritual-moral values" (SMV) became a securitization, or defined as a matter of national security in Russia that established a new social contract in which modernization was sacrificed at the altar of security (Østbø, 2017). Research on the analysis values of the Samin community shows that the Samin community has moral values inherited from ancestors which are

categorized into three types: Panca Sesanti, Panca Wewaler, and Panca Peniten. The method applied is through oral tradition, words of wisdom, habituation, role models, questions, and answers. Obstacles in moral education are the negative stigma of other communities (Rinenggo; Kusdarini, 2021). The moral value of a hero in Pasuruan is an example (Nurhuda et al., 2021b) The moral values in the novel "Kembang Turi" have positive and negative aspects in the main characters, Dirman, Marni and Manaf. For negative aspects it is advisable not to be an example but for our knowledge in social life (Eliastuti, 2017).

Mamaos Cianjuran is a local wisdom such as the opening poem which is an oral tradition of tembang in West Java (Barkah, 2020) There are so many titles from Mamaos Cianjuran that need to be raised, one of which is "*Papatet*". *Pappatet* according to Iwa (Mamaos practitioner, 2022), when interviewed through an online application revealed *Mamaos Papatet* is a verse from a song that was sung, previously the content was in the form of the glory story of Padjadjaran, a large kingdom in Sunda Tatar that has historical value in West Java. There is a tendency for power in the verses of songs sung during *Mamaos Papatet*. But *papatet* is not only one type, but there is also a *Papatet Queen*. One of the *papatets* used as research material this time is *Papatet Ratu*. *Papatet Ratu* is the title of Mamaos Cianjuran which contains the majesty of God, telling the struggle of a mother when she was pregnant until she gave birth to her child. *Papatet* usually contains the beauty, struggle, majesty, and glory of Padjadjaran. Mamaos Cianjuran with the title *Papatet Ratu* is a concrete example of Mamaos song verses such as poems that use Sundanese about human awareness of God's relationship, human relationship with humans, and human relationships with the surrounding environment. Mamaos is part of the local wisdom of Sundanese culture that glorifies a mother who conceives, gives birth, and breastfeeds her children who have sacrificed a lot, explained Iwa during an interview on September 22, 2022.

The message conveyed in *Papatet Ratu* is not only romance like other Cianjuran mamaos contents, but a mother's love affair with her child. There is an implicit message in *sairnta* which is the child's obedience to the orders of parents, especially the mother. Moral values are tolerance values, discipline values, hard work values, independence values, democratic values, curiosity values, friendship values, social care values, and responsibility values (Nurhuda et al., 2021a). Local wisdom is

very linear with the philosophy of the Indonesian nation. Many studies in the use of local wisdom with the presence of character have been done in universities, namely at Padang State University (Darmayenti et al., 2021) that the hope of researchers with local wisdom *mamaos* can instil values in every citizen in Indonesia in general and Sundanese society, especially the Cianjur community. Only people have the knowledge, skills, attitudes and behaviours, motivation and commitment to work together, both individually and collectively, to solve current problems, and prevent new problems (Lustyantie, 2015). So that the revitalization of *papatet mamaos cianjuran* can be carried out by the government and all stakeholders in West Java, especially Cianjur Regency. The selection of *Mamaos Papatet* study objects is based on several reasons, including: 1) Taking visionary and universal thinking from local wisdom. 2) The spirit of Nationalism raises the meaning and use of *Mamaos Papatet* as part of the three pillars of Cianjur culture in the local wisdom of Sundanese culture *Mamaos Cianjuran*.

Philosophical values provide direction and purpose in nation, state, society and running government. These noble values come from religious teachings and values that are believed to be true by the society in which they are practised. The Indonesian nation is a country that combines various tribes, cultures, races, and customs that exist in it. One of them is Sundanese culture. Philosophical values derived from local wisdom are used as guidelines for all communities and governments in the country. Many philosophical values both goals and reality are still very relevant to the character of this nation's children in the era of Generation Z (Muslich, 2018). "Efforts to revitalize local wisdom by the Cianjur Regency government by strengthening *Mamaos* as part of the cultural pillars in Regent Regulation Number eighteen of 2021 concerning the implementation of the three pillars of *Ngaos, Mamaos, Maenpo culture* as an effort to revitalize the local wisdom of *Mamaos Cianjuran*," said the Regent of Cianjur. Interviews with experts show that the most important in the revitalization process is the cultural and historical domain. The results obtained may be important knowledge to understand the background of the current process of revitalizing local wisdom (Jaszczak et al., 2021).

The revitalization process requires a development model with collaborative government policies (Sururi, 2018) *Mamaos Cianjur Papatet* has the potential to bring local and foreign tourists to Cianjur to watch spectacular *mamaos* performances. The

possibility of traditional arts, rituals and culinary as a medium for developing festival-based cultural tourism can improve the welfare of cultural actors and the surrounding community (Anoegrajekti et al., 2020) Literacy itself is promoted by the government as an effort to solve illiteracy, with literacy programs expected by Indonesia towards a golden Indonesia (Haryati, 2020).

In a Mamaos there is a storyline that in ancient times was called a myth if it violated the proverbs of parents, for example sitting in front of the exit, these advice was conveyed in the song Cianjuran Mamaos (Wulandari, 2023).

Understanding the meaning of the word in Mamaos Papatet using Sundanese aims to: explain the interdependence and semantic logic of complex clauses in the source language text translated into interdependence and semantic logic of complex clauses in the recipient language text, after breaking the sentence into clauses and analyzing them, the researcher found that the most dominant form (interdependence) is paratactic, and the most widely used meaning (semantic logic) is an extension. Meanwhile, the most widely used technique is common. The types of shifts found are form (interdependence) and meaning (semantic logic). This shift has a positive effect on readability so that it can improve the quality of sentence translation in the Mamaos Papatet manuscript (Retnomurti & Anwar, 2023).

METHOD

The method used in studying Mamaos Papatet is a critical discourse analysis method with a qualitative approach. The value of local wisdom from a culture must be able to strengthen the identity of a nation that has the spirit of nationalism. As a step to study the philosophical value contained in Mamaos Papatet, studies using critical discourse analysis methods are needed that provide space for various perspectives and emphasize the relationship of researchers with research studies (Vaandering & Reimer, 2021).

This article discusses some of the principles of critical discourse analysis, such as the explicit sociopolitical stance of discourse analysis, and focuses on the relationship of dominance by elite groups and institutions when enacted, legitimized, or reproduced by texts and speech. One important element of this analysis of the relationship between power and discourse is the pattern of access to (public) discourse for different social groups. It is theoretically shown that to be able to connect power and discourse

explicitly, we need 'cognitive interfaces' of models, knowledge, attitudes ideologies and other social representations of the social mind, which also connect the individual and social, and all small and large levels of social structure (Van Dijk, 1993).

According to Ainsworth & Hardy, 2004. "Reveals that critical discourse analysts are not only interested in how discourse works but also in investigating its effects". Critical discourse analysis in English is called Critical Discourse Analysis (CDA) and other forms of critical discourse analysis are regularly used to study identity, but rarely do researchers systematically compare it with other theories to identify exactly what the discursive approach contributes. Researchers take examples of certain identities. older workers? and systematically compare CDA's contributions with other approaches, including economics, labour market research, gerontology, and cultural studies. In doing so, the researchers point to the kinds of research questions the CDA can address, which other theories grappling with identity can't answer. In this way, we hope to describe more clearly what CDA is, to identify specifically how it contributes to the study of identity, and to show what it can do, compared to other theories (Ainsworth & Hardy, 2004).

Meanwhile, discourse is the most complete unit in a complete hierarchy, so that it can be understood by readers, both in the form of oral and written conversations always reflect the results of social interaction (Fitriana, 2019). As a form of cultural preservation, Mamaos held training in high schools for revitalization efforts (N. Lustyantje, Dewi et al., 2022)

RESULT AND DISCUSSION

Mamaos Cianjuran "Papatet" is a song verse (opening) in the song Mamaos Ciajuran which is usually sung by Sundanese miners as one of the local wisdoms. Papatet Ratu is one of the titles of Mamaos Cianjuran Papatet which is taken from the book *Tembang Sunda Sekar Asri* compiled by Mrs. Saodah Harnadi Natakusumah in 1969. Papatet Ratu's poem on moral values as the local identity of a nation can be seen as follows.

Papatet Ratu

Dalam bahasa Sunda (versi I):

Bandung situ ti beh kidul

Mayakpak park ti wetan

Nyekruk parung beulah bantar

Bilitis leuwi pepentaseun

Era kapungkur yang sok

Waktos urang sasarengan

Dalam bahasa Inggris (versi II):

Bandung Lake from the south

Stretching the garden from the east

Stretched split in half.

More than just a show

Always remember the past

Our time together

Nilik langit nangtang mega

Nojer ka bagal buana

Bari nagkep indung tribe

Indung tribe ti katuhu

Ngapak nusandapeun mega

Sampiung ngapung ka manggung

Looking up at the sky braving the clouds

Step around the world.

When hugging the mother's legs (mother of parents)

Mother's foot from the right (birth mother)

Flying under the clouds

After flying to the show

The meaning of Papatet above in Sundanese (version I) and in Indonesian (version II) is *Bandung situ ti beh kidul* reveals the history of the origin of Bandung, which was once a lake, located in the south in the land of Sunda. *Mayakpak Taman ti wetan* stretched park from the east means Bandung is a beautiful and shady and beautiful city. *Nyekruk parung beulah bantar* means that it stretches widely, divided into two meanings: Bandung is very luas, consisting of west Bandung and east Bandung. *Birit leuwi peupeuntaseun* means Bandung is the centre of performances of all kinds of big activities and it is in Bandung that important government events occur, Bandung is a place to make a living and study in Bandung, there was a university in the early days of Indonesian rule. *Sok emut kapungkur era* means to remind the past was shame. *Waktos urang sasarengan* means our time together first. *Nilik langit nangtang mega* means looking at the sky challenging the clouds stepping around the world and having high goals. *Nojer ka mule buana* means to step around the world in the sense of being famous. *Bari nagkep indung suku* means when hugging the feet of the mother (a biological mother who gave birth. The foot mother here is just a figurative figure.

Indung suku anu ti katuhu means the biological mother who gave birth to us. *Ngapak nusandapeun mega* means to fly under the clouds to always help difficult people and love relatives. *Sampiung ngapung ka gigung* means after flying to a show with the whole meaning that a child who is going for outstanding or high performance (school or work) in a new place can perform here not only singing or dancing but in figurative form, more in the sense of studying, or working and having high ideals.

People who want to succeed must remember their origins as a child born by their mother or ask for the prayers of their mother who gave birth and ask for blessings first if they come from Sundanese people then it is mandatory to be respectful and polite, especially if they want to succeed, who has high aspirations then if they want to travel the world and succeed in that place then they must ask for the blessings of their biological mother first, Love his brother, not forget his origins, not allowed to be mean to others in a new place, love the younger, the message must be done either while he is studying or working, to be a successful person can travel the world or become a famous person.

The meaning of *Mamaos Papatet* according to the theory presented has several principles of critical discourse analysis, such as explicit sociopolitical attitudes of discourse analysis, and focus on the relationship of dominance by elite groups and institutions when promulgated, legitimized, or reproduced by texts and sayings, namely the first that in the queen papatet, there are attitudes that can be captured by researchers that the moral message and its value of religiosity are very thick and there is nothing Contradictory. That culture goes hand in hand with religion and is in line with the philosophy of the Indonesian nation, namely piety to God Almighty. Using critical discourse analysis provides space for diverse perspectives and emphasizes the researcher's relationship to research studies as expressed by Dorothy Vaandering and K. E. Reime in their theory by listening and understanding the meanings contained and analyzing them in depth. It is theoretically shown that to be able to link power and discourse explicitly, researchers need 'cognitive interfaces' of models, knowledge, attitudes and ideologies and other social representations of the social mind, which also connect the individual and social, and small and large levels of the entire social structure according to T. A. Van Dijk meaning in *Mamaos Cianjuran Papatet Ratu* there is a relationship with God represented by Mother in a goal or maxim or the main

thing to achieve success and the ideology of the nation here is the Indonesian people who are devoted to God in Pancasila contained in the first precept, namely *the One and Only Godhead*. Cultural studies in the study of local wisdom Mamaos "Papatet" analyzed using critical discourse analysis is the right choice based on the theory put forward by Ainsworth & Hardy, researchers focus on the effects and consequences of representation and not just how language and representation produce meaning, but also how certain discourses generate knowledge, how they relate to power, organize, construct identities. Moral values regarding man's relationship with man mean that a child cannot live alone he will remain in contact with a mother who has conceived, given birth, cared for, and raised. Human relationships with the surrounding environment mean that a child cannot stand alone, he must have a social spirit of mutual need, with his environment there is interaction with fathers, sisters, brothers, animals, and even plants. So, the discourse of revitalizing Mamaos Papatet with contemporary song verses must be reviewed so as not to come out of the poetry package and then the Queen's papatet which has been used since decades ago. So, mamaos Cianjuran Papatet Ratu is a classic song of mamaos Cianjran and maintains its authenticity.

CONCLUSION

In conclusion, this article can be useful for literacy programs, becoming an effort to revitalize moral values contained in culture by local governments to revitalize the local identity of mamaos because it is not only in the education, culture and tourism sectors but can spread in the current digital economy and technology while still prioritizing moral values that are linear to the philosophy of the Indonesian nation. The selection of Mamaos Cianjuran study objects is based on several reasons, including: 1) Taking visionary and universal thinking from local wisdom. 2) The spirit of Nationalism raises the meaning and use of Mamaos Papatet as part of the three pillars of Cianjur culture in the local wisdom of Sundanese culture Mamaos Cianjuran.

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