

The Value of Local Wisdom is Love for the Environment in Sundanese Idiom

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Abstract. Local wisdom is the wisdom of the local community, namely the ability of the community to manage facilities given by God to humans. These facilities are physical nature, biological nature, community society, norms, culture, and religion. Local community policies can be expressed in language, among other things, in traditional expressions. A Sundanese idiom is one of the language expressions containing many values of local wisdom, among others, the value of love for the environment. The value of environmental love is a human value that refers to human relations with the environment. This research uses a qualitative approach with a descriptive method. Data was collected by literature study techniques, intuitive techniques, and elicitation techniques. Data sources are books on Sundanese idioms, researchers themselves, and speakers of other Sundanese languages. The results of the study found that we must maintain something that produces it (*Mun diarah supana, kudu dipiara catangna*). We must also be friendly and able to adapt to their living environment because each place has its own *tardisi* (*Ciri sabumi cara sadésa, jawadah tutung biritna, sacarana-sacarana; Another tepak séjén igel*). This idiom contains the value of local wisdom of environmental love to form a balance between nature and humans. Human life will be peaceful and prosperous with the balance between nature and humans.

Keywords: local wisdom, nature, love, traditional idiom, Sundanese

1. Introduction

Sundanese is one of Indonesia's second-largest regional languages after Javanese, which is still generally used by most West Javanese people to communicate in everyday life. The Sundanese have tried to preserve and develop the Sundanese language in earnest. This is important because the Sundanese language is an element and tool of Sundanese culture. Also, the Sundanese language is characteristic of the Sundanese. A Sundanese proverb says that *Basa téh cicirén bangsa* (language indicates nation). Haugen (1972) explains that language and nation are inseparable interwebs. A nation of self-respect must have a language."

Sundanese contains the values of local wisdom. Among the values of local wisdom that live in the behavior of the Sundanese people, both psychological and socio-cultural behavior and language behavior, are the value of love for the environment and the value of character. In socio-cultural behavior and language, character values are more obvious than psychological behavior. One form of language behavior that shows the value of love for the environment and the value of national character is traditional expressions. The content can be used as a guideline for community life.

Idioms are masterpieces that are part of and enrich regional languages in Indonesia as the language of the archipelago. According to Rusyana (1982: 2), idioms are a will or manifestation of human ideas in living life in life. Idioms, especially proverbs, can also be used as a guideline for life because they contain life values such as the prohibition of wrongdoing and the order of good behavior.

As one of the great works of copyright that becomes a wealth of language, traditional expressions are also a cultural property of the archipelago. According to Alan Dundes, traditional expressions are also called proverbs. Proverbs are difficult to define, even according to Archer Taylor, proverbs are impossible to determine. Cervantes mentions that proverbs are short sentences extracted from long experiences, while Bertrand Russell considers proverbs "the wisdom of many, the wit of one" (Dananjaya, 2002: 281).

2. Theoretical Framework

Expression, according to Alwi et al. (2015: 991), is an expression as a group of words or a combination of words that express a special meaning (the meaning of the elements often becomes blurred), connotative, and symbolic. Expressions that come from traditions or customs passed down from local people and are believed to have a function are called traditional expressions. Bertrand Russell regarded the proverb as "the wisdom of the multitudes which is the intelligence of a man" (*the wisdom of many, the wit of one*) (Dananjaya, 2002:281).

Idioms are a wealth of language that is plastic-stilistic. It is said to be plastic because the traditional expression is a strand of language containing imitations and symbols of life with a certain meaning. It is said to be stylistic because traditional expressions are strands of language that contain language styles. Traditional Sundanese expressions are generally in the form of idioms (*babasan*) and proverbs (*paribasa*). According to Warnaen et al. (1987: 8), traditional expressions are very aesthetic, containing elements of rhythm and the power of word sounds. That is why traditional expressions are easy to remember and not easy to change. The structure and sound of the words, from generation to generation, remain basically unchanged.

Tarigan (1985:156-167) calls traditional expressions proverbs, which are sentences or groups of words that remain in order and usually relate to a certain meaning. A proverb is a group of words or sentences, which remain in order and usually tell a specific purpose (in proverbs, it includes also thimbles, phrases, and parables); concise, concise phrases or sentences that contain comparisons, parables, advice, principles of life, or rules of conduct (Alwi et al., 1988:671).

In Sundanese, there is a distinction between idiom (*babasan*) and proverbs (*paribasa*). Babasan is in the form of compound words, while proverbs are in the form of sentences. Idiom contains figurative meanings, while proverbs contain comparative definitions (Prawirasumantri & Suriamiharja, 1973:43). Idioms are words that have no true meaning (Salmun, 1963: 85) or concise, slightly meaningful speech, which is not interpreted properly (Wirakusumah & Djajawiguna, 1969: 70). Idioms are strings of words in the form of compound words or groups of words (phrases) and contain figurative meanings (Sudaryat, 1991: 118). Example: *Hampang birit* 'Easy to order, diligent'.

Paribasa is a comparison that symbolizes forming sentences, has a certain order and rules (Prawirasumantri & Suriamiharja, 1973: 39), and contains sayings or mirrors of experience (LBSS, 2007: 339). The arrangement of words must not be changed, reduced, added, or smoothed (Salmun, 1963: 85) because if changed, the meaning will vary and be wrong (Gandasudirdja, 1970: 88).

Proverbs are sentences or sequences of words whose arrangement is fixed and whose meaning is certain (Rusyana, 1982, p. 3). Thus, proverbs are a form of speech in the form of clauses and sentences. Usually, the string or sequence of words is fixed and contains comparative meaning as a symbol (*siloka*) of human life (Sudaryat, 1991, p. 99). For example, Banda tatalang raga 'It is better to sacrifice wealth than to sacrifice life'. Idiomatic expressions are also related to ecopedagogical values which are shown by the relationship between idiomatic expressions and something referred to in nature (Sudaryat, Ruswendi, and Nurhadi, 2019). Sariah and Nurhadi (2021) mentions that cultural and language expressions can be realized in various aspects of the cultural life of the Sundanese people.

In idiom contained the value of local wisdom. Local wisdom can be understood as local ideas that are wise, full of wisdom, and have good values, which are embedded and followed by community members. Local wisdom becomes the identity or personality of the nation's culture (cultural identity) so that the nation is able to absorb and process foreign cultures in accordance with its own character and ability (Rosidi, 2011). It is also a truth that has been traditional or established in a region because it is human wisdom that rests on the philosophy of values, ethics, ways, and behaviors that are traditionally institutionalized. Local wisdom is a value that is considered good and true so that it can last for a long time and even institutionalize (Geriya, in Sartini, 2004, p. 111).

The form of local wisdom is an element of regional culture that has been tested for its ability to survive until now. The characteristics are (1) able to survive against outside culture, (2) having the ability to accommodate elements of outside culture, (3) the ability to integrate elements of external culture into the original culture, (4) having the ability to control, and (5) able to give direction to cultural development (Ayatrohaedi, 1986, in Sartini, 2004, p. 111). Therefore, local wisdom is a collection of facts, concepts, beliefs, and people's perceptions about the surrounding world; solve problems; and validate the information. In short, local wisdom is the process of how knowledge is generated, stored, applied, managed, and passed on.

There are several characteristics of local wisdom, among others, (1) based on experience, (2) tested after centuries of use, (3) can be adapted to this culture, (4) integrated into the daily practice of communities and

institutions, (5) commonly practiced by individuals or society as a whole, (6) dynamic and constantly changing, and (7) closely related to belief systems (Alwasilah, 200, p. 50-51).

Local wisdom can be used as a foundation in education. Education based on local wisdom or ethnography is called ethnopedagogic. In this case, ethnopedagogic is the practice of education based on local wisdom in various domains such as medicine, martial arts, environment, agriculture, economy, government, dating systems, and so on. Ethnopedagogic views local knowledge or wisdom as a source of innovation and skills that can be empowered for the welfare of the community (Alwasilah, 2009, p. 50-51). Local wisdom is also related to politeness because the use of language tends to be indirectly considered polite. Thus, it shows a certain level of politeness in the context of everyday conversation (Sudaryat and Nurhadi, 2020).

Education based on local wisdom is based on local cultural values, namely values that are agreed upon and embedded in a community, the scope of the organization, and the community environment, which is rooted in a habit, belief, and symbol, with certain characteristics that can be distinguished from one another as a reference for behavior on what has happened (*bihari*), what is happening (*kiwari*), and what will happen (*pingburi*).

Kartadinata (2011: 11-12) states that education based on local wisdom or ethnography is important to be implemented. This educational model is intended to pass on local cultural values, which are the nation's cultural identity. In this case, local cultural values are expected to emerge and can be passed on in the education process to future generations.

In relation to ethnographic-based education, it is necessary to formulate the nature of identity politics. Cultural identity politics will be energy for the community in (1) mastering science and technology, (2) managing economic life, (3) participating optimally with other citizens, (4) carrying out lifelong learning activities, and (5) mastering behavior and developing themselves healthily. In addition, to achieve the title of a pious, healthy, happy, and prosperous Sundanese person requires several requirements, namely (a) being skilled in facing a better life, (b) being kind, intelligent, and positive-minded, able to master emotions, and strongly religious, and (c) quite expensive (Kartadinata, 2011: 12).

To realize this, it must be supported by indicators that show the full personality, which is a unity between awareness, knowledge, skills determination, speech, and action (*tékad, ucap, jeung lampah*) based on local cultural values in dealing with life in their communities. Sundanese cultural elements that contain educational values that must be passed on to future generations, among others, (1) cultural participation, both in the field of Sundanese art and other fields; (2) the use of Sundanese in everyday life; (3) the presence of young people educated in Sundanese language and culture; and (4) the existence of mass media that present knowledge about Sundanese culture while in the awareness of national identity.

3. Research Methods

This research uses a qualitative approach with a descriptive method. The approach used in this study is a qualitative approach that is naturalistic because it is carried out in natural conditions (natural settings) or real phenomena. In line with the view that "A qualitative approach was also used if a study analyzed an interesting real phenomenon" (Creswell, 2013). "The use of a qualitative study emphasized more on the thick description rather than numbering in reporting the findings" (Hamied, 2018).

Qualitative research uses the natural environment as a source of data and events that occur in a social situation. Data were collected by literature study techniques, intuitive techniques, and elicitation techniques (Labov, 1972). Data sources are books on Sundanese idioms (Sudaryat, 2016), researchers themselves, and speakers of other Sundanese languages. The researcher himself became a source of data because he was a native speaker of Sundanese. Intuitive data is checked for validity to other Sundanese speakers through elicitation techniques.

By applying the descriptive method, the elements described in this study are the conditions of using Sundanese idioms that contain the value of environmental love. In its implementation, research has stages, namely (1) formulating research problems; (2) presenting a theoretical framework; (3) collecting data; (4) processing data; and (5) presenting research reports.

4. Results and Discussion

A Sundanese man, like other humans in the universe, lives in unity with his hometown, relying on his natural environment. The unity of humans with their environment, not only fulfills their lives but also maintains and cultivates the environment, which shows that humans are part of the environment. The ability of humans to maintain and process their environment in accordance with their culture. Man, his environment and his

culture are an inseparable unity three-sided. As expressed by Slotkin (1950:83) that *"The organism and its environment must be suited to each other"* (Adimiharja, 1993).

In the relationship between humans and the environment, there is traditional wisdom. Sonny Keraf (2002) says that traditional wisdom is all forms of knowledge, beliefs, understanding, and insight, as well as ethical customs that guide human behavior in life within ecological communities. All of this traditional wisdom is lived, practiced, taught, and passed down from one generation to the next, which at the same time shapes the pattern of daily human behavior, both towards fellow humans and towards the supernatural nature.

The Kasepuhan Kanekes (Baduy) community has an understanding that forests as protected areas are life so they classify them into three classes, namely Entrusted Forest, Cover Forest, and Arable Forest (*leuweung titipan, leuweung tutupan, leuweung garapan*) (Hendarti, 2004). *First*, entrusted forests (*leuweung kolot, leuweung banangan, leuweung sirah cai*) are forest areas that absolutely cannot be disturbed by humans. The word entrustment is a mandate from God (*Gusti Nu Kawasa*) and ancestors (*karuhun*) to be kept intact, and inviolable and must be defended from all efforts and threats from outsiders. *Leuweung deposits* are usually located in the upper or upper areas of the mountain.

Second, forest cover is a reserve forest area that at a certain time can be used if necessary (*leuweung awian*). Understanding closure is like a door that can be opened and closed as needed. In this *leuweung awian* there is the term God's wrath (*kabendon or kwalat*) when breaking the rules. Humans are allowed to enter only for the purpose of taking non-wood products such as rattan, sap, honey, fruits, tubers, medicines, and others of the same kind. Every felling of one tree trunk in forest cover must be immediately replaced with a new tree. Forest cover is in the middle or waist of the mountains.

Third, arable forests (*leuweung baladaheun, leuweung sampalan, leuweung lembur*) are forest areas that are cleared into land cultivated by the community for huma or farming. Huma or field business is carried out in rotation or rotation at least once every 3 years. *Arable forests are usually in relatively flatter areas at the foot of mountains.*

The impact (outcomes) of education based on local wisdom is the formation of humans who are moral or characteristic, namely humans who obey the law, both religious law and state law and customary law (*Ceuk agama jeung darigama*) or humans who uphold the law, based on state provisions, consensus on many people (*Nyanghulu ka hukum, nunjang ka nagara, mupakat ka balaréa*). This character forms the moral of humanity (MoH) which is the Sundanese view of life (Warnaen et al., 1987: 8; Suryalaga, 2003), among others, human morals towards nature (HMtN).

Human morality towards nature (HMtN) is a human attitude in relation to the natural environment, characterized by ecological/ecosystem and geopolitical/territorial awareness. Must be able to adapt to environmental conditions (*Kudu pindah cai pindah tampian*). This needs to be done because each person and region has its own character and customs (*Ciri sabumi cara sadésa, jawadah tutung biritna, sacarana-sacarana, lain tepak séjén igel*). This idiom is in line with the Malay proverb where the earth stands, there the sky is upheld (*Di mana bumi dipijak, di sana langit dijunjung*). Attitudes and actions always try to prevent damage to the surrounding natural environment and develop efforts to repair natural damage that has occurred. There is a proverb "*Mun diarah supana, kudu dipiara catangna*" which means that if we take the result, we must preserve something that produces it. Nor should we forget the place of origin of birth: *Adam lali tapel*.

Regarding environmental maintenance, in Sundanese indigenous peoples, there are three classes of forests (*leuweung*), namely conservation forest (*leuweung titipan*), protection forest (*leuweung tutupan*), and production forest (*leuweung garapan*) (Sobirin, 2007: 104). The philosophy of *leuweung* is taken as the motto of the Sundanese Tatar Forestry and Environment Observer Council (DPKLTs), which is composed of the phrase:

No Forest, No Water, No Future.

Tiada Hutan, Tiada Mata Air, Tiada Masa Depan. (Indonesian).

Leuweung Ruksak, Cai Béak, Manusa Balangsak. (Sundanese).

Traditional wisdom in Sundanese Tatar spatial planning based on topography and territoriality has been tried to be explored and studied by Otjo Danaatmadja (2001) in Sobirin (2007: 107), namely:

- a. Forested mountain (*Gunung – kaian*);
- b. Cliffs planted with bamboo (*Gawir – awian*);
- c. Springs to be treated (*Cunyusu – rumateun*);
- d. Vacant land to be used as a garden (*Sampalan – kebonan*);
- e. Hills to be used as agroforestry (*Pasir–talunan*);

- f. Flat land to be used as rice fields (*Dataran – sawahan*);
- g. Low place to store water (*Lebak–caiaan*);
- h. Sunken place to be used as a pond (*Legok – balongan*);
- i. Lake to maintain (*Situ – pulasaraeun*);
- j. Village to be taken care of (*Lembur – uruseun*);
- k. River to be treated (*Walungan – rumateun*); and
- l. Coastal to be guarded (*Basisir – jagaeun*).

Traditional wisdom or local wisdom related to environmental love is one of the cornerstones in character education. In this case, character education aims to develop the ability of students to make good and bad decisions, maintain what is good, and realize that good is in everyday life wholeheartedly. This shows that character education is an effort to shape and instill the character values of a person or learner through education, whose results are seen in a person's real actions (Sudaryat, 2015). Associated with character education, the value of environmental love refers to the single character chess, namely (1) the value of the character of the sport of heart, (2) the value of the character of the sport of thought, (3) the value of sports and kinesthetic characters, and (4) the value of the character of sports taste and will the value of sports characters and will (Kemendiknas, 2010: 8).

The value of spiritual and emotional development related to the value of love for the environment is a productive character. Productive character means “By working hard, the result will please the heart” (*Kapetik hasilna kaala buahna*). In the expression, there is a word related to the plant environment, namely fruit. This implies that in order to get a good harvest, we take care of the trees that produce it.

The character value of intellectual development related to the value of love for the environment is the character of discipline and sportsmanship. This character of discipline and sportsmanship means “If you want something, you must ask the owner” (*Mipit kudu amit ngala kudu ménta*). In the above proverb, it is implied that we do not carelessly take objects from the natural environment, but must ask permission from their owners.

The value of sports and kinesthetic character (physical and kinesthetic development) related to the value of love for the environment is a friendly and cooperative character. This character of discipline and sportsmanship means “must get along well and be in the same word” (*Ka cai jadi saleuwi ka darat jadi salebak*). In addition, “Do not overcome each other in seeking profit so as not to heed the safety of the common” (*Ulah pagiri-giri calik, pagirang-girang tampian*). Both traditional expressions contain words related to the environment such as *cai* 'water', *leuwi* 'lubuk', *darat* 'mainland', *lebak* 'ramp', *giri* 'mountain', and *girang* 'upstream'.

The character values of taste and will (affective and creativity development) related to the value of love for the environment are the character of respect, helpfulness, mutual assistance, dynamic, and prioritizing public interests (Rusyana, 2011). We should cherish others who seem poor and ignorant, but are actually rich and poor: *Batok bulu eusimadu* 'On the outside it looks bad, it is good inside'. We should be helpful by always thinking about obligations and ignoring other things: *Kudu tungkul ka jukut, tanggah ka sadapan*. In living life must work together: *Ka cai jadi saleuwi ka darat jadi salebak* 'Equitable in agreement and coexist harmoniously'. Prioritize public interest over personal interest: *Muncang labuh ka puhu, kebo mulih pakandangan* 'Return to your own hometown from adventure.' If the forest is well maintained, it is possible to produce something very valuable: *Campaka so in reuma* 'Cempaka grows in the garden'. A maintained environment will follow the laws of nature (*hukumullah*) and flow like water. In relation to the environment, there appears to be a comparison between the big (strong) and the small (weak): *Cileuncang mandé* as 'puddle wants to match the ocean', *Cécéndét mandé kiara* 'small plant wants to match banyan tree', and *Hunyur mandéan gunung* 'mound wants to match mountain'.

5. Conclusion

The ability of humans to maintain and process their environment in accordance with their culture. Man, his environment, and culture are an inseparable unity three-sided. Sundanese contains the values of local wisdom. Among the values of local wisdom that live in the behavior of the Sundanese people, both psychological and socio-cultural behavior and language behavior, are the value of love for the environment and the value of character.

Regarding environmental maintenance, in Sundanese indigenous peoples, there are three classes of forests (*leuweung*), namely conservation forest (*leuweung titipan*), protection forest (*leuweung tutupan*), and production forest (*leuweung garapan*). The value of love for the environment is seen in the expression **No**

Forest, No Water, No Future (*Leuweung Ruksak, Cai Béak, Manusa Balangsak*). We must nurture something that produces it (*Mun diarah supana, kudu dipiara catangna*). We must also be friendly and able to adjust to their living environment because each place has its own tradition (*Ciri sabumi cara sadésa, jawadah tutung biritna, sacarana-sacarana; Lain tepak séjén igel*).

Associated with character education, the value of environmental love refers to the single character chess, namely (1) the value of the character of the sport of the heart, (2) the value of the character of the sport of thought, (3) the value of sports and kinesthetic characters, and (4) the value of the character of sports taste and will.

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