

Inteléktualisme Sunda

Karep Urang Sunda Ngulik Kabudayaanana



Hawé Setiawan | 2010

Miharti Kecap “Budaya”

DUKA ti iraha kecap jeung konsép *budaya* atawa *kabudayaan* asup ka alam pikiran urang Sunda. Nu sidik, kecap *kabudayan* nyampak dina Kamus Jonathan Rigg (1862). Saheulaanan bisa disebutkeun yén paling copélna ti ahir abad ka-19 urang Sunda geus wanoh kana kecap *kabudayaan* atawa *kabudayan*.

Aya nu narik upama kamus hareubeul dibanding-banding jeung kamus nu jolna rada béh dieu. Nilik kana rigigna, kecap *kabudayan* atawa *kabudayaan* ---cara nu diécéskeun ku Satjadibrata--- tétéla dumasar kana kecap dasar *budaya*. Ngan baé, dina kamus Rigg, Coolsma (1913) jeung Satjadibrata (1948) teu aya éntri *budaya*, tapi éntri *kabudayan*. Bisa jadi ieu nuduhkeun yén dina alam pikiran urang Sunda kecap *kabudayaan* sasat geus jadi kecap nu mandiri, tepi ka kecap asalna, nyaéta *budaya*, teu pati dipentingkeun.

Kakara dina Kamus Eringa (1984) aya éntri *budaya* lian ti éntri *kabudayaan*. Dina nerangkeun hartina, Eringa nyatatakeun kecap *budaya* jeung kecap *cultuur* dina basa Walanda.

Rada narik, sakitu lilana urang dijajah Walanda tapi kecap *kultur* nu katarima ti bangsa Walanda (tina *cultuur*) kawasna teu pati populér upama dibanding-banding jeung kecap *budaya* atawa *kabudayaan*. Ieu kanyataan moal boa nuduhkeun yén pipikiran tina perkara budaya nu geus leuwih ti heula katarima ti Tatar India (ngaliwatan basa Sanskerta) geus napel pageuh, cara nu kaalaman dina basa Indonésia.

Sanskrit

budaya

Skr.:

pikiran, akal, pangaweruh

LBSS, *Kamus Umum Basa Sunda* (1992)

S Kw:

- budi, akal, adab, pendapat.
- hasil akal budi, kepandaian.

S. Prawiroatmojo, *Bausastra Jawa Indonesia* (1981)

buddhi [*same*]: intellect; one of the four aspects of the internal organ; the determinative faculty controlling the sense organs; "It is also Compassion, in the highest sense, the very Soul of the Law of Harmony or Equilibrium" (Franklin Merrell-Wolff)

<http://www.selfdiscoveryportal.com/cmSanskrit.htm#b>

Latin

colere



cultura



culture



cultivation

Cultuurstelsel

▪Excellence of taste in the fine arts and humanities, also known as high culture.

▪An integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for symbolic thought and social learning.

▪The set of shared attitudes, values, goals, and practices that characterizes an institution, organization or group.

Wikipedia

Culture as Refinement



Leerlingen verlaten de school in eerbiedige houding voor hun onderwijzer, Buitenzorg (1900)---KITLV

Cicero: *cultura animi* = pemberdayaan batin manusia melalui studi filsafat

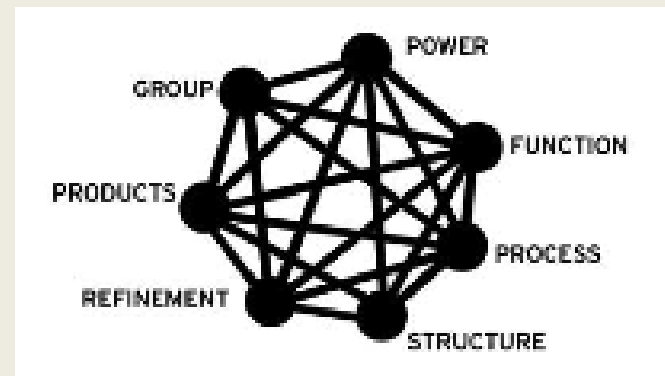
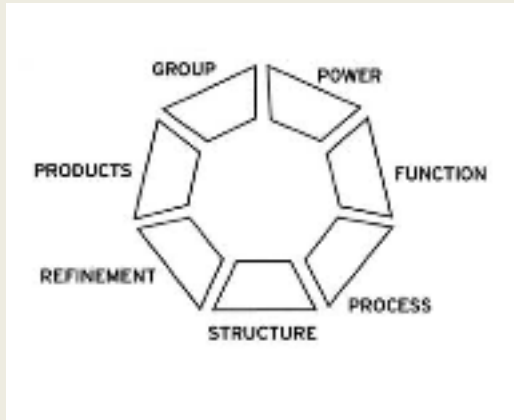
Matthew Arnold (1869): “a pursuit of total perfection by means of getting to know ... the best which has been thought and said in the world.”

Soeria di Radja, *Panjeungsi Basa* (1935): “kana perkawis basa lemes, baroedak téh oelah ditoengtoen kana basa lemes pamengkang, sina kasinglar lemes doesoenna, olah doegi ka kabawa koe sakaba-kaba” (k. 1)

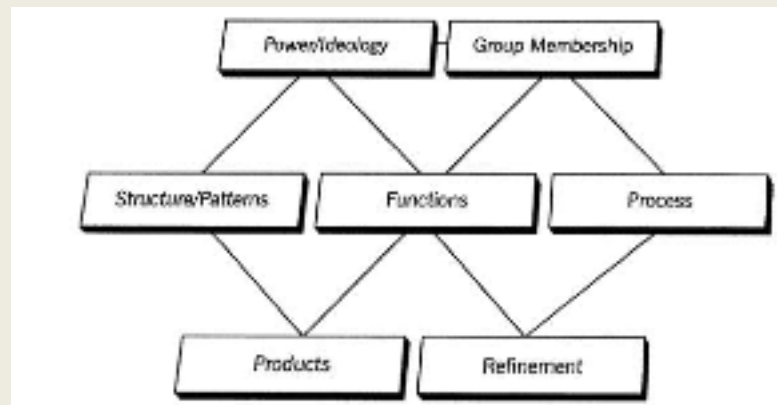
Culture: Layers of Meaning

Kroeber, A. L., & Kluckhohn, C. (1952), *Culture: A critical view of concepts and definitions*, Cambridge: Harvard University Press.

“Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other as conditioning elements of further action.” (p.181)



313 definitions



Source: John R. Baldwin et. All (2006), *Redefining Culture*, pp. 65-66

Definitions of Culture

A. STRUCTURE/PATTERNS 1. Whole way of life: Total accumulation of [element list] lifestyle; “more than the sum of the traits” Note: This category also applies if the notion of “culture” is simply in terms of general “differences” between groups. 2. Cognitive structure: Thoughts, beliefs, assumptions, meanings, attitudes, preferences, values, standards; expression of unconscious processes, interpretations. 3. Structure of behavior: Behavior, “normative glue,” patterns of rules, techniques, dispositions, customs, set of skills, patterns of behavior, habits, actions, concrete practices, ceremonies, rituals. 4. Structures of signification: Symbol systems, language, discourse and communication processes, system of transferring of thoughts, feelings, behaviors. 5. Relational structure: Relationships to others, orientational system. 6. Social organization: Organizational forms, political institutions, legal institutions (e.g., laws, crime and punishment), religion as institution. 7. A “structure” or “abstraction” made by researchers to describe groups of people. B. FUNCTIONS 1. Provides guide to and process of learning, adaptation to the world, survival. 2. Provides people with a shared sense of identity/belonging, or of difference from other groups. 3. Value expression (expressive purpose). 4. Stereotyping function (evaluative purpose). 5. Provides means of control over other individuals and groups. C. PROCESS: Practice, etc., a “verb” as well as a noun 1. Of differentiating one group from another. 2. Of sense making, producing group-based meaning, of giving life meaning and form. 3. Of handling “raw materials of life,” of dealing with social world. 4. Of relating to others. 5. Of dominating, structuring power. 6. Of transmitting of a way of life. D. PRODUCT 1. Product of meaningful activity [more broad than representation]: art, architecture. 2. Product of representation/signification: artifacts, cultural “texts” mediated and otherwise, etc. E. REFINEMENT/ “cultivation” 1. Moral progress: Stage of development that divides civilized from savage; study of perfection, civilization. 2. Instruction: Care given to development of the mind; refinement (e.g., of a person). 3. Uniquely human efforts from any of the aforementioned categories that distinguish humans from other species. F. GROUP MEMBERSHIP 1. Country. 2. Social variations among components of contemporary pluralistic society; identity. G. POWER/IDEOLOGY 1. Political and ideological dominance: Dominant or hegemonic culture [critical definitions]. 2. Fragmentation of elements [postmodern definitions].

Source: John R. Baldwin et. All (2006), *Redefining Culture*, pp. 30

Sundanese Studies: from the Beginning to the Present

Introduction

This study seeks to describe and analyze several aspects of the development of Sundanese studies since its beginning up until its current developments. In doing so, it shall consider the trajectories in three main periods: the colonial period (from 1800s to mid 1950s), the postwar period (from 1950s to 1990s) and the post-Soeharto period (from 1990s to nowadays).

Excavating the Terrain: Knowledge and Colonialism

- 1.The Significance of Philological Studies undertaken by Dutch Scholars
- 2.The Idea of Sundanese language and literature
- 3.The Emergence of Early Sundanese Intellectuals: Hoesein Djajadiningrat, Kartawinata, etc.

The Legacy of Colonialism and the Conviction of Postcolonial Intellectuals

- 1.In Search of History: Atja, Suhamir, Danasasmita, Ayatrohaedi, Ekadjati, etc.
- 2.In Search of Identity: Ajip Rosidi, Rukasah, Utuy Tatang Sontani, etc.
- 3.The Disenchantment of the *Carita Pantun*
- 4.The Rise and Fall of Sundanology
- 5.Sundanese Studies undertaken by Foreign Scholars

Sundaness and Global Changes

- 1.The International Conference on Sundanese Culture
- 2.The Foundation of Center for Sundanese Studies
- 3.Sundanese Studies at University
- 4.Sundanese Publications

Concluding Remarks

VOOR INDONESISCH · SPREKENDEN

DJIAN · KE · BARAT

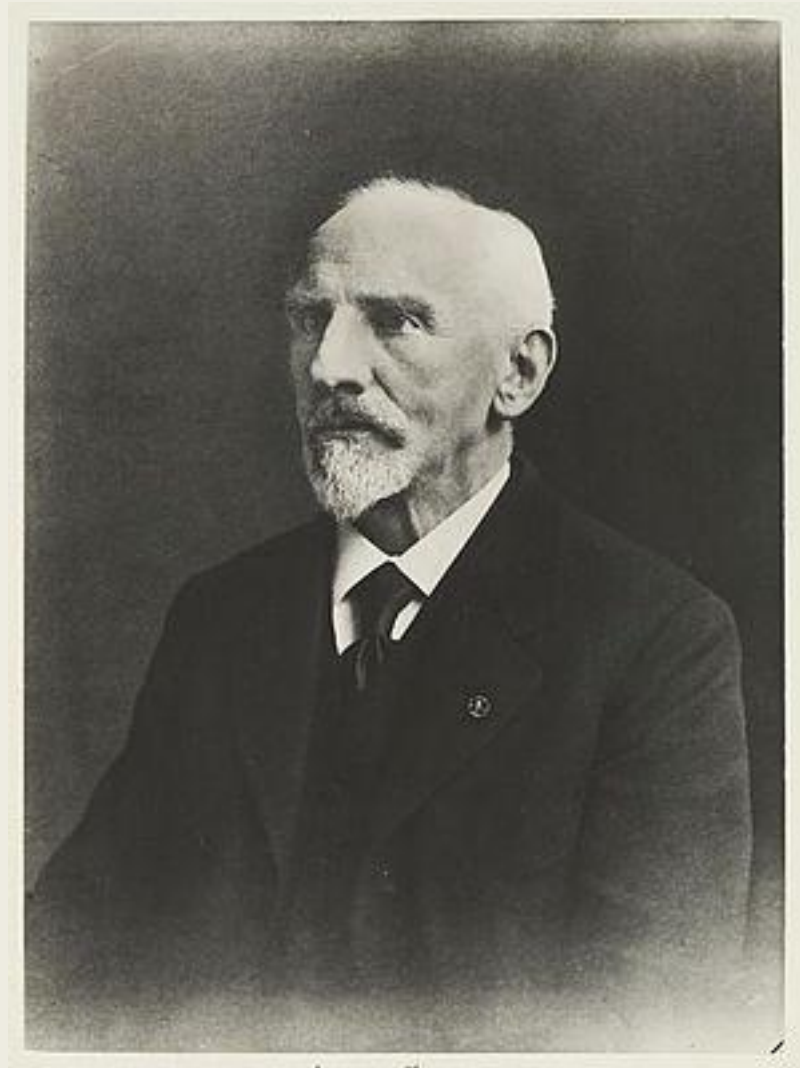


J. B. WOLTERS - GRONINGEN, BATAVIA/DJAKARTA

Peran Snouck Hurgronje:

1. Méré saran ka pamaréntah kolonial sangkan muka lolongkrang pikeun “ngatik élit pribumi [Hindia Timur] dina tradisi Barat nu panghadéna”
2. Ngarojong para putra ménak Sunda, cara Achmad & Hoesein Djajadiningrat, sangkan jucung sakolana
3. Nyayagikeun tempat atikan informal enggoning ngipuk poténsi para putra élit pribumi Hindia Timur.

Sumber: Robert Van Niel, *Munculnya Elit Modern Indonesia*



C. Snouck Hurgronje

3-5-1913

Let **Hoesein Djajadiningrat** (Kramat Watoe (Bantam), 1886)

Critische beschouwing van de Sadjarah Banten; Bijdrage ter kenschetsing van de Javaansche geschiedschrijving.

Leiden Oriental Connections: 1850-1940 by Willem Otterspeer; Harry A. Poeze, "Indonesians at Leiden University":

“The three Indonesian students at the time, Sosrokartono, Koesoema Joedha and Sajogo, lived together at Breestraat 95, above a vegetarian restaurant. When the last two left Sosrokartono was joined, in September 1905, by Raden Mas Notokworo, who enrolled as a medical student. On the same day Raden Hoesein Djajadiningrat enrolled as a student in the Faculty of Letters. Hoesein had obtained the prerequisite gymnasium diploma in Leiden. Already in Batavia Snouck Hurgronje had done his best to organize facilities for the young regent's son to study in the Netherlands. In Leiden Snouck Hurgronje could see the fruition of his efforts. Hoesein showed himself to be exemplary in the eyes of his teachers and mentors, contrary to the wilful Sosrokartono. In a way he became a show-piece for the prominent supporters of Ethical policy, the benevolent and paternalistic policy to advance the development of the Indies under the continued tutelage of the Dutch, for the time being.” (p. 255)

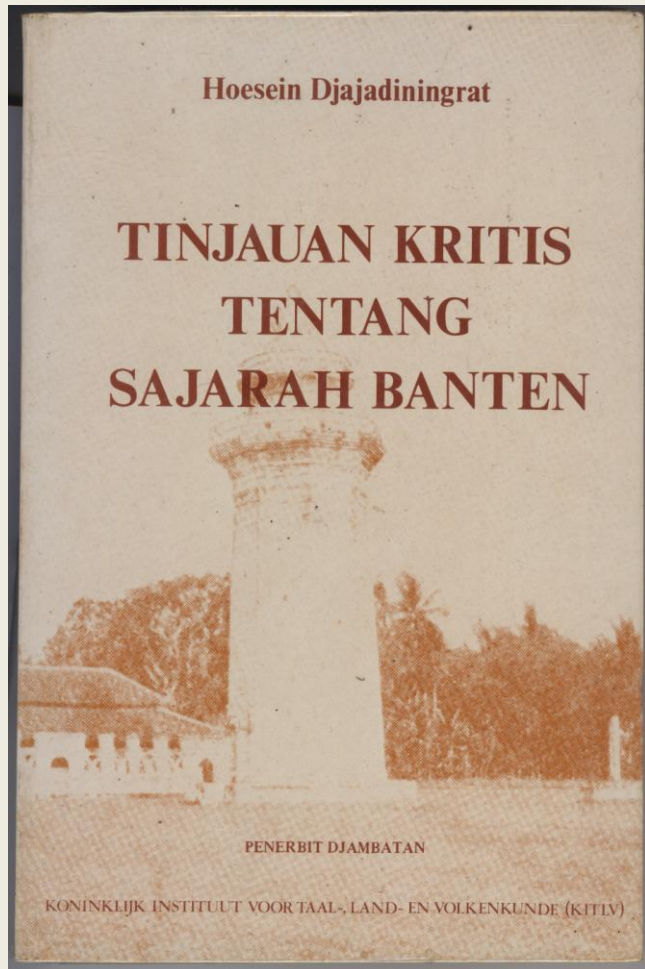


Hoesein Djajadiningrat

Hoesein, Pengantar:

“... kepada Tuan SNOUCK HURGRONJE yang tinggi pengetahuan, promotor saya yang saya muliakan! Bantuan besar telah Tuan curahkan kepada saya dalam mengusahakan disertasi ini. Oleh anjuran-anjuran Tuan, saya telah berkesempatan untuk mempelajari kumpulan-kumpulan naskah bahasa Jawa di London dan Paris; oleh perantaraan Tuan dengan mudah saya telah dapat meminjam naskah-naskah dari *Het Bataviaasch Genootschap* untuk diselidiki, dan perpustakaan Tuan yang luas itu telah dapat saya pergunakan dengan bebas. Banyak saran-saran yang berfaedah telah saya terima dari Tuan, dan hal ini telah menyebabkan perbaikan pada disertasi ini.

“... Pasti jaranglah seseorang berada dalam kedudukan yang sangat menguntungkan berhadapan dengan promotornya sebagai saya berhadapan dengan Tuan. Sejak masa kanak-kanak saya telah dapat menikmati perhatian Tuan yang penuh kemauan baik kepada diri saya. Rumah tuan senantiasa terbuka bagi saya dan banyak waktu yang menyenangkan dan penuh didikan saya lakukan di rumah Tuan. Oleh Tuanlah pembentukan kesarjanaan saya dipimpin.”



Kasang Tukang Ulikan Sunda:

Jaman Kolonial



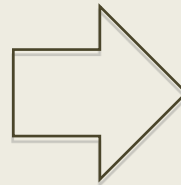
Kalawan ngindung ka conto ketakna Snouck Hurgronje katut préstasina Dr. Hoeséin Djajadiningrat:

◆ Inisiatif Kolonial

(Robahna) kawijakan pamaréntah kolonial dina mangsa saméméh perang anu tumali kana widang atikan keur kaom pribumi: “Politik Étis”.

◆ Pola Hubungan Paternalistik

Élite pamaréntahan kolonial ngahudang karep élite pribumi, anu dina pamustunganana mukakeun lolongkrang ka élite pribumi pikeun nyaluyukeun diri kana kabudayaan Barat ku jalan sistim atikan.



Ulikan Sunda

Élite modéren pribumi hasil atikan Barat kajurung pikeun ngulik kabudayaanana kalawan ngandelkeun padika katut pamarekan ilmiah.

K.F. Holle ... took a serious and sincere interest in the locals but had very pronounced ideas of how “his friends” should be helped---but such ideas might not necessarily have been the best ones. Holle and his Sundanese friend Moehamad Moesa had a great influence on Sundanese education and schoolbooks.

Mikihiro Moriyama, *Sundanese Print Culture and Modernity*



K.F. Holle (1829-1896)

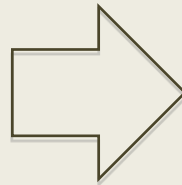
the colonizer



Philology
Linguistics
Anthropology



the colonized



knowledge
about the other
or “the native”

*Bila betul setiap orang memiliki **alam jiwa**, suasana tertentu, lingkungan yang membangkitkan getaran-getaran responsif di sudut tersembunyi jiwanya, alamku dahulu----dan kini---adalah lereng gunung Priangan: bau pahit tanaman teh, gemercik air jernih yang mengalir melalui bongkahan-bongkahan batu, bayang-bayang biru awan di dataran rendah.*



se, Oeroeg (1948)

In het Sumadangsche
(19th century)

Sumber: *Reizend door Oost-Indie: Prenten en Verhalen uit de 19e Eeuw*

Urang Walanda nu Ngulik Sunda

1. ilmuwan
2. rohaniwan
3. aparat pamaréntah

1. C.M. Pleyte
2. K.F. Holle
3. K.A.H. Hidding
4. S. Coolsma
5. H. Ten Dam
6. R.A. Kern
7. F.S. Eringa
8. J.J. Noorduyn
9. Tom van den Berge
10. A. Teeuw
11. jsté

The main Dutch collector [of old manuscript] was Snouck Hurgronje, who purchased 400 Sundanese manuscripts for Leiden Collection. The others are Hazeu (52), Rinkes (36), Koorders (35), Roorda (8), the Netherlands Bible Society (117), and several minor collectors... It is important to note that about 80 per cent of the collection in the Jakarta National Library was compiled by the Dutchmen K.F. Holle and C.M. Pleyte.

Mikihiro Moriyama, *Sundanese Print Culture and Modernity*



R.A. Kern (1875-1958)

Rudolf Aernoud Kern 30 taun lilana nganjrek di Hindia Timur Walanda (Indonésia). Ti 1896 basa manéhna dines minangka pejabat kolonial di Jawa Barat, ngulik basa, sastra, sajarah, katut budaya Sunda. Taun 1903, nalika titirah di Walanda, réa nulis ngeunaan basa Sunda. Taun 1906 balik deui ka Hindia Timur Walanda, tur kungsi dines di Bandung. Taun 1927 ngajarkeun basa Sunda di Universitas Leiden. Najan karep ilmiahna lain ngan kana basa jeung budaya Sunda, tapi Kern pohara katajina ku widang kasundaan, cara nu katémbong tina koléksi kapustakaanana (Kern Collection di National Library of Australia): buku-buku abad ka-19 jeung 20 ngeunaan basa, sastra, sajarah, katut budaya Sunda, kaasup kamus jeung paramasastra; 130 transkrip naskah Sunda.

Sumber: Andrew Gosling, "Indonesia Before Independence through the Kern Collection".

‘imperialism’ means the practice, the theory, and the attitudes of a dominating metropolitan centre ruling a distant territory; ‘colonialism’, which is almost always a consequence of imperialism, is the implanting of settlements on distant territory...

The process of imperialism occurred beyond the level of economic laws and political decisions, and---by predisposition by the authority of recognizable cultural formations, by continuing consolidation within education, literature, and the visual and musical arts---were manifested at another very significant level, that of the national culture, which we have tended to sanitize as a realm of unchanging intellectual monuments, free from worldly affiliations...

Edward Said, *Culture and Imperialism*