

Situs KABUYUTAN Ciburuy: Effort Sites to Preserve Local Community Knowledge (History and Cultural Approach)

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Abstract

Globalization has changed the world community's order in recent times. What about the increasingly blurred distance between regions makes the many elements from various regions mingle and form a new universal identity. The effect is that a region's distinctive culture is slowly being displaced and gradually being abandoned by its people, one of which is local culture. This will certainly be dangerous because the community will lose their original identity. This research was conducted at the Kabuyutan Ciburuy Site, Pamalayan Village, Bayongbong District, Garut Regency. This research looks at how the Kabuyutan Ciburuy site is one source of local culture, especially knowledge that intersects with the community and globalization. The purpose of this study was to look at the position of the Cibuyy Kabuyutan site as a source of local culture surviving in the conditions of modern society, and to see how the community attaches to its own site through local knowledge contained in ancient manuscripts. By using a qualitative approach and using historical and cultural analysis, this study found that the Kabuyutan Ciburuy site from its inception has contributed to the preservation of the cultural locality of the local community through manuscripts that function as guardians of the local knowledge of the community. In addition, it was also found that people's knowledge of their local culture gradually began to disappear along with the lack of community interaction with the site itself. From the analysis and findings obtained,

it will produce recommendations for concrete solutions to safeguard the Kabuyutan Ciburuy site to survive and re-use the community as the main source of knowledge of local culture.

Keywords : Locality, Mandala, Manuscript, Tourism

1. Introduction

People's culture in relation to times has always been development. Seeing the fact, the culture then has an association with identity. Why so? Because the identity itself is interpreted as a discursive construction, product discourse, as well as a certain way of talking about the world (Barker, 2005).. How people have a clear identity about where they come from and what characterizes them from an area. Culture is also related to the extent to which the Community conducts daily activities by having its own characteristic that distinguishes with other communities. Cultural existence as a public identity is important because it is also related to the rules of living people.

Culture also has links to spatial elements. This is known as cultural locality, or some of them call it the local culture. Cultural locality (also local culture) is interpreted as a culture that is in limited scope and characterised by the region that has the culture. One element of culture that is full of its locality is the knowledge of society. Koentjaraningrat stated, the knowledge of society becomes one of the important things in culture because it relates to the way they live life. By having knowledge, the community will be very easy to live life in accordance with the surrounding conditions and the ability of the community in living life will increase.

Speaking of Community knowledge, certainly many things related to knowledge are owned by the community. If further judging, the knowledge of society that develops into a culture is usually derived from the predecessor of those who lived earlier. One example of knowledge in society is the existence of the Kabuyutan Ciburuy site.

2. Research Result

2.1 About Kabuyutan Ciburuy Site

Kabuyutan Ciburuy is a *mandala*¹ site located in Kampung Ciburuy RT/RW 001/005 Pamalayan village, Bayongbong District, Garut Regency. The site of Kabuyutan Ciburuy is one of 73 mandalas that still exist and develops until now (Darsa, 2012). Besides being a mandala, Kabuyutan Ciburuy is a *scriptorium*² that is still functioning as it should be. The manuscript in this mandala is approximately 1270 manuscript plates composed of 27 *kropak* and three large crates that serve to save the manuscript (Sukaesih et al., 2016). Geographically, Kabuyutan Ciburuy is at the foot of Mount Cikuray, from the center of Garut City. The access to the location is quite easy because it is on the path to the post 4 climbing Mount Cikuray. In the Sundanese culture and academics, the site is also known as *Mandala Srimanganti*.

The location of Kabuyutan Ciburuy is very close to the residents' settlements, it makes the site come into contact with the community. In the area of Kabuyutan Ciburuy website consists of several parts. The first part is a *leuit*³ that sits right next to the entrance gate to the site. After entering the gate, visitors are welcomed to the reception and the Kuncen residence. The place is commonly known as *Bale Patamon*. In addition to the reception, Bale Patamon also has a section containing heirloom items such as Keris, Kujang and other items as well as some of Pegon Arabic⁴ script. The main part of this area of the site is a mandala called *Padaleman*, surrounded by prohibition forest. In the Mandala is stored manuscripts consisting of 27 Kropak earlier. In this site, there is also a portion of Megalite which was also used in the past named *Batu Pangsolatan*. Large stone-shaped remains in one particular section, according to Nana Suryana, the *kuncen*⁵ site itself was used as a hermitage place. There is also a small building called *Pangalihan* which is

¹ Mandala, also known as Kabuyutan, is the holy place of the priest or also as the center of Community activities in the science of studying. The Mandala is known for both Hindu, Buddhist and Islamic religions.

² Scriptorium, also known as Skriptoria, is a manuscript or manuscript depository written by the Scribes (Geo, 1982).

³ Leuit, in Sundanese Society, is known for its unprocessed and rice-shaped rice storage.

⁴ The Pegon script is an Arabic script, which forms a derivative of the Iranian Arabic script.

⁵ Kuncen is a gatekeeper in a sacred place that knows the history and keeps the place (KBBI).

used as a place to save the manuscript when the mandala is being cleaned or when there is a traditional ceremony.

As the center of Community knowledge, this region certainly becomes the center of study of academics. So far from 27 Kropak, only a few manuscripts have been transliterated and translated. The manuscript consists of some of *Sewaka Darma's*⁶ manuscripts in Kropak 17 and Kropak BPC 24. Next up is the *Katanian Kawih* manuscript in Kropak 17 and Kropak 24. And the manuscripts of the *Sons of Rama and Rawana* in Kropak 17 and 18. The other manuscripts are still in transliteration and research. Nevertheless, the manuscripts were through the digitisation phase so that the manuscript could still be examined even though the original manuscript was damaged later in the day.

Table 1: List of Ciburuy manuscripts that have gone through the transliteration phase.

No	Manuscript Name	Manuscript Content
1	Sewaka Dharma	It contains about how to live as a good leader. In addition, this manuscript contains the way of living in the world according to the guidance of Hyang (God in the belief of Sundanese people).
2	Kawih Katanian	This manuscript is about the philosophy of Sundanese community and all things related to agriculture, such as plant type, equipment, and planting.
3	Kisah Putra Rama Rahwana	It contains epic stories inspired by the epic story of India, Ramayana. The difference is seen with the use of Sundanese language and the viewpoint taken from Rama as the main character
4	Amanat Galunggung	Contains about the philosophy of living Sundanese people. Many tell me about having to keep nature and all its content so that people's life is better

Source: (Undang Ahmad Darsa, 2012. *Naskah Sewaka Darma Peti Tiga Ciburuy Garut*)

⁶ Sewaka Dharma Manuscript is one of the parallel manuscripts found on the Kabuyutan Ciburuy site and several parts stored in the National Library of Indonesia Republic, the manuscript is later translated by Saleh Danasmita et al and contains about the religious teachings of the Sewaka Dharma before arriving to Nirvana

Besides the richness of manuscript, the site of Kabuyutan Ciburuy itself also has routine activities namely Seba ceremony. This ceremony was held in the month of Muharram which is filled with manuscript and heirloom bathing activities.

If judging from its history, this Mandala is a remains of Sunda Galuh kingdom. The manuscript was in Ciburuy, according to Edi S. Ekadjati from the 14th to the 16th centuries. This is evident from the written form, the material used and the language used. Based on community belief, this site is the education center of Padjadjaran Kingdom (more precisely when the Sunda Galuh era) when ruled by Prabu Siliwangi, which then in the Islamic period used by his son, namely Prabu Kian Santang, Also as an educational center.

The Kabuyutan site Ciburuy was rediscovered around 1864, by a Dutch landlord in Garut as well as a botanist who had a great interest in the culture of Karel Frederik Holle. By Holle, then the site and some of the script reported to *Bataviaasch Genootschap van Kunsten Wetenschappen*⁷. Urgency site Ciburuy Kabuyutan should be preserved located on how the site's position in the community. As an asset supporting the knowledge of local people, this site has been abandoned because of the difficulty of the public understand the characters used in the manuscript. In addition, strong values of globalization have made the spirit of society to preserve the sublime values of the site to be reduced.

2.2 Research Method

The method used in this study is a qualitative approach method with historical and cultural analysis. In its execution, the research begins with determining the theory to be used. The theories will later be a framework of thinking in determining the study and to compare with the actual conditions. From the proposed theories, it will then produce some hypotheses that are the basis of the research. In addition, the stages of historical methods are used in this study to dissect the research objects seen from the past.

⁷ Bataviaasch Genootschap van Kunsten Wetenschappen, is an institution belonging to the Dutch East Indies government that is engaged in the cultural field. The institute was founded in 1778.

Data collection is done in two ways. The first is with literary studies. Preliminary studies of Ciburuy Kabuyutan and philological studies on Naskah-naskahnya became an initial basis for researchers in knowing the characteristics of Kabuyutan Ciburuy himself. In addition, the literature study helps researchers get an overview as well as information that can support researchers in digging up information as well as drafting findings that could be a matter of consideration after the study was conducted.

The second way is to implement interviews. Interviews themselves are conducted to determine the primary data on information that reinforces the researcher's argument in solving the problem. The interview process was done in several places with some speakers. Primary Data is obtained from interviews with speakers located around the site, either Kuncen, village apparatus, or community. Other primary Data can also be found through interviews with academics who have conducted studies on the site Ciburuy Kabuyutan as well as a culture that focuses on Sundanese culture. The results of literature studies and interviews themselves will then be sorted and converted to a narrative that reinforces each other. So the various problems can be solved.

2.3 Literature Study

2.3.1 Culture and Modernism

Globalization has an enormous influence on the community order. One of the major effects of the increasingly powerful current of globalization is the emergence of modernism. Modernism believes optimistically that the power of science, rationality and industry can change the world for the Better (Barker, 2005). But it is also worth remembering that modernism then threatens the good values that develop in traditional communities quite a long time. The comparison of views on identity makes the risk of losing a distinctive identity and switching into a more general identity.

The adverse effects of modernism appeared excessively and then made society lose their identity. Society will be more pleased with things that do not originate from themselves rather than maintain something that already exists. In addition, the insistency of the industry as a result of the massive influence of globalization makes people easily forget the things they should keep. So it will then produce a community structure without clear identity.

2.3.2 The Fundamental Dialectics

As a human group, the community certainly has various instruments in relation to the relationships between individuals. One of the most important instruments is the communication and clear interaction. How then a culture can evolve through communication and well-established interactions. Because society is a product of the human being, of course it is formed into a dialectic that is interconnected and mutually strengthened. To see how human positions in society and community function in shaping human attitude is by fundamental dialecti.

This fundamental dialectic process consists of at least three momentum (Berger, 1991). The first Momentum is the *externalization process*, which is the earliest process in relation to the social construction of the community. The externalization process itself is an individual adaptation to the sosio-kultural of society. This externalization process uses language and action as the main instrument (Sham, 2005).

After going through the externalization phase, the individual experiences the process of *objectification*. This process makes individuals who have begun to come into contact with the community, beginning to see that the reality is something outside the community. It then pushes an action into something that is commonplace to do.

The final process in its own fundamental dialectic momentum is the *internalization process*. Through this process, people then identify themselves in accordance with the habits done so that they then show a clear identity and distinguish it from other societies. As for the three processes in a community group can cause change, both in terms of attitude and culture adopted. The environmental role will determine this process greatly.

2.4 Research Result

2.4.1 Kabuyutan Ciburuy site relationship with the community Pamalayan village

As one of the sites of cultural heritage, Kabuyutan Ciburuy certainly has a relationship with the development of the community Pamalayan village itself, especially for the people of Ciburuy

village itself. Looking at the location of the site with community settlements close enough, it is supposed that Kabuyutan Ciburuy site has a major influence on the development of Sundanese culture in society.

Speaking of Ciburuy's influence on community development, it can be seen from some aspects of the proximity between the site and the surrounding community, especially Pamalayan village. The first aspect to see is the extent to which people are engaged and studying on the site. As one of the local knowledge centers left in the community, certainly the role of the site will be very visible from the community activities in learning each of the life of the site. How the community learns from the manuscript as well as the activities that are also preserved in the region itself can then be applied in daily life.

Since rediscovered in 1864 by K.F. Holle, Kabuyutan Ciburuy again started to get a place in the community. Especially with the existence of Sundanese manuscripts that were thought to have been written in the 14th – 15th centuries, this mandala has become a strategic place in relation to the development of local knowledge and culture of society. From this mandala, the knowledge related to the way of living according to philosophy Kasundaan received by society through various activities conducted on the site of Kabuyutan Ciburuy. Similarly, customs and traditions that have been attached to the site, are highly guarded and respected by the society at that time, so Kabuyutan Ciburuy again became the center of the community activities in the early 19th century.

Recognized by Kuncen Kabuyutan Ciburuy Nana Suryana, or better known as Mang Ujang, the existence of the Kabuyutan Ciburuy and its relationship with the Pamalayan community always experienced ups and downs. Based on the story presented by his grandfather and father, Kabuyutan Ciburuy briefly became the center of Community activities in relation to education. Even it was thought to have happened before the site was discovered by K.F. Holle. In his own report in 1867, Holle stated that when he discovered the site, he also saw and used the community as a "school" of Sundanese culture.



Figure 1. Bale Padaleman, Manuscript storage site of Ciburuy Kabuyutan (author's documentation)

By becoming the center of community activities at the time, certainly then the sense of having community to the site is very high. To various customs, both the recommendation and the prohibition are strongly held by the society, especially those relating to the belief in *Karuhun*⁸. It is understandable considering the strong belief system of the community to the spirit of the ancestors, who then acculturation with the emerging culture of Hinduism, Buddhism, and Islam.\

The site of Kabuyutan Ciburuy was abandoned by the community, even had not been managed until reaching seven years. According to Mang Ujang himself, it happened around the year 1940. Of the various causes, one of which he remembers from his father's story is because of the presumption that the Kabuyutan Ciburuy can invite the seasonality. It is quite reasoned because of the existence of various heirloom and a site called Batu Pangsolatan, of course then there is fear of the scholars at that time that causes the community to worship the object. The reason is reasonable considering that in around the year 1940, the main entrance to the year 1942, the arrival of Japan, one of which is done through an approach to Islamic groups in Indonesia can affect people's lives (Benda, 1980). In addition, the conditions of World War II also influenced the society at that time, which mostly merged into the Japanese Army in the effort to make East Asia Raya (Sato, 1994).

⁸ In Sundanese belief, *Karuhun* is the depiction of the spirit of the Sundanese people born and lived in the period of life. Usually also has a strong influence on the spiritual of Sundanese people.

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The vacuum is what then makes the closeness of society with the site gradually reduced. Because of a habit, even cultures are heavily influenced by humans as individuals who undergo and determine identity in themselves (Berger, 1991). So so is the condition of society and Kabuyutan Ciburuy, with the lack of community interaction with the site makes the proximity of the community with reduced sites is even difficult to awaken.

The Mandala began to be active again in the period 1950, but the conditions occurred to be very different. The assumption that the site became a place of occult began to emerge in society. Acknowledged by the 40-year-old gatekeeper, many pilgrims who came later abused their arrival to the destination. According to him, the pilgrims who came at the time, until approaching the 90s did not come on a pilgrimage to *Tafakur* or *Nyusul Karuhun*⁹, but instead used to ask for a match. So that makes the site can be said to be away from the community.

As a source of knowledge of local people, Kabuyutan Ciburuy's site always tries to survive. One of the ways is by conducting a variety of activities. The opening of various customary activities conducted, according to Mang Ujang expected to re-attract the people around to re-make Kabuyutan Ciburuy's site as a cultural heritage to be preserved. Especially with regards to local knowledge of society.

Since the end of 1978, little people of Pamalayan village who can read Sundanese texts gradually reduced. Even if speaking now, almost the whole community can not read or interpret the manuscript that is stored on the site. This makes the bridge between the site which is a source of local knowledge of the community and its own society arguably closed. Thus inhibiting the development of local culture that develops in society.

2.4.2 Ciburuy Script and Community Activities Philosophy

One indicator of the extent to which Kabuyutan Ciburuy site becomes a source of local knowledge of the community is the extent of the activities that the community do according to the Sundanese traditions and culture that emerged from the site itself. For Kabuyutan Ciburuy itself,

⁹ A term known as a community pilgrimage to sites of cultural heritage is considered sacred. Usually the term *Nyusul Karuhun* start from a pilgrimage to Pakuan Padjadjaran in Bogor, then proceed to the site Karangkamulyan in Ciamis and Astana Gede Kawali in Kawali, but also some sites such as Kabuyutan Ciburuy website, Kendan site Nagreg is also often visited by pilgrims.

one of the most supportive is the existence of 1270 Sundanese manuscript plates stored neatly in *Padaleman*. Of the various manuscripts found on the site, some manuscripts have been through the transliteration phase. One of them is a manuscript titled *Kawih Katanian*.

The Katanian manuscript contains things related to agriculture. Among them are rice mythology. If the Sundanese people so far are known through the oral tradition of belief in *Nyi Pohaci*¹⁰, (Heryana, 2012) then the oral tradition is clearly written in the CB. 125.1.24 code script.

In this manuscript is written how the beginning of the emergence of various plants that grow around the Tatar Sunda nature, besides this *kawih* also discuss some types of grains that are commonly planted people in their respective *huma*¹¹. Of course, the main discussion of this manuscript is how the rice planting process from planting seeds to harvesting is carried out. Also the process is added things to do and should not be done so that rice plants can grow as well as a form of reverence to *Nyi Pohaci* (Nurwansah).

The manuscript can then be one of the references to the extent that society utilizes the site as a means of learning various knowledge, including the knowledge of rice planting. Although in general, the community has been difficult to read the manuscript, but the activities undertaken by the Community, mainly related to agriculture can still be likened to the content of the *Kawih Katanian* manuscript.

According to Mang Ujang himself, who also justified by one of the residents around the location, said that the knowledge of the planting that they do is a hereditary knowledge and expertise. In this case parents are instrumental in introducing farming skills to their children. This is done because of the physical condition of Pamalayan village itself which is dominated by agricultural land.

If viewed from agricultural activities, it seems that the existence of the site Ciburuy Kabuyutan with his script *Kawih Katanian* have a very large in providing public knowledge to agriculture.

¹⁰ Nyi Pohaci is a Sundanese mythology figure related to agriculture. It is usually likened to Dewi Sri whose mythological mythology flourished in Java.

¹¹ fields on dry ground

In addition, with traditions that remain guarded by the community while conducting agricultural activities is also a proof that the concept of farming activities that the Community do in accordance with the Kawih Katanian script.

The philosophy recorded in every farming activity seems to still be firmly held by society. How they keep their farm as a form of preserving nature and the form of reverence to Nyi Pohaci is really well maintained. This, recognized by the surrounding community became one of the rural factors of the foothills of Mount Cikuray because of the harmony between society and nature.



Pictures. 2. The site Ciburuy Kabuyutan seen from above (Source: bogorkita.com)

2.4.3 Government, Community, and Academia efforts in keeping the site and local knowledge

Speaking of the development of a cultural heritage area, it certainly cannot be removed from all elements of society. The surrounding community certainly became the most responsible party for the development of a heritage area of its own. But it does not close the possibility that other parties should also be able to come down directly to build a cultural heritage area to become more developed.

What about the Kabuyutan Ciburuy website? Seeing the development, Kabuyutan Ciburuy's site relationship with the government went pretty well. Since its existence was discovered by Holle, the site gained considerable attention from the Government of the Dutch East Indies. One way is to register it with the institution *Bataviaasch Genootschap van Kunsten Wetenschappen*.

After Indonesia's independence, efforts to get government recognition experienced a falling effort. Of course, many things then become barriers to the site as cultural heritage. However, it was later enlightened in 1982, after several restorations, the site of Kabuyutan Ciburuy was inaugurated to be a cultural heritage area on 21 April 1982.

Until now, the Government's attention to the development of the site is quite good. According to the statement Mang Ujang, kuncen of Kabuyutan Ciburuy site. Every five years at least the site got a restoration fund that came down from the central government, although it is still in the form of a restoration of one part of the site five years. In addition, the status of Bukittinggi in the government was appointed as a clerk, so that then received a salary in accordance with the rank of self-nourished. To the extent that the actors look at the site, so far according to Mang Ujang the attention given one of which is respecting the customs that are on the site of Kabuyutan Ciburuy. Unlike some other indigenous tourist areas around West Java that start to open will be a significant change, the government is quite respectful of all the conditions that occur in Ciburuy. No change in building form, no addition of building. Even the time of the visit made by government employees, both from the Tourism and culture office, or cultural reserve Preservation Hall wil. Serang work will not visit on traditional holidays (Tuesday and Friday), but also by not forcing to open the manuscript outside the time allowed.

The relationship with academics went well. All began when the start of research project and study of Sundanese culture conducted by Culture and Tourism office province of West Java in 1987, team led by Saleh Danasasmita himself then began to conduct research related to the manuscript Ciburuy. It is taken as a strategic step to re-introduce Ciburuy Kabuyutan site as a source of local knowledge of society.

The research was continued by academics from the Sundanese literary studies Program, as well as the history and Philology Department of Padjadjaran University. Led by Undang A. Darsa, this long-term project aims to translate the entire Ciburuy script until it can be known and useful to the

wider community. Many interdisciplinary studies have taken place. Even some of them are research collaborations conducted with some parties.

In addition, the business of the alumni of Padjadjaran University is done by reviving the teaching and learning activities on the site to maintain local knowledge and cultural locality in Pamalayan community. To date, at least there are always Sundanese alphabet learning activities and manuscript recognition for children who are done once a month. This Program was initiated by a phylogologist of Universitas Padjadjaran, Riki Nawawi, who collaborated with the student group of Sundanese Literature (Pamass), as well as the Executive Board of Students of the Faculty of Culture Sciences University of Padjadjaran (BEM GAMA FIB Unpad).

In addition, students are also developing the concept of cultural tourism area for Ciburuy Kabuyutan site. In the future, the site of Kabuyutan Ciburuy will be the pilot of a cultural tourism area that remains with the customs but also with innovations that will be applied without disturbing the sacredness of the site as a place of knowledge and sanctuary For some communities.

So far, the result of the collaboration of various parties in restoring the success of Kabuyutan Ciburuy site has begun to look a little-by little. Various community activities, mainly related to education began to be widely implemented on the site, although still in domination by children. In addition, research on the manuscripts in Ciburuy is being encouraged by academics from Universitas Padjadjaran in order to be known and exploited by the community.

Seeing how the site and its local knowledge survive the excitement of the current globalization, it seems to be given a huge appreciation. How the local knowledge emerging from the manuscript and the various cultures that emerge can make the community still have a kesundaan identity and have a deeper philosophy of life. This is very important in the context of globalization, so that society remains adaptable by not abandoning what has been a long grip.

Kabuyutan Ciburuy site is one of the two scriptoria-shaped sites that still survive today. From this site we learn a lot how a place can be a source of community knowledge and become an inheritance that we must keep. But it all depends on all parties. The proximity of the community to the current site is indeed in the redevelopment. With various activities available and potential manuscripts that can be learned again. The effort to make Kabuyutan Ciburuy's site again become the center of Education and local knowledge of the community will be increasingly greater. Especially if it is then developed into a tourist area that remains firmly hold the prevailing customs. Support from all parties is very important. How then the site Ciburuy Kabuyutan developed by the Community aided by government support and the role of academics in building the site into an integrated education center for the community. It is also indirectly able to make local knowledge of Pamalayan Village People stay awake and become a unique identity for Ciburuy community.

Acknowledgement

This research was partially supported by Faculty of Cultural Studies, Padjadjaran University, Executive Board of Students of the Faculty of Culture Sciences University of Padjadjaran (BEM GAMA FIB Unpad). We are thankful to our colleagues Nana Suryana who provided expertise that greatly assisted the research, although they may not agree with all of interpretation provided in this paper.

We are also grateful to Riki Nawawi for assistance with research, and Inu Isnaeni Sidiq who moderated this paper and in thaht line improved the manuscript significantly. We have to express out appreciation to the Taufik Ampera for sharing their pearls of wisdom with us during the course of this research. We are also immensely grateful to Titin Nurhayati Makmun, for their comments on an earlier version of the manuscript, although any errors are our own and should not tarnish the reputation of these esteemed professionals.

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