



Jurnal Sastra Indonesia

<https://journal.unnes.ac.id/sju/index.php/jsi>



Moral Guidelines for Women in *Wawacan Pranata Istri ka Carogé* Manuscript

Wafiq Nuraini Cumana^{1*}, Agus Suherman², & Dedi Koswara³

^{1,2,3} Universitas Pendidikan Indonesia, Jl. Dr. Setiabudi No. 229, Isola, Kec. Sukasari, Kota Bandung, Jawa Barat 40154

Article Info

Article History

Submitted February 24, 2024

Accepted March 10, 2024

Publish March 30, 2024

Keyword

morals, guidelines, women, embodiment, wawacan pranata istri ka carogé

Abstract

The problem in this research is how morals are realized in the *Wawacan Pranata Istri ka Carogé* text. This research aims to describe the moral manifestations contained in the *Wawacan Pranata Istri ka Carogé* text. This research includes qualitative research with analytical descriptive methods. Data collection techniques were carried out using literature review techniques and data analysis using research instruments in the form of data cards. Technical data analysis is carried out in stages: a) identify data, b) analyze data, c) interpret data, and d) conclude. The results show that the moral values contained in the *Wawacan Pranata Istri ka Carogé* manuscript consist of 1) human morals towards God (9), including praising God, avoiding His prohibitions, and practicing the teachings of the prophet, 2) human morals towards themselves (16), including being honest, being able to control oneself, being responsible for oneself personal, and is simple, 3) human morals towards other humans (20), including having concern for others, respecting and appreciating husbands, 4) human morals towards time (1), namely respecting the time and not wasting time which is characterized by awareness of linear time, and 5) human morals in achieving inner and outer happiness (3), namely the satisfaction and happiness of Dewi Iyar in having Sultan Mahmud as her well-off husband. Apart from introducing culture, this research is intended so that the moral embodiment contained in the *Wawacan Pranata Istri ka Carogé* text can be used as a moral guideline in actual daily practice, especially for women living their domestic lives.

*E-mail:

¹wafiq@upi.edu

©2024 The Authors. Published by UNNES. This is an open access article under the CC BY license (<http://creativecommons.org/licenses/by/4.0/>)

DOI 10.15294/jsi.v13i1.3098

P ISSN: 2252-6315 E-ISSN: 2685-9599

INTRODUCTION

Literary works exist as an expression of the picture of the social life of society. According to Fajriati (2017), the author creates literary works that aim to be utilized by the public so that they can enjoy and understand their content. In addition, Nisa (2016) Expresses that literary works are created to entertain literary connoisseurs because they contain various messages. As revealed by Soulisa and Fanggi (2023), one of them is that good literature contains essential truths as long as man exists. This is related to the opinions of Aprilia and Zulfadhli (2022), who state that the presence of literary works is motivated by humans who want to express their problems. In line with Aziz's opinion (2021), literary works are closely related to the form of creativity in the author's life. Then, Andani et al. (2022) perceive the message implied in literary works based on reality. That way, humans consciously create works with various recommendations that can be applied.

Every literary work contains noble values that are meaningful to life. Sofian et al. (2023) reveal that each work has a different value and meaning. According to Fransori and Parwis (2022), literary works contain various essential values that can be practiced, including moral (ethical), religious, and cultural values. In the life of individuals, moral values are very influential (Devi et al., 2020). The number of cases related to moral problems that occur proves the moral decline today, such as sexual abuse, murder of children and wives committed by husbands, infidelity, and many more. Indirectly, it can be seen that moral values can be the basis or guide in living a social life (Safitri & Dewi, 2021). Moral values in literary works are an essential part that must be preserved. According to Zuliyanti and Fitrotul (2018), Literature also plays a role in efforts to introduce culture and become a reflection of various values of everyday life. Grinitha (2015) also expressed the same thing. Related moral values in a story have a purpose: to teach morality in absolute terms through the picture of life. Meanwhile, according to Sjarkawi (2016, hal. 43), the embodiment of moral values in literary works is the author's attitude towards the way it is expressed and what is expressed.

Morals are deeply embedded in everyday life. According to Soleh (2016), Morals are defined as a measure of individual behavior, habits, and behavior that are good or bad or right or wrong. Rohma and Qur'ani (2022) Express that humans must have moral values from an early age as the central provision in their lives. This is similar to Murti and Maryani's opinion (2017), which reveals that morals are needed in the process of socializing and interacting for Abidin (2021), Viewing morals

as a form of responsibility, namely putting aside personal interests and prioritizing the interests of many people. According to Hadi and Muhid (2022), An honorable character is an individual who behaves according to moral guidelines. This is in line with the opinions of Wahyuni and Pratiwi (2022) that the general view affects whether or not individual behavior is good regarding morality. Thus, it can be said that morals as a value system refer to behavior and behavior by existing regulations (Nugroho, 2018).

Moral guidelines are essential for women as unique beings. According to Tindangen et al. (2020), Women are mighty figures behind the gentleness of their nature. Astuti (2016) says that women are likened to pillars in the family. This is motivated by the duty of women to succeed in managing their households (Junaidi, 2017). In addition, Zahrok and Suarmini (2018) Mentioning the role of women in the family is considered very important. This is related to Alviansyah et al. 's opinion et al. (2017), which is related to the role of women in determining whether or not a generation of the nation is sound. Because women also act as the first madrassas of their children (Hidayah, 2021). That way, it can also be seen that women, especially a wife, must manage all household elements (Kamila, 2020). In line with Lado's opinion et al. (2019), women should have a higher morality than men. Indirectly, morality in women is fundamental, considering that women carry out a big task in domestic life.

Various literary works can be found everywhere because of their diverse forms. According to Wulandari (2015), Satra's work includes several forms, including prose, film, drama, and many more. In the Treasures of Sundanese Literature, Nurhidayat (2016) mentions that Wawacan belongs to the poetry class. Hernawan and Kusdiana (2023) said that wawacan comes from hikayat, fairy tales, and chronicles. This is in line with Septian's opinion (2016), which groups wawacan into literary works of written form. In its development, wawacan originated from Javanese literature that penetrated around the 17th century AD (Fauziah, 2019). According to Suherman (2017), manuscripts influenced by Javanese literature can be called *samburan literary works*. The definition of wawacan, according to Koswara et al.. (2019), is a story in the form of dangling written in the form of pupu. Dangding, according to Danasasmita (2001, hal. 171-172), Interprets as written literary works, including stories or religious descriptions in the form of poetry that follows the pattern of 17 types of pupu. Meanwhile, Gantina et al. (2019) mentioned that

dangding is a collection of several poems, usually called pupuh in Sundanese culture.

Wawacan Pranata Istri ka Carogé (WPIkC) manuscript is a Sundanese literary work with many moral values. The manuscript is a collection of Khasanah Pustaka Nusantara (Khastara) manuscripts as a form of cultural inventory. *WPIkC* script is a script that uses Sundanese but is written in Pegon Arabic script. The text consists of several pupuh containing stories about shari'a, the essence, and prohibitions such as guidelines on how women make decisions in choosing a mate, procedures for behaving recommended to husbands according to Islamic teachings, and there are also examples of household stories played by Sultan Mahmud and Dewi Iyar in implementing these guidelines. The exciting side of the *Wawacan Pranata Istri ka Carogé* script is that it adds new insights by not underestimating things that are considered unimportant in establishing domestic relationships.

Research on the *Wawacan Pranata Istri ka Carogé manuscript* has been conducted by Kuswan Nurhidayat (2016) with the title *Characteristics of Wanoja Sunda in the Wawacan Pranata Istri ka Carogé Manuscript*. The same thing was also done by Reisa Rizkia Fauziah (2019) in her thesis entitled *The Role of Wawacan Manuscripts in the Life of Sundanese People "Case Study: Ieu Wawacan Papatah Pranata ka Carogé."* Both studies reveal the script's structure, proverbs, and the results of the script's transliteration. Meanwhile, this study aims to reveal the moral embodiment in *Wawacan Pranata Istri ka Carogé*.

Other researchers also carry out research that examines moral values in various literary works because morality can be a guideline for life, such as research that has been conducted by Muhammad Firwan (2017) with the title *Moral Values in the Enlightener Novel by Akmal Nasrey Basral* with the results of his analysis there are several manifestations of moral values which include an attitude of obedience to worship, honesty, Please help, socialize, and nationalism. Another study entitled *Cirebon Sajarah Manuscript: Transliteration and Analysis of Moral Values* by Ai Hayati Mayang Arum (2018) with the results of research there is a manifestation of human moral values in God, human morals in themselves, human morals in other humans, human morals in nature, human morals at time, and human morals in achieving external and inner satisfaction. In addition, research conducted by Sinta Rosyanti (2017) entitled *Moral Values in the Little Letter to God Novel by Agnes Davonar*, with the results of the analysis, includes the manifestation of human morals towards themselves, other humans, and

social spheres by the criteria for selecting teaching materials.

Based on previous research, it can be said that the analysis of moral manifestation in literary works is an important phenomenon to be carried out, considering the moral decline that occurs within the scope of society. The decline in public morals is the background of research related to moral manifestation in *Wawacan Pranata Istri ka Carogé*. Besides being able to be used as a moral guideline in living the life of a wife, especially a woman, it can be an effort to introduce the nation's culture to a valuable asset, namely the script. The difference from previous research is that this study reveals moral manifestations in *Wawacan Pranata Istri ka Carogé* using Warnaen theory, which groups moral manifestations based on local wisdom.

The formulation of the problem in this study is how to manifest morals related to human morals to God, human morals to themselves, human morals to other humans, human morals to time, human morals to nature, and human morals in achieving inner and outer happiness contained in the *Wawacan Pranata Istri ka Carogé text*.

The purpose of this study is to describe moral manifestations related to human morals to God, human morals to themselves, human morals to other humans, human morals to time, human morals to nature, and human morals in achieving inner and outer happiness in the *Wawacan Pranata Istri ka Carogé script*.

METHOD

Research methods are taken to obtain research results. This research includes qualitative research. Bogdan and Taylor (dalam Abdussamad, 2021, hal. 30) Define qualitative research as a research step to produce descriptive data such as written or spoken by individuals, and their behavior can be observed with the occurring phenomena. Then Kusumastuti and Khoiron (2019) argue that qualitative research aims to discover the motives underlying human behavior. The method used is descriptive-analytic, describing the data systematically, in detail, and in-depth against the object under study (Nurfadilah et al., 2020). This study's primary data source is the couplet or pupuh in the manuscript *Wawacan Pranata Istri ka Carogé*.

The research design carried out is as follows.

1. Preparation starts with solving problems, making research instruments, searching for manuscripts, and compiling manuscript transliterations.
2. Data collection uses library review techniques and data analysis.

3. Processing data that has been obtained, namely by analyzing and interpreting data.
4. Conclusion
5. Create an article report.

Data collection is done by examining libraries and analyzing data to uncover problems in a discourse. Literature review techniques are carried out by reading and deepening the manuscript's contents and then examining several pieces of literature related to the phenomenon studied. Meanwhile, data analysis techniques are carried out by analyzing text content related to moral values in the *Wawacan Pranata Istri ka Carogé script*. Then, the data that has been analyzed is entered into a research instrument in the form of a data card. According to Darajat et al. (2020), Data cards expose data through story quotes.

The data analysis techniques used in this study are as follows.

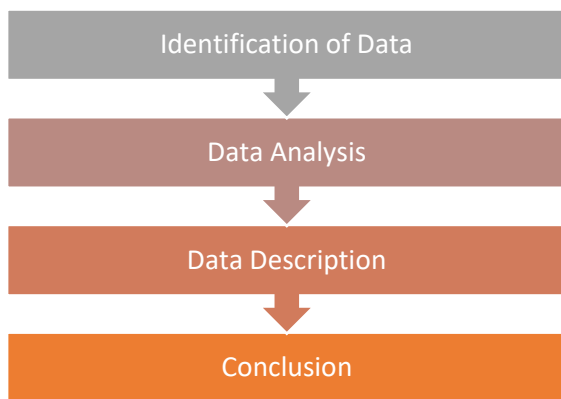


Figure 1. Data analysis technique steps

1. Identify the manuscript's content by carefully reading the entire *Wawacan Pranata Istri ka Carogé script*, especially the proverbs part.
2. Analyze the manuscript's content by interpreting the part of the pupuh that contains moral embodiments in *Wawacan Pranata Istri ka Carogé* into data cards.
3. Describe data in fragments of pupuh or couplets showing a moral embodiment in *Wawacan Pranata Istri ka Carogé*.
4. Conclude.

RESULTS AND DISCUSSION

The *Wawacan Pranata Istri ka Carogé* manuscript is a cultural inventory manuscript with catalog number ID 230850 and BIB ID 0010-36952860, which can be accessed on the page <http://khastara.perpusnas.go.id>. In Indonesian, the title of the manuscript can be interpreted as "How to Be Filial to the Husband." The manuscript is 28 pages long, with the first page counted from the volume. The condition of the manuscript is

relatively complete with weathered conditions, but the writing is still clearly visible. They are written using black ink on brown paper made of 16 x 20 cm European material. This manuscript is a type of *hand script* containing four pupuh starting with *asmarandana*, *kinanti*, *sinom*, and *dangdanggula*, which has 100 *pada* or stanzas, and each page has 6-14 lines. The *WPIkC manuscript* has no known date of writing. However, it is noted on the second page of the manuscript that someone submitted it in 1882, more precisely in August, to the National Library of the Republic of Indonesia. At the end of the manuscript page is a note showing that the manuscript ended on the 20th of Ramadan.

Based on the research that has been carried out, there is a moral embodiment in *Wawacan Pranata Istri ka Carogé*. Researchers collect data that comes from valid sources. Data analysis uses the theory of moral embodiment according to Warnaen, which classifies moral manifestation based on local wisdom, namely, a Sundanese view of life. The theory of moral embodiment, according to Warnaen et al. (1987, hal. 8), is 1) man's morals to God, 2) man's morals to himself, 3) man's morals to other humans, 4) man's morals to time, 5) human morality to nature, and 6) human morality in achieving birth and inner happiness.

Human Moral to God

God created all living things to worship Him. Firwan (2017) said that man, as a perfect being, must draw near to Him. This can be done by praising Him, avoiding His prohibitions, and obeying all His commandments, including practicing the prophet's hadith.

Research shows nine (9) moral manifestations in the *WPIkC* text in the 1st, 37th, 40th, 42nd, 43rd, 51st, 52nd, 59th, and 100th pupuh. These moral values include:

Praising God

Praising God is a glorious thing to do. All beings are required to praise Him at all times. It is so that we always remember who we are and that the purpose of life is only to worship Him. That way, no higher sense of defeating God's majesty in his creatures will exist.

- (1) *Kaula mimiti muji,
Nyebut jenengan Pangéran,
Nu murah ka makhluk kabéh,
Sakur nu aya di dunya,
Nu asih di akhérat,
Ka abdina anu nurut,
Nu milampah kahadéan,*

The above quote is the first stanza in the *WPIkC* text; there is a sentence of praise to Allah Almighty, describing the nature of the Most Gracious and Most Merciful to all his creatures who do good with equal reward or even more.

Avoiding Prohibitions in Sharia Law

We must avoid prohibitions as commanded by God. It is not uncommon to do what is forbidden to sin. There are Various prohibitions in Sharia law because they are based on religion or shari'ah, whose provisions come from Allah and the Messenger.

(40) *Katujuh perkara deui,
Pacuan ulah rék leumpang,
Lamun keur eweuh carogé,
Dilarang ku hukum sara,
Kadalapan perkara,
Lampah nu matak alus,
Jadi tambah matak nyaah,*

The above quote is the 40th stanza in the *WPIkC* text; there is a prohibition sentence derived from Sharia law: not allowing a wife to travel without being accompanied by her husband. Furthermore, it is one of the teachings of Islam that is motivated by the security of a wife herself.

Practicing the Teachings of the Prophet

God created extraordinary human beings called prophets. According to Muslims et al. (2021), the Prophet was sent to perfect His Noble Morals. Indirectly, the prophet brought grace to guide the people who were his people in righteousness. Practicing the teachings of the prophet is God's command through the sunnah and hadith that have been carried out to him.

(51) *Dibélaan ari nyuguhan tatamu,
Pirang-pirang hadis // nabi,
Yén gedé ganjaranana,
Ulah sok nguruskeun rugi,
Suguhan saenya-nya,
Geus tangtu ditambah rezki,*

The above quote is the 51st stanza; there is a sentence to practice the hadith of the Prophet in entertaining guests as well as possible. It is a command of God revealed through hadith and taught to man by the prophet. In the quote above, there is information not to think about losses because there is a reward that God will add sustenance.

Man's Moral Self to Personal Self

Man is required to respect himself. According to Sudaryat (2015, hal. 6), Human morality towards oneself relates to the quality of self in several human traits, such as being simple, self-controlled, honest, responsible, and so on.

The results showed that there are 16 moral manifestations in the *WPIkC* text contained in the 7th, 32nd, 35th, 41st, 45th, 48th, 50th, 56th, 57th, 68th, 69th, 70,71st, 75th, 76th, and 92nd stanzas. The moral values of human beings to themselves, including:

Be Honest

Honesty is a noble trait in almost all points of view. By having an honest nature, humans will feel better and not burdened. Honesty can lead people to the ultimate truth. Therefore, honesty is needed in life, especially for a wife to maintain the harmony of her household.

(32) // *Mun teu aya kudu arisin,
Nya ngawangsul heunteu aya,
Ulah bari huwak hawek,
Gebras gebris matak cuwa,
Kadua perkarana,
Upama lamun disaur,
Mun aya gewat temonan,*

The above quote is the 32nd stanza in the *WPIkC* text; a sentence indicates that we should behave honestly. That is, if there is no, then answer no. In addition, it is also required to maintain an attitude such as not being able to display anger, tantrums, or other bad attitudes. That way, it can be seen that maintaining honesty is an essential thing in the household.

Self-Handling

Self-control is needed to maintain harmony and continuity in the household. Self-control can be done in various aspects, significantly lowering the ego so that there is no division, and worse, it can significantly impact the integrity of the household.

(41) *Lamun keur pundung salaki,
Hanteu meunang hanteu pisan,
Awéwé // kudu nyolodan,
Geus kitu adat tatana,
Mokaha dibaeadan,
Ulah dilawanan pundung,
Kudu tarima wayahna,*

The above quote is the 41st stanza in the *WPIkC* text, seen in the attitude of a wife. If the husband is upset or angry, the wife must be able to control herself by lowering her ego. In addition,

there is also a suggestion to start a conversation first. This is considered quite common because the wife is a pillar in the household and is required to manage her household successfully.

Responsible to Yourself

After being born on earth, an individual is not only responsible to others but also to oneself. As an accountability to himself, a human being has a body that must be taken care of. This can prove his responsibility visually. In addition, being responsible for oneself, especially the body, is a blessing to be grateful for because humans are the most perfect beings.

(56) *Kagenep welas dicatur,
Sing bisa miara diri,
Tegesna kudu berseka,
Unggal poé kudu mandi,
Dina kulit // leuleupitan,
Kosokan masing beresih,*

(57) *Tai bujal tai kuku,
Daki kélék sing baresih,
Ngaleungitkeun babauan,
Bau hapeuk bau tengi,
Tuluy maké seuseungitan,
Sampurna istri sajati,*

The above quote is in stanzas 56 and 57 in the *WPIkC* text; there are commands to take care of yourself, such as taking a bath every day, cleaning the dirt in the navel and nails, rubbing the dirt attached to the skin, and use fragrance to avoid unpleasant odors. Body hygiene includes civility and a form of accountability towards oneself.

Be Simple

Man must have a straightforward attitude in his life. In addition to guarding yourself from arrogance, simplicity can also bring good. Moderation will lead to a sense of sufficiency and stay away from greed.

(92) *Naha manéh hanteu suka,
Ka harta ganjaran kami,
Kawas anu geus leuwihan,
Manéh nampik kapaparin,
Si Iyar kurang budi,
Kangjeng sultan semu bendu,
Nyi Iyar cengkat nyembah,
Sumuhun bebendon gusti,
Sayaktosna abdi anu pang untungna,*

The above quote is the 92nd stanza in the *WPIkC* text; there is a sentence that states simplicity

marked by the sense of sufficiency of Dewi Iyar, who did not take part when there was a *nyawer* event carried out by Sultan Mahmud and his aides. Dewi Iyar had enough of her situation and was grateful to have Sultan Mahmud as her husband.

Human Morals to Other Humans

The moral embodiment of humans towards other humans is very influential in the human environment in terms of interacting with other humans. Sudaryat (2015, hal. 6) Expressed that the awareness of the community characterizes human morals and encourages other humans to respect other humans who are not of the same religion, ethnicity, and culture. In other words, this moral is needed in the life of society in the nation and state.

Research shows that there are 20 human moral values to other humans in the *Wawacan Pranata Istri ka Caroge* manuscript, namely, found in stanzas 2, 8, 10, 12, 13, 16, 17, 18, 19, 20, 23, 24, 25, 26, 39, 44, 49, 58, 98, and 99. Human moral values to other human beings, including:

Care for Others

Concern for others requires individuals to relate well in all domains. According to Tabi'in (2017), Concern for others can be raised by being sensitive in advance to the phenomena that occur. Indirectly, it will cause a sense of mutual care in society, nation, and state.

(2) *Kudu rengeukeun ku Nyai,
Ieu Akang rék papatah,
Pranatana ka carogé,
Supaya jadi sampurna,*

*Di dunya jeung di akhérat,
Supaya lulus rahayu,
Ulah nyorang nu dicegah,*

The quote above is the second stanza in the *WPIkC* text. There is an affirmative sentence in the form of a saying from Akang that Nyai should be a perfect wife figure in the world and hereafter. This is so that the journey of his household becomes smooth and facilitated and does not approach His prohibitions. The verse is a proverb with a form of concern for others.

(10) *Ulah sok poyokan // teuing,
Sumawona lamun ngupat,
Fitnah rejeung sok bohong,
Ka salaki sok ngalawan,
Liwat tina mistina,
Balengong rejeung culangung,
Matak réa anu ngéwa,*

The above quote is the 10th stanza in the *WPIkC text*; a sentence explains that it is not permissible to make fun of your husband and swear at him. In addition, there are also recommendations not to slander, lie, fight, and make things that are not liked because it is a despicable trait. The above verse includes a proverbial form concerning concern so as not to cause harm.

Respecting and Appreciating Husbands

After becoming a wife, women must obey the husband's orders as long as they have nothing to do with things forbidden by religion. An attitude of respect and respect must be raised in this phenomenon. That way, household harmony will be maintained, and sweet fruit will be borne.

(39) *Kagenep perkara deui,
Ulah leumpang teu pamitan,
Sanajan rék pulang poé,
Geus puguh lamun meuting mah,
Samungkin kudu pisan,
Enggeus tangtu kudu kitu,
Mungguhing adab tatana,*

The above quote is the 39th stanza in the *WPIkC text*, which says that you must be with the husband's permission if you want to travel anytime and anywhere. This is a form of respect for the husband and women as a form of husband's responsibility.

(49) *Kaopat welas dicatur,
Tataning istri sajati,
Lamun urang keur paséa,
Atawa keur judes ati,
Jebul sémah anu nganjang,
Leungitkeun ulah kaciri,*

The above quote is the 49th stanza in the *WPIkC text*. There seems to be an attitude to cover up resentment if you are fighting with your husband, and other people should not know. This shows that there are things that people should not know, especially in domestic affairs. In addition, it is recommended not to indulge in things that are not good. Thus, this attitude is included in respecting and appreciating the husband.

Man's Morals to Time

The moral manifestation of man to time is characterized by human behavior with the wise use of time. In addition, according to Hadiansah (2021), Utilizing time is characterized by the awareness of time that is coherent, repeated, and eternal. In this study, there is only one human moral to time, which is in the 33rd stanza.

(33) *Ulah sok diselang cicing,
Kajeun nunda pagawéan,
Upama eukeur digawé,
Geus puguh lamun henteu mah,
Samungkin kudu geura,
Ulah diselang ngajentul,
Pamali kabina-bina,*

The quote above has a sentence that shows respect for time and not being careless. This is a wise way to use time in life. The above quote is included in linear time consciousness because the phenomena occur in one event.

Human Morals in Achieving Inner and Outer Happiness

The moral manifestation of man in meeting the needs and happiness that lie in the birth and mind of an individual usually has different degrees. Sulistian (2018) mentions that happiness that arises outwardly and mentally can be described in terms of behavior and beauty created. That way, this awareness can be visual or awareness that appears in the conscience.

Research shows that three stanzas contain human morals in achieving inner and outer happiness in the *WPIkC text*, namely in the 92nd, 93rd, and 95th stanzas.

(92) *Naha manéh hanteu suka,
Ka harta ganjaran kami,
Kawas anu geus leuwihan,
Manéh nampik kapaparin,
Si Iyar kurang budi,
Kangjeng Sultan semu bendu,
Nyi Iyar cengkat nyembah,
Sumuhun bebendon gusti,
Sayaktosna abdi anu pang untungna,*

(93) *Deungeun-deungeun meunang emas,
Ari lebah jisim abdi,
Meunang nu kagungan emas,
Sumangga mana nu rugi,
Ari rasa jisim abdi,
Anu langkung untung,
Deungeun meunang emas,
Ari lebah jisim abdi,
Langkung Iyar untung,
Meunang nu kagungan emas,*

The above quote is in the 92nd and 93rd stanzas in the *WPIkC manuscript*; there is a sentence that shows the attitude of Dewi Iyar, who did not participate in taking treasures (gold, diamonds, and gems). This does not show that Dewi Iyar has everything, but Dewi Iyar shows her

sincerity to her husband, Sultan Mahmud. She was happy and felt fortunate only to have Sultan Mahmud as her well-off husband.

(95) *Les dunia hanteu kacipta,
Ngan gambaran nu kahengsi,
Teu kabita emas pérak,
Kalindih asih ka gusti,
Mugi tetep sim abdi,
Nya aya dina panggon ratu,
Sultan suka manéhna,
Ngalagu piunjuk manis,
Lajeng Iyar diangkat jadi pawarang,*

The above quote is the 95th stanza in the *WPIkC text*; the moral depiction is reflected in the reflection of the behavior of satisfaction and happiness of Dewi Iyar by only having Sultan Mahmud as her husband, who always displays affection as a valuable and priceless form.

Based on the above description, man's morals toward God are reflected in how man's attitude relates to God. In the *WPIkC text*, there is a behavior of praising God by saying His name when trying to do something. The first stanza relates to previous findings that classify it as *powder* or introduction in a text because saying *bismillahirrahmanirrahim* and praising God is a tradition that indirectly asks for His pleasure to start suitable activities. Then, there is the value of avoiding prohibitions derived from the Sharia law, which aims to prevent people from slandering and sining against what has been done. The prohibition can be derived from the Sunnah and hadith, validated for their truth. The 40th stanza relates to the saying for a wife.

In order to maintain the honor and safety of a wife, she is required to travel with her husband. This is important because the wife is entirely the husband's responsibility in everything. In addition, practicing the teachings of the prophet is a manifestation of moral values in the *WPIkC text* that can be used as a guideline for life, especially for women. The teachings of the prophet must undoubtedly be carried out according to the situation and conditions so that they will get rewards in the form of rewards. The 51st stanza also includes a saying for married women. If you are married, then the house management is the responsibility of the husband and wife, as well as welcoming guests. In this case, the saying teaches us to splurge because making guests happy with the banquet we give will give us abundant rewards and blessings.

In other words, something done will get *feedback* on what is done, also by the law of sowing harvest. Thus, the value of praising God, avoiding

the prohibitions in the law of shari'a', and practicing the teachings of the prophet must be instilled in humans from an early age because these values can be a moral guide in survival as a social individual.

Human morality begins when the individual can be responsible for his life. In the *WPIkC text*, this moral embodiment is reflected in the honest nature that should be instilled early. Honesty is defined as a moral value in self-quality that impacts whether or not the trust of other humans. The 32nd stanza also includes a saying for women who have become wives because honesty is needed in the household's management. In addition to maintaining the integrity of the household, honesty is an essential value for an individual because every individual is required to have an honest nature. Then, an attitude of self-control is essential for humans. Self-control is intended so that the human self is controlled and remains on the right path.

The 41st stanza includes a saying for married women because it contains an exhortation to lower the ego when the husband is upset. This will impact the meltdown of the husband's heart, and he realizes that anger or resentment is a dishonorable trait that will later affect the increase in affection in the household. This is very realistic in everyday phenomena. Then, there is responsible behavior that should already be inherent in the individual. Being responsible for oneself is a matter of attitude and of God's entrustment in the form of limbs.

In previous research, it was mentioned that in stanzas 56 and 57, maintaining personal hygiene only had an impact on increasing the affection of the husband. In this study, maintaining personal hygiene is an activity that individuals must do because it is interpreted as guarding God's entrustment in the form of clean and well-maintained limbs. That way, it will bring other positive things to a wife. As for the *WPIkC script*, it has a simple nature, namely an attitude of not exalting oneself that intends to be arrogant. If humans are arrogant, other humans will dislike and always stay away.

The 92nd stanza is more novel in this study than in previous studies. The appearance of this modest attitude in the 92nd stanza shows the simple attitude of a concubine toward her husband when the people and court aides feel greedy in the struggle for property, which makes the situation not conducive. When Sultan Mahmud asked why Dewi Iyar did not take it, he replied that by only having Sultan Mahmud as her husband, she felt enough and felt the luckiest. The attitude in this phenomenon was noble behavior, and Sultan Mahmud became happy. That way, honesty, self-

control, responsibility to oneself, and simplicity must be owned by humans as a determinant of whether or not the quality of self is good in the hope that it can be accepted in society.

Human morals about other humans mean determining an individual's attitude in interaction. In the *WPIkC* text, there is an attitude of concern for others. This relates to humans as social beings, complementing each other, paying attention, sharing, etc. The 2nd and 10th stanzas are essential findings in this study because, in addition to relating to social issues, the maxim is also related to moral values in the household. This is made clear by verbal sayings, such as not swearing, ridiculing, slandering, lying, and resisting the husband. The saying is a form of concern from Akang for Nyai in the script so that the next generation can practice the saying, which will impact smoothness and blessings in marriage. Then, there is a moral manifestation in respecting and appreciating the husband that should be followed in terms of goodness.

The 39th and 49th stanzas relate to the saying for wives in honoring and appreciating husbands. This is related to the law of shari'a'; if a wife does not respect and respect her husband, it can be ascertained that the wife is sinning. In addition, it is also related to the integrity and harmony of the household that must be lived. If there is no respect and respect, the household will be destroyed because it is part of the foundation that must be had, for example, cases that are currently rife, namely, domestic violence, divorce, and infidelity motivated by couples who do not respect each other and behave arbitrarily towards their partners. This phenomenon can occur as a form of venting to create a sense of satisfaction and have a motive of revenge for resentment. Therefore, moral guidelines are needed in the household to prevent bad things from happening.

Human beings must have morals towards time because, over time, changes and phenomena will occur. In this study, there is only one moral manifestation of time in the *WPIkC* text that is not present in other studies, namely in the 33rd stanza, which is a direct saying to rush to the husband when called and does not remain silent first because it includes pamali (something that is avoided as much as possible because it will be fatal). The utilization of time is essential for humans in terms of goodness. Man will never know when time will stop. In that uncertainty, man must move what is good for him and not relax. In essence, lazing around is an event of borrowing time from the future, which, if not used properly, the time will backfire. In addition, delaying time is also a sinful

thing. Therefore, humans must use time more wisely.

The moral manifestation of man's desire to achieve and fulfill inner and outer happiness is an attitude that can be found to varying degrees between individuals. In this study, researchers used the 92nd stanza to affirm the 93rd and 95th stanzas in previous studies. In the 92nd stanza, Sultan Mahmud is seen as angry with Dewi Iyar because he feels unappreciated when given treasure. The 93rd and 95th stanzas affirm Dewi Iyar, who felt enough and most fortunate to have Sultan Mahmud as her husband because Sultan Mahmud had abundant wealth. This includes the moral manifestation of humans to achieve and fulfill happiness outwardly and mentally because, in addition to creating gratitude in life, it triggers a sense of satisfaction and a sense of adequacy, both invisible and visible to the five senses. All of that is related to the individual's sense of happiness in life, which cannot be generalized because individual needs differ. This will create diversity that will later become tolerance between individuals if they follow moral guidelines.

Wawacan is one of the literary works in Sundanese literature that contains various life teachings, especially images of life that concern moral values and their manifestation. The *Wawacan Pranata Istri ka Carogé* script advises younger generations to be more selective when choosing partners. In addition, there are also various sayings and recommendations for women who will choose a partner, men who are looking for wives, and women as wives. Furthermore, the story closes with the love story of Sultan Mahmud and Dewi Iyar in marriage. Researchers chose the *Wawacan Pranata Istri ka Carogé* manuscript as research material because many stories convey sayings directly through pupuh as a form of Sundanese culture. The moral embodiment contained in the research aims to reveal the moral values contained in the *Wawacan Pranata Istri ka Carogé* manuscript so that it can be helpful for readers, especially the younger generation. In addition, moral manifestation for women can also help manage their households successfully and not cause disputes between husband and wife couples that destroy the household. With moral guidelines through moral manifestations contained in the *Wawacan Pranata Istri ka Carogé* text, the younger generation can pay more attention to life before or during the household. This moral guideline for women can certainly be a solution to the problems of cases related to domestic violence, divorce, and infidelity based on individual awareness. This can indirectly suppress the case and provide opportunities to improve self-morality. Likewise,

the moral embodiment in the WPIkC script, which in its application is chanted in Sundanese art in the form of *beluk* because, indirectly, this entertainment attracts individual interest, and viewers can practice the proverb in the script because it is very closely related to domestic life.

CONCLUSION

Based on the results of research, moral guidelines for women obtained through Warnae's theory, namely moral manifestations based on local wisdom in the WPIkC text, many researchers found moral manifestations that are realistic in survival because they can provide inspiration and a positive and ideal picture of life in married life. These moral manifestations total 49 stanzas consisting of 1) man's morals to God (9), including praising God, avoiding His prohibitions, and practicing the teachings of the prophet, 2) man's morals to oneself (16), including being honest, being able to control himself, being responsible to himself, and being modest, 3) man's morals to other humans (20), among them have concern for others, respect and respect for husbands, 4) human morals to time can be said to include discoveries in the research of this moral embodiment because it contains respect for time and not *leha-leha* which is characterized by linear time awareness, and 5) human morals in achieving happiness outwardly and mentally (3), namely satisfaction and happiness Dewi Iyar has Sultan Mahmud as her husband who is well-off. However, this study found no moral embodiment of time. In addition to introducing culture, this research intends to use the WPIkC text's moral manifestation as a fundamental moral guide in daily implementation, especially by women living their domestic lives. With the moral manifestation in this study, the younger generation can apply this in their lives, moreover, as a moral guideline. However, several things must be considered in actual practice moral guidelines; one is awareness and open-mindedness, which determines whether or not it is carried out. This moral code produces a positive effect in its application because, in addition to introducing culture, it also reveals its moral embodiment. Researchers hope that as time goes by, the younger generation will not forget their culture, especially with the WPIkC script, which contains many moral manifestations that can be applied in married life according to situations and conditions that allow for the suppression of cases of domestic violence, divorce, and infidelity that are currently rife.

DAFTAR PUSTAKA

- Abdussamad, Z. (2021). *Metode penelitian kualitatif*. Makassar: CV. Syakir Media Press.
- Abidin, A. M. (2021). Pendidikan moral dan relevansinya dengan pendidikan Islam. *Jurnal Paris Langkis*, 2(1), 57–66.
- Alviansyah, I. F., Tamam, A. M., & Syafrin, N. (2017). Konsep pendidikan perempuan menurut hadits-hadits dalam Kitab *Riyadhus Shalihin* karya Imam An-Nawawi. *Tawazun: Jurnal Pendidikan Islam*, 10(1), 71–88.
- Andani, N. S., Raharjo, R., & Indarti, T. (2022). Kritik sosial dan nilai moral individu tokoh utama dalam Novel *Laut Bercerita* karya Leila S. Chudori. *Enggang: Jurnal Pendidikan, Bahasa, Sastra, Seni, Dan Budaya*, 3(1), 21–32.
- Aprilia, A., & Zulfadhli, Z. (2022). Tinjauan psikologi sastra: kepribadian tokoh utama dalam Naskah Drama *Pelacur dan Sang Presiden* karya Ratna Sarumpaet. *Persona: Kajian Bahasa Dan Sastra*, 1(1), 77–89.
- Astuti, Y. D. (2016). Media dan gender (Studi deskriptif representasi stereotipe perempuan dalam iklan di televisi swasta). *Profetik: Jurnal Komunikasi*, 9(2), 25–32.
- Aziz, A. (2021). Analisis nilai pendidikan dalam Novel *Sepatu Dahlan* karya Khrisna Pabhicara. *ENGGANG: Jurnal Pendidikan, Bahasa, Sastra, Seni, Dan Budaya*, 2(1), 1–6.
- Danasasmita, M. (2001). *Wacana bahasa dan sastra Sunda lama*. Bandung: STSI Press.
- Darajat, D., Ruhaliah, & Retty, I. (2020). Karakteristik kepemimpinan Sunda dalam Novel *Sejarah Mantri Jero* karya R. Memed Sastrahadiprawira, 11(1), 10–21.
- Devi, A. A. K., Solihat, I., & Wahid, F. I. (2020). Nilai moral dalam Naskah Drama *Sayang Ada Orang Lain* karya Utuy Tatang Sontani (Kajian sosiologi sastra). *Jurnal Membaca (Bahasa Dan Sastra Indonesia)*, 5(2), 83–92.
- Fajriati, N. A. (2017). Nilai moral dalam Novel *Sebab Mekarmu Hanya Sekali* karya Haikal Hira Habibillah. *Dikstrasia: Jurnal Ilmiah Pendidikan Bahasa Dan Sastra Indonesia*, 1(2), 226–229.
- Fauziah, R. R. (2019). *Peranan naskah wawacan dalam kehidupan masyarakat Sunda "Studi kasus: Ieu Wawacan Papatah Pranata ka Carogé"*. Skripsi. Universitas Islam Negeri Syarif Hidayatullah.
- Firwan, M. (2017). Nilai moral dalam Novel *Sang Pencerah* karya Akmal Nasrey Basral. *Jurnal Bahasa Dan Sastra*, 2(2), 49–60.
- Fransori, A., & Parwis, F. Y. (2022). Adaptasi pembelajaran sastra di sekolah pada era new normal. *Jurnal Pendidikan Dan Konseling (JPDK)*, 4(4), 2377–2387.
- Gantina, G., Hidayat, I. S., & ... (2019). Analisis pesan dalam Naskah *Carita Hikayat Nabi, Muruk Dewi Fatimah*. *Jumantara: Jurnal ...*, 7(2), 219–232.
- Grinitha, V. (2015). Nilai-nilai moral dalam Novel *Habiburrahman El Shirazy* (Tinjauan struktural genetik). *Bahtera: Jurnal Pendidikan Bahasa Dan Sastra*, 14(2), 202–217.
- Hadi, M. S., & Muhid, A. (2022). Nilai-nilai pendidikan karakter dalam pembelajaran Kitab *Balaghah* di pesantren: literature review. *Risalah, Jurnal Pendidikan Dan Studi Islam*, 8(1), 35–51.
- Hadiansah, D. (2021). Study of structure and value of

- Sundanese local wisdom of Novel *Prabu Siliwangi* by E. Rokajat Asura and utilization as literature teaching materials at senior high school. *Wistara: Jurnal Pendidikan Bahasa dan Sastra*, 2(1), 46–57.
- Hernawan, W., & Kusdiana, A. (2023). Naskah *Wawacan Babad Walangsungsang*: pemahaman al-qur'an, tasawuf dan moderasi beragama. Bandung: Gunung Djati Publishing.
- Hidayah, U. (2021). Makna ibu sebagai madrasah pertama dalam pendidikan keluarga perspektif studi gender. *Egalita Jurnal Kesetaraan Dan Keadilan Gender*, 16(2), 31–46.
- Junaidi, H. (2017). Ibu rumah tangga: stereotype perempuan pengangguran. *An Nisa'a*, 12(1), 77–88.
- Kamila, A. (2020). Peran perempuan sebagai garda terdepan dalam keluarga dalam meningkatkan motivasi belajar anak ditengah pandemi Covid-19. *Jurnal Konseling Pendidikan Islam*, 1(2), 75–83.
- Koswara, D., Permana, R., & Hyangsewu, P. (2019). The Values of Local Culture Wisdom of Walangsungsang (Pangeran Cakrabuana): A philological study, 257(Icollite, 2018), 390–394.
- Kusumastuti, A., & Khoiron, A. M. (2019). *Metode penelitian kualitatif*. Semarang: LPSP.
- Lado, I. S., Ruliati, L. P., Damayanti, Y., & Anakaka, D. L. (2019). Analisis perkembangan moral terhadap perilaku prososial remaja akhir. *Journal of Health and Behavioral Science*, 1(2), 112–123.
- Murti, S., & Maryani, S. (2017). Analisis nilai moral Novel *Bulan Jingga dalam Kepala* karya M Fadjroel Rachman. *Jurnal Kajian Bahasa, Sastra Dan Pengajaran (KIBASP)*, 1(1), 50–61.
- Muslimin, E., Nurwadjah, Julaeha, S., & Suhartini, A. (2021). Konsep dan metode uswatun hasanah dalam perkembangan pengelolaan pendidikan Islam di Indonesia. *Jurnal Manajemen Pendidikan Islam*, 02(1), 71–87.
- Nisa, H. (2016). Komunikasi yang efektif dalam pendidikan karakter. *Universum: Jurnal Keislaman Dan Kebudayaan*, 10(1), 49–63.
- Nugroho, A. (2018). Nilai sosial dan moralitas dalam Naskah Drama *Janji Senja* karya Taofan Nalisaputra. *Silampari Bisa: Jurnal Penelitian Pendidikan Bahasa Indonesia, Daerah, Dan Asing*, 1(2), 28–42.
- Nurfadilah, N., Nurmalina, N., & Amalia, R. (2020). Kemampuan motorik halus melalui kegiatan kolase dengan bahan *loose part* pada anak usia 4-6 tahun di Bangkinang Kota. *Journal on Teacher Education*, 2(1), 224–230.
- Nurhidayat, K. (2016). *Karakteristik wanoja Sunda dina naskah wawacan Pranata Istri ka Caroge*. Tesis. Universitas Pendidikan Indonesia.
- Rohma, W. S. T., & Qur'ani, H. B. (2022). Nilai moral dalam Naskah Drama *Sang Mandor* karya Rahman Arge. *Literasi: Jurnal Bahasa Dan Sastra Indonesia Serta Pembelajarannya*, 6(2), 205–219.
- Safitri, A., & Dewi, D. A. (2021). Implementasi nilai-nilai pancasila sebagai pedoman generasi milenial dalam bersikap di media sosial. *EduPsyCouns: Journal of Education, Psychology and Counseling*, 3(1), 78–87.
- Septian, E. P. (2016). *Wawacan Siti Permana* karya MK Mangoendikaria (Kajian struktural dan antropologi sastra). *Lokabasa*, 7(1), 26–34.
- Sjarkawi. (2016). *Pembentukan kepribadian anak*. Jakarta: Bumi Aksara.
- Sofian N. I, Ibrahim L., Qadriani N., Raemon R., Hadi A. T., Nugraha S., & Gultom, E. S. (2023). Bincang sastra: membahas urgensi nilai dan pesan dalam karya sastra untuk publikasi nasional. *Jurnal Inovasi Sosial: Desiminasi Program Pengabdian Berbasis Masalah Sosial*, 1(1), 1–8.
- Soleh, D. R. (2016). Etika Jawa dalam Novel *La Grande Borne* karya N.H Dini. *Jurnal Ilmiah Pembelajaran Bahasa Dan Sastra Indonesia*, 4(2), 121–132.
- Soulisa, I., & Fanggi, I. E. (2023). Analisis sosiologi sastra terhadap Legenda Batu Termanu di Desa Termanu Kecamatan Rote Tengah Kabupaten Rote Ndao. *Sosied*, 6(2), 495–504.
- Sudaryat, Y. (2015). *Wawasan Kesundaan*. Bandung: JPBD, Fakultas Pendidikan Bahasa dan Sastra.
- Suherman, A. (2017). *Wawacan Pandita Sawang* sebagai naskah keagamaan: tinjauan kedudukan dan fungsi. *Manuskripta*, 7(2), 33–48.
- Sulistian, A. T. (2018). Tradisi nyawér pangantén sebagai bahan ajar bahasan budaya Sunda di SMA, 4(1), 1–23.
- Tabi'in, A. (2017). Menumbuhkan sikap peduli pada anak melalui interaksi kegiatan sosial. *IJTIMAIYA: Journal of Social Science Teaching*, 1(1), 39–59.
- Tindangen, M., Engka, D. S., & Wauran, P. C. (2020). Peran perempuan dalam meningkatkan ekonomi keluarga (Studi kasus: perempuan pekerja sawah di Desa Lemoh Barat Kecamatan Tombariri Timur Kabupaten Minahasa). *Jurnal Berkala Ilmiah Efisiensi*, 20(3), 79–87.
- Wahyuni, U., & Pratiwi, Y. (2022). Nilai moral pada Tokoh Selena dalam Novel *Selena* karya Tere Liye. *Jurnal Ilmiah Pendidikan Bahasa Dan Sastra Indonesia*, 6(1), 140–147.
- Warnaen, S., Yus, R., Wibisana, W., Yudistira, & Dodong Ojiwapradja, G. (1987). *Pandangan hidup orang Sunda seperti tercermin dalam tradisi lisan dan sastra Sunda*. Bandung: Departemen Pendidikan dan Kebudayaan Direktorat Jenderal Kebudayaan Bagian Proyek Penelitian dan pengkajian Kebudayaan Sunda.
- Wulandari, R. A. (2015). Sastra dalam pembentukan karakter siswa. *Jurnal Edukasi Kultura*, 2(2), 63–73.
- Zahrok, S., & Suarmini, N. W. (2018). Peran perempuan dalam keluarga. *IPTEK Journal of Proceedings Series*, 3(5), 61–65.
- Zuliyanti, Z., & Fitrotul, N. (2018). Nilai moral dalam cerita rakyat pesisiran sebagai alternatif bahan ajar. *Jurnal Sastra Indonesia*, 7(3), 221–228.