

REVITALIZATION OF SUNDANESE'S NGALOGAT: LITERACY IN EDUCATION

Tubagus Chaeru Nugraha¹, Rosaria Mita Amalia²

¹Fakultas Ilmu Budaya, Universitas Padjadjaran
email: t.chaeru@unpad.ac.id

²Fakultas Ilmu Budaya, Universitas Padjadjaran
email: rosaria.mita.amalia@unpad.ac.id

Abstract

The purpose of this study is to revitalize the tradition of Sundanese's pronunciation (*Ngalogat Sunda/NS*) as an effective process of Sundanese's inheritance in Islamic boarding schools. NS as part of Sundanese culture needs to be preserved because it will strengthen the system of cultural heritage, especially cultural literacy. This is consistent with the main theme of The 1st IcoLLiT (International Conference on Language, Literature and Teaching) is *Revitalizing Literacy Culture* with sub-themes *Literacy in Education*. To obtain accurate analysis results, the study was conducted in three steps. First, the method of providing descriptive data carried out by methods refer to a conversation. The data were taken from *Ngalogat Yellow Book* (*Ngalogat Kitab Kuning/KiKn*). Second, the analysis is using cultural semiotic approach to language, especially structural analysis of literacy culture of the language. Thirdly, the presentation of the results carried out in two ways, formal and informal. The results of this research are the description and explanation of the lexicon symbol of *Ngalogat Sunda* in *KiKn*. First, a description of the lexicon marker function of a sentence, a.l: (1) the subject (or ف م), (2) the predicate (خ), (3) the object (فم), and (4) a description (ح). Secondly, explanation of lexicon symbol in sentence's function, a.l: (1) symbol {م} means *mubtada* (ءادتبم) as a marker for the subject at a nominal sentence, whereas {ف} has the meaning as markers of subjects on verbal sentence. Third, the meaning of the symbol in Sundanese language, a.l: symbol {م} 'ari', whereas {خ} 'eta'.

Keywords: Revitalization, Literacy, Sundanese's Pronunciation, and Cultural Semiotics

1. INTRODUCTION

Revitalization according to KBBI (2013: 954) is the process, how to act revive or revitalize, while the word *ngalogat* etymologically composed of the prefix / nga / and word / accent / be / *ngalogat* / means 'literacy'. So the meaning of the revitalization of *ngalogat* is to revive the literacy of Sundanese culture.

However, the term *ngalogat* is not currently included in Sundanese dictionary, either Dictionary of Sundanese (KBS) Satjadibrata (1954), as well as General Sundanese Dictionary (KUBS) from published by Sundanese Language and Literature Institute (1995). It is a challenge for scholars of language and culture, particularly the Sundanese ones. As stated in both dictionaries the word 'accent' According Satjadibrata (KBS, 1954), / accent / means 'rule ngalisankeun soy-sauce'. While in KUBS (1995) / accent / means' 1. Rules/*ngalisankeun kecap-kecap*; 2. Dictionary: dialect of Malay, Malay dictionary; 3. *wewengkon*, Dialect:ngomongna maké dialék Minangkabow.'

In this study, the term '*ngalogat*' is interpreted 'classical literacy' or as a technique to understand the Arabic text by writing the symbols that indicate specific meanings such as the position of the word in the sentence structure ('*i'rab*'), the word (*shigat*), the meaning of a word or phrase construction, and the structure of the clause. Moreover, it is revitalized with modern linguistics in order to understand the Arabic language learners. The term '*ngalogat*' is used also in various parts of the archipelago, such as the term '*ngalogat Java*' in East Java '*maknani*', in Central Java

'ngapsahi' and in Yogyakarta 'ngesahi'. In that term, the researchers consider it necessary to describe the concepts, methods, and techniques, even the variety of symbols 'ngalogat' as part of a cultural transformation in education. In addition, the term *ngalogat* is not only at the level of the Sundanese or Javanese, but also in other regions, such as the term *Ngalogat Malay* and *Bugis*. For future plan, the research will be extended in cultural translation.

The policy of tradition *Ngalogat* has been an effective and sustainable process of Sundanese inheritance. Sundanese cultural transformation process through Sundanese coaching in Islamic boarding school will preserve the wealth of dialect diversity of the language. Because the preservation of Sundanese through the field of education, particularly in Islamic boarding school in West Java will be more effective in terms of the large number of schools in West Java over seven thousand schools (see <http://pendis.kemenag.go.id/>).

Although the system of teaching in Islamic boarding school is not standardized, it is maintained by the social-historical interest – for the persistence model of teaching and psychological-spiritual boarding –connect to relations between teachers-students and 'compliance' on a number of rules in the yellow holy book. Sundanese, in this case further entrenched within the students, must be able to read correctly and translate the yellow holy book into Sundanese. On the other word, the students are also required to be able to transform the results of their reading-especially in the form of lectures. In the process, they will be considered successfull when they are able to speak Sundanese both measured from the reception of the surrounding community. This is in line with the concept of literacy at the moment which is defined as ability to identify, understand, interpret, create, communicate and compute, using printed and written materials associated with varying Contexts.

The purpose of this study is to revitalize the tradition of Sundanese's *ngalogat* (NS) as an effective process of inheritance Sundanese in Islamic boarding schools. To achieve this goal, the research used several theories, namely, cultural semiotics Hecht, et al (2006), the semiotic language by Saragih (2012), language research methods by Sudaryanto (2015) and Mahsun (2005). The object used is a wide theory Arabic sentence by Nugraha (2016).

2. RESEARCH METHOD

The method used is descriptive analysis method. To obtain accurate analysis results, the study was conducted in three steps. First, the method of providing data by conversational method. The data source for Sundanese's *ngalogat* is the yellow holy book (KiKn)in Islamic boarding school, Cileunyi, Bandung regency. The steps of providing descriptive data was conducted by questionnaire-interview. Provision of data is done by (a) making questionnaire instrument - the questionnaires (K-LW); (B) instrument test K-LW; (C) Revision process of instrument K-LW. The technique used in this research is the basic technique, which is a recorded technique and note technique (Mahsun, 2005: 92-103).

Second, according to L. Hecht, et al (2006) analysis of cultural semiotics includes: 1) structure, 2) function, 3) process, 4) product, 5) refinement, 6) group, 7) power or ideology. And the short explanation is as follows:

- First, the structure of culture is an aspect of cultural system or elements of the cultural framework (eg, ideas, behaviors, symbols, or any combination or added to other elements).
- Second, the function of culture, culture is regarded as a tool to achieve a goal.
- Third, the process of culture, the analysis focused on the socio-cultural development.
- Fourth, cultural products are related to a variety of things like artifacts.
- Fifth, the cultural refinement frame cultivate feelings of individuals or groups in the form of morality values.
- Sixth, the analysis of the group-membership is in the form of a culture or group of people, or focuses on belonging to a place or group.

- Seventh, the analysis of the ideology of cultural analysis focuses on the power of the basic ideas of the group.

In this study, the analysis of cultural semiotics is limited to the structure of literate culture, as if: Sundanese's *ngalogat* in the Arabic texts. At the level of the text, the yellow holy book (KiKn) was analyzed with semiotic language. According to Saragih (2012), there are three elements of semiotics of language, namely: (1) 'meaning', referred to the term signified (signified), (2) the 'form', and (3) 'expression', commonly referred to as a marker (signifier). In semiotic language, a unit of language relations with other units can be paradigmatic or syntagmatic relationships. Paradigmatic relationship is a relationship or selective choice and can be described vertically. The meaning contained in paradigmatic relationship is 'is a kind of' or 'is a member of', such as subject / *mubtada* / in Arabic can be either singular or plural. Paradigmatic also termed the system. In contrast to the paradigmatics, syntagmatic relationship is a relationship or combinative order and can be described as horizontal. The meaning contained in syntagmatic relationship is 'part of', such as subject / *mubtada* / together with the predicate nominative / *khabar* /. Syntagmatic relations can be described in the order. It is also termed syntagmatic structure. For example, structure of data 1, namely:

سُرْدَمٌ ع	مُجَا
khabar	Mubtada'
guru ^{eta}	Ari Ahmad
(Ari) Ahmad (eta) guru	
'Ahmad is a teacher'	

'meaning' <i>signified</i>	form Ngalogat	expression <i>signifier</i>
'Signified of Nominal Sentence'	Mubtada'	ari
'Predicate of NS'	khabar	eta

The theory used to analyze objects in this study relates to variety of Arabic sentence by Nugraha (2016: 72). According to Nugraha, Arabic simple structure (SP) called the simplex sentence (*?al-jumlatu 'l-basīṭatu*). Sentence structure is known as the nominal sentence (*?al-jumlatu 'l-ismiyyatu*) and verbal sentence (*?al-jumlatu 'l-fi'liyyatu*), but in reality it is also found a variety of structures: 1). SPOK complex sentences (*?al-jumlatu 'l-mumtaddatu*); 2) SP-SP coordination sentences (*?al-jumlatu 'l-murakkabatu*); 3). SP-Sp sentence subordination (*?al-jumlatu 'l-mutadāhilatu*); 4). Sp (Adv) adverbial clause (*?al-jumailatu 'l-zarfīyyatu*); 5). Sp (Adv) conditional clause (*?al-jumailatu 'l-šarṭīyyatu*); 6). Sp (N) nominal clause (*?al-jumailatu 'l-ismiyyatu*); 7. Sp (V) verbal clause (*?al-jumailatu 'l-fiṭliyyatu*).

Thirdly, the presentation of the results of the analysis is carried out in two ways, formal and informal. Formal presentation methods regards as the formulation of rules through signs and symbols, while the method of informal presenting is in form of ordinary explanation.

3. FINDINGS AND DISCUSSION

The result based on the intensive interviews with informants from Islamic boarding school Al-Mardhiyyah, can be seen as follows: 1. The function of the subject-predicate marker *ngalogat*

Sunda (NS); 2. Marker Function Object-Specification and Supplementary NS. Subject and predicate are the main constituent (*'umdah*, while objects, captions, and complement are additional constituent (*fadhlah*).

3.1 Subject-Predicate Marker Function of *Ngalogat Sunda*

The function of the subject in Arabic language can be represented in the form, among others, *mubtada*, *fail*, and *fail naibul*. Let us consider structure of data 1

وَلِلَّهِ ذُمُّنَا م	
Li-lla:hi	Al-hamdu
khabar	Mubtada
^{eta} kagungan Gusti Allah	^{Ari} sadaya puji
^{Ari} sadaya puji ^{eta} kagungan Gusti Allah	
‘Seluruh pujian milik Allah’	

Based on data 1, we can understand that the structure of this sentence SP in the form of nominal sentence (*al-jumlatu 'l-ismiyyatu*) is composed by subjects (*mubtada*) and a predicate (*khabar*) in the form of phrases prepositional phrases (*simbhu jumlah; jar-majru:r*). The subject marker in Sundanese's *ngalogat* is /*ari*/ shape {□} noun / *Al-hamdu*/, while the predicate marker is /*eta*/ shape {خ} on prepositional phrases / *Li-'lla: hi* /.

Next, let's consider to the structure of data 2:

دللاب اف ذوعا	
bi-'lla:hi	A'u:dzu
ka Gusti Allah	^{saha} Abdi nyalindung
^{saha} Abdi nyalindung ka Allah	
‘Saya mohon perlindungan pada Allah’	

From data 2, the structure of this sentence is a verbal sentence verbal SPO-active (*al-jumlatu 'l-fi'liyyatu*) because it is composed a subject (*fa:'il*), predicate (*fi'il*), and object. The subject in Sundanese's *ngalogat* is internal subject (*zhamir mustatir*) 'I' is marked by / *saha* / shape {اف}, whereas the predicate verb / 'a: DZA-Ya'u: dzu A'u: dhu / . As for the object in the form of a prepositional phrase / *bi-'lla: hi* / an additional constituent (*fadhlah*).

Here is the data 3:

ريطلا ف لكأت	
Ath-thairu	ta'kulu
^{naon} manuk	keur nyatu
^{naon} Manuk keur nyatu	
Burung sedang makan	

According to data 3, we can understand that the structure of SP is a verbal sentence (*al-jumlatu 'l-fi'liyyatu*) because it is composed by a subject (*fa: 'il*) and a predicate (*ficil*). The marker *fa: 'il* in Sundanese's ngalogat is / *naon* / shape {ف} because they are not human subjects. The predicate is active verb/ *Akala-ya 'kulu* ◇ *ta 'kulu* /.

The structure of data 4:

افئ عَضْنَ اِحْ نْ اَسْنْ اِلْ اِ اَفْنْ قَلْ خْ		
dha'i:fa	al-insa:nu	Khuliqa
^{bari} lemah	^{saha} jelema	Geus diciptakeun
Geus diciptakeun ^{saha} jelema ^{bari} lemah		
'Manusia telah diciptakan dalam kondisi lemah.'		

Based on data 4, analyzed by the structure, SPK is a verbal-passive sentence (*al-jumlatu 'l-fi'liyyatu*) because it is composed by substitute subject (*na 'bu 'l-fa: 'il*) and a predicate (*ficil*), the marker *na 'bu 'l-fa: 'il* is in Sundanese's ngalogat / *saha* / {افن} because they form a human subject. The predicate verb / *khuliqa* / 'created', whereas statement / *dha'i: fa* / 'weak'.

The structure of data 5:

داه ج ل ل س ر ف ل ا ف ن ب ا ك ر		
li-'ljaha:di	al-farsu	Rukiba
^{pikeun} jihad	^{naon} kuda	Ditumpakan
Ditumpakan ^{naon} kuda ^{pikeun} jihad		
Kuda itu dikendarai untuk berjihad		

Based on data from 5, we can understand the structure SPK-verbal form of passive sentences (*al-jumlatu 'l-fi'liyyatu*) because it is composed by substitute subject (*na 'bu 'l-fa: 'il*) and a predicate (*ficil*). The markers *na 'bu 'l-fa: 'il* is in Sundanese's ngalogat / *naon* / shape {فن} because they are not human subjects. The predicate verb / *rukiba* / 'ditumpakan'.

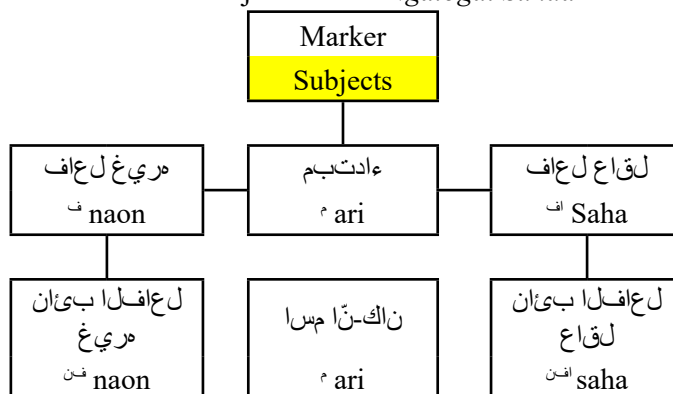
The structure of data 6:

مُيْلَعْ تَهْلَلْ ا م نْ ا		
'ali:mun	al-llaha	Inna
^{eta (anu)} Maha Uninga	^{ari} Gusti Allah	Saestuna
Saestuna ^{ari} Gusti Allah ^{eta anu} Maha Uninga		
Sesungguhnya Allah itu Maha Mengetahui		

When we look at the data 6, the structure of SP is a nominal sentence (*al-jumlatu 'l-ismiyyatu*) because they are composed by subject (*isim inna*) and a predicate (*khobar inna*) preceded by the attributes / *inna* /. The subject marker in Sundanese's ngalogat is / *ari* / shape {م} noun / *Alla: ha* /, while the predicate marker / *eta* / shape {خ} on the adjective / *'ali: mun* /.

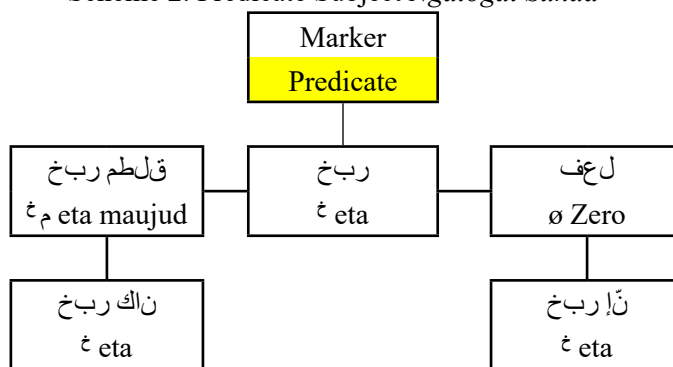
Based on data 1-6, we can simplify the scheme 1, subject marker NS.

Scheme 1. Subject Marker *Ngalogat Sunda*



Based on data 1-6 we also can make scheme 2, subject marker NS, as follow:

Scheme 2. Predicate Subject *Ngalogat Sunda*



3.2 Marker Function *Fadhlah (OK-PI) Ngalogat Sunda*

The objects in Arabic language can be *maf'u: lun bihi*, while the statement is in the form *ha: lun*, locative (*zharfu then: n*), goals (*maf'u: lun li-ajlih*), *maf'u: lun mutlaq*, and adverb of time (*zharfu Zama: n*). The complementary functions can be *maf'u: lun ma'ah*.

Let's look at to the analysis of data 7:

ارمع نم دئير ان برض		
'Amr	Zaedun	dharaba
'Amr ^{ka}	Zaed ^{saha}	Geus nonjok
Geus nonjok Zaed ^{ka} 'Amr		
Zaed sudah memukul 'Amr		

Based on the data 7, the structure of this sentence is in the form of verbal sentence SPO (*al-jumlata 'l-fi'liyyatu*) because it is composed by a subject (*fa: 'il*) and a predicate (*ficil*). Subject and predicate are the main of the sentence, the main konstituan (*'umdah*). The additional constituent

object is (*maf'u: lun bihi*) shape {فم} / ka / "to (in)".

The structure of data 8:

ابكار اح وريخ اف اج		
ra:kiban	khairu	Ja:a
tutumpakan ^{bari}	Chaeru ^{saha}	Geus datang
Geus datang ^{saha} Chaeru ^{bari} tutumpakan		
Chaeru telah datang sambil berkendara		

From data 8, we can understand that the verbal sentence structure SPK (*al-jumlatsu 'l-fi'liyyatu*) has a main and additional constituents. The constituent of main subject and predicate / *Khairu Ja: a* /, while the adverb form of additional constituent / *bari* / 'with' shape {اح} is adverb of manner. Next, let us consider the structure of data 9:

س مشلا بورغوع تبهذ		
'sy-syamsi	wa-ghuru:ba	Dzahabtu
panonpoe	terbenamna ^{sarta}	Kuring mangkat
Kuring mangkat ^{sarta} terbenamna panonpoe		
Saya berangkat ketika (pada saat) mentari terbenam		

Based on data 9, we can understand that the verbal sentence structure SPK (*al-jumlatsu 'l-fi'liyyatu*) is composed by the main and additional constituents. Its main constituent is SP / *Zahab-tu* /, while the additional constituent is in the form / *sarta* / 'joint' shape {عم} and it is an adverb of time.

Structure of Data 10

يمأل الال ج له تمق		
li-ummi:	ijla:lan	Qum-Tu
pun biang	^{karna} ngamulyakeun	Kuring nangtung
Kuring nangtung ^{ka(rna)} ngamulyakeun pun biang		
Saya berdiri untuk menghormati ibu saya		

Based on data 10, we can see that the structure verbal sentence SpKO (*al-jumlatsu 'l-fi'liyyatu*), is composed by the main and additional constituents. Its main constituent is SP / *Qum-Tu* /, while the two first additional constituents are adverb form / *ijla: lan* / 'honor' and *maf'u: lun li-ajlih* {لم} is a description of the purpose and benefactive object /*ummi:* / 'my mother',

Structure of Data 11

نينثال اموي زط يبنلادلو		
yauma 'l-itsnaini	An-nabiyyu	wulida
poe senen ^{dina}	Kanjeng Nabi	Dilahirkeu
Dilahirkeun Kanjeng Nabi SAW ^{dina} poe senen		
Nabi SAW dilahirkan pada hari senin		

Based on data 11, we can see that the structure verbal passive sentence is SPK (*al-jumlatu 'l-fi'liyyatu*, it is composed by the main and additional constituents. Its main constituent SP / wulida An-nabiyyu /, while the additional constituent is adverbial phrase / *yauma 'l-itsnaini* / Monday 'is an adverb of time (*zharfu Zama: n*).

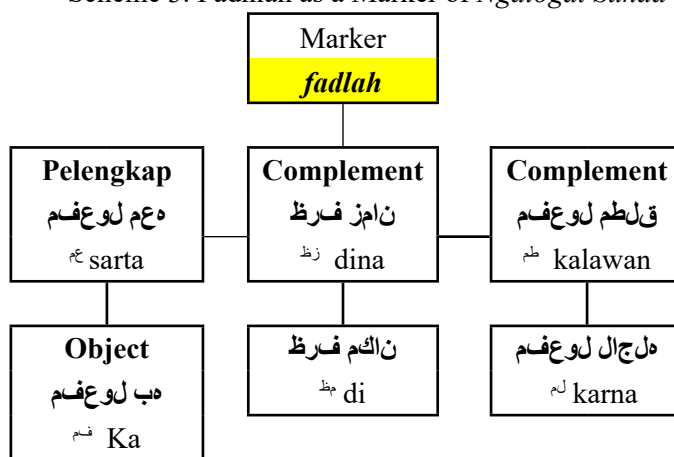
The Structure of Data 12

فسردملا اماما قراط بعلي		
Ama:ma 'l-madrasati	Tha:riq	Yal'abu
harepen sakola ^{di}	Thariq	ulin
Thariq ulin ^{di} di harepen sakola		
Thariq bermain di depan sekolah.		

Based on data 12, we can see that the structure of verbal sentence is SPK (*al-jumlatu 'l-fi'liyyatu*). It is composed by the main and additional constituents. Its main constituent is SP / *Yal'abu Tha:riq* /, while the additional constituent is adverbial phrase / *Ama: ma 'l-madrasati* /' in front of the school '{مظ}' is a description of adverb of place (*zharfu then: n*).

The analysis from data 7-12 can be simplified through the scheme, *fadlah* NS as a marker.

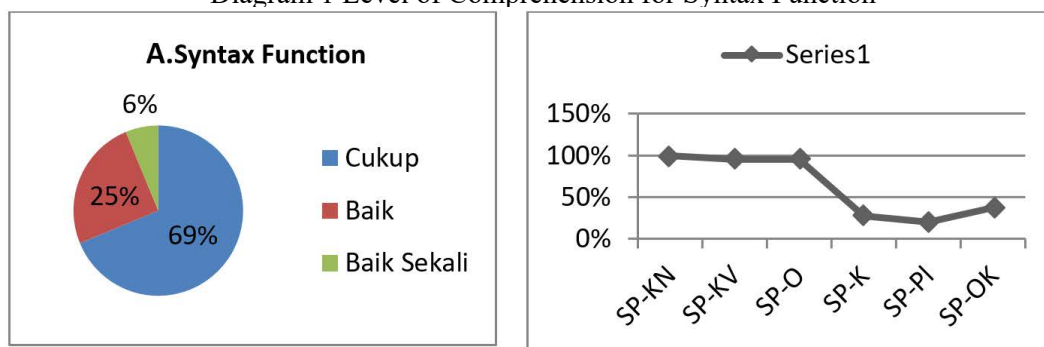
Scheme 3. *Fadhlah* as a Marker of *Ngalogat Sunda*



3.3 Revitalization of *Ngalogat Sunda*

Based on the results of questionnaire to the third semester students, the author obtained the data related to the understanding of syntax function, as the following:

Diagram 1 Level of Comprehension for Syntax Function



Based on the diagram above, we come to the conclusion that:

1. Their understanding of the subject, predicate, object, and supplementary information in Arabic is fair (69%), good (25%) and very good (6%).
2. In general, they have a good understanding of simplex sentence structure (*ʔal-jumlatu 'l-basīṭatu*), both for nominal sentence (*ʔal-jumlatu 'l-ismiyyatu*) and verbal sentence (*ʔal-jumlatu 'l-fi'liyyatu*),
3. However, they have not been able to understand properly the difference between functions and supplementary information in a complex sentence structure (*ʔal-jumlatu 'l-mumtaddatu*). Based on the details of the data, it shows only 28% who understand about complement structure (SP-PI), 20 % students understand the structure of intransitive (SP-PI, and 38% understand the complex structure (SP-OK).

Based on the data and analysis, the further learning about *Ngalogat Sunda* needs to be integrated in reading Arabic text class. The necessary modifications of techniques are still needed.

4. CONCLUSION

The results of this research are the description and explanation of lexicon symbol of Sundanese's *ngalogat* in the yellow holy book. First, a description of the lexicon symbol of sentence functions as: 1) the subject marker {م, اف, ف, افن, and فن}; 2) marker predicate {خ, ødan خ}; 3) object marker فم {}; and 4) a marker caption {اح, زظ, مظ, طم, and لم}; and 5) complementary marker عم {}. Secondly, explanation of lexicon of sentence functions: (1) symbol {م} means *mubtada* (ءادتببم) as a marker for the subject at a nominal sentence, whereas {اف} has the meaning as marker of subject on verbal sentence; 2) The symbol {ف} 'marker for non-human subjects', symbol افن {} 'surrogate marker of the human subject' and the next. Third, the meaning of the symbol in Sundanese, namely: 1) symbol {م} 'ari', {ف and فن} 'naon', whereas اف and افن {} 'saha'; 2) The symbol {خ} 'eta' and {م خ} 'eta maujud'; 3) فم symbol {} 'ka'; {زظ} 'dina'; مظ {} 'in'; {لم} 'because' and طم {} 'kalawan'.

This study is a starting point for mapping *ngalogat Sunda*, especially in Bandung district, sub-district Cileunyi. There are many other symbols that have not been described. Therefore, further research is needed in a wider area in West Java.

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