



**EDUCATION AND CHARACTER DEVELOPMENT IN THE
SUNDANESE MANUSCRIPT TEXTS PUPUJIAN AND NADOMAN IN
THE MILLENNIAL ERA**

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Abstract

Collecting, describing, transliterating, editing, and studying the Pupujian texts derived from Sundanese manuscripts, codified at Islamic boarding schools, is a challenging endeavor. The contents are religious/Islamic, representing cultural assets derived from the ingenuity of Sundanese forebears, whose presence in the contemporary millennial era is hardly acknowledged in madrasas, mosques, prayer rooms, or Islamic boarding schools. If neglected and unpreserved, it will be lost to history. The examination of Character Education in Sundanese manuscript texts is conducted from a literary and cultural standpoint, focusing on the elements that shape the character of the nation's youth, encompassing discipline, responsibility, heroism, faith, Islamic teachings, prophetic history, Islamology, and the relationships between humans and God, among humans, and with the environment. Utilized descriptive comparative analysis, philological methodologies, codicology, textology, and hermeneutic studies of literary and cultural works to serve as a literacy reference for other disciplines in the contemporary millennial age. The Pupujian manuscript is intricately connected to the 'yellow book,' which is significantly linked to the development of the nation's character and identity.

Keywords : Education and Character Development, Sundanese Manuscripts, Pupujian and Nadoman, Millennial Era

Abstrak

Bukan hal mudah mengumpulkan, mendeskripsikan, menransliterasi, mengedisi, dan mengkaji teks Pupujian yang berasal dari manuskrip Sunda, yang terkodifikasi di pesantren. Isinya bernuansa religius/keislaman, yang merupakan khazanah kebudayaan hasil kreativitas nenek moyang Sunda pada masa lampau, yang keberadaannya di era milenial saat ini sudah jarang disenandungkan, baik di madrasah, mesjid, mushola, bahkan pesantren. Jika dibiarkan dan tidak dilestarikan, akan punah ditelan masa. Pendidikan Karakter dalam teks manuskrip Sunda ditelaah dari sudut pandang sastra dan budaya, yang berkaitan dengan unsur-unsur pembentuk karakter generasi muda bangsa dari sudut pandang kedisiplinan, tanggung jawab, kepahlawanan, keimanan, keislaman, sejarah kenabian, islamologi, hubungan manusia dengan Tuhan, hubungan manusia

dengan manusia, dan hubungan manusia dengan lingkungan. Dikaji melalui metode penelitian deskriptif analisis komparatif, dan metode kajian filologis, melalui kodikologis dan tekstologis, serta kajian hermeneutik karya sastra dan budaya, sehingga berfungsi sebagai referensi literasi bagi ilmu lain di era milenial saat ini. Teks manuskrip Pupujian ada keterjalinan dengan kitab kuning yang sangat erat kaitannya dengan pembentuk karakter dan kepribadian bangsa.

Kata Kunci : *Pendidikan dan Pembentukan Karakter, Manuskrip Sunda Pupujian dan Nadoman, Era Milenial*

INTRODUCTION

Interesting and certainly very useful, we can even make it not just a moral guide or cultural aspect of the Pupujian manuscript text. However, in the current millennial era, it is suspected that its existence in several Islamic boarding schools, prayer rooms, and even mosques, the text is rarely heard being sung and sung. In fact, if we look closely, the contents of the Pupujian manuscript text are able to reveal and shape the character of the nation. If left alone and not immediately revitalized and revealed, over time, both the manuscript, tradition, and culture contained in the Pupujian & Nadoman manuscripts will be destroyed by time.

We understand that the development of the era and the sophistication of technology today certainly affect science. Likewise with the local wisdom of the culture of an ethnic group and nation, including the local wisdom of Sundanese culture. In the current millennial era, society is required to reintroduce local cultural wisdom to the Young Generation, through ancient Sundanese culture and literary works, in this case religious texts containing "Nadhomian or Pupujian" which are packaged through manuscripts or text literacy, which are useful as references for literacy for other sciences. Of course, the manuscript, in this case Pupujian, is one way and vehicle to shape the personality and character of the younger generation in particular. This role is in an effort to participate in preserving, introducing, and developing regional languages stored in the form of manuscripts.

The content of the Praise is adjusted to the development of the times. Generally in the form of advice, inviting, guiding, and reminding us of the oneness of God, the History of the Prophet, friendship, patriotism, togetherness, respect, mutual assistance, chapters of the Pillars of Faith and Pillars of Islam, which seek to shape the character of the nation and uphold religious values, which are useful for the unitary state of the Republic of Indonesia, which is safe, peaceful, calm, and prosperous, as well as just, and civilized based on Pancasila, the 1945 Constitution, Bhinneka Tunggal Ika, and the Republic of Indonesia.

The text of the Pupujian & Nadoman manuscript is a series of languages composed based on poetry, which in Sundanese is known as syiiran, rhythmic, and metered, and sung. Usually sung before and after the Maghrib prayer, both in prayer rooms, mosques, and in Islamic boarding schools. Pupujian and Nadoman are sometimes sung during the commemoration of the Prophet's Birthday and Isra Miraj of the Prophet Muhammad SAW. Nowadays, Pupujian & Nadoman are rarely heard in several mosques.

Of course we must pay attention to this, because it is closely related to the regional language used in the Pupujian language, which greatly influences the development of regional languages, which in some areas are considered a burden by students, because they are more difficult to learn than other subjects. This problem also requires special attention from the local government. Perhaps this is also what causes the Sundanese Young Generation to be reluctant to use regional languages. For this reason, the revitalization of Sundanese Pupujian must be carried out immediately.

METHOD

The method used in this writing is descriptive analysis, which is adjusted to the text of the manuscript being studied. Likewise, the study method must of course be adjusted to the strategy and methodology to accommodate and provide information related to Pupujian & Nadoman. The implementation and utilization of Pupujian revealed in the Sundanese manuscript, through codicological and textological studies, as well as hermeneutic studies of literary and cultural works, so that it functions to obtain the expected results, related to education and character formation in the Sundanese manuscripts of Pupujian and Nadoman, which are expected to be a reference for literacy for other sciences in the current millennial era. The text of the Pupujian manuscript is intertwined with the Yellow Book which is very closely related to education and the formation of character and national personality, which is needed for the younger generation in this millennial era.

FINDINGS AND DISCUSSIONS

1. Manuscripts and Pupujian

Manuscripts as a source of cultural information are very important in the context of realizing national cultural unity. As cultural documents, manuscripts contain various information, ideas, thoughts, feelings, and historical knowledge, as well as the culture of a particular nation or socio-cultural group (Sumarlina, 2022). Manuscripts include cultural elements that are closely related to the socio-cultural life of the community that gave birth to and supported them, and are a vehicle for efforts to shape and empower the character of the nation through its text (Sumarlina, 2023).

The praises expressed in Sundanese manuscripts with religious nuances, both those stored in the Sundanese Manuscript catalogue, and those that are still scattered and owned by the community individually, based on the results of research conducted around Tasikmalaya, Garut, Ciamis, Banjar, Pangandaran, Sumedang, Bandung, and other areas in West Java, were found to be quite abundant. The manuscripts in question need to be revitalized so that the contents contained therein can be revealed, and are useful in efforts to trace the history of the development of religion, culture, and the formation of character and national personality.

Islamic manuscripts containing Pupujian Nadoman were obtained, both from the Sundanese Catalog (Ekadjati, 1988) and from communities around West Java, including: Fiqisshoti Baluqiya manuscript, Sarsilah Dikir Saman manuscript, Carita Pangéling-éling manuscript, Lebur Kiamah manuscript, Babar Kiyamah

Manuscript, Hikayat Fatimah Manuscript, Nasihat Nabi ka Siti Fatimah Manuscript, Hikayat Siti Fatimah Manuscript, Piwulang Istri Manuscript, Wawacan Babar Nabi Manuscript, Manuscript of Praise of the Prophet Medal, Manuscript of Wawacan Isra Mi'raj, Wawacan Mi'raj Nabi, Nadoman Manuscript Pangantén, Wife's Pranata Manuscript, Book of Fatimah Manuscript, Rasululloh's Advice to Siti Fatimah, Wife's Manuscript to Carogé, Manuscript of the Wife's Etiquette, Manuscript of the Adabul Mar'ah, Manuscript of the Prophet's Piwuruk, Manuscript of the Majmu Aqidah, Manuscript of the Majmuatul Aqidah Akidatul Awam, Manuscript of the Si'rojul Amanah, Manuscript of the Attauhid Gusti Urang Saréréa & Sipat Wajib Allah, Manuscript of the Sair Pangajian, Manuscript of the Syi'ir Kubur Sareng Qiyamah, Manuscript of the Pépéling Béla Agama, Manuscript of the Son of Adam, Manuscript of the 25 Prophets, Manuscript of the Durusul of Fiqhiyah, Manuscript of the Syahadatin and Kalimah Thoyyibah, Manuscript of the Prophet's Khotaman and Maulid, Manuscript of the Prophet's History, Manuscript of Self-Inspection, Manuscript of the 'Alamatusa'ah (Mertelakeun Characteristics of the Apocalypse), Manuscript of Istighosah, Manuscript of the Tarikus of Prayer, Manuscript of Maulid Rojab, etc. (Sumarlina, 2017, 2013 & 2018).

The praise found in manuscript form, mostly contains stories or narrations that tell the story of Rasulullah as the Prophet of the end times, the contents of which are more directed towards the term Nadhoman. However, there are also some that contain more Islamic themes, taken from some of the Pillars of Faith or Pillars of Islam, such as the chapter on Prayer, the chapter on Zakat, the Chapter on Fasting, which are more directed towards the term Pupujian. The Pupujian manuscripts whose contents are literary works, including the type of 'poetry', can be studied through an objective approach based on structural theory, which aims to reveal and give meaning.

2. Pupujian and Nadoman

Puji comes from Sanskrit, from the root word 'puj', which in English means honor or respect, respect. According to the Sundanese Dictionary by Satjadibrata, Pupujian comes from the word puji, mudi which means saying words of goodness or excellence. Pupujian or Nadoman, is a string of words bound by lines or stanzas. Although sometimes the terms of the two are distinguished (Sumarlina, 2022).

Pupujian is applied to poems containing praise to God, while Nadoman is used in poems containing religious teachings, usually with more stanzas, in the sense that Nadoman is able to tell a story. For example, it is used to tell a story through a series of Nadhoman or poems containing teachings, both religious teachings and moral teachings and polite manners (compare Kartini, 1986: 3; Sumarlina, 2017).

Praise is a poem that contains praise, prayers, advice, and lessons with an Islamic religious spirit, usually spoken in a song or hummed (compare, Rusyana, 2000; Kartini, 1986: 3; Sumarlina, 2017 & 2020). Praise poetry is a bound form that describes the essence of words and is bound by several conditions. In Sundanese, the bound form is called basa ugeran 'bound language', which according to Adiwidjaya (in Sumarlina, 2020) these conditions include: a) the number of lines or lines in each stanza; b) the number of syllables in each line; c) the rhyme contained in the bond. Permadi (dalam Sumarlina, 2017 & 2019) menambahkan

pola irama atau ritme yang menimbulkan keindahan dalam syarat itu. Persajakan atau perulangan bunyi mempunyai peranan dalam penggubahan puisi. Persajakan itu sendiri, dalam sastra Sunda disebut *purwakanti*.

3. Study of the Content of the Pupujian Poem

The content of the Pupujian poem text, according to its development, always changes. At the beginning of the development of Islam, during the transition from Hinduism to Islam, the content of the Pupujian was mixed with Hindu beliefs and teachings, and usually before reading the Pupujian, first read the Mantra (Rajah) while burning incense, then chant the Pupujian.

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The content of the Praise is adjusted to the development of the times. However, in general, the content invites us to remain confident and believe in Allah SWT, prayers to the Prophet Muhammad SAW, silaturahim and togetherness, mutual respect between religious communities, mutual assistance, chapters on Prayer, chapters on Fasting, chapters on Zakat, Hajj, and Doomsday. In addition, there is National Unity, deliberation for consensus, and justice for all Indonesian people.

The overall content refers to Pancasila as the basis and outlook on life of the Indonesian nation, which if observed carefully, the contents are in the form of invitations, guidance, and attempts to form the character of a nation with noble personality and upholding religious values, which are useful for the unitary state of the Republic of Indonesia, which is God-fearing, safe, peaceful, and prosperous, as well as just, and civilized based on Pancasila and the 1945 Constitution.

The form of Pupujian poetry known as 'syiiran' is not exactly the same as the poetry that has been widely known among the people. The direct meaning, elements of feeling, tone, and intention in Pupujian, depend on the intent and purpose of Pupujian itself.

5. Forms of Nadoman and Pupujian

Nadoman or Pupujian are generally in the form of poetry/syair, or in Sundanese it is also called 'siiran'. Nadoman in the form of 'Siiran', the syllables do not always consist of nine to fourteen syllables, but more often have eight syllables. Sundanese Siiran poetry is also not always 'a-a-a-a', sometimes a-a-b-a, a-a-b-c, a-b-a-b, a-b-a-a, a-a-a-b, a-b-b-b, a-b-c-a, a-b-c-c, a-b-b-c, a-b-a-c, and a-b-c-b. This is due to the influence of Sundanese poetry that existed before the syair form came in. These forms of Sundanese poetry are, such as Papantunan, Mantra, Sisindiran (pantun), and Kawih (song). Each line of all forms of these types of poetry: a-a-a-a or a-b-a-b, in Sisindiran, while the final rhyme of Mantra and Kawih is generally free (Kartini, et al., 1986: 14), although in fact Mantra and Kawih specifically have 'rhyme' or sound elements (rhyme) which are one of the elements that play a very important role in a Nadoman & Pupujian.

The sounds that build the words are selected and combined, so that they feel good and melodious to hear. The selection and combination of Pupujian sounds lead to two sides, namely to symbolize a certain meaning or imagination and to build the musicality of the poem itself (Sumarlina, 2012 & 2017). The form of Pupujian poetry which generally consists of four lines, actually cannot be classified into the form of 'syair', because the characteristics of syair are not all fulfilled, except for the number of lines which are four. Rusyana classifies Pupujian Poetry into seven forms of poetry, namely: Syair, Kantétan Opat (four lines), Paparikan (Pantun), Kantétan Dua (two lines), Kantétan Genep (six lines), Kantétan Salapan (nine lines), and Kantétan Robah (uncertain lines) (1971-19-20; Sumarlina, 2017).

6. Structure and Meaning of Pupujian Poems

Pupujian as a literary work is included in the type of 'poetry', which can be studied through an objective approach based on structural theory (formal structure), which aims to reveal the meaning contained therein. Studying a Pupujian structure is an attempt to reveal meaning and give meaning to the Pupujian text in question. Structural analysis is the first priority before studying other elements. Without it, the wholeness of intrinsic meaning will not be revealed, as well as mantras. The unity of the 'whole' mantra text structure will be able to produce a whole meaning. The meaning of the Pupujian unit can be understood if it is integrated into the structure which is the whole in those units. Between the elements of the structure there is coherence or close linkage, so that the elements are not autonomous, but are part of other structures.

The formal structure of Pupujian is complex and interconnected with each other, in this case Pupujian cannot be understood completely if separated from the environment or culture that produces it, therefore the structural theory used as the basis for this Pupujian study is only a reference, because it emphasizes the theory of poetry that is in accordance with the literary work to be studied, especially the Pupujian text, which in addition to the play of sounds, also the structure and harmony (harmony) between the form and meaning contained in the Pupujian text, which refers to the theory and approach as stated (Sumarlina, 2017 & 2021), which in this paper the study is specifically focused on the development of the elements of Pupujian Poetry, which are expected to be able to reveal the meaning and function of Pupujian itself in society, especially in the Pupujian User environment.

The Pupujian text as a structured traditional poetry literary work has elements like other poetry literary works. The types of traditional/old poetry in Sundanese literary works are diverse, some are called pupujian, sawér, sisindiran, pupuh, Guguritan, and mantra. Based on its structure, each type of old Sundanese poetry is bound and has its own rules.

Pupujian and sawer usually have four lines, and have the same sound at the end of each line. Meanwhile, sisindiran has sampiran and isi, like pantun in old Indonesian poetry. While pupuh which is usually used to write/compose wawacan and Guguritan is bound by the rules of sound, guru wilangan, and guru lagu, in addition to the characters that accompany it. As for Sundanese mantras, the elements that form them consist of: rhyme (rhyme), rhythm, diction, imagery, and figures of speech (Sumarlina, 2017 & 2023).

Poetry is a bound form that describes the essence of words and is bound by several conditions. In Sundanese, the bound form is called basa ugeran 'bound language', which according to Adiwidjaya (in Sumarlina, 2017 & 2023) these conditions include: a) the number of lines or lines contained in each stanza; b) the number of syllables in each line; c) the rhyme contained in the bond. Permadi (in Sumarlina, 2020) adds a rhythmic pattern that creates beauty in these conditions. Rhyming or repetition of sounds plays a role in composing poetry. The rhyme itself, in Sundanese literature, is called purwakanti.

Purwakanti 'persahaya' based on its place, according to Salmun's term (in Sumarlina, 2017), is laras purwa, if it has an initial rhyme; laras madya, if it has a middle rhyme; and laras wekas, if it has an end rhyme; while related rhymes are called margaluyu. Meanwhile, Rusyana mentioned that purwakanti 'persahaya' in poetry, both mantras and others (sawer for example) has purwakanti runtuy pungkas 'final rhyme', purwakanti rantayan, namely rhymes that are in one line, either in the repetition of vowel sounds, or the repetition of consonant sounds, or a combination of vowel and consonant sounds.

7. Character Formation Based on Praise Manuscripts

Pupujian as one of the media in an effort to form the personality and character of the nation, is seen through the text of verses of poetry that have religious nuances. The contents contained in the Pupujian poems include various aspects of life, related to faith, Islam, and sincerity, in addition to discipline, obedience, piety, honesty, patience, and others, which are clearly revealed both through hadith and books.

8. What is Character Formation

Character in Arabic is called akhlak, Ibn Maskawih (in Sumarlina, 2022) means a nature or condition embedded in the deepest soul which is then born easily without requiring further thought and consideration. Meanwhile, Muhammad Nur explained that a person's character in the process of development and formation is influenced by two factors, namely environmental factors (nurture) and innate factors (nature). A theoretical review of character behavior psychologically is a manifestation of the potential of Intelligence Quotient (IQ), Emotional Quotient (EQ), Spiritual Quotient (SQ) and Adverse Quotient (AQ) possessed by a person. Meanwhile, a person who has character according to religious views contains potentials, namely: sidiq, amanah, fathonah, and tablig. Character according to educational theory if a person has cognitive, affective, and psychomotor potential that is actualized in his life. According to social theory, a person with character has logic and sense in establishing intrapersonal relationships, and interpersonal relationships in community life. (Afandi, in Sumarlina, 2012 & 2022).

Character in Arabic can be interpreted as akhlaq/khulq, which means character, tabi'at, habits, mannerisms and rules. According to Imam al Ghazali (in Sumarlina, 2013), in his book Ihya' Ulum ad Din, "Mortals are traits embedded in the (human) soul which give rise to easy and effortless actions without requiring thought or consideration", therefore morals are a state of a person's soul that causes

an action to occur easily. Thus, if the mind is clean it will lead to actions that are good and in line with religious commands.

Education and character building itself is the goal of national education, in accordance with Article I of the 2003 National Education Law which states that the goal of national education is to develop the potential of students to have intelligence, personality and noble morals. This shows that character can be formed through education. The Ministry of National Education explains that education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have spiritual religious strength, self-control, personality, intelligence, noble morals, and skills needed by themselves, society, nation and state.

The formation of a person's character will have an impact on him, but more than that, the character of a person will have a big influence on society, nation, and country. That is why character formation is something that is very necessary and must be designed in such a way as to form a generation that is getting better from time to time.

To change human character, from bad traits to good, among others making five fortunes before five losses come; 1). Making the fortune of youth before old age comes; 2) Making the fortune of health before sickness comes; 3). Making the fortune of wealth before poverty comes; 4). Making the fortune of leisure time before busy time comes; 5). Making the fortune of life time before death comes.

Articles about praise revealed in the Sumda manuscript, especially texts that examine education and character formation, are associated with the Yellow Books, whose existence is still very much needed in philological studies. The Yellow Books in question, which are outside the Arabic grammar books, contain three core teachings of Islam, namely Faith (aqidah), Islam (Worship) and Ihsan (Noble morals). This is what will shape and color the behavior and character of a Muslim. Character formation in Islamic boarding schools for students begins with strengthening faith, then fostering worship, and fostering morals. However, in practice, the three elements of development take place in parallel at the same time.

There are five kinds of medicine for a broken heart (hard heart); a) Always be (associate) with pious people; b) Read the Qur'an; b) Empty the stomach (fast); d) Pray at midnight; e) Be humble (gentle) in the morning. There is also a third hadith, as stated in the Book of Nasoihul 'Ibad, page 40.

Forming and changing the personality and character of the nation, can be done in various ways:

a. Guarding speech

As stated in the first hadith in the Book of Naso'Ihul ibad, page 49, which means: the work that is most loved by Allah, namely guarding the language (spoken). The second hadith, which means: indeed the people who have many sins on the Day of Resurrection are those who talk a lot without any wisdom and benefit (Ibn Nasir)". The third hadith (poem) Book of Muroki Ubudiah, page 64, which means guard your mouth and ask for help from its evil, indeed the mouth is like an enemy that will kill you (your mouth is your tiger)

b. Maintaining Eyesight

1) Maintaining Eyesight

- a) The first Hadith of the Prophet in the book of Sulamuttaupek pages 66-67, which means: it is haram for a man to look at anything on another woman's body (aurat) other than his wives.
- b) The second hadith, explains that it is not halal for a Muslim to look (isharah) at
- c) His brother with a painful vision. 3. The third hadith in the Muroki Ubudiah Book, is on page 63, namely do not look at what is forbidden by Allah, and do not look at things with lust, and do not look at others with contempt.

c. Guarding Hands

Guarding hands, as explained in the first hadith in the Book of SulamuTaupek, page 73, which means "Know that it is forbidden for someone to take (steal) other people's property".

Guarding hands is meant in the sense of guarding from bad things from stealing, from the gasab of other people's property; from holding what is forbidden by Allah and His Messenger.

d. Guarding the Stomach.

Hadith in the Book of Durotun Nasihin, page 12, explains "There is no container (bag) that Allah hates more than a stomach filled with halal things." Apart from that, there is also a hadith in the Muroki Ubudiah Book, page 70. Guard the stomach from haram and subhat, guard it more than what is halal, must not be more than full.

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e. Taking care of your feet

It is stated in the book Sulamul Taupek, page 78, which explains that 'Among the sins of the feet is walking to places of sin', namely: Places of evil, places of oppression and other things that are not approved by Allah SWT.

There are several Pupuji texts that have been presented previously, which are also in line with several selected hadiths, some of which relate to the signs of being a good person, as in the Wasiatul Mustopa Book, including: A pious person has three signs; Improving the relationship with Allah with pious deeds (good deeds), Improving religion with work, Rido for humans is like rido for oneself

The signs of a person who will be happy are three, namely: Which is made his strength from halal things; Associating with scholars; Always praying in congregation. Meanwhile, the signs of a Mu'min, according to the text of the manuscript of praise correlated with the Yellow Book are three, namely: a) Immediately carrying out the commands of Allah SWT; b) Avoiding what is forbidden/avoiding His prohibitions; c) Doing good to others, and having faith in Allah.

There are three signs of a giver, namely: Forgiving when we are able to forgive him, Paying zakat, and Likes to give/generous. In addition, there are three

signs to know someone is called merciful, namely: Visiting people who have broken off brotherhood, Giving (property) or objects to stingy people), Forgiving people who are wrong. These three meanings are good ways to educate and shape the character of the younger generation.

The Pupujian manuscript reveals three signs for people who are able to be patient, namely: patience in doing (work/good deeds) and obedience to Allah, patience when experiencing/facing disaster), patience with Allah's destiny. In addition to the three types of people who repent, namely: staying away from what Allah SWT has forbidden, loving/loving to seek knowledge, and not sinning again/stopping sinning. Meanwhile, there are three signs for a righteous person, namely: hiding worship; hiding alms, and hiding misfortune.

A good person in the sight of Allah is a person who benefits others. The words of the Prophet Muhammad SAW), there are seven groups of our people who will enter heaven, namely: a) young people who repent, b. people who hide charity, c) people who make it a habit to pray Dhuha, d) people who take the loss of wealth lightly rather than missing congregational prayer, e) people who always shed tears because they are afraid of Allah's punishment; f) people who always shed tears because they remember their sins, and g) people who always jostle in the place of scholars in an effort to seek religious knowledge.

Hadith in the Book of Muhtar Hadish, page 167, which can be interpreted: 'Whoever shows (invites) to the path of goodness, then that person has a reward like the person who does it (rowahu abu masuud badri). Another hadith, found in the Book of Nasoihul ibad page 11. There are three things that will make humans happy, namely: a knowledgeable heart (all-knowing); A body (body) full of patience, Always utilizing what he has.

In connection with the issue of education and character formation in the Sundanese Pupujian manuscript text, it appears in another hadith, which is contained in the Tanbihul Gopilin Book: There are three jobs on this earth that are most important to Allah SWT, namely: Seeking knowledge for provision in the world and the afterlife, Looking for wealth/kasab to provide provisions for life and provision for worship, Struggling to maintain religion because of Allah SWT.

The Admonition and Praise related to the Evidence in the Qur'an, among others, are found in the Qur'an, Surah Ali, Imron, verse 19, which states that "Indeed, the religion that is with Allah SWT. (which is approved), is Islam". The second verse in the Qur'an, Surah Al Bakoroh, verse 208 explains about faith.

Several hadiths contained in the Book, including:

- a. Hadith in the Tanbihul Gopilin Book, page 169, The establishment of Islam (perfection) with four conditions, namely: with faith, with justice, with patience, maintaining;
- b. Hadith in the Book of Muhtarul Hadith, the Establishment of the Islamic Religion with four powers (foundations of Islam), namely: reading two sentences of the sahadat, namely "as'hadu an'laailahaillouh, Wa'as'haduana muhammadarosulluloh, praying, paying zakat, fasting during the month Ramadan, performing the pilgrimage.

Hadith in the Book of Muhtar Hadith page 26, Hadith in the Book of Muhtar Hadish, page 26.

Signs or characteristics of evil/ugliness that will result in losses in this world and in the hereafter, among others are: Al-Quran Surah Toha verse 124, Surah Al Munafikun verse 9. Hadith in the Book of Durotu Nasihin page 158, the Prophet reminded that there are three sins that are feared to eliminate faith, namely: Leaving faith/not being grateful, Not feeling afraid at the end of life/not asking for husnul khotimah, Always doing injustice to others.

Book of Muhtarul Hadish, page 18, We should not get used to drinking alcohol/intoxicants, Eating usurious food, Eating the property of orphans, which is not their right, Hurting both parents. Another hadith is in the Book of Muhtarul Hadisht, page 3, it is explained that there are three signs for hypocrites, namely: when they speak they always lie, when they promise they always break it, when they are trusted they always betray, also a hadith in the Book of Muhtar Hadish, page 3. Hadith in the Book of Muhtarul Hadish, page 4. Hadith in the Book of Muhtar Hadish, page 6. Hadith in the Book of Minhaju Saniyah, page 16, confirms that there are three signs for infidels. Hadith in the Book of Tanbihul Gopilin, page 49.

There are several Pupujian texts that are in line with several hadiths, which come from the Yellow Qiab, including: hadith about work that will raise a person's status before Allah SWT and will increase his fortune. In the Tanbihul Gopilin Book, page 49. Allah will give you a lot of good fortune.", if.. get used to giving alms, whether a lot or a little; get used to fighting in the path of Allah SWT's religion (jihad); get used to having ablution at all times; obey/obey parents, and get used to obeying them.

The Koran, Surah Al A'raf, verse 56, about love for the environment, consists of several verses. The second verse of the Qur'an, Surah Sad, verse 27, Hadish of the Prophet in the Book of Hadith Arbain, "cleanliness is part of faith". There are several verses of Pupuji text related to prayer and dhikr, as stated in the Holy Koran. Al-Qur'an Surah Al Ahjab, verse 40. Surah Al'A'raf, which means; 'Pray to your Lord gently (tawadzu).

In the text of Pupujian/Nadhomian, among others, it is found in the Book of Muhtar Hadish, page 28, the second prayer related to knowledge and piety, also safety, as seen from the meaning of the prayer. The third prayer, the fourth prayer, the fifth prayer, in the Book of Wasiyatul Mustopa. Hadith in the Book of Wasiyatul Mustopa, page 9. Regarding the time and procedure for praying, the Messenger said "pray at the time after the adhan before the ikomat because indeed praying at that time will not be rejected".

The Prophet said, "When you pray, raise your two hands parallel to your chest and not above your head and give a signal with the index finger of your right hand".

The Prophet said, "When you pray, raise your hands parallel to your chest and not above your head and give a signal with the index finger of your right hand."

Hadith in the Book of Muhtar Hadith, page 21 about reciting sholawat. The Prophet said, "Increase reciting sholawat on me on Friday night and on Friday. Whoever does it, then on the Day of Resurrection will be a witness and my helper (help). Hadith in the Book of Tankihul Kauli, pages 10-15, the Prophet said

“Whoever recites sholawat on me 1,000 times, will not die before he is shown happiness in heaven”.

Another hadith is found in the Tankihul Kauli Book, Hadith in the Matan Tankihul Kauli Book, page 9, about dhikr. The first hadith emphasizes, "Whoever recites the sentence laailahaillaulhu Muhammad Darosulluloh a hundred times, his face will appear on the Day of Resurrection like the moon on the fourteenth." The second hadith in the Wasiyatul Mustopa Book, page 18, is about dhikr with the holy verse of the Koran, "Whoever reads Surah Yasin in the morning and evening, then that person is in the safety of Allah SWT."

The third hadith, "Whoever reads Haser's letter every night, that person will be kept away from the ugliness of this world and the hereafter." The fourth hadith, "Whoever reads Surah Ad'Duhon and Surah Al'Muluk, on Friday night, Allah SWT will forgive his sins, and Allah will keep him from the slander of the grave (torture)." The fifth hadith, "Whoever has difficult needs, then read the Ayat Kursi, and state what the difficulties (needs) are, then read the prayer, then Allah will make things easier and open up those difficult needs."

CONCLUSION

The text of the Praise revealed through Sundanese manuscripts, codified in several Islamic boarding schools in West Java, the contents of which are religious/Islamic, which are cultural treasures resulting from the creativity of Sundanese ancestors in the past, whose existence in the current millennial era is rarely sung, both in madrasas, mosques, prayer rooms, and even Islamic boarding schools. Elements that form the character of the nation's young generation from the perspective of discipline, responsibility, heroism, faith, Islam, prophetic history, Islamology, human relations with God, human relations with humans, and human relations with the environment.

The contents of the yellow books as a means of comparing the Pupujian manuscript, the contents of the text outside the Arabic grammar book contain three core teachings of Islam, namely Faith (aqidah), Islam (Worship) and Ihsan (Noble morals). This is what will shape and color the behavior and character of a Muslim. Character formation in Islamic boarding schools for students begins with strengthening faith, then fostering worship, and fostering morals. However, in practice, the three elements of development take place in parallel at the same time. This is also reflected in the text of the Pupujian Manuscript which is recited by students and other Muslims when approaching prayer or religious studies in the current millennial era.

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