

PHILOLOGICAL ANALYSIS OF THE SUNDANESE FOLKLORE 'LUTUNG KASARUNG'

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Article Info	Abstract
Article History Received: July 2023 Revised: August 2023 Published: October 2023	<i>One of the most well-known and beloved Sundanese folklore stories is the "Lutung Kasarung" tale, which has been adapted and retold in various forms across the region. Therefore, this study aims to analyze the Sundanese folklore "Lutung Kasarung" from a philological perspective. The main objective of this study is to investigate how the Sundanese language is employed to reflect the values, traditions, and culture of the Sundanese community, and evaluating its contribution to the preservation of the Sundanese cultural heritage. The study employs qualitative methodology, using library research and interviews as research instruments. The findings of the research indicate that the use of language in the "Lutung Kasarung" folklore includes various linguistic elements, including 'Undak Usuk Basa', figurative language, poetic verses (pantun), and vocabulary or phrases associated with cultural expressions. The study's findings also highlight the significance of values such as honesty, loyalty, and kindness, as well as the repercussions of greed and selfishness, which are greatly emphasized in Sundanese cultural traditions. A key contribution of this research is its commitment to preserving the Sundanese language and culture. By meticulously examining how Sundanese is used in the folklore, it not only safeguards the language but also ensures that cultural elements embedded within it are recognized and celebrated.</i>
Keywords Philological Analysis; Sundanese Folklore; Lutung Kasarung; Language Preservation; Cultural Heritage;	
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INTRODUCTION

Folklore has long held a sacred place in the annals of human history, serving as a timeless vessel for the transmission of culture, values, and traditions from one generation to the next (Dundes, 1980); (Bronner, 2011); (Gunawan, 2015). Embedded within these stories are the threads of identity that weave together the rich tapestry of a people's heritage. In the archipelago of Indonesia, a nation celebrated for its cultural diversity, the Sundanese folklore stands as a testament to the enduring power of storytelling and its profound significance in the preservation of cultural legacy (Rosidi, 1970). Sundanese folklore is a rich and diverse cultural heritage that has been passed down through generations. It is a manifestation of the Sundanese way of life and values that have been ingrained in the society for centuries (Geertz, 1976); (McNair, 1993); (De Jong, 2011). One of the most well-known and beloved Sundanese folklore stories is the "Lutung Kasarung" tale, which has been adapted and retold in various forms across the region. This folklore, like many others in the Indonesian archipelago, transcends the boundaries of time and space, offering insight into the values, customs, and way of life of the Sundanese community. It extends beyond being a mere fanciful story; instead, it serves as a dynamic embodiment of Sundanese cultural legacy. This folklore provides a multifaceted insight into the Sundanese way of life, their historical experiences,

their ethical values, and their ability to adapt amidst changing circumstances (Noviana, 2020); (Rosidi, 2000); (Dananjaya, 2007).

The "Lutung Kasarung" folklore story has been retold in various versions across Java, each with its own unique linguistic and cultural characteristics (Noorduyn and Teeuw, 2006); (Robert, 2020). The story is set in the kingdom of *Pasir Batang*, where a young princess named Purbasari is set to marry the kingdom's prince. However, the prince's mother, the queen, is not pleased with Purbasari and accuses her of being a witch. Purbasari is then banished to the forest, where she meets a kind-hearted monkey named Lutung Kasarung. Lutung Kasarung helps Purbasari overcome her challenges and proves her innocence to the queen. As a reward for his assistance, Purbasari transforms Lutung Kasarung into a handsome prince, and they eventually fall in love and get married (Sumiyardana, 2017). The story of "Lutung Kasarung" is not only a tale of love and friendship, but also carries moral values such as the importance of honesty, loyalty, and compassion. It is often retold and adapted in various forms of media, such as plays, novels, and movies, and has become an important part of Sundanese cultural heritage (Pranowo, 2007). The story of "Lutung Kasarung" is not only a beloved folk tale among the Sundanese people, but it is also an important cultural artifact that has been studied and analyzed by scholars in the fields of linguistics, literature, and cultural studies (Mulder, 1992); (Gunawan, 2021); (Arsana et.al, 2022).

A philological research of the Sundanese folklore "Lutung Kasarung" is significant because it allows for a comprehensive exploration of the language and artistic aspects woven into the story, effectively serving as a reflection of the cultural identity, societal customs, and values upheld by the community it portrays. By examining the Sundanese language within the tale, we aim to unravel the linguistic intricacies and linguistic features unique to the Sundanese culture. Furthermore, we aspire to uncover how the story resonates with Sundanese cultural values, norms, and ethical principles. As a result, the research inquiries addressed in this study are as follows: 1) How does the use of the Sundanese language reflect the cultural values, social norms, and ethics emphasized in the story of "Lutung Kasarung"? and 2) What implications does the language employed in this tale have on the comprehension of cultural identity and the safeguarding of the Sundanese cultural legacy?

Through a philological analysis of the story, scholars can gain insights into the linguistic and cultural nuances of the tale, as well as the social context in which it was created (Kurniasih, 2017). This perspective introduces a fresh perspective for interpreting the folklore, facilitating a more profound comprehension of the underlying Sundanese cultural values interwoven in the language utilization and cultural interpretations. The exploration of philological elements within the story "Lutung Kasarung" urges us to explore how folklore functions as a conduit through which Sundanese identity is not only expressed but also nurtured, transcending the confines of historical, geographical, and linguistic boundaries. A thorough exploration of this folklore reveals the intricate layers of significance and historical context that enhance our comprehension of the Sundanese community and their cultural heritage. By analyzing and documenting these stories, scholars can ensure that they are not lost to time and can be passed down to future generations. Additionally, by promoting the study and appreciation of Sundanese folklore, scholars can help to strengthen the cultural identity of the Sundanese people and preserve their cultural heritage.

RESEARCH METHOD

Research Design

The research design for this study is a qualitative approach, which focuses on analyzing the linguistic and cultural aspects of the Sundanese folklore story of "Lutung Kasarung" from a philological perspective. According to Danzin and Lincoln (2011) a qualitative approach is a research method that involves examining non-numerical data such as

text, images, and observations to understand the meaning and context of a phenomenon (Iye, et.al. 2023). Therefore, in this research, the researcher employs text analysis where the researcher analyzes sentence structure, vocabulary, and writing style in the folklore "Lutung Kasarung." This approach allows for a detailed and nuanced analysis of the language, grammar, syntax, structure, and cultural motifs of the story, providing insights into the Sundanese language and culture. (Hymes. 1967) stated that the core approach in philological studies involves comprehending the linguistic structure within the text. This includes understanding the relationships among words, phrases, and sentences, as well as recognizing aesthetic elements within the text, such as metaphors, symbols, and narrative styles. Additionally, the historical and cultural context in which the story is told is also analyzed. In the case of analyzing the linguistic and cultural aspects of *Lutung Kasarung*, a qualitative approach is the most suitable method. By examining these aspects of the text, researchers can gain a deeper understanding of the cultural context and values that underlie the story. This can be useful for understanding the cultural norms and beliefs of a particular society, as well as for interpreting literary or historical texts (Miles and Huberman, 2005).

Data Collection

The data collection process for this study involves using various sources to gather information about the Sundanese story of *Lutung Kasarung*. Published versions of the story, which may include different versions and variations of the tale, are obtained from libraries and bookstores. These sources provide a reliable and consistent record of the story, which can be used for analysis and comparison. In addition, online resources are gathered through internet searches and online databases (Patton, 2015). This folklore has existed in both oral and written forms for centuries. In this research, the written version is employed to simplify the examination of language structure, themes, and cultural values. Following this, the data is organized into categories, or a coding structure to detect language patterns that reflect cultural values, societal standards, and ethical principles within the "Lutung Kasarung" narrative. This process entails identifying and closely examining words, phrases, and sentences that encapsulate the cultural identity of the Sundanese community. To further enrich the data collection process, interviews with Sundanese cultural experts are conducted. These experts may include scholars, educators, and individuals with direct experience of Sundanese culture and traditions. Through these interviews, the researcher can gain insights and perspectives that may not be available through published or online sources alone. The use of multiple sources ensures a comprehensive and nuanced understanding of the linguistic and cultural aspects of the story. Once the language patterns and elements have been identified based on the research questions, the data analysis is then conducted.

Data Analysis

The data analysis for this study involves a close reading of the text, supplemented by interviews with Sundanese cultural experts. The text is analyzed for its language, grammar, syntax, structure, and cultural motifs, using a philological approach. The comparative approach is also employed to analyze the linguistic and cultural variations of the story across different regions of Java. This is done by examining different versions of the story and comparing the language, grammar, syntax, structure, and cultural motifs of each version. The findings of the study are presented through a detailed analysis of the "Lutung Kasarung" folklore story, highlighting the linguistic and cultural nuances of the text. The study also provides insights into the historical and social contexts that shaped the development of the story and the moral values and themes that are embedded within it. The process of data validation is carried out through triangulation, which involve comparing and corroborating the content analysis results with interviews, historical records, or even different versions of the

folklore itself. Once the data has been validated through triangulation, the findings are presented in the form of a narrative. This narrative involves conveying the results and insights in a coherent and structured manner. It may include explanations, interpretations, and discussions of the identified language patterns, cultural values, social norms, and ethical principles found in the narrative (Endraswara, 2013).

RESEARCH FINDINGS AND DISCUSSION

Research Findings

The use of the Sundanese language that reflect the cultural values and social norms.

The research findings reveal that there are linguistic elements that reflect and emphasize the cultural values, ethics, and social structures prevalent in Sundanese society. The use of the language is not just a medium of communication but a window into the culture's values, proverbs, environmental awareness, social structure, and emotional depth. In the first paragraph of the story, several vocabulary choices depict the cultural and social norms highly esteemed in Sundanese society, such as the reverence for wisdom, physical appearance, and leadership protocols.

“Dina jaman kapungkur, di tatar pasundan aya hiji karajaan anu di pimpin ku saurang raja anu wijaksana, namina nyaeta Prabu Tapak Agung. Prabu Tapak Agung ngagaduhan dua anak awewe anu geulis, namina Purbararang sarta adi na Purbasari. Dina wanci ngadeukeutan ahir hayatnya, raja Prabu Tapak Agung nunjuk Purbasari, putri bungsu na pikeun nga gentosan jabatana. “Abdi atos sepuh teuing, waktuna abdi turun tahta.” Ceuk raja Prabu”.

The usage word of "wijaksana" emphasizes the importance of wisdom in a leader, which is a cultural value where leaders are respected for their wisdom in decision-making. Furthermore, the use of the word "geulis" (beautiful) reflects the appreciation of physical beauty in Sundanese culture, a trait still associated with Sundanese women today. Expressions such as "Jaman kapungkur" (ancient times), "Tatar Pasundan" (the Sundanese region), and "Abdi atos sepuh teuing, waktuna abdi turun tahta" (I am old now, it's time for me to step down from the throne) also indicate aspects of Sundanese cultural history rooted in the era of kingdoms, where throne succession was determined solely by lineage. During that period, a king could be either male or female, depending on their leadership and wisdom (Heryana, 2012). Based on the interviews with community figures, including FS, MH, and LN, it was revealed that in ancient Sundanese society, a matriarchal culture once flourished, granting women a superior status over men. The traditions and beliefs of ancient Sundanese culture positioned women as influential figures in human life (FS, June 3rd 2023); (MH, June 7th 2023); (LN, May 24th 2023). Consequently, this cultural tradition corresponds to the quotations present in the story of 'Lutung Kasarung'.

“Ku sabab sirik, purbararang teras ngagaduhan niat jore ka purbasari. Manehna manggihan saurang nini sibir kanggo nyilakakeun Purbasari. Nini sibir eta nyieun Purbasari kulitna barobah jadi kaayaan tolot-tolot hideung. Saentos kitu, Purbararang janten gaduh alesan kanggo ngusir kakana. “Jalma anu dikutuk separtos maneh, henteu pantes jadi saurang Ratu !” Ceuk Purbararang. Saterusna, manehna nitah saurang Patih kanggo ngasingkeun Purbasari ka hiji leuweung. Satepina di leuweung, patih eta ngarasa karunyaean ka purbasari, sarta anjeuna mangnyieun keun hiji pondok kanggo Purbasari”.

In this narrative, there emerges a conflict between the characters Purbararang and Purbasari, which mirrors a sense of rivalry and jealousy. Furthermore, the storyline incorporates elements of magic, indicating a persisting belief in the supernatural within Sundanese culture (Atja, 1981). Even in contemporary times, the practice of black magic or "santet" endures as a means to achieve harmful objectives (FS, June 3rd 2023). Nevertheless,

the ethical values deeply rooted in Sundanese culture, such as love and compassion for others, continue to be embraced by the majority of its populace, exemplified in the following statement: "*Satepina di leuweung, patih eta ngarasa karunyaen ka purbasari, sarta anjeuna mangnyieun keun hiji pondok kanggo Purbasari.*" In the face of adversity, a servant feels empathy and constructs a hut for Purbasari. Traditional values related to beliefs in the universe and the relationship between creatures created by God are still deeply rooted in Sundanese cultural traditions. Therefore, Sundanese society still believes in supernatural phenomena, both in negative contexts like magic and "santet" and in positive contexts like belief in God and ancestral spirits. In the story of Lutung Kasarung, this belief in the supernatural is still evident, as in the following quote:

"Anu Maha Kawasa sareng Putri. Salila di leuweung, purbasari ngagaduhan seueur rerancangan nu mangrupikeun sasatoan anu balalager ka manehna. Dina semedi eta, taneuh nu aya di dekeut Lutung kasarung barobah jadi hiji telaga alit, cai na herang kacidaan. Cai na ngandung ubar anu seungit pisan." ... "Kajeun ayeuna abdi eleh, nanging ayeuna hayu urang paganteng-ganteng tunangan, tah ieu tunangan abdi", saur Purbararang sabari nyampeurkeun ka Indrajaya. Dina wanci eta oge, Lutung Kasarung teras geura semedi sakedap, sarta lumangsung barobah jadi lalaki anu ganteng kacidaan, lewih-lewih ganteng ti Indrajaya."

This advice conveys a belief in spiritual principles and trust in a higher force. "Dina semedi eta, taneuh nu aya di dekeut Lutung kasarung barobah jadi hiji telaga alit, cai na herang kacidaan. Cai na ngandung ubar anu seungit pisan" (During that meditation, the land near Lutung Kasarung transformed into a small, crystal-clear pond, containing exceptionally fragrant flowers). "Dina wanci eta oge, Lutung Kasarung teras geura semedi sakedap, sarta lumangsung barobah jadi lalaki anu ganteng kacidaan, lewih-lewih ganteng ti Indrajaya." (In that particular moment, Lutung Kasarung felt deeply immersed in meditation, and she immediately transformed into an extraordinarily handsome man, even more handsome than Indrajaya). This occurrence highlights supernatural elements and a belief in mystical powers, both of which are fundamental aspects of Sundanese culture.

"Sadaya nu aya didinya rewasen ningali kajadian eta. Purbararang ahirna ngaku kaelehan nana, sarta menta maaf pikeun kalepatan salila ieu ka purbasari. Manehna menta dihampurakeun sagala kasalahan nana ka purbasari, sarta menta supardos henteu dihukum. Purbasari anu bageur, langsung ngahampurakeun sagala kasalahan kakana purbararang. Sanggeus kajadian eta, ahirna maranehna sadaya balik ka karajaan. Purbasari ahirna jadi saurang ratu, di rendengan ku saurang lalaki idamana. Lalaki eta teu lain anu salila ieu maturan purbasari salami dileuweung, nyaeta lutung kasarung".

In the above quote, it reflects the values of transparency and honesty highly esteemed in Sundanese culture. Moreover, it emphasizes the importance of self-awareness and the courage to admit one's mistakes. Purbararang's act of acknowledging her wrongdoing demonstrates that she possesses moral consciousness and ethics that value honesty. Purbararang's apology to Purbasari reflects an appreciation for the feelings and dignity of others. This illustrates social ethics that respect the emotions and well-being of others. This statement elucidates how Sundanese culture promotes a sense of accountability for one's actions, places honesty in high regard, and places value on interpersonal relationships by extending forgiveness and second chances. Once conflicts and mistakes are recognized, the focus shifts towards achieving harmony. This is exemplified by everyone's return to the kingdom following the resolution of the conflict. The value of peace and stability in society holds significant importance in Sundanese culture. The quote mirrors the social norms and

ethics highly esteemed within Sundanese culture, encompassing the acceptance of faults, the offering of apologies, the provision of opportunities for redemption, and the reverence for tranquility. This serves as a tangible manifestation of how ethics and societal norms find expression in the narrative of "Lutung Kasarung" and how the characters in the story interact in accordance with their cultural values.

The impact of the language used in "Lutung Kasarung" on the preservation of the Sundanese culture.

In the "Lutung Kasarung" folklore, the Sundanese language takes center stage in both dialogues and narrative elements. The choice of words effectively conveys deeply rooted cultural values, such as reverence for leaders like Prabu Tapak Agung, the notion of justice evident in the selection of Princess Purbasari, and societal norms like aspirations for queenship. This linguistic selection underscores the profound importance of cultural norms and values within the Sundanese society, as emphasized by (Suparlan. 2008), who suggests that cultural values can manifest through the vocabulary choices of individual characters. (Rahmawati. 2023) further contends that cultural beliefs and values find expression through various facets of the narrative, including characters, settings, plot, and themes. Within the "Lutung Kasarung" narrative, Lutung Kasarung's transformation from a monkey to a human can be interpreted as a symbolic representation of personal growth and metamorphosis. Likewise, the queen's fascination with Lutung Kasarung may symbolize the corrupting influence of power. Towards the story's conclusion, it becomes evident that Lutung Kasarung evolves into a virtuous and sagacious leader, while the Queen's fate takes a negative turn. This narrative underscores the paramount importance of morality and virtue within Sundanese culture, with a distinctly unfavorable view of dishonesty.

The utilization of different linguistic forms, ranging from polite language to informal expressions (Undak Usuk Basa), not only serves as a sign of respect for elders but also provides insight into the portrayal of social hierarchy within Sundanese society, accentuating the hierarchical structure prevalent in their social fabric. The characters in the story are careful to use the appropriate forms of address when speaking to people of higher social status, such as the king or other members of the royal court. Furthermore, the use of ragam basa lemes also serves as a reflection of the values of the Sundanese people, which prioritize humility and deference to authority. By using these forms of address, the characters in the story demonstrate their respect for those in positions of power and authority, and reinforce the importance of maintaining social order and harmony.

The use of figurative language, which frequently appears in the story, represents Sundanese society's tendency to engage in prolonged conversations and not getting straight to the point when conveying their true intentions and feelings. This practice serves as a means of fostering intimacy among individuals and avoiding conflicts (Danasmita. 1981); (Ekadjati, 1984). The use of this language reflects the cultural identity of the Sundanese community and reinforces the strong cultural roots embedded in their daily lives. In the initial part of the Lutung Kasarung story, which narrates his life as a mischievous and playful monkey residing in the forest with his mother, several cultural aspects come to the fore. These include the emphasis on humility and gratitude, respect for authority figures, the significance of community, and the belief in fate and destiny (Ekadjati, 1984); (LN, May 24th 2023). Lutung Kasarung exemplifies gratitude and humility towards the gods responsible for his transformation. When he receives the gift of beauty, he says, "I am grateful to the gods for their kindness." This shows the importance of showing gratitude and humility in Sundanese society. In Sundanese culture, showing gratitude and humility is highly valued and considered as a form of respect towards others, especially towards those in higher positions or with more authority. This is reflected in Lutung Kasarung's attitude towards the gods who transformed

him. He acknowledges their kindness and shows his appreciation by expressing his gratitude. This cultural value of gratitude and humility is also reflected in the use of polite and respectful forms of address in Sundanese language, such as the use of *ragam basa loma* and *ragam basa lemes* (Elis and Darsa, 2003). By using these forms of address, one shows respect towards others and acknowledges their higher status or authority. In Sundanese culture, it is also believed that showing gratitude and humility can bring blessings and good fortune. This is why Lutung Kasarung's expression of gratitude towards the gods is significant, as it not only shows his respect towards them, but also reflects his belief in the importance of these values. When Lutung Kasarung meets the queen, he greets her respectfully and calls her "Ratu" (Queen) instead of using her name directly. This shows the Sundanese cultural value of respect for authority figures, particularly those who hold positions of power. In Sundanese culture, there is a strong emphasis on respect for authority figures, especially those who hold positions of power. This cultural value is reflected in the way Lutung Kasarung addresses the queen. Instead of using her name directly, he calls her "Ratu," which means "Queen." By addressing her in this way, Lutung Kasarung shows his respect for her position and authority. This also demonstrates the importance of social hierarchy in Sundanese culture, where individuals are expected to show deference to those in positions of power or authority.

This cultural value of respect for authority figures is still prevalent in modern Sundanese society, where people are expected to address their superiors or elders with appropriate titles and honorifics as a sign of respect. After Lutung Kasarung is transformed, he returns to his village and shares his gifts with the community. This demonstrates the Sundanese cultural value of prioritizing the needs of the community over individual desires and interests. In Sundanese culture, communal values and cooperation are highly valued (Atja, 1970). Individuals are expected to prioritize the needs of the community over their own desires and interests. Meanwhile, in the second part of the Lutung Kasarung story, there is a strong focus on the significance of the concept of "kepatutan," which emphasizes proper behavior and appropriate social roles. Prabu Tapa Agung, as a king, is expected to act in a certain way and fulfill his duties as a ruler, which includes maintaining justice and order in his kingdom. Lutung Kasarung, as a member of the community, is expected to respect and obey the king's authority; have the loyalty and commitment to one's responsibilities.

Lutung Kasarung demonstrates this when he agrees to serve as the king's adviser and helps him resolve the conflicts in the kingdom. This shows that in Sundanese culture, fulfilling one's duties and obligations to the community and to those in positions of authority is highly valued. Another example is the importance of wisdom and diplomacy over brute force. When Lutung Kasarung is faced with the threat of being attacked by Prabu Tapa Agung's army, he uses his wit and intelligence to outsmart them and avoid violence. This demonstrates the Sundanese cultural value of using peaceful means to resolve conflicts and the importance of wisdom and diplomacy over aggression. Additionally, the story also emphasizes the importance of wisdom and intelligence in leadership. Prabu Tapa Agung seeks the advice of Lutung Kasarung because he knows that Lutung Kasarung is wise and has the ability to solve problems. This demonstrates the Sundanese belief in the importance of knowledge and expertise in leadership and decision-making. The portrayal of certain characters as representatives of specific social classes or occupations, and the incorporation of traditional Sundanese rituals and customs into the narrative provide deeper insights into the Sundanese language and culture as represented in the story.

When Lutung Kasarung returns to his village, he uses his newfound gifts for the benefit of the community, such as providing food and medicine for the villagers. This reflects the Sundanese belief that an individual's success and happiness should not come at the expense of the community. It also highlights the importance of sharing one's blessings with others, which is a common theme in Sundanese folklore and traditional values. Overall, this

cultural value emphasizes the importance of social harmony and collective well-being in Sundanese society. And the last part of the cultural values is related with the power of fate and destiny. When Lutung Kasarung is transformed, it is because of his destiny and the will of the gods. This shows the Sundanese belief in fate and destiny, and the idea that one's path in life is predetermined. In Sundanese culture, the concept of fate and destiny, or "garwo" and "dharma" is deeply ingrained. The idea is that a person's fate is predetermined, and they must accept and follow the path that has been set for them. This belief is reflected in the transformation of Lutung Kasarung, which is not a result of his own actions, but rather the will of the gods. By accepting his transformation and following his destiny, Lutung Kasarung embodies this cultural value of acceptance and submission to a higher power. This belief also emphasizes the importance of living in accordance with one's dharma, or duty in life, which is seen as a way to achieve a meaningful and fulfilling existence. Through the portrayal of behavior, storyline, and character interactions, the cultural aspects and values embraced by Sundanese society are depicted. The story's content, aligned with traditional cultural values, and the narrative flow that aids in expressing the beauty of Sundanese language and culture, encourage people to preserve it.

The characters' dialogues, proverbs, and expressions all contain cultural values that are unique to Sundanese society. Through language, these values are imparted to the audience, helping to reinforce and pass them on to future generations. The use of the Sundanese language in storytelling serves as a bridge between the past and the present, reminding people of their cultural heritage. This connection to tradition is vital for the preservation of Sundanese culture, as it ensures that cultural practices, stories, and values are not forgotten over time. In summary, the utilization of the Sundanese language within this narrative significantly contributes to the preservation of Sundanese culture. It serves as a means to uphold cultural authenticity, communicate cultural principles, establish connections with traditions, instill cultural pride, bolster cultural resilience, and safeguard the oral tradition. Through language, this folklore plays a vital role in revitalizing Sundanese cultural heritage for both younger generations and those beyond the culture's boundaries. Consequently, the Sundanese language employed in the "Lutung Kasarung" narrative is not merely a storytelling tool but also a pivotal instrument in conserving and commemorating Sundanese culture. It actively contributes to the safeguarding of language, traditions, values, and social norms that form integral components of Sundanese culture.

Discussion

The analysis of the "Lutung Kasarung" folklore story from a philological perspective reveals several linguistic and cultural nuances embedded within the text. In the context of a philological analysis of "Lutung Kasarung", the linguistic part refers to the study and analysis of the language used in the story. This includes examining words, phrases, and sentences of the story (Candria, 2019); (Isnendes, 2023). Linguistic structural analysis is carried out to reveal the Sundanese language structure used in the Lutung Kasarung story, both in sentences and vocabulary. Similarly, the values, beliefs, and social norms reflected in the story can demonstrate cultural nuances. The cultural nuances in the "Lutung Kasarung" story refer to the underlying cultural beliefs and values that are embedded within the narrative (Suparlan, 2008); (Rahmawati, 2023). These nuances can be expressed through various aspects of the story, such as the characters, settings, plot, and themes. The story is divided into two parts, each with its unique cultural and linguistic characteristics. Part one of the story follows the adventures of Lutung Kasarung, who is transformed from a monkey into a human by the gods. Part two of the story focuses on the conflicts and challenges faced by Lutung Kasarung and his counterpart, Prabu Tapa Agung.

One aspect of the Sundanese language that could be analyzed is its use of symbolism and metaphor. The Sundanese language is rich in metaphor and symbolism (Hardjadibrata, 2003.). An analysis of the metaphorical and symbolic language used in part one of the story could provide insights into the cultural and historical context of the narrative, as well as the underlying themes and motifs. The characters also use Sundanese honorifics or *Undak Usuk Basa*. These honorifics are used to indicate levels of respect and politeness in the language. In the story, the use of *Sunda lemes* is particularly notable in the dialogue between Lutung Kasarung and the gods. For example, in one scene, Lutung Kasarung says: "Abdi tiasa nyuhunkeun pangapunten ti sampeyanipun para dewa" This sentence can be translated as "I humbly apologize to you, the gods" Here, the use of "nyuhunkeun pangapunten" as a polite form of "asking sorry," and "ti sampeyanipun" as a polite form of "to you (God)" are examples of the use of *ragam basa lemes*. Another example is when Lutung Kasarung addresses his father as "Bapak" (father) and his mother as "Ibu" (mother), which are both polite and respectful terms of address. He also uses the honorific "Sira" when addressing the gods, which is a formal and respectful way of referring to someone of higher status.

It also happens when Lutung Kasarung, after being transformed into a human, meets with the king. He addresses the king using the respectful form of *ragam basa lemes* by saying, "Kuring sumirating prabu" which translates to "I greet you, Your Majesty." The use of this form of address shows Lutung Kasarung's respect and reverence for the king. The characters in the story often use polite and respectful forms of address to show deference to their elders or people of higher social status. In Sundanese culture, respect for others, especially those of higher social status, is highly valued. The use of polite and respectful forms of address, such as *ragam basa lemes*, is a way to show that respect. This practice is deeply rooted in the Sundanese philosophy which emphasizes harmony, balance, and respect for others. In the context of the Lutung Kasarung story, the use of *ragam basa lemes* is also reflective of the hierarchical social structure of Sundanese society. The characters in the story are careful to use the appropriate forms of address when speaking to people of higher social status, such as the king or other members of the royal court. Furthermore, the use of *ragam basa lemes* also serves as a reflection of the values of the Sundanese people, which prioritize humility and deference to authority. By using these forms of address, the characters in the story demonstrate their respect for those in positions of power and authority, and reinforce the importance of maintaining social order and harmony.

On the other hand, the use of *ragam basa loma* in the story reflects the Sundanese cultural value of balance and harmony in interpersonal relationships. *Ragam basa loma* is a form of address used to show politeness and respect to individuals of the same social status or age. In part one of the story, Lutung Kasarung addresses his brother and sister-in-law using *ragam basa loma*, such as "Abdi teu ngarti" (I do not understand) and "Panjenengan abdi ngamumulkeun" (Thank you to you). By using these forms, Lutung Kasarung demonstrates his respect for his family members, despite being of the same social status. Similarly, the princess in the story uses *ragam basa loma* when addressing Lutung Kasarung, demonstrating her respect for him as a guest in her palace. The use of *ragam basa loma* and *ragam basa lemes* reflect the Sundanese cultural value of maintaining harmonious relationships with others, even if they are not of higher social status (Hardjadibrata, 1985). From the analysis, we can see that part one of the story is characterized by simple and direct language that is easy to understand. The story is written in a straightforward and accessible style, which reflects the traditional oral storytelling style of Sundanese folklore. However, there are several Sundanese words and phrases used throughout the text that carry cultural and contextual meanings that may not be immediately apparent to non-native speakers.

Studying the linguistic aspect of the story can provide insights into the evolution and development of the Sundanese language over time. The language used in "Lutung Kasarung"

reflect the linguistic conventions and styles prevalent during the time period in which it was first created or transmitted. The cultural value of gratitude and humility is also reflected in the use of polite and respectful forms of address in Sundanese language, such as the use of *ragam basa loma* and *ragam basa lemes*. By using these forms of address, one shows respect towards others and acknowledges their higher status or authority. In Sundanese culture, it is also believed that showing gratitude and humility can bring blessings and good fortune. This is why Lutung Kasarung's expression of gratitude towards the gods is significant, as it not only shows his respect towards them, but also reflects his belief in the importance of these values.

In part two of the story, Lutung Kasarung has become a beautiful and kind-hearted princess, who is loved by the people of the kingdom. However, her beauty and kindness attract jealousy and animosity. After such conflict, the story ends with Lutung Kasarung back to the kingdom and it is once again at peace. Lutung Kasarung continues to rule with compassion and kindness. The language used in this part of the story is more complex and sophisticated, with longer and more elaborate sentences, reflecting the complexity of the plot and the cultural values embedded within the story (Ajip, 1973.). In part two, the use of *ragam basa lemes* and *ragam basa loma* can also be observed. However, unlike in part one where *ragam basa lemes* was predominantly used, in part two, both of *ragam basa lemes* and *ragam basa loma* are used in combination, especially in the dialogue between the characters. For example, in the dialogue between Lutung Kasarung and the Prince, they use both of *ragam basa lemes* and *ragam basa loma* to show mutual respect and politeness. The Prince addresses Lutung Kasarung as "Bapak" (Father), which is a form of address used to show respect to an older person as well as intimacy of son and father. Lutung Kasarung, in turn, addresses the Prince as "Gusti" (Your Highness), which is a form of address used both by common people and members of the royal family to the heir to the throne.

The characters continue to use polite and respectful forms of address, especially towards those in positions of authority or higher social status. For example, Lutung Kasarung addresses Prabu Tapa Agung using the respectful form "Kangjeng Gusti" instead of directly using his name. The use of *ragam basa lemes* in this part of the story reflects the importance of showing respect and politeness towards others, regardless of their social status or position. However, there are also instances where the characters use *ragam basa loma* or less formal language when speaking to their peers or those of lower social status. For example, Lutung Kasarung speaks more casually with his friend 'Si Gembrot'. The use of these different levels of language reflects the Sundanese cultural values of respect and hierarchy. It shows the importance of showing deference and respect to those in positions of authority, while also being able to speak more casually with those of equal or lower social status. It also highlights the Sundanese cultural value of mutual respect and harmony in social interactions. The story's emphasis on the importance of humility and respect for authority reflects the values of Sundanese culture, which places a strong emphasis on hierarchy and social order. Another cultural value that is evident in part two of the "Lutung Kasarung" story is the Sundanese concept of *kepatutan*, which emphasizes proper behavior and appropriate social roles.

This research stands out primarily because it adopts a specialized philological approach. Unlike more general folklore studies, which may cover a wide range of cultural narratives, this research hones in on the Sundanese language as used in "Lutung Kasarung." It recognizes the importance of linguistic and textual analysis in preserving cultural heritage. This specialized focus allows for a more in-depth exploration of language's role in the folklore. Language is a central component of culture, and by meticulously analyzing how Sundanese is used in "Lutung Kasarung," the research actively contributes to the safeguarding of the language. Moreover, it helps ensure that cultural elements embedded within the language are not lost or overlooked. It doesn't merely dissect the text; it also aims to interpret and

contextualize the cultural elements, norms, and values that are interwoven into the narrative. This comprehensive understanding allows for a more profound appreciation of Sundanese culture as reflected in the folklore. By shedding light on the intricate relationship between language, culture, and folklore, this research contributes uniquely to the field of Sundanese folklore studies. It provides valuable insights into how folklore serves as a repository of cultural knowledge and how language plays a pivotal role in conveying this knowledge across generations.

CONCLUSION

Based on the analysis of the "Lutung Kasarung" folklore story from a philological perspective, several findings can be highlighted. Firstly, the use of Sundanese language in the story is significant and reflects the cultural values and beliefs of Sundanese society, including the importance of respect for authority figures and the value of community over individual interests. This is represented by the use of 'Undak Usuk Basa,' which serves not only as a form of politeness address but also indicates a depiction of social stratification in Sundanese society. Secondly, the story emphasizes the Sundanese belief in God, the universe, fate and destiny. This belief is linked to the importance of showing gratitude and humility towards the gods, who are seen as the arbiters of fate. Finally, the story also emphasizes the importance of honesty and integrity, particularly in the face of challenges and conflicts. This cultural value is embodied in the character of Lutung Kasarung, who remains true to his values and beliefs even when faced with difficult circumstances. The study's findings also highlight the significance of values such as honesty, loyalty, and kindness, as well as the repercussions of greed and selfishness, which are greatly emphasized in Sundanese cultural traditions. In summary, this research distinguishes itself by adopting a specialized philological approach to explore the Sundanese language and culture as manifested in "Lutung Kasarung." It contributes new insights into the Sundanese folklore "Lutung Kasarung" by highlighting the profound role of language in conveying cultural heritage. Additionally, it challenges the notion that folklore analysis should remain confined to storytelling and content alone, demonstrating the importance of linguistic examination. Moreover, this research carries broader relevance. Its unique contributions in language analysis, cultural understanding, and heritage preservation elevate the study's significance. By emphasizing the intrinsic link between language and cultural legacy, it challenges conventional folklore studies and advocates for the protection of linguistic and cultural diversity. Its dedication to preserving language and culture, combined with a comprehensive cultural understanding, makes it a valuable contribution to Sundanese folklore studies and broader cultural heritage preservation efforts.

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