



Integrating the Sundanese Philosophy of ‘Tri Tangtu di buana’ into Christian Religious Education in West Java for the formation of excellent Character

Lodewyk Edward Saerang

Universitas Kristen Indonesia

Corresponding Author: Lodewyk Edward Saerang, lodewykedward@me.com

ARTICLE INFO

Keywords: Sundanese, Philosophy, Character, Christian Education

Received : 10, January

Revised : 10, February

Accepted : 22, February

©2025 Saerang: This is an open-access article distributed under the terms of the [Creative Commons Atribusi 4.0 Internasional](https://creativecommons.org/licenses/by/4.0/).



ABSTRACT

The research to explores the philosophy of ‘Tri Tangtu di buana’ which is lived by the Sundanese people who live in the Sundanese region, especially those in the northern coastal areas, from Banten to Cirebon. Siliwangi is the name of one Sundanese king called Prabu Siliwangi, in his daily life he held fast to his three beliefs which became his philosophy of life. This was applied until Sri Baduga Maharaja Siliwangi was very famous. Prabu's teachings are known as Jati Sunda. In the teachings of Jati Sunda, there are three philosophies of life that were adopted at that time. This philosophy of life is known as Tri Tangtu di Buana. The three philosophies refer to three excellent characters or behaviors, which are also full of the values of the Kingdom of Heaven in the Bible, the philosophy of life of Prabu Siliwangi can also be seen from several figures in the Bible about the character of a strong leader. If this philosophy is developed in Christian Religious Education, it can become a bridge to reach the Sundanese people, who we know are the second largest unreached people in the world after the Japanese.

INTRODUCTION

The Sundanese are one of the 1340 ethnic groups in Indonesia. The Sundanese people who come from West Java are often called the Priangan or Prahangan people. They live in big cities such as Bandung, Bogor, Sukabumi, Tasikmalaya, Garut to the villages. The settlement pattern is densely clustered and groups of houses in the settlement are called babakan. Even some settlements with certain historical boundaries form a village unit (Hidayah, 2015). The West Java region which is often referred to as Tatar Sunda or the land of Pasundan has many traditions.

Sundanese people are very proud of their language and culture. In Sundanese, there are babasan and paribasa which are traditional expressions or idioms of the Sundanese tribe. The contents of babasan and paribasa are the values and local wisdom of the Sundanese people in general. In babasan and paribasa there are many local wisdoms contained therein. These local values and wisdom must be maintained and used as the philosophy of life of the Sundanese people. Local wisdom contains values of belief, and religious systems adopted by the local community. Local wisdom is essentially an activity that protects and preserves nature and the environment. Therefore, it is important to study and preserve the local wisdom that develops in society.

Badan Statistik Nasional (The National Board of Statistics) of West Java Province released a report on July 22, 2024 that the population of West Java is 50,345,190 people, make it the province with the largest population in Indonesia compared to other provinces. West Java is often referred to as Tatar Sunda or the land of Pasundan has many traditions that are influenced by the philosophical values of our ancestors since ancient times, such as 'Botram' is a Sundanese term that refers to the tradition of eating together with banana leaves or mats. Uniquely, in this tradition the side dishes that will be enjoyed will usually be brought by each person who participates. With the philosophy of the Sundanese people living together with gratitude for both poor and rich people, lower and higher society. Another

example of a Sundanese tradition is the 'Seren Taun' tradition, a ritual activity as a form of gratitude for the harvest that has been obtained (Setyaningrum, 2023). Seren means to hand over and taun means year, so seren taun means the handover procession from last year's harvest to the coming year.

METHODS

The method used in this research is a qualitative method with library research and an experimental research method with an interpretive approach. The aim of the interpretive approach is to seek explanations of social or cultural events based on the perspectives and experiences of local communities (Sugiyono 2013). The interpretive approach is adopted from the practical orientation of everyday life.

The Bible Research Method uses the Exegesis method, to see and measure the extent how far the church positions itself. So that all responses from the Bible are undeniable.

RESULTS AND DISCUSSION

Integrating the Philosophy of Life with Christian Religious Education in Forming Excellent Characters

A person's belief begins with a philosophy that is accepted as a truth. Belief in that truth is what shapes a person's behavior. Guozhen Cen and Jun Yu clearly describe in the book of Handbook Moral and Character about the country of China whose people's morality developed because of the influence of Character education based on the Perspective of Chinese Traditional Philosophy which was formed because of the teachings of Confucianism, Daoism, and Buddhism.

Good philosophical values will quickly influence the social culture of a region. Just look at Indonesia, which is a multicultural country. Each region with different cultures and traditions produces different human behavior. Clearly the behavior of the Batak tribe is not the same as the behavior of the Javanese tribe. The behavior of the Batak tribe who uphold honesty and openness, always speak frankly in expressing opinions, their nature tends to be

firm and confident in facing various situations, also known for their hard work and never giving up spirit, and upholding self-esteem and dignity, tending to be expressive in expressing their emotions and feelings, what is clear is that the existence of their nature is greatly influenced by Batak culture or traditions, including: Dalihan Na Tolu, Marsisarian, Martarombo and others (Hidaya 2015), while the behavior of the Javanese tribe is very different, they highly uphold polite behavior (Tata Krama) in interacting with others, Humble (Lembah Manah) tend to not like to stand out, always try to avoid conflict, and prefer to solve problems peacefully, Mutual Cooperation and Mutual Assistance (Gotong royong) helping each other in everyday life, very happy to live in Harmony (Guyub Rukun): Harmony and togetherness are highly valued in Javanese society, Friendly (Grapyak Semanak). or like to greet others. Tolerant and Accommodating, as well as hard workers and creative and tend to accept the situation as it is and not complain too much.

Each region is greatly influenced by the philosophy of local wisdom. We can see it in different behaviors in Aceh, Makasar, Toraja, Maluku, Asmat and other regions.

The diversity of Indonesia can be seen from the diversity of characters in each region. However, despite having many differences of culture within the country of Indonesia, the nation remains strong and united because of the philosophy, namely "Bhinneka Tunggal Ika" (means Unity in Diversity).

Now a new challenge has emerged, Globalization which is marked by sophistication in various fields has positive and negative impacts. For Indonesia, the negative impact is that we will lose our identity as a nation of diverse cultures (Ruyadi. 2022). Globalization can damage the existence of the nation's cultural values.

It is not easy for a nation with 1340 ethnic groups (Hidayah 2015) to survive if they do not hold the national philosophy of "Bhinneka Tunggal Ika". Because through this philosophy, it then formed the unique character of the people, the attitude of mutual respect and appreciation. Making the attitude so strong that is been owned by the Indonesian. Moreover, Indonesia has established in the constitution that Pancasila is the foundation of the state as well as the nation's ideology. That means the five principles in the nation's ideology must be ingrained in the life behavior of all Indonesian. So today we can see that diversity is still living together with tolerance and harmony.

Philosophy is Part of Character Formation

Morality and moral education in human life have an outer and inner side. Seen from the outside, morality provides a way to get along with others, and from the inside it is a way to get along with oneself (Nucci, Narvaez & Krettenauer. 2014). This is where (from inner) the role of philosophy that a person believes works to influence the formation of a person's character.

The purpose of any educational system tells us what it is for, because it is the basic manifestation of education. It determines the character of everything else: It can be implicit or explicit, and it can be realized in everyday practice in the world of education, this is where philosophy comes into play (Winch and Gingell 2008). When a philosophy influences a person's purpose, it shapes their character. There are five factors that greatly determine the formation of a person's character, namely: Temperament, Parenting, Education, beliefs and Motivation in life (Power Character Team 2023). One of the factors that greatly determines the formation of a person's behavior is the motivation in life and beliefs that are built from the philosophy that he believes in.

When I was little, almost every morning my mother woke me up while saying her philosophy, "if you wake up when the sun has risen, it means you have missed today's blessings", apparently the sentence that was said repeatedly was embedded in my subconscious mind and built my belief and motivation to always wake up early, this belief and motivation shaped my behavior to always wake up early, since I was in elementary school until today I am taking a doctoral program in Christian Religious Education, I still wake up early, especially when I was in the Bible school dormitory, which requires all students to wake up early, with the reason that before doing activities, they must first make a prayer altar. This further shaped my behavior to see that waking up and Morning Prayer is an attitude of prioritizing God and gaining new blessings on a new day.

There is great power in a philosophy to shape a person's behavior and even the behavior of a community. Likewise, the local philosophy of life plays a very important role in producing local cultural behavior in the area. For example, the philosophy of life of the Minahasa tribe developed by Sam Ratulangi, namely: "Sitou Timou Tumou Tou" (Ridwan 2021), greatly influences the Minahasa people generally, the spirit of humanizing others, the attitude of mutual respect and helping each other continues to develop and give a new color of the lives of the people of Minahasa in North Sulawesi. The only challenge is the influence of globalization which is greatly influenced by cosmopolitan countries. Plurality and diversity are assets of Indonesia that it must be maintained and cared for, both in terms of cultural variables and social variables. So that noble values are formed into patterns of behavior of the people of Indonesia (Hasanah 2016).

The tradition of Botram that is still practiced by the Sundanese people until now, is a tradition of eating together on banana leaf stalks, everyone brings food and then eat it together. This philosophy is believed in the tradition that will build togetherness, regardless of social status. Because everyone is on the floor together to eat. In addition, they believe that togetherness will bring blessings to all participants.

Currently, the types of character values based on local wisdom of Sundanese culture continue to be instilled to student in madrasah (Islamic school) and public school to developed themselves, so that by developing themselves the life skills are formed to make them ready to face various challenges and to various changes.

Sundanese Philosophy Lived by Prabu Siliwangi

Sri Baduga Maharaja, known as Prabu Siliwangi III, ruled in the Sundanese region or in the land of Pasundan as a king for 39 years (Ayatrohaedi. 2017). During his life, he developed the philosophy of life of the Sundanese people at that time which was known as: 'Tri Tangtu di buana', with the understanding as 'pikukuh tilu', hukum tilu (law of three), it is a concept of the Sundanese way of looking at life. Etymologically, Tri Tangtu comes from the word 'Tri' which means three, 'Tangtu' which means sure or provision. Like the triangle of life; Three for one and one for three.

TRI TANGTU is a way of life that regulates the behavior of people's life patterns in social, political, economic, religious relations, and even all aspects of life must be based on the philosophy of Tri Tangtu (Permana, 2015). This philosophy of life is known as Tri Tangtu in Buana, in which there are teachings that were famous during the time of Prabu Siliwangi, namely Jati Sunda. In the Jati Sunda teachings, there are 3 philosophies of life that are adhered to by all levels of Sundanese society, they are:

First, Rama's Philosophy. Rama is called the Founder, Village Head, and Regional Head. The task of a Rama in Tritangtu Sunda Buana is to guide and serve all the needs of his people. As a Founder, we have a great influence, as a result many people respect and even submit, but when the whole community has an attitude of submission, it does not mean that when we have power and a high position, we become an authoritarian leader, but on the contrary, what must be shown to those who are led is behavior that serves and guides, in fact, the fatherly attitude that guides and protects is increasingly felt.

Second, Resi's Philosophy. Resi is also called Pandito or Cipaku. The task of Resi is to guide and educate the people towards the path of God. In this section the philosophy of the Resi is a view that emphasizes the importance of the spiritual role in everyday life. The presence of a Resi or cleric to guide and lead to the path of God is very much needed, so that today almost everyone has a own ustad or own spiritual mentor to keep guide on the path of God. Now, we can easily find prayer groups in various places in West Java.

Third, Ratu's Philosophy. Ratu can be mentioned as the Darma Raja, Prabu or Leader of all the people. The task of Ratu or Darma Raja is to lead and make policies related to the people. (Sanjaya 2022). Leadership traits that care about the people they lead, leaders who always apply love in their leadership, always show concern or empathy

A person who builds the Tri Tangtu philosophy in his life will form a humble and sincere person in serving, as well as a person who is full of joy in loving others and a person who guides and protects many people in his life..

When we have instilled the three meanings above, we then can also smell each other's fragrant, that is what we called Siliwangi. Sili or Silih means mutual, and Wangi means to fragrant or smell nice (Arisandi 2022). So Siliwangi makes each other smells nice.

Today we can easily see in general the behavior of Sunda people who are gentle, friendly, helpful and very happy to give answers to people who ask. The value of honesty is highly respected. The Siliwangi philosophy strongly influences the behavior of Sundanese people, in a more liberal and modern era we can still find leaders in West Java who are traditional and religious, who are present during the needs of the community. One example is the elected governor of West Java, Mr. Dedi Mulyadi, known as Kang Dedi, he is a Sunda figure who always applies the Siliwangi philosophy, namely: silih asih, silih asah and silih asuh in his leadership. Since he served as the regent of Purwakarta until now when he was elected as the governor of West Java (Ramdani 2025). The leadership that was implemented can be called leadership of Siliwangi, which always prioritizes the approach of love, education and fatherhood, this made him very admired by the common people, because his leadership was very impressive.

Siliwangi is not only the name of a Sundanese king who once led the Sundanese people, but Siliwangi is a philosophy, which ultimately makes Sundanese have its own color from thousands of ethnic groups in Indonesia, its uniqueness is clearly seen from the way they speak, their attitude towards others and their behavior which always depends on God.

Excellent Character Through Christian Religious Education that Integrates Sundane Philosophy

Education for human life is a primary or absolute need that must be met throughout life. Character Education is education to support development the social life, emotional, and ethical of students. Meanwhile, character education can be simply interpreted as anything positive that teachers do and influences the character of the students they teach. Character education is an effort to build character (Rodliyah 2021).

Mariska Leunissen in her book “From Natural Character to Moral Virtue in Aristotle” explains at length that there are actually three main “character profiles” that belong to the peoples who inhabit the different regions of the then-known world, and each of these “profiles” gave rise to a certain type of political organization. First, the combination of spirituality with a lack of intelligence in certain societies gave rise to freedom, but also anarchy and the inability to rule others. Second, the combination of intelligence with a lack of spirituality placed society in a state of permanent domination and slavery. And, finally, the combination of intelligence and spiritual intelligence gave rise to freedom, excellent political organization, and the ability to rule others.

It is important to note here that these three-character profiles represent the natural qualities or capacities that individuals may possess (Leunissen, 2017). Before they are led to virtue by the lawgivers through habituation and education. They constitute the properties of the raw materials the lawgiver must select from in creating the ideal city. After all, the point of this passage is to show that not all peoples have the kinds of natural characteristics that can easily be woven into the kind of political organization that is most conducive to self-sufficiency and happiness: some are prone to forming independent kingdoms; others, to being permanently enslaved under the rule of tyrants; and only those who participate in both spiritedness and intelligence have by nature what it takes to be able to take part in the best form of governance.

In other words, every nation has its own social behavioral characteristics based on the habits and education that are built. The formation of character has been a perennial aim of education, and yet it does not definition nor to superficial analysis (Arthur 2020). Definitions of character and its development reflect different theoretical approaches and traditional. Indeed, character has been constantly contested and reinterpreted by a wide range of philosophical positions, throughout history. Clearly, character

formation is not a simple concept. It has gone through several incarnations over time to such an extent that, today, it could be said to be overgrown with redefinitions and interpretations. It has also been open to numerous misrepresentations through exaggerating one or the other of its component features, or simply mistaking good behaviors for good character. Character requires a deeper examination of context and culture, which are often assumed or taken for granted, or not articulated. We have lost the understanding that learning to read and write were originally intended as the essential prerequisites for character formation.

The goal of education is the search for the good life and while it is always intended to be useful, the question is to what end. The idea of character, here, includes not only a focus on the moral and intellectual virtues, which ought not to be divorced from each other in the process of character formation, but also a concern for what makes a full and meaningful life – it is, therefore, concerned with the question ‘How should we live?’ Beliefs about how life should be lived are of course the subjects of ethics and character development. They have also been the subject of much contested debates throughout the history of philosophy; not exclusively rooted in Ancient Greece, but seen by many, as the birthplace of ethical discussions.

Character formation in the Aristotelian understanding is an overarching concept and gives a central role to character virtues. The main factor in whether a person is virtuous in their nature is governed by what we call character. Simply put, a virtue is a good habit and a habit is an abiding quality in a person that inclines them to feel and act in certain ways. Therefore, a virtue is a habit that inclines one to act in a good manner, both externally and intentionally, whereas a vice is regarded as a weakness in someone’s character. By character we decide not just what we ought to do, but who we will be. It is our desire to intentionally acquire virtues through practice. Virtues can be both valuable in themselves as well as for the acts they produce and the idea of the human good

consists both in virtuous actions and in being a person of a certain character. The good for the individual and the good for the community are both necessary parts of the good of humankind.

Leigh Anderson dan Donald R. Glover in their book; *Building Character, Community and A Growth Mindset in Physical Education* reveal The pillars of character education are traits such as trustworthiness, caring, respectfulness, responsibility, fairness, empathy, and good citizenship (Glover 2017). Emotional intelligence, in turn, involves being aware of how emotions drive one's own behavior and the behavior of others. Our reactions to those emotions, whether positive or negative, determine how emotionally intelligent we are. For example, do we respond to negative situation with patience and optimism, or do we respond with anger and frustration?

From the explanation above, we can take a summary that character is built in the area of education through communities and the growth of thought patterns based on learned values and beliefs, then producing a response, the response that is present in a person's life is called character.

The connection between emotional intelligence and character education lies in teaching students to be aware of their emotions and to respond in constructive ways. By developing the positive character traits of self-control, perseverance, patience, and compassion, students become equipped with the skills necessary to win with dignity and lose with pride. By developing traits such as optimism and self-awareness, they recognize that mistakes allow for opportunities to learn and grow. And by developing acceptance, compassion, and tolerance, they develop the skills needed to act as supportive teammates and respectful competitors. In these ways we built healthy living physically, socially, and emotionally.

Excellent character formation must be based on Christian values, which are based on belief in a Perfect God. We are grateful that He has appointed us as educators. We have been esteemed with the opportunity, responsibility, and honor to deeply impact our students' lives. *Character Formation in Christian Religious Education* provides practical ideas for improving pedagogical methodologies to influence students to produce real character formation where students experience transformation.

We cannot ignore that local culture greatly influences character formation, just as when Jesus lived, he was strongly influenced by the culture of Israel or the Jewish tradition of the time. Yet it is not our intention to treat the history of these debates, except to note in passing that we must never fall into the trap of supposing that we are the first generation of Christians to think about these things. Our focus is on how we should be thinking about the relations between Christ and culture now, at the beginning of the twenty-first century. Because at that time people do not seek Christ's sanction for everything in their culture, but only for what they find to be the best in it; equally, they tend to disentangle Christ from what they judge to be barbaric or outmoded Jewish notions about God and history (Carson, 2008). The conversionist adopts a view of history that holds that to God all things are possible in a history that is fundamentally not a course of merely human events but always a dramatic interaction between God and men. Indeed, we believe that history is the story of God's mighty deeds and of man's responses to them.

Because Christ is above culture, His coming to earth brought a new culture, namely the culture of the Kingdom of Heaven, and all explanations about the culture, philosophy and values of the kingdom of God are contained in the Bible.

When we instill values in the educational process, we are building character in the lives of students. Just as when Jesus laid the values of the kingdom of heaven as the basis of life, Jesus is building the life of a person or church with the character of the kingdom of heaven. Pay attention to what Jesus taught on the shores of the Sea of Tiberias in Matthew chapter 5, He began to teach about the Kingdom of Heaven, He start His ministry with education ministry, and the first topic his teaching is Kingdom of heaven, why about the Kingdom of Heaven, because Jesus wanted to instill heavenly values with the aim of forming the lives of believers into heavenly character. Even throughout the gospels we find that Jesus always talk about the Kingdom of God as the main topic of His teachings.

While Sundanese culture is always associated with Sundanese kings or figures who are identified as Sundanese kings, in this regard, the figure of Prabu Siliwangi is a role model and the pride of the Sundanese people because he is mythologized as a successful Sundanese king, as well as bringing prosperity to his people, so finally, Sundanese people generally have the character of coordinating, interacting and adapting.

This is an opportunity in Christian religious education, because long time before Prabu Siliwangi developed Sundanese Philosophy, Jesus had already instilled the Philosophy of the Kingdom of Heaven, during His presence two thousand years ago, even before Jesus began His work, John the Baptist had already cried out "Repent, for the kingdom of God is at hand!" (Matthew 3:2). And when Jesus taught in Israel at that time, all his teaching topics were about the values of the Kingdom of Heave; what is the kingdom of heaven, why the kingdom of heaven, who is the kingdom of heaven and how is the kingdom of heaven, till the point that some of His disciples thought that Jesus' presence in Israel was to establish a new kingdom, namely the kingdom of God (Acts 1:6).

We can see the value of the kingdom of heaven not only from his teachings but from His life, at that time the people around him witnessed and felt the presence of the kingdom of heaven. One of the notes in the gospel of the Kingdom of God that describes the behavior of the Kingdom of God can be seen in Mark 2:1-12 through story of 4 friends who mutually love, mutually educate and mutually nurture to help each other to experience the power of God.

This story begins with four persons who agree to do something as a form of mutual compassion, with a commitment to jointly carry-on paralyzed friend, lifting and sacrificing is a form of mutual love, even though this sincere intention is noble, but it does not mean there are no obstacles. However, because of the mutual compassion, they did not give up trying to bring this paralyzed person to meet Jesus. Tirelessly they guided and brought the weak person through the crowd and up to the attic as a form of guidance and guidance (Philosophy of Resi). And finally with patience and oneness, they helped each other so that their paralyzed friend could have his needs met, namely the need for healing and miracles.

I call these four friends as Siliwangi friends, who work together to love, foster and lead each other (Silih Asih, Silih Asah and Silih Asuh), together denying themselves and moving to help others, what they do is something fragrant (Wangi) and becomes an example.

In Mark 8:34, Jesus said: "If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me. Jesus gave three main conditions when someone decides to become a follower of Christ, starting from denying oneself, meaning no longer focusing on oneself, in other words 'making oneself nothing'. Not making oneself the main priority, if this value becomes the behavior of a community, then it is easy for the community to love and help each other. The next condition is to take up the cross, for many people understanding that the cross is a burden or struggle or difficulty, but for believers we trust that the cross means a form

of God's love, so that when we take up the cross with responsibility, we are aware that we are upholding God's great love.

The Law of Love brought by Jesus will be easily accepted and implemented by the Sundanese people if introduced through the Sundanese Philosophy. Because the lifestyle, behavior and leadership of the Sundanese people who highly uphold the Siliwangi philosophy will easily understand the law of love contained in Matthew 22: 37-39; "Love the Lord your God with all your heart and with all your soul and with all your mind. And the second commandment is like it, this is: Love your neighbor as yourself. This is the great and first commandment."

Education is a process to explore and learn more deeply about knowledge and life values, besides that it is also a process to build habits and discipline in character building. Character education is an education that not only guides and fosters each student to have intellectual competence, mechanical skill competence, but must also focus on achieving development and growth of character.

The Character of King Siliwangi in Sundane History Compared to the Character of David Son of Jesse in Bible History

The life story of King Siliwangi is inseparable from the life of the Sundanese people, because what he taught and did became a lifestyle for the Sundanese people today, as well as the life story of King David, son of Jesse, what was taught in the book of Psalms and everything he did as the second king of Israel greatly influenced the behavior of the Jews until now. (Tod Linafelt. Claudia V. Camp, and Timothy Beal. 2010). For example, the tradition of prayer before going to war, until now soldiers in Israel will say the same prayer as King David prayed in Psalm 20; to show how dependent his people are on God every time they face war (Robbie Castleman 2002). So it is undeniable that the nation of Israel today is a nation that believes in Adonai so much. In Psalm 119:164 it is informed that David had a habit of praying seven times a day, this habit has an impact on

today's Jews, especially those from the ultra-orthodox sect who have a habit of praying.

Until now we can easily find many Jews who have the habit of praying, especially in the holy areas of the Jews such as Jerusalem, Tiberias and Maccapela. The characteristic of prayer is like reciting psalms to God. Recently it went viral how Israeli soldiers who were on the battlefield raised the prayer of worship shema yisrael adonai eloheinu adonai echad, meaning Hear oh Israel the Lord is God, the Lord is One. Likewise with the Sundanese people today, a tribe that is so attached to God, the ritual of saying prayers from birth to death with a very Islamic tradition greatly influences the character of the Sundanese people. This is inseparable from the philosophy that has developed since the Sundanese king or Prabu Siliwangi until now.

David's character who is always present for the weak, those who are experiencing difficulties, people with financial problems, those who are hurt (1 Samuel 22:1-2) becomes the behavior of the Israelites in general, like to give and help, remember what Israel did during the tsunami disaster in Aceh at December 2004, becoming one of the first country to provide assistance, (Parlin Pakpahan 2023), they quickly provided assistance regardless of political and religious differences. Another things is David's leadership became a reference for today's leadership. During his leadership, the Israelites were in a golden era, every time he went to war, he always experienced victory. The leadership style that was very dependent on God was what made him successful as a king.

David was known as a man whose life was filled with love, seen by his continued good relationship with Jonathan, the son of King Saul who always tried to kill him (Stringfellow 2014). He remained present as a leader who led his people to faithfully worship, seen when he officially became king, the first thing he did was to return the ark of the covenant as a symbol of God's presence. He also cared about the needs of his people.

The life of King David can be an example commensurate with the life of King Siliwangi. If we describe the life of King David using the language of Sundanese philosophy then we can say that first; He always lived *Silih Asih* (a life of Compassion), seen in his attitude when he took Mephibosheth (2 Samuel 9:13), the disabled grandson of King Saul, second; *Silih Asah*, by guiding this nation to live attached with God (Psalm 62:2-3), and third; *Silih Asuh*, by bringing this nation to live in prosperity (Psalm 72:7). Currently, West Java is led by a governor who in his life applies the Siliwangi Philosophy, namely *Silih Asih*, *Asah* and *Asuh*. A firm approach is based on a form of love, concern for the weak, making him not hesitate to intervene and immediately do something to lift the lives of those who are depressed, even a leader who is always present to provide solutions.

What we see above are only two stories in the Bible, namely about the four friends and King David, but indeed in the Bible we find many stories that are full of the values of the kingdom of God to shape a person's character back into the image of God. All of this can be teaching materials in the world of education. The power of teaching in Christian Religious Education is about the Law of Love, which includes all dimensions of divine life. The presence of someone who is moved by the law of love will make that person have an excellent character.

This is where Christian Religious Education plays its role in two ways, first introducing the values of the kingdom of God based on local wisdom, in this case through the Sundanese philosophy of *Tri Tangtu di buana* to build the character of the kingdom of God. The values of the truth of the Word of God in the Bible which is the main source can be taught and instilled for the formation of excellent character, second introducing Christ and his truth to students through a philosophy that is already ingrained in the lives of local communities, in this case the Sundanese community. Let people know that Christ Jesus the Lord is a figure who introduces a new law in the order of human life, namely the law of

love, When Jesus came, He introduced and taught the values of the kingdom of God, resulting in a radical and revolutionary change in the order of human behavior.

The divine values of God's Word that build beliefs system and Life motivation will produce individuals with excellent character and behavior.

CONCLUSION AND RECOMMENDATION

The Sundanese philosophy *Tri Tangtu di buana* is a philosophy that is full of the values of the kingdom of Heaven. The true philosophy will lead us to have an attitude of Denying ourselves, carrying the cross and following God. Because only those who are obedient and submissive to Christ are people who can easily apply the Law of Love.

TRI TANGTU is a way of life that regulates the behavior and patterns of life of society in social, political, economic, religious and even all aspects of life.

First, Rama's Philosophy, Rama can also be called or said as the Founder, Village Head, and Regional Head. The task of a Rama in *Tri Tangtu Sunda Buana* is to guide and serve all the needs of his people. This philosophy makes people have behavior to guides and protector. Second, Resi's Philosophy, Resi's philosophy can also be called or said as *Pandito* or *Cipaku*. Resi's task is to guide and educate the people towards the path of God. This philosophy makes people have behavior to serving and fathering and leading to spiritual path. Third, Ratu's Philosophy, Ratu's philosophy can be called or said as *Darma Raja*, *Prabu* or Leader of all the people. The task of Ratu or *Darma Raja* is to lead and make policies related to the people. This philosophy makes people have behavior to caring and loving and helping each other.

The meaning of *Tri Tangtu* will make someone more oriented to value and meaning of divine behavior, individual attitudes with compassion, tolerance, sympathy for the life around, an attitude of helping or having a high social sense, an attitude of guiding with love and peace.

Like King David, first; He is a king who applies servant leadership, he is a king who serves, his existence always leads with servanthood, secondly; He was a king who was very close to God, his closeness to God was an example for the entire nation of Israel, to be close to God, he built his spiritual habits including: worshiping God, always asking God, always trying to find God's approval. and thirdly: He was a king who cared about the needs of his people, he always tried to make his nation be a prosperous nation. His leadership make Israel be stronger and great country. Just like Prabu (king) Siliwangi, so too with King David, what they did during their leadership continues to inspire and influence leadership character till now, especially for society Jews and Sundaneses, they are really memorable and unforgettable.

Siliwangi is not only the name of a Sundanese king who once led the Sundanese people, but Siliwangi is a philosophy, which ultimately makes Sundanese have its own color from thousands of ethnic groups in Indonesia, its uniqueness is clearly seen from the way they speak, their attitude towards others and their behavior which always depends on God.

When we instill values in the educational process, we are building character in the lives of students. Just as when Jesus laid the values of the Kingdom of Heaven as the foundation of life, Jesus is actually building the life of a person or church with the character of the Kingdom of Heaven.

The Sundanese as the second largest unreached people group in the world after Japan, will be easily reached through this philosophy, especially when we introduce Jesus as a Savior of the world, how God come be a human being, He came not to be served but to serve others and to give his life as a ransom for many. Jesus is the main example of a human being whose life is not oriented towards himself. The cross shows how great his love and affection are for humans; he was willing to die on the cross so that each of us can obtain eternal salvation. During his life on earth, he has shown the attitude of Silih Asih,

Silih Asah and Silih Asuh. The Lord Jesus is the true Siliwangi.

This writing is highly recommended for educators in Christian Religious Education because it can easily introduce the value of the kingdom of Heaven in the Bible through the philosophy of Tri Tangtu di Buana developed by Prabu Siliwangi. God's truth has supernatural power to change a someone life so through the belief that is built in the person will form an extraordinary character in him.

Indeed, the Bible has many stories that are full of the values of the kingdom of God to shape a person's character back into the image of God. And all of that can be teaching materials in the world of education, and if the teaching materials are integrated or be packaged with local philosophies such as Tri Tangtu di buana or the philosophy of Siliwangi, then it can be easily accepted by students to become a process of forming an excellent character.

ACKNOWLEDGMENT

My gratitude to my friends of doctoral students at Indonesia Christian University who always support each other, also especially to my dearest teacher Dr. Demy Jura and Dr. Drik Roy Kolibu for their guidance.

And last but not least my lovely wife (Engline Jufiana) and my 3 heroes (Edward, Daniel and Joseph) who never stop supporting me during the writing process. God will surely bless us.

REFERENCES

- Aan Hasanah, Neng Gustini dan Dede Rohaniawati 2016, *Nilai-nilai Karakter Sunda*, Penerbit Deepblish, Yogyakarta.
- Allan B. Stringfellow 2014, *The Great Characters of The Bible*, Whitaker House, USA.
- Arisandi 2022, *Makna semboyan orang sunda Silih Asah Silih Asih Silih Asuh*, artikel Kompasiana.com, diakses pada tanggal 3 Maret 2022.
- Ayatrohaedi 2017. *Sundakala, cuplikan sejarah sunda berdasarkan naskah-naskah*, Dunia Pustaka Jaya. Bandung, Jawa Barat.

- Christopher Winch and John Gingell. 2008, *Philosophy of Education, The Key Concepts*, Routledge Publish, New York, USA.
- Dian Nugraha Ramdani 2025, Profil Dedi Mulyadi-Erwan Setiawan, Pemenang Pilgub Jabar 2024, artikel ini di publish oleh detik.com, yang diakses pada tanggal 9 Januari 2025. <https://www.detik.com/jabar/berita/d-7723637/profil-dedi-mulyadi-erwan-setiawan-pemenang-pilgub-jabar-2024>.
- James Arthur 2020, *The Formation in Christian Education, from Aristotle to the 21st Century*, Roudledge Publish, New York, USA.
- Larry Nucci, Darcia Narvaez and Tobias Krettenauer. 2014, *Handbook of Moral and Character Education*, Routledge Publish, New York, USA.
- Leigh Anderson dan Donald R. Glover 2017, *Building Character, Community and A Growth Mindset in Physical Education*, Human Kinetics, Champaign, IL, USA.
- Mariska Leunissen 2017, *From Natural Character to Moral Virtue in Aristotle*, Oxford University Press, New York, USA.
- Naufal Ridwan 2021, "Sitou Timou Tumou Tou, *Filosofi Minahasa Sam Ratulangi Relevan Sepanjang Masa*, dalam artikel Tempo.co, dan diakses pada tanggal 5 November 2021, pada: <https://www.tempo.co/politik/sitou-timou-tumou-tou-filosofi-minahasa-sam-ratulangi-relevan-sepanjang-masa-457355>.
- Parlin Pakpahan 2023, Tak Banyak Diketahui Publik, Israel Pernah Bantu Indonesia, artikel pada Kompasiana.com, diakses pada 15 Oktober 2023. <https://www.kompasiana.com/newstujuh/652bd468ee794a41ce7a0432/tak-banyak-diketahui-publik-israel-pernah-bantu-indonesia>.
- Permana, R. S. M. (2015). *Makna Tri Tangtu Di Buana Yang Mengandung Aspek Komunikasi Politik Dalam Fragmen Carita Parahyangan*. Jurnal Kajian Komunikasi, 3(2), 173–191. <https://doi.org/10.24198/jkk.vol3n2.8>.
- Power Karakter Team 2023, *Certified Behavior Consultant Workbook*, Power Character, Jakarta.
- Puspasari Setyaningrum. 2023, pada artikel kompas.com dengan judul: *10 Tradisi Khas Sunda, Ada Botram dan Sisinaan*, diakses 26 Agustus 2023, pada: <https://bandung.kompas.com/read/2023/08/26/151814578/10-tradisi-khas-sunda-ada-botram-dan-sisinaan?page=all>.
- Robbie Castleman 2002, *King David, Trusting God for a lifetime*, Waterbrook Press, Colorado, USA.
- Siti Rodliyah 2021, *Pendidikan dan ilmu Pendidikan*, IAIN Jember Press, Jember, Jawa Timur.
- Sugiyono 2013, *Metode Penelitian Kuantitatif, Kualitatif dan R&D*, Penerbit Alfabeta. Bandung.
- Tod Linafelt, Claudia V. Camp, and Timothy Beal. 2010, *The Fate of King David, The Past and Present of a Biblical Icon*, T & T Clark Internasional, New York.
- Yadi Ruyadi. 2022, *Pendidikan Karakter berbasis kearifan lokal*, Indonesia Emas Group, Bandung, Jawa Barat
- Yuda Sanjaya 2022, *Tiga Ajaran Prabu Siliwangi, Tri Tangtu di Buana, Ini Artinya*, dalam artikel di radarindramayu.id yang di upload pada tanggal 14 Mei 2022 pada: <https://radarindramayu.disway.id/read/162914/tiga-ajaran-prabu-siliwangi-tri-tangtu-di-buana-ini-artinya>.
- Zulyani Hidayah. 2015, *Ensiklopedia suku bangsa di Indonesia*, Pustaka Obor Indonesia, Jakarta.