



Relevance of Character Education in Amanat Galunggung Manuscript with Unesco's Pillars of Education

Ranu Sudarmansyah¹, Farid Rizqi Maulana¹, Nur Syazwani Binti Mohd Shukri²,
Andika Rizki Nugraha¹, Syva Lestiyani Dewi¹

¹Elementary School Teacher Education, Universitas Pendidikan Indonesia, indonesia

²Tesol, Teaching English to Speakers of Other Languages, Universiti Sains Malaysia, Malaysia

ranu.sudarmansyah@upi.edu

ABSTRACT

Keywords:

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The degradation of moral values amid technological advancement during the 5.0 Industrial Revolution era and the complexities of the 21st century stand as a significant concern in contemporary education. Focused on UNESCO's four pillars and the cultural heritage embedded within the *Amanat Galunggung* manuscript, this study aims to unveil the contents of the *Amanat Galunggung* manuscript and explore their interrelation in shaping holistic individuals within modern education. Undertaking a crucial task, this research seeks to comprehend how these foundational aspects collectively combat the moral dilemmas arising from technological advancements in today's educational landscape. To interpret the contents of the *Galunggung Amanat* text, the hermeneutical method is used. Data was collected through documentation instruments and analyzed using content analysis techniques. The results of the research show that the *Amanat Galunggung* text contains knowledge about self-introspection and how to behave, as well as recommendations for carrying out good actions and prohibitions against behaving not in accordance with the rules, especially in living together. This instills educational values which aim to develop individuals who are educated, skilled and have character. These values are in line with UNESCO's four pillars of education: learning to know, learning to do, learning to live together, and learning to be. The compatibility between the values in the *Galunggung* Mandate and the four pillars of UNESCO shows its potential as a solution for strengthening character amidst moral degradation in contemporary education.



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A. INTRODUCTION

In the era of the 5.0 Industrial Revolution and the sustainability challenges of the 21st century, education stands as the cornerstone for shaping individuals who are not only technically proficient but also holistic in their humanity. The urgency for education to humanize individuals morally becomes inevitable. Education focusing on the development of soft skills encompasses not only technical skills but also the importance of instilling fundamental moral values (Asabeh et al., 2023). Shaping individuals with emotional intelligence, honesty, empathy, and social responsibility forms a vital foundation that not only supports individual success but also contributes positively to society (Tomlinson, 2004). In an era demanding continuous change,

education prioritizing moral aspects becomes a crucial pillar in creating a socially empowered, integral, and just environment (Kioupi & Voulvoulis, 2019).

However, in reality, the shift in moral values in contemporary society marks an embedded degradation where the culture of instant gratification and technology expectations tend to blur the lines between truth and falsehood (Kling, 2023). This poses a profound challenge in education, particularly for Generation Alpha, accustomed to technological ease (McCordle & Fell, 2022) and exposed to unprecedented information not always aligned with desired moral values (Ziatdinov & Cilliers, 2021). Generation Alpha finds itself in a globalization era where many young children experience moral degradation due to rapid advancements in technology and science (Mauidah et al., 2022). In a world where information disseminates without filters, this younger generation faces the risk of exposure to content conflicting with essential moral values, challenging their moral development.

In response to the challenges of degraded moral values and embedded complexities of this era, education not only focuses on teaching technical skills but also on shaping morally integrated and humane individuals (Chowdhury, 2016). Discussions regarding the urgent need for developing soft skills and moral values have become a primary focus in addressing the 5.0 Industrial Revolution dynamics and the needs of the 21st-century society. Through UNESCO's four pillars of education learning to know, learning to do, learning to be, and learning to live together a robust foundation is provided for shaping holistic individuals in the modern educational world (UNESCO, 2013).

Learning to know is oriented to the process of acquiring science. Basically, learning activities have the purpose of knowing what is learned so that one has a lot of useful information. Learning to know this includes developing memory, imagination, reasoning, problem-solving, and emotional thinking skills (Hnamte & Lalrinzuali, 2016). Learning to do is oriented towards acquiring skills. Education should shape individuals to be able to apply what they have learned, thus acquiring skills according to their expertise. Learning to do is closely related to learning to know because knowledge underpins action (Laksana, 2016). Learning to live together is oriented towards social attitudes so that humans can be sensitive to their surroundings.

Education can make people who have a sense of empathy, respect, and understanding others so that they can have the purpose of living together. Learning to live together also integrates knowledge and understanding of themselves and others; accepting diversity, behaving cooperatively in care and sharing so as to minimize the occurrence of conflicts between others (Handayani, 2023). Learning to be oriented towards the formation of the whole human being with the basic principle that education should contribute to the holistic development of each individual. This pillar responds to the need to broaden the personality aspects related to the freedom of thought, feeling and imagination that we need to act more independently, more broad-looking, more critical and more responsible. The goal of education is to discover and uncover the talents hidden within each individual (Beelen & Dhert, 2014). In the context of moral degradation and the complexities of 21st-century challenges, these four pillars serve as irreplaceable foundations for creating individuals who are not only technically proficient but also responsible, ethical, and capable of making positive contributions to diverse and multicultural societies (Keles, 2023).

In the context of education that emphasizes moral values, our nation's ancestors have prioritized character education (Tsauri, 2015). This is reflected in the legacy of ancient manuscripts that contain so many educational teachings for life (Permadi, 2017). One of the ancient manuscripts that holds moral values for education is the Sundanese *Amanat Galunggung* manuscript (Wijayanti, 2019). The *Amanat Galunggung* manuscript comes from Ciburuy, South

Garut, so it is commonly called the Ciburuy manuscript. The 632 manuscripts contain teachings of life that are realized in the form of advice (Danasmita et al., 1987). This manuscript was discussed by K.F. Holle, C.M. Pleyte and R. Poerbatjaraka in TGB volume 56 in 1917. This manuscript is now stored at the National Library of the Republic of Indonesia and is one of the Ancient Manuscript Collections with code 632a cracked box 16 (Darsa et al., 2020). The manuscript of *Amanat Galunggung* basically contains life teachings in the form of advice from a *Rakeyan Darmasiksa* to his son, *Sang Lumahing Taman*, along with his grandchildren, great-grandchildren, and descendants, generally to the wider community (Noorduyn & Teeuw, 2022).

Research on the *Amanat Galunggung* Manuscript, especially related to the content of the script related to educational teachings is still relatively small (Putra et al., 2023). Especially if it is associated with the global orientation of education as initiated by UNESCO in the four pillars of education. There have only been seven studies on the *Galunggung Amanat* manuscript in the last decade. Of the seven previous studies, three studies examined moral values and integration in the learning process El-Zastrow (2020), one discussed leadership, and three studies examined the *Amanat Galunggung* manuscript from a historical, artistic, cultural and sociological perspective. The moral values contained in the *Amanat Galunggung* Manuscript that can be applied in character education include religious values, honesty, tolerance, hard work, national spirit and love for the country, communicative, peace-loving, and responsibility (Suryalaga, 2010).

From the previous studies, there has been no study that links the value of local wisdom-based character education with the pillars of education set by UNESCO as the goal of education globally. Meanwhile, if studied comprehensively, the values contained in the *Amanat Galunggung* Manuscript are in line with the four pillars of UNESCO education. Therefore, this research is considered necessary to find the relevance between the content of the *Galunggung* Manuscript and the UNESCO-based education pillars. Linking local values to the global framework set by UNESCO is important for several reasons:

1. **Relevance and Contextualization:** By integrating local values, educational programs and policies can be more relevant and meaningful to local communities. This helps students understand and appreciate their own culture while learning about global concepts.
2. **Maintenance of Cultural Identity:** Linking local values with global standards helps maintain and preserve a society's cultural identity. This is important for preserving cultural heritage and ensuring that unique traditions and values are not lost in the process of globalization.
3. **Global Connectedness and Cooperation:** Local values aligned with the UNESCO framework can facilitate international cooperation and understanding. This can open up opportunities for collaboration and knowledge exchange between communities and countries.
4. **Improving the Quality of Education:** UNESCO provides global standards and guidelines that can improve the quality of education. By integrating local values into this framework, schools and educational institutions can ensure that the education provided is not only high quality, but also culturally relevant.
5. **Formation of Locally Rooted Global Citizens:** Connecting local values with a global framework helps form individuals who are aware of their own cultural identity, while ready to participate in global society. This creates world citizens who are open-minded, tolerant, and appreciate diversity.

6. Innovative Solutions to Local and Global Challenges: This integration can produce innovative solutions that combine local wisdom with global knowledge to address local and global challenges, such as environmental, social and economic issues.

Thus, connecting local values with UNESCO's global framework can create a more holistic, inclusive and sustainable education system, capable of responding to local needs while contributing to the global community. The purpose of this literature study research is to explore in depth the content of *Amanat Galunggung* manuscript and the values contained therein, focusing on its relevance to the four pillars of UNESCO. This research brings novelty by examining the content of the manuscript related to character education into a context that is more universal and relevant in modern education. Thus, this research not only aims to understand the substance of the manuscript as an effort to preserve the nation's cultural heritage, but also to identify how the values contained therein can be connected and applied within the framework of the four pillars of UNESCO, contributing to the development of a more inclusive educational curriculum based on cultural values.

B. METHODS

This research is included in library research with a hermeneutic approach. Library research is research conducted by reviewing literature and analysing relevant topics from data sources such as reference books, results of previous similar research, articles, notes, and various journals related to the problem to be solved. journals related to the problem to be solved without conducting (Mendes et al., 2020; Sari & Asmendri, 2020). While hermeneutics is one of the research approach that is directly related to the interpretation of a text, which aims to obtain meaning, which aims to get the meaning of text (Palmer, 2005). Data source of in this study is the *Galunggung Amanat* manuscript which was transliterated by Atja & Danasasmita (1981). The manuscript is also a secondary data source. The data collection technique used is literature study by reading, analysing and recording various literature or reading materials that are in accordance with the subject matter, then filtered and poured into a framework of thought. The steps in data analysis include data collecting, data reducing, interpreting hermeneutically, and making conclusions (Miles et al., 2014).

At the data collecting stage, researchers collected as much data as possible from literature sources related to *Galunggung Amanat* Manuscript both in the form of transliteration books and previous journals. In the data reduction stage, researchers selected and sorted out the contents of the *Galunggung Amanat* Manuscript in outline and in accordance with the research needs. The validation used is a documentation method using the original manuscript, and the reliability or validity of the data collected is tested based on the translation of the original manuscript that was made in the previous paper. The third stage is interpretative hermeneutics. The researcher interprets and analyses adequately the theological meaning contained in the *Galunggung* Manuscript with a hermeneutic approach. The hermeneutic technique involves three stages: First, Distantiation, which means distancing oneself from the text to better understand its context. Second, Interpretation, where the researcher analyses the meaning of the text, including its theme, plot, and setting. Finally, Appropriation, which is the process of integrating the discovered meanings into everyday life. The last stage is drawing conclusions, to explain or describe the findings or new data that have been researched, especially the relationship between educational values in the *Amanat Galunggung* Manuscript and the UNESCO Global Education Pillars.

C. RESULT AND DISCUSSION

The title of *Amanat Galunggung* was first mentioned by Saleh Danaasmita because Rakeyan Darmasiksa was once uninhabited and succeeded in Saunggalah which belonged to the territory of *Galunggung* so taken as the name of the script. This manuscript is in the language and is written in Sunda Kuna (Adiguna & Mustafa, 2023). Like traditional historiography in general, the author of the manuscript *Amanat Galunggung* is unknown. The text was written in prose using Buddha characters and Ancient Sundays. It's written in a blank sheet (less than twelve glasses) (Wartini, 2010). The *Amanat Galunggung* manuscript is a manuscript that contains the teachings of life or the local genius of the Sukapura or Tasikmalaya community (listiani et al., 2021). The *Amanat Galunggung* manuscript was written in 1518 M. Written on nipah leaves as many as 6 sheets consisting of 12 pages. The following is an image of the *Amant Galunggung* manuscript, as shown in Figure 1.



Figure 1. L 632a “*Amanat Galunggung* Manuscript” Dok Nurwansah (2019)

Generally, the *Amanat Galunggung* manuscript contains advice from a father (Rakeyan Darmasiksa) to his son (Sang Lumahing Taman) and his descendants starting from grandchildren, *umpi* (3rd generation), *cicip* (4th generation), *muning* (5th generation), *anggasantana* (6th generation), *kulasantana* (7th generation), *pretisantana* (8th generation), *wit wekas* (9th generation) and other generation. The word other generation can be interpreted as the wider community because at that time Rakeyan Darmasiksa served as the king of Sunda who ruled in 1175-1297 M (Sulasman et al., 2017). The norms and values of leadership are contained in the *Galunggung* Mandate Manuscript such as if you want to excel in war, you should not dispute, not be hard on each other and get along well with others. The *kabuyutan* land must be defended from foreign rulers. Whoever preserves and maintains the sacredness of *Galunggung*, will undoubtedly get magic, excel in war, get glory and prosperity (Noorduyn & Teeuw, 2022).

On the first sheet there is an explanation of the family tree of Rakeyan Darmasiksa who is a descendant of Baduga Sanghyang. Prabu Darmasiksa also mentions the names of his ancestral kings as seen from the following fragment of the text: *Baduga Sanghyang maka manak Prébu Sanghyang maka manak Sa(ng) Lumahing rana Sa(ng) Lumahing rana maka manak Sa(ng) Lumahing Winduraja, Sa(ng) Lumahing Tasikpa(n)jang (maka manak) Sa(ng) Lumahing Hujung Kembang, Sa(ng) Lumahing Hujung Kembang maka manak Rekéyan Darmasiksa* (Atja dan Danasasmita, 1981).

Baduga Sanghyang had a son Prabu Sanghyang. Prabu Sanghyang had a son Sang Lumahing Rana, Sang Lumahing Rana had another son Sang Lumahing Winduraja, Sang Lumahing Tasikpanjang. Sang Lumahing Tasikpanjang had a son Sang Lumahing Hujung Kembang. Sang Lumahing Hujung Kembang had a son Rakeyan Darmasiksa. Hermeneutic analysis of the text

"*Amanat Galunggung*" to reveal the values of character education involves a series of systematic and reflective steps. This approach aims to understand and interpret the meaning contained in the text, as well as how these values can be applied in an educational context. The following are the stages of hermeneutic analysis:

1. Identify Theme and Meaning.
2. Dialogical Process: Carry out a dialogical process between the researcher and the text. Reflect on initial understanding and continually test that understanding with re-reading of the text.
3. Constructing Collective Meaning: Combine findings from parts of the text into a larger collective meaning. Identify the educational values that emerge from this interpretation.
4. Create a synthesis of the educational values that have been identified. Explain how these values are relevant and applicable in today's educational context.

The second until the last page of the manuscript contains life teachings that the next generation should have as listed in the following Table 1.

Table 1. Life Teachings in the *Amanat Galunggung* Manuscript on Every Page

No.	Page	Content
1.	Second page	Be aware of the influence of foreigners so as not to damage the glory (authority and power) of our own nation
2.	Third page	The possibility of foreigners seizing <i>kabuyutan</i> (sacred land) must be guarded against.
3.	Fourth page	Avoid disregarding the rules, including breaking one's own taboos.
4.	Fifth page	Listen to the advice of the ancestors so that their lives will be peaceful and successful.
5.	Sixth page (last page)	Comparison of good and bad characters and their consequences.

More detail, the content of the *Amanat Galunggung* manuscript contains don't be contentious and selfish (*mulah pabwang pasalahan paksa, mulah pakeudeukeudeu*); obey the rules that apply both religious rules, state and social norms (*isos-iseukeun carékna patikrama*); do not kill and plunder the innocent (*mulah ngarampas jeung midukaan tanpa dwasa*); keep the *kabuyutan* from being taken over by foreigners (*jaga dapetna pretapa dapetna pegengeun sakti*); mastering the culture that is owned in order to succeed (*iya nu meunangkeun kabuyutan na Galunggung, iya bagya na drabya sakatiwatiwana*); maintaining the *kebuyutan* system (*pahi deung na Galunggung, jaga beunangna kabuyutan*); maintaining the *kabuyutan* system even though it is considered old-fashioned (*sistem kabuyutan terus piara sanajan ieu sistem geus burak*); upholding prohibitions (*pengkuh kana kapamalian*); clever in dealing with others (*babandingan musuh nu kaciri jeung nu teu kaciri*); don't disregard your parents' advice (*di tineung di manéh hamo ngadéngé carék i(n)dung lawan bapa*).

Other contents of the mandate are do not quarrel over what is right (*jaga kita miprangkeun si tepet si bener*); maintain the perfection of religious teachings and ancestral advice (*jaga rampésna agama, hana kahuripana urang sakabéh*); perfection of father's teachings to his son (*ah ra(m)pés carék déwata kami, sya Rekéyan Darmasiksa pun*); work according to their duties (*jagat daranan di sang rama, jagat kreta di sang resi, jagat palangka di sang prabu*); consistently follow the advice of parents (*jaga iseus di carék nu kwalwat, di puhun di manéh*); do not fight over worldly affairs (*haywa paalaala palungguhan*); do not justify all means (*ulah ngahalalkeun sagala cara*);

don't be inferior, you won't live long (*mwa karampés, jaga rang téoh twah, bwa tu heubeul nyéwana pun*); ask the experts so as not to get lost (*nanya ka nu karwalwat, mwa téo(h) sasab na agama pun*); and comparison of good and bad dispositions and their consequences (*Ku na urang ala lwirna patanjala, ..., mulah kasimwatan, mulah kasiweuran ka nu miburung/ng/an tapa, mulah kapidéngé ku na carék gwaréng*)

The contents of the “*Amanat Galunggung*” manuscript which has been described previously are divided into three categories, namely *anjuran* (recommendation), *larangan* (prohibition), and *wawaran* (announcement). This is in accordance with the mindset of Sundanese society, namely *pangjurung laku hadé* as recommendation, *panyaram lampah salah* as prohibition, and *wawaran luang* as announcement (Sutisna, 2015). These three categories are also the basis and reinforcement of educational values that have been initiated by UNESCO as pillars of global education. Prompts and prohibitions will relate to learning to do, learning to be and learning to live together. Meanwhile, the announcement will provide new knowledge as an actualization of learning to know. At the beginning of the manuscript which tells about the teachings of Prabu Darmasiksa to the descendants starting from the first descendant to the ninth descendant, including the *wawaran luang* section. The teachings of life should continue to be passed down and maintained from parents to their children then to grandchildren, *buyut, bao, janggawaréng, udeg-ugeg, kait siwur, bau sinduk, karuhun* (Hidayat et al., 2010).

Other mandates that fall under announcements are mastering the culture that is owned in order to succeed, clever in dealing with others, perfection of father's teachings to his son, work according to their duties, comparison of good and bad dispositions and their consequences. The main point of the five mandates is how we position ourselves and are open to change but still based on local wisdom values. Wang (2020) stated that we should not be closed to foreign cultures, but the values and philosophical meanings of local culture should be used as a source of inspiration and creativity. In this message, researchers interpreted that the mandate was related to the pillar of learning to know. In the scope of elementary schools, this is crucial because the preservation of local culture must start from the beginning (Burger, 2010). Students are given knowledge, to be able to know what cultures exist in Indonesia, and of course know how to preserve these cultures. The mandate of Rakeyan Darmasiksa which relates to the recommendation or advice that must be done by his descendants can be seen in the following Table 2.

Table 2. Recommendation in the Amanat Galunggung Manuscript and Relevance with UNESCO Pillars of Education

No	Content	Pillar of Education
1.	Obey the rules that apply both religious rules, state and social norms (<i>isos-iseukeun carékna patikrama</i>)	Learning to do
2.	keep the kabuyutan from foreigners (<i>jaga dapetna pretapa dapetna pegengeun sakti</i>)	Learning to do, learning to be
3.	Maintaining the kabuyutan system (<i>pahi deung na Galunggung, jaga beunangna kabuyutan</i>)	Learning to be
4.	maintaining the kabuyutan system even though it is considered old-fashioned (<i>sistem kabuyutan terus piara sanajan geus burak</i>)	Learning to be
5.	Upholding prohibitions	Learning to be

No	Content	Pillar of Education
	<i>(pengkuh kana kapamalian)</i>	
6.	Maintain the perfection of religious teachings and ancestral advice <i>(jaga rampésna agama, hana kahuripana urang)</i>	Learning to do
7.	Consistently follow the advice of parents <i>(jaga iseus di carék nu kwalwat, di puhun di manéh)</i>	Learning to be
8.	Ask the experts so as not to get lost <i>(nanya ka nu karwalwat, mwa téo(h) sasab na agama pun)</i>	Learning to do

That recommendations lead to the formation of good character. Adherence to the prevailing rules and norms, upholding the ancestral teachings symbolized by kabuyutan, and asking people who are qualified in their fields will undoubtedly bring goodness. This confirms that character takes precedence over knowledge Tindale (2011) so that character education is considered more important in the formation of superior human resources and can build a civilization than just being smart (Tyas et al., 2020). The teaching about the recommendation to do good things is in line with the educational goals initiated by UNESCO, especially in the pillars of learning to do and learning to be. In the context of learning to do, it encourages students to apply these values in real actions. Students are invited not only to have knowledge of their cultural heritage, but also to act as agents of preserving and driving these values in their daily lives, embodying traditional teachings in their behavior and decisions. While the context of learning to be is an expected result after they can get used to obeying the mandated recommendations. The habit of doing something good will make a good character as well (Konch & Panda, 2019). The last category of the Amanat Galunggung manuscript is prohibition as shown in the following Table 3.

Table 3. Prohibitions in the Amanat Galunggung Manuscript and Relevance with UNESCO Pillars of Education

No	Content	Pillar of Education
1.	don't be contentious and selfish <i>(mulah pabwang pasalahan paksa, mulah pakeudeukeudeu)</i>	Learning to live together
2.	do not kill and plunder the innocent <i>(mulah ngarampas jeung midukaan tanpa dwasa)</i>	Learning to live together
3.	don't disregard your parents' advice <i>(di tineung manéh hamo ngadéngé carék indung bapa)</i>	Learning to do
4.	do not quarrel over what is right <i>(jaga kita miprangkeun si tepet si bener)</i>	Learning to live together
5.	do not fight over worldly affairs <i>(haywa paalaala palungguhan)</i>	Learning to live together
6.	do not justify all means <i>(ulah ngahalalkeun sagala cara)</i>	Learning to do
7.	don't be inferior, you won't live long <i>(mwa karampés, jaga rang téoh twah, bwa tu heubeul nyéwana pun)</i>	Learning to live together

Some prohibitions are oriented towards the realization of social harmony. Living in harmony encourages the values of tolerance, respect for differences and cooperation in a diverse society. This is in line with the objectives of the Learning to Live Together pillar which emphasizes the importance of learning social values, understanding cultural, religious and ethnic diversity. Living in harmony requires good social skills to interact with people from different backgrounds. This concept is similar to the focus of the "Learning to Live Together" pillar which seeks to learn social skills, the ability to communicate, cooperate, and the ability to understand and appreciate diversity (Makrakis, 2012).

In the prohibition of don't disregard your parents' advice and do not justify all means provides our guidance in carrying out everything should refer to existing rules. This is in line with the pillar of learning to do because trying to gain experience to be able to do an action or work to produce something properly and correctly (Suhifatullah, 2022). The characteristics of each individual in receiving advice and prohibitions from his family become a variation of attitudes that will shape the character of the child ((Darling & Steinberg, 2017). Priscilla & Yudhyarta (2021) say that the teachings from the family will affect the individual's personality in actualizing themselves as a whole and responsible person as a person and as a member of society. This attitude formation refers to learning to be. The interpretation of these prohibitions in relation to the 4 pillars promoted by UNESCO, especially the Learning to be and learning to live together pillar, shows the importance of ethics and values that underlie human behavior towards each other. These prohibitions encourage us to understand that learning to be a good individual involves not only academic achievement, but also the development of character, empathy and social responsibility. The values contained in the text "*Amanat Galunggung*" can be implemented in global education to address issues of multiculturalism and character development by:

1. Multiculturalism-Based Curriculum: Integrating stories and values from the text "*Manat Galunggung*" into the curriculum can help students understand and appreciate cultural diversity. This story-based learning can make students more open and accepting of cultural differences.
2. Character Development Program: Applying the ethical and social responsibility values contained in this text to character development programs in schools can help form ethical, responsible, and empathetic individuals.
3. Teacher Training: Training teachers to use a hermeneutic approach in teaching local wisdom texts such as the "*Manat Galunggung*" can help them teach values that are deep and relevant to local and global contexts.

Overall, the content of *Amanat Galunggung* has similar character education values that are relevant to the UNESCO education pillars of learning to know, learning to do, learning to be, learning to live together. The matrix of conformity between the content of *Amanat Galunggung* script as a local wisdom with global education values can be seen in the following Figure 1.

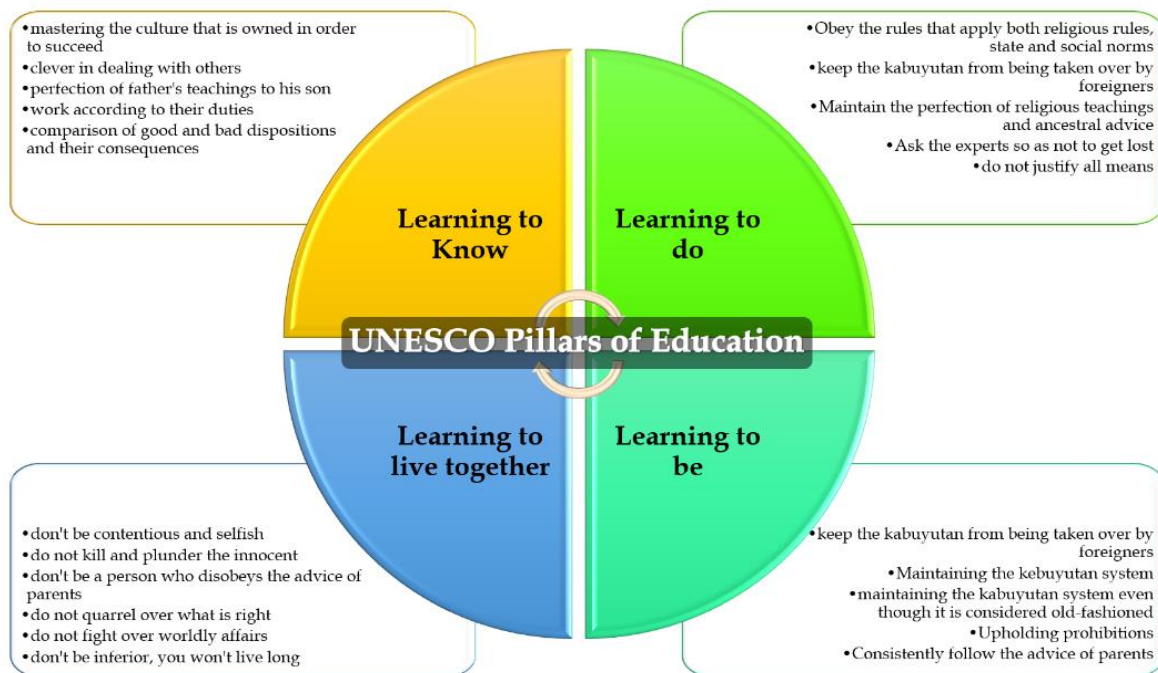


Figure 1. Relevance Matrix of the “Amanat Galunggung” Manuscript with UNESCO 4 Pillars Education

The results of this study support previous research. Our research found results consistent with previous findings, indicating that the methodology and approach used remain relevant and valid in different contexts. This support not only strengthens the validity of previous findings, but also provides additional contributions by identifying new variables that may influence the relationship. This suggests that previous findings have broader generalization and remain applicable in a variety of situations and populations.

D. CONCLUSION AND SUGGESTIONS

The manuscript of "Amanat Galunggung " exudes strong values and is relevant to the four pillars of education proclaimed by UNESCO. In the prohibitions conveyed, there is a call to understand the ethics and values that underlie human behaviour, emphasizing the importance of being an individual who is not only successful academically, but also in developing character, empathy, and social responsibility things that are closely related to the pillars "Learning to Be". Meanwhile, in the recommendation section, the text highlights the need to maintain traditional and cultural values and apply them in real life, strengthening the "Learning to Know" and "Learning to Do" aspects in the context of a deep understanding of culture and the ability to apply these values in everyday actions.

Furthermore, the interview section in this text places emphasis on understanding key messages regarding complete human behaviour. This reinforces the "Learning to Know" and "Learning to Do" aspects by highlighting the importance of a deep understanding of cultural values as well as the ability to apply these values in everyday life. With the values summarized in the text "Amanat Galunggung", it can be clearly seen how these teachings are directly and strongly related to the foundations promoted by UNESCO in the four pillars of education, making it a strong source of inspiration in forming ethical, responsible individuals. social and cultural in accordance with UNESCO's educational vision. By combining "Learning to Know" and "Learning to Do" in the

context of ethical and cultural values, education can provide a solid foundation for the formation of individuals who are not only intellectually intelligent, but also wise in acting and responsible in maintaining and respecting rich and diverse cultural values in this world. Overall, the "Amanat Galunggung" is not only a strong source of inspiration in shaping individual ethics and social responsibility, but also in accordance with UNESCO's vision of promoting education that is holistic and relevant to everyday life. This underlines the importance of integrating cultural and social values in an increasingly connected global educational context.

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