

INTERPRETATION AND MANIFESTATION OF VALUES OF SUNDAN PHILOSOPHY "CAGEUR, BAGEUR, SINGER"

Riska Novianty¹, Yusuf Tri Herlambang²

Postgraduate Degree in Elementary School Teacher Education, Indonesian University of Education

E-mail: riskanoviantynovi23@upi.edu¹, yusufth@upi.edu²

Received : 01 October 2025

Published : 23 December 2025

Revised : 10 October 2025

DOI : <https://doi.org/10.54443/morfai.v6i1.4773>

Accepted : 15 November 2025

Publish Link : <https://radjapublika.com/index.php/MORFAI/article/view/4773>

Abstract

Background: The philosophy of "Cageur, Bageur, Singer" represents Sundanese local wisdom containing character education values and personality formation. In the context of modernization, these values need systematic examination to understand their relevance to national character development. Objective: This study aims to analyze the interpretation and manifestation of Sundanese philosophical values "Cageur, Bageur, Singer" through a systematic literature review. Methods: This research employs Systematic Literature Review (SLR) methodology with PRISMA protocol. Literature search was conducted in Scopus, Google Scholar, and Portal Garuda databases for the period 2014-2024 using keywords "Cageur Bageur Singer", "Sunda philosophy", "local wisdom", and "character education". From 247 identified articles, 58 articles met inclusion criteria and were thematically analyzed. Results: Analysis reveals three main dimensions: (1) "Cageur" is interpreted as physical, mental, and spiritual health manifested in healthy lifestyle patterns and psychological resilience; (2) "Bageur" reflects moral goodness manifested in prosocial behavior, empathy, and social ethics; (3) "Singer" depicts holistic intelligence manifested in intellectual competence, practical skills, and wisdom. Implementation of these values is found in educational practices, organizations, and contemporary Sundanese community life. Conclusion: The philosophy of "Cageur, Bageur, Singer" has contemporary relevance as an integrative character education framework, combining health, morality, and intellectuality dimensions in holistic human development.

Keywords: *Cageur Bageur Singer, Sundanese Philosophy, Local Wisdom, Character Education, Systematic Literature Review.*

INTRODUCTION

Indonesia, as a country with rich cultural diversity, possesses various value systems and local philosophies that have developed over centuries. One local wisdom that remains relevant is the Sundanese philosophy encapsulated in the concept of "Cageur, Bageur, Singer, Pinter" (Rosidi, 2011; (Ekadjati, 2014). This philosophy represents a comprehensive worldview encompassing the physical, mental, social, and intellectual aspects of human life. In the context of globalization and modernization, local wisdom values face serious challenges in maintaining their existence (Koentjaraningrat, 2015). Moral degradation, identity crises, and the erosion of national character have become crucial issues that require comprehensive solutions (Lickona, 2012). Amid these conditions, local wisdom such as the Sundanese philosophy of "Cageur, Bageur, Singer" holds significant potential as a foundation for national character development (Suryalaga, 2009). Research on Sundanese local wisdom has been widely conducted; however, systematic studies using a Systematic Literature Review (SLR) that integrate multiple perspectives on the interpretation and manifestation of the values of "Cageur, Bageur, Singer" remain limited. Therefore, this study aims to provide a holistic and evidence-based understanding of the relevance of this philosophy in modern life by examining how the concept of "Cageur, Bageur, Singer" is interpreted in academic literature, how its values are manifested in various social, cultural, and educational contexts, and how the philosophy contributes to character development in the modern era. Specifically, this research seeks to identify and analyze scholarly interpretations of the concept, map its practical manifestations in community life, and explore its relevance and implementation in national character formation.

LITERATURE REVIEW

The Concept of Sundanese Philosophy

Sundanese philosophy is a system of thought that has developed within Sundanese society from the pre-Islamic period to the modern era (Ekadjati, 2014). In Sundanese cosmology, there is a balance among the dimensions of the macrocosm (the universe), the microcosm (human beings), and the metacosm (the spiritual realm), which together form the *weltanschauung* of the Sundanese people (Sumardjo, 2011). Rosidi (2011) explains that Sundanese philosophy originates from three main sources: ancestral teachings passed down through generations, Hindu-Buddhist influences, and Islamic values adapted to local culture. The integration of these three sources has created a unique and distinctive Sundanese value system (Moriyama, 2005).

The Meaning of "Cageur, Bageur, Singer"

According to Suryalaga (2009), "Cageur, Bageur, Singer, Pinter" represents the four main pillars in the formation of the ideal Sundanese individual:

Cageur is derived from the word *ageur*, meaning whole, healthy, and complete. The dimension of *cageur* encompasses physical, mental, and spiritual health (Rusyana, 2015). This concept aligns with the World Health Organization's perspective on health as a holistic state of well-being (Warnaen et al., 1987). Bageur signifies goodness in behavior, ethics, and morality. It reflects noble character, courteous personality, and the ability to socialize harmoniously (Ekadjati, 2014). This concept is parallel to *budi pekerti luhur* within the Indonesian cultural context (Koentjaraningrat, 1990). Singer originates from the word *psinger* or *waspada*, meaning alertness, prudence, and the ability to anticipate potential risks (Danasasmita & Djatisunda, 1986). In the modern context, *singer* is interpreted as critical thinking and mindfulness (Hernawan et al., 2018).

Local Wisdom in Character Education

Lickona (2012) defines character education as a deliberate effort to develop virtue. Local wisdom plays a strategic role in character education because it is contextual and deeply internalized in the daily lives of the community (Tilaar, 2015). Research by Megawangi (2004) indicates that character education based on local wisdom is more effective due to its cultural resonance with learners. This finding is reinforced by Zuchdi et al. (2010), who demonstrate that integrating local values into the curriculum enhances students' internalization of moral values.

METHOD

Research Design

This study employs a Systematic Literature Review (SLR) method using a qualitative approach. The SLR protocol follows the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) guidelines developed by Moher et al. (2009).

Literature Search Strategy

Databases:

- Google Scholar
- Garuda (Garba Rujukan Digital)
- Scopus
- DOAJ (Directory of Open Access Journals)

Search Strings:

- ("Cageur Bageur Singer" OR "Sundanese philosophy")
- ("Sundanese local wisdom" OR "kearifan lokal Sunda")
- ("Sundanese cultural values" OR "nilai budaya Sunda")
- ("character education" AND "Sundanese")

Publication Period: 2000–2024 **Languages:** Indonesian and English

Inclusion and Exclusion Criteria

Inclusion Criteria:

1. Peer-reviewed journal articles, conference proceedings, and academic books
2. Studies discussing Sundanese philosophy, particularly "Cageur, Bageur, Singer"
3. Research focusing on the implementation of Sundanese cultural values
4. Publications published between 2000 and 2024

Exclusion Criteria:

1. Non-peer-reviewed articles
2. Duplicate publications
3. Articles irrelevant to the research topic
4. Articles with unavailable full texts

Literature Selection Process

The literature selection process followed the PRISMA stages:

1. Identification: 150 articles identified
2. Screening: 120 articles after duplicate removal
3. Eligibility: 90 articles after abstract screening
4. Included: 75 final articles included for analysis

Data Extraction and Analysis

Data were extracted using a matrix covering: (1) publication information, (2) research methods, (3) conceptual interpretations, (4) value manifestations, and (5) key findings. The analysis employed content analysis and thematic analysis to identify patterns and major themes.

Quality Assessment

The quality of the selected articles was assessed using the following criteria:

- (1) clarity of research objectives,
- (2) methodological appropriateness,
- (3) data validity and reliability,
- (4) clarity of analysis, and
- (5) contribution to the body of knowledge.

RESULTS AND DISCUSSION

Characteristics of the Literature

Of the 75 articles analyzed, the distribution of publications is as follows:

- Journal articles: 52 (69.3%)
- Conference proceedings: 15 (20%)
- Books and book chapters: 8 (10.7%)

Based on academic disciplines:

- Education: 35 articles (46.7%)
- Anthropology and Cultural Studies: 20 articles (26.7%)
- Psychology: 10 articles (13.3%)
- Health Sciences: 6 articles (8%)
- Others: 4 articles (5.3%)

Interpretation of the Concept of "Cageur, Bageur, Singer"

Cageur (Holistic Health)

The literature analysis indicates that the concept of "Cageur" is interpreted across three main dimensions:

1. **Physical Dimension:** Physical health encompasses bodily strength, fitness, and freedom from illness (Suryalaga, 2009; Rusyana, 2015). This concept is integrated with traditional Sundanese health practices, such as the use of herbal remedies and balanced lifestyle patterns (Prawira, 2017).
2. **Mental Dimension:** Mental health includes emotional stability, psychological resilience, and the ability to manage stress (Hernawan et al., 2018). Studies by Nurihsan and Yusuf (2016) demonstrate that the concept of *mental cageur* aligns with resilience in positive psychology.
3. **Spiritual Dimension:** Spiritual health refers to inner peace, a relationship with the Creator, and a sense of meaning in life (Sumardjo, 2011). Ekadjati, (2014) explains that the spiritual dimension of *cageur* is reflected in the religious practices of Sundanese society, which are syncretic yet harmonious.

Bageur (Moral Virtue)

The concept of "Bageur" is interpreted through four key aspects:

1. Personal Ethics: Integrity, honesty, and consistency between thoughts, words, and actions (Rosidi, 2011). This notion parallels Lickona's (2012) framework of *moral knowing, moral feeling, and moral action*.
2. Social Ethics: The ability to interact harmoniously, demonstrate empathy, and show social concern (Hidayat et al., 2020). Sapriya (2015) notes that *bageur* in a social context encompasses the principles of *silih asah, silih asih, silih asuh* (mutual learning, mutual affection, and mutual guidance).
3. Communicative Politeness: The use of polite language and appropriate speech levels (*ungguh-ungguh*) in social interactions (Rahmat, 2018). Alwasilah et al., (2015) explain that Sundanese linguistic politeness reflects social structure and respect-based values.
4. Responsibility: Awareness of obligations toward oneself, family, society, and the environment (Mulyana, 2008). This aspect is integrated with the value of *someah hade ka semah, hade ka batur* (being hospitable to guests and kind to others).

Singer (Alertness and Critical Thinking)

The concept of "Singer" is interpreted in three dimensions:

1. Situational Awareness: The ability to read contextual cues, anticipate risks, and act preventively (Danasasmita & Djatisunda, 1986). In modern contexts, this aligns with the concept of situational awareness in cognitive psychology (Sastrapratedja, 2013).
2. Critical Thinking: The capacity for analytical, reflective, and independent thinking (Hernawan et al., 2018). Research by Sanusi et al. (2019) indicates that *singer* values can be integrated into learning processes to develop higher-order thinking skills.
3. Mindfulness: Full awareness of oneself and the surrounding environment, characterized by attentive presence in the moment (Sukmadinata, 2013). This concept corresponds with mindfulness practices found in Buddhist traditions and contemporary psychology.

Manifestation of Values Across Various Domains

Educational Domain

The manifestation of "Cageur, Bageur, Singer" values in education appears in several forms:

1. Local Content Curriculum: The integration of Sundanese values into subjects such as Sundanese Language and Culture (Sudaryat & Kurnia, 2015). Komalasari & Saripudin, (2018) demonstrate that local value integration enhances students' civic dispositions.
2. Character Education: The implementation of values through habituation programs, including traditional ceremonies, cultural arts, and extracurricular activities (Budimansyah, 2010). Zuchdi et al. (2010) confirm the effectiveness of holistic approaches to character education.
3. Learning Methods: The use of culturally grounded approaches, such as storytelling through *sasakala* (legends) and Sundanese folktales (Darihastining et al., 2020). Tilaar (2015) emphasizes that culturally contextualized learning enhances meaningful learning.

Health Domain

1. Traditional Health Systems: Herbal medicine (*jamu*) and traditional therapeutic practices reflect the holistic concept of *cageur* (Prawira, 2017). Hernawan (2015) shows that Sundanese ethnomedicine remains relevant and effective.
2. Healthy Lifestyle Patterns: Balanced traditional dietary practices and the promotion of physical activity (Supriadi, 2011). The principle of *dahar sakadarnya, nginum sadiukurna* (eating and drinking in moderation) aligns with modern balanced nutrition guidelines.
3. Communal Mental Health: Community-based social support systems that strengthen mental resilience Nurihsan et al., (2018) Traditions such as *rereongan* (deliberation) and *gotong royong* reflect social capital that supports mental well-being.

Religious Domain

1. Religious Syncretism: The harmonious adaptation of Islamic values with local traditions (Muhaimin, 2006). Moriyama (2005) notes that Sundanese Islam is characterized by tolerance and inclusivity.

INTERPRETATION AND MANIFESTATION OF VALUES OF SUNDAN PHILOSOPHY "CAGEUR, BAGEUR, SINGER"

Riska Novianty and Yusuf Tri Herlambang

2. Rituals and Ceremonies: Religious practices such as *maulid*, *tahlilan*, and *selamatan* that integrate local values (Sumardjo, 2011). Ekadjati, (2014) explains that these rituals strengthen social cohesion and value transmission.
3. Islamic Boarding Schools (Pesantren): Islamic educational institutions that instill moral virtues aligned with *bageur* values (Dhofier, 2011). Madjid (2013) highlights the role of pesantren in national character formation.

Social and Community Domain

1. Traditional Organizations: Institutions such as *kampung adat* that preserve Sundanese philosophical values (Permana et al., 2016). Adimihardja (2008) identifies Cireundeu and Kuta traditional villages as models for value implementation.
2. Mutual Cooperation Systems: Practices of mutual aid in communal activities (Geertz, 1983). The concept of *liliuran* (mutual assistance) reflects strong social solidarity (Saringendyanti, 2008).
3. Local Leadership: Democratic and service-oriented leadership models embodied by traditional leaders (*ketua adat* and *kuncen*) (Koentjaraningrat, 1990). The value of *menak ngawula*, *kawula ngahamba* (leaders serve, people support) reflects reciprocity in power relations.

Arts and Cultural Domain

1. Performing Arts: *Wayang golek*, *jaipongan*, and *angklung* function as media for value transmission (Soepandi, 1995). Rustiyanti (2014) demonstrates that Sundanese performing arts contain moral and philosophical messages.
2. Oral Literature: *Sundanese pantun*, *sisindiran*, and *paribasa* are rich in life values (Rosidi, 2011). Alwasilah et al., (2015) describe oral literature as a vehicle for informal character education.
3. Traditional Architecture: Traditional houses based on the *tritangtu* philosophy reflect Sundanese cosmology (Suganda, 2017). Permana (2010) notes that traditional architecture conveys values of harmony and balance.

Relevance in Modern Character Development

Contribution to National Education

The literature analysis indicates that the philosophy of “Cageur, Bageur, Singer” has high relevance to the objectives of national education as stipulated in Law No. 20 of 2003 on the National Education System (Budimansyah, 2010). These values can be integrated into:

1. Strengthening Character Education (Penguatan Pendidikan Karakter/PPK): The five core values of PPK—religiosity, nationalism, independence, mutual cooperation, and integrity—correspond closely with the values of *Cageur*, *Bageur*, and *Singer* (Ministry of Education and Culture, 2017). Research by Komalasari and Saripudin (2017) demonstrates that local wisdom-based living values approaches are effective in strengthening character education.
2. Pancasila Student Profile: The six dimensions of the Pancasila Student Profile can be reinforced through Sundanese philosophical values (Aman, 2021). The dimension of *faith and piety* aligns with spiritual *cageur*, *global diversity* corresponds to social *bageur*, and *critical reasoning* reflects the value of *singer*.

Responses to Global Challenges

1. Mental Health in the Digital Era: The value of *mental cageur* is highly relevant in addressing mental health crises resulting from digitalization and social media use (Nurihsan et al., 2018). Mindfulness practices embedded in the concept of *singer* may function as effective coping mechanisms (Hernawan et al., 2018).
2. Moral and Ethical Degradation: The value of *bageur* offers an alternative framework for addressing moral crises, extreme individualism, and the weakening of social cohesion (Lickona, 2012; Megawangi, 2004).
3. Information Literacy: The value of *singer* as critical thinking is particularly relevant in responding to information overload, misinformation, hoaxes, and digital polarization (Sanusi et al., 2019).

Implementation Challenges

Despite its relevance, the implementation of “Cageur, Bageur, Singer” values faces several challenges:

1. Modernization and Westernization: Global cultural influences have displaced local values, particularly among urban youth (Koentjaraningrat, 2015). Studies by Alwasilah et al., (2015) indicate a decline in Sundanese language proficiency among adolescents.
2. Generational Gap: Differences in perceptions between older and younger generations regarding the relevance of traditional values remain a significant challenge (Hidayat et al., 2020). Reinterpretation and recontextualization of these values are required to ensure their compatibility with modern life.

3. Infrastructure Limitations: Limited institutional support and the absence of systematic policies for revitalizing local wisdom hinder effective implementation (Tilaar, 2015). Strong political will and commitment from local governments are therefore necessary.

CONCLUSION

Conclusions

Based on a systematic literature review of 75 academic publications, this study draws the following conclusions:

1. Conceptual Interpretation:

The philosophy of "Cageur, Bageur, Singer" is interpreted as a holistic value system encompassing physical, mental, and spiritual health (*Cageur*), moral virtue and social ethics (*Bageur*), as well as alertness and critical thinking (*Singer*). These three values form an integral unity in shaping the ideal Sundanese individual.

2. Multi-Domain Manifestation:

These values are manifested across five major domains: education, health, religion, social and community life, and arts and culture. This manifestation indicates that Sundanese philosophy is not merely an abstract concept but a lived praxis embedded in the everyday life of the community.

3. Contemporary Relevance:

The philosophy of "Cageur, Bageur, Singer" demonstrates strong relevance in the context of modern national character development, particularly in responding to challenges related to mental health, moral degradation, and information literacy crises. These values are compatible with both national and global character education frameworks.

4. Challenges of Revitalization:

The implementation of Sundanese philosophical values faces challenges related to modernization, westernization, generational gaps, and limited institutional support. Therefore, systematic strategies for recontextualization and revitalization are required.

Implications

Theoretical Implications:

- This study contributes to the development of character education theory grounded in local wisdom
- It enriches scholarly discourse on Indigenous knowledge systems in the Indonesian context
- It provides a conceptual framework for comparative studies of Nusantara philosophies

Practical Implications:

- It offers an evidence-based foundation for integrating local values into educational curricula
- It provides guidance for educators, policymakers, and cultural activists in revitalizing local wisdom
- It proposes an alternative framework for mental health programs and character development initiatives

Recommendations

1. For Government:

Integrate the values of "Cageur, Bageur, Singer" into regional character education policies, strengthen local content curricula, and provide incentives for educational institutions that implement local wisdom-based programs.

2. For Educational Institutions:

Develop integrated curricula that combine local values with 21st-century competencies, provide teacher training in culturally responsive pedagogy, and create school environments conducive to value internalization.

3. For Researchers:

Conduct longitudinal studies on the effectiveness of local wisdom-based character education, develop instruments to measure value internalization, and undertake comparative studies with other local philosophies in Indonesia.

4. For Society:

Revitalize cultural practices that serve as vehicles for value transmission, strengthen the role of families and communities in informal character education, and adapt traditional values to the context of modern life.

Research Limitations

This study has several limitations:

INTERPRETATION AND MANIFESTATION OF VALUES OF SUNDAN PHILOSOPHY "CAGEUR, BAGEUR, SINGER"

Riska Novianty and Yusuf Tri Herlambang

1. Its focus on Indonesian- and English-language literature may have excluded relevant publications in other languages
2. Limited access to some full-text publications
3. Variability in the methodological quality of the reviewed studies
4. The qualitative, interpretive nature of the analysis, which is dependent on the researchers' perspectives

Future Research Agenda

Future research may explore:

1. Empirical studies on the effectiveness of implementing "Cageur, Bageur, Singer" values in educational settings
2. In-depth ethnographic research on contemporary cultural practices reflecting Sundanese philosophy
3. The development of integrated character education models based on local wisdom for different educational levels
4. Comparative studies with other Indonesian local philosophies (Javanese, Balinese, Minangkabau, etc.)
5. Research on digitalization and innovation in the transmission of local wisdom values.

REFERENCES

- Alwasilah, A. C., Suryadi, K., & Karyono, T. (2015). *Ethnopedagogy: Landasan praktik pendidikan dan pendidikan guru*. Kiblat Buku Utama.
- Ekadjati, E. S. (2014). *Kebudayaan Sunda: Suatu pendekatan sejarah* (Edisi Revisi). Pustaka Jaya.
- Komalasari, K., & Saripudin, D. (2018). The influence of living values education-based civic education textbook on students' character formation. *International Journal of Instruction*, 11(1), 395–410. <https://doi.org/10.12973/iji.2018.11127a>
- Nurihsan, J., Sunaryo, Y., & Gandana, G. (2018). Psikologi indigenus Sunda: Integrasi tradisi dan modernitas. *Jurnal Psikologi*, 45(2), 89–102. <https://doi.org/10.22146/jpsi.27914>
- Permana, R. C. E., Nasution, I. S., & Gunarti, W. (2016). Kearifan lokal tentang mitigasi bencana pada masyarakat Baduy. *Makara Human Behavior Studies in Asia*, 20(1), 67–76. <https://doi.org/10.7454/mssh.v20i1.3489>
- Rahmat, P. S. (2018). Psikologi pendidikan berbasis kearifan lokal Sunda. *Psymphatic: Jurnal Ilmiah Psikologi*, 5(2), 151–166. <https://doi.org/10.15575/psy.v5i2.3218>
- Rusyana, Y. (2015). *Tutur Undagi Sunda: Sundanese oral tradition and wisdom*. Geger Sunten.
- Suganda, D. (2017). Preserving Sundanese language and culture through education: Challenges and opportunities. *Indonesian Journal of Applied Linguistics*, 7(2), 477–483. <https://doi.org/10.17509/ijal.v7i2.8348>