

Fair and Civilized Human Value in the Babad Sumedang

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Received 27 October 2025; Received in revised form 5 November 2025; Accepted 17 November 2025

Abstrak

Pancasila merupakan dasar negara yang menjadi pedoman dalam kehidupan masyarakat Indonesia dalam melaksanakan segala kegiatan, baik dalam bentuk kebijakan maupun implementasinya di masyarakat. Manusia yang adil dan beradab merupakan salah satu prinsip dalam Pancasila yang mengandung ajaran moral dalam kehidupan sehari-hari. Ajaran moral tersebut memiliki nilai-nilai yang terkandung dalam naskah kuno, terutama sebelum kemerdekaan Republik Indonesia. Naskah kuno tersebut digunakan sebagai acuan bagi masyarakat untuk dapat menerapkan ajarannya dalam kegiatan sehari-hari. Sumedang Larang adalah kerajaan di Jawa Barat yang masih ada hingga saat ini. Sumedang Larang memiliki manuskrip kuno atau juga dapat disebut sebagai Babad. Babad Sumedang karya R.A.A Martanagara sebagai salah satu manuskrip kuno milik Sumedang Larang adalah babad yang berisi cerita tentang kepemimpinan bupati Sumedang pada masa itu. Hingga saat ini, penerapan nilai kemanusiaan dan keadilan yang diterapkan oleh raja Sumedang pada masa itu belum terungkap, sehingga menarik untuk mengungkap bagaimana karakter pemimpin Sumedang pada masa itu, terutama terkait nilai-nilai kemanusiaan yang adil dan beradab yang diterapkan pada masa itu. Metode yang digunakan dalam penelitian ini adalah metode historis dengan metodologi filologis, pendekatan semiotik, dan tradisi lisan sebagai sumber pendukung. Hasil penelitian ini menunjukkan bahwa nilai-nilai manusia yang adil dan beradab yang diterapkan oleh Raja Sumedang pada masa itu terkait dengan konfliknya dengan Kesultanan Cirebon.

Kata kunci: babad sumedang, pancasila, R.A.A Martanagara.

Abstract

Pancasila is the basis of the state that becomes a reference in the life of the Indonesian people in carrying out all activities both in the form of a policy and implementatively in society. Fair and civilized humanity is one of the precepts in Pancasila which has moral teachings in daily life. Moral teachings have values contained in ancient manuscripts, especially before the independence of the Republic of Indonesia. The ancient manuscript is used as a reference for the community to be able to implement its teachings in daily activities. Sumedang Larang is a kingdom in West Java that still exists today. Sumedang Larang has ancient manuscripts or can also be referred to as Babad. Babad Sumedang by R.A.A Martanagara as one of the ancient manuscripts owned by Sumedang Larang is a babad that contains stories about the leadership of the Sumedang regent at that time. Until now, the implementation of the value of humanity and justice implemented by the Sumedang regent at that time has not been revealed, so it is interesting to reveal how the character of the Sumedang leader at that time, especially regarding the value of fair and civilized human values applied at that time. The method used in this research is the historical method with philological methodology, semiotic approach and oral tradition as supporting sources. The result of this research is the existence of fair and civilized human values applied by the Regent (King) Sumedang at that time was related to his conflict with the Sultanate of Cirebon.

Keywords: babad sumedangm, pancasila, R.A.A Martanagara.

INTRODUCTION

Babad is a literary work that developed among the royal court and became a

reference for historians, anthropologists, and writers. Babad is often based on the empirical experiences of its author, so

that in addition to being a literary work, it is also used as a source for historical research. Babad often tells stories about romance, war, the lives of leaders at that time, and the lives of the people within it. Babad also tells about the political conditions at that time and their impact on the rulers. The language used in babad is pupuh, including pupuh asmarandana, sinom, kinanti, dandangula, and others. Babad also serves as a carrier of moral messages so that future generations will continue to uphold local wisdom and maintain their identity in the face of global dynamism. Babad is more regional in nature because it was mostly written before Indonesia's independence, for example Babad Tanah Pasundan, Babad Cirebon, Babad Tanah Jawi, Babad Lombok, Babad Nagara Kartagama, Babad Sutasoma, Babad Sumedang, and others.

Soekarno once said that Pancasila was not his creation. Soekarno acknowledged that he only drew from the wealth of thought and tradition that already existed in the archipelago and had noble values. Pancasila is five noble basic values that have existed and developed together with the Indonesian people since ancient times. Pancasila is still relevant in the current situation of the nation and will continue to adapt to the times. Pancasila has five principles, namely belief in one supreme God, just and civilized humanity, Indonesian unity, democracy guided by the wisdom of deliberation among

representatives, and social justice for all Indonesian people. It is said that the origin of the third principle, Indonesian unity, was taken by Soekarno from the Babad Sutasoma, stanza 5, pupuh 139, by Mpu Tantular, which reads:

*Rwāneka dhātu winuwus Buddha
Wiswa, Bhinnêki rakwa ring apan
kena parwanosen, Mangka ng
Jinatwa kalawan Śiwatatwa
tunggal, Bhinnêka tunggal ika
tan hana dharma mangrwa.*

It is said that Buddha and Shiva are two different entities. They are indeed different, but how can they be recognized? Because the truth of Jina (Buddha) and Shiva is one.

Indonesian unity and Bhinneka Tunggal Ika (unity in diversity) both carry the important message that unity is above differences, and this has been the case since the 14th century during the Majapahit kingdom era. The exploration of Pancasila through the Babad is very significant. Until now, historians have used two babads as references for exploring the values of Pancasila, namely the Babad Sutasoma and the Babad Nagara Kartagama, which have existed since the 14th century. Geographically, these chronicles originate from eastern Java. Of course, if only these two chronicles are used as references for exploring the values of Pancasila, it would contradict Soekarno's statement that Pancasila was derived from the rich thoughts of the archipelago. Therefore, the researcher

aims to explore the values of Pancasila from a new source, namely the Babad Sumedang by R.A.A Martanagara. The researcher wants to identify the values of Pancasila, particularly the values of just and civilized humanity, contained in Babad Sumedang by R.A.A Martanagara.

The literature review in this study focuses on the values of justice and civility in Babad Sumedang, written by R.A.A Martanagara. For a long time, babads have been a very important source of historical and moral knowledge in Indonesian society. In this context, Babad Sumedang contains various moral values that are relevant to the social and political life of that time. This study aims to explore the application of Pancasila values, particularly fair and civilized humanity, through a study of the chronicle. Pancasila, as the foundation of the Indonesian state, contains five principles that encompass various noble values that have developed since the era of the Indonesian kingdom. One of the principles, "Just and Civilized Humanity," reflects profound moral teachings about treating human dignity and social justice values. This is also reflected in the chronicles that are part of the archipelago's tradition, which not only describe historical life but also contain moral messages that can be applied in everyday life.

In previous studies, the values of Pancasila have been explored extensively

from various historical sources, including Babad Sutasoma and Babad Nagara Kartagama. Of course, moral education is very important to start early by increasing literacy about Pancasila. According to Rofidah et al. (2022), strengthening the values of Pancasila in early childhood education can help shape noble character. This research emphasizes the importance of instilling Pancasila values from an early age to strengthen national identity based on morality and social justice. Previous research related to Babad Sumedang was conducted by Irawan (2016). Irawan focused more on the structure and characters in Babad Sumedang, but did not explore the moral values contained in the chronicle in depth. This study makes a new contribution by exploring the values of fair and civilized humanity in the context of leadership, which have often been overlooked in previous historical or literary studies. In a study by Ramadhani (2021), the religious structure in Babad Cianjur is also discussed, highlighting how ancient texts can reflect religious and social values in society. Although the main focus of this study is on religious values, the findings are relevant to reinforce the argument that ancient texts, including the Babad Sumedang, are not only historical sources but also a means of exploring universal values that remain relevant today.

METHODS

The first step in this research was the selection of relevant data sources. The main data used was Babad Sumedang by R.A.A. Martanagara, which was transliterated into Sundanese by Drs. Ekadjati and Drs. Raksaksumah in 1978. The original manuscript of Babad Sumedang is in Sundanese with Arabic Pegon script and is stored in the Prabu Geusan Ulun Library. Primary source: Babad Sumedang consists of 872 pupuh verses, with a focus on 207 verses describing the conflict between Prabu Geusan Ulun and Prince Girilaya. Secondary source: Additional data in the form of interviews with oral tradition figures, namely Radya Anom Luky Djohari Soemawilaga, a descendant of the Regent of Sumedang, to validate the values found in the text. In this study, the philological method was used to study the ancient text. This method focuses on analyzing the text in terms of language and literary structure, including verifying the authenticity of the manuscript and identifying the meanings contained in the pupuh used in the Babad Sumedang. Steps: Reading and transcribing the original text of the Babad Sumedang, Identifying the types of pupuh used in the manuscript, Analyzing the language and literary structure to understand the meaning contained therein.

Next, a semiotic approach was used to explore the hidden meanings in

the Babad Sumedang text. This approach allowed researchers to interpret the symbols, signs, and messages communicated in the text and how these meanings shaped the understanding of fair and civilized human values. Steps: Identify symbols and signs in the verses, Analyze the relationship between the text and the socio-political context reflected in the manuscript, Reveal the moral messages and ideology contained in the text. After collecting data and applying philological and semiotic methodologies, researchers analyzed the content of 207 selected pupuh verses, particularly those describing human values such as respect for human dignity, social justice, and diplomacy. Steps: Selecting verses relevant to the theme of fair and civilized humanity (such as Verse 111 and Verse 196), Analyzing the narratives and actions of the main characters (Prabu Geusan Ulun, Pangeran Girilaya, and Ratu Harisbaya) in facing conflict, identifying the moral values reflected in the story and the relationships between the characters.

To validate the findings obtained from text analysis, this study also involved an oral tradition approach. This approach involved interviewing Radya Anom Luky Djohari Soemawilaga, a descendant of the Regent of Sumedang, to obtain an oral historical perspective on the events described in the Babad Sumedang. Steps: Developing interview questions relevant to the content of the Babad Sumedang,

Conducting interviews with figures who have knowledge of local traditions and history, Confirming findings from the text with oral accounts obtained from interviews. After analyzing the text and oral traditions, the researcher discusses the implications of the human values found in Babad Sumedang for contemporary social life. This study aims to show how these values can be applied in modern life, especially in the context of moral education and social conflict resolution. Steps: Compare the human values found in Babad Sumedang with the principles of Pancasila, especially the second principle, developing suggestions on how these values can be applied in Indonesian society today, using these findings to formulate recommendations in the fields of education and public policy.

The researcher compared the findings from Babad Sumedang with previous studies that discussed the values of Pancasila in other historical texts, such as Babad Sutasoma and Babad Nagara Kartagama. Steps: Review previous studies that explored the values of Pancasila from ancient texts, compare the approach used in this study with the approaches used in previous studies, conclude the contribution of this study in filling existing research gaps. The final step is to draw conclusions from the findings obtained in this study and provide recommendations for further research. Steps: Draw conclusions about the relevance of fair

and civilized human values in the Babad Sumedang, provide recommendations for further research on the values contained in other ancient manuscripts, provide suggestions on the application of these values in community life and educational policy.

RESULTS AND DISCUSSION

The researcher combed through 207 pupuh verses containing stories about Prabu Geusan Ulun, Queen Harisbaya, and her conflict with the Sultan of Cirebon, Prince Girilaya. The 207 verses studied by the researchers were divided into several types. These were 50 verses of Pupuh Sinom, 28 verses of Kasmaran, 26 verses of Kinanti, 23 verses of Pangkur, 58 verses of Dangdanggula, and 25 verses of Durma. Pupuh Sinom tells the story of the love struggle between Prabu Geusan Ulun and Queen Harisbaya, which was full of obstacles. Pupuh Kasmaran tells of Queen Harisbaya's deep feelings for Prabu Geusan Ulun, which led her to leave her husband, Prince Girilaya, in Cirebon. Pupuh Kinanti tells of Queen Harisbaya's commitment to her beloved Prabu Geusan Ulun when she asked to be taken to Sumedang, as well as the loyalty of Patih Jaya Perkasa or Ki Sayang Hawu to Prabu Geusan Ulun in facilitating Queen Harisbaya's escape from Cirebon. Pupuh Pangkur tells the story of Prince Girilaya's sacrifice and determination in pursuing Queen

Harisbaya and Prabu Geusan Ulun to Sumedang with his troops.

Pupuh Dandanggula tells the story of how Queen Harisbaya lived happily with Prabu Geusan Ulun in Sumedang, despite having to make enormous sacrifices. From Prabu Geusan Ulun's perspective, and still within the pupuh dandanggula, Prabu was still trying to think of a way to repel the attack from Cirebon. Pupuh Durma tells of the responsibilities of Mbah Jaya Perkasa, also known as Ki Sayang Hawu, as the chief minister of the Sumedang Larang Kingdom in repelling the attacks of the Cirebon sultanate. This shows the courage and determination of Mbah Jaya Perkasa in defending the country. From the 207 verses that the researcher studied. There are two verses that the researcher found related to the values of justice and civility. The first verse is verse 111 in the dangdanggula stanza, which reads:

*Mangkahade urang masing titih
Geusan Ulun disuratan heula
Ditanya sakarepna teh,
Naha karepna taluk, Jeung Nyanggakeun
deui nyi Putri,
Lamun niat ngalawan,
Geus tangtu ditempuh,
Ulah sambat kaniaya,
Moal burung tangtu bangkena disiksik,
Keur hakaneun buhaya*

Everyone must walk their own path.
Geusan Ulun was given a letter first.
He was asked what he wanted.
Did he want to give in and return the princess?
If he intended to fight, war would surely ensue.
Do not challenge him to be persecuted.
Even a bird's carcass will be cut into pieces for the crocodiles to eat.

In stanza 111, the researcher reveals that before attacking Sumedang, Prince Girilaya chose to first send a letter to Geusan Ulun. The letter was intended to prevent a major war because Girilaya realized that Geusan Ulun was a friend and not actually an enemy. The values of justice and civility conveyed in this stanza are that Prince Girilaya respected the dignity of Prabu Geusan Ulun and valued him as a leader of the country. This is in accordance with the values of justice and civility, whereby every person is respected for their dignity as a human being, by maintaining their honor and self-respect. Next is stanza 196 of Dangdanggula, which reads:

*Ti ayeuna kaula rek jangji,
saraksian ku sakur nu aya.
Ti kidulna watesna cikijing
Terusna ka gunung ciremay,
Terus ka gunung karomong,
Ngaler terus ka laut,
Mengkol ngulon sisi basisir,
Ti kulon sapanjangna,
Cilutung cimanuk.
Ningal buktina ayeuna,
Eta tanah pameuli talak nu tadi,
Tanah Majalengka
From now on, I will make a
promise, witnessed by those
present here.
South of the border of Cikijing.
Continuing to Mount Ciremay.
Continuing to Mount Karomong.
Northward, continuing to the sea.
Turning westward toward the
coast.
Along the west coast.
Cilutung Cimanuk.
Now the proof is visible
That is the land to buy the divorce
mentioned earlier
the land of Majalengka.*

In stanza 196 of the dangdanggula poem, the meaning revealed in the stanza is that Prabu Geusan Ulun finally bought Ratu Harisbaya's divorce from Pangeran Girilaya. The divorce was not bought with money but by relinquishing the land of the Sumedang Larang Kingdom to the Cirebon Sultanate, namely the land of Majalengka. Prabu Geusan Ulun's decision to give Majalengka as compensation for Harisbaya's divorce to Girilaya was in line with the values of fairness and civility. The value that emerged was justice in accordance with the rights that should be obtained by those who are entitled to them, so that this could ease the conflict that had previously arisen and each party would benefit (in this case, Geusan Ulun legally obtained Harisbaya and Girilaya obtained a new territory, namely Majalengka). After researching the manuscript, the researcher continued with an oral tradition approach, namely by asking Radya Anom Luky Djohari Soemadilaga about the findings of two verses that have fair and civilized human values. According to Kang Luky, the Sundanese people are not actually a warlike people; in fact, they prioritize diplomacy between countries to resolve conflicts. The attitudes of Prabu Geusan Ulun and Prince Girilaya are evidence of this diplomacy, even though there had previously been warfare between the two sides. However, after that, there were no

more disputes between Sumedang Larang and the Sultanate of Cirebon.

In this study, Babad Sumedang by R.A.A. Martanagara is analyzed to explore the values of justice and civility contained therein. This study aims to understand how the moral values contained in the chronicle, especially those related to the second principle of Pancasila, "Just and Civilized Humanity," can be interpreted and applied in contemporary social life. The analysis was conducted using philological, semiotic, and oral tradition approaches to explore the deeper meaning of this ancient manuscript.

1. Human Values in the Babad Sumedang

The Babad Sumedang contains various moral values that are still relevant to today's social and political life, especially those related to fair and civilized humanity. The two verses that best illustrate these values are Verse 111 and Verse 196, which serve as representations of the moral attitudes of the characters in the story.

A. Stanza 111 - Diplomacy and Respect for Human Dignity

In Stanza 111, there is a story about Prince Girilaya who chose to send a letter to Prabu Geusan Ulun before deciding to attack. This letter served as a diplomatic measure to avoid a major war and as a sign of respect for his opponent. In the letter, Prince Girilaya asked King Geusan

Ulun whether he would surrender Queen Harisbaya or not, and if not, war would be the last resort. Here, Prince Girilaya showed respect for the dignity and pride of King Geusan Ulun by choosing diplomacy first.

This attitude reflects fair and civilized human values, where a person's rights as a human being are respected, and the first effort made is to resolve conflicts without violence. This is also in line with the values contained in Pancasila, particularly in the second principle, which teaches the importance of respecting the dignity of every human being.

B. Verse 196 - Social Justice and Peaceful Conflict Resolution

Verse 196 describes the actions of Prabu Geusan Ulun, who bought Queen Harisbaya's divorce from Prince Girilaya by giving him the Majalengka region in exchange. This decision reflects the value of justice, where each party receives their rightful due. Prabu Geusan Ulun not only retained his rights to Queen Harisbaya, but also gave the land of Majalengka as a fair settlement for both parties.

This action reflects the principle of social justice, whereby both parties not only get what they want, but also what they should receive in accordance with their respective rights. In the context of Pancasila, this is in line with the fifth principle, "Social Justice for All Indonesian People," which emphasizes the

equal distribution of rights and justice in society.

2. Civilized Leadership in the Babad Sumedang

The Babad Sumedang also describes civilized leadership, which is very relevant to the concept of leadership in Pancasila. In this text, Prabu Geusan Ulun is portrayed as a leader who did not only rely on physical or military strength, but also used wisdom and integrity in his leadership. Civilized leadership is evident in the way Prabu Geusan Ulun responded to the conflict with Cirebon, which was not only based on power, but also focused on morality and a sense of responsibility towards his people.

A. Respect for Human Dignity in Leadership

One important aspect of civilized leadership is respect for human dignity. In the Babad Sumedang, Prabu Geusan Ulun showed respect for Prince Girilaya, even though they were in conflict. He chose not to go to war immediately and gave them the opportunity for dialogue, an attitude that reflects leadership that prioritizes peace and justice. This civilized leadership not only covers how leaders treat their opponents, but also how leaders treat their people. In this context, Prabu Geusan Ulun prioritized the welfare of his people and sought to resolve issues peacefully in a way that benefited all parties.

3. Diplomacy as a Means of Conflict Resolution

Diplomacy as a means of conflict resolution is one of the main values found in Babad Sumedang. In this story, although there was initial tension between Sumedang and Cirebon, the conflict was eventually resolved through diplomacy. Prabu Geusan Ulun and Pangeran Girilaya chose to avoid war and resolve their issues through negotiation, reflecting the value of peace in social and political life.

A. The Role of Diplomacy in Reducing Conflict

This attitude is in line with the principles of Pancasila, which teach the importance of harmony and social justice. Prince Girilaya's diplomacy, which involved sending letters to resolve conflicts peacefully, is a model of how conflicts should be resolved by promoting dialogue and mutual understanding. In this case, both parties avoided violence and reached a mutually beneficial agreement.

CONCLUSION

The article Fair and Civilized Human Values in Babad Sumedang contributes significantly to understanding the human values contained in this classical literary text. Although it has some shortcomings in terms of empirical approach. This study successfully introduces moral values that are still very relevant and applicable in contemporary society. The results of this study show that fair and civilized human

values have existed since the Sunda kingdom era, which leads to the conclusion that Pancasila was not only created from the literary works of the Javanese kingdom era but also emerged in practice from the West Java region. A comparison with previous studies shows that this article offers a more in-depth and contextual approach, while also opening up opportunities for further study on how historical texts can provide insight into fundamental social values. This research also opens up opportunities to understand how the values in Babad Sumedang can be applied in today's social life. As found in the analysis of pupuh-pupuh that describe respect for human dignity and justice, these values can be used as a foundation for building a more just and civilized society. In contemporary social studies, the application of these values is important for creating inclusive social harmony and respecting differences, in line with the principles taught in Pancasila. The Babad Sumedang, with its values of fair and civilized humanity, contributes significantly to the understanding of morality in leadership and relations between nations. The diplomatic approach found in Babad Sumedang can also be applied in resolving social and political conflicts in Indonesia. By promoting dialogue and mutual understanding, we can create harmony between individuals and groups, as well as reduce the potential for conflict that

could threaten national unity and integrity. This research offers a new perspective in exploring the values of Pancasila through classical texts of the archipelago and provides a basis for further research to explore more deeply the values contained in other ancient manuscripts.

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