




# Religious moderation in *Naskah Wawacan Babad Walangsungsang*: A Sundanese religious diversity wisdom

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The purpose of this study is to analyse the teachings of religious moderation contained in the *Wawacan Babad Walangsungsang* script. This research employs a qualitative method with philology as the main analysis of the data, namely manuscript inventory, script description, script transfer, and language translation. The script shows the story of Prince Walangsungsang's journey in search of spirituality, specifically Islam. Interestingly, he learned his spirituality through many non-Muslim teachers until he finally met Sheik Datuk Kahfi in Bukit Amparan Jati. The result of this study shows that upon his spiritual journey while gaining knowledge he experienced magical scenery. The conclusion is the willingness of prince Walangsungsang to learn knowledge and *ajimat* from Budhaprawa teachers, the openness and support of Budhaprawa teachers about the Prophet's shari'a and the explanation of Sheikh Datuk Kahfi (Muslim) for the religious search conducted by Prince Walangsungsang shows the beauty of speech that is rich with nuances of religious moderation.

**Contribution:** This research is important as a basic reference for religious moderation, which is rooted in the local wisdom of the Sundanese culture and tradition and can be adopted to spread those in our interaction with other religions.

**Keywords:** teaching; religion; moderation; script; Wawacan.

## Introduction

The Ministry of Religious Affairs of the Republic of Indonesia through the Centre for Research and Development organised a book launch entitled *Moderation of Religion* on 18 October 2019 (Junaedi 2019:391). This event became the momentum of religious moderation in Indonesia to promote a moderate understanding of religious texts (Junaedi 2019:391). This event is also triggered by the increasing understanding of radicalism in Indonesia that has disturbed the peace and potential conflict (Ibrahim, Prasojo & Sulaiman 2019:1; Nijo & Prasojo 2020:154). It is argued that whenever the religious communities in Indonesia adhered to a moderate attitude, they can prevent radicalism (Afroni 2016:83; Arifinsyah, Andy & Damanik 2020:105).

Moderate attitudes in religion are balanced religious attitudes between practicing one's religion exclusively and respecting the religious practices of others of different beliefs inclusively. A balanced way or middle way in religious practice will be effective in preventing someone from overreacting to extremism, fanaticism and radical attitudes in carrying out religious ideas and teachings (Ropi 2019:559). As a multicultural nation, Indonesia is very appropriate to practise a moderate attitude. It can also prevent religious radicalism. A moderate, fair and balanced mental attitude is the main key to manage diversity (Arifinsyah et al. 2020:106).

In history, long before the government aggressively echoed religious moderation, many people may not know that this practice has long existed in the archipelago (Onghokham 1993:154). The religious experience of the people of this archipelago has led to this awareness. In the past, the archipelago was a country with a majority population of Hindus (Onghokham 1993:154). However, in its development, a Buddhist kingdom emerged with many quite influential monks. Then, Islam came followed by Catholics and Protestants adding to diverse religions adhered by the people (Onghokham 1993:154). In the Sundanese society (inhabited the western part of Java island), several documents described this situation in the manuscripts such as *Naskah Sunda Kuna* (NSK – hereinafter or Old Sundanese Manuscripts). *Naskah Sunda Kuna* includes *Sanghiyang Siksa Kanda Ng Karesian*, *Sêwaka Darma* and *Amanat (from) Galunggung* as representing the written document (Danasasmita 1987:1–9).

In addition to NSK, manuscripts stored in Cirebon also helped to guide awareness of the connection of Hinduism, Buddhism, Budhaprawa and Islam. Those manuscripts are *Babad Cirebon edisi Brandes*, *Carita Purwaka Caruban Nagari*, *Sedjarah Tjirebon*, *Sejarah Cirebon Naskah Keraton Kacirebonan*, *Sejarah Wali Syekh Syarif Hidayatullah Sunan Gunung Djati: Babad Mertasinga*, or *Naskah Walangsungsang*. Those manuscripts contained the history of the relationships among religions in Java (Hernawan & Kusdiana 2020). Among the Cirebon manuscripts, the researchers are interested in *Naskah Walangsungsang* or *Walangsungsang* scripts. Based on the source tracing, there are two scripts: *pegon* Arabic script in Javanese and Sundanese in Latin script. In 2018, the manuscript has been transliterated and translated into Indonesian by Ma'mun, Safari and Nurhata (2018) entitled *Cariyos Walangsungsang Transliterasi dan Terjemahan* (The story of *Walangsungsang*: Transliteration and Translation). Meanwhile, Sundanese Latin script has not been transliterated and translated yet. The latter manuscript entitled *Wawacan Babad Walangsungsang*.

No one has started analysing the teachings of religious moderation in *Wawacan Babad Walangsungsang* script. Thus, it is very significant to conduct research on this manuscript not only to reflect an awareness of the importance of capturing the teachings of *Wawacan* but also to show an enlightening interfaith dialogue among local beliefs (Budhaparwa), the seeker of Prophet's shari'a (Pangeran Walangsungsang) and Islamic religious teachers (Sheikh Datuk Kahfi). Although it sometimes leads to inadequacy in conveying historical messages, the creativity of the researchers becomes the bridge of the beautiful lines in belief through local literary works such as *Wawacan* (narrative poems) and *Pupuh* (stanza). So, people can enjoy it today. Besides, this research is important considering the position of Sundanese language discourse as a medium for 'conveying' the teachings of religious moderation. It is possible amid the 'impossibility' opinion that the Sundanese in the past had practised religious moderation. The teachings of *Pupuh* and *Wawacan* are without debate in the community.

This research employs a qualitative method using philology to analyse the manuscript (Helizar, Hasanuddin & Amir 2013:6). This stage begins with an inventory of the manuscript, the description of the manuscript, transcription and translation (Djamaris 2002:10–11; Durkin-Meisterernst et al. 2016; Frank 1942).

There are two activities at the manuscript inventory stage. Firstly, library research through the library catalogue where the manuscripts are stored. Secondly, field studies are a direct search to locations where the manuscript exists in the libraries or the community (Djamaris 2002:10). Transliteration is very important to do so that people can read scripts that were originally written in old characters (Helizar et al. 2013:6–7). Meanwhile, translation is a change of language from the language in the script to the language known by the public nowadays (Helizar et al. 2013:7).

## Results and discussion

### Definition of moderation, manuscripts, *Wawacan* and *Walangsungsang*

The word 'moderation' means the reduction of violence or avoidance of extremes (Arif 2021). It was adopted from Arabic *wasathiyah*, which means justice, harmony, the middle way and not being in two extreme polar (Kasdi 2019; Zaduqisti et al. 2020). In broader terms, moderation – process and not a category – requires change as a movement along a continuum from radical to moderate. Moderation is implicitly related to ideas about tolerance, pluralism and cooperation. To become more moderate, a person must be more open to the possibility that other perspectives are valid, even if they are not the same (Schwedler 2011).

In Islam, religious moderation discourse includes: (1) moderation in thought and movement, (2) creed, (3) practice of teachings (Islam), (4) manhaj (clear and bright path) and (5) changes in behaviour and *ijtihad* (Kasdi 2019:186). Nevertheless, religious moderation discourse certainly belongs not only to Islamic tradition but also other religious traditions. Therefore, in Indonesia, religious moderation discourse covers all official religions of the country described on the basis of three pillars, namely (1) moderation in thought, (2) moderation in movement and (3) moderation in action (Kementerian Agama RI 2019). In practice, religious moderation includes many principles, namely *wasathiyah* [middle attitude], *tasamuh* [tolerant], *musawah* [equality], *'adalat* [fair] and *tathawwur wa ibtikar* [open and dynamic] (Kasdi 2019; Muhammad, Ruswandi & Hernawan 2021:11–20). In this way, every religious people must treat others with respect, accept differences and live together in peace and harmony (Schwedler 2011). In a multicultural society such as Indonesia, religious moderation may not only be a choice but a must (Schwedler 2011).

*Wawacan* [epic narrative poetry] is a literary work that uses *Pupuh* [stanza] standard. Unlike *Guguritan* [ballad narrative poetry], which only consists of one *Pupuh*, *Wawacan* consists of many *Pupuh* and tells a story of a heroic deed and events significant to the Sundanese culture (Moriyama 2005:127–129; Suherman 2017:35). In this article, *Pupuh* referred to a song that is bound by the number of syllables in one stanza, the number of lines and the play of the song (a form of traditional Sundanese song) (Badan Pengembangan dan Pembinaan Bahasa 2020:1118; ed. Meij 2017:245–247; Suherman 2017:35). From the 19th century until the early 20th century, *Wawacan* was very popular in *Tatar Sunda* [Sundanese land]. Before they were acquainted with the form of prose writing, almost all forms of writing were arranged in the form of *Wawacan*. Therefore, *Wawacan* covers various aspects of life such as social, political, economic, religious, cultural, linguistic and literary. As a result of the nature of the disclosure, the content of *Wawacan* refers to historical, didactic, religious and also belletrist (Permadi 2017:30).

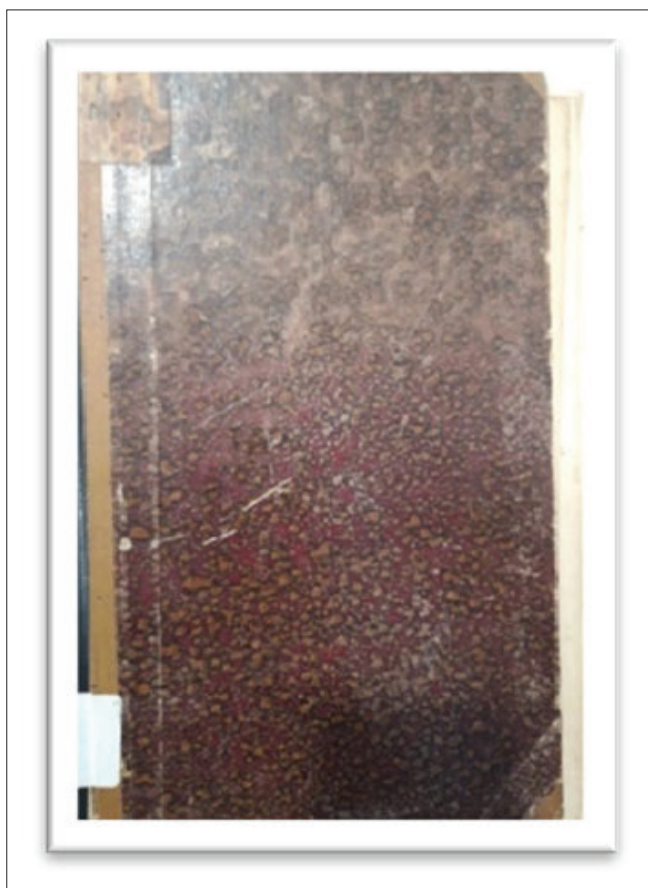
Javanese literature strongly influenced the development of Sundanese *Wawacan*. Around the 19th century AD, the Muslim Mataram Kingdom controlled the Sunda region. It led to a cultural exchange between Sundanese and Javanese. At that time, many regents from Sunda area visited Mataram. They came home with Javanese culture including *Wawacan* (Marsila 2020). Firstly, *Wawacan* was still in Javanese. Then, it was slowly translated into Sundanese. In the end, Sundanese people could create their own *Wawacan* in a variety of forms: fairy tales, sagas and chronicles. Scholars also used it as a medium of da'wah at that time. Therefore, it is easy to find some *Wawacan* that contain religious values and advice. In other words, at that time, *Wawacan* had significant value in Sundanese society (Fauziah 2019; Ilmiati 2020).

Walangsungsang, the main actor in the *Wawacan Babad Walangsungsang* script is the son of a Sundanese king called Sri Baduga Maharaja Sang Ratu Dewata Wisesa (Prabu Siliwangi) from his marriage to Nyi Mas Subanglarang (Ekadjati 1991:9). Walangsungsang is the heir to the throne of the Kingdom of Sunda Padjadjaran (Atja 1986:32). However, in the course of his life, he preferred to run away from *Kedaton Sri Bima Punta Narayana Madura Suradipati* [a castle where he lived], as his previous siblings did before (Atja 1986:32). As a *Wawacan*, the history of *Walangsungsang* is sung in a number of *Pupuh*, such as

*Dangdanggula, Kinanti, Asmarandana, Magatru, Pucung, Mijil, Sinom* and ending with *Dangdanggula* (types of *pupuh*) (Burhan 1915).

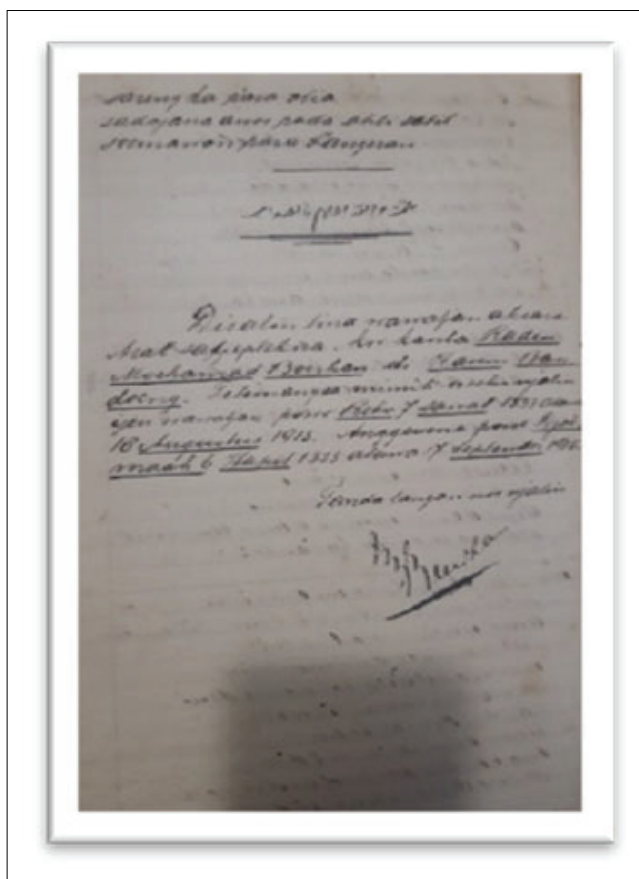
### Brief description of *Wawacan Babad Walangsungsang* manuscript

*Wawacan Babad Walangsungsang* is a historical manuscript, didactic and religious that describes the rules, guidance, teaching of religion and morality to the reader. *Wawacan Babad Walangsungsang* contains various aspects of life such as social, political, economic, religion, culture and literature. This manuscript is currently stored in Perpustakaan Nasional Republik Indonesia (PNRI or the National Library of the Republic of Indonesia) in Jakarta. The total number of pages of this manuscript is 53, including 1 page of information Bib. Id: 0010-37166660 and Item. Id: 0709124016, 1 page of collection information No. 136 and 1 page of information that the manuscript was re-copied from the Arabic script by Raden Muhammad Burhan in Kaum Bandung (Burhan 1915:iii-iv, 228). This information was presented by Muhammad Burhan himself when he finished the copying (transliteration and translation) of *Wawacan Babad Walangsungsang* as shown in Figure 2, Statement of Manuscripts (Burhan, 1915, iii-iv, 228). Evidence that the *Wawacan Babad Walangsungsang* manuscript is still well preserved can be seen in Figure 1, the cover of the *Wawacan Babad Wadirectsang* manuscript, as well as the inside of the



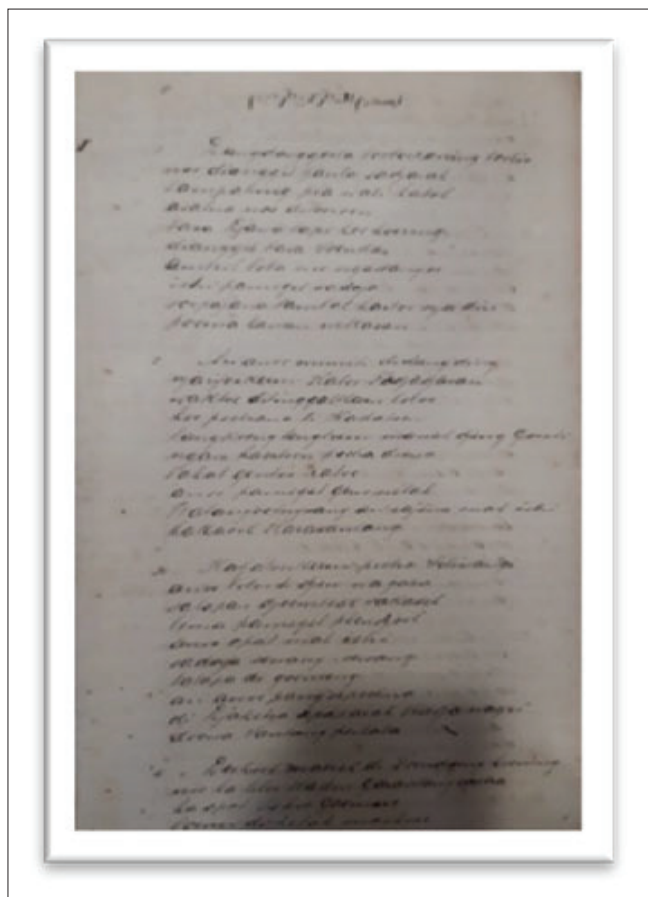
Source: Joint research document.

FIGURE 1: Manuscript cover of *Wawacan Babad Walangsungsang*.



Source: Joint research document.

FIGURE 2: Copier statement of manuscript.



Source: Joint research document.

**FIGURE 3:** First page of manuscript contents.

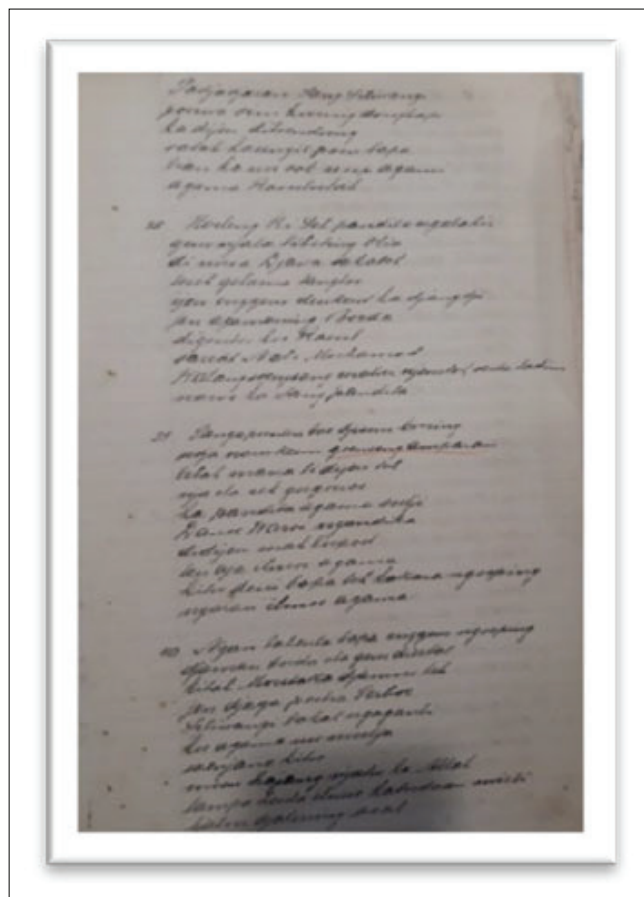
manuscript starting from the first page and subsequent pages as shown in Figures 3 and 4.

It is regrettable that the contents of *Wawacan Babad Walangsungsang* script in Sundanese are not as complete as *Cariyos Walangsungsang* script with the Pegon script or letters in Cirebon Javanese. The story stops until:

'Kahajangna hajang ka sawaregi  
éta tékad noe bingoeng pisan  
Samadoeloh katjarijos  
kalangkoeng brangta woejoeng  
kana oenggal basisir mampir  
nja éta njeun tapak  
tanda wali poendjoel  
toeloej emut ka guruna ...'. (Burhan 1915:51)

Translation:

'His wish to enter Heaven is  
a very confusing desire.  
Told that Samadullah  
looked very confused.  
He visited every coast,  
stopped by making a quotation in every place he visited



Source: Joint research document.

**FIGURE 4:** Inside of the manuscript contents.

as a sign of a noble meditated person  
then he remembered his teacher (Shayk Nurdjati) ...'.

While *Cariyos Walangsungsang* script written in Pegon script (Arabic script to write the Javanese), the Cirebon Javanese language ended with the story as follows:

'Medal pangeran sing Pulau Hening. Tegane sampun perapta ing Diyeng/wus tapa lali tapane corak-carek tangane nulisi bumi. Sampun/dadi ringgit wus simpen ing endong. Lading musna katon/wong tapa lali, murub mancur cahya wening, Pangeran Tuban ngebakti'. (Ma'mun et al. 2018)

Translation:

'He went out of the Hening Island. In a nutshell, after arriving at Mount Dieng, Prince Adilangu was meditating while he was drawing puppets on the ground. The image was then turned into a puppet, then stored in the pocket. After that, the heirloom of the knife disappeared and a man who was meditating appeared with a bright light. Prince Tuban (Prince Adilangu) immediately worshiped devotion'.

If we made comparisons of the completeness of both scripts' storyline, almost half of the contents of the Sundanese *Wawacan Babad Walangsungsang* still require further investigation. However, the research on the story of Prince Walangsungsang's journey in search of the holy religion of the Prophet, through many non-Muslim teachers,

until he finally met Sheik Datuk Kahfi in Bukit Amparan Jati who described the teachings of religious moderation as the subject of this study, was adequate. The following is a description of the *Wawacan Babad Walangsungsang* manuscript:

The manuscript titled *Wawacan Babad Walangsungsang* uses Sundanese with Latin script in the form of *Wawacan* or *Pupuh*. Now, the collection is stored with ID number 632830, Bibliographical ID (BiBID) 0010-37166660 and Sandi Digital [Digital Password] (SD) 136 call number at the National Library of Indonesia (PNRI). It was copied in 1915 in Bandung by Rd. Muhammad Burhan starting from Wednesday, 7 Syawal 1333 H./18 August 1915 until Friday, 6 Dhul-Qaqa'dah 1333 H./17 September 1915. This collection has only one complete volume with the cover. Meanwhile, the cover size is 21 cm × 32 cm. The text block size is 12 cm × 29 cm. The number of lines on each page is not fixed. The manuscript was written on striped paper in black ink. Although the cover stitching and the page order of the manuscript were detached and the paper colour was dull, the manuscript has been well saved as shown from clear page writing and numbering.

### The journey of Prince Walangsungsang: In search of the spirituality

*Wawacan Walangsungsang* script begins its story with *Pupuh Dangdanggula* (a type of stanza in Sundanese).

This manuscript, it is strongly believed, was originally written in the Javanese (Cirebon) language. The purpose of translating into Sundanese, according to the translator, is that people get information about various aspects of past people's lives as the object of the research and also get the lessons and a warning (Burhan 1915:228). In this manuscript, his younger sister, Rarasantang, also accompanied Walangsungsang's journey. The following is a brief description of *Wawacan Babad Walangsungsang* manuscript as a result of the script transfer and language translation stages. The purpose is that the public knows the message. It starts from the 8th to the 237th of *Pupuh Dangdanggula*:

Before Walangsungsang left Kedaton, in his sleep he dreamed of meeting the Prophet Muhammad. In his dream, Walangsungsang got the advice to study the holy religion of the Prophet's religious teachings from a teacher who was meditating on Mount Amparan named Syekh Djati, who came from Mecca. Even though he was shocked and woke up, he burst into tears. But the dream kept appearing in every sleep. Until on one occasion, Walangsungsang ventured to reveal his dream to his father, Sri Baduga Maharaja (the king). At that time, there was gathering of the courtiers of the kingdom in Paseban (hall of the main castle), including the Ministers and Dukes. While crying, he kissed Sri Baduga's feet. He then expressed his dream that he met the Prophet who advised him to follow the holy religion of the Prophet Muhammad and search a priest named Syekh Datuk Kahfi on

Mount Amparan. Walangsungsang also invited his father to study and adhered to this noble religion based on the message of his dream. Hearing the son's request, Sri Baduga Maharaja was furious. However, Walangsungsang begged his father for a second, third and so on. It made Sri Baduga even angrier. Thus, Sri Baduga expelled him directly from the Kedaton.

After Walangsungsang said goodbye, Sri Baduga made an order to Duke Arga that anyone who visited or even gave him a shelter at night would be fined and even sentenced to death. The kingdom would confiscate all the property and family. After receiving the order, Duke Arga said goodbye while not forgetting to announce the order to all his staff. Walangsungsang managed to escape from Kedaton through the back door while other people were falling asleep. As a result of this incident, most of the residents of the Sunda Padjaran Kingdom regretted the King's decision to expel Walangsungsang because he was the only heir to the throne.

Outside the Kedaton, Walangsungsang walked aimlessly. He passed forests, mountains, valleys and rivers. With strong curiosity, he walked straight towards the North. There was no statement how long it was until he finally arrived at the coast of Karawang (a name of a region). At this point, there is a difference in the storyline among *Wawacan Babad Walangsungsang*, *Cariyos Walangsungsang* manuscript and other Cirebon manuscripts, which stated that the first stop of Walangsungsang was Mount Merapi. It is stated in *Cariyos Walangsungsang* manuscript: 'Tan ana kang uninga sampun/lepas lampaha ngidul ngetan puruge nelusup angadal angayam alas/lali dahar lali sare, lampaha jalak paningal sampun katon/antara Gunung Merapi' (Translation: 'there was no one who knew that Walangsungsang had exited from the Kedaton whether to the South or the East. He infiltrated like a lizard and partridge, forgot to eat and sleep, walked like a starling until he arrived at Mount Merapi') (Ma'mun et al. 2018:24). Sulendraningrat stated that the Mount Merapi in the history of Walangsungsang is not Mount Merapi in Central Java, but Mount Maraapi in Rajadesa, East Ciamis, West Java (Sulendraningrat 1984:6).

In Karawang, Walsungsang stopped in Sheik Ora's lodge (sheik Hasanudin has the title sheik Quro') (Atja 1986:31). After Shek Ora inquired Walangsungsang he knew about Walangsungsang, a person who was a candidate for *awliya* (leader) who would open the gates for the Islamisation of *Tatar Sunda*. However, Sheikh Ora was not willing to become a religious teacher for him. He suggested that Walangsungsang went East towards Mount Amparan where sheik Nurdjati lived. Sheik Ora himself said that Sheik Nurdjati was his teacher.

Then, Walangsungsang continued his journey as Sheik Ora's instructions. He passed through forests, mountains, valleys and rivers, day and night without rest and food. He arrived at Mount Maraapi and met Danuwarsi, a monk.

Walangsungsang also studied Buddhism until Danuwarsi declared him a graduate. Walangsungsang studied Buddhism for no less than 9 months. In this place, he got married to the daughter of his monk, *Nini* Indang Ayu or also called Nyi Indang Geulis.

Meanwhile, Nyi Rarasantang, who had been left in Kedaton, continued to cry over the departure of her older brother (Walangsungsang). She finally fled through the back gate of the Kedaton when the caregiver was asleep. As the departure of Rarasantang, Sri Baduga and his wife, Nyi Sari, continued to be saddened. Sri Baduga also fell ill. He did not know the whereabouts of his youngest daughter. Then, Sri Baduga ordered Duke Arga to look for Nyi Rarasantang until she was found. Duke Arga left the Kedaton of the Sunda Padjajaran Kingdom and finally arrived at the Tadjimalela lodge. He also chose to stay there and not return to Padjajaran. His name was later changed to Dawung Hawuk, known as Dipati Medang Kamulyan. Meanwhile, Rarasantang walked through forests, mountains, valleys and rivers looking for her brother, Walangsungsang.

Throughout the journey, Rarasantang always cried while continuing to mention his brother's name, Walangsungsang. Because during the trip she did not eat, drink or sleep, Rarasantang finally fell unconscious when her feet tripped over the roots of the forest. She walked past Mount Tangkuban Perahu until finally found by Nyi Indang Saketi, who was none other than her aunt, the Sri Baduga Maharaja's youngest sister. After regaining consciousness, Rarasantang said that she was looking for his brother, Walangsungsang. Nyi Indang Saketi gave her clothes called Anta Kusumah specifically for women. When she used the clothes, she could run quickly. Rarasantang received the new name, that is, Nyi Batin. She continued her journey to Mount Cilawung and met a *Batara* (believed as half god), named Bandjara Angganali. Nyi Batin then shared her goal to find her brother. Then, she entitled the name Nyi Eling and he suggested continuing her journey to the East to Mount Mrapi. The *Batara* predicted that in the future the descendants of Nyi Eling would become the polar guardians of the Prophet's religion, who would become *panatagama* (religious leader) and *panatanagara* (leader of the nation).

Turn to the other story, mentioned in the Mount Mrapi lodge, Danuwarsi explained to Walangsungsang that four people taught the Budhaprawa science. One person was at Mount Diyeng, one person at Mount Singkup, one person at Mount Kumbing and the fourth was himself, at Mrapi. Danuwarsi said that he has taught all the knowledge of Buddhism as written in the *Aksa* book (book contained the teachings of Buddhism). Even so, Danuwarsi admitted that he did not know the knowledge of religion that was looked for by Walangsungsang. Danuwarsi also suggested Walangsungsang keep on searching for further knowledge. A moment later, Nyi Eling (Rarasantang) arrived at Danuwarsi's lodge. The meeting of the two siblings took

place at Danuwarsi's lodge. They embraced with tears of joy. Before continuing to search for the religion of the Prophet Muhammad, Danuwarsi gave a gift in the form of *Ampal* ring (a ring made from a specific stone). The efficacy of the ring can contain the sea and mountains including the earth and the sky. Danuwarsi's daughter, who was married to Walangsungsang, also followed her husband in his adventure. Nyi Indang Geulis and Nyi Rarasantang were then put into the *Ampal* ring (kind of shrink into the ring). Danuwarsi then changed the name of Walangsungsang to Samadullah. He received advice to continue his journey to Mount Ciangkup to meet a pastor named Sang Jang Néga.

The priest dedicated his life to worship and was indifferent to his earthly life. This kind of life is called *jatining sukma* (focus on spiritual life). Samadullah arrived at Mount Ciangkup and met him. He conveyed the intention to study the holy religion of the Prophet Muhammad. However, the pastor had just heard this religion. Even so, he had heard the news from the Buddhist book *Mustaka Jamus*, that one day, Buddhism would be replaced by the religion of the Prophet. Jang Néga told Samadullah that he would become a nobleman. However, to realise this purpose, Samadullah had to receive a gift in the form of *Golok Cabang* (a sword) and changed his name to Kyai Sangkan. After receiving the gift and changing the name, he went to Mount Kumbing. At Kumbing Mountain, he met Jang Nago who was meditating and awaiting the ancestral heritage of Dewa (god). Kyai Sangkan explained the purpose of his arrival that he wanted to go to Mount Amparan to study the holy religion of the Prophet Muhammad. However, Jang Nago did not know anything about this religion. Sang Jang Nago handed over the heirlooms entrusted by the gods, in the form of banners, *badong* shells, fez and gave him the name, Kadatullah. He gave Kadatullah advice to continue his journey to Mount Cagak. Arriving at Mount Cagak, he met Jang Bangau. Kadatullah also got prizes in the form of *Panjang* (a big plate), *béréng* (a small gong), *dalung* (a big bowl) and *pendil wesi* (a rice cooker). Jang Bangau then gave him the name Samadullah (the same name as given by Danuwarsi). Samadullah's journey continued to Mount Amparan.

At Mount Amparan, Samadullah met Sheik Datuk Kahfi or sheik Nurdjati, a person he had met in a dream. Sheik Nurdjati welcomed him and began to take *bay'at* (read *shahadah* – a declaration of faith) and taught him various concepts of Islamic knowledge. After that, he asked Samadullah to clear the forest in the Coastal area located in the Sembung region. He, then, built a lodging house (guest house) and the Panjunan mosque. He succeeded in clearing ±1000 square cubits. At that place, Samadullah then built a house and fenced it (now, the location is located in Pakuwon-Kanoman, Cirebon, West Java). For his hard work, Samadullah entitled the name Cakrabumi from his teacher. Cakrabumi took his wife and sister out of Ampal ring. Nyi Indang Geulis and Nyi Rarasantang also converted to Islam. Since that time, Cakrabumi was known as Kuwu Sangkan Cirebon (regional leader). His job was to catch *rebon* (small

shrimp or krill) as the material to make shrimp paste. Meanwhile, Mount Cagak was a place for making shrimp paste. The area is later known as Cirebon Girang (now including the Palimanan area). Cirebon is the border area of West Java and Central Java.

After Kuwu Sngkan resided in Cirebon Girang, more and more people came to the place and made lodges. The area was also very fertile so that the newcomers made their gardens, all the way to the coast. Kuwu Sangkan also received the nickname as Kuwu Sembung Girang. At that time, Kebon Pesisir was under the control of Palimanan, part of the Galuh kingdom (a Sundanese Kingdom). Every month, Kebon Pesisir must submit shrimp paste tax to the Galuh Kingdom. Because his job was to collect small shrimps, Cakrabumi forgot about his teacher. However, sheik Nurdjati came to visit his student in Kanoman. As Sheik Nurdjati's suggestion, Cakrabumi should perform the hajj pilgrimage with Rarasantang. Meanwhile, Nyi Indang Geulis should wait for them in Cirebon. Before leaving, Cakrabumi was entrusted with a letter to be given to Sheik Bayanullah (also known as Sheik Nurbayan), the brother of Sheikh Nurdjati who stayed in Mecca. While in Mecca, Cakrabumi was also entrusted to stay at the sheik Bayanullah's lodge while continuing his religious studies (Islam). Sheik Bayanullah was very happy with the arrival of Cakrabumi and Rarasantang, who were none other than his brother's students. He also asked Cakrabumi, when the pilgrimage was over he wanted to return to Java. Cakrabumi happily agreed. While at the sheik Nurbayan lodge, Cakrabumi studied various religious sciences, starting from deepening the meaning of *shahadah* and other Islamic sciences. Because of his intelligence, Cakrabumi's mastery of religious knowledge later surpassed his teacher, Sheik Bayanullah.

The story also told that during Cakrabumi and Rarasantang visited Mecca, it was happened to be that Rarasantang was proposed by the King of Egypt who lost his wife and he was in a great grievance. After several considerations, Rarasantang accepted the marriage with the witness of his Brother Cakrabumi. As an expression of gratitude, the King gave a turban (believed to be the Prophet's turban) as a gift to Cakrabumi and also granted Cakrabumi a *kunyah* (title) as sheik Abdul Kêman (sheik Abdullah Iman). After given the marriage of his sister, Sheikh Abdul Kêman returned to Mecca with Sheikh Bayanullah and discussed leaving for Java. However, Sheik Abdul Kêman asked Sheik Bayanullah permission to explore the Arab world before leaving and Sheik Bayanullah agreed.

Sheik Abdul Kêman visited many regions in Arabia. Besides, all of a sudden he also visited Aceh. Here, he witnessed an outbreak of a deadly disease that affected the whole region including the royal family Aceh, Sultan Kut. Sheik Abdul Kêman upon his visit has been able to cure the sultan and the people of Aceh. After finishing his travel, Sheik Abdul Kêman returned to Mecca to see Sheik Bayanullah and heading to Java.

However, he found out that Sheik Bayanullah had departed to Java to meet his brother Sheikh Nurdjati. Sheikh Abdul Kêman then asked for the help of Sheik Datuk Kahfi and with his power, Sheik Abdul Kêman could directly reach the coast of Java. Sheik Abdul Kêman disguised himself as an old man while waiting for Sheik Bayanullah to arrive.

When Sheikh Bayanullah had arrived on the coast of Cirebon, Sheikh Abdul Kêman met him and give him direction without him noticed he was Sheik Abdul Kêman. Meanwhile, Sheik Abdul Kêman remains at the coastal area and focussing on deepening his *tirakat* (meditation), an exercising of spiritual growth by managing self-calmness as a medium to communicate with God.

At this point, in observing the story of Walangsungsang's journey in search of Islam, the religion of the Prophet Muhammad, various conclusions have emerged. Koswara et al. stated that *Wawacan Babad Walangsungsang* is a text loaded with ethno-pedagogic values, mainly based on three categories of human morality, namely practices related to God (Allah Subhanahu Wa-Ta'ala [Glory be to Him]), man and nature. These three things are implemented in the goals and postulates of Sundanese life include glory, happiness, tranquility and independence (Koswara, Permana & Hyangsewu 2019). Widiанти, Nuryatin and Indiatmoko (2017), mention that the adventures of Prince Walangsungsang who wanted to learn Islam are also available in the history of Cirebon. Besides, the story also flourished with a fantastic element of magical things. The history of Cirebon is still preserved today, especially by the Kanoman Palace through the medium of oral narration (Widiанти et al. 2017:25). Based on the research by Dadan Wildan, the history of Walangsungsang's journey is found in almost all manuscripts of Cirebon, except in the manuscript of the Babad Cirebon Brandes edition. It is the same as the oral tradition of the people in Cirebon. However, the presented stories have undergone interpretation and improvisation (Wildan 2012:101). Dadan Wildan added that the content and storyline are in line with the story content of old manuscripts because the story is taken from the traditional manuscripts of Cirebon, which in its development has become a legendary story of the people of Cirebon (Wildan 2012:106).

### The teaching of religious moderation

After conducting the transcription and translation of this manuscript, this research focusses on the teaching of religious moderation contained in the manuscript. The term religious moderation in this article follows the description mentioned by the office of the special team for president mentioned here. They observed it because of different points of view: doctrines, rituals and religious social expressions. So, it is multidisciplinary.

The content of *Wawacan Babad Walangsungsang* script begins with *Pupuh Dangdanggula*, as follows (Burhan 1915:1):

**The story of Walangsungsang:**

- (1) *Dangdanggoela boeboekaning toelis/ noe dianggit tjarita sadjarah/ lampahing prawali kabéh/ asalna noe ditoeroen/ rasa Djawa tapi keur koering/ dianggit basa Soenda/ ambéh loba noe ngadangoe/ istri pameget sadaja/ soepaja tambah hartos nja diri/ poerwa lawan wekasan*
- (2) *Ari anoe mimiti di Dangding/ nyarioskeun Ratoe Padjadjaran/ waktoe ditinggalkeun lolos koe poetrana ti Kadatoen/ langkoeng tengtrem manah djeung Goesti/ ngan kantoen poetra doewa/ bakal gentos ratoe/ anoe pameget geus nelah/ Walangsoengsang ari rajina mah istri/ kakasih Rarasantang*

**Translation:**

Dangdanggula as an opening writing/ compiled historical stories/ journeys of all the guardians/ originally copied/in Javanese but for me personally/ compiled in Sundanese/so that many can hear/ both men and women/to be more aware/The origin and the purpose

The first verse to be sung (*dangding*)/ About the Queen of Padjadjaran/when her son left to flee from Kedaton/whose heart is more peaceful with God/only two children left/As the Queen heir to the throne/the son is known/ Walangsungsang while his sister is a woman/The beloved Rarasantang

From the opening of two *Dangding* (sung stanza), numbered (1) and (2) *Pupuh Dangdanggula*, the story introduced the reader to the content of *Wawacan Babad Walangsungsang* script. The two confirmed that the storyline of the script contains the story of Walangsungsang's journey in search of the holy religion of the Prophet Muhammad because his heart felt more at peace with that religion. It contains many aspects of life such as social, political, economic, religious and cultural. Based on this script, the journey of Walangsungsang's escape from the palace of the Sundanese Kingdom of Padjadjaran is straight to the north to the coast of Karawang.

**The story of Walangsungsang**

- (22) *Enggeus djauh angkatna ti nagri/ tjepep ngalér ka basisiran/ ka Karawang soempingna téh*
- (33) *Katjatoerkeun Walangsoengsang soemping/ langkoeng kagét séh Ora ninggalan/ serta pok mariksa baé/ asal ti mana matoeh/ eudjeung saha djenengan deui/ ngawangsoel Radén poetra/ ngaran noe kaseboet/ sim koering poen Walangsoengsang/ asal Padjadjaran poetra Siliwangi/ séh Ora geus oeninga*

**Translation**

It has been a long way to escape Walangsungsang from Padjadjaran/ straight to the north/ until arriving at the Karawang

It is narrated that Walangsungsang arrived at Sheikh Ora's lodge/ Sheikh Ora was shocked/ he immediately checked/ where he came from/ and what his name was/ Raden Walangsungsang answered politely/ the name is often called/ I am Walangsungsang/ from Padjadjaran Putra Siliwangi/ Sheikh Ora already knew

The above-mentioned verse told about Walangsungsang met sheik Ora to study. However, Sheik Ora was not willing to give religious lessons to Walangsungsang. He also advised Walangsungsang to go to the East to Mount Amparan. There was a religious scholar (Islam), named Sheik Nurdjati.

The name of Sheik Ora was Sheik Hasanuddin (Sheik Qura'), Nyi Mas Subang Keranjang (Nyi Mas Subanglarang) was a student of Sheik Ora. But, she had never brought her children to study Islam with the Sheik. Thus, Walangsungsang did not know Sheik Ora. Meanwhile, based on another source, before Walangsungsang answered of meeting Nabiyallah Muhammad SAW. He recited *Salawat tafriyyah* (the praise to the Prophet Muhammad) as *aurad* (prayers) from sheik Qura' every night (Fatimah 2011:140). Despite the interesting point of view of religious moderation, although Sheik Ora had opened a boarding school and taught his students, he was not willing to teach religion to Walangsungsang. His reluctance was not without reason because of Walangsungsang's dream that he was looking for a teacher named Sheik Nurdjati on Mount Amparan by himself. In this case, Sheik Ora behaves *i'tidal* (straight and

firm) by putting something in its place. He exercised rights and fulfilled obligations and responsibilities in proportion (Kasdi 2019; Muhammad et al. 2021).

Walangsungsang's spiritual journey continued because of the instructions of Sheik Ora. However, despite his main destination to Mount Amparan, Walangsungsang instead arrived at Mount Mrapi and met a monk named Danuwarsi. He also met other monks. This meeting with the monks showed the teachings of religious moderation. The story, for example, is narrated in *Pupuh Dangdanggula* as follows:

**The story of Walangsungsang:**

- (36) *Njorang goenoeng lebak pasir-pasir/ henteu koelem soemawona toewang/ gantjangan geus dangkap baé/ ka goenoeng mampir toeloej/ ngadeuheus ka pandita leuwih/ éta pandita Boeda Danoe Warsih/ Danoe Warsih masher/ Radén toeloej dipariksa/ Agoes anoe ti mana asal nagri/ Djeung saha nja djenengan*
- (37) *Walangsoengsang ngawangsoelna tadim/ Djisim koering asal ti Padjadjaran/ poen Walangsoengsang koering téh/ éstoe poetra sang Ratoe/ Padjadjaran sang Siliwangi/ poerwa sim koering dongkap/ ka dijeu ditoendoeng/ sabab kasengit peon bapa/ lian ka noe sok resep agami/ agama Rosoeloeloh*
- (39) *Pangapoenten baé djisim koering/ sedja naroskeun goenoeng amparan/ lebah mana ti dijeu téh/ nja éta rék ngagoeroe ka pandita agama soetji/ Danoe Warsi ngandika/ di dijeu mah loepoet/ teu aja elmu agama/ kitoe deui bapa téh kakara ngoeping/ ngaran ilmeo agama*
- (40) *Ngan baheula bapa enggeus ngoeping/ djaman Boeda éta geus disebat/ kitab Moestaka Djamoés téh/ jén djaga poetra Perboe/ Siliwangi bakal ngaganti/ koe agama noe moelja/ saenjana kitoe/ moen hajang njaho ka Allah/ tampa heula ilmeo kabodeaan misti/ tjatoer djatining asal*
- (41) *Saméméh oerang aja di lahir hiroep oerang dimana/ djeung noe aja naon/ gampang agama Rosul/ koedoe anoe djadi tali/ nya éta noe disebat/ sadjatining hiroep/ reudjeung hoerip oerang téja/ éta saha anoe ngahoeripeun pasti tjatoer djatining asal*

**Translation:**

Passing mountains, rivers and valleys/ neither sleeping nor eating/ in short, has arrived/ to the mountain then he stopped/ asked for blessings to a leading priest/ a Buddhist priest Danuwarsi/ the famous Danuwarsi / Raden Walangsungsang then examined/ the noble of which country/ and what is his name

Walangsungsang answered respectfully/ I am from Padjadjaran/ Walangsungsang is my name/ the son of the Queen/ Padjadjaran the Siliwangi/ the first time I came/ here I was expelled/ because my parents were very angry/ other than to people who like the religion/ religion of the Prophet

Please forgive me/ I want to ask for Mount Amparan/ where is it from here/ I want to study with the priest of the holy religion/ Danuwarsi said/ here it is not available/ there is no religious knowledge/ so have I just heard/ the name of religious knowledge

It's just that I have heard/ because the Buddhist era has been mentioned/ the book of Mustaka Jamus/ later the son of the King/ Siliwangi will be replaced/ by a noble religion/ actually/ if you want to know God/ you must first accept the science of Buddhism/that is the true science of the origin

Before we are in the realm of the world where we live/ and what is there/ the religion of the Apostle is easy/ must be the binding (rope)/that is what is called/ true life/ and life (inner born prosperity) of man/ who is make prosperous/ surely the four true origins

Analysing from the sufi perspective, through the monk Danuwarsi, Walangsungsang has learned the science of enlightenment. This knowledge will be very important for him to know himself and his creator (*ma'rifatullah*). The story mentioned that Walangsungsang has succeeded in obtaining the science of enlightenment, although the knowledge of the Prophet had not been found. Thus, he was very grateful to Danuwarsi.

Based on the observation, starting from *Pupuh Dangdanggula* the 39th *Dangding*, when Walangsungsang stated the purpose of his arrival to Danuwarsi, Danuwarsi answered: 'here it is not available, there is no religious knowledge, so I just heard the name of religious knowledge'. It shows an attitude of religious moderation. Danuwarsi has taught the attitude of *tasamuh* (tolerance) that is to recognise and respect differences both in religious aspects and various other aspects of life. He has taught fairness above all groups or factions (Tim



Penyusun Kantor Utusan Khusus Presiden 2018). The same thing in the 40th *Dangding*, when Danuwarsi stated:

It's just that you have heard, through the book of Mustaka Jamus, that the Buddhist era will be replaced by the noble religion initiated by the son of King Siliwangi. (Burhan 1915:12)

It shows the attitude of *tasamuh* (tolerance). At the 41st *Dangding*, when the monk Danuwarsi stated, 'actually if you want to know God, you must first accept the science of Buddhism, which is the true science of origin', and 'Before we are in the natural world, we live where and what is there. The religion of the Prophet is simple, the binding rope is the true knowledge of life and the knowledge of inner-born prosperity'. It shows the teachings of *Musawah* (egalitarian) from the monk Danuwarsi. *Musawah* means not to discriminate against others because of differences of belief (Tim Penyusun Kantor Utusan Khusus Presiden 2018).

The end of the learning process with the monk Danuwarsi, stated in *Pupuh Kinanti* at the 82nd and 83rd *Dangding* as follows:

**Walangsungsang story:**

(82) *Geus béjak moeroekna élmoe/ kaboedaan geus ditampi koe Rahadén Walangsoengsang/ sadajana geus kaharti ngan kantoen élmoe agama/ anoe teu atjan kapanggih.*

(83) *Sang pandita deui njaoer/ bapa mah tatjan ningali/ noe ngaran ilmoe agama/ nja koedoe nejangsan deui/ soegan aja noe oeninga/ Radén kedah goeroe deui*

**Translation:**

It has been taught all the knowledge/ Buddhism has been accepted/ by Raden Walangsungsang everything has been understood/ the religious knowledge/ which has not been obtained

The monk Danuwarsi continued his words/ I have never seen/ the name of religious knowledge/ yes must look again/ maybe someone knows/ Raden must study again

As a souvenir, Danuwarsi gave a gift in the form of *Ampal* ring which has very powerful properties. Besides, Walangsungsang also accepted the name of Samadullah and brought his wife along on the way to find the holy religion of the Prophet. Thus, now that Samadullah is not alone, his wife and younger sister, Rarasantang, accompanied him included in the *Ampal* ring. Then, based on the observation, both the 82nd and 83rd *Pupuh Dangding* are loaded with the teachings of religious moderation. The monk Danuwarsi taught *Aulawiyah* (prioritising the priority) and *tawazun* (balanced), which is the understanding and practice of religion in a balanced manner, both worldly and the afterlife. The monk Danuwarsi was firm in stating the principles and could distinguish between *inhiraf* (deviation) and *ikhhtilaf* (difference) (Tim Penyusun Kantor Utusan Khusus Presiden 2018).

As directed by monk Danuwarsi, Samadullah extended his search to sang Jang Néga in Mount Ciangkup. The history is narrated in the 98th *Pupuh Asmarandana* to the 103rd *Pupuh Dangding* as follows:

**Walangsungsang story:**

(98) *Bagéa noe anjar soemping/rahadén anoe ti mana/raden poetra matoer alon/djirim koering Padjadjaran/ wasta poen Samadoeloh/sim koering hajang goegoeroe/Agama Nabi Muhamad*

**Translation:**

Welcome the guest/where are you from/Raden Putra answered slowly/I am from Padjadjaran/my name is Samadullah/I want to study/the Religion of Prophet Muhammad

**Walangsungsang story:**

(99) *Sang Jang Nega njaoer deui/di dijeu mah henteu aja/aki kakara ngadéngé/noe ngaran élmoe agama/ ngan aki ngoeping warta/kitab Boeda geus diseboet/jén djaga agama Boeda*

(98) *Bagéa noe anjar soemping/rahadén anoe ti mana/raden poetra matoer alon/djirim koering Padjadjaran/ wasta poen Samadoeloh/sim koering hajang goegoeroe/Agama Nabi Muhamad*

(99) *Sang Jang Nega njaoer deui/di dijeu mah henteu aja/aki kakara ngadéngé/noe ngaran élmoe agama/ ngan aki ngoeping warta/kitab Boeda geus diseboet/jén djaga agama Boeda*

(100) *Diganti agama Nabi/kitoe tjeuk pitoetoer kitab/Moestaka Djamoses geus tangtoe/Papakem agama Boeda/reujeung engeus kaseboet/noe baris djadi poepoetjoek/ngaboeka élmoe agama*

(101) *Asalna ti oedjang pasti/di Djawa aja agama/tapi bapa henteu ngartos/ ka éta agama moelja/ngan ijeu pikeun sarat/lamoen Radén hajang makboel/golok tjabang koedoe tampa*

(102) *Ijeu golok leuwih sakti/bisa ngambah awang-awang/kitoe deui bisa ngomong/sakoemaha adab djalma/djeung Radén diganti ngaran/ kiyai Sangkan panoemboe/bibiting agama moelja*

(103) *Geura djig ka goenoeng koembing/ didinja aja pandita/sipat oraj pandita téh/ngadeuheus Raden kadinja/sabab aja poesaka/éta djimat koedoe poendoet/bapa darma toedoh djalan*

**Translation:**

Sang Jang Néga said gain/here there is no/I just heard/the name of religious knowledge/but I heard the news/in Buddhism has already mentioned/that later Buddhism

Welcome the guest/where are you from/Raden Putra answered slowly/I am from Padjadjaran/my name is Samadullah/I want to study/the Religion of Prophet Muhammad

Sang Jang Néga said gain/here there is no/I just heard/the name of religious knowledge/but I heard the news/in Buddhism has already mentioned/that later Buddhism

will be replaced by the religion of the Prophet/based on the narration of the book/Mustaka Jamus is definitely/the main guidelines of Buddhism/and has been mentioned/ who will be the leader/of the religious knowledge

It must have started from Kang Putra/ in Java there is a religion/but I do not understand/to that noble religion/ only this is for the condition/if Raden wants to be granted/you must accept this sword.

This sword is so powerful/can fly into space/and can talk/as a human being/and Raden must change the name/kyai Sangkan, the connector/ seed (seed, candidate) of the noble religion.

Immediately go to Mount Kumbing/ there is a priest/in the form of a snake/you must go there/because there is a heritage/the amulet must be requested/I just a guide.

If we observe, through *Pupuh Dangding Asmarandana* the 99th to the 102nd, Samadullah begins to express the purpose of his coming to Jang Néga (*Dangding* 98). The dialogue of the two as described in *Dangding* 99–102 has taught the attitude of *tasamuh* (tolerance). He has taught fairness above all groups or factions (Tim Penyusun Kantor Utusan Khusus Presiden 2018). Besides, this article found similar information between the monk Danuwarsi and Jang Néga about the replacement of Buddhism in Java by the religion of the Prophet (Islam) through the descendants of King Siliwangi in the book Mustaka Jamus. Therefore, although Jang Néga did not teach Buddhism, he supported Samadullah's efforts by bestowing the legacy of the sword. It teaches *ishlah* (reform). Sang Jang Néga prioritises reformative principles to achieve better conditions that accommodate the changes and progress of the times by standing on the common good (*mashlahah 'ammah*). Also, Jang Néga taught the attitude of *aulawiyah* (prioritising the priorities) to be implemented compared with lower interests (Tim Penyusun Kantor Utusan Khusus Presiden 2018).

As a result of the instructions of Jang Néga, Kyai Sangkan continued his journey to Mount Kumbing. Still in the *Pupuh Dangding Asmarandana* the 108th to the 113th, narrated as follows:

**Walangsungsang story:**

(108) *Henteu lila jeboel deui/éta Raden Walangsoengsang/toeloej ngadeuheusan baé/pok Sang Jang Naga mariksa/serta kagét manahna/ bagéa noe anjar rawoeh/Rahadén anoe ti mana.*

**Translation:**

Here he has arrived again/Raden Walangsungsang/just keep forwarding/ Sang Jang Naga inquired/he felt surprised/to welcome the newly arrived/ from where are you from

- (109) *Djeung saha djenengan deui/sarta rek angkat ka mana/Radén poetra matoer alon/sim koering ti Padjaran/nami peon Walangsoengsang/sim keoring nejangang goeroe/sedja ka goenoeng Amparan.* and what is your name/and where do you want to go/Raden Putra answered slowly/I am from Padjaran/my name is Walangsoengsang/I am looking for a teacher/want to go to Mount Amparan.
- (110) *Sang naga pok njaer deui/aki teu njaho agama/kakara pisan ngadéngé/jén aja élmoe agama/ngan ijeu méré sarat/djimat ngaran oemboel-oemboel/wasiatna oerang Boeda.* Sang Jang Naga said again/I knew nothing about this religion/just heard/about this religious knowledge/however, I give you this symbol/the amulet called *umbul-umbul*/the legacy of the Buddhists.
- (111) *Kasiatna enggeus pasti/moen djimat dipaké perang/kapaidér moesoehna téh/henteu njahoeun di djalan/ari badong batok mah/kasiatna matak teguh/henteu teurak koe pakarang.* The benefits are certain/if this heritage is used for war/the enemy will be confused/do not know the way/the *badong batok* (helmet)/make you strong/no weapons can hurt you.
- (112) *Reudjeung ijeu kopjah wari(ng)/matak teu kadeuleu djalma/djeung dipikasieun baé/koé djin setan siloeman/sadaja geus ditampa/Sang jang Naga mindo njaer/djeung aki méré jenengan.* and *kopiah waring* (fez) so as not to be seen by people/and feared/by jinn, devils, stealth/all have been accepted/Sang Jang Naga said again/and I gave the name.
- (113) *Kadatoelah geus dilandi/pasti kersaning jang soekma/bibiting oia gedé/ngaboeka élmoe saré'at/lantaran Radén poetra/reudjeung Radén koedoe ladjoé/ti dijeu ka goenoeng tjangak* Kadatullah has been renamed/definitely, the will of Jang Sukma/seeds (seeds, candidates) of the *auliya* leading/opener of the science of sharia/therefore Raden Putra/from here must go to Mount Cangak

Based on *Pupuh Dangding Asmarandana* the 108th to the 113th, when kyai Sangkan stated the purpose of his coming to Jang Naga (*Dangding* 108), and the dialogue of the two as described in *Dangding* 109–113, also taught attitude of hospitality (tolerance), which is to recognise and respect differences, both in religious aspects and other aspects of life. He has taught fairness above all groups or factions (Tim Penyusun Kantor Utusan Khusus Presiden 2018). Furthermore, although Jang Naga did not teach religion, he supported Kyai Sangkan by gifting the inheritance of flags, *badong batok* (a kind of helmet) and *kopiah waring* (fez) with special efficacy. Jang Néga taught him *aulawiyah* (prioritising the priority) to be implemented. *Aulawiyah* means comparing higher to lower interests and the principle of *ishlah*, which prioritises reformative principles to achieve better conditions that accommodate change and progress of the times by relying on the common good (*mashlahah 'ammah*) (Tim Penyusun Kantor Utusan Khusus Presiden 2018).

After successfully obtaining the inheritance based on the message of Jang Néga, Kyai Sangkan continued his journey to Mount Cangak. *Pupuh* also changed to *magatru* (a kind of stanza). Kyai Sangkan's meeting with the king of Bangau is narrated on the 140th, 145th, 146th and 147th *Dangding*.

On the 140th *Dangding* stated: '(140) Anteur heula di dijeu bisi kasaroeng/gantjang tjarita digoerit/hanteu pandjang noe ditjatoer/ka goenoeng tjangak geus soemping/Dén poetra djeung Radja Bango'. Translation: Take me here first for fear of getting lost/shortly after/There is not much to talk about/has arrived at the mountain Cangak /the son and the King of the Stork.

While the 145th, 146th and 147th *Dangding*, tells the story of Kadatullah who succeeded in asking for the ancestral inheritance of the king of Bangau. Although reluctantly, Jang Bangau gave his ancestral heirlooms requested by Kadatullah.

He did that to keep his promise to Kadatullah who did not kill himself. The story is as follows:

#### Walangsoengsang story:

- (145) *Enggal baé pendil beusi geus kapoendoet/Samadoeloh enggeus tampi/Pandjang bereng reudjeung daloeang/Bereng kasiatna leuwih/bidjil balad laksa onom.*
- (146) *Ari pendil bidjil kadaharan aloes/kasiatna pandjang deui/lamoen ditangkoebkeun tangtoe/sadja sangoe kaboeli/gogorengan sambel godog.*
- (147) *Geus sadja sadajana deungeun sangoe/Radja bango matoer deui/djeung Samadoeloh djoedjoeloe/Raden Koentjoeng geus dilandi/Toeloej pamit ka sang kalong (bango).*

#### Translation:

In short, the iron jug has been given/Samadullah has received/The length of the beak and *dalung* (canister)/The beak has more efficacy/can issue 10 retainers stealth.

While the candlestick can produce delicious food/similarly, the longevity/if stored in the upside-down position for sure/provide a *kebuli rice*/fried rice and boiled *sambal*.

After all the meals were available/the king of Stork said/his nickname Samadullah/was changed to Raden Kuncung/then (Raden Kuncung) said goodbye to the king of Stork.

Then, Kadatullah met with the king of Stork to fulfil his promise to Kadatullah to teach religious moderation. It was a support in line with the principle of religious moderation *tathawur wa ibtikar*. *Sang Jang Néga* prioritised open and dynamic principles to achieve a better situation that accommodated the changes and progress of the times based on the common good (*mashlahah 'ammah*). King of Stork taught to always uphold *akhlakul karimah*, character, identity and integrity as *khair ummah* in the life of humanity and civilisation. In addition, he also taught pioneering in good initiatives for the benefit of human life (*common good and well-being*). To achieve the intentions and purposes, do not forget adequate worldly supplies.

After receiving blessings from the king of Bangau, Raden Kuncung continued his journey in search of the holy religion of the Prophet. The next destination was Mount Amparan or also called Mount Djati. *Pupuh* turned to *Pucung*. Raden Kuncung then met the teacher he was looking for the most, named Sheik Nurdjati. The meeting of students and teachers was told at *Dangding* the 152nd to the 154th and the 156th to the 158th. The 152nd to the 154th *Dangding* stated:

#### Walangsoengsang story:

- (152) *Enggeus naék kana poentjakna goenoeng/djeung Noerdjati tepang/sarta toeloej moendjoeng baé/Séh Noerdjati toeloej pok baé mariksa.*
- (153) *Radén poetra bagéa noe nembé rawoeh/ti mana nja asal/reudjeung saha djenengan téh/njembah matoer Samadoeloh ka pandita.*
- (154) *Padjaran asal sim koering kapoengkoer/wasta Walangsoengsang/noe mawi abdi ngalolos/nja kadijeu dongkap nejangang impian*

#### Translation:

When he has climbed to the top of the mountain/he met Sheik Nurdjati /then greeted him and asked for blessings/Sheik Nurdjati then examined.

Welcome to you, the newly arrived/where are you from/and what is your name/Samadullah performed deference and answered the teacher's question.

Padjaran is my place of origin/my is Walangsoengsang/I was running away from the palace/to come here looking for a dream.

In *Pupuh Pucung* the 156th to the 158th *Dangding*, Sheik Nurdjati told Walangsoengsang to be a Muslim and studied Islam to Sheik Nurdjati. The event is as follows:

#### Walangsoengsang story:

- (156) *Kitoe deui moega oelah djadi bendu/naras ka pandita/béh mana goenoeng djati téh ? nja kaeala anoe ngaran Séh Noerdjati.*

#### Translation:

For that matter, I hope you not to be upset/with my question/on which one is Mount Djati? It is me Sheik Nurdjati.

**Walangsungsang story:**

(157) *Asal Mekah pernah boejoet kandjeng Rosoel/didijeu keur tapa/reudjeung ari lilana téh/doewa ratoes taoen ajeuna geus meunang.*

(158) *Djeung geus pasti keresaning jang agoeng/ti manah awitna/noe ngaboeka agama téh/katjarijos Samadoeloh enggeus be'at.*

**Translation:**

Comes from Mecca, a descendant of Rasulallah/here I am meditating/for as long as/200 years at least.

And it is certainly according to the will of Allah/based on the deepest voice of the heart/which opens the religion/and Samadullah who has pledged allegiance

In both scripts, *Wawacan Babad Walangsungsang* and *Carita Walangsungsang* do not mention Walangsungsang event when he declared *shahadah* (profession of faith). However, in the work of Rais and Anam (1986) entitled *Sedjarah Tjirebon Djilid II* reported the first lesson received by Samadoellah from Sheik Nurdjati, is about understanding the words of Allah as mentioned in QS Al-Baqarah: 208, namely: 'O ye who believe! Enter into Islam *kaffah* (wholeheartedly). The verse describes when someone converts to Islam it should be *kaffah* (Rais et al. 1986; Wildan 2003). Based on the report, Shaik Nurdjati also teaches the principal teachings of Islam such as five times prayers, charity, fasting, pilgrimage, how to defence, call to goodness, rejecting evil, the science of Ushuluddin (religious principles), as well as the worldly sciences and the hereafter (shari'ah, fact, enlightenment) (Hernawan & Kusdiana 2020; Rais 1957).

Based on the report, Sheik Nurdjati also explained to Walangsungsang the meaning and wisdom of Islam. The meeting with the monk Danuwarsi also gave the meaning and wisdom that Walangsungsang and Rarasantang will meet with the religious scholars and the descendants of the Prophet. It is also believed that the term Ampal of Ampal ring is a gift to Walangsungsang originated, taken from the phrase *fa'ti bimaa anfa'an naasan* (instruction to strive in a direction that brings benefits to human beings) (Rais 1957; Wildan 2003). The inherited sword of Jang Néga derives from the word *khulikho lisab'ati asy-yaa-a*, that is, when a person wants to obtain an idealised, it must accept the provisions seven body parts (Hernawan & Kusdiana 2020; Rais 1957). While in the fez given by Jang Naga, there is a writing of *qolbul khasi'i mabruurun*, that is, the heart of a person who is special, serious, concentration can be accepted by God Almighty (Fatimah 2011; Rais 1957). On the legacy of the waring flags, Jang Naga has the inscription 'people should look for the wealth in the best way'. A big plate from the king of the Stork told that the saint will assist his preaching in the future. And the iron candlestick will guide to the straight path of religion. A small gong indicated that all acts should be based on three things, namely doctrine, spiritual practices (tariqat) and the truth (Rais 1957; Wildan 2003).

Sheik Nurdjati's explanation to Raden Kuncung about the teachings of the monk Danuwarsi and many heritage gifts from other non-Muslim teachers that he interpreted based on the teachings of the Prophet Muhammad showed the beauty of speech and the teachings of complete religious moderation. Sheik Nurdjati's explanation in describing Raden Kuncung's spiritual experience before meeting him was based on the principles of religious moderation. It was following the 12

principles of the definition of religious moderation: *tawassut* (middle position), *tawazun* (balanced), *i'tidal* (fair), *tasamuh* (tolerance), *Musawah* (egalitarian), *reconciliation* (reform), *aulawiyah* (putting a priority), *tatawuur wa ibtikar* (dynamic and innovative), *tahadhdhur* (civilised) and *qudwatiyah* (do pioneering in good initiatives for the benefit of human life) (Tim Penyusun Kantor Utusan Khusus Presiden 2018).

### **Analysis of the story of Wawacan Babad Walangsungsang: A spiritual journey**

The journey of Walangsungsang spirituality is a valuable lesson about the importance of religion in human life for the Sundanese people in particular and human beings in general. The story is presented in different forms of *Pupuh* appropriate with the core of the message conveyed. Those *Pupuh* are *Dangdanggula*, *Kinanti*, *Asmarandana*, *Magatru*, *Pucung*, *Mijil*, *Sinom* and ending with *Dangdanggula* (Burhan 1915).

The selection of *Pupuh* is usually related to the character of the *Pupuh* itself (Soepandi 1995). *Dangdanggula* as the opening of the story, the compiler of *Wawacan* wanted to describe the state of the Sundanese Kingdom of Padjadjaran, which is peaceful, beautiful, great or joyful. The situation changed when Sri Baduga Maharaja disapproved of Prince Walangsungsang's desire to seek the holy religion of the Prophet Muhammad. It ended with his escape from *Kedaton*. The chaos increased as Nyi Mas Larasantang, who was still in her teens, fled after her older brother, Prince Walangsungsang. *Pupuh* also changed to *Kinanti*. Based on its character, *Pupuh Kinanti* depicts anticipation, concern or love for someone. The story was about the situation of Sri Baduga and Padjadjaran Kingdom after princess Nyi Mas Laras Santang fled. Then, it was followed by the story of Prince Walangsungsang, who did not give up his intention to continue in seeking the holy religion of the Prophet Muhammad through several non-Muslim teachers (*Budhaprawa*). *Pupuh* turned to *Asmarandana* that describes sadness, concern or love (Badan Pengembangan dan Pembinaan Bahasa 2020). Then, the compiler used *Pupuh Magatru* to tell about Prince Walangsungsang's first meeting with Hyang Bango (King of the Stork). There are sadness and remorse for one's behaviour or advice in this history. *Pupuh Pucung* describes the waiting of Sheik Nurdjati for the arrival of the candidate of *auliya* (Prince Walangsungsang). *Pupuh Mijil* describes sadness but full of hope after Prince Walangsungsang managed to open the settlement of the Sembung area because of the mandate of his teacher, Sheik Nurdjati. The story continued with *Pupuh Sinom*. It describes the joy or feeling of love along with the departure of Prince Walangsungsang to continue his religious studies in Mecca and perform the pilgrimage. The last, it is ended with *Pupuh Dangdanggula* along with the return of Prince Walangsungsang from Arabia and continued his mandate spreading Islam in Java (Cirebon).

Based on the description of the journey of Walangsungsang's spirituality above, it reminds us of the importance of religion in human life. This journey is similar to the journey of seeking

God experienced by Armstrong (1993). He stated that human beings are: *homo sapien* and *homo religious*. Modernity and even the secularisation that occurs in human life today disable to erode the existence of religion in human life. Peter L. Berger (Berger 1997), a well-known sociologist of religion once doubted the existence of religion in the era of Modernity and stated that religion will fade with the advancement of modernity. However, he later denied this opinion and stated that 'the world now is very religious' (Berger 1997). Religion (spirituality) will always have a place in human life because human beings will always seek the 'transcendent power' in their lives that they do not have in daily life (Smith 2001). Religion gives hope for life both in this world and in the hereafter.

## Conclusion

*Wawacan Babad Walangsungsang* script reflects the story of Walangsungsang's journey in finding the holy religion of the Prophet Muhammad. After presenting the story three significant points were derived namely: doctrinal view, religious ritual and sociological expression. Firstly, in terms of doctrinal view, most of Walangsungsang's non-Muslim teachers agreed about the continuity of the religion they profess and who is the person who will make the reform. They also stated that they did not know and had just heard about the existence of the teacher who taught the holy religion of the Prophet. The story that the religion they professed will be replaced by a new religion has been mentioned in their holy book, the Book of *Mustaka Jamus*. Secondly, based on the point of the religious ritual of view, they did the same pattern by putting forward the truth of science, in the form of *sejati ning asal, sejati ning hirup* and *sejati ning hurip* (the essence of origin, life and prosperity). They did penance (ascetic) to achieve it. Thirdly, based on the sociological expression point of view, although they knew and were aware that Walangsungsang would be one of the religious reformers from Java, they did not prevent it. They even encouraged its realisation through the gift of some of their legacy to Walangsungsang. It is the advantage of *Wawacan Babad Walangsungsang* script. The content is loaded with the teachings of religious moderation. Therefore, the results of this study recommend conducting further research on many ancient manuscripts of the archipelago in strengthening the experience of religious moderation in Indonesia.

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