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

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 Sheikh 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 *ajiham* 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 (Ongkokham 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 (Ongkokham 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 (Ongkokham 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 *Sanghirang Sika Kanda Ng Karesian, Hewaùka Darma* and *Amanat* (from) Galunggung as representing the written document (Danasarmita 1987:1–9).
In addition to NSK, manuscripts stored in Cirebon also helped to guide awareness of the connection of Hinduism, Buddhism, Budhaporan and Islam. Those manuscripts are Babad Cirebon edisi Brandes, Carita Purwakata Caruban Nagari, Sedjarah Tjirebon, Sejarah Cirebon Naskah Keraton Kacirebonan, Sejarah Wali Syekh Syarif Hidayatullah Sunan Gunung Djati: Babad Mertasing, 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 Walangsung 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 (Budhaporanwala), the seeker of Prophet’s shari’a (Pangeran Walangsungsang) and Islamic religious leaders (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, Hasunuddin & 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). Transliteracy 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], musawuh [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 (Pemadai 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
It is regrettable that the contents of *Wawacan Babad Walangsungasang* script in Sundanese are not as complete as *Cariyos Walangsungasang* script with the Pegon script or letters in Cirebon Javanese. The story stops until:

‘Kahajangna hajang ka sawaregi
té tékad noe bingoen pisan
Samadoeloh katjarjos
kalangoeng brangta woejoeng
kana oenggal basisir mampir
nja éta njeu 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 as a sign of a noble meditated person then he remembered his teacher (Shayk Nurdjati) …’.

While *Cariyos Walangsungasang* 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 korak-carek tangane nulis 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 Walangsungasang* still require further investigation. However, the research on the story of Prince Walangsungasang’s journey in search of the holy religion of the Prophet, through many non-Muslim teachers,
The journey of Prince Walangsungsang: In search of the spirituality

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: In the New York Public Library, it is stated that the first stop of Walanggungsang was Mount Merapi. It is stated in Cariyos Walangsungsang manuscript: ‘Tan ana kung unaingi sempu/lepas lamapa ngidul ngidul ategi perute nenuspur angadali angayam alas/lahei dahari lahei sare, lamapa 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).

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. Walanggungsang 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 Padjadjaran 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 Walanggungsang was Mount Merapi. It is stated in Cariyos Walangsungsang manuscript: ‘Tan ana kung unaingi sempu/lepas lamapa ngidul ngidul ategi perute nenuspur angadali angayam alas/lahei dahari lahei sare, lamapa 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).

In Karawang, Walangsungsang 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 Walangsungsang, a person who was a candidate for audiyah (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 Ampera, 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.
Walangungsang also studied Buddhism until Danuwarsi declared him a graduate. Walangungsang 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 (Walangungsang). 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 Padjadjaran Kingdom and finally arrived at the Tadjimalela lodge. He also chose to stay there and not return to Padjadjaran. 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, Walangungsang.

Throughout the journey, Rarasantang always cried while continuing to mention his brother’s name, Walangungsang. 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, Walangungsang. 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 Bandjaran 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 Walangungsang that four people taught the Budhaprawa science. One person was 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 Walangungsang. Danuwarsi also suggested Walangungsang 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 Walangungsang, 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 Walangungsang 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 Janus, 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 Kuming. 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 Cangak. Arriving at Mount Cangak, he met Jang Bangau. Kadatullah also got prizes in the form of Panjang (a big plate), bérèng (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 Cangak 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 Sngkan 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 Rasantasang. 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 Rasantasang, 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, Sheikh Bayanullah.

The story also told that during Cakrabumi and Rasantasang visited Mecca, it was happened to be that Rasantasang was proposed by the King of Egypt who lost his wife and he was in a great grievance. After several considerations, Rasantasang 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, Sheikh Abdul Kêman asked Sheikh Bayanullah permission to explore the Arab world before leaving and Sheikh 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. Sheikh 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 Sheikh 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 Kahi and with his power, Sheikh Abdul Kêman could directly reach the coast of Java. Sheikh Abdul Kêman disguised himself as an old man while waiting for Sheikh Bayanullah to arrive.

When Sheikh Bayanullah had arrived on the coast of Cirebon, Sheikh Abdul Kêman met him and gave him direction without him noticed he was Sheikh Abdul Kêman. Meanwhile, Sheikh 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 Wawancan 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). Widianti, Nuryatin and Indiamoko (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 (Widianti 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 Wawancan Babad Walangsungsang script begins with Pupuh Dangdanggula, as follows (Burhan 1915:1):

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From the opening of two Dangding (sung stanza), numbered (1) and (2) Pupuh Dangdanggula, the story introduced the reader to the content of Wawancan 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 of Karawang.

The story of Walangsungsang

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 the Sundanese who ran on her son left to flee from ketadan/whose heart is more peaceful with God/only two children left/As the Queen heir to the throne/this verse is known.

Walangsungsang while his sister is a woman/The beloved Rarasantang

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 dreamed of meeting Nabiullah Muhammad SAW. He recited Salawat tafrrijah (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 Mraji 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/ dawada ngango agama tekih/ Walangsungsang ari rajina

(37) Walangsungsang ngawangsoenin tadin/ Djeung koering asal ti
Padjadjaran/ poen Walangsungsang koering teh/ esto poerwa sang Ratoe/ Padjadjaran sang Silawangi/ poeroi sim koering donkho/ ka jowo diteneo/ sabab kasepin bamoe
toewang/ lian koe noo kesep agama/ agama Rosoeloeloh

(38) Pandoengen ti sintem koering/ sedja narasnekeun goenoeng amparan/ mana mani ti dijui teh ni ota reb

(39) Njanjor boa ngappe ngopoem/ dijum Boeda eto geus dési/ dijum Moetja Djamoes teh/ jin jiyu poeta Parado/ Silawangi bakal ngargo/ koe agama

(40) Njanjor goenoeng lebak pasir-pasir/ dawada ngango agama tekih/ Walangsungsang ari rajina

(41) Samènè ooreng ajaa di latur hirip

Based on the observation, starting from the opening of two Dangding, when Walangsungsang stated the purpose of his arrival to Danuwarsi, Danuwarsi answered: ‘here it is not available, there is no religious knowledge’ so have I just heard/ the name of religious knowledge

Before we are in the realm of the world where we live/ and what is the religion of the Apostle is easy/ must be the binding (rope)/that is what is wanted/... whether man/ who is make prosperous/ surely the four true origins

Analysing from the sufi perspective, through the monk Danuwarsi, Danuwarsi 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 has not been found. Thus, he was very grateful to Danuwarsi.

The 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 dreamed of meeting Nabiullah Muhammad SAW. He recited Salawat tafrrijah (the praise to the Prophet Muhammad) as aurad (prayers) from sheik Qura’ every night (Fatimah 2011:140).
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 news/in Buddhism has already mentioned/that later Buddhism.

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/roden poeta mater alon/djism koering Padjadjaran/wasta poen Samadolohim/sim koerring hajang goepeoreo/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

  **(99)** Sang Jang Néga njaer deui/di du mahin hentu aja/si kala kara ngadénggo/noe ngaran ilmoe agama/ngan aja ngpeering warta/kitab Boeda geus direbooj/jen djaaja agama Boeda

  **Translation:**
  Sang Jang Néga said gain/here there is no! I just heard/the name of Prophet Muhammad but I heard the news/in Buddhism has already mentioned/that later Buddhism

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 islih (reform). Sang Jang Néga prioritises reformatory principles to achieve better conditions that accommodate the changes and progress of the times by standing on the common good (maskalah ‘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)** Hentu seul jowo elu deui/ita Raden Walangsungsang/toeloej ngadénggo beseus hat/bop Sang Jang Néga manik,deui/a jowo ngadénggo/agama/boeda/njaer deui/di du mahin hentu aja/si kala kara ngadénggo/noe ngaran ilmoe agama/bagéa noe anjar rawoeh/Rahadén anoe ti mana.

  **Translation:**
  Here he has arrived again/Raden Walangsungsang/just keep forwarding/Sang Jang Néga invited/he felt surprised/to welcome the newly arrived/from where are you from
He did that to keep Kadatullah from not killing himself. The story is as follows:

Translation:
In short, the iron jug has been given/Samadullah has received/The length of the beak and dolong (canister)/The beak and dolong are efficient/can issue 10 retainers stealth.

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 Nega prioritised open and dynamic principles to achieve a better situation that accommodated the changes and progress of the times on the common good (maslahah `ummah). King of Stork taught to always uphold ahlul 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 Sheikh 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:

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

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

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

(157) Asal Mekah pernah boejoet kandjeng Rosaeo/didijiej keur tata/ruedujeur anii iliana teh/doerwa ratdes teoë jenjua geus meunjung.

Translation:

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

(158) Djiejur geus pasti keresengan jong agoeng/h manah winita/nai ngaboeorko agama teh/korjojoj Samadoelh enggeus be'at.

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 Tytrebon Dijil II reported the first lesson received by Samadoelh 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 perform the pilgrimage. The last, it is ended with the joy or feeling of love along with the departure of Prince Walangsungsang, who did not give up his intention to continue in seeking the holy religion of the Prophet Muhammad. It ended with his escape from Keaton. The story continued with Prince Walangsungsang’s desire to seek the holy religion of the Prophet Muhammad. It ended with his escape from Keaton. The story continued with Prince Walangsungsang’s desire to seek the holy religion of the Prophet Muhammad. It ended with his escape from Keaton. The story continued with Prince Walangsungsang’s desire to seek the holy religion of the Prophet Muhammad. It ended with his escape from Keaton. The story continued with Prince Walangsungsang’s desire to seek the holy religion of the Prophet Muhammad. It ended with his escape from Keaton. The story continued with Prince Walangsungsang’s desire to seek the holy religion of the Prophet Muhammad. It ended with his escape from Keaton. The story continued with Prince Walangsungsang’s desire to seek the holy religion of the Prophet Muhammad. It ended with his escape from Keaton. The story continued with Prince Walangsungsang’s desire to seek the holy religion of the Prophet Muhammad. 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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 religious reformers from Java, they did not prevent it. They did penance (ascetic) to achieve it. Thirdly, based on 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. 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