



Characteristics of Sirah Nabawiyyah in Sundanese Region: Analysis of the Wawacan Riwayat of Prophet Muhammad

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Abstract: *Sirah Nabawiyyah* is an important instrument for understanding Islamic teachings comprehensively. Because it documents the practices of practicing the Qur'an directly by the Prophet SAW. For this reason, scholars from the early generations paid more attention to the *sirah nabawiyyah*, to the point that a lot of literature appeared about it. However, each *Sirah nabawiyyah* literature has different characteristics according to the situation and conditions at the time it was written. This research will analyze the characteristics of the *Sirah nabawiyyah* manuscript "Wawacan Riwayat Kangjeng Nabi Muhammad SAW." The method used in this research is analytical descriptive by means of a literature study. The results of this research show that the *Sirah nabawiyyah* literature in Sundanese Land, the text "Wawacan Riwayat Kangjeng Nabi Muhammad SAW," was written based on the situation and conditions of the Sundanese people at that time who really liked Beluk performances, where texts were read and displayed.

Keywords: anthropology; cultural identity; cultural preservation; local wisdom; structuralism.

1. Introduction

In the Islamic religion, all sources of teaching come from the Qur'an and the hadith of the Prophet Muhammad SAW. To understand the text of the Qur'an and Hadith, sometimes a concrete picture is needed by looking at the practices carried out by the Prophet SAW. Therefore, Muslim scholars, since the early generations, have paid more attention to the life journey of the Prophet SAW (*Sirah nabawiyyah*). Not just documenting past events experienced by the Prophet, *Sirah nabawiyyah* has an important role in understanding Islamic teachings comprehensively (Al-Siba'i, 2011). This is the reason why there is so much literature that specifically discusses *Sirah nabawiyyah*, for example, the book *Dalail al-Nubuwwah* by Al-Firyabi (w. 212 H), *Verses of the Prophet* by Al-Madini (w. 225 H), *A'lam al-Nubuwwah* by Al-Ashbahani (w. 270 H), *A'lam Rasulillah* the work of Ibnu Qutaibah (d. 276 H), *A'lam al-Nubuwwah* by Ibn Abi Hatim (b. 327 H), *Shifat al-Nabi* by Al-Asadi (b. 200 H), *Attributes of the Prophet's character* by Al-Ashbahani (w. 270 H), *Jawami' al-Sirah al-Nabawiyyah* the works of Ibn Hazm (d. 456 H), and many other books (Al-'Umari, 2010).

Although there is a lot of literature regarding *Sirah Nabawiyyah* that has been made, it does not mean that every writer repeats the same thing in his work. Due to this fact, every piece of literature has unique writing characteristics in describing and documenting *Sirah Nabawiyyah*. In the early generations of Islam, *Sirah nabawiyyah* was written by documenting every detail of the events experienced by the prophet SAW and written by using patterns by *muhaddithin* (Hadith scholars) who pay more attention to the chain of each narration. Therefore, the literature *Sirah nabawiyyah* which was written by Ibn Ishaq (d. 151 H), Al-Waqidi (d. 207 H) in *Al-Maghazi*, and Ibn Sa'ad (d. 230 H) in *Al-Tabaqah Al-Kubra* seems to still maintain more attention to sanad, by including it in every history of events (Al-Waqidi, n.d.; Hadi, n.d.; Sa'ad, 1995). While the author *Sirah Nabawiyyah* contemporaries such as Mushthafa Al-Siba'i (d. 1384 H) in the book *Al-Sirah Al-Nabawiyyah: 'Ibar Lessons*, and Muhammad Al-Ghazali (d. 1416 H) in

the book *Fiqh Al-Sirah* seem to have different writing characteristics. In their work, they pay more attention to events that can be taken as lessons, then the lesson conclusions that are summarized from these events are included explicitly (Al-Ghazali, 2006; Al-Siba'i, 2011; Hamadah, n.d.). With short, concise writing and without much attention to the sanad, the characteristics of writing like this are considered to be in accordance with the trends that existed when the book was written (Al-Ghazali, 2002). Thus it can be concluded that literature *Sirah nabawiyyah* appears with characteristics that are appropriate to the situation and conditions felt by the author.

Writing *Sirah nabawiyyah* Not only was it practiced in the Arabian Peninsula, along with the development of Islam, there were also Islamic teachings written or created in the form of manuscripts in the archipelago. One of them was in the Sundanese Tatar / West Java area, a manuscript containing it was found *Sirah nabawiyyah*. The text entitled "*Wawacan into the History of the Prophet Muhammad SAW*" contains several excerpts from important events experienced by the Prophet SAW. This manuscript was found in the library in the Prabu Geusan Ulun Museum of Sumedang, Indonesia. Manuscript *lecture* itself is one type of manuscript that is spread across Sundanese Land, in addition to other manuscripts such as *pantun* manuscripts, *Sail* (poetry/poet), *Acts* (story), *chronicle* (story), *sawer*, *charm* (spells), *genealogy*, and *kite*. Manuscript *lecture* is a manuscript that contains a long story (narrative), there is also a description (descriptive) which is arranged in the form *Canto* (Rosidi, 1996). Writing *Sirah nabawiyyah* with the characteristics of the lecture of course based on the situation and conditions of the writer at that time. Therefore, further research is needed regarding the writing characteristics of *Sirah nabawiyyah* in Sundanese Tatar in the form of *wawacan*, especially in the manuscript *Lecture into the History of the Prophet Muhammad SAW*.

Regarding this problem, several studies have been done. Research related to the characteristics of writing *Sirah nabawiyyah* was carried out by Ahmad Choirul Rofiq with the title "Historiographical Characteristics of *Sirah Nabawiyyah* Muhammad Quraish Shihab". In this research, it is explained that the characteristics of writing *Sirah nabawiyyah* entitled Reading the Head of the Prophet Muhammad SAW in the Highlights of the Qur'an and Authentic Hadiths Quraish Shihab's work, written with logical critical analysis accompanied by illustrative pictures and really highlights the humane and noble side of the Prophet SAW's personality (Rofiq et al., 2020). Another research regarding the same thing was also carried out by Bagus Prakoso Putra Muslich with the title "Dr. Contribution Muhammad Said Ramadhan Al-Buthy in Writing the Nabawiyah *Sirah* in 1968", and also by Insania Khoerul Zakiah with the title "Historiography Study of Nabawiyah *Sirah* Fiqh by Dr. Muhammad Sa'id Ramadhan Al-Buthy". This research shows that in writing books *Sirah nabawiyyah*, Al-Buthy prioritizes authentic histories to be discussed and then explores the lessons from each event (Mudlich, 2024; Zakiah, 2022). Other research was also conducted by Fikri Surya Pratama with the title "*Comparative Analysis of the Historiography of Sirah Nabawiyah by Ibn Ishaq and Ibn Hisham*". This research shows that the characteristics *Sirah nabawiyyah* Ibn Hisham are an improvement and refinement of *Sirah nabawiyyah* Ibn Ishaq, who is considered by many to include weak and irrelevant history (Pratama, 2022).

Meanwhile research related to *Sirah nabawiyyah* in the archipelago was carried out by Dicky Mulyadi entitled "*The Thoughts of the Nabawiyah Sirah Nabawiyah Sheikh Nawawi Al-Bantani in the Book of Madarij Al-Su'ud*". The research, it was explained the thinking and analysis of the book *Madarij Al-Su'ud* as *Sirah Nabawiyah* written by Indonesian scholars, namely Nawawi Al-Bantani (Mulyadi, 2022). Apart from that, there is research conducted by Adi Fadli and Masnun with the title "*Sirah Nabawiyah On Lombok Manuscript: A Comparative Study Between Al-Lu'lu' Al-Manshur for Mawlid Al-Musyaffa Al-Manshur Manuscript by Tgh. Umar Kelayu and Al-Barzanji Manuscript by Sheikh Ja'far Al-Barzanji*". In this research, the manuscript is explained by *Sirah Nabawiyah*, which was found in Lombok with the title of the book *Al-Lu'lu' Al-Mansur*, the work of Tgh. Umar Kelayu and compared with the book of Al-Barzanji (Fadli & Masnun, 2018). Not only that, there is another research done by Jajang A Rohmana with the title "*Sundanese Sirah In Indonesia Archipelago: A Contribution of R.A.A Wiranatakoesoema's Riwayat Kangdjeng Nabi Moehammad s.a.w*". In this research, the contribution of RAA Wiranatakoesoema in translating is explained *Sirah nabawiyyah* into Sundanese with the title "*History of Kangdjeng Nabi Moehammad s.a.w*" (Rohmana, 2017).

As for the scripted lecture in Sundanese Land, several studies have been carried out. For example, research conducted by Wawan Hernawan et al with the title "*Religious Moderation in the Wawacan Babad Walalusang Manuscript: A Sundanese Religious Diversity Wisdom*". This research explains the religious moderation values of Sundanese local wisdom contained in the text *the reading of the Chronicle of Walungsungsang* (Hernawan et al., 2021). Apart from that, there is also research conducted by Reisa Rizkia Fauziah entitled "*The Role of Texts of Speeches in the Life of Sundanese Society: Case Study 'This is the Speech of Admonitions of Institutions to Husbands'*". In this research, the role of the script is explained lecture entitled *This is a lecture on the proverbs of Husbands* in spreading Islamic teachings in Sundanese Land, especially those related to marriage advice. Research with a similar theme was also carried out by Agus Suherman with the title "*Pandita Sawang's Wawacan as a Religious Text: An Overview of Position and Function*". In this research, the Islamic values contained in the text are explained Reverend Sawang's lecture (Suherman, 2017).

Although research has been conducted discussing the characteristics of writing *Sirah nabawiyyah*, literatur-literature *Sirah nabawiyyah* in the archipelago and also Wawacan manuscripts in Sundanese Land, no one has studied the characteristics of the writing *Sirah nabawiyyah* in the script *Wawacan into the History of the Prophet Muhammad SAW*. Therefore, this research aims to analyze the characteristics of writing *Sirah nabawiyyah* in Sundanese Tatar, especially in the script "*Wawacan into the History of the Prophet Muhammad SAW*" which was found in the library of the Prabu Geusan Ulun Museum of Sumedang. This research will show that the characteristics *Sirah Nabawiyyah* wrote based on the situation and conditions of society at the time of writing. The characteristics of writing *Sirah nabawiyyah* "*Wawacan into the History of the Prophet Muhammad SAW*" written with the characteristics of Wawacan based on the demands of the situation and conditions at the time it was written.

2. Method

This research uses a qualitative approach with analytical descriptive methods. Data collection for this research was carried out using library research and interviews. There are primary sources and secondary sources used in this research. The primary source for this research is the manuscript "*Wawacan into the History of the Prophet Muhammad SAW*" at the Prabu Geusan Ulun Museum of Sumedang, and also an interview with Fetty KS, head of the library department at the Prabu Geusan Ulun Museum Sumedang on June 14, 2023. Meanwhile, secondary sources used in this research are books and articles related to research.

3. Results and Discussion

3.1. *Sirah Nabawiyyah* and Writing Characteristics

Sirah is the isim form of fi'il *remove*, which means a person's journey, story, teachings, history, biography, life history and so on (Munawwir, 1997). According to the term, *sirah* are details of a person's life or the history of a person's life. The scholars agree that what is meant by *Sirah nabawiyyah* is a comprehensive history of the life of the Prophet SAW. Basically, *sirah* divided into 3 main topics, namely the history of the life of the Prophet from the sign of his prophethood until his death, the history of the lives of his friends who believed and fought jihad with him, and the history of the spread of Islam starting from the revelation of the letter al-'Alaq in the Hira Cave until the flock of people in the Arabian Peninsula entered Islam (Derie, 2015). Different from *Sirah* (history) in general, which is only intended to know the events of the past, *Sirah nabawiyyah* has some special purposes. The main aim of the study *Sirah nabawiyyah* is to obtain an overview of the essence of Islam as a whole, which is reflected in the real life of the prophet Muhammad SAW, and also to know the practice and nature of the implementation of divine revelation (Thohir, 2014). If detailed, there are several purposes of the study *Sirah nabawiyyah*, namely 1). To understand the personality of Rasulullah SAW through the gaps in life and the various conditions he has gone through 2). To get an ideal picture (*al-mathal al-a'la*) concerning all aspects of life to be used as guidelines, 3). To understand the Qur'an comprehensively, because many verses of the Qur'an are interpreted and their meaning explained

after seeing the events that the Prophet SAW went through, 4). To be a source of Islamic knowledge about faith, spirituality, law and morality, 5). To find out how the Prophet SAW built and preached to his people, also how to do diplomacy with people outside of Islam, 6). To know the miracles of the Prophet SAW (Al-Siba'i, 2011; Thohir, 2014).

In general, sources *Sirah nabawiyyah* comes from three main things, namely the Qur'an, *prophetic sunnah* (hadith) and books *sirah* (Al-Siba'i, 2011). In the Qur'an, for example, several important events during the time of the Prophet SAW are documented. Some of the wars that the Prophet SAW went through such as the war of Badr, the war of Uhud, the war of Khandaq, and the war of Hunain are mentioned in several verses of the Qur'an. In addition, it also documented in detail the conflict in thought and material between Muslims and Jews in Hijaz (Al-'Umari, 2010). Not only in the Qur'an, the hadiths contained in *al-kutub al-sittah* such as Sahih Bukhari, Sahih Muslim, Sunan Abu Dawud, Sunan Tirmidhi, Sunan Nasa'i and Sunan Ibn Majah also comment on the events of the time of the Prophet SAW (Al-Buthi, 2006). In hadith books there are often specific chapters on the signs of prophethood, miracles, and the characteristics of the Prophet SAW (Al-'Umari, 2010). Although not organized systematically, the hadiths are considered more authentic to be used as a reference source. *Sirah nabawiyyah* (Al-Buthi, 2006). Until then there are specific books about *sirah* prophets, for example like *Dalail al-Nubuwwah* by Al-Firyabi (w. 212 H), *Verses of the Prophet* by Al-Madani (b. 225 H), *A'lam al-Nubuwwah* by Al-Ashbahani (w. 270 H), *A'lam Rasulillah* the work of Ibnu Qutaibah (d. 276 H), *A'lam al-Nubuwwah* the work of Ibn Abi Hatim (d. 327 H), and several other books (Al-'Umari, 2010).

In fact, the development of biographical writing in Islamic history (historiography) began with the writing of the life history of the Prophet Muhammad SAW, better known as *al-Sirah al-Nabi wa al-Maghazi* (history of his life and wars) abbreviated as *al-Sirah al-Maghazi* (history of the life and wars of the Prophet SAW). Following that, the biographies of the companions, the *tabi'in*, and the *tabi' al-tabi'in*, especially those who narrated the hadith (Yatim, 1997). If seen from the second century of the Hijri, there are 2 characteristics of writing *Sirah nabawiyyah*, i.e., characteristics of *Muhaddith* (hadith expert) and historian. In documenting *Sirah nabawiyyah*, *Muhaddith* combined it in the hadith books they compiled. Imam Malik (d. 179 H), for example, compiled hadiths related to the journey of the Prophet SAW, his attributes, and his battles. *Muhaddith* others such as Imam Al-Bukhari (d. 256 H), included a specific chapter on *Sirah nabawiyyah* (in the book *al-jihad*, book *al-maghazi*, *We al-fadhail* and books *al-manaqib* in Sahih Bukhari), Imam Muslim (d. 261 H) compiled many hadiths about the journey of the Prophet SAW, his virtues, the virtues of his companions, as well as his battles. While historians specialize *Sirah nabawiyyah* in one book, by including the sanads, although not as strictly *muhaddith* in assessing the quality of the sanad. Al-Waqidi (d. 207 H), Ibn Hisham (d. 218 H), Ibn Sa'ad (d. 249 H) are famous figures in writing *Sirah nabawiyyah* with characteristics of historians (Syuhbah, 1992).

In the period after that, literature emerged *Sirah nabawiyyah* which is made with form *nazham* (poem). Among the figures who initiated this characteristic of writing were Sa'ad Al-Darini (d. 697 AH) and Ibn Al-Syahid (d. 793 AH). But one of the famous ones is *nazham sirah nabawiyyah* the work of Al-'Iraqi (d. 806 H) entitled *Nazhm Al-Durar Al-Sanniyyah is better than Al-Siyar Al-Zakiyyah*. Apart from that, *Sirah nabawiyyah* also appears in the form of Mawalid, namely the book *Sirah nabawiyyah*, which focuses on the birth of the prophet SAW. (Syuhbah, 1992) For example the book *Maulid Al-Diba'i* the work of Abdurrahman Al-Diba'i (d. 597 H), book *Al-Ni'mah Al-Kubra 'ala Al-'Alam* by Ibn Hajar Al-Haitsami (b. 973 AH), book *Iqd Al-Jauhar fi Maulid Al-Nabi Al-Azhar*, or better known as the book *Al-Barzanji's birthday* which was compiled by Ja'far Ibn Hasan Al-Barzanji (d. 1177 H), It seems that the books are compiled with such characteristics because they are intended for the birth of the Prophet SAW. Then came the book *Sirah Nabawiyyah Contemporary*, which appears to emphasize lessons ('Abraham) on every journey of the Prophet SAW, not emphasizing the details of the event. This is seen in the book *Fiqh Al-Sirah* by Muhammad Al-Ghazali (w. 1416 AH) in the book *Al-Sirah Al-Nabawiyyah: Durus wa 'Ibar* the work of Mushthafa Al-Siba'i (d. 1384 AH). Not only emphasizes *Abraham*, the books are made short to adapt to the interest in reading at the time.

Not only in the East but literature *Sirah Nabawiyyah* is also made by Westerners. This is clearly visible with the emergence of books *The Life of Mohammad: From Original Sources* the work of William

Muir (d. 1322 H), *Mohammed* by Hubert Grimme (w. 1361 H), *Mohammed and The Rise of Islam* the work of David Samuel Margoliouth (d. 1359 H), and *Muhammad at Mecca, Muhammad at Madina, Muhammad: Prophet and Statesman* the work of William Montgomery Watt (d. 1427 H). Writing characteristics *Sirah nabawiyyah* by Westerners influenced by social science that developed in the West. Therefore, as seen in Montgomery's work, he relates the events experienced by the prophet SAW to social phenomena, and the influence of Judeo-Christians in Islamic teachings (Savitri et al., 2023). In addition, there are books *Sirah nabawiyyah* which prioritizes the intelligence of the Prophet SAW as a human, like the book *Hayat Muhammad* the work of Husain Haikal (d. 1376 H), and also *Abqariyyah Muhammad* by Abbas Mahmud Al-'Aqqad (d. 1384 AH). In the book '*Abqariyyah Muhammad*, for example, Al-'Aqqad stated that at the time the book was written, there were many Western books, especially French, which were reading materials for the public at that time. Therefore, according to him, it would be very useful if it was made *Sirah nabawiyyah* with *al-namth al-jadid* (new style), namely with "*an yuqdara muhammad bi al-shawahid wa al-bayyinat allati yaraahaa ghair al-muslim*" discusses the prophet Muhammad SAW with evidence and explanations in the style of non-Muslims (Al-'Aqqad, n.d.).

3.2. Sundanese Manuscripts of Speech

Manuscripts are handwritten notes that store various expressions of thoughts and feelings from a nation or socio-cultural group as a result of past culture (Barried, 1994; Ekadjati, 1998). From the various expressions and thoughts contained therein, there is a role and contribution of manuscript creation as an alternative development of other sciences. Manuscripts are one of the most valuable relics that the past has provided for the present (Barried, 1994). The fields contained in manuscripts are very broad; for example, some manuscripts contain religion, history, law, customs, medicine and technology (Lair & Fathurahman, 1999). However, the majority of people do not yet have any awareness of the contribution of manuscripts to the scientific field (Fitriani, 2018). In general, texts are divided into 3 classical periods, namely the Old Malay literary period (the period of Indianization of the kingdoms of Sumatra and the Malay Peninsula), which occurred around the 7th to the early mid-14th century, then the early Islamic literary period which occurred from the early mid-14th century to the early mid-16th century, then the classical literature period which occurred from the early mid-16th century until the mid-19th century (Braginsky, 1993; Rahman, 2013).

In the archipelago itself, manuscripts are scattered in various places, one of which is West Java. Sundanese manuscripts are manuscripts written in the West Java region, and the contents or descriptions of the story manuscripts relate to the region and the Sundanese people (Ruhaliah, 2018). Sundanese manuscripts are known to have a large number. According to Edi S. Ekadjati, there are 1,904 collections of Sundanese manuscripts spread across various depositories and individual collections. A total of 95 manuscripts use the Old Sundanese script, 438 manuscripts use the Javanese script (Cacarakan), 1,060 manuscripts use the Arabic Pegon script, and 311 manuscripts use the Latin script (Ayatrohaedi, 1995; Ekadjati, 2006). The writing of Sundanese manuscripts in Arabic script was influenced by the arrival of Islam to Java (Hamid, 1989). Then in the 17th century, when Mataram rule entered West Java, Sundanese manuscripts were influenced by the Javanese language brought by the nobility and Islamic scholars (Ekadjati, 1991). Until the mid-19th century, the language Sundanese has returned to being a written language in West Java (Ekadjati, 1982).

Javanese influence on Sundanese manuscripts is clearly visible in the many copies or adaptations from Javanese, such as *Lectures Angling Darma*, *Batara Rama*, *Johar Maningkem*, etc. However, there are also manuscripts originating from local history, for example, *Sumedang Chronicle Reading*, *Sukapura Reading*, *Prophet Muhammad SAW History Reading*, *Munana Story* and several others. Apart from that, there are also Sundanese texts related to the Islamic religion, both in the form of descriptions of the pillars of Islam and the pillars of faith, such as *Discourse on the Teachings of Islam and Pakhih* (Fiqh), there are also historical descriptions, such as *History of the Prophet Muhammad Seh Abdul Jaelani*, *Wawacan Anbiya and Samaun*, and others like that which breathe Islam and its teachings. In the archipelago, Sundanese manuscripts are stored in official institutions, community institutions and individuals. In official institutions, Sundanese manuscripts can be found at the National Museum-Jakarta (now moved

to the Jakarta National Library), West Java State Museum-Bandung, Prince Prabu Geusan Ulun Museum-Sumedang, Cigugur Museum-Kuningan, Yapena (Nusantara Manuscript Foundation)-Bandung, Kacirebonan Palace-Cirebon, Kasepuhan Palace-Cirebon, Kasepuhan Museum-Cirebon, University of Padjadjaran-Bandung (Rosidi, 1995).

There are several types of Sundanese literature listed in the manuscript, including: *poem*, *poetry* (poetry/poet), *Acts* (story), *chronicle* (story), *sawer*, *charm* (dimension), *kite genealogy* And *lecture* (story) *Speech* is a long story (narrative), there is also a description (descriptive) which is arranged in *pupuh* form. There are relatively many actors in the *wawacan* text and the *pupuh* used change according to the episode. *Speech* also referred to as a story written in the form of a specific poem and named *metrical*. *metrical* is a certain poetry connection to describe certain things. Actually a script *lecture* expressed in the form of written manuscripts and printed books, but the Sundanese people spread it *lecture* in oral form (word of mouth). Then this method manifested itself in the form of Beluk performances, a type of art performance that was born from the distribution of manuscripts *lecture* orally. In this performance, there are many script lectures whose existence is maintained. Manuscript *lecture* has a very large number compared to other types of manuscripts. This is due to the Sundanese people's love of telling stories (Rosidi, 1996).

Manuscript *lecture* Sundanese is divided into several categories based on writing materials and sources, script and language, as well as based on the content of the written texts. If we look at the material, initially, it was manuscripts *lecture* written on palm leaves, palm leaves, bark, goat skin, or rattan (Fauziah, 2019). Then after the emergence of paperboard, which was introduced by the Indonesian Muslim community, several manuscripts *lecture* written with these materials (Needham & Tsuen-Hsui, 1985). For example, manuscripts *recitation of the story of King Siliwangi*, *recitation of the history of the Prophet Muhammad SAW*, *the story of Prophet Yusuf* and *The Book of Safinatun Nadja* written with paperboard. But after the arrival of Europe to the archipelago, manuscripts *lecture* began to be written on European paper. Several manuscripts *lecture* like *This is the Patewakan Pranata ka Caroge, Badad Cirebon, Ciung Wanara, Play Natakusumah Ningrum Kusumah, History of Cirebon, History of Sumedang, Suryakanta, Talaga Manggung, Carbon Wawacan* and *Wahosan Ciyung Wanara* written in European paper. Then after that, the massive use of local factory paper made domestically began. There are several scripts *lecture* written on the paper, such as *Bojonagara century, Babad Gebang, Babad Mataram, Bayawak, Damarwulan, Danumaya, Wali History, Wawacan Jaka Bayawak, And Pua-Pua Bernama Sakti*. Meanwhile, based on the source, the scripted lecture is divided into several parts. There are manuscripts originating from adaptations of Javanese literature, Arabic literature, Islamic stories (Darsa, 1995), and also some originating from Western literature (Ruhaliah, 2018).

If seen based on characters, manuscripts *lecture* divided into 4 types. Manuscript lectures were first written in diary letters (Sundanese Javanese script). Manuscript *lecture Amir Hamzah Babad Gabo, Babad Cirebon, Babad Pakuan, Babad Ratu Gabuh* And *Ciung Wanara* written using this script (Ruhaliah, 2018). Then there is manuscripts *lecture* written in characters *Pallawa*, the main script in the archipelago which originates from the Ancient Indian script (Brahmani) (Kozok, 1999). Manuscripts *lecture* Most are written in the Pegon script. It is recorded that around 1,060 Sundanese manuscripts are written in the Pegon script (Ekadjati, 1995). Some of the manuscripts written in the Pegon script are *This is the Reading of the Paranata to Caroge, Mataram Chronicle, Jaka Paringga, Panji Wulung, Reading of the History of Rasulullah, And Reading History of the Prophet*. In addition, there is also a manuscript *lecture* written in Latin script, like a manuscript *Abunawas, Book of Advice, Rengganis, Samaun, And Letter of Inauguration of the Tomb of Wawacan Raja Darma*. Based on the language, script *lecture* written in various languages. Some are written in Sundanese, such as *Cirebon Chronicle, Speech Ummaraya, And Carios Panji Wulung*. Some are written in Javanese, such as *Badad Pasir, Waqacan Ciung Wanara, And Guardian History*. There are also texts written in two languages, such as *History of Sumedang and Discourse on the Teachings of Islam* (Ruhaliah, 2018). And if you look at the content of the text, there are several themes written in the text *lecture*, namely the themes of religion, mythology, prophecies, literature, art, knowledge, education, historical literature and history (Ekadjati, 1998). For manuscripts containing historical texts and

historical literature, scriptwriters usually call them chronicles, stories, history, lectures or libraries (Ekadjati, 1986).

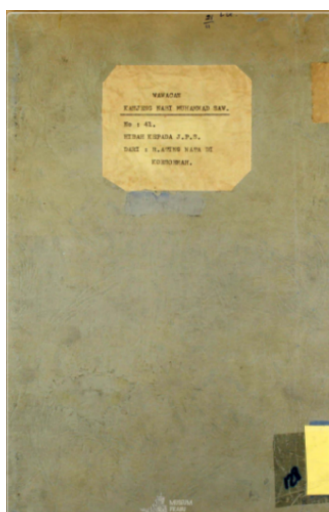
3.3. The Origins of the Prophet's Wawacan

One of the manuscripts *lecture* in Sundanese Tatar is the script "Wawacan into the History of the Prophet Muhammad SAW". Manuscript *lecture* This is a classic manuscript in the form of a manuscript which is neatly stored in the library in the Prabu Geusan Ulun Sumedang Museum. At the end of the manuscript there is a sentence written as follows: "This is the speech of Juragan Tumenggung Bandung", followed by the prey point: "Bandung kaping 22 Hapit 1324 alif year, 12 January 1906, Raden Ayu Rajaningrat". This brief description shows the origin of the Wawacan manuscript. According to this statement, the manuscript belongs to *skipper* (employer/respected person) ("Master," n.d.) *Tumenggung* (title of a Regent) ("Tumenggung," n.d.) with the name Raden Ayu Rajaningarat.

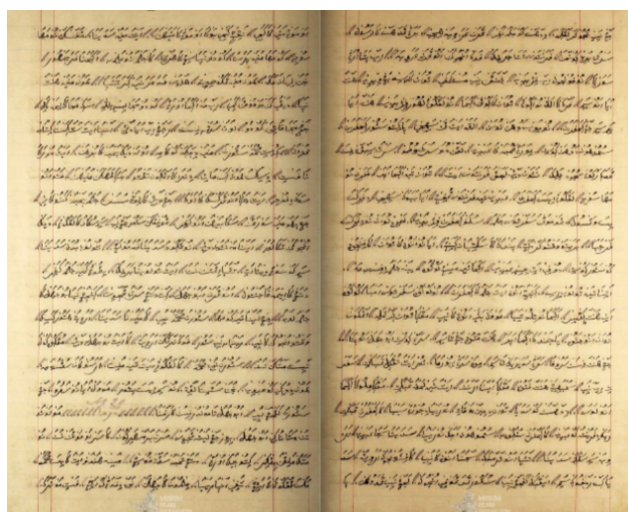
Raden Ayu Radjaningrat is one of the daughters of Prince Suria Kusumah Adinata (d. 1882) known as Pangeran Sugih. In history it is recorded that Prince Sugih had two daughters named Raden Ayu Radjaningrat. One is the daughter of his wife, Prameswari NRA Radjapomerat, and the other is the daughter of his wife, concubine Nyi Mas Andi Mulya. However, it seems that Raden Ayu Radjaningrat in question is the second daughter (daughter of his wife, concubine Nyi Mas Andi Mulya). This is because the daughter of the Empress is said to have married the regent of Cianjur, RAA Wiratanudatar (Lukmantara, n.d.). Meanwhile, Raden Ayu Radjaningrat, the daughter of the wife named concubine Nyi Mas Andi Mulya, is said to have married the regent of Bandung, RAA Martanegara (1845-1918). Raden Ayu Radjaningrat, who was married to RAA Martanegara, was said to have been born in 1888 and died in 1926 ("R.A.A Martanegara," n.d.). Thus what is meant by "Skipper Tumenggung Bandung" which is mentioned as "who has Speech" is her husband, namely Raden Adipati Aria Martanegara (RAA Martanegara). This conclusion is in line with the description of the place and titimangsa written in the manuscript, namely "Bandung kaping 22 Hapit 1324 alif year, 12 January 1906". RAA Martanegara is most likely the owner of the manuscript and also the author. This is proven by the existence of his other works, such as *Waqacan Angling Darma*, *Waqacan Batara Rama*, *Chronicle of Sumedang*, *Piwulang Batara Sunu* and an autobiography entitled *Chronicle of Raden Adipati Aria Marta Negara*. These works prove that RAA Martanegara is quite productive in his work, especially in writing scripts (Ruhaliah, 2018).

The physical condition of the Wawacan Kanjeng Nabi Muhammad SAW manuscript is overall quite good and well preserved. With brownish-white paper and black ink that has not faded, the *Wawacan* is written on board paper. Bound using cardboard covered in blue marble paper originating from Japan.

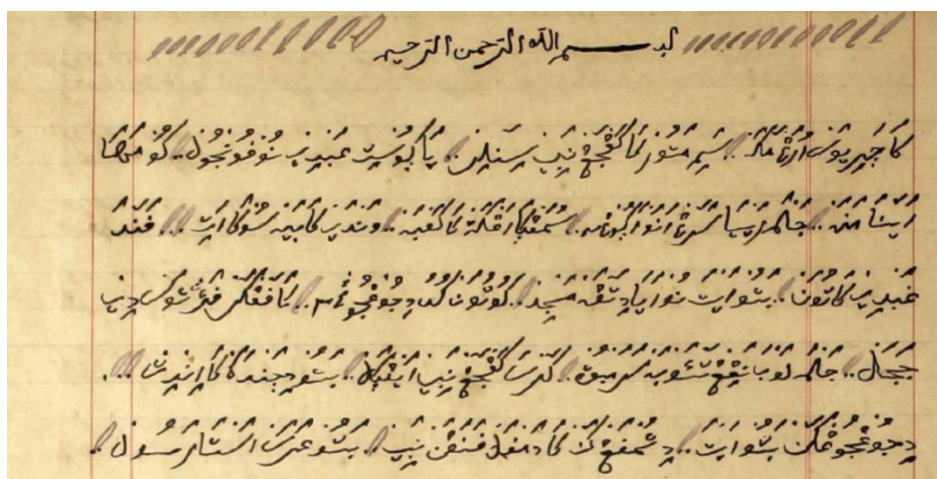
Picture 1



Picture 2



Picture 3



The physical manuscript of the Prophet Muhammad SAW's *Wawacan kangjeng* measures 34 x 22.5 cm with a thickness of 2 cm and contains 188 pages. Each page contains 20 lines. However, there are several empty pages without any writing in the manuscript, such as on page 2 and pages 41 to page 95. No clear information was found regarding the reasons for the blank pages in the text of Kangjeng Nabi's Wawacan. On the first page it says "*Bismillahirrahmanirrahim*" (In the name of Allah the Most Gracious and the Most Merciful). Continued on the second line with the story opener in Sundanese "It is said that the people of Makkah, they said to the prophet Sinelir, my lord is superior..." (It is said the people of Mecca have the same respect for the chosen Prophet, O our superior king...). This manuscript appears to be in Sundanese prose written in Pegon script. The Pegon script is an Arabic script that has undergone changes to suit the Sundanese pronunciation. This script is usually called Arabic-Pegon. In transliterating the text of the Wawacan Kanjeng Nabi Muhammad SAW, the sign *//...//* is found, namely a double slash. These marks are used at the beginning, middle and end of the text. The double slash at the beginning of the text indicates the opening of the text, in the middle of the text as a page divider in the manuscript, and at the end of the text indicates the end of the text.

3.4. Nabawiyyah in Wawacan of The Prophet

The manuscript *Wawacan Riwayat of Kanjeng Nabi Muhammad SAW* contains the story of the life journey of the Prophet Muhammad SAW (*Sirah nabawiyyah*). The structure, characters, plot and setting of the story can be seen using syntagmatic relationship analysis (relationships in the present), namely the core of the story based on the chronological order of events in the whole story. In this manuscript, it includes several sub *Sirah nabawiyyah*, including the following:

| No | Incident | Page |
|----|--|-------|
| 1 | Placing the Hajar Aswad stone | 3 |
| 2 | The Prophet saw a light and a voice from the sky | 3 |
| 3 | Reception of the cloth as well as the first revelation | 3-6 |
| 4 | The people closest to the Prophet converted to Islam | 6 |
| 5 | Islamic preaching covertly and openly | 7 |
| 6 | The attitude of infidels towards Islam | 8 |
| 7 | Plan to kill the Prophet SAW | 8 |
| 8 | Misery against the Prophet and Muslims | 8-14 |
| 9 | Umar's fight with Gabriel who resembles a bull | 15-16 |
| 10 | The story of Umar Ibn Khattab's conversion to Islam | 17-19 |
| 11 | A lizard and Ki Harbu | 20-21 |

| | | |
|----|--|-------|
| 12 | Prohibition of worshipping idols | 21-22 |
| 13 | Abu Jahl's cooperation with King Toimas to destroy the Prophet SAW | 23-25 |
| 14 | Three thousand angels descended to destroy the unbelievers | 25-26 |
| 15 | A reminder to the infidels to leave the old religion | 27-31 |
| 16 | The Prophet gave a letter to King Bismu | 32 |
| 17 | The Prophet helped the deer in distress | 33-34 |
| 18 | The proof of the Prophet to the unbelievers | 34-35 |
| 19 | Ki Usiyan converted to Islam | 35-36 |
| 20 | The death of Siti Khadijah | 36 |
| 21 | The Prophet taught the creed to Christians | 36-38 |
| 22 | The Prophet's command to Ali to open the chain of Kamah | 39 |
| 23 | The Sabil war occurred | 40 |

At the beginning of the manuscript, it is told about the event of the laying of the Black Stone by the Prophet SAW. in the manuscript it is stated:

".... paneda abdi ka tuan // batu eta nu aya di tengah masjid // ku tuan kudu di jungjung // ka pengker parantos di jajal // jalma loba nanging teu obah sarambut // kersa kanjeng nabi enggal // enggal batu di candak ka indit //

di jungjungkeun batu eta // ditumpangkeun ka dampal panangan nabi // batu 'ares asta rosul // sareng batu di dawuhan // maneh nangtung batu teh pek tuluy nangtung // gegedena urang mekah // sadaya sami ningal //...."

".... we ask the lord // the stone is in the middle of the mosque // the lord must lift it // we have tried to do it // many people have not changed a single hair // kanjeng prophet immediately // take the stone away //

lifted the stone // kept it in the palm of the prophet's hand // the eight pebbles // and the stone was said // you stones, stand up // dignitaries of the people of Mecca // all look alike //...." (Wawacan Riwayat Kangjeng Nabi Muhammad SAW, n.d.).

In the manuscript, there are also snippets of events about Islamic preaching that the Prophet SAW did secretly and openly. Here is an explanation of the event:

".... //enggal mulih kanjeg rasul//parantos tepang jeng garwal//di wuruk solat Sang Dewi//miwah eta Abu bakar//sareng tatanggaa kabeh//parantos nandangan iman//sadayana ngiring salat//nyaeta ka gusti rasul//nanging tekersa katinggal//anu mawi masih buni // wireh sieun ku si kufar // jadi bubunian bae//eta anu sami salat//geus dongkap ka tilu bulan // urang kafir henteu maphum//lamun eta anu salat//kana opat bulan tepi//jalma solat susumputan//jabroil mudun oge//nyaeta turun ka dunya//ngadehes ka Rasulullah//nyandak quran ti Yang Agung//jabroil enggal haturan//ieu paparin yang widi//sareng aya kersa Allah//lamun tuan rek solat the // ulah pisan bubuniyan// poma masing na tarang//ulah sien ku si kufur//...."

"....//immediately the apostle went home // after meeting his wife // he was taught to pray to the Goddess // as well as burnt ashes // with all his neighbors // after feeling the faith // everyone joined in the prayer // to the apostle // but didn't want to be seen // who was still hiding // because he was afraid of the kufr // so he just hid // that's the same thing as praying // it's been three months//the disbelievers don't know // that it's the one praying//it's been almost 4 months//people prayed in secret // Jibril also came down // that is, went down to the world // to meet the Messenger of Allah // brought the Qur'an from the Great One // Jibril immediately said // this is a gift from Yang Widi // and there is Allah's will // if you want to pray // don't hide it at all // you have to be open // don't be afraid of the kufr...." (Wawacan Riwayat Kangjeng Nabi Muhammad SAW, n.d.).

Then the text ends with footage of events regarding the Prophet Muhammad SAW's order to Ali Ibn Abi Talib to open the Kamah chain and the Sabil war.

3.5. Position of Speech in Sundanese Society

In the beginning, genre texts lectures were not an original product of Sundanese society but a genre lecture Javanese culture was brought by the Mataram kingdom, especially by nobles and Islamic boarding school figures in the 17th century. Therefore, most of the manuscripts and lecture written by regents, nobles and Islamic boarding school figures (Ruhaliah, 2018). One of the discourses that were possibly written by the regent is the text "Wawacan into the History of the Prophet Muhammad SAW." This manuscript is a *wawacan* manuscript found in the library of the Prabu Geusan Ulun Sumedang Museum, which contains *Sirah nabawiyyah* and written in the form of pupuh pangkur. In the text it says "*This is the speech of Juragan Tumenggung Bandung*", then followed by the prey point "*Bandung kaping 22 Hapit 1324 alif year, 12 January 1906, Raden Ayu Rajaningrat*". This information shows that the *wawacan* manuscript belonged to and was most likely compiled by the Regent of Bandung in 1906, namely Raden Adipati Aria Martanegara (RAA Martanegara). This manuscript contains excerpts from important events in *Sirah nabawiyyah*, starting from the laying of the Black Stone, then the prophet receiving the first revelation, until the events of the Sabil war.

At that time, the lecture was proof and a benchmark for someone's literature because, from the early 19th century until the early 20th century, lectures were considered the pinnacle of Sundanese literary beauty. So it is not strange at all *lecture* was written by nobles, Islamic boarding school figures or officials, one of which was RAA Martanegara. *Wawacan* manuscripts are not actually distributed in print but are displayed in Beluk performances and sung at certain events. At that time, this performance was very popular with Sundanese people. If you look at its origins, this performance became a strategy to spread Islam which was often used by ulama in Java (Ruhaliah, 2018).

In previous research, several existences have been demonstrated *Sirah nabawiyyah* in the archipelago. This is proven by the existence of manuscripts *Sirah nabawiyyah* like a script *Al-Lu'lu' Al-Manshur for Mawlid Al-Musyaffa Al-Manshur* the work of Tgh. Umar Kelayu in Lombok, book *Madarij Al-Su'ud* the work of Nawawi Al-Bantani, and also *History of Kangdjeng Nabi Moehammad SAW* RAA Wiranatakoesoema's work in Sundanese Land (Mulyadi, 2022; Rohmana, 2017). This shows that the studies *nabawiyyah head* There are also many in the archipelago, of course at the same time as the spread of Islam to the archipelago. For Sundanese Tatars, there are actually several *wawacan* texts that contain Islamic teaching values. This is proven by the existence of several manuscripts that contain religious content, such as manuscripts *Reading the Chronicle of Walungsungsang*, script *This is a lecture on the proverbs of Caroge*, and also the script *Reverend Sawang's lecture* (Fauziah, 2019; Hernawan et al., 2021; Suherman, 2017). However, not much research has been done on manuscripts *Sirah nabawiyyah* in Sundanese Landnese, apart from that done by Jajang A. Rohmana on the manuscript *History of Kangdjeng Nabi Moehammad SAW*.

One of the manuscripts *Sirah nabawiyyah* in Sundanese Tatar it is a script *Wawacan into the History of the Prophet Muhammad SAW*, which is thought to have been written by RAA Martanegara. From previous studies, it appears that each writer has their own writing characteristics, in accordance with the demands of the era in which they were written (Pratama, 2022; Rofiq et al., 2020; Zakiah, 2022). If we look at the position of *wawacan* in Sundanese Landnese at that time, it seems that RAA Martanegara chose *wawacan* characteristics in writing *sirah nabawiyyah* because he saw the enthusiasm of the Sundanese people for the Beluk Performance. Being a popular preaching media at that time, RAA Martanegara wrote it in a form *lecture*. In *da'wah* itself there are certain procedures taught by Islam, one of which is "*Khatibuu al-nas 'ala qadri 'uqulihim*" Speak to people according to their respective levels of reason. This means that in conveying *da'wah* one must look at the situation and conditions of the local community (Natsir, 1969). Therefore, RAA Martanegara chose to compile *Sirah nabawiyyah* with characteristics *lecture*, which was of interest to society at that time. Apart from that, because of his high position *lecture* in Sundanese literature, it seems he chose characteristics *lecture* to prove his literary merit.

4. Conclusion

From the description and analysis above, it can be concluded that the manuscript *Sirah nabawiyyah Wawacan into the History of the Prophet Muhammad SAW* thought to have been written by RAA Martanegara. The manuscript is written with characteristics *lecture* because he saw the position of wawacan at that time. In the early 19th century to the early 20th century, *lecture* considered the pinnacle of literature in Sundanese Land. Not only that, in the Beluk performance, the media displays the script *lecture*, is very popular with Sundanese people. Therefore, RAA Martanegara seems to have chosen characteristics *lecture* in writing *Sirah nabawiyyah* to prove his literary skills, and also to serve as material for preaching at events that are popular with the public, namely the Beluk performance. This research has shortcomings and limitations because it only analyzes one manuscript *lecture* just. It is hoped that future research can further explore the texts *Sirah nabawiyyah* others to prove the characteristics *Sirah nabawiyyah* in Sundanese Region.

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