Da'wah and Local Wisdom: Content Analysis of Da'wah Value in Wawacan Ma'dani Al-Mu'allim (WMM)

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ABSTRACT

The purpose of this study is to present and describe the values of local wisdom based on the inner structure of the meaning of Wawacan Madani al-Mu'allim (WMM) and the intertextual relations with other texts as the hypogram text. The method used in this research is the content analysis method (taḥlīl al-madhmūn) with the intertextuality approach of Riffatere's semiotic model. The research results show that WMM's wawacan script contains local wisdom values related to life and life. The WMM text has an intertextual relationship with previous texts, for example, with the Koran, Hadith, and Al-Ghazali's Bidayatul Hidayah book as the hypogram text or its reference source. The WMM manuscript contains teachings related to local wisdom values: live a simple, religious life, abstain from disgraceful acts, maintain personal and environmental hygiene, improve transcendental communication networks, and maintain a clean heart (tazkiyah an-qalbi), and everything has its uniqueness. The text and contents of the WMM manuscript have an intertextual relationship with the al-Qur'an, al-Hadith, and al-Ghazali's book Bidayat al-Hidayah.
Keywords: Local wisdom; wawacan; da'wah values.

INTRODUCTION

One of the manuscripts containing local wisdom values and the theme of local Islamic Sufism and other themes is a manuscript obtained from an individual. This manuscript belongs to Yayu Hartati. She lives on Jalan Gunung Batu RT 01/RW 04 Langensari 1 Village, Cikidang Village, Lembang District, West Bandung Regency, West Java, with the title *Wawacan Ma'dani al-Mua'llim* (WMM). This manuscript was written in Sundanese with Pegon Arabic script with dignity. This manuscript lacks a code, cover, or clear title, has holes (*lakuna*) and is outdated. There are several academic reasons why the text of the WMM manuscript was

examined: first, this *wawacan* text is revered by some people, loved, used as a way of life, sacred, always read every Friday night and recitations, but by some other people it is considered *bid' ah*, hated, and people who read it considered polytheists. Second, this manuscript's condition is damaged because it is aged, has holes in it, is not well-maintained, and is stored away.

Third, the language used in this text is Sundanese and tucked into Arabic vocabulary. Although the Arabic is a quote from the original text, there are still typographical errors. Fourth, an effort to protect *turats* from extinction, preserve the values contained therein and help people who do not understand Sundanese-Arabic, considering that these texts are used as guidelines for the Muslim community, especially in Bandung, West Java.

The WMM manuscript is a type of national literary work/poetry. Poetry contains both a physical and an inner structure. The structure of the inner meaning of the poem includes the following: first, the theme (sense); the medium of poetry is language. The language level is the relationship between signs and meaning, so poetry must be meaningful, meaning each word, line, stanza, and the overall meaning. Second, feelings are the poet's attitude towards the subject matter in his poetry. Disclosure of themes and feelings is closely related to the poet's social and psychological background, for example, educational background, religion, gender, social class, position in society, age, sociological and psychological experience, and knowledge. The depth of disclosing the theme and the accuracy in addressing a problem is independent of the poet's ability to choose words, rhymes, style of language, and poetic form. However, it depends more on the insight, knowledge, experience, and personality formed by his sociological and psychological background (Kamil, 2009; Hasanah, 2012).

Third, tone, namely the poet's attitude towards the reader. Tone also relates to themes and feelings. The poet can convey the theme in a patronizing tone, dictating, working with the reader to solve the problem, simply leaving the problem to the reader, in an arrogant tone, considering the reader stupid and despised. Fourth, the moral message/purpose (intention); consciously or not, there is a purpose that encourages poets to create poetry. These goals can be sought before the poet creates poetry or can be found in his poetry.

In the WMM, ancient manuscripts contain the values of local wisdom (local genuine). Local genuine is everything owned by local people in a specific area which is a characteristic of the authenticity and uniqueness of that area without any influence or mixed elements from other regions. In

general, local wisdom is divided into two; namely, local wisdom that can be seen with the eye (tangible), such as cultural objects, historical, cultural heritage and religious activities, including text structure; and local wisdom that cannot be seen by the eye (intangible) in the form of the value or meaning of an object or cultural activity.

Robert Sibarani (2012: 112–113) explains that local wisdom is the original wisdom or knowledge of a society that comes from the noble values of cultural traditions to regulate the order of people's lives. Local wisdom can also be conceptualized as local cultural values that can be used to regulate the order of people's lives wisely or prudently and proportionally. Thus local wisdom originates from the cultural superiority of the local community concerning geographical conditions in a broad sense. Local wisdom is a product of a past culture that needs to be used as a source of values and guidelines for life and life. Although these values originate from a specific area, the values contained therein can be understood and viewed universally.

Discussion and manuscript research has been carried out by many philologists, although not as much as other objects of study. Therefore, research on the manuscript of *Wawacan Ma'dani al-Mu'allim* used philological methods and approaches through the stages of the physical description of the manuscript, transliteration, translation, editing, and text criticism as far as the author's knowledge has not been carried out. What else is research that directly reveals the inner structure of the meaning of *wawacan* (poetry) using a structuralist approach? Even if there are *Wawacan* research results, the research does not go through philological and structural stages. For example, Dedi Supriadi and Agus Permana examined *Wawacan* KH. Mustofa with a philological and *tasawuf* approach. His research places more emphasis on the study of the edits and content of his *Wawacan* texts.

From the perspective of da'wah, the value of local wisdom becomes a cultural da'wah media that can be used as a channel for delivering Islamic messages. Muzaki (2017) researched da'wah and local wisdom, which emphasized the importance of paying attention to local wisdom as a geostrategic factor in disseminating Islamic teachings in Indonesia. Another research was conducted by Abdul Wahid (2018), who stated that Islam and culture are not contradictory because both teach good values that aim to create order for a group of people. Therefore, in the context of da'wah, the most important thing is how a da'i must understand the

historical and philosophical values of the culture that develops in society and then internalize them with Islamic values.

Research by Syamsul Bakri (2019) examines da'wah in a local wisdom value approach. This research focuses on Walisongo's da'wah activities which are seen as a model of da'wah amid diversity. Da'wah of local wisdom is carried out through adaptation and accommodation of cultural values that align with Islamic values. Research by Zainul Mu'in Husni and Iftaqur Rahman (2020) explains the Islam of the Archipelago from the correlation of Islam with local culture and its relation to da'wah communication in it. Then Tinta Ilmiati's research (2020) examines the da'wah message in *Kean Santang Aji's* discourse. It was concluded that there were three categories of da'wah messages in the *Wawacan Kean Santang Aji* script. The three categories of da'wah messages are faith, morality and sharia. Meanwhile, there are five appeals in the *Wawacan Kean Santang Aji* text: rational, emotional, fearful, rewarding and motivational.

Based on this fact, this research focuses on the manuscript description, transliteration, text editing, translation, content analysis, and local genius values based on the inner structure of the meaning of the discourse, which includes; the theme, the poet's feelings, the poet's attitude towards the reader, and the moral message for the reader. This study aims to determine the values of local wisdom (local genius) based on the inner structure of WMM meaning, which includes the following: The Author's central idea, Feelings (feeling) of the author, author's attitude (tone); Author's moral message (intention); and the relationship of intertextuality between WMM texts and other texts.

The method used in this study is the method of critical philology and content analysis (*tahlīl al-madhmūn*) with a structural approach. The content analysis method will be used in the analysis of the text. This method is used to determine the contents of the manuscript under study. The contents in question are messages that follow the nature of the text. The content in the content analysis method consists of two kinds: latent content and communication content (Ratna, 2006: 49).

Latent content is the content contained in documents and manuscripts or the author's intended content. It is this latent content that is produced by the philological method. Meanwhile, to reveal the content of communication, it is necessary to use assistive science or another approach, namely the structural approach. Because the content of the communication is contained as a result of the communication that occurs or the content as

manifested in the relationship between the text and the consumer. So the formal object of this analysis method is the communication content. Meanwhile, to find out the inner structure of the meaning of wawacan, a structural approach will be used because wawacan (poetry) is built with a structure consisting of a physical structure and an inner structure (Pradopo, 2010).

Manuscript research was carried out through several stages, including; inventory and describing the manuscript's physical form; text assessment using the text criticism method; and transliteration. Transliteration is changing the type of writing, letter by letter, from one alphabet to another, editing and translating text. The text of the manuscript used as the object of this research was written by the author/copier in Sundanese. A transliteration will also be presented to make it easier for the reader. The purpose of text criticism is to present the form of the text in its original form and based on the evidence contained in the text (Loir & Fathurrohman, 1999).

The material object of this research is Sundanese text, so a translation of the text into Indonesian is needed. The theory of translation used in this study is a free translation, which attempts to convey the meaning of the source language text into the target language. The reason for using the free translation method is to facilitate translation. The WMM text will be translated into Indonesian according to the Sundanese context.

In studying this pupuh, a semiotic approach is used. There are two prominent figures in a semiotic theory whose theory is widely used, one of which is Michael Riffaterre's semiotic theory. Riffaterre's semiotic theory of poetry provides a way to determine the relationship between intrinsic and extrinsic aspects (Rokhmansyah, 2013: 104). According to Reffaterre that interpreting literature can be done through (1) the indirectness of poetic expressions (literary works), which are caused by the displacement of meaning, the distortion of meaning, and the creation of meaning (creating or meaning), (2) heuristic reading and hermeneutic or retroactive reading, (3) matrices, models, and variants, and (4) hypograms (hypograms) or intertextual relations (Ratih, 2016: 4).

RESULTS AND DISCUSSION

Description of *Wawacan Madani al-Mu'allim* Manuscript

Wawacan is a story that is built into a song. In several *wawacan*, songs or *dangding* in the form of Sundanese *buhun* songs are often found in verses

or poetry. Several *dandings* are often found in *wawacan* texts, including *Sinom, Dangdanggula, Asmarandana, Kinanti, Mijil, Pungkur, Pucung, Magatru,* and others (Saputra, 2008; Baried & Baroroh, 1985).

Wawacan is Sundanese literature, but according to Ajip Rosidi's view, in his book Ngalanglang Cases of Sundanese literature, *wawacan* is not native Sundanese literature. When the literature appeared, it was not clear. However, according to estimates, the possibility of *wawacan* literature entered when the Mataram troops entered the Sunda region. Javanese feudalism entered into the environment of the regent, who once a year paid tribute to Mataram and then lived while studying at the Sundanese level (Aminuddin, 2002).

Wawacan entry into the Sundanese order through the aristocracy and Islamic boarding schools (Aminuddin, 2002). Feudalism represented by *priyayi* and *pesantren* represented by clerics influenced each other and had their interests, which then influenced *wawacan* writing. So do not be surprised if the *wawacan*, often found in the Sundanese regions, has a dualist point of view. The *wawacan,* which was more substantial, was influenced by the *priyayi* nobility such as; *Lutung Kasarung, Ciung Wanara, Wawacan Rengganis* and maybe *Wawacan Purnama Alam.* The discourse further emphasizes the heroism of a knight and the symbol of the kingdom.

Meanwhile, the *wawacan* influenced by the *pesantren* emphasizes religious rules, although still through a flow framework that is not much different from the *wawacan* born from the *priyay*i. In *wawacan*, that possibility could happen. Its anonymity makes it difficult for literary researchers to between existence and non-existence is a logical consequence of classical literature. Like *Wawacan Ma'dani al-Mu'allim,* obtained in Cikidang Lembang, West Bandung regency, the author is present and has yet to be found.

According to Rosidi, as quoted by (Robson, 1994), *wawacan* is not original Sundanese literature. Nevertheless, the result of the influence of Javanese literature, which entered the Sunda region, primarily through the nobility (district environment) and the clergy (Islamic boarding school environment). Within the pesantren environment, *wawacan* thrives, and it is not surprising that in many stories, wawacan has similarities in stories including greatness, supernatural powers, intelligence, majesty, the wisdom of kings and king's sons, as well as other royal officials, which are then adapted to the condition of mind and the Sundanese people who can add interest to the reader/listener.

In addition to having the characteristics above, *Wawacan* is usually in the form of dangding, namely classical songs in the form of pupuhs such as; Kinanti, Sinom, Asmarandana, Dangdanggula, Magatru and others. Wawacan in Sundanese society also serves as a medium for spreading Islamic teachings. This can be seen from the entry of wawacan through Islamic boarding schools.

Manuscripts entitled WMM can be grouped into types of literary texts. This manuscript does not yet have a collection code, the owner of the manuscript is Yayu Hartati, and this manuscript is kept in a cupboard precisely at the owner's residence as long as this manuscript, according to the owner, is a gift from relatives who are in Ciamis, West Java. This manuscript has no cover and no external title, but in the last line, there is the inscription Ieu Wawacan Ma'dani al-Mua'allim (WMM: 125).

The size of the manuscript is 21 centimetres long and 17.4 centimetres wide, the text blocks are 17 centimetres long and 14.5 centimetres wide, the number of lines per page is 14 lines, Arabic and Pegon scripts have a vowel, the languages used are Sundanese and Arabic, European paper backing, black ink, Naskh and Riq'i styles, wawacan (traditional Sundanese poetry) composition, three Kuras tied with yellowish white thread with age, 125 pages written on 125 pages, The age of the manuscript is estimated to be more than 100 years based on when this type of paper was printed, 1.4 centimetres left margin, 1.4 centimetres right margin, 1.5 centimetres upper margin, and 2 centimetres lower margin, no colophons. The condition of the manuscript is not good or damaged. Many pages are eaten with holes, and the last page is perforated and torn. The text is not still readable.

The WMM manuscripts generally contain Islamic teachings wrapped in local culture or religious advice regarding tasawuf issues, such as simple living (*zuhud*), *wara* and worship of Allah, to talks about heaven and hell. The text of the manuscript starts with the following sentences:
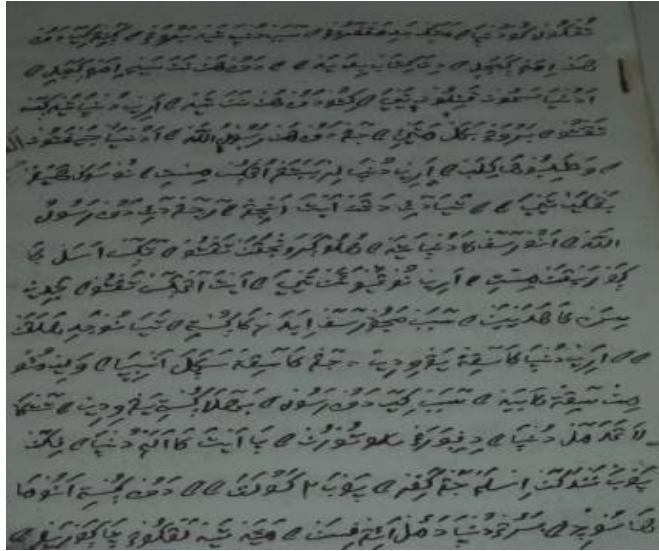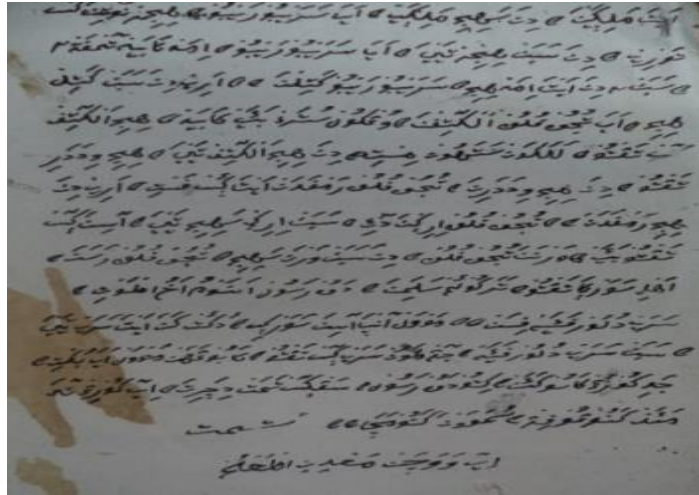
Source: Author's Observations, 2022

Figure 1. The text of the initial manuscript of Wawacan Madani Muallim

Bismillāhi ar-Rahmāni ar-Rahīm

Sundanese text	Indonesian translation	English translation
Alhamdulillahi robbi *al-'ālamin*	*al-Hamdulillahi Rabbi al-Alamin*,	*al-Hamdulillahi Rabbi al-Alamin*,
Kabéh puji kagunganing alloh	Segala puji hanya milik allah,	All praise belongs to Allah,
Pangéran di alam kabéh	Tuhan semesta alam	God of the universe
Anu henteu peugat tulung	Penolong tiada henti	Endless helper
Sarta di akhérat asih	Di akhirat maha asih	In the afterlife mercy
Ka abdina sadaya	Kepada semu hamba-nya,	To all his servants,
Sarta adil langkung	Yang Maha Adil	Most Just
Nyiksana kanu doraka	Menyiksa siapa yang berdosa	Torture who sinned
Jeung ngampura dosa geude dosa leutik	Megampuni setiap dosa	Forgive every sin
Tina kaweulasannana	Karena belas kasih -nya	Because of his compassion

Souerce: WMM Manuscript

While the end of the text of this manuscript ends with the sentence as follows:

Source: Author's Observations, 2022

Figure 2. Text of the Final Wawacan Madani Muallim

Sundanese Text	Indonesian Translation	English Translation
Moal enya eusina sawarga	Mustahil di dalam surga	Impossible in heaven
Deukeut kana éta saré tea	Datang rasa kantuk	Came drowsiness
Saban saré dulur paéh	Setiap tidur saudara mati	Every sleep brother dies
Jeung lamun saré geus tangtu	Dan jika tidur tentulah	And if sleep, of course
Kabungahan moal aya bukti	Kebahagiaan tidak terbukti	Happiness is not proven
Jadi kurang kasukaan	Kebahagiaannya berkurang	His happiness diminishes
Kitu dawuh Rosul	begitulah sabda Rasul	that is what the Apostle said
Sanggeus tamat dicarita	Setelah tamat cerita	After the end of the story
Ieu kuring neuda maaf kanu nguping	Saya minta maaf pada pendengar	I apologize, listeners,
Sumawona kanu maca	Begitu juga pada pembaca	Likewise for readers
Tamat. Ieu Wawacan Ma'dani al-Mu'allim	Selesai. Ini Wawacan Ma'dani al-Muallim.	Finished. This is Wawacan Ma'dani

Souerce: WMM Manuscript

The text of this wawacan script is written continuously following the blank space on the paper. Sentences related to each other in the discussion do not form paragraphs, so the results of the written text could be more organized, tidy, and easier to understand. In the wawacan text, commas are used to separate sentence by sentence. Ideally, according to the philological method/method of manuscripts like this, it is copied again because there is no/not yet found a pegon font, and copy the text in edited form needs to be carried out. However, the transliteration is made in edited form by changing the layout of the text.

The translation is the process of transferring ideas from a foreign language into the target language. In general, translation is divided into two types, namely oral translation (live translation/*Tarjamah Fauriyah*) and written translation (t*arjamah ghair mubâsyarah*) (Yusuf, 1994: 13-14). In translating the *Wawacan Ma'dani al-Mu'allim* manuscript, it is included in the written translation because what is translated is the text. This written translation theory is used to translate texts in Sundanese and Arabic in the *Wawacan Ma'dani al-Mu'allim* script, which is an accurate and accessible translation.

Accurate translation is a type of translation that transfers a set of factual information from one language to its equivalent in another. The purpose of the translation is to provide information and statements (facts) in another language. This translation is mainly done to translate letters of agreement, translation of news in newspapers, radio and television, translation of books, translation of booklet, translation of rules for the use of drugs, translation to promote the use of a particular trade product or translation for commercial purposes (Yusuf, 1994: 14). Meanwhile, accessible translation is used to translate texts in literary genres, such as translations of works in the W*awacan Ma'dani al-Mu'allim.*

Wawacan Madani al-Mu'allim Meaning Structure

The term *wawacan* in Javanese literature is known as *macapat*. At the beginning of its development, *wawacan* was disseminated through scholars in Islamic boarding schools, regents and other civil servants who had studied *pupuh* and the Javanese language. This can be seen from many *wawacan* contents, both in the form of manuscripts and those that have been printed, containing Islamic religious teachings and stories, both adaptations and originals. In subsequent developments, *wawacan* also spread through Sundanese aristocrats and aristocrats such as regents,

demangs, and officials under them, including officials related to Islamic religious affairs, such as princes and caliphs (Lubis, 1996). The identities of the authors or drafters of the manuscripts come from three social environments, namely the palace/pendopo environment, the religious environment (mandala, pesantren, community), and the environment of ordinary people (farmers, traditional leaders, shamans, teachers).

In *Wawacan Madani al-Mu'allim* (WMM), there are two *wawacan* structures in the form of pupuhs. First, *Pupuh Dangdanggula.* The main thoughts of the poet in WWM contain the theme of local Islamic religious teachings by glorifying God and His teachings. For example, to live ascetically. Because the world's treasures cause people to slip from God's rules, although humans are allowed to collect wealth, the world must be used as a provision for worship. The author of this *wawacan* acknowledges that the world is "poison" by quoting the opinion of Imam al-Ghazali, from the book *Bidayah al-Hidayah, ad-Dunya sam'un Qātilun* (the world is a deadly poison). To strengthen his opinion, the author cites the Hadith of the Prophet. *ad-dunyā Jifatun wa thālibuhā kilabun* (the world is a carcass, the seekers are dogs).

The feelings contained in the above verses are happiness and gratitude. This is related to the main idea of his mind, namely God, the Prophet, and his teachings that lead humans to a better direction. The tone conveyed in the wawacan above is patronizing and satirical to the readers. The author satirizes people who are greedy for property by mentioning their characteristics, such as liking to eat, laugh, sleep, and having a lot of body fat. Fat is considered an indicator of many sins. The intent or moral message that the author wants to convey to the reader is that the reader is encouraged to live a simple life because simplicity will bring happiness at the end of the day.

Second, Pupuh Kinanti. The author's main idea in Pupuh Kinanti above is to increase worship of God Almighty. Humans were created to worship Allah. The simple life is worship towards happiness in the hereafter. It has all based on faith. Indicators of faith, for example, fear of Allah, gratitude, and patience for the tests Allah gives so that humans become pious servants. Among the signs of a pious person are associating with the clergy, leaving worldly pleasures, not eating greedily, and seeing others as purer while they are dirty or sinful.

The feelings contained in the pupuh above are concern and patience. This relates to his central idea of living simply, thanking God, and always

living patiently. The tone conveyed patronizes the readers. The author patronizes and satirizes readers and even satirizes greedy people. The moral message that the poet wants to convey is that readers are encouraged to be patient when they are tested and patient in worship because patience will bring happiness in life.

The *Wawacan Ma'dani al-Mu'allim* manuscript is a type of literary work of poetry. Poetry contains physical and mental structures. The structure of the inner meaning of the poem includes the following: First, the theme (sense); the medium of poetry is language. The level of language is the relationship between signs and meaning, so poetry must be meaningful, both the meaning of each word, line, stanza, and the overall meaning; Second, feelings, namely the poet's attitude towards the subject matter contained in his poetry. Disclosure of themes and feelings is closely related to the poet's social and psychological background, for example, educational background, religion, gender, social class, position in society, age, sociological and psychological experience, and knowledge. The depth of disclosing the theme and the accuracy in addressing a problem is independent of the poet's ability to choose words, rhymes, style of language, and poetic form. However, it depends more on the insight, knowledge, experience, and personality formed by his sociological and psychological background.

Third, tone, namely the poet's attitude towards his readers. Tone also relates to themes and feelings. The poet can convey the theme in a patronizing tone, dictating, working with the reader to solve the problem, simply leaving the problem to the reader, in an arrogant tone, considering the reader stupid and despised. Fourth, the moral message/purpose (intention); consciously or not, there is a purpose that encourages poets to create poetry. These goals can be sought before the poet creates poetry or can be found in his poetry.

Pupuh, also known as dangding, is an essay that has specific standards in the construction of sentences, especially regarding: the number of lines (padalisanana), the tone at the end of the stanza, the number of engang in each line that is already has provisions. Seventeen pupuhs are often used by the wawacan literary genre in the Sundanese area, including Kinanti, Asmarandana, Sinom, Dangdanggula, Balakbak, Juru Demung, Durma, Gambuh, Gurisa, Ladrang, Coat, Magatru, Maskumambang, Pangkur, Pucung, Mijil, Wirangrong.

Pupuh is Javanese literature that came to Sundanese land as wawacan.

In Sundanese, besides the pupuh, the wawacan also uses the Sundanese song Cianjuran. In wawacan, pupuh is a container for stories that are so long. However, not all of these 17 types of pupuh are used in wawacan but are adapted to the needs of the pupuh characters related to the character of the events in the story. Sometimes one type of stanza is used multiple times in one wawacan. Some stanzas are not used at all.

Wawacan is shown in the ins and outs of various events: rice harvesting, *Guar Bumi,* circumcisions, etc. In B*eluk* performances, the actors are required to have expertise in mastering songs from these *pupuhs*. In contrast, each type of *pupuh* has several songs, especially in *Sekar Ageung (Kinanti, Sinom, Dangdanggula)* and Sundanese songs. Each stanza has its standard, such as the number of *padalisanana* (lines), the final tone of the line, and the number of stanzas also has its standard.

Local Wisdom Values in WMM Manuscripts

Local wisdom is explicit knowledge that arises from a long period that evolves with the community and its environment in a local system that has been experienced together. The evolutionary process so long and inherent in society can make local wisdom a potential energy source from the community's collective knowledge system to live together dynamically and peacefully. This understanding sees local wisdom not only as a reference for one's behaviour but further, namely, being able to dynamize the life of a civilized society.

Substantially, local wisdom is the values that apply in a society. Values believed to be accurate become a reference in the daily behaviour of local people. Therefore, it is reasonable to say that local wisdom is an entity that determines human dignity in the community. This means that local wisdom, which contains elements of creative intelligence and local knowledge from elites and their people, determines the development of the civilization of their people.

There are many opportunities for the development of archipelago local wisdom discourse. The various forms and functions can be seen in the presentation. Besides that, local wisdom can be approached from the values that develop in it, such as religious values, ethical values, aesthetics, intellectuals or even other values such as economics, technology and others. Then the wealth of local wisdom becomes fertile enough land to be explored, discussed and analyzed, considering the factors of cultural development that occur so rapidly. The development of philological studies

can inspire how humans think about the wealth and existence of local wisdom in the archipelago.

WMM, in general, contains local wisdom values that can be used to form the character of the Sundanese people in particular and the Indonesian people in general. For example, the following: First, live. The world is likened to poison, citing the opinion of Imam al-Ghazali, from Bidayah al-Hidayah, ad-Dunya Sam'un Qātilun (the world is a deadly poison). To strengthen his opinion, the poet includes the Hadith of the Prophet. ad-dunyā Jifatun wa thālibuhā kilabun (the world is a carcass, the seekers are dogs). For example, in the following text:
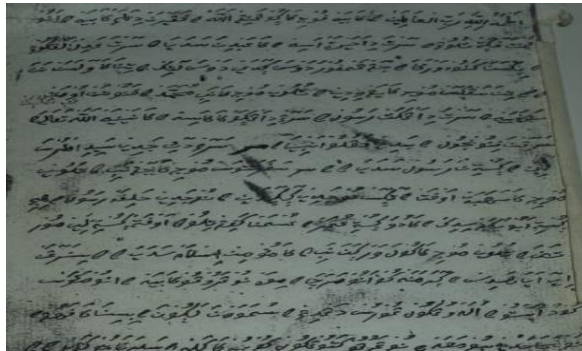
Source: Author's Observations, 2022

Figure 3. Content of Local Wisdom Values in the WMM Text

Second, Religious. Suggestions to live religiously by carrying out their obligations always to worship God Almighty employing a servant having to remember death, and always keep the faith. Faith is naked, its shield is a shame, and its cover is a definite shari'a rule.

Third, Abstain from disgraceful acts. Disgraceful actions that must be avoided by humans, for example, heart disease (envy, pride/arrogance, arrogance), such as unrepented sins, not being sincere in doing good deeds, not being grateful to Allah, not loving Allah, not taking lessons from death, always following lust. Actions damaging charity include gibberish, lying, laughing, and pitting.

Fourth, keeping the heart clean (*tazkiyah an-qalbi*). To clean the liver and treat liver disease is reading *La ilaha illallah*. Lafadz *La ilaha illallah* can erase all sins and be free from reckoning in the afterlife. Each activity should begin by reading *'bismillahirrahmanirrahim'* (*basmalah*). The virtue of *basmalah* can destroy devils and say the tahlil lafazh is recorded as

goodness.

Fifth, Improve communication networks. Communication networks are not limited to fellow human beings *(habl min an-nas)* but encompass transcendental communication *(habl min Allah)*. One medium that can be used as a medium of communication is reading blessings. The virtue of reciting *Shalawat* is getting blessings multiplied up to ten times and keeping away from the fire of hell. Otherwise, people who are lazy or do not want to read *Shalawat* will not know the way to heaven. By reading *Shalawat,* Allah will grant prayers and can penetrate boundaries and hijab.

Sixth, maintain personal and environmental hygiene and ablution. Ablution has virtues. For example, if a person is sleeping and has ablution, then death picks him up, so he dies in a state of martyrdom. The virtue of shiwak before prayer is the same as praying 70 times. The priority of the azan for those whose azan is promised by Allah that their sins are forgiven, and they will be entered into heaven.

Seventh, everything is unique (has primacy). Friday is the king of the day. Those who leave Friday prayers on purpose, their hearts will be locked to death by Allah. Friday has other virtues. For example, people who die on Friday or Friday night will not be punished in the grave. The reward for the Friday prayer is equal to the reward of one hundred martyrs.

Eighth, the WMM text as a transforming text is very much inspired by the *Bidayah al-Hidayah* text by Imam al-Ghazali, for example, the expression *"ad-Dunya Jifah wa man thalabha fahua kilab"* (this world is like a carcass, those who look for it are dogs).

The da'wah perspective views that the value of local wisdom is a fundamental value that lives and develops in society. Therefore, this cultural value is seen as capable of touching society's fundamental problems as objects of da'wah. Da'wah is culturally seen as accommodating spiritual values that live through culture (Tajuddin, 2014; Razi, 2021). In the historicity of da'wah, Islam has become a religion that is not only related to aspects of individual piety but also social (Karim, 2018). Islam is also able to manifest in various spheres of human life. It touched on the values of life that intersect with science, technology, society, education, economy and culture (Najib, 2018).

Da'wah Islam has a symbiotic relationship with culture, where Islamic values can be integrated. However, this requires a strategic da'wah concept, with professional management that can accommodate all social

problems. On the one hand, many cultures can be used as media for da'wah and, on the other hand, as the target of the da'wah itself (Muzaki, 2017). Local wisdom embodied in various cultural forms is a means that can be utilized as a channel of Islamic da'wah communication (Wahid, 2018; Rustandi & Hendrawan, 2022). Therefore, the dimension of spirituality in culture, including in *wawacan* texts, must be turned on as a da'wah value that can present Islamic teachings that are in harmony with cultural values (Rofiq, 2017).

CONCLUSION

This WMM manuscript contains local wisdom values about 1) living simply, 2) being religious, such as *zuhud*, 3) abstaining from disgraceful acts, 4) maintaining personal and environmental hygiene, 5) improving communication networks, 6) maintaining a clean heart (*tazkiyah an-qalbi*), and 7) everything is unique. As a transforming text, the WMM manuscript was inspired by a text written by al-Ghazali.

The research only discusses what has been explained above. Therefore, several recommendations will be put forward as follows: first, research on the manuscript of wawacan Ma'dani al-Mu'allim has only been studied philologically and structurally, but codicological it is not complete because it does not include the colophon, author or copyist of this manuscript has not yet been found, and the year it was written. Second, this research only reveals the meaning behind the language style from the aspect of the author's main idea from the aspect of local wisdom values in the Wawacan Ma'dani al-Mu'allim Manuscript. Furthermore, third, it is hoped that other researchers will continue this research by comparing the script of Ma'dani al-Mu'allim's wawacan with other texts.

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