

Exploring *Wèwèkas* and *Ipat-Ipat* attributed to Sunan Gunung Djati: Insights from the *Sajarah Peteng* Manuscript

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Abstract: This study examines the *Wèwèkas* and *Ipat-ipat* attributed to Sunan Gunung Djati found in the *Sajarah Peteng* manuscript by Kyai Mas Ragil, Keragilan-Cirebon. The grains of *Wèwèkas* and *Ipat-ipat* are scrutinised for their meaning to be understood by today's people. This research employs qualitative and non-hypothetical methods. Text analysis was used in this research, with the stages including manuscript inventory, manuscript description, script translation, and language translation. The results showed that Sunan Gunung Djati's *Wèwèkas* and *Ipat-ipat* are found in *macapat pangkur dangding* one to 14. The conclusions of this study show that from 14 *dangding* there are 25 *Wèwèkas* and 15 *Ipat-ipat*. As for the meaning, seven contains messages related to the divine and the relationship between creatures and the sacred. The remaining 33 *Wèwèkas* and *Ipat-ipat* are about human relationships. They contain advice on life practices full of basic and universal human values. Secondly, when presenting *Wèwèkas* and *Ipat-ipat*, Sunan Gunung Djati included rewards and punishments for those who succeeded in carrying out *Wèwèkas* while avoiding *Ipat-ipat*. This research is expected to provide valuable insights into understanding spirituality, culture, and local wisdom in Indonesia that remain relevant today.

Keywords: *Ipat-ipat*; *Sajarah Peteng*; Sunan Gunung Djati; *Wèwèkas*.

Abstrak: Penelitian ini mengkaji *Wèwèkas* dan *Ipat-ipat* Sunan Gunung Djati yang terdapat dalam naskah *Sajarah Peteng* karya Kyai Mas Ragil, Keragilan-Cirebon. Butir-butir *Wèwèkas* dan *Ipat-ipat* tersebut dikaji maknanya agar dapat dipahami oleh masyarakat yang hidup pada masa kini. Jenis penelitian yang digunakan adalah kualitatif dan non-hipotetik. Analisis teks digunakan dalam penelitian ini, dengan tahapan: inventarisasi naskah, deskripsi naskah, alih aksara, dan alih bahasa. Hasil penelitian menunjukkan bahwa *Wèwèkas* dan *Ipat-ipat* Sunan Gunung Djati terdapat pada tembang *macapat pangkur dangding* satu sampai dengan *dangding* 14. Kesimpulan dari penelitian ini: pertama, dari 14 *dangding* terdapat 25 *Wèwèkas* dan 15 *Ipat-ipat*. Adapun maknanya, tujuh di antaranya berisi hal-hal yang berkaitan dengan ketuhanan dan hubungan antara makhluk dengan yang ilahi. Sisanya, 33 *Wèwèkas* dan *Ipat-ipat* berisi tentang hubungan antar manusia. Mereka berisi nasihat-nasihat tentang praktik kehidupan yang sarat dengan nilai-nilai kemanusiaan yang mendasar dan universal. Kedua, dalam menyajikan *Wèwèkas* dan *Ipat-ipat*, Sunan Gunung Djati menyertakan hadiah dan hukuman bagi mereka yang berhasil menjalankan *Wèwèkas* dan menghindari *Ipat-ipat*. Penelitian ini diharapkan dapat memberikan wawasan yang berharga dalam memahami spiritualitas, budaya, dan kearifan lokal di Indonesia yang masih relevan hingga saat ini.

Kata Kunci: *Ipat-ipat*; *Sajarah Peteng*; Sunan Gunung Djati; *Wèwèkas*.

1. Introduction

Sunan Gunung Djati, a well-known Sundanese-Arabic descent, played a significant role in shaping the civilisation of Cirebon, Tatar Sunda, and the archipelago. Atja (1986) and Ekadjati (1991) state that he was a grandson of Sri Baduga Maharaja Sang Ratu Dewata Wisesa through his maternal line. From his father's side, Lubis et al. (2011), Wildan (2012), and Widarda (2017) note that he was the son of Umdatuddin Abdullah, also known as Syarief Abdullah, an Egyptian ruler of the Hashim dynasty. During his life, Sunan Gunung Djati chose to return to his maternal ancestral land, Tatar Sunda (Lubis

et al., 2011). In Tatar Sunda, specifically in Cirebon, the people crowned him as *Panatanagara* (government ruler) and *Panatagama* (religious figure), succeeding Prince Walangsungsang (Hernawan & Kusdiana, 2020).

As a *panatanagara* and *panatagama*, Sunan Gunung Djati significantly influenced the civilisation, particularly in educating and converting the people of Cirebon, Tatar Sunda, and the archipelago (Effendi, 1994). Beyond his official duties, he also ensured his family's safety, welfare, and happiness, including his descendants (*duriyyah*) (Effendi, 1994). For this reason, toward the end of his life, he believed to bequeath *Wèwèkas* and *Ipat-ipat* (Zaedin, Arifia, & Sutarahardja, 2020). An essential aspect of Sunan Gunung Djati's *Wèwèkas* and *Ipat-ipat* is their emphasis on justice and welfare (Arovah, Lubis, Dienaputra, & Nugrahanto, 2017). These *Wèwèkas* and *Ipat-ipat* have become valuable sources for understanding the philosophy and practice of life, including religious, national, and state life.

The terms *Wèwèkas* and *Ipat-ipat*, derived from Javanese, are unfamiliar to many as they are not listed in the Big Indonesian Dictionary. Among Cirebon manuscript enthusiasts, however, these terms are well-known. *Wèwèkas* means message or advice, while *Ipat-ipat* refers to prohibitions or actions that should be avoided to prevent negative consequences (Hernawan, 2022). Over time, these messages and prohibitions were repeatedly transferred in oral and written traditions that were read and passed down through later generations (Zaedin, Personal Communication, August 18, 2022). From the few Cirebon sources collected, *Wèwèkas* and *Ipat-ipat* Sunan Gunung Jati are only found in the *Sajarah Peteng manuscript: Sajarah Rante Martabat Tembung Wali Tembung Carang Satus-History of Ampel Rembesing Madu Pastika Padane*, by Kyai Mas Ragil, Keragilan-Cirebon.

This research investigates the *Wèwèkas and Ipat-ipat Sunan Gunung Djati in the Manuscript of Sajarah Peteng: Grains and Meanings*. The study explores a more in-depth philological exploration of the *Sajarah Peteng* manuscript. This research raises *Wèwèkas and Ipat-ipat* attributed to Sunan Gunung Djati, specifically found in Kyai Mas Ragil's *Sajarah Peteng* manuscript, a text that has rarely been explored. The philological approach through inventorying, transcribing, and transliterating the manuscript makes it an original contribution to understanding classical Cirebon manuscripts. This research also seeks to reveal comprehensive meanings of *Wèwèkas and Ipat-ipat*. This research describes *Wèwèkas dan Ipat-ipat* as moral and spiritual teachings but also provides details on the number and distribution of these messages, namely 25 *Wèwèkas* and 15 *Ipat-ipat* found in 14 *dangding macapat pangkur*. It shows an attempt to go deeper in mapping the teachings of Sunan Gunung Djati.

This study also attempts to find the relevance of local cultural values and spirituality for the modern era. *Wèwèkas and Ipat-ipat* are not only analysed as products of local tradition, but also linked to the contemporary context, especially in terms of the relationship between humans, God, and nature, as well as life values that are relevant to today's moral, social, and spiritual challenges. Then, the research attempts to present the reward and punishment approach in the teachings of Sunan Gunung Djati. This research seeks to reveal that the teachings of *Wèwèkas dan Ipat-ipat* contain elements of reward for those who carry out and punishment for those who violate, an approach that shows an ethical dimension in traditional moral teachings that has rarely been revealed in previous studies. Finally, it seeks to contribute to understanding the archipelago's local wisdom. By linking the teachings of *Wèwèkas dan Ipat-ipat* with local wisdom and spirituality in Indonesia, this research reinforces the importance of local manuscript studies as a source of moral teaching and values that are relevant today, especially in maintaining social harmony and national life. As such, this research seeks to fill an important gap in the study of Indonesian philology and local spirituality, focusing on revealing the deep meaning of Sunan Gunung Djati's teachings that have a lasting impact until modern times.

Researching the *Wèwèkas and Ipat-ipat* in Kyai Mas Ragil's *Sajarah Peteng* manuscript is significant as it explores the relationship between humans and the divine and among humans, including the nation and state's governance system. Sunan Gunung Djati likely understood the importance of individual awareness and the relationship between individuals and rulers. The manuscript also includes rewards for adherence and punishments for violations (Zaedin et al., 2020). This research aims to provide valuable insights into the context of understanding spirituality, culture, and local wisdom in Indonesia. Especially for Sundanese people, understanding *Wèwèkas and Ipat-ipat* Sunan Gunung Djati is

important, because the values contained therein illustrate a rich spiritual cultural heritage, and moral teachings that are relevant today. *Wèwèkas* and *Ipat-ipat* Sunan Gunung Djati can also be used as a foundation in the identity formation and social ethics of the wider community upholding togetherness and cooperation. By understanding *Wèwèkas* and *Ipat-ipat*, they can better appreciate and preserve the traditions of their ancestors which are an inseparable part of their identity.

The research employs a qualitative, non-hypothetical approach, utilising text analysis through four stages: manuscript inventory, manuscript description, script translation, and language translation (Djamaris, 2002; Hernawan, Riyani, & Busro, 2021). Following the systematics outlined by Muhamad Mukhtar Zaedin et al. and Sri Mulyati, the process adheres to established scientific methods (Mulyati, 2005; Zaedin et al., 2020). The manuscript inventory involved two activities. First, researchers conducted library searches, using library catalogues and accessing libraries where manuscripts are stored. Second, they conducted field searches, directly visiting locations where manuscripts were believed to have been collected by libraries or communities (Djamaris, 2002). Describing the manuscripts involves detailing the content and context of the obtained texts. Script translation transforms the manuscripts originally written in ancient scripts into a readable format (Helizar, WS, & Amir, 2013; Hernawan et al., 2021). Language translation then converts the text from the original language of the manuscripts into a contemporary language understood by the community (Helizar et al., 2013).

The approach used in this research is historical-philological. The method used is text analysis, through four stages in philological research, including manuscript inventory, manuscript description, script transfer, and language transfer (Djamaris, 2002; Wawan Hernawan et al., 2021). The type of research used is qualitative non-hypothetical. Meanwhile, the writing systematics follows Muhamad Mukhtar Zaedin et al. (2020) and Sri Mulyati (2005). The manuscript inventory was conducted in two activities: First, literature searches through library catalogues where manuscripts are stored. Second, field searches, namely direct searches to locations where it is thought that there are manuscripts collected by libraries or communities (Djamaris, 2002). Manuscript description means that the manuscripts obtained are then described. Alteration of the script is done so that people can read manuscripts that were originally written in the ancient script (Helizar et al., 2013; Wawan Hernawan et al., 2021). Meanwhile, language transfer is a change in language from the language in the manuscript to the language currently recognised by the community (Helizar et al., 2013).

2. Manuscript Inventory

Manuscripts are cultural heritage artefacts with invaluable historical, scientific, and artistic value. Reflecting past civilisations, manuscripts encompass knowledge across various fields, including literature, law, religion, and science (Nopriani & Rodin, 2020). It includes the Cirebon Manuscript, a significant cultural heritage of the Islamic Kingdom of Cirebon. According to Zaedin, Cirebon manuscripts are written in various languages, such as Javanese, Arabic, and Sundanese, and they cover diverse themes ranging from religion and law to folklore (Zaedin, Personal Communication, August 18, 2022). The preservation and in-depth study of manuscripts are crucial for historical preservation and enriching knowledge about the archipelago's intellectual traditions (Nopriani & Rodin, 2020).

From the source search conducted, several Cirebon manuscripts have been inventoried, including (1) *Wawacan Babad Walangsungsang*, transliterated and translated by R. Muhammad Burhan (1915); (2) *Babad Tanah Sunda, Babad Cirebon* by P.S. Sulendraningrat (1984); (3) *Carita Purwaka Caruban Nagari* by Atja (1986); (4) *Babad Cirebon* Edition of Brandes Literary and Historical Review by Edi S. Ekadjati (1991); (5) *Wawacan Sunan Gunung Djati* transliteration and translation by Emon Suryaatmana and T.D. Sudjana (1994); (6) *Sajarah Wali Sheikh Syarif Hidayatullah Sunan Gunung Jati: Naskah Mertasinga*, transliteration by Amman N. Wahyu (2005); (7) *Babad Cirebon* by Ahmad Hamam Rochani (2008); (8) *Babad Cirebon Carub Kandha Naskah Tangkil*, transliteration and translation by Bambang Irianto and Ki Tarka Sutarahardja (2013); (9) *Cariyos Walangsungsang*, transliteration and translation by Titin Nurhayati Ma'mun, R. Achmad Opan Safari, and Nurhata (2018); and (10) *Seratus Gerbang Sejarah Wali Nusantara Edisi Carub Kandha Carang Satus Naskah Pulosaren*, transliteration and translation by

Muhamad Mukhtar Zaedin, Sariat Arifia, and Ki Tarka Sutarahardja (2020). Among these Cirebon sources, not a single manuscript contains *Wèwèkas* and *Ipat-ipat* Sunan Gunung Djati.

The manuscript containing the *Wèwèkas* and *Ipat-ipat* of Sunan Gunung Djati is coded LKK_EDS001 and entitled, *Sajarah Peteng: Sajarah Rante Martabat Tembung Wali Tembung Carang Satus-Sajarah Ampel Rembesing Madu Pastika Padane*, written by Kyai Mas Ragil of Keragilan. According to Zaedin, Edwin Sudjana, a relative of Kacirebonan Kraton, is the original owner of the manuscript. Edwin inherited the manuscript from his parents, *Pangeran Yopi Dendhabratha*. Muhamad Kurdi from Dukuh Kasturi Gegesik then copied the manuscript (Zaedin, Personal Communication, August 18, 2022). A note at the end of the manuscript mentions that Kyai Patih Abdurrahim of Cirebon once owned it. Nevertheless, the truth of the information about *Wèwèkas* and *Ipat-ipat*, which is attributed to Sunan Gunung Djati, is part of the oral tradition and culture that developed in the community. These claims have not been historically confirmed and focus more on aspects of local beliefs that have been passed down from generation to generation. Therefore, *Wèwèkas* and *Ipat-ipat* should be understood as part of cultural heritage and not as verified historical facts.

The manuscript is written on European paper, which is now worn. Some parts are covered with paper and glued to bind torn pages. The cover is made of thick *daluwang* paper, covered with yellow cloth, and glued due to its deteriorating condition. The manuscript features the Propatria (Crowned Lion) watermark. The ink used is black and red for the new title, which is written in Pegon Arabic script and Cirebon Javanese. The manuscript consists of 280 pages, with 276 pages as the main text about the Guardians' lives. The remaining four pages contain reminder notes about the inauguration of Sultan Sepuh in Kebumen (in front of the current Bank Indonesia-Cirebon building) on Thursday at 10:00 a.m., the 9th of *Safar* month of the *Wawu* year 1289 H., which coincides with April 18 1872 AD. Another part contains prayers.

Each page of the manuscript contains 12 lines, with a size of 21x17 cm and a text width of 17x12 cm. The right side of each page, slightly upwards, displays page numbers that appear to have been later Latinised. The text is composed in a *tembang* (poem) form, commonly called *Macapat*. The manuscript, specifically from pages 27 to 30 (see Figure 1 to 4), are *macapat pupuh Pangkur*, a type of *dangding macapat* that conveys nuances of *pitutur* or advice. This advice is typically directed toward children, wives, and society. The following are the manuscript fragments of *Wèwèkas* and *Ipat-ipat* Sunan Gunung Djati:

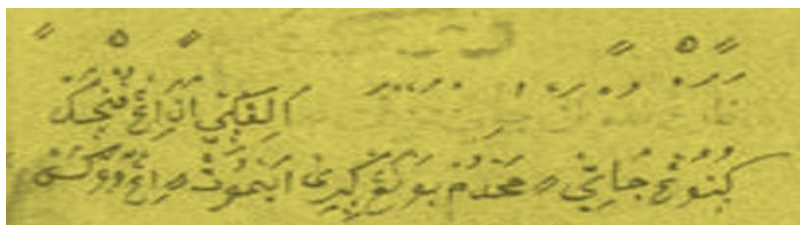


Figure 1. Part of the Manuscript Content, sheet 27.

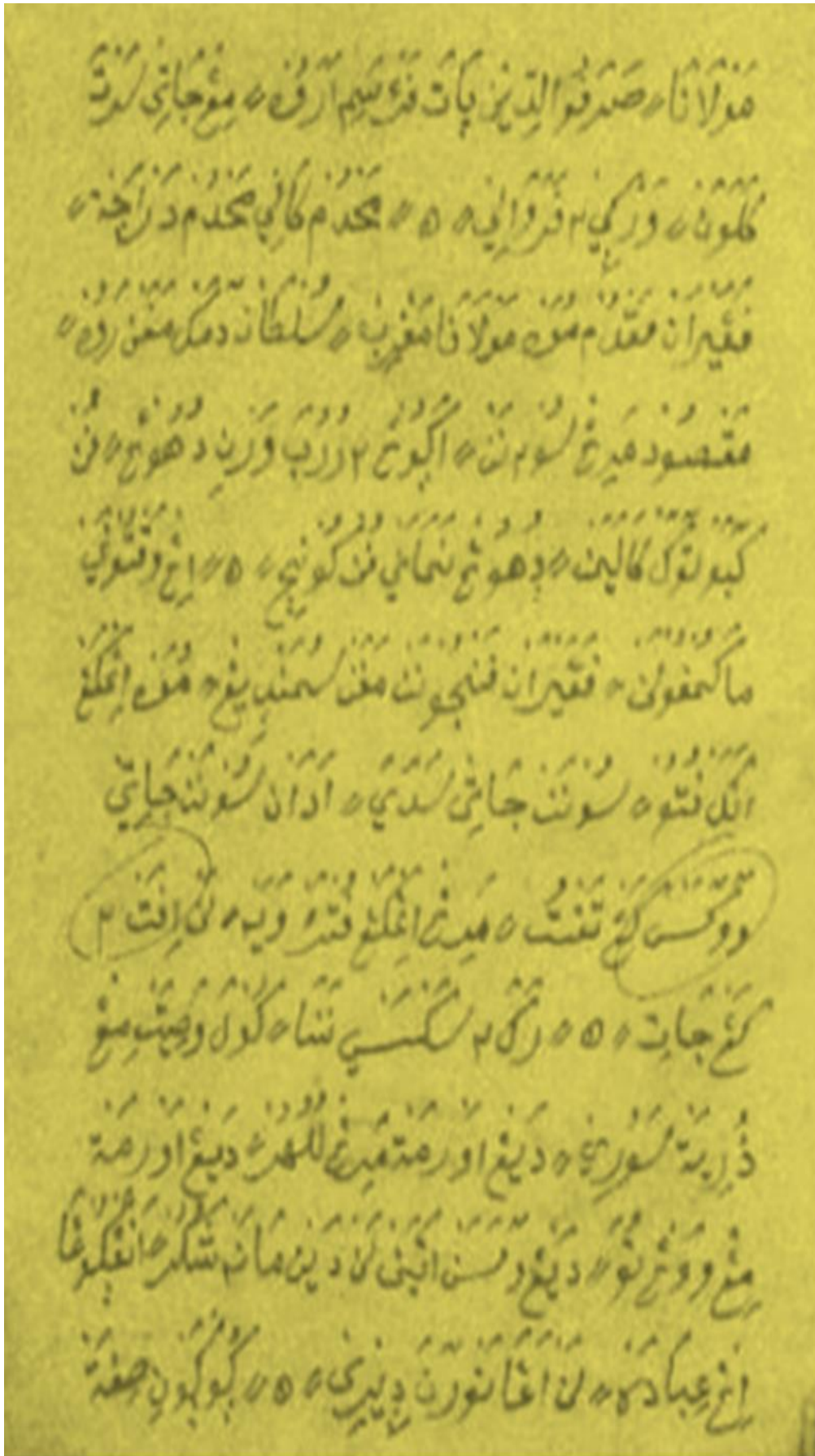


Figure 2. Part of the Manuscript Contents, sheet 28.



Figure 3. Part of the Manuscript Contents, sheet 29.



Figure 4. Part the Manuscript Contents, sheet 30.

Macapat is traditional New Javanese poetry in the form of *tembang* (song), governed by predetermined rules relating to *guru-gatra* (the number of lines per stanza), *guru wilangan* (the number of syllables in a line), and *guru lagu* (the sounding of syllables at the end of a line) (Prabowo, 2007). Some refer to *macapat* as poetry in progress, due to its recitation in *tembang* style, based on the arrangement of *titilaras* (notation) according to the metrical pattern (Prabowo, 2007). The study focuses on *Pangkur*, a part of *macapat* in Javanese literature, with the nuances of *pitutur* (advice). The term *Pangkur* derives from *mungkur*, meaning to retreat, move away, or stay away (Aurellia, 2022). Literature reviews indicate that *macapat Pangkur* often conveys the wisdom of human life, emphasizing the need to avoid various desires and anger. Typically, *macapat Pangkur* narrates the story of an individual reflecting on their past misdeeds, encouraging them to draw closer to Allah SWT and abandon worldly greed (Aurellia, 2022). Individuals who recite *macapat Pangkur* are usually old and have begun to detach themselves from worldly affairs (Arovah et al., 2017).

3. Manuscript Description

The manuscript *Sajarah Peteng: Sajarah Rante Martabat Tembung Wali Tembung Carang Satus-Sajarah Ampel Rembesing Madu Pastika Padane* begins with *macapat pupuh Dangdanggula* (song poetry) and then transitions to Sinom, Kinanti, Asmarandana, Pangkur (type of rhythm), and other forms. It narrates the intertwining historical genealogical chains from the Ampel period to Banten. A significant feature of this manuscript is its success in compiling a chain of links from the founding of Wali Songo, tracing from Ampel to Demak, from Demak to Pajang, from Pajang to Mataram, from Mataram to Kertasura, from Kertasura to Solo, from Solo to Yogyakarta, from Gunung Jati to Pakungwati, from Pakungwati to Kasepuhan and Kanoman, from Kasepuhan to early Kacirebonan, from Kanoman to late Kacirebonan, from Pakuan to Jaketra, from Jaketra to Batavia, and from Pakuan to Banten. The manuscript concludes with the history of the end of the Sultanate of Banten.

Sunan Gunung Djati's *Wèwèkas* and *Ipat-ipat* are presented in *macapat pupuh* Pangkur on pages 27 to 30. After transliteration and translation, certain *Wèwèkas* and *Ipat-ipat* are repeated, likely to reinforce their messages and prohibitions. To indicate these repetitions, the researcher used markers coded (...a), (...b), or (...c). For instance, the 10th *Wèwèkas* and *Ipat-ipat* state that "suppress the lust of anger." This message is reiterated in the 31st *Wèwèkas* and *Ipat-ipat* with "do not drown in lust," and further reinforced in the 43rd *Wèwèkas* and *Ipat-ipat* with "enable yourself to restrain lust," and so forth.

Typescript and Translation

The work of transliteration involves changing the type of writing and letters from one alphabet to another (Baried et al., 1985). For this purpose, the researcher undertook two activities: first, converting the Pegon Arabic letters to Cirebon Javanese Latin letters, and second, translating the text from Cirebon Javanese to English. The researcher used the *harfiyah* (lexical meaning) method when the text was clear in transliteration or translation. To reveal the intended content of the text, the researcher employed the *ma'nawiyah* (contextual meaning) translation method (Baried et al., 1985; Zaedin et al., 2020). The translation did not encompass the entire manuscript but focused only on the *macapat pupuh pangkur*, covering *pupuh* 1 to 14.

The following are the results of the transliteration and translation of the "*Naskah Sajarah Peteng: Sajarah Rante Martabat Tembung Wali Tembung Carang Satus-Sajarah Ampel Rembesing Madu Pastika Padane*":

Table 1. Alphabetisation and Translation Results

		Lyrics	
	Transliteration		Translation
1.	<i>Parang Sunan Jati parapta, alinggi ana ing puncak Gunungjati, Makdum Bonang Giri emut, ing wewekas (p. 27) Molana Sarapudin nyata prasami rawuh, ming Jati sarta kalawan, wargi para wali.</i>	1.	After Sunan Jati arrived and settled at the top of Gunung jati, Makdum Bonang and Makdum Giri remembered the message and will (p. 27) of Sheikh Molana Sarafudin, their former teacher who had passed away. Makdum Bonang and Makdum Giri finally went to Sunan Jati with the other saints,
2.	<i>Makdum Kali Makdum Drajat, Prince Makdum muwah Molana Magrib, Sultan Demak mapan rawuh, intent maring susunan, agung angruruba warni duhung, pun kebo</i>	2.	Among those who joined the group were Makdum Kalijaga, Makdum Darajat, Prince Makdum, Sheikh Molana Magrib, and the Sultan of Demak. In that gathering, the great Sunan Jati intended to discuss and

	<i>(den) tuwek kalayan, duhung namanepun kunci.</i>		clean a kris that had been used to stab a buffalo by a guard,
3.	<i>Ing waktune makumpulan, Pangeran Panjunan mapan sumanding, muwah ingkang anak putu, Sunan Jati sadaya, adan Sunan Jati wewekas kang tangtu, maring ingkang putra wayah, lan Ipat-ipat kang jati.</i>	3.	In the meeting of the saints, Prince Panjunan was present and all of Sunan Jati's children also attended the meeting of the saints at the top of Gunungjati. And during the big meeting Sunan Jati wekas (advised) all his children until his descendants,
4.	<i>Raka-raka saksenana, kula wasiyat ming duriyat sawuri, deng ormat maring luluhur, deng ormat ming wong tuawa, deng welasan aten lan den manah sukur, ananggunga ing Ibadah, lan anganorena diri.</i>	4.	"My brothers and sisters, witness, I will make a will for posterity forever: Honour the ancestors, honour the parents, have a compassionate heart, have a grateful heart, be patient in worship, be humble,
5.	<i>Gugoni sipat (p. 28) pinuja, nyingkirana sifat ingkang den wenci, lan pangarti dipun bagus, amepesa brangasan, ngadohana prabanta mitwah prapadu, aja ilok nyana-ana, kang ora kelawan yakin.</i>	5.	Hold on to praiseworthy qualities (p. 28), avoid bad qualities, have good knowledge, suppress anger, avoid arguments or disputes, do not be prejudiced against something that is not sure,
6.	<i>Aja nggedekaken bobad, aja ilok nyidarani ing prajangji, yen baya dipun tuhu, wediya maring Allah, tepa sarira deng ngadil ing panemu, aja gawe hal barang, kang tan patut anulungi.</i>	6.	Do not lie, do not break a promise, if there is danger, be sure, fear Allah, be introspective, be fair with knowledge, do not do something that is not useful,
7.	<i>Lan ormata ing pusaka, tekanana ing sahajating mu'min, amulyakaken tatamu, deng ajer ulatira, aja katungkul ing syahwat dipun emut, aja ilok anggilitik sira, maring rarahining jalmi.</i>	7.	Honour the heirlooms, strive to be a true believer, honour the guests, cheer up the faces, do not drown in lust, be ever vigilant, never hit the face people,
8.	<i>Aja nginum yen tan dahga, aja mangan sira yen ora ngeli, lawan aja ilok turu, yen ora arip sira, lan sembayanga deng kongsi kaya pucuk, kang panah lan puasaha, deng kongsi kaya tetali (p. 29).</i>	8.	Do not drink before you are really thirsty, do not eat before you are really hungry, do not sleep before you are really sleepy, pray like the tip of an arrow, fast like a rope (p. 29),
9.	<i>Ning panas lan amambriha, rizki halal aja kaya ake pambri, ajaakeh-akeh kayun, dengakeh sira cry, lan deng can ing sira amegeng nafsu, yen duka woren lan suka, gumuyung pambrihan lili.</i>	9.	who binds the arrow, seek halal sustenance, do not seek much, do not multiply useless life, multiply crying, enable yourself to restrain lust, if sad mix it with happy, laugh for release the pain.
10.	<i>Aja anglaraaken manah, paneda kawula raka lara ning ati, ning</i>	10.	Do not hurt the hearts, I request that you do not hurt the hearts of believers.

	<i>titiyang mu'min sampun, marga saking duriyah, kaula teda yen wonten anak putu, kang gawe lara ning mana, hing mu'min raka sun puji.</i>		Done. For this reason, O my children and grandchildren, I ask that if any of my children and grandchildren, once again I ask that if any of my children and grandchildren cause hurt to the believers, O my brother, I ask that Them
11.	<i>Cinupeta ingkang tuswa, aja dipun awetaken urip.ing dina ikilah iki, Ipat-ipat manira, kapanggiya ing anak putu pungkur, sapa kang idep ing wara, nadyan manira wus lalis.</i>	11.	shortened life, let them not live long. On this day, my will is to be heard and discovered by posterity. So, whoever understands will be informed of this even after I have passed away.
12.	<i>Nanging kula raksa uga, kawula tanggung sarta kawula ahubi, para wali kawula sraju matur, amin Ya Allah kang muga, den Kabul (p. 30) lan pandungane sinuhun, Pangeran Panjunan nabda, poma ki mas nyawa gusti.</i>	12.	I will always take care of her. I am responsible, and I always protect. All the guardians simultaneously said "aamiin Ya Allah, may You grant (p. 30) the request of the sire Jati. Prince Panjunan said, "Keep in mind all of this and my life as a guardian. his dependents".
13.	<i>Duriyat-duriyat sunan, poma dika tedakaken sagunging, Ipat-ipate sinuhun, pada dika pakuha, ing manah dika mung anak putu, kang kari dika weruhena, yenta bisaha netepi.</i>	13.	O children and grandchildren of Sunan Jati, let all of you honour the <i>wewekas</i> and <i>ipat- ipat</i> of Sunan Jati, stick it in the hearts of your children and grandchildren so that those born later can know it so that all of them can obey and carry out the <i>wewekas</i> and <i>ipat- ipat</i> of Sunan Jati.
14.	<i>Sakatahe kang wasiyat, tangtu sakabeh duriyah dadi wali, mung popon- popone iku, aja nyereng Ipat-ipat, wusing samana buyar kang sami kumpul, matuk Sapura sarena, salamet saguna gati.</i>	14.	This entire will. Whoever's children and grandchildren can practice this will of Sunan Jati, then of course he will become a saint. It's just that you should not force yourself against <i>Ipat-ipat</i> . It was finished there and all those present dispersed to return to their respective places of origin. Congratulations on what is beneficial for all.

From Table 1 of transliteration and translation results, it is known that there are 47 *Wewekas* and *Ipat-ipat* Sunan Gunung Djati in Kyai Mas Ragil's *Sajarah Peteng*, as follows:

(1) honour the ancestors; (2) respect the parents; (3) have a compassionate heart; (4) have a grateful heart; (5) be patient in worship; (6) act humbly; (7) hold a praiseworthy character (p. 29); (8) avoid bad character traits; (9) have good knowledge; (10^a) suppress anger; (11) avoid arguments or disputes; (12) do not be prejudiced against something that is not sure; (13) do not lie; (14) do not break promises; (15^a) if there is danger, be sure; (16) fear Allah; (17) be introspective; (18^a) be fair with knowledge; (19^a) do not do something that is not useful; (20) do not lie; (21) do not break promises; (22^b) if there is danger, be sure; (23) fear Allah; (24) be introspective; (25^b) be fair to knowledge; (26^b) do not do anything that is not useful; (27) respect your heritage; (28) strive to be

a true believer; (29) honour your guests; (30) cheer up your face; (31^b) do not drown in lust; (32) always be alert; (33) never strike people in the face; (34) do not drink before you are really thirsty; (35) do not eat before you are really hungry; (36) do not sleep before you are really sleepy; (37) pray like the tip of an arrow; (38) be satisfied like the string that binds the arrow (p. 30); (39) seek lawful sustenance; (40) do not seek much; (41) do not multiply useless life; (42) weep much; (43c) enable yourself to restrain lust; (44a) if sad mix it with happy; (45b) laugh to release pain; (46a) do not hurt the heart; and (47b) my request raka do not hurt the hearts of believers. Done.”

Grains of Wèwèkas and Ipat-ipat of Sunan Gunung Djati

Of the 14 *macapat* contained in *pupuh Pangkur*, the researcher sorted them into 47 *Wèwèkas* and *Ipat-ipat*. However, due to repetitions in some parts, the final count was reduced to 40 *Wèwèkas* and *Ipat-ipat*. The 40 items were further categorised into 25 *Wèwèkas* and 15 *Ipat-ipat*. The following table presents the items of *Wèwèkas* and *Ipat-ipat* of Sunan Gunung Djati:

Table 2. Grains of Sunan Gunung Djati's *Wèwèkas*

Transliteration		Translation	
1.	<i>Deng ormat Maring luluhur</i>	1.	Honour the ancestors
2.	<i>Deng ormat ming wong Tuwa</i>	2.	Respect parents
3.	<i>Deng welasan aten</i>	3.	Have a heart of compassion
4.	<i>Deng manah sukur</i>	4.	Have a grateful heart
5.	<i>Ananggunga ing Ibadah</i>	5.	Be patient in worship
6.	<i>Anganorena diri</i>	6.	Be humble
7.	<i>Gugoni sipat pinuja,</i>	7.	Embrace the praiseworthy traits,
8.	<i>Pangarti dipun bagus</i>	8.	Have good knowledge
9.	<i>Amepepa brangasan</i>	9.	Resist the lust of anger
10.	<i>Yen baya dipun tuhu</i>	10.	If there is any danger, make sure
11.	<i>Wediya maring Allah</i>	11.	Fear Allah
12.	<i>Tepa sarira</i>	12.	Be introspective/should be introspective
13.	<i>Deng ngadil ing panemu</i>	13.	Adilah on knowledge
14.	<i>Ormata ing pusaka</i>	14.	Honour the heirlooms
15.	<i>Tekanana ing sahajating mu'min</i>	15.	Be serious about being true believer
16.	<i>Amulyakaken tatamu</i>	16.	Honour the guests
17.	<i>Deng ajer ulatira</i>	17.	Cheer up your face
18.	<i>Dipunemut</i>	18.	Be vigilant
19.	<i>Sembayanga deng Kongsi kaya pucuk panah</i>	19.	Pray like the tip of a child arrow
20.	<i>Puasaha deng kongsi kaya tetalining panah</i>	20.	Puasalah is like a rope tie that binds the arrow
21.	<i>Amambriha rizki halal</i>	21.	Seek halal sustenance
22.	<i>Deng akeh tangisira</i>	22.	Cry more

23.	<i>Deng bisa amegeng napsu ing sira</i>	23.	Enable yourself in restraining lust
24.	<i>Yen duka woren lan suka</i>	24.	When sad mix it with Happy
25.	<i>Gumuyung pambrihan lili</i>	25.	Laugh to release Pain

Table 3. Grains of Sunan Gunung Djati's *Ipat-ipat*

Transliteration		Interpretation/Translation	
1.	<i>Nyingkirana sifat ingkang den wenci</i>	1.	Stay away from bad character traits
2.	<i>Ngadohana prabanta miwah prapadu</i>	2.	Stay away from arguments or even Discord
3.	<i>Aja ilok nyana-nyana kang ora kelawan yakin</i>	3.	Don't be prejudiced against something that is not sure
4.	<i>Aja nedekaken bobad</i>	4.	Do not lie
5.	<i>Aja ilok nyidarani ing Prajangji</i>	5.	Do not break your promise
6.	<i>Aja gawe hal barang kang tan patut anulungi</i>	6.	Do not do anything that doesn't work
7.	<i>Aja katungkul ing syahwat</i>	7.	Do not drown in Lust
8.	<i>Aja ilok anggilitik sira maring rarahining jalmi</i>	8.	Never hit people's faces
9.	<i>Aja nginin yen tan dahga</i>	9.	Do not drink before really thirsty
10.	<i>Aja mangan sira yen ora ngeli</i>	10.	Do not eat before really hungry
11.	<i>Aja ilok turu yen ora arip sira</i>	11.	Do not go to bed before really sleepy
12.	<i>Aja akeh-akeh kayun</i>	12.	Do not seek much something
13.	<i>Aja anglaraaken manah</i>	13.	Do not break hearts
14.	<i>Aja lara ning ati ning titiyang mu'min</i>	14.	Do not break hearts Believers
15.	<i>Yen wonten anak putu, kang gawe lara ning manah ing mu'min aja dipun awetaken urip</i>	15.	If any of my children or grandchildren cause offence to the believers, do not live long.

4. The Meaning Content of Sunan Gunung Djati's *Wèwèkas* and *Ipat-ipat*

Of the 25 items of *Wèwèkas* and 15 items of *Ipat-ipat*, when examined in terms of meaning content, seven of them contain matters related to divine values (Mulyana, 2004), as well as explaining how human relationships should be as creatures towards the divine (God) (Hefni, 2017). The remaining 33

Wèwèkas and *Ipat-ipat* contain values of human relationships (Hefni, 2017). For this purpose, the results of the transliteration and translation are presented as follows:

Divine Values and Creatures' Relationship with God

To embody the *divine* values and the relationship of creatures towards God, *Wèwèkas* and *Ipat-ipat* have given the following suggestions:

1. *Wediya maring Allah* (fear Allah),
2. *Tekanana ing sahajating mu'min* (be serious about becoming a true believer),
3. *Sembayanga deng kongsi kaya pucuk kang panah* (pray like the tip of an arrow),
4. *Puasaha deng kongsi kaya tetali ning panah* (be satisfied like a rope binding an arrow),
5. *Deng manah sukur* (have a grateful heart),
6. *Ananggunga ing Ibadah* (be patient in worship),
7. *Anganorena diri* (act humbly).

From the above *Wèwèkas* and *Ipat-ipat*, several key teachings can be understood. Firstly, *wediya maring Allah* (fear God) emphasises the importance of holiness and awareness of God's presence in every aspect of life. It creates a profound fear and love for the Divine, encouraging individuals to live within the boundaries set by Him. Secondly, *tekanana ing sahajating mu'min* (strive to be a true believer) invites each individual to pursue true faith with all their heart and concrete actions, making faith the foundation of all deeds. Thirdly, the worship practice is also a crucial pillar in this teaching. The phrase *sembayanga deng kongsi kaya pucuk kang panah* (pray like the tip of an arrow) describes prayer as an act that must be performed with high concentration and seriousness, akin to the tip of an arrow that hits its target.

Fourthly, *puasaha deng kongsi kaya tetali ning panah* (be satisfied like a rope binding an arrow) emphasises the importance of fasting as a form of strong self-control. Fifthly, *deng manah sukur* (have a grateful heart) teaches individuals to always be grateful in all situations. Meanwhile, the sixth principle, *ananggunga ing Ibadah* (be patient in worship), highlights the importance of patience in worship. Lastly, the seventh principle, *anganorena diri* (act humbly), stresses the importance of humility in interactions with others and concerning The divine reflects true piety and devotion.

The seven values taught by Sunan Gunung Djati serve as ethical and aesthetic guidelines in human life. The relationship between creatures and the divine encompasses several important aspects: obedience, respect, and gratitude. Obedience to the Divine is realised through the performance of worship, adherence to His teachings, and living following the ethical and aesthetic values set by religion. Respect for the Divine is demonstrated through humility, recognition of His greatness, and maintaining purity of heart and deeds. Gratitude to God is expressed by appreciating all the favours and gifts given, both material and spiritual. By adhering to this system of relationship, individual not only strengthen one spiritual connection with the Divine but also receive guidance and blessings in their daily lives.

Human Relationships Values

The values of human relations, known in Islamic terminology as *hablun minan-naas*, emphasise the importance of establishing harmonious and respectful relationships among individuals in society (Hefni, 2017). This requires individual awareness to create a peaceful and tolerant environment. Each person should understand and appreciate cultural, religious, and worldview differences. Such awareness strengthens social relations, reduces conflict, and fosters cooperation in various aspects of daily life. Therefore, every individual has a moral responsibility to continue cultivate mutual respect, assistance, and understanding.

Moreover, a positive relationship between individuals and the government is a crucial aspect of *hablun minan-naas*. The government must create fair policies that accommodate the interests of all societal levels. Conversely, the community must comply with regulations and actively participate in

development efforts. Synergistic cooperation between individuals and between individuals and the government ensures shared prosperity and national progress. With mutual understanding and a commitment to work together, the values of *hablun minan-naas* can be realised in societal and state life.

To achieve the values of human relations, *Wèwèkas* and *Ipat-ipat* have given the following suggestions:

1. *Deng ormat luluhur maring* (Honour the ancestors),
2. *Deng ormat ming wong tuwa* (Honour your parents),
3. *Deng welasan aten* (Have a compassionate heart),
4. *Gugoni sipat pinuja* (Hold the praiseworthy qualities),
5. *Pangarti dipun bagus* (Have good knowledge),
6. *Amepesa brangasan* (Resist the lust of anger),
7. *Yen baya dipun tuhu* (If there is danger be sure),
8. *Tepa sarira* (be introspective),
9. *Deng ngadil ing panemu* (Adilah towards knowledge),
10. *Ormata ing pusaka* (Honour the pusaka),
11. *Amulyakaken tatamu* (Honour the guests),
12. *Deng ajer ulatira* (Cheer up your face),
13. *Dipun emut* (Be vigilant, always be on your guard),
14. *Amambriha rizki halal* (Seek halal provision),
15. *Deng akeh tangis sira* (Make you cry a lot),
16. *Deng bisa amegeng nafsu ing sira* (Be able to restrain your lust),
17. *Yen duka woren lan suka* (When you are sad, mix it with happiness),
18. *Gumuyung pambrihan lili* (Laugh to release the pain),
19. *Nyingkirana sifat ingkang den wenci* (Stay away from bad behaviour),
20. *Ngadohana prabanta miwah prapadu* (Avoid arguments or disputes),
21. *Aja ilok nyana-nyana kang ora kelawan yakin* (Do not be prejudiced against something you are not sure of),
22. *Aja nggedekaken bobad* (Do not tell lies),
23. *Aja ilok nyidarani ing prajangji* (Do not break your promise),
24. *Aja gawe hal barang kang tan patut anulungi* (Do not do things that are not worthwhile),
25. *Aja katungkul ing syahwat* (Do not drown in lust),
26. *Aja ilok anggilitik sira maring rarahining jalmi* (Never hit someone in the face),
27. *Aja ngin minum yen tan dahga* (Do not drink until you are really thirsty),
28. *Aja mangan sira yen ora ngeli* (Do not eat until you are starving),
29. *Aja ilok turu yen ora arip sira* (Do not sleep until you are really sleepy),
30. *Aja akeh-akeh kayun* (Don't look for things too much),
31. *Aja anglaraaken manah* (Do not hurt the heart),
32. *Aja lara ning ati ning titiyang mu'min* (Do not hurt the hearts of believers),
33. *Yen wonten anak putu, kang gawe lara ning manah ing mu'min aja dipun awetaken urip* (If any of my children and grandchildren cause pain to the believers, do not live long).

Up to this point, it can be understood that the *Wèwèkas* and *Ipat-ipat* of Sunan Gunung Djati convey several key meanings. Firstly, the values of human relations reflect deep wisdom and ethics. One of the main values is respect for ancestors and parents, highlighting the importance of appreciating and recognising their contributions to life. Secondly, respecting heirlooms and maintaining praiseworthy traits underscore the importance of preserving cultural heritage and noble morals. Thirdly, in line with these values, Sunan Gunung Djati taught that everyone must possess good knowledge, control their passions, and exercise caution in the face of danger. Fourthly, he emphasised the importance of introspection and being fair with knowledge. Fifthly, he taught the significance of respecting guests

and always being cheerful in interactions with others. Sixthly, Sunan Gunung Djati stressed the importance of seeking halal sustenance, controlling lust, and avoiding vices, debates, and disputes to maintain social harmony. Seventhly, his teachings included prohibitions against lying, breaking promises, and engaging in useless actions. Thus, the *Wèwèkas* and *Ipat-ipat* of Sunan Gunung Djati provide a comprehensive life guide to achieve personal, national, and state welfare.

5. Reward and Punishment

Another important aspect of Sunan Gunung Djati's *Wèwèkas* and *Ipat-ipat* appears in the final words. It was mentioned that he included rewards and punishments for those who adhere to the *Wèwèkas* and avoid the *Ipat-ipat*. Providing rewards and punishments is crucial to maintaining discipline and motivation. Rewards encourage individuals to continue positive behaviour and comply with rules, as they feel their efforts are recognised and appreciated. Conversely, punishments remind us of the negative consequences of breaking the rules and preventing unwanted behaviour. This combination creates a balanced system, where rewards motivate, and punishments direct, resulting in orderly and productive actions. It is clearly outlined at the end of the *Wèwèkas* and *Ipat-part*, as follows:

Yen woten anak putu, kang gawe lara ning mana, hing mu'min raka sun praise. Cinupeta ingkang yuswa, aja dipun awetaken urip, ing dina iki lah iki, Ipat-ipat manira, kapanggihya ing anak putu ing pungkur, sapa kang idep sing wara, nadyan manira wus lalis. But I also feel that I am responsible for the saints, the saints are ready to say, amen Ya Allah, that's for sure, den Kabul (30) lan pandungane Sinuhun, Pangeran Pandjunan said, poma ki mas nyawa gusti. Duriyat-duriyat Sunan, poma dika tedakaken sagunging, Ipat-ipat Sinuhun pada dika pakuha, ing manah dika mung anak putu, kang kari dika weruhena, yenta bisaha netepi. Sakatahe kang wasiat, tangtu kabeh duriyah dadi wali, mung popon-popone iku, aja nyereng Ipat-ipat, wusing samana buyar kang sami kumpul, mantuk Sapura sagena, salamet saguta gati". (Translation: "If any of my children or grandchildren cause offence to the believers, O my brother, I beg you to shorten their lives, let them not live long. On this day, my will is to be heard and discovered by my children and grandchildren. So, Whoever understands the notice of this will, even though I have passed away, I will always look after him. I am responsible and I always protect. All the saints simultaneously said: *Aamiin* (O Allah, may you grant (p. 30) the request of *sinuhun* Sunan Gunung Djati). Prince Panjunan said, "Keep all this in mind and my life as his responsibility". O children and grandchildren of Sunan Gunung Djati, let all of you honour the *Wèwèkas* and *Ipat-ipat* of Sunan Gunung Djati, plant them in the hearts of your children and grandchildren so that those born later can know them so that all of them can obey and carry out all these wills. Anyone among the children and grandchildren who can fulfil Sunan Gunung Djati's will one day become a saint. The only thing is, do not force yourself on *Ipat-ipat*. This was the end of the programme and all those present dispersed to their respective places of origin. Congratulations on what is useful and beneficial for all.

This study found that *Wèwèkas* and *Ipat-ipat* teachings of Sunan Gunung Djati, particularly through the historical-philological analysis of the *Sajarah Peteng* manuscript, reveal a profound integration of spiritual, cultural, and social values. These teachings align with Islamic principles and promote religious moderation, social harmony, and ethical conduct. By emphasising the importance of respecting ancestors and parents, maintaining noble character traits, seeking halal sustenance, and controlling one's passions, Sunan Gunung Djati's *Wèwèkas* and *Ipat-ipat* provide a comprehensive life guide. Including rewards and punishments further reinforces discipline and motivation, ensuring adherence to these principles. This research highlights the relevance of these teachings in contemporary contexts, offering valuable insights into preserving cultural heritage and promoting harmonious human relationships.

In comparison to this study, Eva Nur Arovah et al. (2017), in their work "*Wèwèkas* and *Ipat-ipat* Sunan Gunung Jati and its Conformity with the Qur'an," present the first research to explore the *Wèwèkas* and *Ipat-ipat* teachings of Sunan Gunung Jati. Their analysis highlights the spiritual and social significance of these teachings. They demonstrate how the values embedded in *Wèwèkas* and *Ipat-ipat* align with Islamic principles and reflect the teachings of the Qur'an. Their findings show Sunan

Gunung Jati successfully integrated local traditions with Islamic teachings, strengthening the community's faith.

Wawan Hernawan further explored this topic in his Professor's scientific oration, "The Message of Religious Moderation in *Wèwèkas* and *Ipat-ipat* Sunan Gunung Djati," published in the book "Spreading New Ideas of the Professor of UIN Sunan Gunung Djati Bandung for World Civilisation" by Gunung Djati Publishing (Wawan Hernawan, 2022). Hernawan's work emphasises the teachings of religious moderation conveyed by Sunan Gunung Jati. Through his analysis, he finds that the *Wèwèkas* and *Ipat-ipat* teachings stress the importance of balance between worldly and spiritual life, tolerance within and among religious communities, and human values and peace. His research underscores the relevance of Sunan Gunung Jati's message of religious moderation to contemporary issues, particularly in addressing religious conflicts in Indonesia and promoting social harmony.

To this end, it can be understood that *Wèwèkas* and *Ipat-ipat* Sunan Gunung Djati emphasise the harmonious relationship between God, humans, and nature as three interrelated elements in life. In this teaching, God is considered as the creator and regulator of the universe, who provides moral and spiritual guidance for humans. Humans, as caliphs on earth, have the responsibility to carry out God's teachings well, and maintain the balance of nature that has been created. This concept reflects the belief that humans must live in accordance with divine guidance, maintain good relations with others, and preserve nature as a form of devotion to God.

The connectivity between God, humans, and nature in the teachings of *Wèwèkas* and *Ipat-ipat* has a deep meaning for Sundanese people. For them, balance in this relationship is the key to achieving a prosperous and harmonious life. A good relationship with God will be reflected in responsible human behavior towards others and nature. Meanwhile, a well-maintained nature will support the sustainability of human life and be a reflection of spiritual piety. This connectivity emphasises the importance of maintaining harmony in all aspects of life, in accordance with the noble values taught by Sunan Gunung Djati, which are still relevant and respected in Sundanese society today.

This study examined the *Wèwèkas* and *Ipat-ipat* teachings of Sunan Gunung Jati as found in the *Sajarah Peteng* Manuscript. It explores the key points and meanings of these concepts. Hernawan seeks to present a more general and accurate depiction of *Wèwèkas* and *Ipat-ipat*. This study is significant as it explores the relationship between humans and the divine and the relationships among individuals, including within the nation-state system. This study emphasises the importance of individual awareness and the interaction between individuals and rulers. He also highlights that the *Wèwèkas* and *Ipat-ipat* teachings include rewards and punishments for compliance and violations, respectively (Zaedin et al., 2020, p. 59). This research aims to provide valuable insights into spirituality, culture, and local wisdom in Indonesia.

6. The Meaning of *Wèwèkas* and *Ipat-ipat* in Community Life

Wèwèkas and *Ipat-ipat* are noble values that are very important for people's lives. Because, they reflect the foundation of ethics and morals in everyday life. In its teachings, respect for ancestors and parents (*deng ormat luluhur maring, deng ormat ming wong tuwa*) is a strong foundation for maintaining harmony in the family and community. Such an attitude will strengthen social ties and instil an awareness of the importance of respecting inherited history and traditions. These values are not only a form of respect but also maintain the continuity of community culture in general. The teachings of compassion and gratitude (*deng welasan aten, deng manah sukur*) are also important principles in *Wèwèkas* and *Ipat-ipat*. These two values teach the community to have a sense of empathy towards others and to be grateful for all the blessings given. In social life, compassion binds individuals together, prevents divisions, and creates a harmonious environment. On the other hand, gratitude encourages individuals to live simply and accept what is, which ultimately strengthens the balance in community life.

In addition, values such as patience in worship (*ananggunga ing ibadah*) and humility (*anganorena diri*), also reflect the importance of spirituality and virtue in daily life. Patience in worship teaches people not to rush in performing religious obligations. Meanwhile, humility keeps individuals from being arrogant about what they have. Both strengthen people's religious life, making spirituality an

integral part of their lives. Alternatively, teachings such as restraining passions and avoiding disputes (*amepesa brangasan, ngadohana prabanta miwah prapadu*) underscore the importance of self-control in the face of difficult situations. The ability to control emotions and avoid conflict makes people live more peacefully. Thus, *Wèwèkas* and *Ipat-ipat* are not only individual life guidelines but also create harmony in the social order for the community at large.

Importantly, *Wèwèkas* and *Ipat-ipat* Gunung Djati also guide the relationship between God, humans, and nature. These values reflect moral and spiritual teachings that emphasise harmony, compassion, and humility in everyday life. In the context of relations with God, humans are encouraged to always be grateful, patient in worship, and pious to God. This teaching shows the importance of strong spirituality as the foundation of a good life. The relationship with God is seen as a source of strength to live life with kindness and determination.

The connectivity between humans and their fellow humans can be seen in the values that emphasise respect for parents, ancestors and guests, as well as compassion for others. These teachings emphasise the importance of maintaining harmonious relationships with others, both within the family and in a more general social setting. These principles teach people to be fair, humble and not easily provoked by anger. By upholding these praiseworthy traits, people can create an environment of peace and togetherness.

The relationship between humans and nature in the teachings of *Wèwèkas* and *Ipat-ipat* lies in the attitude of gratitude and awareness of the interconnectedness of all creation. Respecting heirlooms, seeking halal sustenance, and avoiding excessive material pursuits are reflections of the harmony between humans and nature. Nature is seen as a gift that must be preserved, not just a source of exploitation. This awareness makes people wiser in interacting with the surrounding nature. Up to this point, overall, the connectivity between God, humans, and nature in the teachings of *Wèwèkas* and *Ipat-ipat* teaches the balance of life. By honouring God as the creator, maintaining harmonious relationships with fellow human beings, and maintaining balance with nature, these teachings help people achieve a more meaningful and virtuous life.

7. Conclusions

The Cirebon manuscript titled, *Sajarah Peteng: Sajarah Rante Martabat Tembung Wali Tembung Carang Satus-Sajarah Ampel Rembesing Madu Pastika Padane*, by Kyai Mas Ragil from Keragilan-Cirebon, documents the chain of relationships in the establishment of the Wali Sanga, tracing from Ampel to Demak, Pajang, Mataram, Kertasura, Solo, and Yogyakarta. The narrative continues from Gunung Jati to Pakungwati, Kasepuhan, Kanoman, early Kacirebonan, late Kacirebonan, Pakuan to Jaketra, Batavia, and Banten, culminating with the end of the Banten Sultanate. The manuscript includes descriptions of *Wèwèkas* and *Ipat-ipat* within the macapat Pangkur dangding 1 to 14. From these 14 dangding, the study identified 40 items of *Wèwèkas* and *Ipat-ipat*, consisting of 25 *Wèwèkas* and 15 *Ipat-ipat*. Regarding meaning, 7 items address perspectives, attitudes, and behaviours regarding the relationship between humans and God, while 33 items focus on human relations. Additionally, the issuance of *Wèwèkas* and *Ipat-ipat* includes rewards and punishments to encourage adherence and discourage transgressions. These findings highlight the comprehensive life guide offered by Sunan Gunung Djati's *Wèwèkas* and *Ipat-ipat*, as documented in the "Sajarah Peteng" manuscript by Kyai Mas Ragil. This study recommends further research on other ancient Nusantara manuscripts to enhance understanding of spirituality, culture, and local wisdom in Indonesia.

While this study provides significant insights, it is limited by its focus on a single manuscript, which may not capture the full breadth of Sunan Gunung Djati's teachings and their impact on broader Islamic and cultural practices in Indonesia. Future research should explore other ancient Nusantara manuscripts to enhance the understanding of spirituality, culture, and local wisdom in Indonesia. Such studies could provide a more holistic view of the region's intellectual heritage and contribute to preserving and appreciating its rich cultural traditions.

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