

THE SIGNIFICANCE OF SUNDANESE CULTURE AND HADITH TEACHINGS IN WAWACAN PANGANTEN TUJUH AS AN ISLAMIC HERITAGE OF NUSANTARA

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ABSTRACT

This study examines the integration of Sundanese culture and hadith teachings in the *Wawacan Panganten Tujuh* manuscript, an Islamic heritage of the archipelago with historical and spiritual significance. The research addresses the lack of academic studies exploring the cultural and religious dimensions of this manuscript. It aims to uncover the Islamic values within *Wawacan Panganten Tujuh*, particularly those referencing hadith, and to analyze the harmonization between local traditions and Islamic teachings. This study employed a qualitative approach, utilizing content analysis techniques and intertextuality theory, supported by philology, hadith takhrij, and Stuart Hall's theory of acceptance. The findings reveal that *Wawacan Panganten Tujuh* reflects the acculturation process between Sundanese culture and Islamic teachings through narrative elements, cultural symbolism, and marriage rituals such as *huap lingkung* and *walimatul ursy*, which align with the Sunnah of the Prophet (PBUH). These elements are adapted in a local context to reinforce the moral and spiritual message of marriage. In conclusion, this manuscript serves not only as a medium for preserving traditions but also as a relevant da'wah tool to address the challenges of modernization. With its profound Islamic values and contextual relevance, *Wawacan Panganten Tujuh*

underscores the importance of maintaining harmony between local culture and Islamic sharia in building a unique Islamic identity in the archipelago.

Keywords: Cultural Acculturation, Hadith Teachings, Islam Nusantara, Sundanese Culture, Wawacan Panganten Tujuh.

ABSTRAK

Penelitian ini mengkaji integrasi budaya Sunda dan ajaran hadis dalam Naskah Wawacan Panganten Tujuh sebagai salah satu warisan Islam Nusantara yang memiliki signifikansi historis dan spiritual. Latar belakang penelitian ini berangkat dari minimnya kajian akademik yang mengeksplorasi dimensi budaya dan religius dalam naskah tersebut. Penelitian ini bertujuan untuk mengungkap nilai-nilai Islam yang terkandung dalam Wawacan Panganten Tujuh, terutama yang merujuk pada hadis, serta menganalisis harmonisasi antara tradisi lokal dan ajaran Islam. Metode yang digunakan adalah pendekatan kualitatif dengan teknik analisis isi dan teori intertekstualitas, didukung oleh filologi, takhrij hadis, serta teori penerimaan Stuart Hall. Hasil penelitian menunjukkan bahwa Wawacan Panganten Tujuh mencerminkan proses akulturasi antara budaya Sunda dan ajaran Islam melalui elemen naratif, simbolisme budaya, dan ritual pernikahan, seperti huap lingkung dan walimatul ursy, yang selaras dengan sunnah Rasulullah SAW. Kisah-kisah pernikahan para nabi, seperti Nabi Adam AS dan Hawa, Nabi Musa AS dan Shafura, serta Rasulullah SAW dan Khadijah RA, diadaptasi dalam konteks lokal untuk memperkuat pesan moral dan spiritual pernikahan. Kesimpulannya, naskah ini tidak hanya menjadi medium pelestarian tradisi, tetapi juga alat dakwah yang relevan untuk menghadapi tantangan modernisasi. Dengan nilai-nilai Islam yang mendalam dan relevansi kontekstualnya, Wawacan Panganten Tujuh memperlihatkan pentingnya menjaga harmoni antara budaya lokal dan syariat Islam dalam membangun identitas Islam Nusantara yang unik.

Kata kunci: Budaya Sunda, Ajaran Hadis, Islam Nusantara, Wawacan Panganten Tujuh, Akulturasi Budaya

INTRODUCTION

The process of spreading Islam in the archipelago not only brings religious transformation, but also gives rise to a significant cultural acculturation phenomenon in the lives of the

Indonesian people.¹ One important aspect of this process is the use of art, literature, and performance traditions as an effective medium of da'wah. For example, Sunan Kalijaga or Raden Mas Said used Wayang Kulit to insert Islamic values into puppet stories, making them more acceptable to the public. The Wali Songo understood the strong influence of local customs and beliefs on the community at that time. Therefore, they accommodate these cultural elements to harmonize Islamic da'wah with local traditions, so that the process of spreading religion takes place harmoniously without eliminating the cultural aspects that have been attached.²

One of the media approaches that is considered quite effective in spreading Islam is through oral literary works such as sha'ir and poetry.³ This media has a fairly important role because it is easy to remember, entertaining, and can convey moral messages subtly and deeply. Scholars such as Shaykh Abdul Muhyi from Pamijahan, for example, often use sha'ir to convey Sufism values to the Sundanese people. The message conveyed is full of grammatical beauty so that it can be accepted without causing resistance.⁴

The use of sha'ir or poetry in the medium of written da'wah can usually be found through *the Wawacan Manuscript* in the Sunda region. The manuscript of *the Book of Wawacan Panganten Tujuh* from Sumedang is one example. This manuscript not only serves as a reference for Sundanese traditional wedding rituals, but also reflects the process of acculturation of local culture with Islamic teachings based on the prophet's hadiths. As

¹ Dofari Dofari, "Pengaruh Budaya Nusantara Terhadap Implementasi Nilai-Nilai Islam Di Indonesia," *FITRAH: Jurnal Kajian Ilmu-Ilmu Keislaman* 4, no. 2 (2018): 283–96, <https://doi.org/10.24952/fitrah.v4i2.947>.

² Wawan Hernawan, Irma Riyani, and Busro Busro, "Religious moderation in naskah wawacan babad walangsungsang: A sundanese religious diversity wisdom," *HTS Teologiese Studies/Theological Studies* 77, no. 4 (2021).

³ Haris Firmansyah et al., "Syair gulung: Perkembangan dan fungsinya sebagai pendidikan moral," *Ganaya: Jurnal Ilmu Sosial dan Humaniora* 4, no. 2 (2021): 491–503.

⁴ Agung Purnama, "Tradisi Keislaman Masyarakat Sunda Pada Abad Ke-19," *Historia Madania: Jurnal Ilmu Sejarah* 5, no. 2 (2021): 152–69.

a form of Islamic cultural heritage in the archipelago, the *Kitab Wawacan Panganten Tujuh* has significant historical, philosophical, and spiritual value.⁵

The existence of local Islamic texts shows that the archipelago has a wealth of Islamic literature. Unfortunately, literature related to hadith is less popular in the archipelago due to the influence of colonialism so that Nusantara scholars focus more on the study of ushul fiqh. It is known that there are only 32 manuscripts related to the hadith and 11 of them have been examined.⁶ Despite having such a rich value, the Manuscript of *the Book of Wawacan Panganten Tujuh* has not received much attention in academic research, especially in the interdisciplinary study between culture and religion. This research is considered important to be carried out in order to explore how Sundanese cultural values and hadith teachings are implemented in this manuscript, as well as to understand the significance of the Manuscript of *the Wawacan Panganten Tujuh* Book as an archipelago Islamic heritage that needs to be preserved.⁷

Thesis entitled "*Analisis konten hadis dalam kitab Wawacan Panganten Tujuh*", He focuses his research on identifying and analyzing the content of the hadith contained in the text *Wawacan Panganten Tujuh*.⁸ Although his research succeeded in exploring the elements of hadith in the text, his approach is descriptive and limited to the religious dimension. The gap arises in the cultural aspect, where Maulana lacks exploration of how Sundanese culture influences the selection and insertion of hadith

⁵ Dede Burhanudin, "Tembang dalam Tradisi Orang Sunda: Kajian Naskah Guguritan Haji Hasan Mustapa," *Jurnal Lektur Keagamaan* 11, no. 1 (2013): 203–22, <https://doi.org/https://jlka.kemenag.go.id/index.php/lektur/article/view/67/173>.

⁶ Ismail Yahya and Farkhan Farkhan, "Pemetaan Tema Dan Pola Penulisan Manuskrip Hadis Di Indonesia," *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)* 5, no. 1 (2019): 129–41.

⁷ Roch Aris Hidayat, "Moderasi Beragama, Wacana Pemajuan Kebudayaan dan Pelestarian Naskah Keagamaan di Indonesia," *Policy Brief Penelitian Isu-Isu Aktual Bidang Lektur, Khazanah Keagamaan, Dan Manajemen Organisasi Tahun*, 2019, 1–5.

⁸ Muhammad Falikh Rifqi Maulana, "Analisis Konten Hadis dalam Kitab *Wawacan Panganten Tujuh*" (UIN Sunan Gunung Djati, 2023).

in texts. In addition, this study has not answered how the Sundanese people interpret the teachings of hadith that are integrated in *Wawacan Panganten Tujuh*, especially in the context of social change and modernity. This is an important gap that can be filled by this research, namely holistically analyzing the relationship between hadith and Sundanese culture in the text as a form of Islamic heritage of the archipelago.

Furthermore, Cahyani's research entitled "*Wawacan Pangantén Tujuh pikeun Bahan Ajar Maca Carita Buhun di SMA Kelas XII: Ulikan Struktural-Sémiotik*" focused on the structural and semiotic aspects of the *Wawacan Panganten Tujuh* text for the development of literature teaching materials in schools.⁹ Although it makes a significant contribution to understanding the narrative structure and symbolism of Sundanese culture, this research tends to ignore the Islamic dimension of the text, including the role of hadith as an integral part of its content. Inconsistencies arise in how *Wawacan Panganten Tujuh* is positioned: Cahyani emphasizes the text more as a representation of local culture than as an acculturation of Islamic values and Sundanese culture. This research fills this gap by highlighting the importance of *Wawacan Panganten Tujuh* as a manifestation of the harmonization of Islamic culture and teachings through the analysis of the accompanying hadith values.

The novelty of this study is raising interdisciplinary studies that connect local Sundanese culture, Islamic teachings in hadith, and *wawacan* as a form of traditional literature of the archipelago.¹⁰ The focus on *Wawacan Panganten Tujuh* as the object of study is a unique effort to understand how Islamic teachings are adapted, translated, and conveyed through the medium of local Sundanese culture. This enriches the discourse on Islam Nusantara as an entity that is adaptive to local traditions, as well as emphasizing the significance of the role of traditional literature

⁹ Ratih Cahyani, "Wawacan Pangantén Tujuh Pikeun Bahan Ajar Maca Carita Buhun Di Sma Kelas Xii: Ulikan Struktural-Sémiotik" (Universitas Pendidikan Indonesia, 2017).

¹⁰ Ratu Vina Rohmatika, "Pendekatan Interdisipliner dan Multidisipliner Dalam Studi Islam," *Al-Adyan: Jurnal Studi Lintas Agama* 14, no. 1 (2019): 115–32.

as a means of inheriting Islamic values. This research also offers a new perspective on the dynamic relationship between religion and culture in shaping the identity of Indonesian Islam.¹¹

Reviewing the context of tradition and religion, *Wawacan Panganten Tujuh* is a vital element in the wedding ceremony of the Sundanese people. As a result of acculturation between local culture and Islamic values, this text functions as a da'wah medium that inserts hadith teachings in a form that is easy for the community to understand.¹² Not only important in traditional rituals, *Wawacan Panganten Tujuh* is also relevant to be used as a reflection of cultural and religious preservation in the modern era, considering the shift in the interest of the younger generation in traditions that are starting to fade.

The text of *Wawacan Panganten Tujuh* is studied from the aspect of narrative structure, cultural symbolism, to the quotations of hadith contained in it. Furthermore, the social and cultural context in which this text is used is also highlighted, including how Sundanese people practice and interpret it in wedding ceremonies. The meaning of hadith in the text is traced to see its translation into local symbols, along with the Islamic values presented. In addition, the views of traditional actors, religious leaders, and the community are an important part of understanding the role of *Wawacan Panganten Tujuh* in their lives.¹³

This research aims to answer some questions, including: How does the *Wawacan Panganten Tujuh* represent the fusion of Sundanese culture and hadith teachings? What Islamic values are contained in it? And how relevant is this manuscript to the context of Muslim in the modern era? The answers to these

¹¹ Syarif Firdaus, "Ulama Nusantara Abad Ke-19: Masa Penjajahan dan Puncak Intelektual Haramain," *Al-Hikmah: Jurnal studi Agama-agama* 10, no. 2 (2024): 95–113, <https://doi.org/https://doi.org/10.30651/ah.v10i2.23617>.

¹² Winci Firdaus and Santy Yulianti, "Influence of the Arabic Script and Language on Acehnese Manuscript Kitab Tauhid," *Eurasian Journal of Applied Linguistics* 9, no. 1 (2023): 24–34.

¹³ Ahmad Suriadi, "Akulturasi budaya dalam tradisi maulid Nabi Muhammad di Nusantara," *Khazanah: Jurnal Studi Islam Dan Humaniora* 17, no. 1 (2019): 167–90.

questions are expected not only to enrich the research treasures of Islam in the archipelago, but also to strengthen the argument for the importance of preserving local traditions as part of Islamic identity in Indonesia.

This research aims to explore the integration of Sundanese culture and hadith teachings in *Wawacan Panganten Tujuh*, an Islamic heritage of the archipelago that is full of meaning. In depth, this study seeks to uncover the Islamic values in the text, especially those that refer to the hadith, while exploring the unique harmony between local traditions and religious teachings. More than just text analysis, the discussion is also directed to understanding the relevance of *Wawacan Panganten Tujuh* as a medium for preserving Islamic traditions, especially in the midst of modernization and globalization that can shift appreciation of cultural heritage.¹⁴

This research contributes significantly to the study of Islam in the archipelago, traditional literature, and the relationship between religion and culture by examining *Wawacan Panganten Tujuh* through the perspective of Sundanese culture and hadith teachings. This article explores the integration of Islamic values, especially those referring to hadith, into local traditions, creating a contextual and inclusive Islamic identity. In addition to identifying the harmony between tradition and religion, this study highlights the relevance of *Wawacan Panganten Tujuh* in the preservation of Islamic culture in the midst of modernization challenges. Through the analysis of narrative structures, cultural symbolism, and the application of hadith teachings, this article strengthens interdisciplinary studies, supports the preservation of local cultural heritage, and promotes a moderate understanding of Islam rooted in local wisdom.

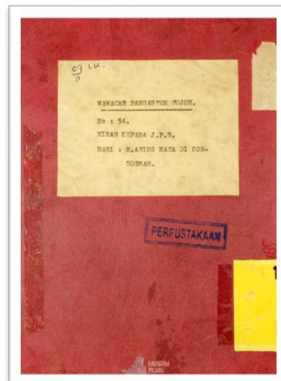
METHOD

This study employed a *library research*, which relies on literary sources as the main basis for data collection. Content

¹⁴ Dingding Haerudin and Dedi Koswara, “Transformasi dan Kajian Etnopedagogi Naskah Wawacan Sulanjana,” *Jurnal Lektur Keagamaan* 15, no. 1 (2017): 1–20.

analysis was used, which allowed for in-depth exploration of the content of written or printed information, including in the manuscript. This approach is particularly relevant for descriptive-analytical qualitative research, where the data collected is objectively processed and conceptually analyzed to explore the meaning contained.¹⁵

The main focus of the research is *Wawacan Panganten Tujuh Manuscript*, which was obtained through a direct visit to the Private Library of the Nadzir Waqf Pangeran Sumedang Foundation. The data collection process begins with a review of the manuscript catalog, followed by a physical examination of the manuscript by the researcher. Based on information from Mrs. Hj. Fetty K. Sumawilaga, this manuscript is a grant from Rd. Ating Nata Dikusumah, one of the members of the Sumedang Larang Palace family. The manuscript originally came from the private collection of Raden Ayu Rajaningrat, the wife of Tumenggung Bandung, which was passed on to Raa Martanegara's wife when she served as the Regent of Bandung in 1901. The manuscript was then passed down through several generations until it was finally handed over to the Yayasan Nadzir Wakaf Pangeran Sumedang.



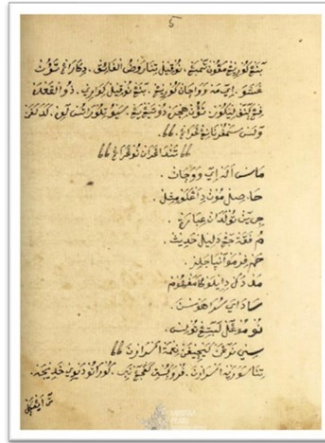
Source: Digital documentation

Figure 1. Cover *Wawacan Panganten Tujuh*

¹⁵ Komang Ayu Henny Achjar et al., *Metode Penelitian Kualitatif: Panduan Praktis untuk Analisis Data Kualitatif dan Studi Kasus* (PT. Sonpedia Publishing Indonesia, 2023).

As shown in Figure 1, the *Wawacan Panganten Tujuh* manuscript is stored with identification number 54 in the Private Library of the Nadzir Waqf Pangeran Sumedang Foundation, which is located in South Sumedang District, West Java. This manuscript has a red cover with thick paper. Its dimensions are 22.5 x 18 cm, with a text area of 16 x 20 cm, and consist of 144 pages. Each page contains 15 lines, except for the last page which contains only 7 lines. The numbering of the pages, which uses Latin numerals and is written with a ballpoint pen, has the uniqueness of starting from the end of the manuscript. Although a little confusing, the manuscript is in good physical condition without any missing pages.

This manuscript was written using the Sundanese Pegon Arabic script in the style of pupuh or tembang, showing the classical form of Sundanese literature. Black ink is used for the main writing, while ballpoint pen is used for page numbering. Almost all texts use *the Riq'ah khat* style, but no watermark or official stamp is found as the identity of the original author. The manuscript is entirely handwritten by the original author, and no copies have been found, so it is considered an authentic work.



Source:

Figure 2. The last page of *Wawacan Panganten Tujuh*

This study uses a qualitative method with a descriptive-analytical approach to explore the relationship between Sundanese culture, hadith teachings, and *Wawacan Panganten Tujuh* as an Islamic heritage of the archipelago. Data collection is carried out through literature studies, text analysis, and documentation. A literature study was conducted to collect primary and secondary data relevant to this study. Primary data comes from the text of *Wawacan Panganten Tujuh*, both in the form of printed manuscripts and manuscripts. Meanwhile, secondary data includes books, scientific articles, and documents that discuss Sundanese culture, hadith teachings, and the integration of Islam with local culture in the archipelago. References from accredited and indexed scientific works, such as SINTA and Scopus journals, are used to strengthen theoretical and analytical foundations.

Text analysis is applied to the content of *Wawacan Panganten Tujuh* to identify the elements of Sundanese culture contained in it and find the relationship with the teachings of the hadith. This approach uses the theory of intertextuality to understand the influence of Islam on local literary works. In addition, this study also utilizes documentation in the form of visual and written data related to *the Wawacan Panganten Tujuh tradition*, including original manuscripts or translations. As a final step, data validation is carried out through triangulation, which is comparing the results of literature studies, text analysis, and documentation to ensure the consistency and credibility of the information obtained.¹⁶

The data analysis method in this study uses three theoretical approaches, namely philological theory, *takhrij* hadith, and Stuart Hall acceptance theory, which are applied complementively to provide a comprehensive understanding of *Wawacan Panganten Tujuh*. Philological theory is used to analyze texts in depth through several stages, namely manuscript inventory, transliteration and translation of texts, text criticism to ensure the authenticity and validity of manuscripts, and contextualization of texts with the social, cultural, and historical context of Sunda-

¹⁶ Oman Fathurahman, *Filologi Indonesia: Teori dan Metode Edisi Revisi* (Prenada Media, 2022).

nese society. This approach helps identify the elements of Sundanese culture contained in the text.

Meanwhile, the hadith takhrij is used to trace the teachings of the hadith contained in *Wawacan Panganten Tujuh*. The process involves identifying the parts of the text that contain hadith references, tracing the source of the hadith to master books such as *Saheeh Bukhari* or *Saheeh Muslim* to ascertain the authenticity status of the hadith, and analyzing the content of the hadith in relation to the local cultural context. This approach allows for the disclosure of how hadith is adapted in local traditions and interacts with Sundanese culture.¹⁷

Furthermore, Stuart Hall's theory of acceptance is applied to understand how the meaning in *Wawacan Panganten Tujuh* is received and interpreted by his audience. This analysis involves decoding the meaning of the text, identifying the Islamic values and Sundanese culture contained in it, and exploring three positions of audience acceptance of the text: *dominant-hegemonic* (full acceptance according to the author's intention), *negotiated* (partial acceptance with modification), and *oppositional* (rejection of the meaning of the text). In addition, the social and cultural context of the Sundanese people at the time this text was written was also analyzed to describe the dynamics of Islamic acceptance in local traditions.¹⁸

These three approaches were integrated to provide a comprehensive overview of *Wawacan Panganten Tujuh*. The results of textual criticism are the basis for understanding the content of the manuscript, the takhrij hadith ensures the validity of Islamic teachings reflected in the text, and the theory of acceptance explains how these values are accepted and interpreted in the context of Sundanese culture. With this method, the research is able to describe the significance of Sundanese culture and hadith

¹⁷ Dhimas Muhammad Yasin, "Digitalisasi Dan Deskripsi Naskah Kuno Sebagai Upaya Memperkokoh Kedaulatan Indonesia: Studi Kasus Naskah Al-Mutawassimīn," *DEFENDONESIA* 2, no. 1 (2016): 24–33.

¹⁸ M Thohar Al Abza et al., "The Dialectic of Islamic Literacy and Adat Conservation: Remote Community Reception of Hadiths in The Khutbah Naga Manuscript of West Papua," *Jurnal Lektur Keagamaan* 22, no. 1 (2024): 253–86, <https://doi.org/https://doi.org/10.31291/jlka.v22.i1.1200>.

teachings in *Wawacan Panganten Tujuh* and place it as an important part of the Islamic heritage of the archipelago.

FINDINGS AND DISCUSSION

Findings

The manuscript of *Wawacan Panganten Tujuh* was written using the Pegon Arabic script in Sundanese. The sentence structure in this manuscript is in the form of classic poems or verses, which are arranged in the format of *pupuh* or *tembang* typical of the Sundanese literary tradition. The writing on the manuscript uses black ink, while the numbering of the pages is done using a ballpoint pen. The numbering of these pages begins in reverse, which indicates that the numbering was not made by the original author, but rather added by the administrator of the library where this manuscript is stored.

All texts in the manuscript are written in the khat *riq'ah writing style*, which appears consistent in almost all parts of the manuscript. However, no watermarks, stamps, or other forms were found that could be used as the identity of the original author of the manuscript. These findings suggest that the manuscript has most likely gone through a process of storage and remanagement, which has led to some of its original elements, such as the numbering and identity of the authors, not being fully preserved.¹⁹ The researcher sees that these elements provide an important description of the physical characteristics of the manuscript and the context in which it is stored today. In the first stanza, the author clearly refers to the hadith by mentioning the narration of Anas bin Malik (may Allah be pleased with him). This editorial is written in the first sentence with the words: “*Riwayat Anas bin Malik Radhiallahu Anhu.*”

The author describes an event in the life of the Prophet (saw) who was sitting with his friends and community leaders. In this verse, the word “*kacarios*” which means “*to be told*” is used, which has a definition in line with the hadith, which is every-

¹⁹ Nida Nurmustafha, Elnovani Lusiana, and CMS Samson, “Preservasi Naskah Kuno Babad Banten di Museum Sri Baduga,” *Innovative: Journal Of Social Science Research* 4, no. 3 (2024): 11375–88.

thing that is relied on the Prophet (saw). In verse 211, the author again refers to the hadith explicitly in the story of the marriage of the Prophet Moses (as) with Shafura, the daughter of the Prophet Shu'aib (as). The author states that the story is taken from hadiths:

“Nu ditukil tina hadis-hadis”

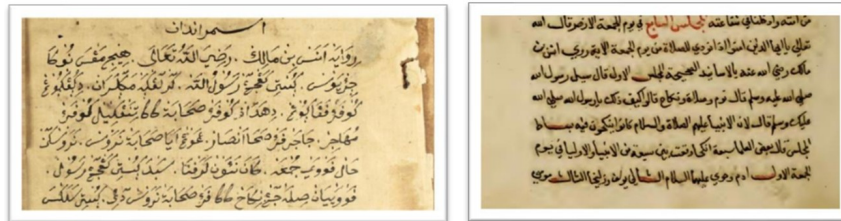
Translate

"What is quoted from the hadiths"

This expression confirms that certain parts of the manuscript, especially the stories of the Prophet, are based on quotations from hadith sources. In addition, the author associates the virtue of Friday with the tradition of the marriage of the Prophet Solomon (as), which is conveyed in the form of verses. This shows the author's efforts to integrate Islamic religious values with local cultural elements through the Sundanese literary tradition. In the epilogue or towards the end, the author explicitly admits that some of the content in this manuscript is taken from the book of *Raudhul Faiq*. The editorial is written as follows:

“Benang kuring mangun tembang,”

“Nukil tina Raudhul Faiq...”



Source: Digital manuscript

Figure 3. Comparison between *Wawacan Panganten Tujuh* and *al-Sab'iyat fi Mawaidz al-Bariyat*

Through Figure 3, the author of the manuscript provides information about the source of the hadith reference used, especially related to the marriage of Ali bin Abi Talib ra and Fatimah bint Rasulullah (saw). However, the results of further analysis reveal that the story structure in *Wawacan Panganten*

Tujuh has a significant similarity with the book *al-Sab'iyat fi Mawaidz al-Bariyat*, especially in the section that discusses the virtues of Friday. These findings indicate that the author not only refers to hadith, but also adapts various sources to enrich the narrative. This adaptation process is carried out while maintaining the relevance of the story to the Sundanese cultural context, so as to produce a harmonious work between religious elements and local traditions.

In general, these findings indicate that the manuscript author not only quoted the hadith as a religious source, but also adapted it into the structure of the text in the form of verses and pupuh typical of Sundanese literature. This pattern shows the process of assimilation of Islamic values in local literary works, while maintaining the authenticity of the message that refers to Islamic traditions. The author of *Wawacan Panganten Tujuh* deliberately uses hadith as an important element to strengthen the legitimacy of Islamic teachings in the text. The use of sources such as *Raudhul Faiq* and the similarity of the structure to *al-Sab'iyat fi Mawaidz al-Bariyat* shows that this manuscript is a form of acculturation of Sundanese culture with Islamic teachings, especially in the tradition of marriage and the virtue of Friday.²⁰ These findings are an important foundation for understanding how the manuscript represents the integration of Islam in the local literary tradition.

Discussion

Representation of the Integration of Sundanese Culture and Hadith Teachings in *the Wawacan Panganten Tujuh Manuscript*

The manuscript of *Kitab Wawacan Panganten Tujuh* illustrates how Sundanese culture is harmoniously combined with Islamic teachings in every traditional wedding procession, creating a tradition that is full of spiritual meaning as well as cultural

²⁰ Ilyas Syarofian Akmal Ilyas, “Agama Dan Relasi Budaya Dalam Islam: Menjelajahi Peran Penting Budaya Dalam Pembentukan Identitas Keagamaan,” *Al-Aufa: Jurnal Pendidikan Dan Kajian Keislaman* 5, no. 2 (2023): 113–33.

aesthetics. For example, in the description of the bride's traditional clothing, this manuscript describes the details of the clothes worn by the bride with full symbolism. The wedding dress is not only considered as a mere decoration, but also as a representation of the values of simplicity, glory, and cleanliness of heart in accordance with the teachings of Islam.²¹ The bride is depicted wearing a gold siger inlaid with jewels as a crown, equipped with *rocking flowers* that decorate the bun, as well as earrings that give an impression of grace and authority. For example, in the description of the bridal customs:

*“Parandene Babu Hawa,
Lengkeh angkengna mapanting,
Teu ridu ku perhiasan,
Nganggo siger mas pinetil,
Kembang goyang sunting anting.”*

Translate:

*“Mother Eve’s clothes,
Sitting gracefully full of charisma,
Not seduced by jewelry,
Wearing an inlaid gold siger,
Rocking flowers decorate buns and earrings.”*

In addition to its beauty, this traditional clothing contains a philosophy that reflects a woman’s readiness to enter a new chapter in life, namely the household.²² The elements of traditional clothing worn also hint at the importance of maintaining a balance between the mundane and ukhrawi in undergoing marriage. In the context of Islam, simplicity and not exaggeration are the main messages reflected in this bridal outfit. The application process is displayed politely by respecting Sundanese cultural

²¹ Indah Permata et al., “Pelatihan Adat Melayu Kearifan Lokal Pakai-an Adat Daerah Musi Banyuasin Mengandung Nilai Sejarah Peninggalan Pangeran,” *Abditeknika Jurnal Pengabdian Masyarakat* 1, no. 1 (2021): 39–44.

²² Vebby Tiffany, Nanang Rizali, and Ganal Rudiyanto, “Busana Pengantin Aesan Gede (Tenun Songket Dan Aksesoris) Pada Upacara Pernikahan Adat Palembang Sumatera Selatan,” *Jurnal Seni dan Reka Rancang: Jurnal Ilmiah Magister Desain* 1, no. 2 (2019): 213–22, <https://doi.org/https://doi.org/10.25105/jsrr.v1i2.6735>.

norms that emphasize the importance of manners, deliberation, and family involvement in marriage affairs.²³ Words such as “*di undang barang dahar*” (invited to eat together) reflect the Sundanese tradition that often begins with a gathering and eating with family. In addition, the mention of “*Sundana mah nanyaan*” (Sundanese is called propose) describes the gentle way of Sundanese people in conveying the intention of the proposal. This shows the importance of courtesy and good dialogue between the bride and groom’s family, as mentioned in the following verse:

*“Salungsurna ti bumi Bi Tholib,
Tuluy bae ka Ratna Khodijah,
Datang-datang gendu rahos,
Warkoh bin Nopal nyaur,
Bieu paman ti Abi Tholib,
Di undang barang dahar,
Abi Tholib lalamunan,
Reh anjeunna boga bujang gede yatim,
Sundana mah nanyaan”*

Translate:

*“After finishing from Abi Talib’s house,
Go straight to Ratna Khadijah,
Coming and going, feeling relieved,
Warqa bin Nufal Barakata,
That was Abi Talib’s uncle,
Invited to eat together,
Abi Thalib termenung,
Because he has an orphaned nephew who is already an adult,
In Sundanese, it is called ‘nanyaan’ (propose).”*

The elements of Islam can be seen through the story of the Prophet Muhammad’s proposal to Khadijah ra, which is referred to in this verse. The mention of “*Warkoh bin Nopal*” (Waraqah bin Naufal) and “*Abi Tholib*” shows the involvement of the family in the application process in accordance with Islamic law. In Islam, the proposal must be done in a good way, involving the

²³ Ilfa Harfiatul Haq, “Nilai-Nilai Islam dalam Upacara Adat Pernikahan Sunda,” *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam* 16, no. 1 (2019): 29–43.

guardian of the woman, and prioritizing the consent of both parties. The context of this verse also emphasizes that the Prophet Muhammad (saw), who was described as *a big young man who* was orphaned, was still respected even though he came from a simple condition. This value reflects the Islamic teaching that the main criterion in marriage is not wealth, but morality, responsibility, and piety.²⁴

The proposal stage in Sundanese culture, as reflected in this verse, harmonizes traditional values with Islamic teachings, emphasizing family togetherness and the importance of deliberation, as demonstrated by references to the Prophet Muhammad (saw) and Khadijah ra. This integration is further highlighted in the *huap lingkungan* procession, a tradition where brides and grooms symbolically feed each other, reflecting unity and the commitment to mutual support in marriage. The act of "*tuang leueut rendengan*" (eating and drinking together) strengthens this symbolism, portraying marriage as a partnership built on shared joy, responsibility, and cooperation.²⁵

*"Adat biasa paranti,
Geus salse nu akad nikah,
Riungan di bumi Sueb,
Sadayana sukan-sukan,
Tuang leueut rendengan,
Minangkana huap lingkungan,
Walimatul urus hajat."*

Translate:

*"The custom that is usually done,
After completing the marriage contract,
Gathered at Sueb's house,
All rejoice,
Eat and drink together,
Carrying out the huap environment,*

²⁴ Syarifudin Syarifudin, M Mujib Qalyubi, and Irfan Hasanudin, "Tinjauan Hukum Islam terhadap Prosesi Sesorahan dalam Pernikahan Adat Betawi," *Mozaic: Islam Nusantara* 5, no. 2 (2019): 103–30.

²⁵ Riska Syawalani, Eti Herawati, and Lilis Jubaedah, "Analisis Tata Upacara Perkawinan Adat Sunda Pada Masyarakat Suku Sunda Di Kota Bogor," *Jurnal Adijaya Multidisplin* 1, no. 02 (2023): 448–55.

And walimatul takes care of it as a thanksgiving event."

The *huap lingkungan* tradition not only symbolizes unity and mutual support but also conveys a profound message of harmony and mutual care, reflecting Islamic teachings that married couples complement and protect each other as “clothes.” Conducted amidst family and relatives, this ritual emphasizes the importance of blessings and communal support in the couple's life journey. With the joyful atmosphere encapsulated in the phrase "*sadayana sukan-sukan*" (everyone is happy), *huap lingkungan* aligns with the Islamic practice of *walimatul ursy*, teaching values of shared happiness and togetherness.

أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ
أَثَرَ صُفْرَةٍ فَقَالَ: مَا هَذَا؟ قَالَ: يَا رَسُولَ اللَّهِ إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى
وَرْنِ نَوَاةٍ مِنْ دَهَبٍ، قَالَ: فَبَارَكَ اللَّهُ لَكَ أَوْلِمَ وَلَوْ بِشَاةٍ

“Hold *walimah*, even if only with a goat.” (Sahih Bukhari, No. 5175; Sahih Muslim, No. 3485).

The verse "*minangkana huap lingkungan, walimatul urus hajat*" highlights the tradition of eating with family and relatives during the *walimah*, reflecting Islamic teachings on sharing marital happiness with the community. This tradition serves as both a celebration of marriage and an expression of gratitude to Allah swt. Rooted in the Sunnah, *walimah* strengthens family bonds, fosters social harmony, and invites blessings for the couple.²⁶ By involving relatives and neighbors, it underscores the social dimension of marriage while symbolizing worship and obedience to Allah swt, aligning with Qur'anic teachings. Thus, the *huap lingkungan* tradition not only strengthens the emotional bond between couples, but also reflects efforts to make marriage a

²⁶ Dessy Nur Fitriani, “Perkawinan Adat Kampung Naga (Pendekatan Etnografi pada Masyarakat Desa Neglasari Kecamatan Salawu Kabupaten Tasikmalaya),” 2016.

form of worship and obedience to Allah swt, as stated in the Qur'an:

فَالآنَ بَاشِرُوهُمْ وَأَبْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۗ

"They are clothes for you, and you are clothes for them." (QS. Al-Baqarah: 187).

Huap lingkungan tradition exemplifies how Islamic values are seamlessly integrated into Sundanese culture, emphasizing togetherness, compassion, and simplicity in family life, as aligned with the Prophet's (saw) guidance on meaningful yet modest *walimatul ursy*. Highlighting spiritual and social values rooted in the Sunnah, this tradition not only strengthens family bonds but also enriches the Islamic heritage of the archipelago. Drawing on Stuart Hall's reception theory, the interpretation of *huap lingkungan* reflects a dynamic interaction between cultural producers and recipients, resulting in meanings that can be dominant, negotiated, or oppositional.

a. Dominant-Hegemonic Position

When examining the context contained in *Wawacan Panganten Tujuh*, the audience who receives the text in a *dominant-hegemonic* framework will see traditions such as traditional clothing, *processions*, and *marriage contracts* as perfect harmony between Islam and Sundanese culture. The *flushing procession* is understood as a symbol of self-purification, both physically and spiritually, which is in harmony with Islamic teachings about purity.

"Aya pancuran di ditu,
Nyi Juleha kudu mandi,
Kamurah asihing Gusti"

Translate:

"There is a shower there,
Nyi Juleha has to take a shower
Because of God's mercy."

b. Negotiated Position

The audience with a *negotiated* position may accept some of the meaning, but adjust its interpretation according to the

modern context. For example, *the sawer panganten traditional* procession, which says:

"*Ku inten yakut jamrud,
Mutiara nilawiduri,
Sagalaning permata,
Nu diawur-awur,
Dijieun cara beas*"

Translate:

"*With diamonds, stones, emeralds,
Pearls and sapphires are precious,
All kinds of gems,
What is disseminated,
Made like rice grains.*"

This information can be understood as a symbol of blessings and hope for welfare for the bride and groom. The spread of precious objects such as gems, which in tradition is symbolized by grains of rice, reflects the prayer that the couple is blessed with a life of abundance and full of good fortune. However, in the modern era, this interpretation may be perceived as less relevant in practical terms, especially when viewed in terms of economics or the sustainability of tradition.

In response, the audience with *a negotiated* position may choose to still respect the symbolic value of *sawer*, but simplify the practice. Instead of using precious objects or symbolic replicas such as colored rice, they can replace them with other objects that are more in line with the modern context, such as small coins or candies. This option retains the spirit of sharing and a symbol of blessing, but in a more practical and economical way. These adjustments reflect how traditions can evolve without losing their meaning, allowing current generations to maintain the sustainability of the customs in a more relevant form.

c. **Oppositional Position**

On the contrary, an audience with *an oppositional position* may reject this integration, seeing it as a form of syncretism that is incompatible with pure Islamic principles. Processions such as *ngeyeuk seureuh*, which is laden with local symbols, may be

understood as a tradition that is more rooted in pre-Islamic culture than the teachings of Islam itself.

Through the lens of acceptance theory, *Wawacan Panganten Tujuh* shows that its acceptance depends on the social, cultural, and religious context of its audience. For the Sundanese people, this text strengthens their cultural identity as well as a means of internalizing Islamic teachings. Traditional representations such as *siraman* and *sawer panganten* provide space to maintain traditional values in the garb of Islamic spiritual values. In the modern context, this cultural meaning can be continuously updated to remain relevant, without losing its historical roots. The cultural significance of *Wawacan Panganten Tujuh* lies in its ability to be a "bridge" between the past and the present, between local traditions and universal teachings, according to the way the audience receives it in various positions.

The Content of Hadith in the Manuscript of *Wawacan Panganten Tujuh*

The *Wawacan Panganten Tujuh* manuscript reflects the harmony between local culture and Islamic teachings by embedding values such as marriage as worship, noble morals, and mutual respect between spouses, rooted in the Sunnah and hadiths of the Prophet (saw). Stories like the marriages of Prophet Adam (as) and Eve, and Prophet Muhammad (saw) and Siti Khadijah, highlight obedience to Allah as central to marital unity. Rituals such as *huap lingkungan* and *walimatul urus* further emphasize the importance of sharing happiness and fostering friendship, making this manuscript both a cultural guideline and a medium for da'wah on the essence of Islamic marriage.²⁷

1. The Virtue of Marriage as the Sunnah of the Prophet

This text emphasizes the importance of marriage as part of the Sunnah of the Prophet. In the verse that reads:

"Riwayat Anas bin Malik,

²⁷ Nawawi Marhaban, "Komunikasi Suami dan Istri dalam Hadis Nabi," *Al-Hikmah Media Dakwah, Komunikasi, Sosial dan Kebudayaan* 9, no. 2 (2018): 1–12.

*Harita teh bulan Sawal,
Poe Jum'ah memeh lohor,
Kocap Bagenda Bubakar,
Sanggeus ngakadan nikah."*

Translate:

*"Narrated by Anas bin Malik,
It was in the month of Shawwal,
Friday before Zuhr time,
Narrated by His Majesty Abu Bakar,
After completing the marriage."*

It is emphasized that the Prophet got married in the month of Shawwal, which refers to the authentic narration of Aisha (ra) in the sahih Muslim hadith. This illustrates the value of the blessing of a certain time in holding a wedding, inspiring Muslims to follow in the footsteps of the Prophet in determining the time of marriage.

The hadith regarding the marriage of the Prophet (Saw) with Aisyah ra in the month of Shawwal is one of the narrations that is often used as inspiration in determining the time of marriage. Aisha ra narrated that the Prophet married her and built a household with her in the month of Shawwal. He also encouraged women to get married in that month, as found in the Muslim Saheeh, Sunan Tirmidhi, and several other hadiths.²⁸ This history erases negative assumptions in some people who consider the month of Shawwal to be bad for marriage. On the contrary, the Prophet (saw) and Aisha (may Allah be pleased with him) actually showed the blessings of this month.

٧٣ - (١٤٢٣) حدثنا أبو بكر بن أبي شيبة، وزهير بن حرب، واللفظ
لزهير، قال: حدثنا وكيع، حدثنا سفيان، عن إسماعيل بن أمية، عن
عبد الله بن عروة، عن عروة عن عائشة قالت: تزوجني رسول الله
صلى الله عليه وسلم في شوال، وبني بي في شوال فأني نساء رسول

²⁸ Mohammad Subhan Zamzami, "Tradisi Pernikahan Pada Bulan Syawal di Madura: Kajian Living Hadith," *Harmoni* 17, no. 1 (2018): 137–51.

الله صلى الله عليه وسلم كان أحظى عنده مني؟»، قال: وكانت
عائشة تستحب أن تدخل نساءها في شوال

However, in *Wawacan Panganten Tujuh*, there was a mistake in mentioning the narrator of the hadith. The author of the book said that this hadith came from Anas bin Malik, even though the authentic narration states that this hadith was narrated directly by Aisha ra through several trusted sanads. This adjustment is important to maintain the accuracy of the delivery of religious sources, so that readers are not wrong in understanding or quoting the hadith in question. Nevertheless, the main value of this hadith remains relevant, which is to encourage Muslims to emulate the Sunnah of the Prophet in choosing a good time for marriage.

2. Marriage as Worship

This text shows that marriage is not just a tradition, but also a worship that requires certain conditions according to Islamic law.²⁹ For example, the story of the Prophet Adam (as) who had to pay a dowry in the form of selawat to the Prophet Muhammad (saw):

*"Maneh Adam kudu maca,
Solawat sepuluh kali,
Ka Rosul nu panganggeusan,
Muhammad kakasih kami."*

Translate:

*"You Adam must read,
Peace be upon him ten times,
To the last Messenger,
Muhammad Our beloved."*

The use of the dowry symbol in the form of selawat illustrates the importance of spiritual relationships in marriage, where the blessings of marriage are not only worldly but also ukhrawi. However, the history of the Prophet Adam's dowry to

²⁹ Nurliana Nurliana, "Pernikahan dalam Islam Antara Ibadah dan Kesehatan Menuju Keselamatan," *Al-Mutharahah: Jurnal Penelitian dan Kajian Sosial Keagamaan* 19, no. 1 (2022): 39–49.

Eve is only found in the literature of *the Book of Maulid Al-Nabawi* by Shaykh Shahita Muhammad Saqr. In the book, it is explained that the Prophet Adam was asked by the angels to pray three times to the Prophet Muhammad (saw) before being able to approach Eve. Although interesting, this kind of hadith is considered to have no strong sanad according to the study of hadith science and is not found in the main hadith books. Therefore, this story is understood more as a spiritual symbolization to illustrate the importance of the element of worship in marriage, rather than a *sharia postulate*.³⁰

١٣ - ما رُوِيَ عن ابن عباس - رضي الله عنهما -: «كان زمن السجود لآدم يوم الجمعة من وقت الزوال إلى العصر ثم خلق الله تعالى له حواء زوجته من ضلع من أضلاعه اليسرى وهو نائم وسميت حواء، لأنها خلقت من حي، فلما استيقظ ورآها سكن إليها ومد يده لها، فقالت الملائكة: مه يا آدم! قال: ولم وقد خلقها لي؟! فقال: حتى تؤدي مهرها، قال وما مهرها؟ قالوا تصلي على محمد ثلاث مرات.

3. Morals and Justice in the Household

The values of justice, responsibility, and harmony in the household are also implied in the procession and the stories raised. The story of Prophet Moses (as) who married the daughter of Prophet Shu'aib (as), as quoted in the verse:

*"Salungurna ti bumi Bi Tholib,
Tuluy bae ka Ratna Khodijah."*

Translate:

*"After finishing from Abi Talib's house
Then continue to Siti Khadijah"*

³⁰ Budi Ichwayudi and Syabrowi Syabrowi, "Islam Nusantara Sebagai Identitas Keberagamaan di Indonesia: Telaah Terhadap Nilai Pokok Ajaran Perspektif Hadist," *Medina-Te: Jurnal Studi Islam* 19, no. 1 (2023): 53–63, <https://doi.org/https://doi.org/10.19109/medinate.v19i1.18306>.

This story refers to a hadith that describes the importance of communication and consent in marriage, which is the basis for the formation of a marriage full of justice and affection.³¹ The verse depicts the last part of the story of the marriage of the Prophet Muhammad (saw) to Siti Khadijah ra. The hadith that discusses this wedding procession is narrated by Aisyah ra, who explains in detail the marriage of the Prophet with Khadijah. In the narration, the role of Waraqah bin Naufal and Abu Talib as intermediaries and guardians of the two brides is also mentioned. The following is the text of the hadith in question:

قالت عائشة: كانت مناكح أهل الجاهلية على أربعة أقسام: أحدها: مناكح الرايات وهو أن المرأة كانت تنصب الراية على بابها لتُعرف أنها عاهرة فيأتيها الناس والثاني: أن الرهط من القبيلة أو الناحية كانوا يجتمعون على وطء امرأة لا يخالطهم غيرهم فإذا جاءت بولد ألحق بأشبههم. والثالث نكاح الاستخبار وهو أن المرأة إذا أرادت أن يكون ولدها كريماً بذلت نفسها لعدة من فحول القبائل ليكون ولدها كأحدهم. والرابع: النكاح الصحيح وهو الذي قال النبي صلى الله عليه وسلم: (ولدت من نكاح لا سفاحا)، وتزوج النبي صلى الله عليه وسلم خديجة بنت خويلد قبل النبوة من عمها ورقة بن نوفل وكان الذي خطبها له عمه أبو طالب وخطب فقال: الحمد لله الذي جعلنا لنا بلداً حراماً، وبيتاً محجوجاً وجعلنا سدنته وهذا محمد قد علمتم مكانه من العقل والنبل وإن كان في المال.

4. Blessings in Wedding Rituals

Rituals such as *huap lingkungan* and *walimatul ursy* reflect traditions that have roots in the Sunnah of the Prophet, especially in terms of sharing happiness and blessings with the community. In the verse quoted, this tradition shows the joy of sharing after the marriage contract, which emphasizes the importance of main-

³¹ Agus Hermanto, "Menjaga Nilai-Nilai Kesalingan Dalam Menjalankan Hak dan Kewajiban Suami Istri Perspektif Fikih Mubadalah," *Al-Mawarid Jurnal Syariah Dan Hukum (JSYH)* 4, no. 1 (2022): 43–56.

taining social ties through celebration. This is in line with the sunnah of the Prophet (saw), who advocated *walimatul ursy* as a means of strengthening friendship and sharing happiness with others.³² *Walimatul ursy*, if carried out simply and in accordance with sharia, can be a tangible form of gratitude for the blessings of marriage.

"Adat biasa paranti,
Geus salse nu akad nikah,
Sadayana sukan-sukan,
Minangkana huap lingkungan,
Walimatul urus hajat."

Terjemah:

"Adat yang biasa dilakukan,
Setelah selesai akad nikah,
Semua bergembira,
Melaksanakan huap lingkungan,
Dan walimatul urus sebagai acara syukuran."

This tradition is in line with Islamic teachings, where *walimatul ursy* is encouraged to celebrate marriage in a good way and strengthen friendship. In relation to the narration of the story of the Prophet Shu'aib (as) who married his daughter to the Prophet Moses (as) provides an important lesson about the value of responsibility and agreement in marriage.³³ In the tafsir of *Al-Bahra Al-Madid*, it is explained that the Prophet Shu'aib gave one of his daughters to the Prophet Moses on the condition that Moses worked for eight to ten years. This agreement shows that marriage involves not only relationships between individuals, but also a commitment to fulfill each other's rights and responsibilities. The agreement not only prioritizes cooperation between

³² Muchimah Muchimah, "The Shifting Meaning of Walimatul 'Urs in the Era of Society 5.0 in Indonesia: Islamic Law Perspective," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, no. 3 (2023): 1514–35, <https://doi.org/10.22373/sjhk.v7i3.18765>.

³³ Ahmad Ramadhani, "Teacher and Student Relationship in The Story of Moses and Khidir," *Sunan Kalijaga International Journal on Islamic Educational Research* 5, no. 2 (2021): 1–14, <https://doi.org/https://doi.org/10.14421/skijier.2021.52.01>.

the two parties, but also emphasizes the importance of the value of fairness and compliance with the agreement.

وعن ابن مسعود رضي الله عنه: أفرس الناس ثلاثة: بنت شعيب، وصاحب يوسف في قوله: عسى أن ينفعنا «٢» ، وأبو بكر في استخلافه عمر.

قال شعيب لموسى عليهما السلام: إني أريد أن أنكحك: أزوجك إخذى ابنتي هاتين، وقوله: هاتين بدل على ان له غيرهما. وهذه مواعدة منه لا عقد، وإلا لقال: أنكحتك. على أن نأجزي اي: تكون أجيراً لي، من أجرته إذا كنت له اجيراً ثمانى حجج سنين، والحجة: السنة. والتزوج على رعي الغنم جائز في شرعنا، على خلاف في مذهبنا فإن انت عذراً أي عشر حجج فين عندك أي. فذلك تفضل منك، ليس بواجب عليك، أو: فإلمامه من عندك، ولا احتمه عليك. وما أريد أن أطلق عليك بالزام اتم الأجلين من المشقة، ستجدي إن شاء الله بن الصالحين في حسن المعاملة، والوفاء بالعهد، أو مطلقاً. وعلق بالمشينة مراعاة الحسن الأدب مع الربوبية.

The tradition of *huap lingkungan* in Sundanese customs, which is a symbol of gratitude, has relevance to Islamic teachings that encourage mutual happiness through *walimatul ursy*. In addition, the story of Prophet Moses and Prophet Shu'aib confirms that marriage should ideally be a means to strengthen social ties while maintaining the spiritual commitments and responsibilities that have been agreed.

5. Relevance to the History of the Prophets

This manuscript introduces the stories of the marriages of prophets, such as the Prophet Adam and Eve, the Prophet Yusuf and Zulaikha, to the Prophet and Khadijah. By mentioning:

“Sebab anggeus kapilih,
Ku para Rosul nu Mulya,
Poe Jum'ah geus dianggo,

*Nikahna ku Nabi Adam,
Ka Babu Hawa tea,
Kadus ku Nabi Yusup,
Kanggo nikah ka Djulaeha
Tilu Jum'ah di selir,
Di anggo nikah ku Musa,
Ka Sapura putra Sueb,
Ka opat Nabi Sulaeman,
Nikah Ratu Bulkisah,
Kalima Rosul Panutup,
Nikah ka Ratu Khodijah”*

Translate:

*"Because it has been chosen,
By the noble Apostles,
Friday has been used,
For the marriage of the Prophet Adam,
With Mother Eve,
Likewise the Prophet Yusuf,
Marrying Zulaikha,
Three Fridays were spent,
Used by the Prophet Moses,
To marry Sueb's daughter,
Fourth, the Prophet Solomon,
Married Queen Balqis,
The Five Apostles Closing,
Married Queen Khadijah."*

The emphasis on these stories instilled examples from prophets regarding the sanctity of marriage and the profound spiritual meaning of building a family. The Islamic values in *Wawacan Panganten Tujuh* include the virtue of marriage as a sunnah, the importance of spirituality through dowry such as prayer, justice and noble morals in the family, as well as blessings in every stage of marriage rituals. All of these values are reinforced by references to hadith and the stories of the prophets, making this manuscript not only part of the local Sundanese culture, but also loaded with deep religious teachings.

The Relevance of the Manuscript of *Wawacan Panganten Tujuh* to the Modern Life

The *Wawacan Panganten Tujuh* manuscript remains highly relevant in modern Muslim society, offering a harmonious balance between preserving Sundanese traditions and strengthening Islamic spiritual values.³⁴ Amid modernization and cultural homogenization, it showcases how traditional wedding rituals, such as *huap lingkung* and symbolic dowries, can be adapted into Islamic frameworks while maintaining their cultural essence. This manuscript not only preserves heritage but also inspires the younger generation by integrating moral and religious principles into contemporary life, serving as a bridge between the past and present to guide the community in navigating the challenges of modernity.³⁵ By utilizing local traditions rich in moral and religious values, the community not only preserves cultural heritage but also instills religious principles in daily life. In this perspective, *Wawacan Panganten Tujuh* serves as a bridge between the past and the present, offering a guide to blending tradition with the challenges and needs of dynamic modernity.

1. As an Adaptive Islamic Cultural Heritage

Local traditions are often seen as obsolete, *Wawacan Panganten Tujuh* provides an example of how local culture can be maintained without contradicting Islamic values. Traditional processes such as *siraman*, *ngeyeuk seureuh*, and *walimatul ursy* which are imbued with hadith teachings show the flexibility of Sundanese culture in absorbing Islamic values.³⁶ This gives a unique identity to the Sundanese Muslim community, while showing that Islam does not reject tradition, but harmonizes it with religious teachings.

³⁴ Ngismatul Khoeriyah, "Penguatan Karakter Melalui Nilai-Nilai Kearifan Lokal dalam Babad Banyumas," *Sejarah Lokal: Tantangan Dan Masa Depan*, 2017, 83–91.

³⁵ Habib Zarbaliyev, "Multiculturalism in globalization era: History and challenge for Indonesia," *Journal of Social Studies (JSS)* 13, no. 1 (2017): 1–16, <https://doi.org/10.21831/jss.v13i1.16966>.

³⁶ Widhiya Ninsiana, "Islam dan Integrasi sosial dalam Cerminan masyarakat nusantara," *Akademika: Jurnal Pemikiran Islam* 21, no. 2 (2016): 357–76.

2. Relevant *Da'wah* Means in the Digital Era

The content of Islamic values such as the *sunnah* of the Prophet's marriage, spirituality-based dowry, and the blessing of *walimatul ursy*, this manuscript can be used as an innovative means of *da'wah*.³⁷ In the digital age, content based on Islamic traditions like this can be adapted in the form of visual, audio, or digital storytelling to appeal to the younger generation of Muslims who are often more familiar with modern technology than traditional texts.

3. A Reminder of the Importance of Spirituality in Marriage

The existence of *the Wawacan Panganten Tujuh* manuscript amidst the modern life closely linked to materialism, *Wawacan Panganten Tujuh* emphasizes the importance of spiritual aspects and moral values in marriage. For example, the hadith about the Prophet Adam praying as a dowry to Eve gives a lesson that marriage is not only based on wealth, but also devotion to Allah swt.³⁸ This value is very relevant to remind modern Muslim society of the essence of marriage.

4. Preservation of Nusantara Islamic Identity

The modern era often brings cultural homogenization, but *Wawacan Panganten Tujuh* serves a tool to strengthen the unique Islamic identity of the archipelago. This manuscript shows that Islam in Indonesia does not have to be uniform with Middle Eastern culture, but is able to develop its local expression that is rich in meaning without abandoning the principles of sharia.³⁹ This is important to counter extreme views that exclude religious diversity.

³⁷ Ade Fakhri Kurniawan et al., "Young Muslim Clicktivism and Religious Local Tradition Discourse in Banten and Yogyakarta," *Millah: Journal of Religious Studies* 21, no. 3 (2022): 862–88.

³⁸ Muhammad Hafidz Ilmi and Ramadhanita Mustika Sari, "Nilai-Nilai Bimbingan dan Konseling Islam dalam Tradisi Pernikahan," *Coution: journal of counseling and education* 5, no. 1 (2024): 47–62.

³⁹ Nanda Khairiyah and Ali Abdillah, "Peradaban Islam Nusantara Mewarnai Corak Keislaman di Asia Tenggara," *Alhamra Jurnal Studi Islam* 4, no. 2 (2023): 157–69.

4. Relevance in Education in the Modern Era

This manuscript is also relevant to be integrated into the educational curriculum, both in literary, cultural, and religious studies. By teaching *Wawacan Panganten Tujuh* to the younger generation, students not only learn the beauty of local traditions, but also understand how Islam can be manifested in daily life through meaningful traditions.⁴⁰ In the modern era, *Wawacan Panganten Tujuh* is not only relevant as a cultural heritage, but also as a link between Islamic values and local traditions. This manuscript offers lessons on harmony, spirituality, and flexibility in responding to changing times, making it a valuable asset for Muslim communities to strengthen their cultural and religious identities in the midst of modernization.

CONCLUSION

The *Wawacan Panganten Tujuh* manuscript exemplifies the harmonious blend of Sundanese traditions and Islamic teachings, highlighting values such as marriage as the Sunnah of the Prophet (saw), noble morals, obedience to Allah, and the purity and responsibility in marital relationships. Through its literary medium, it effectively delivers moral and spiritual messages, serving as an impactful tool for *da'wah* among the Sundanese people.

In a modern context, the relevance of *Wawacan Panganten Tujuh* remains significant. Amid the challenges of globalization that often erode local traditions, this manuscript shows that the culture of the archipelago can be maintained without contradicting Islamic values. It provides inspiration for the Muslim community to maintain cultural identity while internalizing religious teachings. More than just a cultural heritage, this manuscript is also a relevant tool for *da'wah* and education, especially for the younger generation. In an increasingly connected world, the moral and spiritual values contained in *Wawacan Panganten Tujuh* can serve as profound and meaningful guidelines for life.

⁴⁰ Khotimatus Sholikhah et al., “Tantangan Pendidikan Islam di Era Disrupsi Berbasis Budaya Islam Nusantara,” *TA'LIM: Jurnal Studi Pendidikan Islam* 6, no. 2 (2023): 192–213.

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