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Model of the Cultural Da'wah of the Sunan Gunung Jati and its Relevance with the Current Da'wah of Islam

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Abstract

The purpose of research is to analyze the cultural propagation model employed by Sunan Gunung Jati in disseminating Islamic teachings. This study is classified as library research, utilizing primary and secondary sources such as books, journals, and other relevant literature. Data analysis was conducted using content analysis techniques, including source criticism, interpretation, and historiography. The findings reveal that Sunan Gunung Jati's cultural propagation model relied on petitah-petitih advice and sayings, authority, ipat-ipit guidance and practical wisdom, and magersari community engagement practices. These strategies effectively aligned Islamic teachings with the cultural context of local communities, making them more accessible and acceptable. The use of petitah-petitih and ipat-ipit facilitated the understanding of Islamic principles through culturally familiar forms, while magersari exemplified the application of Islamic values in social interactions (muamalah). This research contributes to the study of Islamic propagation by providing a historical and methodological framework for understanding how cultural integration can enhance the effectiveness of religious teachings. It highlights the adaptability of Islamic propagation strategies to local contexts, fostering a deeper understanding of Islamic values within diverse cultural settings.

Keywords: Cultural Da'wah, Petitah Petatib, Authority, Ipat-ipit, Magersari

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INTRODUCTION

Talking about the development of Islam, of course, cannot be separated from the da'wah movement carried out by Islamic scholars in the archipelago. In historical studies, it is revealed that the role of saints or Sunan in the archipelago had a strong influence and relationship in the spread of Islam in the archipelago. This model of dissemination or preaching certainly requires strategies, methods, and models that are applied to be accepted by the community. In other words, actualizing da'wah is required to see the conditions and situations of the da'wah object, both in a micro or macro context (Barmawi, 2016).

The existence of a pre-existing culture or culture will influence how religion is spread in Indonesia. The integration between religion and local culture is a very closely related social reality. Slightly different from the model of spreading Islam in other regions, Indonesia has its own and unique features. This can be seen from the acculturation of the

local culture used by saints to spread Islam. The existence of this local cultural insertion makes Islam in the archipelago an adaptive and tolerant Islam and can embrace society in a subtle and easy-to-understand way. The teachings that were easily accepted by the community at that time were Sufism which was considered following the local culture's way of life. Sufism, which was originally in the private sector, later developed into popular Islamic culture to create social piety (Nurani, 2018).

Guardians have an important role in the spread of Islam in the Java region. A guardian in the context of Javanese society is someone who has a high level of knowledge and understanding and has high spiritual strength because of his closeness to Allah SWT. Based on several studies, there are many walis in Java, but the most famous is the wali Sembilan or wali songo. They are Sunan Gresik, Sunan Ampel, Sunan Giri, Sunan Bonang, Sunan Drajad, Sunan Kalijaga, Sunan Kudus, Sunan Muria, and Sunan Gunung Jati.

During the Walisongo era, the domination of Hinduism and Buddhism began to fade and was replaced by Islamic culture. This influence can be proven by the emergence of an Islamic empire, a strong influence in the culture of society, adaptive and peaceful preaching which makes Walisongo widely regarded as a major figure in the spread of Islam in Java compared to others (Kholid, 2016).

Not only as a preacher, but Walisongo also has a supportive profession, namely traders, cultural observers, and even politicians such as Sunan Gunung Jati. The selection of the West Java area, especially the city of Cirebon, as the center of the da'wah movement is also inseparable from the economic strategy where Cirebon is the center of a busy trade route. This has an impact on other aspects such as social, political, economic, geostrategic, geopolitical, and geoeconomic values that determine the success of the subsequent spread of Islam (Kurnia., 2007).

The term wali comes from Arabic which means "loved one" (Husein, 2017). While the word sanga refers to the number of guardians. Besides, this guardian can also be interpreted as someone who is praiseworthy who is close to Allah SWT. Walisongo itself is a trustee who represents areas in Java, namely East Java, Central Java, and West Java. Six guardians spread Islam in eastern Java as their preaching area, namely Sunan Gresik, Sunan Ampel, Sunan Giri, Sunan Drajad. In the central part of Java, it is represented by Sunan Kalijaga., Sunan Kudus, and Sunan Muria. Meanwhile, the one who has a da'wah area in western Java is Sunan Gunung Jati.

Each da'wah area of Walisongo has its character and culture or culture. The spread of Islam through a cultural approach has proven that Islam can be accepted peacefully and has become the majority religion adhered to by the population of Indonesia. This shows that the dakwah model with culture or culture is very accepted and has a strong and close relationship in the archipelago. Da'wah such as this in the context is referred to as cultural da'wah. Cultural propaganda is a method and approach to da'wah as applied by the Prophet to different societies. Each method or approach is applied according to the conditions of the audience or Mad'uw (Huda, 2016)..

Cultural Da'wah or cultural da'wah is the use of culture or culture in the local community which is associated with something new so that it can be accepted well. In the context of the spread of Islam, cultural preaching is a strategy of conveying Islamic teachings by inserting local culture as a medium for dissemination. In other words, cultural da'wah is the activity of preaching using culture to realize Islamic society by instilling Islamic values into all dimensions of human life by paying attention to its potential and tendency as a cultured creature (Ahyar & Zaenuri, 2020).

As we know, many local cultures have proven successful in the spread of Islam such as the wayang kulit culture, Sekaten, Mocopatan culture for the Central Java region, and petatah petitih, wewekas, and ipat ipit in the Sundanese of West Java region. Taking the example of wayang which is the work of the archipelago's culture, it can be used as a tool that is easily understood by the general public as is done by the guardians. Wayang has an artistic dimension and a spiritual dimension that can be seen from the character of the characters (Vina & Hidayatullah, 2019). Besides, previous walisongos or scholars have also used literary methods in the form of beautiful verses for the benefit of their cultural da'wah (Nuriyah, 2018).

Da'wah is linguistically derived from Arabic which means "call, call, invitation, or prayer". While the term is da'wah has the meaning of inviting people to be closer to Allah holistically as part of an effort to realize the implementation of Islamic teachings. Apart from being a process of spreading religious teachings, da'wah is also a method for organizing all the potential and existing conditions to achieve the goal of spreading Islam itself. Based on this simple definition, what is meant by da'wah is the activity of calling or inviting individuals or the community to carry out actions that do not violate religious norms, whether norms that are divine (theology) or norms that are social (Barmawi, 2016).

Da'wah is a way to alleviate the difficulties experienced by the community with precise and clear instructions (Ihsan, 2008). Da'wah has a function as a process of change. Some of the important features in the changes include normalizing the preaching that has emerged and developed so that it remains following religious principles, dynamics of da'wah in the corridor of religious teachings, inventorying the existence of community practices that are not following religious guidelines.

As explained above, the context of Javanese cultural preaching consists of 3 main areas, so this study will describe the da'wah movements that occur in the West Java / Sundanese region. This study will focus on the model of the cultural da'wah movement carried out by Sunan Gunung Jati in West Java.

This research is literature or literature research (Mahmud., 2011, hal. 31). The technique of data collection is done by collecting sources from books, magazines, or other data sources and collecting other supporting data. The data analysis technique used content analysis with a descriptive approach with the stages of theory analysis, concept analysis, category creation and coding, and reporting (Neuendorf, 2002, hal. 50–54). Starting with the use of individual manuscripts as the main object of study, the research was continued with an inventory of the manuscripts, presentation of manuscript information or text descriptions, writing text instead, to text translation. The method used in this research is a descriptive-analytical method to describe the various types of findings contained in the text of the text as analytical data (Secolsky, 2012).

The results of the main themes which are later assembled into an interpretation will be matched back to the theory in search of a common meaning. If something is missing, the researcher looks for additional data from existing book sources for data clarity. Interpretation as part of the next stage is an activity of interpreting existing facts so that a logical structure is found and then assembled to have a shape and structure (Clarck Moustakas, 1994, hal. 105). The final stage in the analysis is writing (historiography) in which the researcher performs an imaginative reconstruction of the human past based on data and evidence obtained through a process of recording and legacy of the past (Creswell & Poth, 2018, hal. 55).

DISCUSSION

Biography of Sunan Gunung Jati

Sunan Gunung Jati is one of the Walisongo who contributed to the spread of Islam in West Java (Rosidin, 2017). Sunan Gunung Djati is one of the Wali Songo who has succeeded in becoming a political leader as well as a spiritual leader, while still adhering to Islamic ethical values, as well as the wisdom of local traditions. He is also the founder of the Cirebon Sultanate. In his time, the combination of political power and spiritual power could go hand in hand. His ability to control religious issues such as local religious rituals and ceremonies, as well as social issues, in the fields of economy, education, defense, security, and political policy is proof of his ability to exercise power and religion. This uniqueness made him a successful leader, which he proved by building two Islamic civilizations during his time, in Cirebon and Banten. Babad Cirebon writes that apart from being part of Wali Songo, Sunan Gunung Djati is also a historical figure who became an important figure in the middle of the 16th century, who founded the Muslim Kingdoms of Banten and Cirebon (Solahudin & Widarta, 2019). The era of Sunan Gunung Jati is the golden age of Islam in Cirebon and its surroundings (Mawa, 2012).

Sunan Gunung has the real name Syarif hidayatullah. He was born in Makkah in 1448 AD (Suryaman, 2015, hal. 43). He is the son of Syarif Abdullah Umdatuddin who came from Palestine. The birth of Sunan Gunung Djati was the result of a combination of two different cultures. From the father's side, he was descended from the king of Egypt, while from the mother's side, he was a descendant of the king of Pajajaran. In Carita Purwaka Caruban Nagari, there is an explanation of the genealogy of Sunan Gunung Djati from the father's side starting with the Prophet Muhammad, then Ali bin Abi Talib who is married to Fatimah bint Muhammad, and then Sayid Husain, Fatimah's second child with Ali. Husain had a son named Zainal Abidin, and Zainal Abidin had a son named Muhammad Baqir. Muhammad Baqir then played Ja'far ash-Sadiq from Parsi.

Ja'far ash-Sadiq has a son named Kasim al-Malik, Kasim has a son named Idris, Idris has a son Al-Baqir, Al-Baqir has the son of Ahmad, Ahmad has a son named Baidillah Muhammad, Baidilillah has a son Alwi from Egypt. Alwi has the role of Abdul Malik, and Abdul Malik has the role of Amir from India. Then Amir has a son named Jamaludin from Cambodia. Jamaludin has a son named Ali Nur Alim who is married to an Egyptian daughter. From their marriage, Syarif Abdullah was born who later married Syarifah

Mudaim or Nyai Rara Santang, and later became Syarif Hidayat or Syarif Hidayatullah (Suryaman, 2015, hal. 28–29). Based on the above pedigree, Sunan Gunung Djati is the 18th generation of the Prophet Muhammad SAW (Widarda, 2017).

Syarif Hidayatullah died and was buried on the hill of Cirebon which was known as Mount Jati and was later synonymous with the name Sunan Gunung Jati (Graaf, De H.J. Dan Pigaud, 1989, hal. 138).

Sunan Gunung Jati Cultural Da'wah

In carrying out the preaching of Islam in the West Java region, Sunan Gunung Jati uses various strategies with religious, economic, political, and cultural (cultural) approaches. This is inseparable from the background of Sunan Gunung Jati as a trader and has a strong network in the government and jaringan of ulama making his position well accepted. In carrying out their da'wah, almost all members of Walisongo use a cultural approach, whether through the socio-economic, education, marriage, arts, and political fields.

The success of Walisongo's preaching in Java is more influenced by personalities in carrying oneself in society, good self-efficacy in the economic field, trade networks, and power. This is what causes them to be accepted and able to lead Javanese society even though they are not of native descent. Javanese society is a society that is community-oriented and has a commitment to peace. This is proven by the peaceful spread of Islam in the archipelago, especially in Java (Maziyah & Amaruli, 2020).

Al-Qaradawi (Malaikah, 2011, hal. 43) provides the meaning of "Da'wah in the way of Allah SWT is to invite people to Allah's religion, follow His instructions, enforce His rules on earth, and monotheism Allah Almighty in worship, ask for help and obedience. Apart from all the taghut that are obeyed besides Allah, confirming what is declared right by Allah and blaming what is declared wrong, telling goodness, preventing evil, and jihad in the way of Allah. " While Alwi ((Alwi, 2006, hal. 18) explains, da'wah can be grouped into three categories, namely: (a) Da'wah bi al-oral is preaching that is carried out through oral; (b) Da'wah bi al-things is preaching with real actions. which includes exemplary; (c) Da'wah bi al-qalam is preaching through writing which is done with writing skills or making works.

In general, da'wah is a future-oriented activity following the conditions and culture of the community. This is based on the different conditions of society in existing cultural realities. Da'wah activities should be developed based on a detailed study of a community that will be used as an object of preaching (Fathurrohman, 2008).

Cultural da'wah itself is a da'wah activity by utilizing local customs, traditions, arts, and culture in the process of understanding religion and implementing Islamic teachings. Cultural da'wah is also a method for instilling Islamic values in all dimensions of life by paying attention to human potential and tendencies as creatures. the culture at large, to create a truly Islamic society.

But in reality, the world community is mapped by the colors of their respective cultures. Cultural da'wah is interpreted as a process of building harmonious nuances with the cultures of other groups within the community. The spirit of Islam is substantially more concerned with the content than the container. It can be culturally expressed through various means and symbols (Suparto, 2009).

In the concept of cultural da'wah, a Dai must have an understanding of ideas, there are customs, habits, values, norms, symbols, and others as a method of conveying his da'wah teachings. Therefore cultural da'wah is a way of understanding and responding to culture by using the lens or approach of Islamic da'wah. The end goal is the acceptance of the teaching values conveyed.

The characteristics of cultural da'wah are one of the methods of preaching that uses a cultural approach, so that cultural da'wah has adaptive, accommodative, innovative, and creative characteristics to certain cultural values without eliminating the substantial aspects of religion. While the principle of cultural da'wah in this context is the ability to realize the field of da'wah which considers cultural aspects and their diversity when interacting with da'wah objects according to community development.

In the Koran, many verses indicate the process of preaching. In the letter an-Nahl verse 125 (Departemen Agama RI, 2004), it is conveyed "Serve (humans) to your God's way with wisdom, and good lessons and argue with them in a good way. Indeed, it is your Lord who knows better about those who have strayed from His ways, and He who knows better those who are guided".

Islam advocates wisdom as the basis for understanding the reality and culture of society. Islamic da'wah needs to be carried out by paying attention to the situation and condition of the da'wah object, both the intellectual ability of the community and the psychological conditions of its development. This is what walisongo can capture as a preacher in a thick culture. The reality in the field often illustrates that ordinary people have high cultural and spiritual abilities. But on the other hand, ordinary people have relatively low intellectual abilities.

Thus culture can also mean the diversity of cultures that exist in a society, so it is understood that cultural da'wah is defined as the diversity of da'wah material by referring to traditions related to cultural issues and people's beliefs. In this case, the Muslim community, in fact, with various customs and cultures, often equate ritual values. This is what needs to be preached, whether the customary issue is not against religious values, and if it is in line, it is necessary to explain further about the correlation so that the community understands more about their religious teachings.

From this explanation, it can be concluded that cultural dakwah is a strategy implemented by Walisango as an effort to teach Islamic teachings to the local community without eliminating the traditions they have believed in and practiced. The tradition that is raised as a means of da'wah can become social energy that can influence and involve the community in understanding and carrying out religious teachings properly (Ramdhani, 2016). Thus cultural preaching emphasizes the dynamism of da'wah and also cultural purification following Islamic teachings.

Model of cultural Da'wah of Sunan Gunung Jati 1. Petitih petitah

The success of Sunan Gunung Jati in spreading Islamic teachings can be shown from several legacies both in social, artistic, and educational aspects. The impact of the preaching of Sunan Gunung Jati also has a positive influence on the lives of the Cirebon community and its surroundings (Wildan, 2002, hal. 242). The model of cultural da'wah carried out by Sunan Gunung Jati, in particular, is by giving religious advice in the form of advice which is commonly known as petitih and making Javanese songs with religious material that has been adapted to the culture of the community in the form of wewekas and ipat ipit.

Petatah-petitih is a noble expression that is used as a guide in the life of the nation, society, and religion, especially for Muslims in Cirebon. The teaching of Petatah-petitih was brought by Sunan Gunung Jati as a provision to increase the faith (Tauhid) of Humans with Allah SWT. One of the effects of faith is the emergence of good behavior in the form of harmonious relationships between humans or muamalah (Kistoro & Sibarani, 2020). The concept of this petatih petitih is still a value held by the community, especially in the Cirebon area (Wildan, 2002, hal. 244). Petatah Petitih is a teaching in the form of certain figurative words that have a depth based on Islamic teachings. These quotes contain the meaning of life's teachings in the form of views on life, admonitions, messages, admonitions, advice, and so on. These teachings teach various things, such as piety, good morals, discipline, and others (Wildan, 2002, hal. 399). Sayings or advice in petitih quotes is very easily understood by the public. Many of the values of religious teachings are conveyed such as faith, muamalah relationships / social interaction, istiqomah, and others.

Faith or monotheism is a first and foremost advice for a leader. Leaders who lack faith are easily eroded by change and material splendor. Faith will make a leader wiser, wiser, and has social responsibility and responsibility to God. Faith will also give birth to the Rabbaniyah value system, which is an order of values based on the awareness of life that everything comes from God and returns to Him. Sayings of Sunan Gunung Jati relating to faith issues, including Insun entrust tajug lan the poor. That means, Sunan Gunung Jati hopes that the tajug and the poor are guarded. The content of meaning and content in Insun entails tajug lan the poor, namely Sunan Gunung Jati, not inheriting wealth and throne, but tajug (mushalla) and the poor.

Tajug is a symbol of the value of Islamic education between the values of the world and the hereafter. This principle implies that human dignity is the same as God. No one among human beings has the right to demean the dignity of others, let alone control them. Every human being has the human right to live with a noble dignity (Nawawi, 1992, hal. 155). The word tajug here functions not only as a place of prayer, but there is also the value of Islamic education. Ingsun titip tajug contains the meaning of religious education so that humans must learn ablution, learn to pray, learn to pray, and learn the Qur'an, and so on. Meanwhile, the assignment of the needy means that those of us who live well enough can support the poor. have the sensitivity to the social environment as a form of character education. Values about deity, moral/moral values, obedience, equality, balance, and piety are part of Islamic teachings and are a form of the level of piety.

In the context of religion, the value of religiosity contained in Ingsun's petiti quote *tajug lan the poor* is part of Sunan Gunung Jati's teaching in conveying noble Islamic values by using very simple language. The use of the word *tajug* as a symbol of religion and the poor represents a symbol of sociality. Sunan Gunung Jati in conveying the meaning of the content of Al-Qur'an gave an example that people who believe will be followed by righteous deeds. The Ethical Value in the Ingsun Message, conveyed by Sunan Gunung Jati, contains values related to ethics to God and ethics of fellow humans. As a created being, the task of man is to be a servant and become a caliph/leader. Both functions require ethics in its implementation.

Sunan Gunung Jati's message in entrusting *tajug* and the poor as symbols and religious and social aspects teaches that in everyday life we can apply values based on balance or in Islam it is better known as *tawazun*. The form of balance in question is related to *hablumminallah* and *hablumminannas*, which later could have implications for human orientation in living their lives. Ethics towards Allah, *Tajug* is a symbol of the relationship between creatures and *khaliq*. The most common form and easy to understand in ethics or morals to Allah are to obey all his commands and stay away from all prohibitions.

Even in the *tajug* which is a religious symbol, its existence needs to be Improved as a tool in getting closer to Allah SWT. In addition to morals towards Allah, there is ethics towards others which is shown by helping the poor as a form of sympathy and empathy. The attitude of sympathy here is manifested by not being reluctant to provide assistance and assistance to those who are less fortunate, especially the poor. Meanwhile, the attitude of empathy, fasting can be used as an exercise to share in feeling the life of the poor who are completely deprived so that later an attitude of care and responsibility will emerge.

Petiti's second quote about monotheism was that Yen, who was in a refuge, was disappointed. The meaning here is that if you pray, you must be solemn and *tawadhu* 'like an arrow that sticks firmly. Prayer is one of the five pillars of Islam (Zurinal & Aminuddin, 2008), namely saying the two sentences of the *shahada*, prayer, fasting, *zakat*, and *haj* if possible. The five pillars are the obligation of every Muslim to carry them out, whether male or female who are adults and have common sense or *mukalaf*.

Prayer is harmonious worship to Allah, conditions, readings, and movements are specifically regulated, starting with the takbir movement and ending with greetings. Prayer is a practice that will be asked later on the Day of Judgment. Because prayer is the level of piety and can get closer to Allah SWT.

Prayer has a very deep philosophical value for Muslims. Truth is not something that is easily obtained, so it must be asked of God every time. The point of this is that humans must have a humble attitude. Prayer is educating to be humble with the essence of *ihdina ash-shirath al-mustaqim*. If a person asks Allah for guidance, he must rid himself of the confession that he already knows.

Humility is a characteristic that is possessed by every Muslim, the absence of humility will make a person feel right for himself, do not want to listen to other people's opinions, and tend to be authoritarian towards those under him. If a leader has an arrogant attitude that refuses to listen, then the state will torment the people he leads. Thus, solemn and solemn prayer is like an arrow, a message from him, which will educate us to be *tawaduk* and humble, who are willing to accept whatever input is from others. Yet fasting and the double *tetaling* function is analogous to a strong arrow rope. Fasting, apart from having individual piety, also has social values. People who fast will be able to feel how the suffering is felt by economically insufficient people (Suryaman, 2015, hal. 106). For Sunan Gunung Jati, fasting has a much deeper meaning than the usual meaning, strong as an arrow implies being able to penetrate the heavenly realm through one's inner discernment and being able to feel the presence of God who is very close to him (Madjid, 2003, hal. 204). Fasting is a special form of worship to Allah SWT with the aim of refraining from all lust, stomach lust, and everything that enters the body through the esophagus, whether in the form of food or drink, medicine, and the like. The time of fasting has been determined from dawn to sunset. Fasting is done with the intention of Muslims who are old enough, reasonable, not menstruating, not postpartum.

The value of Islamic education that researchers can get from the fasting yet with the *tetaling gundewa* function is that fasting can educate humans to become devout Muslim individuals, with fasting it can be a means of moral education, the meaning of moral education means here is to educate people to be honest and trustworthy, can educating humans to be able to live simply, to be patient and to control their passions (Ramayulis, 2008, hal. 166). *Petitih* *petitih*, worship is fixed (worship must be continuous). Life is a mystery that must be solved by humans. Worship is a way to get closer to Allah SWT to

solve the problems at hand. There is not a single human being in this world who is free from problems. Toughness in dealing with and solving problems requires inner stability. Worship is a way for us to draw closer to Allah and to stabilize the human mind. Sunan Gunung Jati emphasized to always be consistent in worship. People who are consistent in worship will have a strong stance. Sunan Gunung Jati's steadfast attitude was seen when he was appointed leader of Cirebon to replace his uncle. For the size of the newly appointed leader, he is among the most courageous in making decisions.

Petatih petitih, Wedi ing Allah (fear Allah). This attitude, according to Sunan Gunung Jati, is an important and absolute attitude for everyone. People who do not fear Allah will easily commit acts against the law, both public law and religious law. Fear of Allah is a human liberation from the anxiety and fear of fellow human beings. Experience has shown that if a leader of a country does not fear Allah, he will fear humans. Fear of Allah is a liberation so that humans will not fear and depend on humans. This attitude of not being afraid of humans will give birth to independent humans, not individuals, but respect humans according to their human level.

Petitih said Manah with gratitude and God have the understanding that the heart must be grateful to Allah. Gratitude means accepting all the favors Allah SWT has given him. The simplest gratitude is the way to call this blessing with a hamdallah reading. Another form of gratitude is by using all the blessings that are obtained both from property, knowledge, and others in the way that Allah SWT wants (Husna, 2013, hal. 110). So gratitude is a form of acceptance of favors obtained from Allah SWT. According to Sunan Gunung Jati, the form of gratitude is not only limited to verbal gratitude. However, humans must be grateful through an inner attitude, which is to give thanks to Allah. A grateful heart will give birth to resilience, realizing his abilities as well as his weaknesses and limitations as a human being.

The attitude of Sunan Gunung Jati which is full of tenderness, love, and affection like a father who nurtures his child accelerates the development of Islamic teachings in Cirebon society. In particular, the Sundanese people, in general, used to be Sunan Gunung Jati, who was considered an enemy by the people, after seeing his attitude of love and tenderness, they all turned to be loyal followers. Petith petith Kudu ngahekaken repentance means multiplying repentance. Repentance is defined as remorse for mistakes and sins that have been committed.

Three conditions in doing repentance are realizing the mistake, trying to free from the snare of these sins, and determined not to repeat. Repentance is leaving sins that have been committed so far because Allah SWT, with feelings of regret, for the immoral actions that have been committed so far is determined not to repeat them and always obey His commands (Aljauziah, 1998, hal. 35).

As befits the life of a waliyullah, Sunan Gunung Jati always repents to Allah not only for his grave sins but also for things that are Syubhat in nature. With repentance, his heart is always guided by Allah in carrying out the duties of the Caliphate to manifest the greatness and omnipotence of God on earth. In principle, Sunan Gunung Jati's teachings about piety and piety are to educate people afterward to bring themselves up and make us aware, every movement that is done will be held accountable in the afterlife.

Ipat ipat and Wewekas

In terms of terminology, according to Zaidin, a Cirebon script activist, the words wèwèkas and the words ipat-ipat come from Javanese. wèwèkas comes from the word wèkas which means message or advice. Meanwhile, ipat-ipat refers to a prohibition or something that should not be done because it will have bad consequences for those who violate it. Both are written or read over and over to show the message and the prohibition is a lot or more than two. The short combination of the two words means the message that is ordered to be carried out and the prohibitions to be avoided from Sunan Gunung Jati. From this definition, we can make groupings related to two words; which are included in wèwèkas, and which are included in ipat-ipat, where advice is ordered to be done and which prohibitions are ordered not to be carried out (Arovah, Lubis, Dienaputra, & Nugrahanto, 2017).

The mancapat pangkur song that is being discussed is said to have been read in front of a group of guardians, including Sultan Demak, Sunan Giri, Sunan Kalijaga, Sunan Bonang, Sunan Drajat, and Sheikh Maulana Maghrib who came to Sunan Gunung Jati while staying at the top of Mount Jati. Wèwèkas and ipat-ipat itself was initially addressed to the descendants of Sunan Gunung Jati while asking them to respect and carry out these wèwèkas and ipat-ipats. The guarantee is, if they obey and practice it, they will become a guardian. On the other hand, if he violates, he will pray for a short life.

The arrival of this group of guardians was special because after the wèwèkas and ipat-ipat were read, the guardians who were present then dispersed with the consideration that what was beneficial for all had been saved (Arovah et al., 2017). The total wèwèkas and ipat-ipats contained in this pangkur numbered 40, with details, 25 wèwèkas, and 15 ipat-ipats. In terms of the meaning contained, 7 of them contain matters related to divine values as well as explain how humans should act as God's creatures towards God as the creator (hablun min Allah). The rest, totaling 33, contain values related to humanity (hablun min annas); how humans should act and behave, both in their capacity as a Muslim, as well as humans who live together with other humans. If we observe, it can be concluded that all the values of divinity and humanity in the points of wèwèkas and ipat-ipat are following other religious texts, especially the verses of the Al-Qur'an.

The divine side, for example, Sunan Gunung Jati carries thoughts that seem to invite others to truly enter the divine experience through prayer and fasting (wèwèkas items 17 and 18) "*sembayanga deng kongsì kaya pucukkeng panah*" and "*puasaha deng Kongsì kaya tetalining panah*" as a form of obedience and totality of a servant who claims to be a Muslim. Look at Al-Qur'an Surah Al-Ankabut verse 45 which means "and do the prayers, actually praying can prevent heinous and evil deeds". And Sura Al-Baqarah verse 183 means "O you who believe, it is obligatory for you to fast as it was obligatory for the people before you so that you fear" (Arovah et al., 2017).

This means prayer and fasting have clear Quranic evidence. Prayer and fasting are mahdloh worship that must be clearly expressed in the terms and conditions of each Muslim. The implication is also clear, it is not only beneficial for spiritual health, but also the physical and spiritual health of a Muslim. In the Al Qur'an QS. Al-Mu'minun: 1-2A explained, "indeed the people who believe are lucky, that is, those who are devout in their prayers". devotion in prayer is a matter of balance of the human body and soul, where a person is able to put Allah first over others.

So important is prayer and fasting that in this wèwèkas and ipat-ipat Sunan Gunung Jati makes an analogy like the tip of an arrow for prayer and a rope tying an arrow for fasting, referring to the dimensions of concentration and sincerity and totality. When connected with the verses of the Al-Qur'an, it can be a kind of perspective that prayer and fasting are an obligation and a form of obedience of a Muslim. For the benefits of prayer and fasting to be achieved, also so that prayer and fasting do not become in vain, a Muslim

must observe them completely, totally, and seriously. Completing the obligations of a Muslim, in *wèwèkas* and *ipat-ipat* Sunan Gunung Jati instructs Muslims to seek halal rizki (*wèwèkas* item 19). Although at first glance, the obligation to seek sustenance seems closely related to worldly problems, in reality, according to the Islamic perspective, the purpose of life for a Muslim is to seek happiness in the world and the hereafter (Arovah et al., 2017). Thus, if the search for sustenance is linked to economic activity, a strong economic structure following Islamic teachings must be developed seriously to achieve the happiness of this world and the hereafter.

Furthermore, this could mean that seeking lawful sustenance is important in Islam. Because every intake that enters the human body will affect its physical, emotional, psychological, and spiritual aspects. A lawful fortune brings peace of mind, directs life, and makes the doors to blessings more open. Finally, looking for lawful sustenance can be achieved in the framework of worshiping Allah SWT and can be paralleled with other compulsory acts of worship, as stated in the Al-Qur'an surah Al-Friday verse 10 which means "if prayers are fulfilled, then you will be scattered on earth, and seek the gift of Allah, and remember Allah a lot so that you may be lucky".

Based on these concepts, Sunan Gunung Jati, with full awareness and sense of responsibility, seems to be trying to lead its people towards spiritual and civilized social action. The attractiveness of *wewekas* and *ipat-ipat* Sunan Gunung Jati who take a clear foothold by taking arguments from the Al-Qur'an seem to invite us to think more deeply and personally about the Muslim person as well as as a human being in general.

2. Magersari

Apart from the *petitih*, *wewekas*, and *ipat-ipit* quotations, there are other models of cultural preaching carried out by Sunan Gunung Jati Taitu Magersari. As a government leader or king, Sunan Gunung Jati wanted to be close to his people. Magersari is an understanding of social interaction and defense in the form of fencing or fortifying or guarding the palace.

Thus, *magersari* is a settlement around which is fortified by palace forts. Magersari is a room designated by the king to keratin courtiers as a form of appreciation. The courtiers themselves are people who work in the palace. Thus, the main function of the *magersari* room is as a residence for the palace servants (Agustina, Ina Helena ; Hindersah, Hilwati & Asiyawati, 2017).

Besides, with the existence of *magersari*, politically Sunan Gunung Jati can monitor the development of the community which is its responsibility. Religiously, Sunan Gunung Jati can convey Islamic teachings more easily because of the existing closeness to society.

CONCLUSION

Based on the results of study, it can be concluded that the cultural propagation methods employed by Sunan Gunung Jati include *petitih* (advice or sayings), *wewekas* (motivational words and actions), *ipat-ipit* (guidance and practical wisdom), and *magersari slatters* (community engagement practices). These methods are evidently highly effective in facilitating the dissemination of Islam in Cirebon and its surrounding areas by integrating Islamic teachings into culturally relevant forms.

In addition to the identified models, Sunan Gunung Jati employed other forms of *da'wah* that have not been extensively explored. Future research could examine the influence of palace architecture and other socio-cultural elements as part of his propagation strategies. Expanding the scope of study to include these aspects will enrich the understanding of Sunan Gunung Jati's contributions to Islamic *da'wah*.

This research contributes to the field of Islamic studies by showcasing how cultural adaptation can serve as an effective tool for religious propagation. It highlights the importance of integrating local cultural elements into Islamic teachings, thereby offering a methodological framework for contextualizing *da'wah* efforts in diverse settings.

However, this study is limited by its reliance on secondary sources and a narrow focus on specific propagation methods. It does not delve into other potential areas of influence, such as the political, architectural, or economic strategies used by Sunan Gunung Jati to further his mission.

Future studies should employ interdisciplinary approaches to explore these unexplored areas, such as the role of palace architecture, governance, and economic policies in Sunan Gunung Jati's propagation efforts. Comparative research with other prominent Islamic figures in Southeast Asia could also provide a broader perspective on cultural integration in Islamic *da'wah*.

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