



The Relationship of Islamic Values and Sundaneness in Sundanese Proverbs as Da'wah Messages

Tata Sukayat^{1*}

¹UIN Sunan Gunung Djati Bandung Indonesia

*tatasukayat@uinsgd.ac.id

ABSTRACT

The values of da'wah messages contain the essence of Islamic teachings that must be conveyed to the object of da'wah. In the da'wah process, a preacher must understand the condition and culture of the thing of his da'wah. Culture has a close relationship with Islam. One form of culture developed in Sundanese society is proverb, which can be used as moral messages in da'wah. Because Sundanese proverb are full of noble values of the nation, which are relevant to Islamic values, this study aims to analyze da'wah messages in Sundanese proverbs and describe the relationship between Islamic and Sundanese values as da'wah messages. The research method used is descriptive analysis. The data were obtained using library research techniques through several stages: heuristics, interpretation criticism, and historiography. The results of this study indicate: First, the values of da'wah messages are found in almost all Sundanese proverbs, both in aspects of humans as individual beings and humans as social beings, as well as proverb about human spirituality. Second, the relationship between Islam and Sundanese in the context of Sundanese proverbs containing Islamic values is included in the symbiotic paradigm category, like sugar and sweetness. This research implies that the noble values in Sundanese proverbs can be practised in everyday life and used to complement da'wah material suitable for the da'i to convey according to the context.

Keywords: *Sundanese; Islamic; da'wah; sundanese proverb.*

INTRODUCTION

All aspects of human life are facilitated by digital systems, including da'wah activities (Lestari, 2020). Contemporary da'wah media are so diverse that it is difficult to limit their users and targets, for example, electronic media, print media, and social media (internet). However, along with the development of this era, the cultural da'wah approach tends to be less empowered and even neglected in the sense that it is only carried out as a

ritual, without appreciation or meaning for the substance of the message contained in it (Wahyudi, 2020).

One of the successes of previous da'i in spreading Islam through da'wah in Indonesia was their proverb skills by conveying da'wah messages through a cultural approach rooted in the local community (Cahyadi, 2018), as initiated by Wali Sanga. Wali Sanga has taken various methods in spreading Islamic teachings, which are integrated with the local culture of society, whose influence is still felt today (Kholid, 2016).

In reality, the trustees succeeded in spreading Islam in Indonesia. In other words, da'wah messages conveyed through such a culture are suitable for use in Indonesia, which is known as a multicultural country with many different cultures and ethnicities.

One of the main tribes in Indonesia is the Sundanese. According to data from katadata.co.id (2018), the Sundanese make up 15.5% of the total population of Indonesia. This ethnic group is a tribe that has the second largest proportion in Indonesia after the Javanese.

Like other tribes in Indonesia, the Sundanese have a distinctive culture in which most people adhere to Islam. Therefore, it is unsurprising that Sundanese culture is closely related to Islamic values. This also happens in Indonesia in general, where Islam in Indonesia is the result of a process of da'wah that is carried out culturally so that Islam in Indonesia can develop, spread and be widely embraced by the majority of Indonesian people in a short time.

Many historical and cultural studies reveal how significant the role of Islam is in the development of Indonesian culture. This is understandable because Islam is a religion for most of Indonesia's population. Even in the development of regional culture, it can be seen how Islamic cultural values have integrated with cultural values in some regions of the country, both in the form of cultural arts, traditions, and physical heritage (Widyastini, 2004). Meanwhile, in the development of national culture, the role of Islam in forming the vision of national unity and unity has been proven in history. Islam can be a link for various regional cultures where most people are Muslims (Miharja, 2014).

Many Sundanese cultures are also in harmony with Islamic values, which, if implemented in daily life, will make them people of noble character. The Sundanese people highly uphold Sundanese values from generation to generation, namely *silih-asah* (repairing each other), *silih-asah*

(loving each other) and Salih-asih (taking care of each other). Also, the Sundanese people respect nature in their patterns of interaction (Kembara et al., 2021; Indrawardana, 2021: 2).

In addition to these proverbs, many other proverbs can be used as a source for the formation and development of the people. Paribasa Sundanese (Sundanese proverb) is one of the local geniuses who is a source of moral education for the people, as stated by Meider (1993: 5), "a short, generally known sentence of the folk which contains wisdom, truth, morals, and traditional views in a metaphorical, and memorable form and which is handed down from generation to generation". Given its role as a source of moral teachings, Sundanese proverbs are full of noble national values, including the substance of Islamic values (Effendi, 2014).

So Sundanese proverbs are also very relevant when preaching (da'wah bil lisan). Because moral values in Sundanese proverbs contain da'wah messages that will help understand the object of da'wah for the da'i's preaching, especially when preaching among the Sundanese people.

For example, when explaining Islam's prohibition against corruption, a da'i can quote a Sundanese proverb, "*Ngeduk cikur kedah mitutur, nyokél jabé kedah micarék.*" which means: honest, not taking other people's rights, not corruption and harming others, this will be a provision for living a good and happy life, likewise, when explaining the ethics of social media, which are rapidly growing in today's digital era. That pouring words on social media must be ethical. In this context, a da'i can quote a Sundanese proverb, "*Kudu garage haté Batur are Narita téh ulah ngeunah éhé teu ngeunah éon.*" which means: you have to understand other people's feelings, do not speak casually.

The high values of life in Sundanese proverbs, which are also in harmony with Islamic values, can be used as a da'wah material in conveying da'wah messages. The da'wah message or madah (da'wah material) is the content of the message or da'wah material conveyed by the da'i to the madl'u. Da'wah material is classified into several sections, namely: akidah, sharia, mu'amalah and morals (Munir, 2009: 24)

Suppose it is associated with da'wah messages contained in Sundanese proverbs containing Islamic values. In that case, researchers must do so that it is known to what extent the moral messages of da'wah are contained in Sundanese proverbs. This study aims to examine and analyze the da'wah messages in Sundanese proverbs and to find out the relationship between Islamic and Sundanese values in Arabic proverbs

as da'wah messages.

Several studies related to this research include writings from: [Deden Sumpena \(2012\)](#), in the Journal of Da'wah Sciences with the title: "Islam and Local Culture: Studies on the Interrelation of Islam and Sundanese Culture"; [Achmad Sopian Effendi \(2014\)](#), in the Lokabasa journal, with the title: "Islamic Values in Sundanese Proverbs for Developing Character-Based Sundanese Teaching Materials in Junior High Schools"; [Embang Logita \(2018\)](#), in the bahtera Indonesia journal with the title "The Meaning and Function of Sundanese Paribasa (Pangjurung et al.)"; [Elda et al. \(2022\)](#) in the journal Ranah: Journal of Language Studies, with the title: "Dehumanization in Sundanese Proverbs"; [Farieda et al. \(2019\)](#) in the Nusa: Journal of Language and Literature with the title, "Representation of Women's Identity in the Domestic Sphere – A Study of Cultural Semiotics in Sundanese Proverbs"; and [Dewi Kusuma \(2023\)](#), in the journal Al-Burhan, with the title: "Sundanese proverbs as a reflection of the mindset of the Sundanese people" The research conducted by the author is different from these writings, both in terms of the object and the focus of the study. Even though this research examines Sundanese proverbs, the context is different from this research because the research that the author will carry out will analyze da'wah messages in Sundanese proverbs and the relationship between values in Sundanese proverbs and Islamic values, namely in the context of their relevance to da'wah messages. So that in the writer's opinion, this research is considered new because, to the author's knowledge, it is different from existing research.

This study uses a descriptive-analytical method by studying texts from oral traditions developed in Sundanese society. The descriptive-analytic method describes the source of the data obtained, namely the oral traditions of the Sundanese people who live in the community, which are then interpreted through data analysis. The technique used is a literature study by collecting several data sources from Sundanese proverbs, articles or other relevant writings.

The research steps that will be carried out operationally are as follows: first, collecting data about various Sundanese proverbs in general. Second, the process of selecting data sources, in the sense of sorting out Sundanese proverbs that are in harmony with Islamic values (da'wah messages); Third, interpreting or interpreting Sundanese proverbs and seeking harmony with Islamic values; Fourth, the process of writing this research report.

RESULTS AND DISCUSSION

The Moral Message of *Da'wah* in Sundanese Proverbs and Their Relation to the Content of the Verses of the Qur'an and Hadith

The following is the result of an analysis of the *da'wah* messages in Sundanese proverbs which are in line with the contents of the Qur'an and hadith:

First, the message of *da'wah* in Sundanese proverbs about individual and social piety, among others:

Hade Gogog Hade Tagog

This proverb contains two sentences, namely *hade gogog* and *hade tagog*

Hade Gogog

Hade gogog contains the teaching value of saying good. This is in line with the hadith of the Prophet Muhammad.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيصْمُتْ

From Abu Hurairah *radhiyallahu 'anhu*, he said, Rasulullah *shallallahu 'alaihi wasallam* said: "Whoever believes in Allah and the last day, let him say good or be silent ... (HR. Bukhari and Muslim).

This proverb contains the values of the moral message of *da'wah*, which is in line with the contents of the hadith, namely the suggestion to say good things. Ethics of speaking is one of the messages of *da'wah*, which is very important to convey to the object of *da'wah* (Ariani, 2012). Ethics of speech is the basis for how humans act ethically and make ethical decisions, ethical theories, and fundamental moral principles that become a guideline for humans to act and benchmarks in assessing the good or bad of an action (Rahmaniyah, 2010: 84).

Hade Tagog

Hade tagog contains the teaching value of looking attractive. This is in line with the hadith of the Prophet Muhammad.

عن عبدالله بن مسعود رضي الله عنه قال، قال رسول الله صلى الله عليه وسلم لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ قَالَ رَجُلٌ إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ تَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنَةً قَالَ إِنَّ اللَّهَ جَمِيلٌ يُحِبُّ الْجَمَالَ الْكِبَرُ بَطْرُ الْحَقِّ وَغَمَطُ النَّاسِ

Narrated by Abdullah bin Mas'ud *radhiyallahu 'anhu* from the Prophet *sallallahu 'alaihi wa sallam*, he said: "A person will not enter heaven in whose heart there is pride as big as dust." Someone asked, "What about someone who likes to wear nice clothes and sandals?" He replied, "Indeed, Allah is

beautiful and loves beauty. Arrogant is rejecting the truth and belittling others." (HR. Muslim).

This proverb contains the values of the moral message of *da'wah*, which is in line with the contents of the hadith, namely the recommendation to look attractive. Appearance is essential and has become a necessity for everyone. An excellent appearance will increase self-confidence and leave a good impression in socializing in every activity or event (Yusuf, et. al., 2010). A pleasing appearance makes others more comfortable and close to us. It does not have to be beautiful or handsome; a good appearance can make someone appear to have more potential. This is in line with Emslie's opinion (in Larsen et al., 2009), which states that both men and women pay attention to beauty norms, even though women are reported to pay more attention to matters related to their physical beauty than men.

Thus, a well-maintained physical appearance in the form of clothing or jewellery is highly recommended in Islam. Of course, with no arrogant intention but to practice Islamic teachings regarding appearance.

Nyaur Kudu Diukur, Nyabda Kudu Diugang

The proverb above means that all words must be considered before being spoken. The proverb contains the value of teaching about telling the truth. This is by the hadith of the Prophet Muhammad.

قال رسول الله صلى الله عليه وسلم: عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصِّدْقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا وَإِيَّائِكُمْ وَالْكَذِبُ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا.
(رواه مسلم)

“The Prophet *Sallallahu alaihi wasallam* said: “You must be honest because honesty shows goodness, and kindness shows Heaven. He is an honest person and always tries to be honest, so he is written by Allah as a sincere person. Moreover, shun the nature of lying because lying shows the culprit to evil, and that evil leads to the fires of Hell. Someone always lies and constantly tries to lie, so Allah writes him as a liar. (HR. Muslim no. 6586).

This proverb contains the values of the moral message of *da'wah*, which is in line with the contents of the hadith, namely the recommendation to speak the truth. As mentioned in the Sundanese hadith and proverbs, an honest attitude is critical in life.

Honest means straight-hearted, not lying, for example, in saying what is, not cheating, and always following the applicable regulations (Iqbal & Prawening, 2018). This honest attitude is a translator of the words *shiddiq* which is the nature of the Rasul. Someone who has an honest attitude makes that person acceptable in society. An honest attitude will give a person get peace of mind and heart.

Researchers can conclude that honesty is a subjective and unique behaviour that is individual that comes from values and norms, for example, stating what is, being open, consistent with what is said and not lying so that it leads someone to be far from actions that are not good and acceptable, in the neighbourhood.

Batok Bulu Eusi Madu

This proverb implies a bright feeling, not feeling brilliant. This proverb is by the hadith of Rasulullah SAW.

وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ

"No one has the nature of *tawadhu'* (humble) because of Allah, except that Allah will exalt him." (HR. Muslim no. 2588)

This proverb contains the values of the moral message of *da'wah*, which is in line with the content of the hadith, namely the recommendation to be humble (be humble). Understanding *Tawadhu* in terminology means humble, the opposite of arrogant or arrogant. *Tawadhu*, according to Al-Ghozali, is removing your position and considering other people more important than us (Al-Ghazali, 1995: III, 343). Humble people do not see themselves more than others, while arrogant people value themselves too much. The attitude of humility towards fellow human beings is a noble trait born from awareness of the omnipotence of Allah SWT over all His servants (Rozak, 2017).

Ulah Papadon Los Kakolong

This proverb means: do not promise if you cannot keep it. This is by the word of Allah SWT. in QS. al-Isra [17]: 34

وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا

"And fulfil the promise because the promise must be held accountable."

This proverb contains the values of the moral message of *da'wah*, which is in line with the content of the verses of the Qur'an, namely the recommendation to keep promises. One proof of a person's faith is fulfilling promises, and he becomes part of the commendable morals that

should adorn the personality of every believer (Zulbadri, 2018). The equivalent of the word Promise in Arabic is 'aqad'. In language, the contract means a strong agreement or bond.

According to Muhwa (2011: 243), a contract is an engagement of commitments or an understanding made by at least two people regarding a specific exchange, and there is an exchange of ownership rights over the ability of the two meetings because of the benefits allowed by the two parties. Thus, fulfilling a promise is an obligation and a sign of whether a person has faith. That is why if it is associated with the meaning of language, the promise must be kept and fulfilled, and we are reminded that every promise will be held accountable.

Ulah Lali Kana Purwadaksina

This proverb implies do not be arrogant because of knowledge, rank or wealth. This proverb is in line with the words of Allah SWT. in QS. Luqman Verse 18:

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ

"And do not turn your face away from people (because of pride), and do not walk the earth arrogantly. Indeed, Allah does not like those who are arrogant and proud of themselves."

This proverb contains a moral message of *da'wah* which is in harmony with the contents of the verses of the Qur'an, namely the prohibition of not being arrogant. In general, arrogant thinks he is big and exalts himself while demeaning others. Arrogant people feel superior to others regarding heredity, wealth, knowledge, worship and others. So, the main characteristics of this disease are feelings of being more noble, wanting to be appreciated, arrogant and wanting to be respected (Taufikurrahman, 2020).

Ulah Gindi Pikir Belang Bayah

This proverb means: Do not be prejudiced against other people. This proverb is in harmony with QS. Al-Hujurat verse 12:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْنَاهُ ؕ وَإِتَّفُوا
اللَّهُ ؕ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ

"O you who believe, stay away from most prejudices because some are sins. Moreover, do not look for bad things in people, and do not gossip about each other. Is there anyone among you who likes to eat

the flesh of his dead brother? So, of course, you feel disgusted with him. And fear Allah. Indeed, Allah is Most Repentant, Most Merciful."

This proverb contains a moral message of *da'wah* that aligns with the verse, namely the prohibition of prejudice (*Suudzon* et al.). Prejudice, from an Islamic perspective, is a unique form of fear. The fear that arises will grow more significant if feelings of alertness, anxiety, specific fantasies and emotions accompany it. Wrong prejudice can be caused by not being fully human to have trustworthiness skills and depending only on Allah. Prejudice can also be a waste of energy by thinking about something exaggeratedly. Prejudice makes a person think of fear and then creates anxiety.

Anxiety is an expression of various emotions that usually arise when faced with something that he thinks will suppress his emotions and cause internal conflict (Noah, 2008: 11). The phenomenon of prejudice that leads to anxiety is not new. If asked whether someone has ever thought too profoundly, on average, they will answer yes; what distinguishes it is how they handle problems.

Islam teaches us to always have good prejudices because good deeds will follow good prejudices. This way of thinking is highly valued in Islam because if humans have good prejudices, they will be free from various bad qualities, such as *su'udzhan*.

Kudu Leleus Jeueur Liat Tali

This proverb means: always be alert, careful and anticipate bad situations. This proverb is in line with QS. Al-Isra: 36

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ
مَسْئُولًا (الإسراء: ٣٦)

And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning) (QS. Al Isra'(17): 36).

This proverb contains the values of the moral message of *da'wah*, which is in line with the content of the verses of the Koran, namely the suggestion to think carefully.

According to the Indonesian Dictionary (KBBI) (2002: 1215), guarding is escorting or being tasked with maintaining safety, security, observing or being alert. Meticulous, namely expressing or giving full attention and supervising. Meanwhile, being alert means emphasizing being

very alert and ready to act to overcome whatever may happen.

Humans, in living their daily lives, should always be vigilant. This is to prevent him from slipping into doing things that are less important and ignoring the things that are important to do. Zen Buddhism explains that in Buddhism, this philosophy of being aware and alert is known as mindfulness, the condition of always being aware, alert, and not quickly careless.

Other proverbs by proverbs are *Cing Caringcing Pageuh Kancing*, and *Set Saringset Pageuh Iket*, which means always being alert, careful and anticipating various bad situations, and in harmony with QS. Al-Hashr 18

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَانْتِظِرُوا نَفْسَ مَا قَدَّمْتُمْ لِعَدُوِّ اللَّهِ إِنَّ اللَّهَ
خَبِيرٌ بِمَا تَعْمَلُونَ

"O you who believe! Fear Allah, let everyone pay attention to what he has done for tomorrow (hereafter), and fear Allah. Verily, Allah is All-Aware of what you do."

This proverb contains a moral message of *da'wah* that is in line with the verse in the Qur'an, namely the recommendation to be vigilant.

Second, *Da'wah* messages in Sundanese proverbs about social relations. Proverbs in this context include:

Kudu silih asih, silih asah jeung silih asuh

Life love each other, give each other, and protect each other

إِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرَّحَمَاءَ

"God only cares for His loving servants." (HR At-Thabrani).

الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ تَبَارَكَ وَتَعَالَىٰ إِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مِّن
فِي السَّمَاءِ

"Those who are merciful will be loved by Allah, Rahman. (Therefore) love all creatures on earth; surely all creatures in the heavens will love you all." (Reported by Ahmad, Abu Dawud at Tirmizi, and al-Hakim).

This proverb contains the values of the moral message of *da'wah*, which is in line with the content of the verses of the Qur'an, namely the recommendation to be compassionate and caring for one another. If studied further, affection is two syllables related to each other, and each has its meaning but is always paired and always side by side. The word love very much depends on the angle from which we look at the problem and the subject; we usually know the meaning of affection, liking and giving (KBBI, 1991: 885).

Affection can also be called *mahabbah*, the original meaning of which is clear and clean. Because the Arabs call this precise term for white teeth (al-Jauziyah, 1999: 5). some say that the word is taken from the word *al-habab*, which is water that rises when it rains heavily because *mahabbah* is interpreted as overflow and turmoil of a burning heart. After all, you want to meet the one you love (lover) (al-Jauziyah, 2009: 21).

The true meaning of love is how we give the best for others, be it making people happy, not taking other people's happiness and opening the door of the heart for love, but this love is different from love; love is more concerned with a human being without wanting to ask for something in return, what he has done for his loved ones. Therefore every human being wants to be loved. Because with love, every human being can feel true happiness. If the nature of affection begins to fade and the nature of revenge and hatred is more significant, it will promise destruction to a nation or society.

This proverb is also in line with other Sundanese proverbs, namely: *Ngadeudeul ku congo rambut*, which means living in harmony side by side, loving and benefiting each other and also in line with the proverb of the *Gula Jeung Penent*, which means living in harmony side by side, loving and benefiting each other.

Ulah Kawas Seneu Jeung Injuk

This proverb means do not be quickly provoked or good at controlling yourself so you do not damage relationships with others, which aligns with QS. al-Hujurat verse 11:

وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَرُوا بِالْأَلْقَابِ بِئْسَ الْأَسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَئِكَ هُمُ الظَّالِمُونَ

"Do not reproach one another, and do not call one another bad titles. The worst call is a bad call after believing. Moreover, whoever does not repent, then they are the wrongdoers."

This proverb contains the values of the moral message of *da'wah*, which is in line with the content of the verses of the Qur'an, namely recommendations to avoid conflict and maintain relationships with others.

Humans are social beings, so humans cannot live alone in this world, either in a physical context or a sociocultural context (Inah, 2013). Especially in a sociocultural context, humans need other humans to work together to meet the needs of social functions. One function owned by one human will be helpful to other humans.

Establishing a relationship between human beings must be based on morality. Because this moral importance is not only felt by humans themselves in individual life but also by family and community, and state life. Morals are also living gems that distinguish between humans and animals because noble morals are among the noblest adornments for humans after faith and obedience to Allah SWT.

Another Sundanese proverb accompanies it is *Ulah marebutkeun balung tanpa eusi*, which means do not argue about something useless.

Third, *Da'wah* messages in Sundanese proverbs about human spirituality include the following:

Mulih Ka Jati Mulang Ka Asal

This proverb means *Sing inget kana purwadaksina*; humans come from God and return to God. This is in line with the word of Allah SWT. in QS. Al-Baqarah verse 156

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

"(namely) people who when disaster strikes, say "Inna lillahi wa inna ilaihi raji'un" (indeed we belong to Allah and Him we return)."

This proverb contains a moral message of *da'wah*, namely the suggestion to have spiritual awareness about the existence of God Almighty and to Him humans return. The phenomenon that is happening right now, many people are trying to live a hedonistic life, boasting and delighting in worldly pleasures, such as wasting money and so on. They seem to have forgotten that there will come a time when all living things will return to their Lord.

Returning to Allah is a challenging matter for those who realize it. There are so many provisions that must be prepared to face Him. However, sometimes people take this for granted. This Sundanese proverb encourages and grows self-awareness to return to God.

Dihin Pinasti Anyar Pinanggih

This proverb conveys that everything that is experienced now has been predetermined, and believes in making up decisions and decrees from Allah, which are in harmony with the word of Allah in QS. Al Ahzab [33]: 38

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا

“There was no objection to the Prophet regarding what Allah had ordained for him. (Allah has determined this) as the sunnah of Allah in the previous prophets. Moreover, Allah's decree is a decree that

will apply."

This proverb contains a moral message of *da'wah* that is in harmony with the verse in the Qur'an, namely, belief in destiny. Destiny is everything that happens, whether it is happening or will happen, that has been determined by Allah SWT, whether something good or bad. Everything that happens is according to His definite plan, which happens by His will. However, humans are given the right to try their best; Allah is the one who determines.

Destiny is a decree of Allah SWT which includes all events in nature in terms of levels and size, place and time. This shows Destiny as a sign of the power of Allah SWT, which we must believe in (Arnesih, 2016). Believing in destiny does not mean negating human will and ability to act. This is because the existing Shari'a arguments and realities show that humans still have the will to do something.

Some people must remember and pay more attention to their obligation to believe in this particular thing. A lost man can forget his God by abolishing Allah. Humans can forget faith in angels and the last day because of a lost heart by not believing in something unseen. Humans may need to remember faith in Allah's books and Messenger. However, humans cannot avoid the *qodho* and *qadar* of Allah. Thus, this proverb awakens people always to remember the power of Allah SWT., who has the power to determine human life.

In line with this proverb, there is another proverb, *Nimu Luang Tina Burang*, which means getting wisdom from disaster. That is when God destined us to get a disaster; we must take the lesson from the disaster. As stated in a Hadith of the Prophet Muhammad SAW. History of Abu Hurayrah:

مَا يُصِيبُ الْمُسْلِمَ مِنْ نَصَبٍ وَلَا وَصَبٍ وَلَا هَمٍّ وَلَا حُزْنٍ وَلَا أَدَىٰ وَلَا غَمٍّ حَتَّىٰ الشُّوْكَةِ يُشَاكُهَا إِلَّا كَفَّرَ اللَّهُ بِهَا مِنْ خَطَايَاهُ

"It is not a Muslim who is overwritten by a calamity in the form of fatigue, pain, worry, sadness, distraction or anxiety even if the thorns hurt him, but with him, Allah will forgive his sins" (Narrated by Al-Bukhari no. 5641 and Muslim, no. 2573)

Kuru Cileuh, Kentel Peujit

This proverb means reducing sleep and eating, namely reducing sleep and increasing fasting because of Allah SWT, which means that the eyes are more petite or absent due to lack of sleep. Peujit kentel means empty

large intestine where food is due to reduced eating. This proverb is in harmony with Islamic values, that we must always increase our worship and seek help from Allah SWT, as Allah SWT says. In QS. Al-Baqarah [2]: 153

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

"O you who believe! Ask for help (to Allah) with patience and prayer. Indeed, Allah is with those who are patient."

Thus, this proverb contains the values of the moral message of *da'wah*, which is in harmony with the content of the verses of the Qur'an, namely the recommendation to always ask for help from Allah (*isti'ānah*) by increasing worship accompanied by patience in accepting all the provisions of Allah SWT.

In the *Al-Qur'an & Tafsir*, published by the Ministry of Religion (2011: 232), it is explained that the struggle to uphold the truth must be accompanied by patience and increasing prayers so that all difficulties and trials become lighter because Allah is always with those who are patient.

Eling Tan Pangling, Rinasuk Jaja Tumehing Pati

This proverb means holding fast to one's beliefs until death separates one. This is by the word of Allah SWT. in QS. Ali Imran [3]: 102

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

"O you who believe! Fear Allah, truly fear Him and do not die unless you are Muslim."

In explaining this verse, Wahbah Zuhailiy (1994: 64) explains that the meaning of piety in the above verse is to be obedient to Allah SWT entirely by obeying Him and not disobeying Him, being grateful for the blessings He has given and not being ungrateful, and always remembering Him without forgetting Him for a moment. Thus, the meaning of piety in verse is in line with this proverb, which contains the values of the moral message of *da'wah*, which is in line with the content of the verse in the Qur'an, namely the recommendation always to be consistent in having faith by carrying out all God's commands.

Based on this description, regarding the moral message of *da'wah* in several of these proverbs, it appears that the noble values contained in these proverbs are in harmony with Islamic values in the verses of the Qur'an and hadith.

Proverb, or in this case, the Sundanese Paribasa (Sundanese proverb), is an oral tradition embedded in the Sundanese people's consciousness for centuries. This awareness is embedded in the Sundanese people's minds, customs and traditions, which later become meaningful expressions.

Proverbs are also a source of moral education for society. Mieder says that proverbs "in general are expressions of local people which contain wisdom, truth, kindness, moral teachings and traditional views of life which are passed down from generation to generation." (Mieder, 1993).

As quoted from Mieder's opinion above, one of its functions is as a source of moral teachings; likewise, Sundanese proverbs are loaded with moral teaching values, namely the nation's noble values, including Islamic values, and can be used as a moral message. *Da'wah*, both through *da'wah bil hal*, namely by practising it in everyday life, as well as *da'wah bi al-listen*, namely by conveying the moral messages of *da'wah* contained in the Sundanese proverb to the object of *da'wah*.

Relations between Islamic Values and Sundanese Culture in Sundanese Proverbs

Sundanese proverbs, which are part of Sundanese culture, are essential because they will support discussions about the existence of a society. Culture is a system of culture, activities and physical works of humans in a society where their appearance is obtained through a learning process, both formal and informal. This shows that culture will not exist by itself but exists because of the existence of humans in social communities so that between humans, society and culture will support each other. Humans create the culture to maintain their lives on this earth because, with culture, humans can carry out their duties as caliphs. It is also with the culture that human religious life will appear, which makes a difference to other types of creatures on this earth.

In other words, the relationship between religion and culture is close. This includes the relationship between Islam and culture, which influence one another. This can happen because there are elements of value and symbols in both. Islam is a symbol that symbolizes the value of obedience to God. Culture also contains values and symbols so that humans can live in it. In religion, religion requires symbols; in other words, religion requires religious culture. In this case, it shows the relationship between the two, namely Islam and culture, which are very close. However, both have differences that need to be considered. Islam is final or ultimate, universal, eternal, and unchangeable or absolute.

Meanwhile, culture is particular, relative and temporary. Religion without culture can stand alone as a personal religion. However, if religion is not accompanied by culture, religion will find it challenging to find a place

in society.

In addition, since its presence on this earth, Islam has played its role as a religion that is a blessing to the universe. This, of course, brings Islam as a form of religious teaching that can protect the diversity of humanity on this earth. Islam as a universal religion appreciates that there will be a culture that exists in a society so that the presence of Islam during society is not contradictory, but Islam is close to people's lives; this is actually how Islam can prove itself as flexible teaching in understanding the living conditions of a nation.

This also happens in Indonesia, where Islam in Indonesia is the result of a process of da'wah that is carried out culturally so that Islam in Indonesia can develop and spread and is widely embraced by the majority of Indonesian people in a relatively short time. Because of the presence of Islam in Indonesia, where the local culture was already adhered to by the Indonesian people, they could enter smoothly without violence; this was thanks to Islamic teachings, which highly valued the plurality of society.

Many historical and cultural studies reveal how significant the role of Islam is in the development of Indonesian culture. This is understandable because Islam is a religion for most of Indonesia's population. Even in the development of regional culture, it can be seen how Islamic cultural values have integrated with cultural values in some regions of the country, both in the form of cultural arts, traditions and physical heritage. Meanwhile, in the development of national culture, the role of Islam in forming the vision of national unity and unity has been proven in history. Islam can connect to various regional cultures where most people are Muslims (Djojonegoro, 1996: 112).

If reviewed further, the relationship between Sundanese and Islamic values has at least three paradigms: *first*, the secularistic pattern and the relationship between vessels and vessels. Islam, with the teachings of "heaven", was revealed in the Arabian Peninsula by a Prophet. In contrast, Sundanese, as ethnic with the teachings of "earth", was revealed in the archipelago by tribal chiefs (*puun*). Marrying the two is impossible. This relation produces the religious expression *Nyunda* not *Nyantri*, or *Nyantri* not *Nyunda*. This movement is ethnoreligious, namely the thickening of religious and ethnic formalization in extreme forms associated with tribal primordialism.

Second, is the intergalactic paradigm. Unification of Islam and Sundanese. The pattern of water relations with water. Islam as teachings

and Sundanese as teachings. This paradigm concludes that practising Sundanese teachings is the same as practising Islamic teachings. 'Sunda, already Islam before Islam'. This movement is Deistic (Faith without Religion), an ideology that prioritizes substance and ignores rites and traditional religious and cultural symbols.

Third, is the symbiotic paradigm. The pattern of water relations with vessels. Islam as water and Sundanese as vessels. This paradigm positions Islam as the teaching and Sundanese as the ethnic recipient of the teachings. This pattern produces a relationship between Islam and Sundanese like "gula" jeung "Amisna". Sugar is Sundanese, and its *amis* (sweet) is Islam. Every sugar must be sweet, but not every sweet is sugar. Every Sundanese must be Muslim, but not every Muslim is Sundanese. This Movement is known as the philosophy of kalam (theo-philosophical Movement). This religious Movement is philosophical and finds the relevance of Islam to Sundanese both as a teaching and as an ethnic group.

Thus, in the context of Sundanese proverbs as *da'wah* messages, the relationship between Islamic values and the values contained in Sundanese proverbs can be symbiotic. So the implication is that Sundanese proverbs can be used as a moral source in embodying Islamic teachings, including being used as *da'wah* messages.

CONCLUSION

The relationship between Sundanese and Islamic values has at least three paradigms. *First*, a secularistic pattern, a pattern of vessel-to-vessel relations. *Second*, is the intergalactic paradigm. Unification of Islam and Sundanese. The pattern of water relations with water. *Third*, is the symbiotic paradigm. The pattern of water relations with vessels. Islam as water and Sundanese as vessels. This paradigm positions Islam as the teaching and Sundanese as the ethnic recipient of the teachings. This pattern produces a relationship between Islam and Sundanese like "gula" jeung "Amisna". Sugar is Sundanese, and its *amis* (sweet) as Islam. Every sugar must be sweet, but not every sweet is sugar. Every Sundanese must be Muslim, but not every Muslim is Sundanese. This Movement is known as the philosophy of kalam (theo-philosophical Movement). This religious Movement is philosophical and finds the relevance of Islam to Sundanese both as a teaching and as an ethnic group. So that the relationship between

Islam and Sundanese in the context of Sundanese proverbs that contain Islamic values is included in the symbiotic paradigm category

Thus, the Islamic values contained in Sundanese proverbs in the context of Islamic and Sundanese relations can be categorized as symbiotic paradigm relations. This is because Islamic values in Sundanese proverbs are extreme and, at the same time, contain a moral message of *da'wab*. This research implies that Sundanese proverbs can be used as a complement when conveying both oral and *da'wab bil qalam*.

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