

## The Values of Local Wisdom in *Wawacan Pandita Sawang* Manuscripts

Agus Suherman<sup>1</sup>, Titin Nurhayati Ma'mun<sup>2</sup>, Undang Ahmad Darsa<sup>2</sup>, Ikhwan<sup>2</sup>

<sup>1</sup> Universitas Pendidikan Indonesia, <sup>2</sup> Universitas Padjadjaran  
agus.suherman@upi.edu

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**Abstract:** Local wisdom is believed to be a form of internalization of the values embraced by a particular society or community, which are maintained and disseminated from generation to generation, both through oral and written traditions, one of which is through *Wawacan Pandita Sawang* manuscripts. Employing a qualitative descriptive approach and philological methods, this study is aimed to explore the values of local wisdom contained in the ancient Sundanese manuscripts. The results showed that the local wisdom recorded in the ancient manuscripts has long been lived and practiced by the people, so that it has formed the character of Sundanese people in carrying out their lives, especially those related to the relationship between humans and God, humans and humans, and humans with their environment. Therefore, the study of this manuscript will reopen and at the same time revitalize the values of local wisdom that once lived in Sundanese society as a comparison to develop values of the present time.

**Keywords:** Sundanese local wisdom; Sundanese ancient manuscripts; *Wawacan Pandita Sawang*

### INTRODUCTION

Local wisdom can be interpreted as the source of norms that apply, lived and practiced by certain groups of people in certain places or environments. Therefore, local wisdom can be construed as ideas that exist in a certain place that are wise, full of wisdom, contain good value, embraced by certain communities.

The content of wisdom covers ideas, thoughts, wishful thinking, even beliefs related to the behavior of life. Therefore, its applied value is regulating, directing, and guiding, including the behavior or actions between humans towards others, nature, and their creator.

As stated by Alwasilah (2009), the characteristics of local wisdom include: (1) based on experience, (2) tested after centuries of use, (3) can be in harmony with contemporary culture, (4) solid in the daily practice of communities and institutions, (5) commonly done by

individuals or society as a whole (6) dynamic and constantly changing, and (7) strongly associated with belief systems.

Moendardjito in Ayatrohaedi (1986) further emphasizes that the culture of the region has the potential as a local genius because it has been tested for its ability to survive, and possesses the following characteristics: able to defend external cultures, has the ability to accommodate elements of outside culture, has the ability to integrate elements of outside culture into indigenous cultures, has the ability to control, and be able to give direction to cultural development.

Based on the above facts, local wisdom can be used as a source of value order in society, which is still stored in the proverbs, literary works, ancient manuscripts, traditional technology, the environment, and belief systems.

Local wisdom recorded in ancient manuscripts has its own uniqueness. This

is because ancient manuscripts appear along with the growth of writing traditions. Therefore, it can be used as an indication of the time of literacy. Baried (1994) indicates that the emergence of writing traditions in Nusantara has existed since the first decade of AD, as evidenced by the discovery of Kutai inscriptions from the 4th century AD and *Tjandra Karana* manuscripts from the 8th century AD. Likewise in West Java, the emergence of writing tradition in that decade is indicated by the discovery of inscriptions from the Tarumanagara Kingdom relics, especially when it was ruled by Purnawarman, between 395 - 434 AD (Danasasmita, 1984).

One of the ancient manuscripts indicated the value of local wisdom is *Wawacan Pandita Sawang (WPS)*. This manuscript contains a lesson that conveyed by a father (Pandita Sawang) to his son (Ki Mar'at). The teachings are packaged in the form of advice based on the teachings of Islam.

The teachings conveyed by Pandita Sawang in *WPS* are quite broad in scope, starting from the obligation to seek knowledge, respect for parents, religious belief, compassion for all creatures, being generous and not miserly, respecting guests, not eating or taking other people's belongings, not ignorant and envious, and maintains self-purity and environmental cleanliness.

The existence of this manuscript was quite popular in its time, as Suherman (2017) said that *WPS* is spread and found in several areas in West Java, including Majalengka, Sumedang, Garut, Bandung Regency, Bandung City, West Bandung Regency, Cianjur, and it is possible that there are also available in other areas in West Java. This is supported by the information from several catalogs that report the manuscript, especially those written by Ekadjati (1988; 1999; 2000)

The *WPS* manuscript is written in the form of a *pupuh* poem using *Pegon* script

and Sundanese language. In general the contents of the story are as follows: - Pandita Sawang called his son (Ki Mar'at) for advice, - Pandita Sawang's advice on human birth, - Pandita Sawang's explanation about the process of the occurrence of male and female children, - description of people who do not have children (barren) and who have twins, - Pandita Sawang's explanation of the fate of death, - Pandita Sawang's explanation of the change in a mother's character when she is craving, - The process of changing semen into a human is associated with nature of 20 and the nature of its creation, Ki Mar'at listened to his father's advice in a solemn - Pandita Sawang's explanation of the process of death as the opposite of birth, - after being buried the body experienced shrinkage in accordance with the nature of its creation, - *Waruga Alam* visited Pandita Sawang's house, then they had a dialogue, - *Waruga Alam* asked about the torture of the grave, - Pandita Sawang's explanation about the torture of the grave, - *alam suwung* (the nature of emptiness), - the body becomes light (*nur*) or a single form, - *Waruga Alam's* explanation of Pandita Sawang's question about the pillars of Islam, and - *Waruga Alam's* explanation of ablution.

In addition to a journal reviewed by Suherman (2017), it has also been studied in the form of a thesis by Sutana (1986) and Arisandi (2015), as well as in the form of a thesis by Suherman (2011), but the studies that conducted are only limited to the philological aspects and the formal structure of the story and have not touched the broad mandate or content of the story. Based on the above facts, this study is conducted and aimed at exploring the values of local wisdom contained in the ancient manuscripts.

## METHOD

The data sources used in this study are various catalogs that contain news about *WPS*, while the object of the study is *WPS*.

Overall, this paper is a qualitative study with a descriptive analytical method. This study is directed to reveal the value of local wisdom contained in *WPS*. Considering that the *WPS* story is stored in the form of an ancient manuscript, a codicological approach is taken to explore the textual aspects, while to dissect the side of the text or story, it is conducted by using a textological approach. Both approaches are included in the area of philological study. This study is considered sufficient to dissect the manuscript in terms of its structure and content as recommended by Robson (1988) and Ikram (1997)

For handling various literary sources as listed in the catalogue, especially those containing information about *WPS*, then it is implemented by employing library research techniques, while to trace the existence and hierarchy of manuscripts that are still scattered in the community, field research is performed. The next step was to transliterate the *WPS* script from Arabic *Pegon* letters into Latin letters. After that, an analysis or study of the content of the text is conducted.

## RESULTS AND DISCUSSION

### The Values of Local Wisdom in *Wawacan Pandita Sawang*

The values of local wisdom contained in the *WPS* text include: (1) compassion for all beings, (2) respecting guests, (3) not being miserly and spiteful, (4) not stealing and robbing, (5) the virtue of seeking knowledge, (6) understanding oneself to understand God (the relationship of macrocosmos-microcosmos, and (7) The seven grades.

#### Compassion for All Beings

One of the teachings contained in the *WPS* text is about the behavior of affection towards all creatures, even presented about manners towards animals, as a form of practicing praise such as to bird, buffalo, horses, sheep, and cow. As an illustration, if we are walking and in front of us there are animals that are eating, then we should look for other ways so as not to disturb them. It is also stated that the behavior of compassion towards humans should not be discriminatory, because in the presence of God all humans are considered equal. Here is a verse quote that indicates the above.

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V/47/189 *Pujina teu kudu ngucap,  
teu nyaur kajeun na ati,  
sumawon lamun ka jalma,  
tara cawadan kumaki,  
ka sato kitu deui, +1  
upama mun manggih manuk,  
di jalan eukeur nyatuan,  
ngarandeg bisina nyingkir,  
bisi hiber manuk nyieun kangeunahan.*

Praise doesn't have to be pronounced  
nor revealed even in the heart.  
Especially to human,  
Never insult and curse people,  
To the animal too,  
If we see birds,  
On the road pecking at food,  
Stop a moment so they do not fly  
Left their pleasures.

V/48/190 *Kana munding kana kuda,  
kana domba embe sapi,  
lamun sato keur nyatuan,  
kajeun urang bae nyingkir,  
wayahna nyimpang saeutik,  
bisi eta manuk kabur,  
keur nyatuan kagebah,  
tah kitu metakeun puji,  
sumawona jeung jelema perlu nyimpang.*

For buffalo, horse  
sheep, goat and cow  
When they are eating,  
We have to get out of  
The way a bit  
If the birds fly  
their feeding is disturbed,  
That's how to practice praise  
Especially to human

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<p>V/49/191 <i>Najan Cina jeung Walanda, ka sakur nu ngaran jalmi, eta teangan ngeunahna, adat jalma hiji-hiji, kudu bisa milih-milih, eta lakuna ge kitu, nyaah ulah pilihan, ulah cara nu kiwari, nyaahna teh ngan ka nu loba dunyana.</i></p>	<p>Whether Chinese or Dutch, For all mankind, Find their pleasure, Character of every human, Be able to choose, Their behavior also, Don't show your favoritism, Don't be like today, Attracted of others just because of their wealth.</p>
<p>V/50/192 <i>Upama mun manggih jalma, anu nyiksa kuda munding, eta kudu ati misah, kudu boga pikir watir, ka sato puguh ka jalmi, eta lampah kudu kitu, ari muji lapad mah, (49) nya eta lampahna nabi, enya eta kabeh lampah diturutan.</i></p>	<p>If you find someone, Torturing a horse or a buffalo, We have to stop it, Have a feeling of pity, For animal as well as human, That how we should behave, If we praising lapadz, Good manners of the prophet, That must be followed.</p>

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If connected with the behavior of a *salik*, the moral message of the above quote is one of the practices of *husnul al-khuluq*, which is good manners towards fellow beings, and It is also the practice of *husnul al-adab*, i.e. courtesy towards fellow beings, because all of them are seen as representations and traits of Allah SWT.

The application of such affectionate behavior is in accordance with the principles of affection which are expressed and implied in the *hadith* of the prophet below.

"Allah will not love those who do not love others." (Narrated by Bukhari).

"Do not enter heaven, except those who are merciful". (Narrated by Baihaqi).

"Once a person was walking, she felt very thirsty and she found a lake, then he went down and drank the water. Then she

came out, coincidentally a dog stretched out its tongue, eating the mud because it was very thirsty. Therefore she said (in her heart), "Indeed this dog felt (thirsty) similar to what I felt." Then she went down to the lake, filled her shoes with water, then held her shoes with her mouth and went up to give the dog a drink, because of that doings Allah gave her reward and forgives all her sins. Then someone asked the Prophet Muhammad, and he replied, "In helping every living thing, there is a reward." (Narrated by Muslim).

### Respecting Guests

This manuscript also describes the behavior or appropriateness of attitude in treating guests. This is the practice of the third pillar of Islam, namely *zakat*, as revealed in *pupuh* VI verse 3/204 - 4/205.

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<p>VI/3/204 <i>Ari lakuna Yang Agung, jakatna ge sejen deui, saban poe dilakonon, teu aya lakuna deui, suka ari kasemahan, teu nyaah ku sangu kopi.</i></p>	<p>If Alloh the truly, Almighty, The zakat is different, It is given every day, Nothing else, Feeling happy if guest come, Not miserly to give rice or coffee.</p>
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VI/4/205 *Sumawona bangsa udud,  
sareseh ati beresih,  
eta jakat sapanjangna,  
tanaga nya kitu deui,  
mun urang aya nu nitah,  
gancang tara ahli kuli.*

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And, any kind of cigarettes,  
Friendly and clean hearted,  
Zakat for life,  
Giving help also the same,  
if someone asks for help,  
immediately done selflessly.

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The *pupuh* above clearly indicates that guests should and deserve respect and honor. Such a treatment is one of the characteristics of those who believe in Allah and the doomsday. Guests are not what most people think, bringing difficulties, but instead can bring windfall. Even the Prophet gave the good news that honoring guests is one of the deeds that can cause a person to go to heaven. Here's a hadith quote related to this. "Whoever believes in Allah and the doomsday, honor the guest." (Narrated by Bukhori and Muslims)

"The guest came with his windfall and went with the sin that greeted him." (Narrated by Abu Shaykh from Abu

Darba)

"Would it not be better for me to tell you the deeds that caused you to go to heaven, i.e. lifting up the sword (holy war), honoring guests, giving importance to prayer time, perfecting ablution on a very cold night, and giving them the preferred food." (Narrated by Ibn Asakir).

"A man's foolishness is to have his guests serve him." (Narrated by Dailami).

### **Don't Be Miserly and Spiteful**

The next indicator of moral message is about misery and envy, which can damage the reward and make the practice of prayer meaningless, as stated in *pupuh* VI verse 11/212.

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VI/11/212 *Najan suhud limang waktu,  
tapi koret sarta tungi,  
teu aya karana Allah,  
ka jalma gawena jail,  
nya meureun dipikacua,  
tah congkot bae nu bukti.*

---

Though he prays five times,  
But miserly and spiteful,  
Never for Allah,  
Ignorant of others,  
It will be hated  
That's the proof.

---

Miserly personality as expressed above can have various consequences, including hostility and social jealousy triggered by various gaps. Envy and ignorance, can destroy all goodness and reward. This is revealed in the following Hadith quote.

"Stay away from you the act of persecution, for it becomes the darkness on the doomsday. Stay away from you miserly, for it has destroyed those before you and brought them to shed the blood of

others and looked at the lawfulness of the forbidden deeds." (Narrated by Muslim).

"Beware of envy, for it devours good deeds just as fire devours wood or grass." (Narrated by Hasan).

### **Never Steal or Rob**

The prohibition of stealing and robbing in the *WPS* script is referred to the practice of the fourth pillar of Islam i.e. fasting. Here's a verse quote that indicates this.

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VI/16/217 *Ari lampahna Yang Agung,  
salanggengna eta misti,  
jeung deui tara gagabah,  
tara tuang beunang maling,  
pelak batur tara ngala,*

---

If Allah the truly, Almighty  
Forever always,  
Will never be careless,  
Never eat stolen food,  
Never pluck someone else's plant,

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	<i>teu kersaeun langkung apik.</i>	Never, and more thorough
VI/17/218	<i>Tah puasa kudu kitu, dahar make masing apik, ulah sok beunang ngabongkar, beunang ngarampog jeung maling, lamun bisa cegah eta, tangtu manusa sajati.</i>	In fasting too, Cautious in eating and dressing, Not from burglary, From robbing and stealing, If you can avoid it, You are a perfect human.

The verse quote above focuses on the advice of staying away from despicable acts that harm others i.e. stealing or robbing. Avoiding such acts is mentioned as a concrete step to become a true human being. Stealing is a big sin, because it has taken the property of the one he has worked so hard for. For this act Allah (SWT) decided on a fairly severe punishment, such as cutting off his hand,

as revealed in QS. Al-Maidah:38, which means " And as for the man who steals and the woman who steals, cut off their hands in retribution of their offence as an exemplary punishment from Allah. And Allah is Mighty, Wise."

### The virtue of seeking knowledge

There are several verses that indicate the virtue of seeking knowledge, including:

III/3/69	<i>Ngan ama teh ulah bendu galih, jisim abdi sumeja unjukan, kumaha anu rek paeh, abdi paparin pituduh, eta teh teu acan kaharti, petana anu hilang, nyuhunkeun piwuruk, Pandita gancang ngajawab, sukur pisan ulah kapalang nya ngaji, sing beak ilmu ama.</i>	But please father don't be angry, I want to ask you question, How about people who will die? I ask you for guidance, I don't understand that yet, What happened to the dead, Tell me, Pandita immediately replied, Thank you for not being hesitant to learn from me. Learn it all.
III/19/86	<i>Ulah pisan kapalang nya ngaji, seug teangan sajatina tea, masing kapanggih eta teh, najan paeh di ditu, tah lamun henteu bisa milih, ti Mekah pindah ka urang, ti urang ka ditu, najan urang Mekah pisan, tangtu nyingkir pindah ka dieu ka sisi, mun samar neanganana.</i>	Do not hesitate to learn, Come on find out the truth, It must be found, Even if you die there, If you can't choose, From Mecca move here, From here to Mecca, Even the Meccans, Will move here, When they find it difficult.

The two verses above are indicators of a moral message that expresses the necessity of seeking knowledge. It is stated that seeking knowledge should reach the utmost limit or *hatam*. This is an implication of the concept of *tolabulilmi minalmahdi ilalahdi*, which in Islam is required of every Muslim male and female, from the cradle to the grave, meaning that

the obligation to seek knowledge is not limited by age. This can be rationalized considering that science continues to develop, so that new discoveries will continue to emerge as a substitute for old propositions that are torn down because they are considered obsolete or no longer in accordance with the times. Of course, in the study of learning activities as

illustrated in the *WPS* story, it includes literacy activities, yet Suherman (2019) said that ancient manuscripts are concrete evidence of literacy activities in the past. The most obvious literacy in ancient manuscripts is reading and writing activities. Both of which are basic literacy activities though Koswara (2021) stated that writing is a complex literacy activity and has a certain level of complexity.

The virtue of seeking knowledge and the virtue of people who are knowledgeable will not only appear in social contact, but are immediately guaranteed by Allah SWT that their degrees will be elevated from others (Az-Zumar: 9, Al-Maidah: 11). The virtue of seeking knowledge is mentioned to be more valuable than prayer, fasting, pilgrimage, and fighting in the way of Allah (Narrated by Dailami). In addition, it is also mentioned that one who seeks knowledge means seeking mercy and is rewarded with the prophets (Narrated by Dailami from Anas). It is even mentioned that "The sleep of the scholar is better than the worship of the ignorant (Narrated by Abu Naim from Saman).

The following are excerpts of verses from the Qur'an and Al-Hadith that state the things above.

"Say: Are those who have knowledge equal to those who are not ?" (Surah Az-Zumar: 9).

"Allah raises several levels of those who believe among you who are knowledgeable." (Surah Al-Maidah: 11)

"Those who seek knowledge seek mercy, those who seek knowledge are pillars of Islam and are rewarded with the prophets." (Narrated by Ibn Abdul Bar from Anas).

"A person who has knowledge, if with that knowledge he desires the pleasure of Allah, surely everything will fear him." (Narrated by Ibn Abdul Bar from Anas).

"Learning knowledge in the morning and evening, is more important in the sight of Allah than fighting in the way of Allah".

(Narrated by Ibn Abdul Bar from Anas).

"The people who will regret the most on the doomsday are those who have the opportunity to study in the world, but do not take advantage of that opportunity." (Narrated by Ibn Asakir from Anas).

"The sleep of the scholar is better than the worship of the ignorant" (Narrated by Abu Naim from Saman).

"Seek knowledge even if you have to go as far as China, for seeking knowledge is the duty of every Muslim". (Narrated by Ibn Abdul Barri).

"If anyone pursues a path in search of knowledge, Allah will thenby make easy for him a path to paradise." (Narrated by Muslim).

"Whoever goes seek knowledge, then he is Allah's cause until he returns" (Narrated by Turmudzi).

### **Understanding Yourself to Understand God (Relationship of Macrocosm-Microcosm)**

Etymologically, *cosmos* (Greek: earth, world; English: universe) means order, balance, the opposite of chaos (English: chaotic and capricious universe) which means tumult. *Macro* is large and *micro* means small; These two words are usually related to universality. Thus, *macrocosm* means order in the natural world, while *microcosm* is order in small (human) universality. In this connection, humans are often identified as *microcosms*.

The relationship between the *microcosm* or the small universe of man and the *macrocosm* or the big universe and divinity is important in understanding the relationship between the creator and the creature (created). The *WPS* manuscript which contains the occurrence of creatures with various behaviors and obligations that they carry is closely related to the relationship between the *macrocosm-microcosm*. In terms of *WPS*, it is called the relationship between *alam kabir* and *alm sagir*. The *kabir* realm is the realm that is outside of man, while the *sagir* realm is

the man himself who has soul, spirit and other supernatural elements such as *nur*.

The meaning of the macrocosm-microcosm relationship or *alam kabir-alam sagir* in *WPS* can be traced, among other things, by parsing the names of the actors in *wawacan* i.e. *Pandita Sawang*, *Waruga Alam*, and *Ki Mar'at*. The three names implicitly indicate a relationship between the two realms.

*Pandita* in Sanskrit means people who are always imprisoned or called ascetics i.e. people who have left worldly things to be especially in practicing religion. *Sawang* in Sundanese means watching from a distance or in certain contexts it can mean looking. So, *Pandita Sawang* - according to the language- means an ascetic who can see things.

*Waruga Alam* comes from two words i.e. *waruga* and *nature*. *Waruga* means body, and *nature* means all the conditions that exist in the world (noun), *nature* also means related to the state of time (adjective). So, *Waruga Alam* literally means "body of nature". In *WPS*, what is meant by "body of nature" is the universe, the nature that is outside of human beings. Therefore, *Waruga Alam* means the *Kabir* realm or the macrocosmic realm.

The name *Ki Mar'at* is a mixture of two languages, Sundanese and Arabic. In Sundanese, *Ki* is a greeting for someone. The term has several meanings including: first, respect for someone, for example "Ki Mahesa"; second, short for the word *aki* (grandfather); third, the language of Banten dialect which means business owner (master, employer); fourth, short for the name *kai* (wood), such as: *kiamis*, *kibodas*, *kihiang*. The word *Mar'at* is a name not commonly used in Sundanese culture. Therefore, it is likely that this word comes from Arabic considering that there is a term *mir'ah* (Al-Qudawh, 2009) which means "wise words".

*Ki Mar'at* in *WPS* is a "sufferer" figure because his role is only as a listener or one who "receives" in the context of "take and

give". In this case, *Ki Mar'at* can be associated as a human being who will wander in the world. Wandering in the wilds of this world must have provisions in order to be able to sail through life with happiness. That was *Pandita Sawang* and *Waruga Alam* taught

*Pandita Sawang* outlines the origins of human events that are abstract. The affairs of the realm of absolute divinity (*godim*, eternal) and the realm of relative divinity (*muhdats*, the new). His description shows the very close relationship between creatures and their creator. Meanwhile, *Waruga Alam* is a "representative of God" in the real world, the natural world, being a medium to understand the *khalik* realm. In a sense, a human being when born "has forgotten" the process of its occurrence. The process to recall the he has gone through is through the study and appreciation of the natural world. This process will eventually come down to the search for the natural *sagir* that exists in every human being. And, of course, if he had understood himself, he would have understood his God.

### **Martabat Tujuh (The Seven Grades)**

*WPS* Manuscripts include the process of human creation before being born into the world. The process of creation describes how humans came into being and then returned to the realm of their creation. In this process there are known to be 7 (seven) levels of nature or more commonly referred to as the seven grades. In the *WPS* text there is no explicit mention of the doctrine of the seven grades, but based on the description therein, there are terms related to the seven realms and the division of the attributes of twenty.

The *WPS* manuscript is not the only text that tells the teachings of the seven grades. Several other texts such as *Wawacan Gandasari* (Darsa et al, 1993), *Wawacan Buana Wisesa* (Koswara, 1995), and *Martabat (Alam) Tujuh* (Santrie, 1987) alluded to and elaborate on the above



teachings. The essence of this teaching is basically about the substance, nature (being), af'al (work), and asthma (name) of God, as well as about the relationship

between absolute substance (khalik) and relative substance (creature). Those are as follows.

**Table of  
Martabat Tujuh (The Seven Grades)**

No	World name	Meaning	Position	Creature	Characteristic
1.	Ahadiyahat	the grade of emptiness	Nature of beings.	Live	Qadim (eternal, everlasting)
2.	Wahdat	the stage of first individuation	Beyond beings	Light of Muhammad	
3.	Wahadiyahat	the second grade of individuation where God manifests His Name	Beyond Light	Sir (rasa) Spiritual feeling	
4.	Arwah	the world of spirit	Beyond the spiritual feeling	Spirit	Muhdats (mortal, temporary)
5.	Mitsal	the world of ideas or prototypes	Beyond Spirit	Carnal desire	
6.	Ajsam	the world of form	Beyond Carnal Desire	Good Character	
7.	Insan Kamil	the world of Perfect Man	Beyond Character	Body	

In the process of human creation, the WPS text also mentions the attributes of God that are included in attributes 20, although they are incomplete and lacking in detail, only a few are mentioned. In general, these characteristics are divided into four groups, namely *nafsiyah: existence* (existence), *salbiyah: qidam* (formerly without beginning, the beginning), *baqa* (lasting, eternal), *mukhalafatuhu li al hawadis* (different from creatures), *qiyamubinafsihi* (stand alone), *wahdaniyat* (one). *ma'ani: qudrat* (power), *iradat* (will), *knowledge* (knowing), *hayat* (life), *samma* (hearing), *basar* (seeing), *kalam* (speaking). *Manawiyah: kadiran* (who has power), *muridan* (who wills), *aliman* (who knows), *hayan* (who lives), *samian* (who hears), *basiran* (who sees), *mutakaliman* (who speaks). Then these 20 traits are also divided into two other groups, such as *istighna: form, qidam, baqa, mukhalapatu lil awadis, qiyamubinafsihi, samma, basar,*

*kalam, samian, basiran, and mutakaliman, and iftikorwahdaniyat: , kudrat, iradat, knowledge, hayat, kadiran, disciple, pious and hayan.*

### CONCLUSION

As a cultural artifact, a manuscript can only have meaning and its content can be known if the values contained have been articulated. Understanding and deepening the contents of the manuscript is challenging, even it can cause complications if it is not handled properly. This is because, among other things, the manuscript that reaches the reader is generally no longer the original manuscript of the author, but is a copy of the umpteenth time which may have undergone changes, both additions and subtractions. Therefore, it is necessary to firstly conduct a philological study, including transliteration, text edition, and translation.

The WPS manuscript is full of mandates

and the values contained in it, including the virtue of seeking knowledge, avoiding envy, willingness to give alms or sharing, compassion for all creatures including animals, not eating *haram* goods, having good morals (*husnul al-khuluq*) and manners (*husnul al-adab*), special in worship (carrying out the pillars of Islam), and maintaining self-purity.

From several indicators of local wisdom, in general they are sufficient to represent and provide an illustration that WPS is loaded and concentrated with moral messages, both morals that are in the realm of Islam, as well as moral values that apply universally.

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