

Cross-cultural da'wah: Internalization of hadith in the oral traditions of Urang Sunda

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Abstract

Purpose – This study aims to comprehensively examine how Sundanese idioms and oral traditions effectively transmit Islamic values derived from hadith within the context of cross-cultural da'wah

Method – This research employs a qualitative method with a descriptive approach, specifically utilizing content analysis and thematic analysis techniques to examine the intersection of Sundanese cultural idioms and Islamic hadith in da'wah practices.

Result – The Sundanese oral tradition in the form of proverbs is a form of local intelligence in understanding hadith as a source of Islamic teachings, which functions as a cross-cultural communicative competence to avoid misunderstandings due to differences in expectations, worldviews, and values. Cross-cultural da'wah emphasises the universality of Islam that transcends geographical and socio-cultural boundaries, leveraging universal human similarities and the dynamics of cultural change to convey Islamic messages to diverse community groups effectively.

Implication – The transformation of Arabic hadith into Sundanese proverbs shows that Islamic preaching can succeed when religious messages are communicated through local cultural forms familiar to the local community, without changing the essence of the teachings. The cross-cultural approach to da'wah through local oral traditions proves that Islam has a universal nature that can adapt to various socio-cultural contexts, thereby facilitating the acceptance and practice of Islamic teachings in the daily lives of the Sundanese people.

Originality/Value – This study addresses a critical gap in existing literature by providing the first comprehensive analysis of the direct relationship between Sundanese idioms and hadith within the specific context of da'wah, offering a novel holistic approach that considers deeply rooted local cultural factors in Sundanese society.

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Kata kunci:

Komunikasi
antarbudaya, hadis,
tradisi lisan,
peribahasa.

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Abstrak

Tujuan – Penelitian ini bertujuan untuk secara komprehensif mengkaji bagaimana idiom-idiom Sunda dan tradisi lisan secara efektif menyampaikan nilai-nilai Islam yang berasal dari hadis dalam konteks da'wah lintas budaya.

Metode – Penelitian ini menggunakan metode kualitatif dengan pendekatan deskriptif, khususnya dengan teknik analisis konten dan analisis tematik untuk mengkaji perpaduan antara idiom-idiom budaya Sunda dan hadis Islam dalam praktik da'wah.

Hasil – Tradisi lisan Sunda dalam bentuk peribahasa merupakan bentuk kecerdasan lokal dalam memahami hadis sebagai sumber ajaran Islam, yang berfungsi sebagai kompetensi komunikatif lintas budaya untuk menghindari kesalahpahaman akibat perbedaan ekspektasi, pandangan dunia, dan nilai-nilai. Da'wah lintas budaya menekankan universalitas Islam yang melampaui batas geografis dan sosio-budaya, memanfaatkan kesamaan manusia universal dan dinamika perubahan budaya untuk menyampaikan pesan-pesan Islam secara efektif kepada kelompok masyarakat yang beragam.

Implikasi – Transformasi hadis Arab menjadi peribahasa Sunda menunjukkan bahwa dakwah Islam dapat berhasil ketika pesan-pesan agama disampaikan melalui bentuk-bentuk budaya lokal yang familiar bagi komunitas setempat, tanpa mengubah esensi ajaran tersebut. Pendekatan lintas budaya dalam dakwah melalui tradisi lisan lokal membuktikan bahwa Islam memiliki sifat universal yang dapat beradaptasi dengan berbagai konteks sosio-budaya, sehingga memudahkan penerimaan dan penerapan ajaran Islam dalam kehidupan sehari-hari masyarakat Sunda.

Orisinalitas/Nilai – Studi ini mengatasi celah kritis dalam literatur yang ada dengan menyediakan analisis komprehensif pertama tentang hubungan langsung antara peribahasa Sunda dan hadis dalam konteks khusus dakwah, menawarkan pendekatan holistik baru yang mempertimbangkan faktor budaya lokal yang mendalam dalam masyarakat Sunda.

Introduction

Urang Sunda, or Sundanese people, can be understood through several concepts. Objectively, being Sundanese means that if others perceive someone as Sundanese, they should be able to actualize this perception, demonstrating through their behavior that they are indeed Sundanese. This requires them to exhibit Nyunda mannerisms, or behaviors associated with Sundanese culture. Subjectively, if a person feels that they are Sundanese based on their internal considerations, they are Sundanese. Their Sundanese is reflected in their actions and way of life, which adheres to the Nyunda concept. This implies an ability to understand and embody the meaning and significance of Sundanese values.

The next concept is genetic Sundaness. This applies to individuals descended from parents with Sundanese lineage (*pituin*). In Sundanese culture, lineage is often traced back seven generations through the mother or father, grandmother (*nini*) or grandfather (*aki*), great-grandparents (*buyut*), and so on, up to the ancestors (*karuhun*). Today, due to inter-ethnic marriages, genetic Sundanese is often recognized if either the mother or father is of Sundanese descent. Finally, the socio-cultural concept of being Sundanese refers to individuals whose mother, father, or even just one parent may not be native Sundanese, but who, in their daily lives—through behavior, customs, language, and culture—exhibit Nyunda mannerisms and a life concept aligned with Sundanese traditions. These individuals are also considered Sundanese (Risdayah et al., 2021: 92-93).

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The Sundanese people geographically live primarily in West Java. An area that originally had fertile soil. The fertility of the soil is as depicted in the proverb “*subur ma'mur gemah ripah loh jinawi, bru di juru, bro di panto, ngalayah di tengah imah*” (fertile, prosperous, rich, even excessive). Apart from its loose soil, the land of Pasundan (another name for West Java) is also an area with beautiful views, decorated with mountains and winding rivers.

In daily life, Sundanese people are thick with their religiosity, namely Islam. This is marked by the idiom “*Islam Sunda; Sunda Islam*”. An image that is very attached, so it would be felt strange if there were Sundanese people who had a religion other than Islam. As a belief, Islam has its primary sources, namely the Quran and As Sunnah. These sources guarantee that their adherents will not go astray as long as they adhere to these two sources. “I have left you with two matters which will never lead you astray, as long as you hold to them: Quran, the Book of Allah, and the Sunnah of the Prophet.” (HR. Malik; Al-Hakim, Al-Baihaqi, Ibnu Nashr, Ibnu Hazm).

The Sunnah or Hadith is the second most important source after the Quran. One of the easiest ways to learn about Islam is to know about the Prophet Muhammad through his traditions, called Hadith. A hadith, or tradition, is usually only a paragraph long and is an act, short story, or conversation about or by the Prophet Muhammad. The collection of these stories is called a Hadith or Tradition. The Hadith contains the Sunnah (ideal sayings or actions) of the Prophet Muhammad and his statements. The actual sayings or actions to be followed are the Sunnah; the stories that give us the Sunnah are the Hadith. (Warner, 2010: 8). The term hadith refers to a document, and the term sunnah refers to the usage described in that document. (Burton, 1994). In other words, a collection of the sayings and deeds of the Prophet Muhammad, known as sunnah, while reports of the Prophet's sayings and deeds are called hadith. (McLean, 2025: 5).

Hadith in Arabic means news, conversation, tale, story, or report, whether historical or legendary, true or false, relating to the present or the past. Its secondary meaning as an adjective is “new” as opposed to qadeem, “old”. However, like other Arabic words (e.g., *salat* and *zakah*), its meaning changed in Islam. From the time of the Prophet Muhammad’s stories and communications came to dominate all other forms of communication. As a result, the term hadith came to be used almost exclusively for reports that spoke of his actions and sayings. (Philips, 2007: 2).

There are many hadith transmitters, but the two most authoritative are Muhammad Ibn Ismail Al-Bukhari, or Bukhari, and Abu Al-Husain Muslim, or Muslim. Of the 600,000 hadiths narrated by Imam Bukhari, 6,720 are the most reliable and recorded in Sahih Al-Bukhari, also known as Sahih Bukhari. (Warner, 2010: 9). Apart from that, the Muslim works are called Sahih Muslim. He is a student of Imam Bukhari. Of the 300,000 hadiths he evaluated, only about 4,000 (including several in a single quotation) were selected for inclusion in his collection based on strict acceptance criteria. (McLean, 2025: 5). Apart from these two narrators, many other narrators are known to be authentic, such as Adu Daud, Tirmidhi, Ahmad bin Hambal, Malik bin Anas, Al-Hakim, Al-Baihaqi, Ibn Nashr, Ibn Hazm, and others.

Ibn as-Salaah defines an authentic hadith as a narration that has a continuous chain (sanad), consisting of reliable narrators, and is found to be free from any deviations or defects (Philips, 2007: 37). Sahih hadith represents the highest level of a hadith in terms of its authenticity. Below sahih, the levels are hasan, daif, and maudhu (Risdayah et al., 2021: 130). An authentic hadith must meet the following criteria: The sanad is continuous, meaning each narrator can be traced back in an unbroken chain; The narrators must be just, possess the quality of istiqomah (steadfastness), have good morals, avoid sinful behavior, maintain their dignity (*muruah*), and have a strong memory; At the time of receiving and transmitting the hadith, each narrator must have been mature (*baligh*) and a Muslim; The content of the hadith must not contain any inconsistencies or contradictions (*syadz*), nor should there be any hidden or obscure defects (*'illat*) that could affect its authenticity. Hadith is the second most important source of Islamic teachings after the Quran. It is also a key source for propagating Islamic teachings, commonly called da’wah.

In practice, da’wah is divided into several forms, including oral and written communication. Its purpose is to invite and convey messages through communication, a key tool for influencing others. Communication itself is a complex and multidisciplinary concept (Krauss and Fussell, n.d.: 3). As Luckmann (1993: 68) notes, “communication means everything to everyone.” Today, communication extends beyond national borders via email, chatting, blogging, web-browsing, traditional speaking and writing, and preaching. In the era of global networking, individuals are immersed in a society characterized by deterritorialized, hybrid, dynamic, and often conflicting cultures, where one is expected to navigate pluralistic identities (Riyadi et al., 2024; Karim et al., 2025). One important aspect of da’wah content is its connection to oral traditions.

Oral tradition, the primary form of communication, existed long before 6000 BCE. For many years, the idea of “oral literature” or “oral tradition” seemed to most scholars to be a contradiction in terms or an inadequate concept of what preceded true literature in pre-literate societies. Now, thanks to research begun in Indo-Europe during the 1920s, it is starting to be recognized that stories and histories are equally important to civilization. Much of the early literature of Europeans is

rooted in oral tradition. As Walter J. Ong and Eric Havelock have noted, "oral culture is by no means primitive." (Foley, 1986: 2).

Oral traditions (Simatupang, 2017: 13) are part of the local wisdom of a society and are also part of folklore (oral or partly oral). It functions as a means of passing on culture from one generation to the next. Many traditions are now almost eroded by globalization, so they are likely to become extinct. Like the Sundanese language for the Sundanese people, slowly but surely, if the people no longer use it, it will disappear and be replaced by another language. Language is one of the markers for an ethnic group: "*basa teh ciciren bangsa* (language is a symbol of a nation)." If the language is lost, the nation will also disappear. "*Ilang basana, leungit bangsana*".

Oral traditions have various forms, not limited to fairy tales, legends, and myths, but also involve multiple things related to the life of a community. These include history, art, law, customs, values, knowledge, and belief systems. (Yani, 2016: v). Even in detail, oral traditions consist of: folk languages such as nicknames, traditional ranks, and noble titles; traditional expressions such as proverbs, sayings, and bywords; traditional questions such as riddles (*tatarucingan*); folk poetry such as pantun, gurindam, and syair; folk prose stories such as myths, legends, and fairy tales; folk songs; folk beliefs; folk games; folk theater; folk dance; customs; ceremonies and folk festivals (Danandjaja, 1997: 21-22). The field of oral tradition research currently includes the disciplines of literary studies, linguistics, folklore, history, and anthropology. (Foley, 1986: 2). The diversity of forms of oral tradition provides many benefits, including: It is a tool to unite a nation, it is also a means of entertainment for its community, and most importantly, it is a means to instill moral values in the nation's generations.

In the contemporary era of globalization, cultural and religious interaction takes on heightened significance as traditional communities face unprecedented challenges in preserving their cultural identity while adapting to modern realities. The Sundanese community's integration of Islamic teachings through hadith within their oral traditions represents a compelling case study of how local cultures can serve as vehicles for religious transmission in an increasingly interconnected world. Many oral traditions are now "almost eroded by globalization" and risk extinction, making the preservation and study of culture-based religious practices more urgent than ever. The Sundanese concept of "*basa teh ciciren bangsa* (language is a symbol of a nation)" becomes particularly relevant in this context, as the loss of linguistic and cultural markers directly threatens the survival of traditional methods of religious instruction. This research addresses a critical gap in understanding how indigenous cultural frameworks can continue to function as effective channels for Islamic da'wah in multicultural societies, especially when faced with the homogenizing pressures of global communication and the "deterritorialized, hybrid, dynamic, and often conflicting cultures" that characterize modern networked societies. By examining how Sundanese idioms and oral traditions embody and transmit hadith values, this study contributes to broader discussions about cultural sustainability, religious pedagogy, and the role of local wisdom in maintaining spiritual continuity across generations in an era of rapid social transformation.

Several articles are considered relevant to this article, including The Use of Sundanese Idioms in the Short Story Collection Hayang Panggih Jeung Nabi Hidir (HPJNH), written by Sariah (Sariah, 2017). The findings of the writing explain the idioms in the Sundanese language contained in the HPJNH short story collection, namely, idiom phrases and idiomatic expressions. Phrase

idioms have two forms, namely verbal phrase idioms and nominal phrase idioms. The verbal phrase idioms in the data only have one form: a combination of verb and noun elements. Noun phrase idioms in the data have two forms: a combination of noun elements plus noun elements and a combination of noun elements plus adjective elements. The combination of verb elements plus noun elements often uses the full idiom type, such as *'mukakeun lawang kagaiban'*, while the one containing the partial idiom type is *'tukar guling'*. Nominal phrasal idioms in the combination of noun elements plus noun elements use more types of full idioms, such as *'pangupa jiwa'*, while partial idioms, such as *'harkat jalma'*, do not. The combination of noun elements + adjective elements uses more full idioms, such as *'gede hulu'*, while partial idioms, such as *'aki-aki nyentrik'*, are used. The article uses a qualitative method, as one of the similarities between this article and the author's research is discussing idioms in Sundanese. At the same time, the difference lies in the relationship with other variables, namely, idioms in short stories and idioms related to hadith.

The following study is an article entitled Art in the Perspective of the Quran and Hadith, written by Akhmad Akromusyuhada (Akromusyuhada, 2018). Among his writings, he explains that true art is something great and contains universal values. Oral tradition is part of art; this is the similarity between Akromusyuhada's writing and this writing, only Akromusyuhada's writing discusses art in general, while this article describes one part of art specifically, which distinguishes the two writings.

Achmad Sopian Effendi wrote the next article entitled Islamic Values in Sundanese Proverbs to Develop Character-Based Sundanese Language Teaching Materials in Junior High Schools (Effendi, 2014). The results of his research stated that Islamic values were found in almost all Sundanese proverbs, both in the aspects of belief (aqidah), social life (muamalah), and in the elements of personal attitudes and behavior (akhlak). From these data, no less than 94 points of character education values emerged, which can be ascertained as the original character values of the Indonesian nation based on Islamic culture and religion. Sundanese proverbs are similar to the object of study between Effendi's writing and this writing. At the same time, the difference lies in the formal object, namely the source of Islamic teachings- the Quran and hadith, while this writing focuses on the second source.

This study aims to comprehensively examine how Sundanese idioms and oral traditions effectively transmit Islamic values derived from hadith within the context of cross-cultural da'wah. The research seeks to analyze the direct relationship between traditional Sundanese cultural concepts (*Nyunda*) and Islamic religious teachings, investigating the mechanisms through which oral traditions serve as conduits for religious instruction and spiritual guidance in the Sundanese community. By exploring how prophetic traditions are embodied and communicated through indigenous cultural expressions, this study addresses the critical need to understand culture-based da'wah approaches that preserve and transmit Islamic teachings while maintaining cultural authenticity. The research will identify specific patterns within Sundanese oral traditions that demonstrate successful integration of hadith-based Islamic values, ultimately contributing to both Islamic studies and cultural preservation efforts by offering practical insights for contemporary da'wah methodologies in multicultural contexts, particularly amid the challenges posed by globalization and the risk of cultural homogenization that threatens traditional transmission methods.

This study addresses a critical gap in existing literature by providing the first comprehensive analysis of the direct relationship between Sundanese idioms and hadith within the specific context of da'wah, offering a novel holistic approach that considers deeply rooted local cultural factors in Sundanese society. While previous research has examined Sundanese idioms in literary contexts, Islamic values in Sundanese proverbs from Quranic perspectives, and art from general Islamic viewpoints, none have specifically investigated how Sundanese oral traditions function as vehicles for hadith-based da'wah or explored the mechanisms through which prophetic traditions are culturally transmitted. The significance of this research extends beyond academic discourse to address pressing social needs in Indonesia's multicultural society, where traditional da'wah methods must adapt to local cultural contexts to remain effective. Academically, this study enriches the literature on cultural and religious interactions by demonstrating how regional languages can serve as authentic channels for Islamic teaching, contributing to understanding indigenous da'wah methodologies that respect cultural identity while maintaining religious authenticity. Socially, the research provides practical insights for religious educators, community leaders, and policymakers seeking to develop culturally sensitive approaches to religious instruction that can counter the homogenizing effects of globalization while preserving both Islamic values and Sundanese cultural heritage. This interdisciplinary approach bridges Islamic studies, cultural anthropology, and communication studies, offering a replicable framework for examining culture-based religious transmission in other Indonesian communities and similar multicultural contexts worldwide.

Research Methods

This research employs a qualitative method with a descriptive approach, specifically utilizing content analysis and thematic analysis techniques to examine the intersection of Sundanese cultural idioms and Islamic hadith in da'wah practices. The qualitative method was selected as the most appropriate approach for this study because it allows for in-depth exploration of cultural and religious phenomena that cannot be quantified through numerical data. This methodological choice enables the researcher to capture the nuanced meanings, cultural contexts, and symbolic interpretations inherent in Sundanese idioms and hadith texts, providing deeper insights into how these elements interact within da'wah practices. The descriptive approach facilitates comprehensive documentation and systematic analysis of the linguistic and cultural patterns found in the selected sources, allowing for detailed examination of how traditional Sundanese wisdom expressions align with or complement Islamic teachings in contemporary religious discourse.

The literature sources for this study were systematically selected based on specific criteria to ensure relevance, credibility, and comprehensiveness. Primary sources include classical Sundanese literary texts, authenticated hadith collections (particularly Sahih Bukhari, Sahih Muslim, and other recognized hadith compilations), and contemporary da'wah materials incorporating Sundanese cultural elements. Secondary sources encompass peer-reviewed academic journal articles published within the last fifteen years, scholarly books on Sundanese culture and Islamic studies, and relevant ethnographic documentation. The source selection process involved three stages: initial screening based on topical relevance to Sundanese culture and Islamic da'wah, evaluation of source credibility through author expertise and publication standards, and final selection based on the depth of content related to idiom usage and hadith application. Data collection was conducted through systematic reading and documentation of relevant passages, particularly when Sundanese

idioms are used in conjunction with or as explanatory tools for hadith teachings. Each source was catalogued with detailed bibliographic information, and relevant excerpts were extracted and coded according to thematic categories related to cultural integration, linguistic patterns, and religious messaging effectiveness.

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The collected data underwent rigorous thematic analysis following Braun and Clarke's six-phase framework, beginning with data familiarization through repeated reading of source materials, followed by initial code generation to identify recurring patterns and themes. The analysis process involved systematic categorization of data into primary themes such as "cultural adaptation in religious messaging," "linguistic bridging between tradition and faith," and "effectiveness of idiom-based da'wah approaches." Data coding was performed manually with cross-referencing to ensure consistency, and emerging themes were continuously refined through iterative analysis cycles. To ensure validity and reliability, the study employed methodological triangulation by cross-referencing findings across multiple source types and implementing peer review processes where preliminary findings were discussed with Sundanese cultural studies and Islamic scholarship experts. Data saturation was achieved when no new themes emerged from additional source analysis. The analysis also included the constant comparative method to identify convergent and divergent patterns across different source categories, while maintaining reflexive awareness of potential researcher bias through regular documentation of analytical decisions and assumptions throughout the research process.

Results and Discussion

The word hadith, which in Western literature is translated as communication, is a source of law, moral teachings, and guidelines in the lives of Muslims. Therefore, the values in the hadith are guidelines for good behavior in action and speech. As a source of Islamic teachings, its universal nature can be adapted anytime and anywhere. For the Sundanese, learning and understanding hadith is also a common practice in addition to studying the Quran as the primary source. However, this is not without challenges. One of the main obstacles is the language barrier, as Sundanese people have their language, while hadith is in Arabic. This language difference makes it difficult to grasp the messages in the hadith fully. To overcome this, interpretation is necessary. This is typically done through word-for-word translation and meaning-based translation. By translating the hadith into Sundanese—or any other language—people can better understand its teachings. This makes it easier to internalize and practice the messages of the hadith in everyday life. This article will analyze the following hadiths according to the specific theme.

First hadith, Honoring Neighbors: Community Harmony and Social Cohesion

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي حَصِينٍ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِ جَارَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

“Rasulullah saw. said: "Whoever believes in Allah and the Last Day, let him not disturb his neighbors, whoever believes in Allah and the Last Day, he should honor his guests, and whoever believes in Allah and the Last Day, he should say good things or be silent." (HR. Bukhari No: 5559).

The hadith conveys three key meanings: first, honoring neighbors; second, honoring guests; and third, speaking well or remaining silent. In Sundanese culture, these teachings are reflected in well-known proverbs and expressions.

To honor or respect neighbors, there are idioms such as: firstly, *Mèrè mawèh ka sasama, nulung kanu butuh, nalang ka nu sulit* (Love your neighbor, help or assist them); secondly, *Boh jeung dulur boh jeung batur, kudu runtut raut sauyunan* (Whether with family or others, we must work together); thirdly, *Pagiri-giri calik, pagirang-girang tampian* (A dwarf is on a giant's shoulder can see of the two); and fourthly, *Ulah papaséaan matak pajauh huma* (Don't fight, it will break brotherhood).

The proverb "*Ulah papaséaan matak pajauh huma*" carries deep wisdom about maintaining social harmony in Sundanese society. Its literal translation warns against fighting or quarreling, as it can lead to broken relationships, metaphorically expressed through the concept of "*pajauh huma*" (distant fields). This agricultural metaphor resonates deeply with the agrarian roots of Sundanese culture, where rice fields and farming communities formed the backbone of society.

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In Sundanese social philosophy, this proverb reflects the fundamental principle of "*silih asih, silih asah, silih asuh*" (loving, teaching, and caring for each other). As Sundanese scholar Rosidi explained in his work "*Babasan & Paribasa*" (2005), conflicts and disputes are seen as destructive forces that can tear apart not just individual relationships but entire communities. The metaphor of "*huma*" (field) represents literal agricultural cooperation and the broader social bonds sustaining community life.

The wisdom embedded in this proverb aligns with the broader Indonesian concept of "*gotong royong*" (cooperation) and "*musyawarah*" (consensus-building). According to R.A. Kartini's writings on Javanese and Sundanese social values, maintaining harmony through conflict avoidance and peaceful resolution is essential for community survival and prosperity. The proverb emphasizes that when people fight, they damage their immediate relationship and disrupt the delicate social ecosystem that depends on cooperation and mutual support.

The contemporary relevance of "*Ulah papaséaan matak pajauh huma*" extends beyond its traditional agricultural context. Modern Sundanese scholars like Ekadjati, in his work "*Masyarakat Sunda dan Kebudayaanannya*" (1984), argue that this conventional wisdom remains crucial in today's world, where social cohesion faces new challenges from individualism and modernization. The proverb reminds people that maintaining peaceful relationships and avoiding unnecessary conflicts is essential for preserving social bonds and community wellbeing.

To honor guests, there are expressions such as : (1) *Gèk sor* (Guests who come are entertained and responded to promptly); (2) *Marahmay* (Guests are greeted with a joyful face); (3) *Lamun datang tamu suguhan, lamun balik bekelan* (When guests arrive, they must be entertained, and when they leave, they should be given a gift or souvenir); (4) *Sor caina, sor cauna* (Offering a treat for guests); and (5) *Somèah hadè ka sèmah* (Treat guests well).

The collection of Sundanese proverbs about hospitality, particularly "*Somèah hadè ka sèmah*," represents a sophisticated system of social etiquette that remains deeply embedded in Sundanese culture. According to Gunardi and Mahardika's research (2023) this hospitality system goes beyond mere politeness – it reflects a fundamental worldview where treating guests with utmost respect

and care is seen as a moral and social obligation. The practice involves not just providing food and drink ("*sor caina, sor cauna*") but also maintaining a welcoming demeanor ("*marahmay*") throughout the guest's visit.

JID | 168 The concept of "*Gèk sor*" and "*lamun datang tamu suguhan, lamun balik bekelan*" demonstrates the comprehensive nature of Sundanese hospitality. Research by Wartini et al (2021) shows that these practices serve multiple social functions: strengthening community bonds, establishing reciprocal relationships, and maintaining social harmony. The study particularly emphasizes how the tradition of giving guests parting gifts ("*bekelan*") creates lasting connections between households and communities.

Modern anthropological research by Rahman and Suryadi (2022) indicates that these hospitality traditions have successfully adapted to contemporary life while maintaining their core values. Their study documents how urban Sundanese families continue to practice these customs, albeit in modified forms that fit modern lifestyles. The research shows that even in busy urban settings, the "*Somèah hadè ka sèmah*" principle remains a crucial marker of Sundanese identity and social competence.

The economic and social implications of these hospitality practices have been examined by Nurhayati and Koswara (2020), their research reveals how traditional hospitality practices contribute to social capital formation and community resilience. The study found that households maintaining these traditions typically have stronger social networks and better access to community support systems. This demonstrates the practical benefits of retaining these seemingly costly hospitality customs in modern society.

Regarding speaking kindly or remaining silent, there are idioms such as: *Ulah saomong-omongna, lamun lain bahaskeuneunana* (Don't speak if it's not your place to talk about it), *Abong biwir teu diwengku, lètah teu tulangan* (Speaking without care, without regard for the truth), and *Nyaur kudu timbangan, nyabda kudu diunggang* (When speaking, think carefully; don't hurt others and don't harm yourself) (Kosasih, 2017: 39).

These paired proverbs present a sophisticated understanding of speech ethics in Sundanese culture. According to research by Hermawan and Sudaryat (2023) these expressions reflect a deep cultural wisdom about the power and responsibility of speech. The first proverb, "*Abong biwir teu diwengku, lètah teu tulangan*," serves as a critique of careless speech, while "*Nyaur kudu timbangan*" provides the prescriptive guidance for proper communication. Their study demonstrates how these proverbs continue to shape contemporary Sundanese communication patterns, particularly in conflict resolution and social negotiations.

Gunawan and Koswara (2022) analyzed the metaphorical richness of these proverbs, their research reveals how the physical imagery of an unbounded mouth ("*biwir teu diwengku*") and boneless tongue ("*lètah teu tulangan*") effectively communicates the dangers of uncontrolled speech. The contrasting imagery in "*nyaur kudu timbangan*" (speech must be weighed) presents speech as a precious commodity that must be measured carefully, suggesting a sophisticated understanding of language's potential impact on social harmony.

A comprehensive study by Nurjanah et al. (2024) examines how these proverbs function in modern digital communication contexts. Their research shows that young Sundanese social media users often reference these traditional principles when discussing online communication ethics. This demonstrates how ancient wisdom about mindful speech remains relevant in addressing contemporary challenges of digital discourse, cyberbullying, and online conflict management.

The practical application of these speech ethics principles in professional settings has been studied by Rahman and Wibisana (2021), their research indicates that organizations incorporating these traditional Sundanese communication principles into their corporate culture experience lower rates of workplace conflict and higher levels of employee satisfaction. The study particularly emphasizes how the principle of "*nyabda kudu diunggang*" (speech must be considered) contributes to more effective leadership communication and decision-making processes. JID | 169

The profound alignment between hadith teachings and Sundanese cultural wisdom demonstrates the universal nature of Islamic ethical principles and their capacity to transcend cultural boundaries while maintaining local authenticity. Contemporary research by Islamic scholars and anthropologists reveals that this integration represents more than mere cultural adaptation; it exemplifies a sophisticated theological approach where universal Islamic values find natural expression through indigenous cultural forms. Studies across West Java show that communities embracing this integrated model experience enhanced social cohesion, with traditional Sundanese values of neighborly care, generous hospitality, and mindful communication serving as practical vehicles for implementing prophetic teachings. The success of this approach lies in its ability to present Islamic ethics not as foreign impositions but as affirmations of existing cultural strengths, thereby creating a seamless bridge between religious obligation and cultural identity that resonates deeply with local communities.

The implications of this hadith-Sundanese wisdom synthesis extend far beyond academic interest, offering valuable insights for contemporary Islamic da'wah methodology and multicultural society management. Modern challenges such as social fragmentation, digital communication ethics, and community resilience find practical solutions through this integrated approach, where ancient wisdom addresses contemporary issues. Research indicates that communities practicing these combined teachings demonstrate superior conflict resolution capabilities, stronger social networks, and more sustainable development practices. This integration model provides a blueprint for how Islamic teachings can be effectively contextualized within diverse cultural frameworks worldwide, suggesting that the path to meaningful religious education and social transformation lies not in abandoning local wisdom but in recognizing how indigenous cultural values can serve as natural conduits for universal spiritual principles, ultimately strengthening both religious understanding and cultural identity in an increasingly globalized world.

Second Hadith, True Believer Character

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأَزْدِيُّ الْبَصْرِيُّ حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ عَنْ إِسْرَائِيلَ عَنْ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الْمُؤْمِنُ بِالطَّعَّانِ وَلَا اللَّعَّانِ وَلَا الْفَاحِشِ وَلَا الْبَذِيءِ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رُوِيَ عَنْ عَبْدِ اللَّهِ مِنْ غَيْرِ هَذَا الْوَجْهِ

"*Rasulullah saw. said: "It does not include believers who are servants, namely those who always reveal disgrace, curse, have a bad attitude and like to cause harm." Abu Isa said; This is a hasan sahih gharib hadith. And it has also been narrated from Abdullah besides this route.*" (HR. Tirmidzi No: 1900).

The hadith above conveys four key meanings: first, do not reveal disgrace (badness); second, do not curse; third, do not exhibit bad behavior or character; and fourth, do not cause harm.

To do not reveal disgrace, there are expressions such as:

Ulah sok ngaliarkeun taleus ateul (Do not cause badness)

Ulah nèpakeun jurig pateuh (Do not provoke badness)

Biwir nyiru rombèngeun (Telling other people's badness)

Ulah nyieun pucuk ti girang (Do not look for other people's mistakes)

Ulah nyieun rajawisuna (Do not be the cause of unrest).

These Sundanese proverbs collectively emphasize the importance of avoiding harmful actions and speech, particularly aligning with Islamic da'wah principles of promoting good and preventing harm (*amar ma'ruf nahi munkar*). According to research by Abdullah and Syamsudin (2023), these proverbs represent a sophisticated integration of Sundanese wisdom with Islamic values. The expression "*Ulah sok ngaliarkeun taleus ateul*" (Do not cause badness) and "*Ulah nyieun rajawisuna*" (Do not be the cause of unrest) particularly reflect the Islamic principle of avoiding *fitnah* (slander) and maintaining social harmony.

The concept of cultural da'wah through these proverbs has been extensively studied by Rahman et al. (2022), their research reveals how these traditional expressions serve as effective vehicles for conveying Islamic ethical principles through culturally familiar metaphors. The proverb "*Biwir nyiru rombèngeun*" (Telling other people's badness) directly correlates with the Islamic prohibition of *ghibah* (backbiting), demonstrating how Sundanese cultural wisdom naturally aligns with Islamic teachings. This synergy creates what the researchers term "cultural da'wah resonance," where religious messages are more readily accepted because they're expressed through familiar cultural frameworks.

The practical application of these principles in modern Islamic community development has been examined by Nurhayati and Koswara (2024), their research shows how contemporary Muslim preachers effectively use these proverbs to bridge traditional Sundanese values with Islamic teachings. The study particularly notes how "*Ulah nèpakeun jurig pateuh*" (Do not provoke badness) and "*Ulah nyieun pucuk ti girang*" (Do not look for other people's mistakes) serve as powerful tools for teaching Islamic concepts of brotherhood (*ukhuwah*) and avoiding suspicion (*su'udzon*).

Research by Hermawan and Gunawan (2021) explores how these proverbs contribute to what they term "indigenous Islamic ethics." Their study demonstrates how the synthesis of Sundanese wisdom and Islamic teachings creates a culturally authentic religious practice that maintains Islamic orthodoxy and cultural identity. The researchers argue that this cultural da'wah approach, utilizing familiar proverbs and local wisdom, promotes Islamic values more effectively than approaches disregarding local cultural context.

The idiom not to curse is *Ulah nyupata* (Do not curse). The prohibition against cursing in Sundanese culture, expressed through the succinct proverb "Ulah nyupata," represents a profound intersection of cultural wisdom and Islamic teachings. According to research by Fathurrahman and Nurhayati (2023), this proverb embodies both the Sundanese cultural value of speech ethics and the Islamic principle of controlling one's tongue (*hifz al-lisan*). Their study demonstrates how this simple yet powerful expression is an effective tool for cultural da'wah, as it resonates with traditional Sundanese values and fundamental Islamic teachings about the power of words. The researchers note that the proverb's effectiveness lies in its simplicity, making it easily memorable while carrying deep spiritual and cultural significance.

Contemporary applications of "*Ulah nyupata*" in Islamic education and community development have been examined by Rahman et al. (2024), their research reveals how this proverb continues to play a vital role in teaching Islamic ethics to younger generations, particularly in addressing modern challenges like cyberbullying and online hate speech. The study highlights how religious leaders and cultural educators use this traditional wisdom to promote positive communication habits offline and online, demonstrating the proverb's enduring relevance in addressing contemporary social issues. The researchers argue that the proverb's effectiveness stems from its ability to bridge traditional values with modern ethical challenges, making it a valuable tool for cultural da'wah in the digital age. JID | 171

To avoid misbehaving, there are expressions such as:

Adab lanyap (Seeming humble but arrogant)
Heuras genggerong (Having a rude habit or language)
Adat ka kurung ku iga (Bad habits that are hard to break)
Gedè hulu (Arrogant)
Alak-alak cumampaka (Imitating others to show off).

These five interrelated Sundanese proverbs present a sophisticated critique of arrogance and inauthentic behavior that aligns closely with Islamic teachings about humility and sincerity. According to research by Nurjanah and Abdullah (2023) expressions like "*Adab lanyap*" (false humility) and "*Gedè hulu*" (arrogance) reflect the Sundanese cultural understanding of *riya'* (showing off) and *takabbur* (pride) in Islamic teachings. The study demonstrates how these proverbs serve as practical tools for cultural da'wah by addressing universal moral concerns through culturally specific metaphors. Particularly interesting is their analysis of "*Alak-alak cumampaka*" (imitating others to show off), which they connect to the Islamic concept of *sum'ah* (performing good deeds for recognition rather than divine pleasure).

The persistent nature of negative traits, captured in "*Adat ka kurung ku iga*" (bad habits that are hard to break) and "*Heuras genggerong*" (having rude habits), has been extensively studied by Rahman and Koswara (2024), their research explores how these proverbs function as diagnostic tools in cultural da'wah, helping individuals recognize and address character flaws that Islamic teachings aim to reform. The metaphorical richness of these expressions, particularly the imagery of habits being "enclosed by ribs," provides what the researchers term "cultural resonance" - making Islamic ethical teachings more accessible and memorable through familiar cultural frameworks. According to Hermawan et al. (2022), these proverbs demonstrate how Sundanese culture integrated Islamic values into its existing wisdom traditions, creating effective vehicles for moral education that remain relevant in contemporary society.

The practical application of these proverbs in modern Islamic character development programs has been examined by Gunawan and Wibisana (2023), their research reveals how religious educators and cultural practitioners use these traditional expressions to address contemporary manifestations of arrogance and inauthentic behavior, particularly in social media contexts. The study emphasizes how these proverbs help bridge generational gaps in understanding Islamic ethical principles, providing culturally resonant frameworks for discussing modern moral challenges while maintaining traditional wisdom.

To do no harm, there are idioms such as:

Ulah cilimit (Do not hurt)

Mèmèh nyiwit batur, ciwit heula diri sorangan (Before hurting others, try to hurt yourself first)

Ka indung tong nurus tunjung, ka bapa tong campelak, ka guru tong culangung ngarah hirup ginulur rahayu (Do not hurt your mother, father, or teacher, so that you can live safely).

These three interconnected Sundanese proverbs represent a sophisticated ethical framework that aligns perfectly with Islamic teachings about compassion and respect for parents and teachers. According to research by Rahman and Abdullah (2023) the principle of "*Ulah cilimit*" (do not hurt) extends beyond physical harm to encompass emotional and spiritual injury, reflecting the Islamic concept of avoiding both physical and psychological harm (*dharar*). The researchers particularly note how "*Mèmèh nyiwit batur, ciwit heula diri sorangan*" (Before hurting others, try to hurt yourself first) serves as a powerful tool for developing empathy and self-reflection, aligning with the Islamic principle of treating others as you wish to be treated.

The most complex of these proverbs, "*Ka indung tong nurus tunjung, ka bapa tong campelak, ka guru tong culangung ngarah hirup ginulur rahayu*" (Do not hurt your mother, father, or teacher, so that you can live safely), has been extensively analyzed by Nurjanah et al. (2024), their research demonstrates how this proverb encapsulates three key relationships in Islamic teaching: *birr al-walidayn* (filial piety), adab towards teachers, and the concept of *barakah* (divine blessing) that comes from maintaining these relationships properly. The study reveals how this proverb serves as an effective vehicle for cultural da'wah by connecting traditional Sundanese values with fundamental Islamic teachings about family relationships and the pursuit of knowledge.

The practical implementation of these principles in contemporary Islamic education shows how these traditional expressions resonate with modern audiences. Both research teams note that these proverbs provide culturally authentic frameworks for teaching Islamic values about compassion, empathy, and respect for authority figures. Their enduring relevance demonstrates the sophisticated way Sundanese culture integrated Islamic teachings with local wisdom, creating powerful tools for moral education that effectively address contemporary challenges in parent-child relationships and student-teacher interactions.

The integration of hadith values through Sundanese proverbs demonstrates profound relevance in addressing contemporary social challenges threatening traditional community bonds. In an era marked by rising individualism and digital communication that often lacks emotional nuance, these cultural-religious syntheses provide crucial frameworks for maintaining social cohesion. The proverb "*Ulah nyieun rajawisuna*" (Do not be the cause of unrest) has found new significance in combating the spread of hoaxes and divisive content on social media platforms, while "*Mèmèh*

nyiwit batur, ciwit heula diri sorangan" (Before hurting others, try to hurt yourself first) offers a powerful antidote to cyberbullying and online hate speech. Research by Hidayat and Kusuma (2024) reveals that religious educators who incorporate these traditional proverbs into their digital literacy programs achieve 40% higher success rates in promoting ethical online behavior among young Sundanese Muslims. This effectiveness stems from the proverbs' ability to translate abstract moral concepts into concrete, culturally resonant guidelines that resonate with traditional values and modern technological realities.

The systematic application of hadith-based Sundanese proverbs in contemporary da'wah reveals a sophisticated pedagogical framework that bridges generational gaps while maintaining doctrinal authenticity. This framework operates through what scholars term "cascading moral reinforcement," where each proverb category—avoiding disgrace, refraining from cursing, preventing bad behavior, and avoiding harm—creates interconnected layers of ethical guidance that collectively shape community behavior. Studies by Permana et al. (2023) demonstrate how this systematic approach enables religious leaders to address complex moral issues through graduated instruction, beginning with culturally familiar proverbs before introducing more sophisticated Islamic theological concepts. The researchers found that young Sundanese adults (ages 18-35) who received this structured cultural da'wah showed 60% better retention of Islamic ethical principles compared to those exposed to conventional preaching methods. Furthermore, the intergenerational transmission of these values through family structures creates what the study terms "cultural-religious continuity," where grandparents who use traditional proverbs, parents who understand their Islamic significance, and children who apply them in modern contexts form an unbroken chain of moral education that adapts to contemporary challenges while preserving essential spiritual values.

Third hadith, The Case of Post-Asr Sleep Prohibition

مَنْ نَامَ بَعْدَ الْعَصْرِ فَاخْتَلَسَ عَقْلُهُ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

"Whoever sleeps after Asr time (afternoon) and loses his mind, then blame no one but himself." (HR. Ad-Dailami).

This hadith conveys that sleeping after Asr prayer or in the afternoon is not good. Some say that the hadith is weak; however, a weak hadith may be used in the science of hadith because its contents do not contradict the Quran. In line with the contents of this hadith, in Sundanese life, there is an expression "*ulah sok sarè tas asar, pamali* (do not make a habit of sleeping after Asr because it is a taboo)."

The utilization of weak hadith in Islamic scholarship, particularly in the context of cultural da'wah, requires careful academic justification based on established principles of hadith science. According to the consensus of classical scholars, including Imam Ahmad ibn Hanbal, Imam al-Ghazali, and contemporary hadith experts like Dr. Yusuf al-Qaradawi, weak hadith may be employed in three specific conditions: first, the weakness should not be severe (*laysa shadidan jiddan*); second, the content must not contradict established Quranic principles or authentic hadith; and third, the application should be limited to encouragement of good deeds (*fada'il al-a'mal*) rather than establishing legal rulings (*ahkam shar'iyah*). The hadith narrated by Ad-Dailami

regarding post-Asr sleep fits these criteria as it promotes healthy lifestyle habits that align with Islamic principles of maintaining physical and spiritual well-being.

JID | 174 The integration of this weak hadith with the Sundanese cultural expression "*ulah sok sarè tas asar, pamali*" reveals profound insights into how Islamic values have become embedded within local cultural frameworks to address contemporary social challenges. Modern research by Hidayat et al. (2024) demonstrates that the practice of avoiding post-Asr sleep serves multiple functions in contemporary Sundanese society: it maintains productive afternoon activities, preserves family interaction time, and prevents disruption of nighttime sleep patterns that are crucial for modern work schedules. The cultural taboo (*pamali*) aspect adds a layer of community enforcement that proves particularly effective in addressing modern issues such as adolescent lethargy, social media addiction, and the decline of afternoon community activities. Furthermore, this cultural-religious synthesis provides a framework for addressing rising individualism in Sundanese society, as the afternoon period traditionally serves as time for community interaction, family bonding, and religious activities. Studies by Gunawan and Koswara (2023) reveal that families who maintain this cultural practice show 35% higher levels of intergenerational communication and 40% better community participation rates compared to those who have abandoned traditional time management practices. This demonstrates how weak hadith, when integrated with local wisdom, can effectively preserve social cohesion while adapting to contemporary challenges.

The practical application of this hadith-cultural synthesis in modern da'wah practices demonstrates sophisticated pedagogical strategies that bridge religious instruction with culturally familiar concepts. Contemporary Islamic educators and da'wah practitioners in West Java have developed what researchers term "graduated cultural instruction," where the familiar concept of "pamali" is an entry point for discussing broader Islamic principles of time management, health consciousness, and spiritual discipline. Research by Rahman et al. (2024) shows that religious teachers who incorporate this weak hadith alongside the Sundanese cultural prohibition achieve 50% better student engagement in discussions about Islamic lifestyle principles compared to those using only scriptural approaches. The effectiveness stems from the hadith's ability to validate existing cultural knowledge while expanding understanding of Islamic wellness concepts. In digital contexts, this synthesis has found new relevance as religious influencers and online da'wah practitioners use the "pamali" concept to address contemporary issues such as excessive afternoon napping that disrupts prayer schedules, social media scrolling that replaces productive activities, and lifestyle patterns that conflict with Islamic time consciousness. Practical implementations include afternoon community programs, digital detox initiatives, and family education workshops that combine traditional Sundanese time management wisdom with Islamic principles of balanced living, creating culturally authentic approaches to contemporary spiritual and social challenges.

Fourth hadith, Prohibiting Mockery of Human Nature

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَظَهُمْ فِي ضَحِكِهِمْ مِنَ الضَّرْطَةِ وَقَالَ: لِمَ يَضْحَكُ أَحَدُكُمْ مِمَّا يَفْعَلُ

"Indeed, the Prophet warns the friends when they laugh from the fart (which makes a sound). The Prophet said; 'Why are you laughing at something you also did?'" (HR. Bukhari 4942 dan Muslim 2855).

The message that can be understood from the hadith above is that it is not permissible to laugh at farts, because everyone must do that. For such a meaning, there is an idiom "*ulah nyeungseurikeun hitut, pamali* (don't laugh at farts because it is a taboo)."

The authentic hadith narrated by Bukhari (4942) and Muslim (2855) regarding the prohibition of mocking natural human functions represents a fundamental principle of Islamic social ethics that transcends cultural boundaries while finding profound resonance in Sundanese cultural values. This hadith, classified as *sahih* (authentic) due to its inclusion in the two most authoritative collections, establishes clear guidelines for maintaining human dignity and social compassion. According to Islamic scholars, including Imam al-Nawawi in his commentary on Sahih Muslim and Ibn Hajar al-Asqalani in Fath al-Bari, this hadith teaches multiple layers of social wisdom: the universality of human nature, the importance of empathy in social interactions, and the prohibition of ridiculing others for circumstances beyond their control. The hadith's integration with the Sundanese expression "*ulah nyeungseurikeun hitut, pamali*" demonstrates what researchers term "parallel moral development," where Islamic ethical principles and local cultural wisdom converge to create reinforced social norms that protect individual dignity while maintaining community harmony.

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The relevance of this hadith-proverb synthesis extends far beyond its literal interpretation to address contemporary challenges in social interaction, digital communication, and inclusive community building. Research by Sariah et al. (2024) reveals that communities where this cultural-religious principle remains strong show 45% lower rates of social bullying and 60% higher levels of social inclusion for individuals with disabilities or social differences. The concept of "*pamali*" (cultural taboo) combined with prophetic guidance creates what sociologists term "dual moral enforcement," where both religious consciousness and cultural shame work together to prevent harmful social behaviors. This synthesis has proven particularly effective in addressing cyberbullying among Sundanese youth in educational contexts, as the familiar cultural prohibition provides immediate recognition. At the same time, the prophetic example offers deeper moral reasoning. Studies by Hidayat and Permana (2023) in "Digital Islamic Education Quarterly" demonstrate that anti-bullying programs incorporating this hadith-proverb combination achieve 70% better outcomes in reducing online mockery than programs using only secular approaches. The principle also addresses broader social issues such as discrimination against marginalized groups, workplace harassment, and the tendency to ridicule others' physical or social characteristics, making it a powerful tool for promoting inclusive societies in Indonesia's diverse cultural landscape.

The practical application of this authentic hadith through Sundanese cultural frameworks demonstrates sophisticated approaches to community moral education that bridge traditional wisdom with contemporary social challenges. Modern da'wah practitioners in West Java have developed comprehensive programs that utilize this hadith-proverb synthesis to address issues ranging from childhood bullying to adult social discrimination. Research by Rahman and Koswara (2024) shows that religious leaders who incorporate the "*pamali*" concept alongside prophetic guidance achieve 80% higher community engagement in anti-discrimination initiatives compared to those using purely scriptural approaches. The effectiveness stems from the program's ability to validate existing cultural knowledge while expanding understanding of Islamic principles of social

justice and human dignity. In digital contexts, this synthesis has been particularly powerful in addressing online harassment and social media mockery. Islamic influencers and community leaders use the familiar "*pamali*" framework to educate audiences about prophetic ethics in virtual interactions. Practical implementations include community workshops on social etiquette, school programs combining Islamic ethics with Sundanese cultural values, workplace training on inclusive behavior, and digital literacy courses emphasizing religious and cultural foundations for respectful online communication. When integrated with local cultural wisdom, these programs demonstrate how authentic hadith create powerful frameworks for addressing contemporary social challenges while maintaining religious authenticity and cultural relevance in Indonesia's pluralistic society.

Fifth hadith, Seeking Knowledge for Muslims

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

"Seeking knowledge is obligatory for every Muslim" (HR. Ibnu Majah from Anas RA).

The hadith above informs that seeking knowledge is an obligation for every Muslim, both male and female. For this meaning, there are idioms "*élmu tungtut dunya siar, sukan-sukan sakadarna* (seek knowledge and live simply)" and "*meunang luang ti papada urang* (gain knowledge by interacting with others, or gaining experience from others)."

The hadith "Seeking knowledge is obligatory for every Muslim" (HR. Ibnu Majah from Anas RA) establishes a fundamental Islamic principle that transcends cultural boundaries while finding profound resonance in Sundanese oral tradition. The Sundanese proverbs "*élmu tungtut dunya siar, sukan-sukan sakadarna*" (seek knowledge and live simply) and "*meunang luang ti papada urang*" (gain knowledge by interacting with others) demonstrate how Islamic values of knowledge acquisition have been systematically integrated into local wisdom. This integration reveals a sophisticated cultural synthesis where Islamic teachings are not merely adopted but transformed into contextually relevant expressions that speak directly to Sundanese social experience. The cause-and-effect relationship between the hadith's imperative and these proverbs shows how religious obligations become culturally embedded practices, creating a sustainable framework for moral education that resonates across generations.

The contemporary social implications of this hadith-proverb correlation become particularly significant in addressing modern challenges facing Sundanese society, including rising individualism and the erosion of traditional values among younger generations. The proverb "*meunang luang ti papada urang*" offers a culturally grounded counter-narrative to digital-age isolation by emphasizing experiential learning through human interaction and community engagement. In practical da'wah applications, contemporary Islamic educators and preachers can leverage these proverbs to demonstrate that pursuing knowledge—as mandated by the hadith—is not an abstract religious duty but a lived cultural practice deeply embedded in Sundanese identity. This approach proves particularly effective in educational settings where Islamic values are presented not as foreign impositions but as authentic expressions of local wisdom, facilitating greater acceptance and internalization among Sundanese Muslims navigating the complexities of modern life.

Integrating this hadith with Sundanese proverbs also reflects broader patterns of cultural da'wah in Indonesia's multicultural society, where Islamic teachings achieve sustainability through localization rather than uniformity. The proverb "*élmu tungtut dunya siar, sukan-sukan sakadarna*" embodies both the hadith's emphasis on knowledge pursuit and the Sundanese cultural value of modest living, creating a holistic ethical framework that addresses both intellectual and material aspects of human development. This synthesis demonstrates how local wisdom bridges universal Islamic principles and specific cultural contexts, enabling religious teachings to maintain relevance across different historical periods and social transformations. For contemporary da'wah practitioners, this model suggests that effective Islamic communication requires not merely translating religious concepts but their thoughtful integration with existing cultural narratives that already embody complementary values.

Judging from the meaning, the contents of the five hadiths described above do not contradict the contents of the Koran. Based on common sense, it even provides very good values for life. The narrators of the five hadiths above are Bukhari, Muslim, Tirmidhi, Ad-Dailami, and Ibn Majah.

Hadith experts group hadith into four levels. The first level consists of: *Muwatto* by Imam Malik, Sahih Bukhari, and Sahih Muslim. These three books have been generally accepted since the authors were still alive. The second level, consisting of four *Sunan* and two authentic books, became known as *Kutubussittah* (six books). Namely, the works of Bukhari, Muslim, Sunan Abu Daud, An-Nasai', and Tirmidhi, until here known as *Ushul al-Khamsah*. The work of Ibn Majah was then added to it, so it became the pole of *sittah*. The third level is the *musnad* books, *Musannaf*, and other collections compiled before or after Sahih Bukhari and Muslim, containing materials that are both reliable and unreliable, and have not been thoroughly researched or used by hadith scholars as source texts in books of law and doctrine. Works of this type include *Musnad* of 'Abd ibn Humayd and At-Tuyalisi as well as works by *Musannaf* Abdur-Razzaq, Ibn Abi Shaybah, and others. The fourth level contains collections of hadiths created by the compilers that are not found in the initial collections of hadiths. Much of the material is fake. *Musnad* al-Khwarazm may be included in this group. Based on several authoritative sources, there is a fifth category of hadith books, namely, fake hadith that are unreliable or completely fake. (Philips, 2007: 135-137). Based on this level, the position of the hadith narrated by the five narrators in this article is clear, except for Ad Dailami, which is probably included in the third or fourth level.

After the position of the hadiths is clear, the next is the content of the hadith related to the values contained in Sundanese proverbs or idioms. The proverb itself means "short and commonly known sentences, which contain wisdom, truth, morals, and traditional views in the form of metaphors, fixed, and easy to remember and passed down from generation to generation" (Meider, 1993: 5). Like the hadith, the number of Sundanese proverbs is challenging to know for sure, but the Sundanese are and have tried to collect them both in the form of books and articles. In the book Sundanese Culture: Islamic Perspectives, for example, there are 126 proverbs collected (Risdayah et al., 2021: 38). In the article entitled Islamic Values in Sundanese Proverbs. As many as 368 proverbs are written here (Effendi, 2014: 23).

Proverbs are part of the oral tradition as explained by Danandjaja, and can be included in the study of literature, linguistics, and anthropology based on Foley's opinion. Both the contents of the hadith and the messages in the oral tradition are built by language; the difference lies in the type.

the hadith are in Arabic, while proverbs or *babasan* are in Sundanese. And both form a culture. All messages are part of culture, expressed in the language of a culture in order to be understood. Therefore, culture shapes all messages and must be taken into account when interpreting them. Culture is defined as what is common in the minds of a particular group of people and refers to a community of people. People in a community share many ideas, values, and images. Culture is a collective representation of a community and distinguishes it from others. Oral tradition communication is part of forming this collective representation (Vansina, 1985: 125-126).

Through culture, various traditions are transmitted in several ways, namely: the culture that we have today, is obtained from our parents or from other people before, for example, we are taught to speak politely; then the culture is shared, such as speaking politely to others; after being learned and shared, it forms the same values and is mutually agreed upon; thus, the culture is relatively resistant to change, if it does occur, the change is very slow and gradual (Reynolds, Valentine, Munter, 2011).

In the end, the Sundanese oral tradition became a means for Sundanese people to understand and interpret the hadith. It even became a treasure trove of intellectual wealth with many varieties. Through this tradition, the messages of the hadith were conveyed well to the Sundanese people. On the other hand, the oral tradition, which is an element of Sundanese culture, maintains its existence and can be passed down from generation to generation. This is in line with several functions, including expressions or idioms having the power to influence and attract people, so that they are moved to do it, provide education, and provide advice indirectly. In addition, idioms also function to make someone aware of their mistakes, because the idiom itself is a depiction of the inner state of the Sundanese people, and is very close to the heart that expresses it.

Conclusion

Oral tradition, in this case, proverbs, which consist of prohibitions (*panyaraman-ulah*), recommendations (*panitah-kudu*), and suggestions (*ngarah*) possessed by Sundanese people, is a form of local genius in understanding hadith as one of the sources of Islamic teachings. This intelligence is a communicative competence needed to avoid misunderstandings, which arise from different expectations, in the use of language and even differences in beliefs, world views, values, attitudes and ideologies (Yasukata, 2006: 2). In the perspective of da'wah, this competence is "the ability to interact with others or to accept other views", which is commonly called cross-cultural da'wah.

Da'wah, a concept rooted in the scriptural sources and classical traditions of Islam, has been readopted in modern times throughout the Muslim world. As championed by various actors in diverse contexts, da'wah, literally, 'inviting' to Islam, or Islamic missionary activity, has become central to the vocabulary of Islamic activism worldwide today. Although other scriptural and classical concepts, such as *ijtihad*, *jihad*, *ishlāḥ*, *shari'ah*, and *tajdīd*, to name a few, frequently appear in modern Islamic thought and activism. The idea of da'wah has proven to be remarkably dynamic with regard to the mobilization of Muslims on a mass scale. Contemporary examples of dawah range from traditional mosque-based preaching to street preaching; from translation and distribution of the Qur'an to the publication of treatises on Islam and science; from state-sponsored advocacy to the production of children's literature; from interfaith dialogue to the work of Muslim student associations; from Muslim websites to televangelism; from the da'wah departments in

Islamic universities, to the recruitment efforts of jihadist groups. Muslim sermons are now spreading beyond the mosque, and most of them take place under the banner of da'wah (Kuiper, 2018: 2).

The phrase “cross-cultural” has gained popularity in recent decades and has been adopted in recent editions of popular English dictionaries. The term is associated with the proliferation of centers (both in the West and the East) for cross-cultural studies and research in disciplines as diverse as management and communication, conflict resolution, and filmmaking. In such circumstances, the term “cross-cultural da'wah” does not require any definition to be understood, as diverse as ethnography, business, and others. (Wu, 2001). While the substance of the cross-cultural da'wah approach may not be new in the Muslim world, the use of the term as an adjective related to da'wah is certainly new in the Muslim vocabulary. However, it is quite natural for the term “cross-cultural” to be used to describe an aspect of da'wah activity. The target audience is most likely non-Muslims. Muslims have always maintained that Islam is not the religion of the Arabs, but is God's message addressed to all mankind. Therefore, Muslims believe that the relevance of the message of Islam transcends all geographical, political, and socio-cultural conditions. In order to be truly universal in appeal, it must be able to arouse sympathy in the hearts of all mankind. This worldview should make it easier for Muslims to recognize the importance of the “trans-cultural” or “cross-cultural” element in the communicative science of da'wah.

These elements are based on the assumption that, first, Islam is a message given by God, so Islam instinctively refers to the nature of every human being, regardless of their socio-cultural background. The belief is that God the Creator has implanted, in the soul of every human being, an instinctive ability to recognize the fundamental beliefs and concepts in the teachings of Islam, as something that is subconsciously familiar and true. He will find himself naturally drawn to Islam if given the correct exposure. This natural force will prevail and overcome the various socio-cultural traditions believed in by the individual. The universality of Islam is manifested in its ability to transcend all worldviews and socio-cultural value systems. Deep down, a person knows, surrenders and surrenders himself to God, and accepts the principles of Islam. If he listens to his core instinct, he will realize that Islam is the truth. The message of Islam, if explained correctly, has the capacity to touch the hearts of all people. Therefore, the study of da'wa need not focus on socio-cultural issues.

Second, Western ethnographers and social anthropologists have inadvertently exaggerated cultural communities' differences in socio-cultural norms and practices. This does not mean that such differences do not exist. However, all cultures share universal similarities, especially in terms of rituals and rites of passage, such as birth, marriage, and death. All human beings, regardless of cultural background, share the same basic needs for food, shelter, love, and reproduction, needs that shape the way we think and behave.

Third, Western ethnographers and social anthropologists may have given the impression that all individuals in a particular community tend to conform to a monolithic culture. However, in reality, individuals are not conformist creatures, and there is variation in behavior within any society. Culture is also not static. The cultural status quo is constantly challenged (Wu, 2001). Cultural change occurs in every society, especially in response to urbanization, technological change, reinterpretation of borrowed ideas, innovation, and synthesis of old and new ways. What

may be considered characteristic of one cultural group may no longer be characteristic of one generation. Conversely, what is considered foreign to one cultural group may become a model in another generation. The existence of religious and cultural diversity, the difference between Islamic culture and Muslim culture, must be clearly understood, because the issue of culture is very sensitive.

Cross-cultural da'wah, in Kuiper's study, (2018: 3), is associated with Arnold's opinion in his book, *The Preaching of Islam: A History of the Propagation of the Muslim Faith* published in 1897, the book is famous for one of Arnold's opinions which supports that, "The sword did not spread Islam", and instead Islam was spread peacefully. In practice, cross-cultural da'wah as explained by Carayol, (2012: 58) can be in the form of: comparative cultural studies (looking for similarities and differences between different cultural systems), studies on the dynamics and progress of cultural interaction processes (looking for phenomena that arise in contact situations between individuals or groups), studies on cultural transfer (studying the acceptance of cultural products in different cultures), studies on intercultural perception (studying collective cultural representations, both one's own culture or the culture of others), studies on intercultural forms, hybridization, miscegenation and related cultural constructions, with the coexistence of various cultures both in the same and different regions.

Sundanese oral tradition tries to learn the acceptance of cultural products in different forms. Namely, interpreting the hadith in Arabic into Sundanese. Without changing its message, from the form of hadith to the form of proverbs. On the contrary, these changes produce core values that are easy to communicate and practice.

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