

# Javanese Islamic Moderation of Sunan Kalijogo, Harmonization of Islamic and Javanese Teachings (Aggregation of Culture and Ideology)

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## ABSTRACT

Islam came in a condition where Javanese culture was rooted in society. As a new teaching, Islam is easy to accept, this is ironic because Islamic teachings are very different from what has become culture in Java. With the arrival of the Kalijaga Sunan, Javanese culture and Islamic teachings were introduced into a complementary aggregation so as to form a harmony between culture and ideology. Reflecting on this, the authors reveal that the purpose of this study is to find out how the approach to introducing Islam to Javanese society was used by Sunan Kalijaga, how the established ritual was incorporated into Islamic teachings. The research method used in this paper is historia library research. This research concludes that the teachings of Islam and Java have a positive aggregation between culture and ideology, this is stated by Sunan Kalijaga which is explicitly different from other Walisongo's teachings, and opens up that Sunan Kalojaga's Javanese Islam is in line with Islam.

**Keywords:** *aggregation, culture, harmonization, Islam*

## 1. INTRODUCTION

Islam came to Indonesia at a time when culture was already established, this is because Indonesia already knew the culture and already had an advanced social order of society with evidence that the kingdoms had existed before islamic teachings came. The approach taken when Islam came there were two schools, the first is the Islamization of Javanese culture, which is an approach that seeks to appear islamic in style, either formally or substantially, this can be seen by Islamic terms, names with Islamic language, taking the role of Islamic figures and various old stories and Islamic norms in various aspects of life. While the second is the Islamic Jawanization approach with the meaning of efforts to integrate Islamic values through infiltration into Javanese culture, the terms used still use Javanese, but the values conceived are Islamic values(Amin, 2000).

Islamic values that are in line with customs, there is nothing else that needs to be changed, what needs to be changed is how to introduce Islam and culture side by side and full of wisdom. One of the figures spreading

Islamic teachings who pays attention to local culture and customs is Sunan Kaljaga, from him many Javanese customs are found which are then entered by Islamic teachings, such as Wayang with figures and practices in accordance with Islamic teachings, so that ordinary people become familiar with and understand Islam through culture.(Woodward, 2012)

The introduction of Islam through Sunan Kalijaga is indeed different from other preachers, such as Sunan Ampel who uses fan means from wicker which is distributed with a ransom of two calmat shahadas which then satisfies islamic boarding schools (Hamiyatun, 2019). The approach used by each guardian is indeed different because of different backgrounds and sciences, the background of Sunan Kalijaga who lives in the midst of society as a child of illustrious parents and the community environment that looks rampant inequality which then affects different ways of proselytizing, namely by using the term Javanese Islam, namely Islam known as Rahmad lil Alamin, by showing the truth without patronizing, but seeking to achieve eternal truth for all from criminals to kings. (Balai Litbang Agama Semarang & Iswanto, 2019)

## 2. RESEARCH METHODS

This research is a type of library reseach literature research with historical-qualitative-interpretive methods with the main object being a literature book and in the form of a problem-solving procedure using past data and relics, this is to understand events that took place in the past. Further procedures can be used to interpret future events (Nawawi, 2005). Data collection procedures, data analysis, data presentation, in this study there are also data sources that include primary data and skunder data. primary data in the form of a book explaining the auto biography of Sunan Kalijaga (Anwar, 2004) and skunder data in the form of journals, articles discussing Sunan Kalijaga.(Sugiono, 2014)

## 3. RESULTS AND DISCUSSION

This research is intended to reveal the harmonization between Islam and cultural teachings in Java which was carried out by Sunan Kalijaga. This is because Sunan Kalijaga is known as the soko guru of harmonization between Islam and Javanese cultural teachings with aggregation, evidenced by the existence of Shia-shiir or Javanese songs created by Sunan Kalijaga which are actually interpretations of Islamic teachings that he accused.

Research that raised Sunan Kalijaga as a figure of study was written only from a few aspects, for example, which was written by, Syaiful M solihin and Wakidi with the title of the Kalijaga Islamic proselytizing method in the process of Islamization of Java, and there were also those who wrote with the title Teachings and Thoughts of Sunan Kalijaga on the Legend of Village Naming in demak Society written by Liliek Puji Rustami and Bambang Indiatmoko in the seloka journal: Journal of Indonesian language and literature education UNNES, as well as Exemplifying the Value of Sunan Kalijaga's Da'wah Teachings in Educating the Character of the Nation in the Era of Globalization in the journal Attarbiyah, but in this paper the author wants to see aspects of The Harmonization of Islam and Javanese teachings which are then used as one of the thinking cultures or thinking paradigms of the Indonesian people, namely the aggregation between ideology and culture.

### 3.1. History and Socio-Cultural Life of Sunan Kalijaga.

Sunan Kalijaga was the son of the Duke of Tuban, Tumenggug Wilatikta, with the position of duke in that era the same as that of the king, remaining under the power of the supreme King. Tumenggung wilatikta or known as Aria Teja (IV), is a descendant of Aria Teja III, Aria Teja II, and is based on Aria Teja I, while Aria Teja I is the son of a Aria Adikara or Ranggalawa who was a founder of the Majapahit kingdom, when he had embraced Islam his name became Raden Sahur, and his mother was named Dewi Nawangrum. (Chodjim, 2013)

The origin of the word Sunan itself is less clear, it is possible to come from the word suhun which means to respect and here in its passive form, which is what is respected (M. C., 2008), this means that a person who is called sunan is a respected person and is a form of public respect for the figure.

In 1430, is an estimate of the birth of Sunan Kalijaga, as there is no definite record of when the year Sunan Kalijaga was born. In his youth Sunan Kalijaga was named Raden Sa'id or with Jaga Sa'id. Sunan Kalijaga lived in four eras of the order of government, namely the Majapahit period was before 1478, the Demak sultanate in 1481-1546, the Sultanate of Pajang in 1546-1568 and the beginning of mataram rule in the 1580s, from the four decades it can then be concluded that Sunan Kalijaga went through various political policies from time to time. (Santosa, 2011)

There are several versions of the name Kalijaga and the reasons put forward, the early version of Kalijaga is associated with the journey as a disciple of Sunan Bonang, who eventually led Raden Mas Sa'id to become Wali, for several months and some declared many years of asceticism in order to keep the stick stuck on the edge of the river. Then the second version, namely the name Kalijaga, is considered a sign of a guardian who carefully treated various religions or traditions that existed in Javanese society at that time, when Sunan Kalijaga carried out the task of indicting Islam, and the third version of the name kalijaga was associated with the village where Sunan Kalijaga lived, namely Cirebon.(Santosa, 2011)

In his teens, Raden Said grew up as a person who knew martial arts, but became increasingly naughty, when he was young, liked to carry out acts of violence, betarung and robbing, from there Raden Said was expelled by the family, so he lived in the Jatisari forest

and still committed robberies among the nobility / nobles distributed to the common rakyat, from there the nickname Lokajaya. (Hadinata, 2015)

One of the factors that influenced Javanese people to quickly embrace Islam was partly because of the art strategy, including wayang art, which Sunan Kalijaga was able to partner with Islam as a medium for preaching, because the Javanese at that time preferred to watch a performance that had been known for a long time. although between other sunans there are differences in wayang, for example sunan giri which states that the pictures are makruh and this we know that Sunan Giri is stricter in following the rules (Laki, 2021)

### 3.2. Teachings of Sunan kalijaga

Indonesia is a country with a pluralistic religious style, so Islam experiences cultural and religious acculturation, Walisongo is a figure who has many roles in it that influence the way of preaching which affects unity and local wisdom. (Tajuddin et al., 2014)

In the land of Java, javanese people do not experience cultural emptiness, but various influential cultures have been deeply rooted in their lives (Pranowo, 2009) Javanese society at that time was already cultured, it was not easy to introduce a new culture to a cultured society. In broadcasting Islam, after the development of Islam spread among the people where the Islamic area has been widely expanded, so that the saints have a certain post, it can be seen that Sunan Kalijaga is in Central Java, by establishing a padepokan this aims to become an educational center. In preaching Sunan Kalijaga is known through two paths, namely cultural through education and the approach of proselytizing in a structural way. (Solikin et al., 2013)

Sunan Kalijaga is known for his different preachers among other saints. A way of preaching that pays great attention to the local culture. Approaching ordinary people very wisely, making the people happy and then sympathizing with the teachings brought by Sunan Kalijaga, including folk arts in the form of gamelan, gending and tembang-tembangan as well as puppets which are used as tools for proselytizing (Rahimsyah, 1995), According to Sunan Kalijaga, there is a Javanese custom that has the same spirit as Islam, for example the concept of sodaqoh in Islam, and Javanese culture adheres to selamatan, genduri and offerings that have the same core, namely sharing with others, which later the culture becomes Islamic culture, namely the intention of sodaqoh, (Salam, 1974) this proves that

Sunan Kalijaga is very strong in holding traditions and customs, because from that custom and culture Sunan Kalijaga teaches his proselytizing, this is for example by replacing the praise of offerings with prayers and readings from the Qurán (Sutrisno, 2007).

#### 3.2.1 Shari'a order

According to Sunan Kalijaga, all Sharia does not have to understand purely as it is originally and neither must it be in the sense according to the pronunciation of the word. The teachings of Sunan Kalijaga demand an understanding that is behind the emerging, which will be practiced in my opinion. The teachings of Sunan Kalijaga are also not considered in all sharia such as the study of fiqh, there are things that are milestones in worship with the Islamic religion, such as, prayers and Hajj which are the focus of Sunan Kalijaga. Both services are conducted demonstratively by mankind. (Chodjim, 2011)

The five-time prayer service according to Sunan Kalijaga does not lie in movement and time, but in one's superiority in understanding and living from the authenticity of prayer, worship and praise.

Daim prayer is referred to as a basic worship, because every act of horn is a form of prayer in the sense of worship worship, so it can be concluded that daim prayer is an uninterrupted prayer under any circumstances and anywhere, whether silent or speaking, sleeping or awake, the soul and all gestures always perform prayers, even ablutions, and when defecating or urinating even in a state of prayer. Sunan Kalijaga has a postulate in the implementation of daim prayers contained in the Qurán considering that the nature of prayer in the Qurán is intended to make a pilgrimage to Allah and prevent heinous and cruel deeds.

Fasting and zakat, which are the pillars of faith, have no basic place in islam practiced by Sunan Kalijaga. Fasting and zakat are not special things for the people of Java and also the archipelago. Fasting and zakat have become the way of life of the people of the archipelago, so that hajj is seen as important as the entry of new procedures in carrying out a religion, this is a harmonization between islamic teachings and Javanese teachings, that is, when the established cultural order is clashed with the established religious order as well.

Sunan Kalijaga said the Hajj was not physically traveling to the city of Mecca which is in the Arabian peninsula. No one knows the location of the true Mecca,

for the hajj is found within the people themselves. The path traveled is to require to be patient and willing to live in the world without being trapped in the world. This is the so-called Hajj, patient and sincere in tracing in terms of the teachings of truth.

Patience according to Sunan Kalijaga is to withstand the test in this life. Continue to be determined to go the right path despite temptations and obstacles getting in the way. Go the right way even though temptations and obstacles come their way. A patient person will certainly not stop halfway in reaching the goal. Meanwhile, sincerity and willingness is the ability to live not to be contaminated or polluted by the world's feces. Not following the people who are fighting for treasures, thrones and also the world. All things can be termed hajj because the goal is to make people perfect, kamil people. Shari'a is said to be a mere formality if life piety is not carried out, this life piety has become part of the implementation of religious law, which is then continued by increasing the faith and piety of life.

### 3.2.2 Order of Tarekat

Known as an Islamic mystic and at the same time a Javanese, Sunan Kalijaga is a Sufi takerat, namely the order of Imam al-Ghozali, under the name of the Ghazaliyah order. However, if it is traced from the various *tembang* he created, or the story of him. It seems that Sunan elaborates on the teachings of the order that originated from outside with javanese mystical practices. (Chojim, 2011)

#### a. Dhikr Concept

Dhikr for Sunan Kalijaga is meditation and *semedi* which is one of the ways in his order. Meditation is not the same as the sport of exhalation, because it pays attention not only to the physical, but in meditation there is a force of effort, an attempt to improve spiritual abilities.

#### b. The Concept of Life's Misnomer

*The concept of life piety for Sunan Kalijaga is also called amar ma'ruf nahi mungkar, both personal and social. Something that ma'ruf is a manifestation of local wisdom, this is interpreted as ma'ruf in the Arabian peninsula is not necessarily ma'ruf in Java. Sunan kalijaga introduced the five prasetyas, namely: setya budaya, setya discourse, setya semaya, setya laksana and setya mitra.* (Hermawan, 2016).

Cultural *setya* is when man tries to overcome the natural environment of his life for the well-being of his life, because man as a social being must obey and respect a pre-existing culture.

*Setya* discourse is to hold fast to speech, that is, when what is spoken corresponds to what is done.

The third is *setya semaya*, that is, the fulfillment of promises, promises are words of willingness or ability to give something to others,

Fourth, *setya laksana* is defined as responsibility for the duties and mandates that have been carried by a person, this is in accordance with the human function described in the Qur'an, namely as a *kholifah* on Earth, with their respective roles, in addition to being able to fulfill obligations are also able to take responsibility for what is done.

The fifth is *setya mitra*, with the meaning that what is built in this life is friendship and solidarity. In the language of modern life it is also called *patnership* or *partnership*.

Dhikr and meditation in daily life for Sunan Kalijaga is a way to achieve awareness of life. That form of consciousness is *amar ma'ruf nahi mungkar*. The Islam brought by Sunan Kalijaga really became a mercy for all nature with the Javanese-style order he brought.

### 3.2.3 Order of Nature

The last stage in the journey of self-improvement is *ma'rifat*, before entering the *ma'rifat* order must understand the essence, because *ma'rifat* is the fruit of essence. The stage of self-improvement begins with the stage of knowing oneself. Because it is by knowing oneself that one will then come to know one's god. There are four *awes* that must be understood in the essence stage, namely the awe of the creed, *takbir*, facing god and the *saccharul* of death. (Chodjim, 2011)

#### a. The amazement of the creed

The creed is actually a testimony. A person who is a creed means one who testifies. It is clear that the creed is not just saying two sentences of the creed. Rather there is an awareness present when the sentence is uttered, so *creeding* is not as a formality of speech.

Sunan kalijaga managed to compose several puppet plays and among them the famous ones are the plays Of The Talisman of Kalimasada and Dewa Ruci. Kalimasada's amulet is nothing but a symbol of the creed itself, according to Hazim Amir in Purwadi (Purwadi, 2007) that after Islam came to Indonesia,

especially the island of Java, the wayang play experienced changes.

The characterization of Yudishtira is symbolized as a creed by the giving of the kalimada amulet which means the sentence of the creed. Bima always stands tall and firmly symbolizes the prayer that is always upheld, The ascetic Arjuna is symbolized as fasting, that is, releasing the fettering passions, the generous Nakula Sadewa is symbolized by zakat and hajj.

b. Takbir's amazement

Takbir with the words of Allahu Akbar is what we have always known, in fact the admiration for takbir is a pronunciation born from the word of God to praise the Miracle of Allah, the majesty, the admiration that arises in the heart that receives mercy from Allah. So takbir is the result of a passion for oneself to the nature possessed by God.

c. Amazement when facing Allah.

This means a sense that fosters the ability to feel the presence of God.

d. Amazement at the time of death.

For sunan kalijaga sakaratul death must be picked up in an established manner and not waver in dealing with it. For those who are used to thinking, consciousness is part of their lives. Meditation or dhikr is a way to train oneself to be able to help oneself in the face of god.

### 3.2.4. Ma'rifat order

Ma'rifat for sunan kalijaga is the presence of The greatness of Allah in a Sufi in the state of his heart always in contact with the Divine Nur. Ma'rifat makes tranquility in the heart, this is analogous to the man of science making tranquility in the mind and ma'rifat will increase the tranquility of the heart. However, not all Sufis can reach this level, therefore a Sufi who at the level of ma'rifat has the following signs:

- a. Always radiating the light of makrifat on him in all attitudes and behaviors, this is for example with the attitude of wara by the person who ma'rifat.
- b. Not making decisions on a fact that is real, because things that are real according to the teachings of Sufism are not necessarily true.
- c. Not wanting a lot of God's favors for him, this is because it can lead to illegitimate things.

From these characteristics, it can be seen that a Sufi does not want luxury, presumably the life of this world is just to support worship, in his life pecking becomes a guideline without luxury because he feels together with god.

In this ma'rifat order there is a human relationship with god, Sunan Kalijaga with his method of proselytizing using javanese song pouring in song Rumecko Ings Wengi, (Wiryapanitra (R.), 1979) this is reflected in the passage of the stanza to the depalan which reads as follows:

*Lan den Sabar Syukur Ins Widhi*

*InsyaAllah tinekatan*

*Sakarsa nureku*

Every deed is shown with an attitude of patience, gratitude, and surrender to Allah, let alone done earnestly, then reason is granted by Allah all ideals, implicitly this song invites to strengthen one's tawhid to Allah. (Sakdullah, 2014)

As a descendant who has a high position in the government, Sunan Kalijaga also has a hand in governance which later becomes manifest in proselytizing, this is in terms of sharia, thoriqot and ma'rifat. The rulers mostly imitated Sunan Kalijaga's way of building and designing urban planning. This is analogous to when Muslims have territory in Java, meaning that they are able to organize the city with building tools that are of interest to them, the concept of spatial planning or urban planning after being influenced by Islamic teachings, that the community must obey the Ulil Amri, and ulil Amri must obey Allah. (Amin, 2000)

## 4. CONCLUSION

Sunan kalijaga is known for his way of preaching which pays great attention to the local culture. Approaching ordinary people very wisely, making the people happy and then sympathizing with the teachings brought by Sunan Kalijaga, including folk arts in the form of gamelan, gending and tembang-tembangan as well as puppets which are used as tools for proselytizing.

According to Sunan Kalijaga sharia does not have to be understood textually. The teachings of Sunan Kalijaga teach in the meaning that is behind the text, which is then practiced in real life. The teachings of Sunan Kalijaga are also not considered in all sharia such

as the study of fiqh, there are several things that are the key to practice with islam, such as, prayer and Hajj which are his concern. These two services are carried out demonstratively by mankind which is a harmonization between the teachings of Islam and the teachings of Javanese culture.

The five-time prayer service according to Sunan Kalijaga does not lie in movement and time, but in one's superiority in understanding and living from the authenticity of prayer, worship and praise.

Sunan Kalijaga described the hajj as not going physically to the city of Mecca in the Arabian peninsula. No one knows the location of the true Mecca, for the hajj is within. Living it must be patient and willing to live in the world without being trapped in the world. This is the so-called Hajj, patient and sincere in tracing the truth, Javanese teachings that prioritize *nerimo eng pandum* and *ngalah* are a reflection of the harmonization of Islam and Java.

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