

WALISONGO ISLAMIC EDUCATION (CULTURAL ACCULTURATION APPROACH)

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ABSTRACT

Nusantara, especially Javanese, before the arrival of Walisongo, was culturally and religiously thick with beliefs passed down from ancestors. Religious education, in particular, has not been well organized. Java is reflected in the unorganized condition of society in terms of clothing, food, and shelter. Islam in Java was spread during the collapse of the Majapahit kingdom, then the Demak kingdom was established. This era is a transitional period of religious, political, and artistic life. For people who are Muslims, there are several levels, one of which is the guardian as a spiritual leader at the top level. Almost all Islamic education in Java refers to walisongo, although many still consider it fictitious. Some opinions are related to this because there is no historical evidence as a form of the fact of existence and education. This research focuses on the nature of Walisongo's reality and the transformation patterns of education. The ontological approach, in this case, examines the existence of Walisongo in terms of its existence and Islamic education. The essence of Walisongo's education is contained in the fibers of Prince Bonang or Het Book van Bonang and Kropak Ferrara. FiberPrince Bonang and kropak ferrara prove that Walisongo is a fact. The above text shows the truth and existence of Walisongo in terms of Islamic education.

Keywords; *culture, education, ontology.*

INTRODUCTION

Islam in Java was spread during the collapse of the Majapahit kingdom, then the Demak kingdom was established. This era is a transitional period of religious, political, and artistic life. There are several levels of Muslims, one of which is a guardian, who serves as a spiritual leader at the top level. The guardians of the Javanese Islamic order are known as Walisanga, which is the antithesis of the concept of God in Hinduism. The nine guardians are known to be several with regional names, such as Sunan Ampel, Gresik Drajat, Giri, Muria, and Gunung Jati, and some are by the naming of the educational model with gamelan, namely Sunan Bonang. The other two are Sunan Kalijogo and Maulana Malik Ibrahim (Ibrahim, 2019).

Besides being known for his intellectual abilities, Walisongo holds the title of reformer in the Islamic caliphate in Java. The community can feel the influence directly in realizing new problems in several fields, including health, agriculture, art, culture, and even how to manage the governance order. Walisongo has many definitions; Walisongo is defined as Walisongo by referring to the number of counts; this uses the approach of the term *sanga* in Java language. There is also a definition of Walisongo as a collection of guardians who have power in an area; this uses the approach of the word *tsana* in the Javanese approach, which means there is (Abdullah, 2015).

A video fragment from one of the Ustadz that he states Walisongo is fictitious and is a fictional character. According to him, there are no original works as historical evidence of the existence and proof of teachings in the archipelago. Hereditary stories by predecessors passed down from generation to generation were forcibly canceled because they did not produce written works in book form. As a form of antithesis, he mentioned that relics prove salaf scholars in the paper of books that can be enjoyed today. However, according to him,

Walisongo has not left works that can be used as references and evidence of the spread of Islam in the archipelago.

The above statement encourages this paper to reveal the nature of Walisongo's existence. The ontological approach is used to indicate the nature of Walisongo. The existence of Walisongo as historical evidence can be proved in several ways. The first is from Rontal or Kropak Ferara in the Italian library, which contains notes on the reading of Sunan Bonang. The second is from the book *Het Book van Bonang* which has Sunan Bonang's reading notes. The fact that Walisongo exists is a rebuttal to some who still deny the truth.

The source of the study of Walisongo's teachings is the two documents above. Firstly, *Het Bok van Bonang* contains Prince Bonang's discourse; the second is Keropak Ferrara, which records his students' recitation of Sunan Bonang. The Keropak Ferrara, the source of evidence of walisongo, is in the Leiden museum in the Netherlands, while the second original is in the Ariostea library in Ferara, Italy.

Sunan Kalijogo appeared after the roles of two previous guardians dimmed, Sunan Giri and Sunan Bonang. The concept of an approach to combining mystical Sufism with Islamic jurisprudence became one of his proselytizing strategies. The reason for learning Sufism is not based on fiqh with the aim of a person possibly becoming a zindiq, which is a warrior to Allah by renouncing sharia. On the other hand, studying Sharia without Sufism, the brain will be full of laws in studying fiqh, but the soul remains rough and empty in the view of tasawuf (Ashadi, 2017).

The description above is one of several strategies for Walisongo's proselytizing to increase the number of Muslims. The Islamic educational strategy of assimilation after the two previous guardians became a compromise model with the values of earlier religions. And the pattern of Islamic education carried out by Sunan Kalijogo has a positive impact. The apparent effect can be seen from the many enthusiasts who want to convert to Islam openly.

Walisongo Islamic education in the era of Javanese cultural acculturation is proof of the success of education by prioritizing the values of local wisdom. This pattern can also be implemented in current education, where education must understand the object or learner. This approach is like Sura Al A'raf verse 199, *Forgiving and telling people to do what is right and not care about fools*. (Direktorat Urusan Agama Islam, 2012).

Imam Jalaluddin explained the above verse regarding the term forgiving has a straightforward meaning in giving forgiveness / forgiving and not being vindictive (Al-Mahalli, 2017). Ibn Kasir explained, "Be thou forgiving" of the attitudes and actions of others without complaining (Kasir, 2008).

The above description explains the meaning of forgiveness. In this case, it is about the educational value developed by Walisongo. By forgiving what already exists (in this case, religion and the way of worship), the role of walisongo with the concept of cultural acculturation in Islamic education is very clearly illustrated in his teachings. The existing values of local wisdom are not necessarily eliminated, but with the current culture, they are used as a medium in Islamic education. This discourse is very educational in the history of Islamic education in Indonesia, especially in Java. To answer some of the accusations about Walisongo, the author uses a review of the philosophy of Science to reveal them.

METHOD

Moleong said a study could not be carried out without focus (Moleong, 2017). This focus determination aims to limit research so that research becomes more feasible. In addition, this limitation helps set inclusion-exclusion criteria in filtering incoming information. Thus, data and information not relevant to the discussion will not be used so that the study does not develop either in the process or in the final presentation of the writing. Bonang fibers are ribbons or manuscripts coded in 1928 archived in the Leiden University Library of the Netherlands' special collections under the Book of Prince Bonang.

This research begins with compiling basic arguments about the nature of Walisongo's existence. Then revealed how the strategy of Walisongo Islamic education in Java. The Islamic education strategy initiated by Walisongo has meanings or values that can be learned. Walisongo's Islamic educational values that impact success in the Islamic process need to be applied in today's world of education.

RESULTS AND DISCUSSION

Islamic Education

Education is defined as guidance or showing a person (Ahmadi & Uhbiyati, 2013). Education is referred to in another term, *ta'dib* or higher scope, with elements of knowledge, lessons, and good parenting. Over time the term *ta'dib* gradually receded and became known as *tarbiyah*. The term *tarbiyah* is from the *rabba-yurabbi-tarbiyatun*, which means to grow and develop. Thus, and until recently, the term *tarbiyah* became popular and was used in the mention of names in Islamic universities and had an educational meaning.

The above understanding is widely misunderstood in its use or implementation. The word *tarbiyah*, for example, is more condensed with the faculty of education in higher educational institutions. Teaching or education should be used in educational institutions, but *ta'lim* is closer to the meaning of recitation.

Islamic education is an activity that is carried out consciously to achieve a superior personality both in the social, spiritual, and moral dimensions of intellectuals. In Islamic teachings, education is closely related to the physical, spiritual, and intellectual aspects of learners growing and developing toward forming an Islamic personality, family, and society (Mahmud, 2011).

The pattern of education, as described above, is by Walisongo Islamic education, where in terms of education, Walisongo does not only touch the field of education. Walisongo's strategy in Islamic education ranges from agricultural engineering, medical engineering, and even cultural arts. All of them are used as a way of the educational process, so the pattern of cultural acculturation becomes the best middle ground.

Walisongo

The Encyclopedia of Islam states that Walisongo was one of the first nine scholars and became the driving force for the development of Islamic education in Java in the 15th CE. Guardian has several meanings, such as defender, close friend, and leader. In its use, the word guardian is usually interpreted as a person close to God. At the same time, the word *songo* means nine. So It is generally defined as nine saints who are close to God, constantly worship God, have chastity, and are capable of surpassing the average human being from several sides (Dewan Redaksi Ensiklopedi Islam, 1994).

Besides being known for his intellectual skills, Walisongo also holds reformers in the Islamic caliphate in Java. The community can feel the influence directly in realizing a new problem in several fields, health, agriculture, art, culture, and even government management. Walisongo has many meanings or understandings. Walisongo is defined as nine guardians by referring to the count amount. This uses the approach to the term *sanga* in Javanese. There is also the definition of Walisongo as a collection of saints who have power in an area, and

this uses the approach of the word *tsana* in the Javanese approach, which has meaning there (Abdullah, 2015).

The nine guardians are known to be several with regional names, such as Sunan Ampel, Gresik Drajat, Giri, Muria, Gunung Jati, and some are by the naming of the educational model with gamelan, namely Sunan Bonang. The other two are Sunan Kalijogo and Maulana Malik Ibrahim (Koentjaraningrat, 2015).

Cultural Acculturation

Acculturation, in the *Kamus Besar Bahasa Indonesia*, means mixing two or more cultures that meet and influence each other. In terms of cultural acculturation, there are various meanings, according to anthropological experts. Still, they agree with the purpose of face-to-face social processes between people and foreign cultures. The two face each other and can be accepted through smelting. The gradual acceptance of foreign cultures preceded this. Thus, the culture will be mixed with the culture of origin.

The perspective of the anthropological school as a system in the form of ideas, behavior, and behavioral results includes three things: culture as a system of beliefs, culture as a system of conduct, and culture as a system of behavioral effects. In simple words, it can be stated that culture is the result of human creation, taste, and initiative. This cultural acculturation approach is one of the ways Walisongo succeeds in Islamic education in Java.

Koentjaraningrat describes that there are five stages of the acculturation process, as for the five stages as follows:

- a. the condition of the receiving society before the acculturation process begins;
- b. individuals from foreign cultures that carry elements of foreign cultures;
- c. The channel through which elements of foreign culture enter into the receiving culture;
- d. part of the receiving community affected by foreign cultures;
- e. reactions of individuals exposed to aspects of foreign cultures (Koentjaraningrat, 2015).

The acculturation of Islamic civilization with Javanese culture cannot be separated from the role of Walisongo in the spread of Islam in Java. The work of cultural acculturation became a medium for the spread of Islam. In addition to being readily accepted by the Javanese people, this educational model is also synonymous with the pattern of people in Java. They readily get outside culture by not dying from local teachings. The persuasive element is not repressive and does not educate with an orthodox doctrine pattern but introducing Islam through art and local culture becomes a treasure and is readily accepted. Areas of the belief that are sensitive, for example, the saints, allow respect for ancestors as is customary in Javanese society.

The entry and development of Islam in Java cannot be separated from the participation of Walisongo. This influence can be observed and seen in the pattern of Islamic education to date. The cultural acculturation model seems to be a readily accepted model of education that does not directly collide with the local culture that develops. Innovation in Islamic education is a step and strategy of Walisongo proselytizing, where customs are still held, but all are entered into Islamic culture. From this comes the analysis that bringing any new teachings cannot necessarily mean that cultural and acculturation patterns are among the ways to be used. Javanese people accept Islam through the role of walisongo without abandoning the traditions and religion of Hinduism heritage because Islam in Javanese style will always be associated with the original Javanese rituals.

Walisongo is a well-known group of Sunan in Java and is known for its success in spreading Islam in Java. The golden age is seen in Sunan Kalijogo; until now, the discussion of walisongo will be the subject of Javanese Islamic studies that cannot be separated from the

acculturation of Islamic culture and Javanese culture. This educational model should reflect education in Indonesia so that students are willing to accept the teachings of all forms of education taught consciously. Learning from Walisongo's concepts and ideas will be an educational role model that can be developed.

Walisongo's educational creativity in education uses the acculturation approach of Javanese culture, for example, Sunan Kalijogo with wayang. Wayang is a medium of proselytizing because, at that time, wayang was known as one of the developing cultures. Suppose it is analogous to today's media, such as youtube and TikTok. Initially, puppets were considered controversial and illegitimate because they resembled a human. Sunan kalijogo's wisdom is to change the shape of the puppet terms to a form that does not reach a human. This is undoubtedly readily accepted by all circles. Through his da'wah, wayang became a medium for da'wah by including Islam stories and values (Fadli, 2019).

Acculturation of Islamic culture is carried out by fulfilling the boundaries of good culture and human rights, and these boundaries are: not violating the provisions of halal-haram, bringing goodness, and not causing damage, by the principle of wala' (love of Allah SWT and others). Who is loved by Allah SWT, and al-Bara' (to separate himself and hate whatever Allah SWT hates. Therefore, knowing more about the acculturation of Javanese culture used by Sunan Kalijaga in preaching becomes very interesting to study and understand. Acculturation of Javanese Culture and Islam as a Medium of Da'wah.

Serat Pangeran Bonang is the name of a book attributed to Sunan Bonang. This book is in the Leiden University Library under the title catalog of the Book of Prince Bonang. Also called the 1928 manuscript corresponds to the number of shelves on which it is placed. This catalog explains that the book was published in Java, dating back to the sixteenth century. This manuscript is written on a Javanese paper called dluwang with a size of 250 x 200 mm, using the ancient Javanese script in Javanese in 83 pages.

In the catalog, it is explained that this book contains notes or treatises derived from the religion of Muhammad and the mysticism of proselytizing, which are mentioned by the character of Seh Bari. This book is entitled Kitab Pangeran Bonang, one of the saints in East Java. The book is bundled with a European volume, and there is a Liber Japonensis handwriting on the front page of the book. Referring to the writings of Schrieke, Drewes, and Pigeaud, it is also mentioned in the catalog that this book existed in the Netherlands before 1600. The book has been digitized and can be accessed in the Digital Collection of the Leiden University Library <https://disc.leidenuniv.nl/>.

CONCLUSION

Walisongo, as historical evidence of its existence, can be seen in the first two documents of the Het Book van Bonang and Kropak Ferarra. Het Book van Bonang discusses the essence of Sunan Bonang's teachings on Shari'a. At the same time, Kropak Ferrara emphasizes abandoning the tradition of worshipping idols, making offerings, and so on. Cultural acculturation developed by Sunan Kalijogo towards Islamic culture with Javanese culture is the answer to the success and pattern of Walisongo Islamic education.

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