

CULTURE IN DA'WA WALI SONGO

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Abstrak

Pertumbuhan dan Perkembangan Islam pada periode awal ditandai adanya temuan nisan makam Fatimah binti Maemun (wafat 1082 M), di Leran, Gresik, Jawa Timur. Estafeta dakwah islamiyah tak kenal henti hingga silih berganti lahirnya sejumlah tokoh yang handal, antara lain Wali Songo, mereka adalah Maulana Malik Ibrahim di Gresik, Sunan Ampel di Surabaya, Sunan Giri di Gresik, Sunan Bonang di Tuban, Sunan Drajat di Lamongan, Sunan Kudus di Kudus, Sunan Muria di Kudus, Sunan Kalijaga di Kadilangu Demak, dan Sunan Gunung Jati di Cirebon. Sukses-sukses besar dakwah islamiyah telah memberikan keteladanan antara lain dalam aspek ekonomi. Melalui kekuatan ekonomi, Islam di Pulau Jawa bangkit melahirkan kekuatan politik dalam wujud Kesultanan Demak. Kehadiran Kesultanan Demak tidak terlepas dari peran Wali Songo yang dianggap sebagai pimpinan dari sejumlah besar muballigh Islam dalam dakwah islamiyah di daerah-daerah di Pulau Jawa.

Kata kunci: Wali Songo, Dakwah.

Abstract

The growth and development of Islam in the early period marked the findings of the tomb of Nisan Fatimah binti Maemun (died 1082 A.D.), in Leran, Gresik, East Java. Estafeta Da'wa Islamiyah unrelenting until the change of the birth of a number of reliable figures, among others, Wali Songo, they are Maulana Malik Ibrahim in Gresik, Sunan Ampel in Surabaya, Sunan Giri in Gresik, Sunan Bonang in Tuban, Sunan Drajat in Lamongan, Sunan Kudus in Kudus, Sunan Muria in Kudus, Sunan Kalijaga in Kadilangu Demak, and Sunan Gunung Jati in Cirebon. The great success of Da'wa Islamiyah has given such an example in the economic aspects. Through economic strength, Islam in Java Island emerged to give birth to political power in the form of Demak Sultanate. The presence of Demak Sultanate is not separated from the role of Wali Songo which is considered as the leader of a large number of Islamic Muballigh in Da'wa Islamiyah in areas in the island of Java.

Keywords: Wali Songo, Da'wa.

A. Introduction

It is agreed that the propagations of Islam in the Java land are the scholars called Wali Songo. "Wali Songo " means nine guardians. They are Maulana Malik Ibrahim, Sunan Ampel, Sunan Giri, Sunan Bonang, Sunan Dradjad, Sunan Kalijaga, Sunan Kudus, Sunan Muria, and Sunan Gunung Jati. They do not live at the exact same time. But each other has a close connection, if not in the blood bond also in the teacher-pupil relationship. They are the intellectuals who become the reformer of society in their time. They introduced various forms of the new civilization from health, farming, commerce, culture and arts, community to government.

The story of Wali Songo is actually full of controversy, but the story itself is quite interesting and captivating. Even many of the wisdom gained to fight through the da'wa of Islam and their strategy in the capture of society, such as Java, Sunda and Madura to embrace the religion of Islam, they are gentle in view of Javanese culture. Strategy through the stages of preaching them, really proud. They can be accepted in various communities, from lower to upper classes i.e. nobles and kings. During preaching, they made a lot of breakthrough in the stages of preaching strategy among the community. Until now, Wali Songo is considered as a pioneer and a great scholar who has provided an act of preaching, both with oral and deed. The achievement was made phenomenal and also made the big name respected by every layer of society, especially the Javanese people.

B. Discussion

1. Definition of Wali Songo

The phrase 'Wali' in Arabic can mean 'a loving person' or a loved one. The word 'Wali' in this context is actually short for Waliyullah meaning a person who loves and is loved by God. Some also mean 'guardians' with 'closeness'. So Waliyullah mean also 'the person whose position is close to Allah swt'. The word 'Songo' is a Javanese language which means 'nine'. But there is an opinion that the word Songo is a confusion of the pronunciation of the word 'Sana' which in Javanese language relates to a particular place. For the first, Wali Songo means guardian of nine people. And the second, Wali Songo (Wali Sana), means Wali for a certain place. The word 'Sana' is a closeness to the Arabic pronunciation of the word 'Tsana' meaning 'praiseworthy'. So that Wali Songo means 'the praised Guardian'.¹

In the Islamic encyclopedia it is said that Wali Songo is the nine scholars who are pioneers and fighters of Islamic development in the island of Java in the fifteenth century (the period of Demak Sultanate). The word "guardian" (Arabic) means 'defender', 'close friend', and 'leader'. In the use of the word 'guardian' is usually interpreted as 'close to God' (Waliyullah). The word "Songo" (Javanese) means nine. So Wali Songo is generally interpreted as the nine guardians who are considered to have been close to Allah SWT, continue to worship him, and have the power and other abilities beyond human habits. The word 'Songo' or nine for some Javanese society is considered a sacred number, the highest considered figure. The Da'wa council was deliberately named Wali Songo to attract sympathy of the people who at the time still do not understand what the religion actually is Islam.

Wali Songo means nine guardians, in fact the number is not just nine. If there is a guardian Songo dies or return to the country across, it will be replaced

¹ Budi Sulistiono, *Wali Songo in the historical stage of Nusantara*, (Jakarta: UIN Syarif Hidayatullah, 2014), p. 2.

by new members. With this kind of character-in the long time range, the number of guardians in the composition of Songo Wali is not only nine, but more. Sometimes the name Sheikh Maulana Malik Ibrahim (Sunan Gresik) is not included as a member of Wali Songo. This does not mean Sheikh Maulana Malik Ibrahim (Sunan Gresik) is not a member of Wali Songo, but the data is taken in accordance with a certain period where Sheikh Maulana Malik Ibrahim has passed away, so the oldest guardian or elder Wali Songo at that time is Sunan Ampel, and Raden Patah or Sunan City entered in the member of Wali Songo.²

Presumably, the nine guardians were those who held positions in the government as companions of the king or the elders of the Sultanate alongside their roles as missionary and teachers. Because they held the position of government, they were given the title of Sunan, short for the Susuhunan or Sinuhun, meaning "a man of high rank". Even sometimes accompanied by the designation Kanjeng, short for Kang Jumeneng, prince or other designations commonly worn by kings or rulers of government in the area of Java.

2. The meaning of Wali Songo

Guardians and humans are two different entities. In order to be needed the awareness that the guardians are a person who has an advantage, because of his proximity to Allah SWT. Guardians can be a Wasilah or intermediary that connects people with God. To be aware must necessarily have or fulfill the requirements of proximity and chastity or become a saint.

The proximity is obtained through the individual efforts of a person in dealing with God through a systematic and structured dhikr or Wirid and Riyadha. Through the closeness (Taqarrub) will bring up an aura called purity. Thus chastity is the second level gained by one after the first level is fulfilled, and through the purity of Wasilah can be interpreted. Guardians have supernatural powers and ordinary humans only have natural powers. In order to come to consciousness necessary awareness that is coupled with the reinforcement-strengthening kelebihan the evidence and the Nash that gives the to Prophet Muhammad SAW.

The Walisanga or Walisongo mentioned in the source of the Chronicle as a propagation of Islam, is quite interesting if viewed as a propagation of religion or as a cultural heroi according to the theory of Geertz, especially when viewed from the context of the process of acculturation. In one party there is a tradition of Kraton Hindu Buddha with the growing, namely the tradition of the group of traders and farmers have absorbed the elements of Islam. The new cultural supporters are the middle class, such as merchants, Kyai, teachers, and Tarekat. Walisongo occupies an important position in Muslim society in Java especially in the area where they were buried. The number and names mentioned in traditional sources are not always the same. The number of nine or eight is

² Budi Sulistiono, *Wali Songo in...*, p. 3

estimated to be taken from the gods Astadikspalaka or Nawasanga as in Bali. The word Walisongo, a similar word is considered Walisana. The word Walisongo consists of two words Wali and Songo. Here we see the combination of two words that come from different cultural influences. Guardians come from the Arabic language (the influence of the Qur'an) and Songo. Here we see the combination of two words derived from the influence of Javanese culture. So from the Segikata Walisongo is the interrelated of the influence of two cultures.

In Javanese Kawi language, Wali is Walya or Wididyadya. But this word is not used. The word Waly in Arabic means "the adjacent one". Whereas Auliya plural of the word Waly. In the Qur'an the Epistle of Jonah 62 can be understood a guardian is a person who is always faithful and fear God, they convey the truth from God, and in conveying the truth because it gets the karomah from Allah, there is no taste of the people and sad. This privilege is in fact the same as the apostles, which distinguishes lies in the revelations received by the Apostle. Guardians do not receive revelation, nor will it ever be a prophet or apostle, but guardians get Caromah, an ability beyond the customs of the human habit. The word Walisongo in another view is a compound word derived from the words Wali and Songo. The word Wali comes from the Arabic language, a form of Waliyullah, meaning the person who loves and loved Allah SWT. Songo is derived from the Javanese language which means nine. As such, Walisongo means Regent of nine, the nine who loves and is loved by God.

3. Da'wa Wali Songo

Broadcast Islam is an obligation for every Muslim, because it is ordered by Islam. Islamic religion began to enter Indonesia in the beginning of Java Island. The oldest spreading centers of Islamic religion are in Gresik and Surabaya area. As mentioned in the northern coastal areas of Java, such as Gresik, Tuban, Jepara was a bustling port visited by foreign merchants. Through the road Islam entered the coastal area of North Java.

As for the lead of the spread of Islam to the island of Java today is Walisongo, they are the ones who have been in charge of leading the development of Islamic religion throughout the island of Java, which then spread throughout other islands in Indonesia. The title given to Walisongo is a title given because it has a holistic expertise especially in the field of Islamic. The target of da'wa by Walisongo in the Islamic Land of Java, first of all to be seen the main character is Raden Rahmat (Sunan Ampel). Since Raden Rahmat in Surabaya precisely in the area of Ampel Denta, the population of Muslims has grown. Demekian with the development of boarding school, although the boarding school was first established by Syeh Maulana Ibrahim in Gresik but Raden Rahmat was the most successful to educate scholars and develop pesantren. Thus in a short time the name Ampel Denta so famous.

The rapid growth and development of Ampel Denta is essentially supported by several factors. Firstly, because of its strategic location at the gate of Majapahit so that the trade is passed the Majapahit. Secondly, Raden Rahmat does not restrict a person who wants to seek religious knowledge from him. After Raden Rahmat felt that Maulana and his Santrys had made it possible to preach, then they were in turn propagated to various places to spread and develop the Islamic religion. But the da'wa movement for the first generation was not all successful, but at least their struggle had become a foundation for their climbers. Then Raden Rahmat continued his tactics for the next generation until the formation of the Walisongo Council.

Walisongo even deliberately took the local cultural instrument to promote Islamic values. In other words, Islamic values are promoted with local cultural instruments. Here it is necessary to be expressed three examples of cultural strategies developed by Walisongo, the mosque's aristektour as a representation of the egalitarian social order, wayang as the building of people's theology, and the creation of Islamic art in local culture.

4. Architecture of the mosque as a representation of egalitarian social order

The mosque's architecture can be seen as a form of adoption of a mosque concept in the Middle East with monasteries, temples, and temples. At least, there are three architectural entities that need to be elaborated, namely the roof of three-stacked mosque, Mustaka form, and tower shape. The architecture Model of this mosque is not found in the country of origin of Islam, namely Saudi Arabia specialized in the Middle East in general.

Firstly, the roof of the mosque is composed of the top three layers of roofs as can be seen in the Great Mosque of Demak and other mosques can be seen as a form of adoption of the temple. In the Hindu tradition that terms with the social class, the number of roofing arrangement of each temple shows the person who builds and the community that is entitled to use it. The eleven-roofed temple was a temple built by the great King (the king who had conquered areas), and could only be used to worship the kings and the nobility. The temple with a seven-stacked roof shows that the temple was constructed by kings or nobles, and was used only for kings and nobles. The temple with a three-stacked roof is a temple built by ordinary people, and used as their place of worship. The temple of this model could be built by the king or nobility, but it is used for the worship of commoners. Perhaps, Walisongo deliberately adopted the architectural philosophy of the temple with the three-stacked roof to make the commoners not awkward to join in the place. However, Walisongo did not make the mosque with the three-stacked roofs only for the commoners, but for the Muslims as a whole, including the nobles and even the king. In addition, Raden Patah was also a priest in the Great Mosque of Demak which was followed by nobles and commoners. Thus, Walisongo has actually been culturally striving to make a

strong public governance with the caste system and social status into an egalitarian and equitable society that is part of the essence of Islamic teachings.

Secondly, the mosque that is like pineapple is typical of Indonesia. It is more of a model of the temple or Vihara architecture in Javanese culture. The author suspects that the semicircular Mustaka topped the taper is then found Diakhir-akhir 18th century in Indonesia after the Islamic kingdoms, such as the ocean Pasaidi ACEH, strong and have a direct relationship with the Islamic countries in the Middle East, especially Saudi Arabia. Mosques with a model of half-circle is mainly found in Aceh. The mosque in Java is still dominated by pineapple-shaped model until the mid-20th century. It shows that the architecture of the mosque as the center of Muslim community Development designed by Walisongo according to local culture. Walisongo does not seem to worry that the temple-style Mustaka will eliminate Islamic identity. It can be interpreted that Walisongo is more emphasis on the dimension of essence than the artificial dimension in religion. They can distinguish between the core teachings of the surrounding culture. They are more concerned about the essence or substance of religious teachings by the public than the rise of religious symbols. They strive for Islam to be able to make real contributions to society rather than to make the Islamic accepted formalistic and Formalistic also understood.

Thirdly, the towers of mosques built during the time of Walisongo and later are very distinctive with Javanese culture. In fact, the tower of Holy Sunan Mosque utilizes the tower from the former Pura tower. This phenomenon also emphasises Walisongo's attitude towards local culture. The phenomenon of the mosque architecture developed by Walisongo represents a new, egalitarian, inclusive and transformative setting. The egalitarian society is demonstrated by the recognition of the dignity of each person to perform proportionately social interactions. In fact, in the field of religion, as shown at the time of praying in congregation, there is no difference between people based on social status. Walisongo also forms a society that is not merely able to appreciate the beliefs and religion of the local people, but Walisongo accultuate Islamic values with the cultural instruments of local people.

5. Wayang as a means to build theology and social construction

Wayang is a Hindu-Buddhist form of culture adopted by Walisongo as a means to introduce Islamic teachings. In fact, the folk art was construction of Walisongo with Islamic theology as a substitute for Hindu theology. To date, the original Pakem stories are still stories from the Mahabarata and Ramayana that are part of the Hindu scriptures. Walisongo adopted the stories by incorporating elements of Islamic values in the plot. In principle, Walisogo only adopted Hindu cultural instruments in the form of puppet, and incorporated Islamic values to

replace Hindu philosophy and theology (and certainly also Buddhist theology) in it.

For example, Walisongo modifies the meaning of "charms of Kalimah Shada" which originally meant "amulets of the Maha Usada" that Hindu theology has become meaningful "azimah sentence Shahada". The last phrase is a person's statement of belief that there is no God but Allah, and that Muhammad is the messenger of Allah. The belief is a life and lifesaver spirit for everyone. In the puppet story, Walisongo continues to use the term to personalise the most powerful weapons for mankind. Only, if the perspective of the Hindu, the amulet is manifested in the form of a symbolic object that is regarded as the gift of God, then the Walisongo despise the formula so that it is merely a statement of belief in God and his apostle.

In the Islamic perspective, the creed is the "Key of Heaven" which means as a formula that will bring people to salvation in the world and the hereafter. That is, the "Creed" in Muslim perspective has a spiritual power to pronounce it. It is a Muslim statement to live firmly on the principles of Islamic teachings and to achieve success in the world and the hereafter. The new usage would not modify the Pakem story, but was able to build Islamic values in the puppet story. Walisongo also uses puppet art to build social construction, namely to build a civilized and cultured society. To build a different direction from the original puppet, Walisongo added in the story of the standard puppet with a plot that contains the social vision of the Islamic community, both from the system of government, neighboring relations, to the pattern of family life and personal life.

6. Islamic Art creations local culture nuance

If the inventory is done intensively, it will be found many forms of Islamic cultural creations developed by Walisongo in order to adapt Islam to the local culture. From the art side, we can note the Walisongo creations in the form of Javanese songs, religious hymns, Dolanan songs, and forms of games for children and teenagers. Walisongo develops lyrics and songs that have been known and developed widely in the community. Only Walisongo also provide Islamic values through the contents of the song. Among the Javanese idioms that are sliced Walisongo are gambuh, Sinom, Mijil, and Dandanggula. Walisongo also created religious praise songs with a lyric model that was a kind of consolation song (Uyon-Uyon), such as Ilir-Ilir, for the general public.

For children and teenagers, Walisongo creates Dolanan songs, such as Jublak-Jublak Suweng and Jamuran. They also created a game model (Dolanan) for children and teenagers, such as Jitungan and Trempolo Kendang. In many ways, the game is played with the singing of Dolanan songs. The songs and toys were widely performed around the mosque to bring the youth and children closer to the mosque. In addition, the songs of Dolanan, the models of games and Macapa songs are designed in a philosophical so they have a pedagogical value.

C. Conclusion

The nation of Indonesia has mostly embraced Islam and is mostly domiciled in the island of Java. All that if we examine is a result of the work of da'wa Walisongo in his day. The form of a method of da'wa Walisongo which is inspiring to be an example of the movement of da'wa Prophet Muhammad SAW, such as preaching through the family/marriage line. If it were seen from Geneology, the Guardians in East Java and Java in general have kinship. The process of Islamization that took place in Nusantara is essentially within the framework of the acculturation process. As Islam was disseminated in the archipelago including the peninsula and Brunei as normative rules in addition to the art and cultural aspects. The guardians try to develop Javanese culture. Walisongo in the development of Javanese culture gives a huge contributed. Not just education and teaching but also in the arts and cultural aspects in general. The weakness of this Walisongo da'wa is where the practices and methods undertaken by the Walisongo are no longer appropriate to the present day. But as a fact of history, especially for members of da'wa still remains the price. Unfortunately, during this time Walisongo history almost disappears behind a colourful legend. But many lessons and wisdom that can be learned from the gait of their preaching.

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