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SUNAN DRAJAT'S INFLUENCES TO ISLAMIC EDUCATION: 15th CENTURY

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Abstrak

Tulisan ini mencoba untuk memberikan sejarah singkat tentang sembilan orang suci yang dikenal sebagai Wali Songo, dan lebih khusus Sunan Drajat dan perannya dalam pengembangan pendidikan Islam di berbagai bidang, seperti dakwah, sosial, seni, budaya dan pemurnian aqīdah atau kepercayaan. Secara khusus, artikel ini akan menggambarkan beberapa poin, seperti: Pertama, peran Wali Songo terhadap penyebaran Islam di Jawa; Kedua, metode Sunan Drajat dalam mendidik orang; Ketiga, pengaruh Sunan Drajat terhadap pendidikan Islam. Aspek-aspek inilah yang memberikan gambaran metode dakwah Islam yang sangat baik dan sukses di Indonesia khususnya di tanah Jawa.

Keywords: Wali Songo, Sunan Drajat, Pendidikan Islam, dan Islam Jawa.

Abstract

This paper attempts to provide a brief history of the nine saints named by walisongo, and more specifically Sunan Drajat and his role in the development of Islamic Education in various fields, such as da'wah, social, arts and culture and purification of aqīdah or creed. Specifically, this article will depict some points, such: First, the roles of Wali Songo to the propagation of Islam in Java; Second, Sunan Drajat's method in Educating people; Third, Sunan Drajat's Influences to Islamic Education. These aspects which give a description of a very good and successful method of preaching Islam in Indonesia especially in the land of Java.

Keywords: Wali Songo, Sunan Drajat, Islamic Education, and Islam Jawa.

Introduction

In the history of Indonesia, there are many scholars who act as historical actors. Among them there is a role as a *dā'ī*, spreader of Islam to the nation of Indonesia, next becoming the majority religion which brought a new era in history. In addition there is also a role as a true scholar with various aspects of his duties in the middle of society, thus successfully bringing them to a better condition in the practice of religious teachings.¹

In Java Island, the propagation of Islamic Education is done by the scholars who are better known as *walīy* or the guardian or saint. Further, the life histories, thoughts and activities of the *awliyā* have been widely studied to be largely known to the public in order to be inherited and used in community development.²

Actually, the story of *walisongo* is full of controversy, but the story itself is quite interesting and compelling. Even a lot of wisdom gained to strive in order to uphold Islam and their strategy in capturing the Javanese, Sundanese and Madurese to embrace the Islamic religion is really to be proud of. They can be accepted in various circles of society, from the lower classes to the upper classes of the nobility and kings.³

For more or less two centuries preaching propagate religion, many breakthrough and renewal in the field of religion and society, especially aspect of faith and social done by *walisongo*. Now, *walisongo* is regarded as a big name which is respected by every society, especially Javanese society.⁴ Graves of *walisongo* became the most famous and most visited pilgrimage site, not only by the Javanese community, but also the Indonesian people in general. In fact, it is not uncommon to be the place or destination of the people's vow if it is a lust. For scholars and scientists, *Walisongo* is considered a great pioneer and scholar who has given exemplary in preaching, both oral and practice.

One of the *walisongo* or nine scholars who preach on the north coast of Java is Sunan Drajat. To know more how the role of Sunan Drajat in developing Islamic

¹ Mere Calvin Ricklefs. *Islamisation and Its Opponents in Java c. 1930 to the Present* (Singapore, National University of Singapore Press: 2012), p. 3

² Mere Calvin Ricklefs. *Polarizing Javanese Society, Islamic and other Visions* (Singapore, National University of Singapore Press: 2007), p. 1-2.

³ Julian Millie. *Splashed by The Saints: Ritual Reading and Islamic Sanctity in West Java* (Netherlands, Koninklijk Instituut voor Taal-, Land- en Volkenkunde Leiden; 2009), p. 3.

⁴ Ali M. Abdillah. *Tasawuf Kontemporer Nusantara, Integrasi Tasawwuf Ibn 'Arabi dan Al-Ghazali: Ajaran Tasawwuf Syekh Hizboel Wathony, Mursyid Tarekat Khalwatiyah Akmaliyah* (Jakarta, PT. Ina Publikatama: 2011), p. 13

da'wah in Java Island, especially on the north coast, in the field of education, da'wah and purification *aqīdah*. Besides, will be presented also a glimpse of the life of Sunan Drajat. Moving from the above problems, the author is interested to write a paper entitled The Role of Sunan Drajat in Spreading Islam in Java Island.

In the Encyclopedia of Islam it is mentioned that *walisongo* means nine saints are nine *ulamā* or scholars who are pioneers and advocate an Islamic development and Islamization in Java in the fifteenth century, the time of the Sultanate of Demak. The word "*waliy*" is derived from Arabic word means, among other things, defenders, close friends and leaders. In its use, the guardian or saints or scholars is usually interpreted as being close to Allah or *Wali Allah*. While the word "*songo*" is Javanese word means nine. So *walisongo* is generally interpreted as nine saints or nine guardians who are deemed to have been close to Allah SWT, continuously worshipping to Him, and have the abilities and abilities other than human habits.⁵

Walisongo means nine scholars or nine guardians or nine saints, in fact the number is not just nine. If *walisongo* died or returned to the other country, it will be replaced by a new member. *Songo* or nine is a sacred number, the number that is considered the highest. *Da'wah* council was deliberately called *walisongo* to draw the sympathy of the people who at the time still do not understand what exactly the religion of Islam is.⁶

According to the discovery of K.H. Bisryri Musthafa⁷, the number of saints is not only nine but more than that. Apparently nine scholars or guardians are those who hold positions in government as a companion of king or royal elders in addition to their role as *mubaligh* and teacher. Because they hold the office of government, they are given the title *sunan*, short for *susuhunan* or *sinuhun*, meaning people who are upheld and respected. Even sometimes accompanied by the title *Kanjeng*, short for *kang jumeneng*, prince or other term commonly used by kings or rulers of government in Java.⁸ Further explained by K.H. Bisryri

⁵ Dewan Redaksi Ensiklopedi Islam, *Ensiklopedi Islam*, (Jakarta, Ichtiar Baru Van Hoeve: 1994), Jld. V, p. 173.

⁶ MB. Rahimsah, *Legenda dan Sejarah Lengkap Walisongo*, (Surabaya, Amanah: t.th), p. 5.

⁷ Bisri Musthofa is one of the Indonesian scholars who has some masterpieces. He is the author of the book of commentary *al-Ibrīz li Ma'rifati Tafsīr al-Qur'ān al-'Azīz*. Book of *tafsīr* which is finished he wrote in 1960. His works are not limited to the field of interpretation, in other fields such as *tauḥīd*, *fiqh*, *tasawuf*, *hadīth*, Arabic grammar, literature and so forth. See, http://pustaka.islamnet.web.id/Bahtsul_Masaail/Aswaja/ Retrieved on May 25, 2017

⁸ Badri Yatim (Ed.), *Ensiklopedi Mini Sejarah dan Kebudayaan Islam*, (Jakarta, Logos Wacana Ilmu: 1996), p.170.

Mustafa that when Sunan Ampel died, the guardians who came to put sympathy as many as sixteen people.⁹

In propagating and spreading Islam in Java, *walisongo* is considered the head of a group of a large number of Islamic preachers who hold *da'wah* in areas that have not embraced Islam. They are: 1) Sunan Gresik, 2) Sunan Ampel, 3) Sunan Giri, 4) Sunan Bonang, 5) Sunan Drajat, 6) Sunan Gunung Jati, 7) Sunan Kudus, 8) Sunan Kalijaga and 9) Sunan Muria. But there are still differences of opinion among historians about the names of those who belong to the group of scholars.

Sunan Drajat

Sunan Drajat, born under the name Raden Qasim, is thought to have been born in 1470 AD. Sunan Drajat is the youngest son of Sunan Ampel with Nyi Ageng Manila. According to *Babad Risaking Majapahit*¹⁰ and *Babad Cerbon*¹¹, Raden Qasim is the younger brother of Nyai Patimah who holds Gede Panyuran, Nyai Wilis named by Nyai Pengulu, Nyai Taluki titled by Nyai Gede Maloka, and Raden Mahdum Ibrahim titled by Sunan Bonang¹².

This means that the lineage of Sunan Drajat is similar to Sunan Bonang who is bloody Champa-Samarkand-Java because Sunan Ampel, his father is the son of Ibrahim Asmarakandi. *Babad Cerbon*, *Babad Risakipun*, *Majapahit*, and *Hikayat Hasanuddin* mention that Ibrahim Asmarakandi Sunan, Ampel's father came from Tyulen Country, where according to The Penguin Map of Europe (1985) Tyulen is the name of the archipelago in the northern port city Shevchenko on the eastern edge of the Caspian Sea Enter the Kazakh region. Thus, Raden Qasim lineage is

⁹ Badri Yatim (Ed.), *Ensiklopedi Mini Sejarah.....* p.171 They are: Raden Ibrahim (Sunan Bonang), Raden Paku (Sunan Giri), Raden Syahid (Sunan Kalijaga), Raden Abdul Qadir (Sunan Gunung Jati), Raden Said (Sunan Muria), Amir Haji (Sunan Kudus), Sayyid Muhsin (Sunan Wilis Ceribon), Haji Usman (Sunan Manyuran Mandalika), Raden Fatah (Sunan Bintara Demak), Usman Haji (Sunan Ngudung), Raden Jakandar (Sunan Bangkalan), *Khalifah* Husein (Sunan Kertayasa Madura), Sayyid Ahmad (Sunan Malaka), Pangeran Santri (Sunan Ngadilangu), Raden Abdul Jalil (Sunan Siti Jenar Jepara) dan Raden Qasim (Sunan Drajat Sedayu).

¹⁰ Agus Sunyoto. *Atlas Wali Songo; Buku Pertama yang Mengungkap Wali Songo Sebagai Fakta Sejarah* (Depok, Pustaka IIMaN: Maret 2017), Cetakan V, p. 302-303.

¹¹ Agus Sunyoto. *Atlas Wali Songo;....* p. 303

¹² Bonang is a village in Rembang Regency. The name Sunan Bonang maybe is Bong Ang, as his surname Bong like his father name Bong Swi Hoo alias Sunan Ampel. Sunan Bonang is buried in Bonang Village, but the most pilgrimage grave is in Tuban City. There are two location of Sunan Bonang graves. Because many people say, when he died, the news of his death heard by his student from Madura. See https://en.wikipedia.org/wiki/Sunan_Bonang, retrieved on June 1, 2017.

from Tyulen in Kazakhtan and Samarkand in Uzbekistan Central Asia who migrate to Champa.

Babad Tanah Jawi contended that Sunan Ampel before marrying Nyai Ageng Manila, he married first with Kyai Karimah, the daughter of Ki Bang Kuning, from which the marriage was born Dewi Murtosiyah who married Sunan Giri, and her sister who married Raden Patah.¹³

In addition, it means that besides having four siblings, Raden Qasim has two other brothers and sisters like Sheikh Mahmud, Shaykh Saban titled by Ki Rancah, Nyai Mandura, and Nyai Piah. The information about the son and daughter of Sunan Ampel in *Babad Cerbon* is also mentioned in *Babad ing Gresik* which mentioned the names of nine son of Sunan Ampel: (1) Nyai Ageng Manyuran; (2) Nyai Ageng Manila; (3) Nyai Ageng Wilis; (4) Sunan Bonang; (5) Sunan Drajat; (6) Ki Mamat; (7) Shaykh Amat; (8) Nyai Ageng Medarum; (9) Nyai Ageng Supiyah.¹⁴

To begin, because his mother came from the Tuban Regent family, Raden Qasim was educated in his mother's Javanese family environment. So that his knowledge about science, language, cultural arts, literature and religion more dominant Javanese style. That's why, like Sunan Bonang's brother, Sunan Drajat is also known to be very good at composing different kinds of Javanese songs. A number of *tembang macapat Pangkur* style known to have been composed by Sunan Drajat.

Just as Sunan Bonang, who first began to study religion for his own father, sunan Ampel, Raden Qasim also studied his father. Then sunan Ampel sent him to study to Sunan Gunung Jati in Cirebon. *Babad Cerbon* called Raden Qasim by the name of Masaikh Munat or Prince Kadrajat. Narrated also in it that Raden Qasim after studied to Sunan Gunung Jati then married his daughter, Dewi Sufiyah. After marrying the Goddess Sufiyah, Raden Qasim lived in Kadrajat so called prince Kadrajat or prince Drajat

The Roles of Wali Songo to the Propagation of Islam in Java

Before discussing the details of Sunan Drajat's role and his heritage in Islamizing the people on Java Island, there are some important aspects that are need to be reviewed so that the wisdom of Walisongo's presence can be better understood in

¹³ MB. Rahimsyah AR. *Perjuangan Wali Songo Dalam Dakwah Islam, translated from: Biografi & Legenda Wali Sanga dan Para Ulama Penerus Perjuangannya* (Kuala Lumpur: Pustaka Syuhada, 2000), p. 148-149.

¹⁴ Agus Sunyoto. *Atlas Wali Songo;.....p. 304.*

a broader context.¹⁵ This aspect is a matter of faith and devotion, morals and practice, assessment of the *Sunnah* and *bid'ah* teachings and sources of propagation, as well as the success and existence of its existence.¹⁶

The history of *walisongo* is related to the spread of *Da'wah Islamiyah* in the Land of Java. Their success of the struggle was recorded with gold ink. With the full support of the Sultanate of Demak¹⁷, Islam was later embraced by most of the Javanese community, ranging from urban, rural and mountainous. Islam really became a deeply rooted religion.¹⁸

Next, In the Qur'an Surah Yunus (10: 62-63) explained that the requirement to be the saint or *waliy* of Allah is the person who is neither afraid nor grieving, that is belief and piety to Allah SWT. The criteria outlined in this verse seems to have been fulfilled. News and evidence as historical witnesses have been fulfilled. News and evidence as a witness of history has been fulfilled that requirement is among other mosques built by *walisongo*, among others is the Demak Mosque. With the mosque they prove themselves or follow the *Sunnah* of the Prophet in the guidance of the Quba Mosque as a first step before the next step is implemented.¹⁹

Furthermore, these *walisongo* established mosques, both as a place of worship and as a place to teach religion. It can be said that teaching religion in the porch of this mosque, is the oldest educational institution in Java which is more democratic. In the early days of the development of Islam, such a system is called "*gurukula*", that is, a teacher conveys his teachings to some of the disciples sitting in front of him, his nature not even secret. In addition to the principles of faith in

¹⁵ Widji Saksono, *Mengislamkan Tanah Jawa* (Bandung: Anggota IKAPI, 1996), 4th Edition, p. 188.

¹⁶ Budiono Hadi Sutrisno, *Sejarah Walisongo Misi Pengislaman di Tanah Jawa* (Yogyakarta: Grha pustaka, 2009), p. 5.

¹⁷ The Demak Sultanate was a Javanese Muslim state located on Java's north coast in Indonesia, at the site of the present day city of Demak. A port fief to the Majapahit kingdom thought to have been founded in the last quarter of the 15th century, it was influenced by Islam brought by Muslim traders from China, Gujarat, *Arabia* and also from Islamic kingdoms in the region, such as Samudra Pasai and Champa. The sultanate was the first Muslim state in Java, and once dominated most of the northern coast of Java and southern Sumatra. See Charles Alfred Fisher. *South-East Asia: A Social, Economic and Political Geography*. (Abingdon: Taylor & Francis, 1964), p. 119.

¹⁸ H.J. De Graaf & Th. G. Thomas Pigeaud. *Kerajaan-Kerajaan Islam Pertama di Jawa*, translated from: *De Eerste Moslimse Vorstendommen* (Jakarta: PT Grafiti Press, 1985), p. 157

¹⁹ Widji Saksono, *Mengislamkan Tanah Jawa....*, p. 189

Islam, worship, moral issues are also taught the science of *kanuragan*, immunity, and martial arts.

More specifically, in addition to teaching in the mosque that he founded, Sunan Drajat also preach by using Javanese arts which at that time was ingrained among the people. One of the songs he created is the *Tembang Mijil*. Here will be described the two areas of the role of Sunan drajat in spreading Islam in the Land of Java, especially the area of Gresik and surrounding areas that have influence and relevant to the present day.²⁰

Furthermore, with respect to noble character, pious practice and about the miracle competence possessed by *walisongo*. In connection with this, the news as a witness to history more shows that the *awliyā* are noble, charitable *shaleh* and *wara'iy* or not trapped in temporal temptation. The *awliyā* avoid all things that are *syubhat* or not yet clear are that permitted or prohibited in Islam.²¹

With regard to the *madzhab* and flow, by studying the *Primbon 1 and 2* of Sunan Bonang, it can be established that *walisongo* including Ahlussunnah that firmly and consistently opposed to heresy or hold a new thing in the liturgy. They move in unison in the ranks of nine fighters under the banner of Al-Ghazali and Abu Syalimi for the sake of the Sunnis and the eradication of mysticism *bid'iy* again worshiper who are influenced by emanation and pantheism.

Moreover, it can be said that *walisongo's* trend of *da'wah* on the island of Java somewhat successful and had a significant impact for Islamic tradition because Java is a community that is strongly influenced indigenous Hindus and Buddhists, and difficult to assimilate. Further, Internal factors of *walisongo's* success arisen because of the personality of the scholars themselves. They can carry out the *da'wah* guidance according to the Qur'anic command, following the path of propagating the Prophet's message, and fulfilling the requirements of its regulation.²²

They have pure sincerity strictly to glorify Allah's sentence. Moreover they are united with the full sense of *ukhuwah Islamiyah*, and they are also firmly engaged on the basis of deliberation, respecting freedom of thought and initiative among others, tolerance and *ihsan*. This is in accordance with their belief and goal. So that, the old must be respected and the young must be loved and cherished.²³

²⁰ Hasanu Simon, *Misteri Syekh Siti Jenar*, (Yogyakarta: Pustaka Pelajar, 2004), p. 232-234.

²¹ Widji Saksono, *Mengislamkan Tanah Jawa.....*, p. 192

²² Widji Saksono, *Mengislamkan Tanah Jawa.....*, p. 195

²³ Widji Saksono, *Mengislamkan Tanah Jawa.....*, p. 196

Sunan Drajat's Roles on *Da'wah*

Armed with religious knowledge of his father and from Sunan Gunung Jati, Raden Qasim returned to Ampel Denta now Surabaya. However, on the orders of his father Sunan Ampel, Raden Qasim preach Islam in the west coast of Gresik. There is no record of Raden Qasim's travel historiography from Surabaya to the west coast of Gresik as ordered by Sunan Ampel.²⁴ However, local narrative stories illustrate that on the way in the sea boat was boarded by Raden Qasim hit by waves and broke out in the middle of the sea.

Furthermore, in the event of boat rupture, Raden Qasim is said to be helped by a fish, named fish *Cucut* and *Talang*, until it lands in a place called Jelag, which is a high mound of earth, which goes into the village of Banjarwati. Raden Qasim's arrival was welcomed by a village elder known as Kyai Mayang Madu and Mbah Banjar. After that, Raden Qasim has many followers because of his scholarship and level of authority so he is dubbed Sunan Drajat. Thus Raden Qasim then had the son of three men.

*Jinujung mering Yang Agung, sinung derajat wali, anami Sunan
Derajat, pan wus kathah rencang neki, Den Kasim nulya peputra, tetiga
sedaya neki.*²⁵

Sunan Drajat is known as an Islamic educator who has a high social spirit and is very concerned about the fate of the poor and prioritize the achievement of social welfare of the community. After giving full attention, then Sunan Drajat provided an understanding of Islamic teachings. His teaching emphasizes on empathy and hard work ethos of generosity, poverty alleviation, prosperity, social solidarity and mutual cooperation. According to Prof. KH. R. Mohammad Adnan, in conducting *da'wah*, in inviting people around embracing Islam, Sunan Drajat who is a member of nine saints is taught to teach the procedure of building a house, making tools that people use to carry people like stretcher and palanquin stretcher.

*Kanjeng Susuhunan Drajat, amewahi wanguning griya, utawi tiyang ingkang karembat
ing tiyang, tandu joli sapanunggalanipun.*²⁶

²⁴ Muhammad Syamsu As, *Ulama Pembawa Islam di Indonesia dan Sekitarnya* (Jakarta: PT. Lentera Basritama, 1999), p, 60

²⁵ Agus Sunyoto. *Atlas Wali Songo.....*, p. 308

²⁶ Agus Sunyoto. *Atlas Wali Songo.....*, p. 309

In general, the teachings of Sunan Drajat in spreading Islamic da'wah are known to the people as *pepali pitu* (seven basic teachings), which included seven philosophies which are made a foothold in life as follows: **a.** *Memangun resep tyasing sasama* (Always make others happy); **b.** *Ironing suka kudu eling lan waspado* (Always Remember God in the atmosphere of joy and sorrow); **c.** *Laksitaning subrata tan nyipta marang pringga bayaning lampah* (Do not pay attention to challenges and obstacles to achieve noble ideals); **d.** *Meper Hardaning Pancadriya* (Always strive to suppress sensual sensual fluctuations); **e.** *Heneng – Hening – Henung* (In silence will reach the tranquility. And in tranquility will attain noble freedom); **f.** *Mulya guna panca waktu* (Achieving an inner glory by living the five daily prayers); **g.** *Menehono teken marang wong kang wuto. Menehono mangan marang wong kang luwe. Menehono busana marang wong kang wuda. Menehono pangiyup marang wong kang kaudanan* (Give the stick to the blind. Feed the hungry. Provide clothes to people who do not wear clothes. Give shelter to the people who are in the rain).²⁷

Moreover, with a simple teaching, and can be undertaken by the community, time by time the followers of Sunan Drajat became more and more. One of the factors that caused Sunan Drajat close to the community, not only because of his simple teaching and oriented to the welfare of everyone but the ability of Sunan Drajat in communicating through the arts has also been a driving force for the proximity of *da'wah* efforts with the community. Sunan Drajat is known as the scholars who compose a number of *tembang macapat pangkur*²⁸ songs that are used to convey the teachings of the philosophy of life to the community. He also told to love puppet performances and occasionally played puppets as puppeteers, as Sunan Bonang, his brother, did.

As the story goes on in the society, it is told that after a long stay in Drajat, he moved the residence to the south of the higher ground, known as Dalem Duwur. In Dalem Duwur this is Sunan Drajat lived in old age until death. A number of Sunan Drajat relics and legacies that are still preserved until now, one of them is a set of gamelan called "Singo Mengkok"²⁹ and some other art objects.³⁰

²⁷ Agus Sunyoto. Atlas Wali Songo.,.,., p. 310

²⁸ *Tembang macapat pangkur* is widely used in songs that have nuance of advice, friendship, and love. For instance, love for children, life companions, God and the universe. Some scholars interpreted that the song of *macapat pangkur* as one of the songs that talk about someone who has reached the age of twilight, where the person begins to resign from worldly things.

²⁹ The ancient gamelan that looks unique and strange because it is different from the gamelan in general. There is an ornament made from clay at the bottom that depicts the figure of a lion sitting down, sticking out his tongue and ready to pounce. The lion uses a crown on his head with a detailed ornament detail, see picture at Atlas Wali Songo, p. 310-311

The most prominent thing in the preaching of Sunan Drajat is his very serious concern on social issues. He is famous for having a social soul and the themes of his *da'wah* are always oriented towards mutual cooperation. He always gives help to the general public, sponsors orphans and the poor as a social activity that is recommended by Islam.

His efforts were precisely true, if it linked to the critical and woeful atmosphere that existed at the time due to political and civil conflict. That period is among the worst in the life of the state and the people of Majapahit.

According to Sunan Drajat, the source of poverty is the character and attitudes of Majapahit dignitaries who always compete for power to obtain social status. However, after the rank and position have been obtained, it turns out they use for personal interests, living spree and luxurious over the suffering of the people who live in squalor.

Furthermore, Sunan Drajat tapped the hearts of the rich people to pay zakat and other funds needed to help the suffering of his people. Therefore, Sunan Drajat tries to organize how to collect zakat and infak, then channeled properly in order to overcome the danger of spiritual and temporal destitution.³¹

Sunan Drajat's Roles On Islamic Education

The role of *walisongo* in education is evident from their activities in establishing pesantren, as Sunan Ampel, Sunan Giri, Sunan Bonang and Sunan Drajat did.

Sunan Drajat founded a boarding school after staying long enough in Jelag. It does not take a long time to get a lot of people to learn from them. Because the way of preaching that he used very wise. He does not hesitate to provide help to the people who suffer, the orphans, the sick, the poor and the poor. In every occasion of his *da'wah* he also raised the teachings of Islam concerning social issues.

Furthermore, Raden Qasim realized that the essence of human survival in the world is to meet all the necessities of their lives. Therefore, they need a way of association, help and help each other. The need for grouping (social) is evenly at all levels, human groups, nations, and tribes, whether male or female.

A year later Raden Qasim moved to the south, which is about 1 km from the village Jelag. There, he founded a mosque which is also used as a place of

³⁰ Agus Sunyoto. *Atlas Wali Songo.....*, p. 311

³¹ MB. Rahimsyah AR. *Perjuangan Wali Songo.....*, p. 148-150.

preaching. Three years later, he moved again to a hill called Dalem Duwur, which means the house is in a high place or hill. This house is located in the village of Drajat which is where he got the title of Sunan Drajat.³²

In a new place, Raden Qasim used the tools of folk art to convey his preaching. He gathered people by beating a set of gamelan. And, after they gathered, he gave a lecture on the truth of the religion of Islam. That is one of the ingenuity of Sunan Drajat or Raden Qasim in approaching the layers of society. He is able to use art as a medium of propagation.³³

In the field of *Tawhīd*, Sunan Drajat did not compromise with old traditions and beliefs. Hindu-Buddhist, Animism and Dynamism beliefs must be erased. The old traditions of Javanese society, such as *kenduri*, *selamatan*, *sesajen*, which are not in accordance with the teachings of Islam should be eliminated so as not to mislead the people behind the day. The implementation of *Shari'a* of Islam must be in accordance with the original teachings.

Sunan Drajat accompanied by his father, Sunan Ampel, and Sunan Giri strongly emphasized the purification of this creed. However, the other saints argued that for a while all these habits should be allowed because the community is difficult to leave it simultaneously. They proposed that the Javanese tradition must be given the color of Islam. This second opinion is supported by Sunan Kalijaga, Sunan Bonang, Sunan Kudus, Sunan Gunung Jati and Sunan Muria. Although there are differences between the two groups, finally Sunan Ampel and his colleagues agree with Sunan Kalijaga.³⁴

Walisongo, Sunan Drajat specifically, has shown a very valuable role in broadcasting Islam in Indonesia in general and especially Java land. Seeing the success of his da'wah then as a young generation of Islam, should be able to emulate his personality in the following ways: *First*, as a young generation must always strengthen the faith and piety to the Almighty Allah SWT, because it is the most important provision that must be owned by future leader of generations; *Second*, the growth of the technology times by times need young generation to deepen the mastery of science, both religious knowledge and other knowledge, so as to provide good benefits for themselves in particular and society in general; *Third*, in order to gain glory tomorrow, the young generation must be prepared to fight in order to raise the religion of Allah, according to the

³² Mere Calvin Ricklefs. *Mystic Synthesis in Java: A History of Islamization from Fourteenth to The Early Nineteenth Centuries* (United States of America: East Bridge Publishing, 2006), p. 25-26.

³³ Agus Sunyoto. *Atlas Wali Songo.....*, p. 308

³⁴ Agus Sunyoto. *Atlas Wali Songo.....*, p. 309

field that he likes; *Fourth*, develop interwoven relationship with a wise manner, so as to produce *ukhuwah Islamiyah*; *Fifth*, it needs expertise to convey truth and kindness by using intelligent and sympathetic ways, so easily accepted by others who are targeted by propagation and *da'wah*; *Sixth*, in every situation and condition, the youths are expected to always show the noble personality and avoid the less praiseworthy traits. Thus some attitudes can be expressed, as an attempt to emulate *Walisongo's* personality and struggle. Embrace these attitudes in ourselves and our personality.

Conclusion

From the above description it can be concluded that *walisongo* has a very important role in spreading Islam in Java. After they came to Java, Islam became increasingly in demand as the religion of the surrounding community. As an example of the teachings that were taught by Sunan Drajat that in Islam do not know caste. This shows that all human beings are equal in the eyes of man, only that they will differ in that degree before God for those who believe and are most pious. With such a statement, it turns out that the surrounding community who initially occupied Sudra caste, finally chose Islam as their religion that does not recognize the clairvoyant. Also with its peculiarities in propagating and preaching Islam through *Gamelan* and *Tembang* arts that people liked at that time, it also invited people's interest to embrace Islam as a religion of monotheism who knew Allah SWT as their God. And automatically society by itself abandoned the teachings of animism and dynamism by their ancestors. And there are many more Sunan-sunan's role with tricks to propagate Islam in Java through pesantren, mosque development, Javanese songs, gamelan, and other things that invite the public interest at that time so that Islam is widespread in Java to the present day.

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