

TASAWUF AND MILLENNIAL YOUTH (In the Perspective Suluk Linglung Sunan Kalijaga)

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Abstract

Education as a step of Sufism for a young man must really be considered. As an example in the history of his youth or his millennial era, Sunan Kalijaga seeks life experiences and learns a lot about life. Youth must understand the importance of the world of education that continues to grow. Learn anywhere, anytime, of course through the guidance of a good and correct teacher. Learning to keep up with the rapid development of the times is also very much needed in these eras. High spirit, time discipline, unyielding spirit, building relationships, and much more

Keyword: *Islamic Education, Islamic Religious Education.*

A. INTRODUCTION

In our country, for example, Islamic boarding schools or other formal institutions as educational institutions which also have a variety of distinctive methods of inculcating morals, ethics, morals, or morals can be used as a comparison. Education and teaching in Islamic Boarding Schools are all directed at the achievement of al-karimah character. Teaching the Science of Tawhid, for example, in addition to providing a basis for belief, must also reflect the norms of behavior and character in social interactions. In Islamic boarding schools, morals, ethics, morals or morals are seen as something great. [Tamyiz, 2001: 2]

Education basically has to consider three important factors, namely: effective, psychomotor, and cognitive. Everything must go together. Emphasis on one element will lead to crippling in education. The number of cases of damage that is rampant at this time is the impact of education that does not consider the balance of the needs of these three factors. This condition should trigger our thinking to look back at education as a whole, not only scientific development but also personality and moral development. Talking about the problem of moral formation is the same as talking about the purpose of education, because there are so many opinions of experts that the purpose of education is moral formation. Muhammad Athiyah Abrashi, for example, said that character and moral education is the soul and purpose of Islamic education. Thus Abudin Nata quoted Ahmad D. Marimba's opinion who said that the main purpose of Islamic education is identical with the life goal of every Muslim, namely to become a servant of Allah, namely a trusted servant and surrender himself to Him by embracing Islam. [Abuddin Nata, 2000:153]

In the works of Suluk Linglung and Serat Dewa Ruci Sunan Kalijaga, the philosophy and description of the character named “Dewa Ruci”, has the following core: Dewa Ruci means a subtle god, the god Sang Bratasena/Bima. When Bratasena/Bima (Sunan Kalijaga) studied Humanity at Pandita Durna (Sunan Bonang), he met Dewa Ruci (Nabi Khidir As). Dewa Ruci is his true personality. So in the picture Dewa Ruci looks like a small Bima. When Bratasena / Bima studied Perfection Science from Dewa Ruci, he was ordered to enter his body, he asked in surprise:

“Is it enough for me to enter your body?” Bhima asked.

“Not only as big as your body, the whole world can enter my body.” That was the answer, laughing.

This is a symbol that the human psyche is actually wider than the world in its entirety.

Sunan Kalijaga developed the story of Suluk Linglung and Serat Dewa Ruci with Islamic mystical colors. In the story of Suluk Linglung and Serat Dewa Ruci, the mystical color of Islam is reflected in the discourse on four kinds of lust from Dewa Ruci (Nabi Khidir As) to Bratasena (Shaykh Melaya/ Sunan Kalijaga), namely anger, lawwamah, sufiah, and muthmainnah. Sunan Kalijaga describes Dewa Ruci as the personification of Prophet Khidir AS, while Bratasena is himself who is looking for the deepest meaning of Islamic teachings, namely makrifat and the nature of human life.. [Hardjowirogo, 1968:134]

The world of education presents that in the pesantren environment, knowledge is the light of Allah and the light of Allah will not be accepted except for holy people, people who are far from immoral acts. [Syekh Ibrahim Ismail, 2000: 91] Moral aims to create humans as high and perfect creatures that distinguish them from other creatures. Moral wants to make humans people who behave well, act well towards humans, towards fellow creatures and towards Allah, the God who created us. [Moh Rifai, 1993:574]

Suluk as an essay with a Sufism pattern delivered in the form of a song has a great influence on the spiritual life of the Javanese people. Because it contains a lot of piwulang processing of the human soul or spirit in achieving perfection. This is done through communication with God Almighty in unity and readiness of body and soul. On the other hand, this great influence arises because the relationship between the Javanese people and Suluk literature is so close that they create a tribal identity that they are proud of. Denying the role of Suluk literature means denying the cultural reality of Javanese society. [Haq Zaairul, 2012:73]

The majority of the Indonesian population is Javanese with a distinctive tradition, like other communities, which gives a distinctive color to the development of patterns of understanding and practice of Islam in this country. The typical Javanese Islam is often called kejawen, kebathinan, or abangan Islam. [Abdul Munir Mulkan, 2002:108] The majority of Javanese people who are called “abangan people” have their own perspective on the major religions in the world. For Niels Mulder in his book, Javanese people tend to view Islam as an Arab religion, so that Islam seems to have failed to be placed as the basis for living beliefs for the Javanese. However, there are almost no Muslims in Indonesia who have never heard of the name Wali Songo, a collective unit of 9 guardians. Sunan Kalijaga is better known than the other 8 saints with his monumental works. [Abdul Munir Mulkan, 2002:106]

It was revealed that there were religious leaders who had accumulated wealth and had many wives. The principle is to get more. According to Sunan, this is an example of a religious leader who has not submitted to God. They uphold ambition and personal interests rather than uphold their dignity as clerics or religious leaders. Such a person, can not be called the main human. The result is clear, namely the order of life that is uncertain. Yes, this is what must be avoided if you really want to be the heirs of the prophets. Therefore, no party should feel offended by Sunan's advice. Because Sunan only reminded religious leaders to live righteously. [Ahmad Chodjim, 2013:353]

B. DEFINITION AND OBJECTIVES OF MORAL EDUCATION

Education comes from the word "educate", then this word gets the prefix me so that it becomes "education", meaning to maintain and provide training. In maintaining and providing training, it is necessary to have teachings, guidance, and leadership regarding morals and intelligence of the mind. Furthermore, the definition of "education" according to the Big Indonesian Dictionary is the process of changing the attitudes and behavior of a person or group of people in an effort to mature humans through teaching and training efforts. [Muhibbin Shah, 2013:10]

Moral is a state inherent in the human soul that easily performs actions without going through a process of thought, consideration or research. But it does not appear by itself automatically. It must be cultivated and trained so that it becomes a deep-rooted and ingrained habit. In order for it to become a habit, it is necessary to have education to instill morals

In Latin it is called "ethic" or "moral" which means custom. In terms of terminology, there are several opinions about the meaning of morals, including:

1. According to Ibn Maskawih:
Moral is a state of the soul that grows actions easily without the need for thought. [Tamyiz Burhanuddin, 2001:39]
2. According to Al Ghazali:
Moral is a state of the soul that grows actions easily without thinking (first). [Al Ghazali, 1913:48]
3. According to Ahmad Amin:
Moral is a habitual will. That is, if the will to get used to something; then the habit is called moral. [Ahmad Amin, 1993:62]

Thus, from the three definitions above, it can be concluded that morality is a habitual will, so that it is able to cause actions easily, without any prior thought.

According to Umari Barmawie in his book "Material Morals" it is stated that moral science is the science that determines the boundary between good and bad, praiseworthy and despicable, about human words or actions physically and mentally. In other words, the Goals of Moral Education are:

1. Explain the meaning of good and bad.
2. Explain what should be done.
3. Shows the way to do the deed.
4. Expressing purpose in action.

So, moral science is a science that questions the good and bad deeds. Charity

consists of words, deeds or a combination of both in terms of outer and inner. [Umary Barmawie, 1995:1]

Ahmad Amin gives a definition of moral science as follows:

Moral science is a science that explains the meaning of good and bad, explains what must be done in the association, explains the goals to be achieved, and the path that should be followed in its activities. [Tamyiz Burhanuddin, 2001:42]

C. CURRICULUM AND MORAL EDUCATION MATERIALS

Through the Ministry of Education and Culture, the previous government has tried to issue the latest curriculum, namely the 2013 curriculum. This curriculum is also known as the character-based curriculum. This curriculum prioritizes understanding, skills, and character or moral education, where students are required to understand the material, be active in the discussion and presentation process and have high manners and discipline. This curriculum officially replaces the Education Unit Level Curriculum which has been implemented since 2006. Not only that, this curriculum also has weaknesses and advantages.

Moral has a very important position. Its role in a country is upheld by all elements of society, including teachers and students.

There are 3 views about the moral position in society, namely,

1. Moral as a medium to receive divine light,
2. Moral as the main practice,
3. Moral as a means to achieve the knowledge of benefits. [Tamyiz, 2001:42]

1. Moral as a Media to Receive Nur Illahi (Knowledge/cognitive)

Educational institutions as a form of community environment that is unique and has positive life values. [Wahjoetomo, 1997:65] There is an assumption in the community that science is Nur Illahi and will not be accepted except by holy people. Al Ghazali describes the heart as a mirror and immorality as dirt that covers its clarity. The more a person commits a sin, the more dirt covers his heart, so that his heart becomes dark, unable to see the truth. [Al Ghazali:11] The Word of Allah SWT:

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴿١٤﴾

This is not the case, in fact what they strive for is what covers their own hearts (Surah Al Muthaffifin. 14) [Ministry of Religion of the Republic of Indonesia, 1989:1036]

Thus, whether or not someone can get the light of knowledge from God is dependent on the person's own morals. If he often commits disobedience, it will be difficult for him to receive the light of knowledge from God, otherwise if he has good morals, it is easy for him to receive the light of knowledge. [Tamyiz, 2001:45]

2. Morals as a Means of Obtaining Benefit Knowledge. (Skills / Skills)

Skills are a new aspect that is included in the curriculum in Indonesia. Skills

is an effort to emphasize the area of skills or abilities. For example, the ability to express opinions, discuss/deliberate, make report files, and make presentations. The skill aspect itself is one aspect that is quite important because if it is only with knowledge, then students will not be able to channel their knowledge so that it only becomes a theory. In the book *Ta'lim al Muta'alim* explains that a student will not gain success in knowledge and neither can his knowledge be useful, except if he wants to glorify his teacher. It is emphasized: "Can people achieve something just because of glorifying something, humans do not become disbelievers because of their sins, but became a disbeliever because "does not" glorify God". [Aly As'ad, 1978:21]

One's success in studying is by respecting the teacher. Such a great moral influence on a person's success to be able to obtain useful knowledge, because it is the main basis for the formation of a pious person, when piety has been formed, then all the knowledge gained will be used for the good of others

Tamyiz in his book explains the opinion of Ibn Hajar Al-Asqalani on how to get the knowledge of benefits, namely 3:

- a. Do not love the world, because from here greed will arise.
- b. Not friends with bad people, because of his friendship, he will find it difficult to refuse to be invited to do evil and even depend on him.
- c. Don't hurt other people, because it shows that he is dirty-hearted and has bad morals. [Tamyiz, 2001:46]

The person who wants the knowledge of benefits must guard himself from these unwholesome actions, so that he can gain the light of knowledge from Allah.

3. Moral as the Main Practice (Attitude)

The attitude aspect is the most difficult aspect to do research. Attitudes include manners, etiquette in learning, social, absenteeism, and religion. The difficulty of assessment in this aspect is due to the fact that teachers are not always able to supervise their students. So the assessment is not very effective. So a teacher must be good at managing how best to adjust to such conditions . Education and teaching in schools, all of which are directed at moral achievement. The teaching of Tawhid, for example, in addition to providing a basis for belief, must also reflect the norms of behavior and character in social interactions. [Dawam Raharjo, 1988: 3] Moral here is seen as something great. "Kindness is kindness of character".

D. SUNAN KALIJAGA AS A MILLENNIAL YOUTH IN HIS TIME

1. Biography of Sunan Kalijaga

His first name is Raden Shahid. He is a member of the Wali Songo which is very popular in Java. However, not many people know about his teachings. Generally, people know his teachings through kidung or tembang. Among them is the song "Ilir-ilir" which is usually sung by elementary school children in Java.

a. Biography

Raden Syahid is the son of a duke. Duke of Tuban (East Java) Temenggung Wilatikta. Of course, the position of the duke at that time was completely different

from the position of regent or resident now. The power of the duke at that time was the same as the king, but under the rule of the Maharaja. The Duchy of Tuban at that time was under the rule of the Majapahit Kingdom. While Tumenggung Wilatikta, who is also known as Aria Teja (IV), is a descendant of Aria Teja III, Aria Teja II, and stems from Aria Teja I, while Aria Teja I is the son of Aria Adikara or Ranggalawe. The latter was one of the founders of Majapahit. [Ahmad Chodjim, 2013: 8]

The year of birth and death of Sunan Kalijaga is uncertain, it is only estimated that he reached old age. It is estimated that he was born \pm 1450 AD based on a source which states that Sunan Kalijaga married the son of Sunan Ampel at the age of \pm 20 years, namely in 1470 AD. Meanwhile, Sunan Ampel was born in 1401 AD and had a daughter who Sunan Kalijaga married when he was 50 years old. [Soep Arman, 2012: 40]

During his lifetime there were 4 periods of reign, namely the end of Majapahit, the era of the Demak Bintoro Sultanate, the era of the Pajang Hadiningrat Sultanate and the era of the Mataram Hadiningrat Sultanate. The Majapahit Empire collapsed in 1478 AD, followed by the Demak Bintoro Sultanate which was established in 1481-1546 AD, and also the Pajang Hadiningrat Sultanate which was estimated to end in 1568 AD, so it is estimated that in 1580 AD Sunan Kalijaga died. This can be related to the title to the Perdikan Kadilangu which was originally Sunan Hadi, but at Mas Jolang in Mataram (1601-1603 AD), the title was changed to Panembahan Hadi. Therefore, Sunan Kalijaga has been replaced by his son as Head of Perdikan Kadilangu before the era of Raden Mas Jolang, namely since the establishment of the Sultanate of Mataram, the government of Panembahan Senopati or Sutawijaya (1675-1601 AD). Then at the beginning of the Mataram government, according to Meinsma's version of the Babad Tanah Jawi, it was stated that Sunan Kalijaga had come to Panembahan Senopati's residence in Mataram to give advice on how to build a city.

Thus, Sunan Kalijaga is estimated to have lived more than 100 years, namely from the mid-15th century AD to the end of the 16th century AD. [Arman Soep, 2012:41]

There are several opinions on the genealogy of Sunan Kalijaga's descendants. Some say that Sunan Kalijaga is of native Arabic descent, others say that he is of Chinese descent, and some say that he is of Javanese descent. Each opinion has a different source.

In the book "De handramaut et les Colonies Arabes and Archipel Indians" by Mr. CL N Van den Berg, Sunan Kalijaga is said to be of genuine Arab descent. Even in the book, it is not only Sunan Kalijaga who is declared to be of Arab descent, but also all the Walis in Java. [Arman Soep, 2012:47]

Regarding where Sunan Kalijaga's lineage came from, various versions of Sunan Kalijaga's genealogy have circulated, some link him as a descendant of Original Java, some call him a descendant of the Prophet Muhammad, and some call him a descendant of Sayyidina Abbas Uncle Nabi. Azmat Khan's fan page once published a version of his genealogy as Sayyid Azmatkhan. The purpose of this paper then is to mediate with other versions that have been circulating and to clarify that Sunan Kalijaga is indeed a descendant of the Prophet Muhammad but does have a genealogy of links from the female line that continues to the Javanese nobility and to the Uncle

of the Prophet Sayyidina Abbas.

b. Sunan Kalijaga's lineage from Javanese ancestors

The genealogical pedigree we will find is as follows:

- 1) King Banjarsari, son:
- 2) Raden Arya Metahun, son:
- 3) Central Lumajang Regent Raden Arya Randu Kuning/Kyai Ageng/Kyai Gede Lebe Lontong, have sons
- 4) Gumenggeng Regent Raden Arya is proud: The former district is now Banjaragung Village (Rengel District), the sons:
- 5) The Regent of Lumajang, Raden Arya Dandang Miring, has the following sons:
- 6) The 1st Regent of Tuban, Raden Dandang Wacana/Kyai Gede Papringan, has daughter
- 7) Nyai Ageng Lanang Jaya/Nyai Lanang Baya (Kyai Lanang Baya's wife), have sons:
- 8) The 2nd Regent of Tuban, Haryo Ronggo Lawe/Rangga Teja Laku.
- 9) (In another version, Rangga Tejalaku is equated with Sheikh Jalil Al-Khalwati/Syekh Khawaji (At this time Tuban was under Majapahit rule), the son:
- 10) The 3rd Regent of Tuban, Haryo Siro Lawe, has the following sons:
- 11) The 4th Regent of Tuban, Haryo Siro Wenang, has the following sons:
- 12) The 5th Regent of Tuban, Haryo Lana/Arya Teja I, had sons:
- 13) The 6th Regent of Tuban, Haryo Dikoro/Arya Teja II, has a daughter
- 14) Raden Ayu Hariyo Tejo (wife of the 7th Regent of Tuban)
- 15) Hariyo Tejo, son:
- 16) (In another version, Raden Hariyo Tejo is equated with Maulana Mansur. At this time and his son's time is the transition period of Tuban's rule from Majapahit to Demak)
- 17) The 8th Regent of Tuban, Raden Hariyo Wilatikta, has the following sons:
- 18) (In another version, Raden Hariyo Wilatikta is equated with Raden Ahmad Sahuri) with the following sons:
- 19) Raden Shahid or Sunan Kalijaga. [Arman Soep, 2012: 49]

Meanwhile, the opinion which states that Sunan Kalijaga is of Javanese blood, is based on sources of information originating from the descendants of Sunan Kalijaga himself. The genealogy according to this third opinion states that Sunan Kalijaga's ancestor was one of the commanders of Raden Wijaya, the first king of Majapahit, namely Adipati Ronggolawe who was later appointed Duke of Tuban. Then Adipati Ronggolawe, son Aria Teja I, son Aria Teja II, son Aria Teja III, son Raden Tumenggung Wilwatikta, son Raden Mas Syahid (Sunan Kalijaga). According to information based on evidence in the tomb, Aria Teja I and II still embrace the Shiva religion, while Aria Teja III has embraced Islam. When he embraced Islam he changed his name to Raden Ahmad Syahuri Aria Teja.

3. The genealogy of Sunan Kalijaga from the ancestors of the Prophet Muhammad.

Supporting data that Sunan Kalijaga is a sayyid descendant of the Prophet is in harmony with the Babad Tuban story as mentioned above. The Book of Syajarah and the Date of Al Azamat Khan are quoted in "History and Genealogy from Prophet Muhammad SAW to Walisongo by Drs. Aburumi Zainal Lc. - Habib Zainal Abidin Assegaf wrote clearly his lineage as below, as well as the Book of Syamsud Dhahirah, the work of Al-Habib Abdurrahman bin Muhammad bin Husain Al-Masyhur as data on Rabithah Alawiyah and the Book of Nasab Wali Songo, as well as the work of Al-Habib bahrudin Azmatkhan Ba'alawi Al-Husaini.

This genealogy is also in accordance with the description of Professor Husaini Jayadiningrat in his book which tells that in the Cirebon tradition there is a genealogy of Sunan Kalijogo which is sequenced until it reaches the Prophet SAW, as well as the statements of Van Den Berg and Hj de Graff, according to the story of Tome Pires. [Arman Soep, 2012:50]

4. Lineage of Sunan Kalijaga:

Sayyidina Abbas (uncle of the Prophet Muhammad)
Sheikh Abdul Wahid Qornain
Shaykh Wahid Rumi
Sheikh Khoromis
Shaykh Abdullah
Sheikh Abdur Rahman
Ronggo Tedjo Laku or Sheikh Zali
Aryo Tedjo
Raden Sahur
Raden Shahid (Sunan Kalijaga)

According to data owned by Alifbraja, it is stated as follows: The genealogy of Sunan Kalijaga is as follows: Abdul Muttalib, son to Abbas, son to Abdul Wakhid, son to Mudzakir, son to Abdullah, son to Kharmia, son to Mubarrak, son to Abdullah, son to Madhra'uf, son to Arifin, son to Hasanuddin, sons Jamal, sons Akhmad, sons Abdullah, sons Abbas, sons Kouramas, sons Abdur Rakhim, (Aria Teja, Regent of Tuban) sons Teja Laku (Regent of Majapahit), sons Lembu Kusuma (Regent of Tuban), sons Tumenggung Wilatikta (Regent of Tuban)), the son of Raden Mas Syahid (Sunan Kalijaga). [Arman Soep, 2012:51]

5. Sunan Kalijaga's Lineage from Chinese Ancestors

The opinion that states Sunan Kalijaga is of Chinese descent is based on the book "A Collection of Old Stories from the City of Wali (Demak)" written by S. Sunan Kalijaga as a child named Shahid. He is a descendant of a Chinese named Oei Tik Too who has a son named Wiratikta (Regent of Tuban). The regent of Wiratikta has a son named Oei Sam Ik, and the last one is called Said or Shahid.

Against this opinion, there are objections, especially to the opinion which states that Sunan Kalijaga, as well as other guardians, are of Chinese descent. Among the experts who stated that the opinion was not true was Prof. DWJ Drewwes.

His response to Prof. Dr. Slamet Mulyono stating that the guardians are of Chinese descent is not true, because they have evidence. The sources taken are from the Babad Tanah Jawi, Serat Kanda, Chinese Chronicles from the Semarang Temple and Talang, all of which have never been used by historical scholars. Meanwhile, the source from Resident Poortman has passed third hand. Then Prof. Dr. Tujimah, also disagrees with the conclusion that the saints are of Chinese descent.

If there are Chinese names, there may be native indigenous names that are read or written according to the Chinese Tongue. The influence of every language and tongue of another nation allows for spelling adjustments, such as khabar to become news (Arabic), moreover newcomers to the Chinese nation called tokelja, patience to become sabal, and so on. Finally, as expected, there were names that changed from their original names, such as in the Poortman script, Kertabumi became King ta Bu Mi, Su Hi Ta became Su King Ta, Trenggana became Tung Ka Lo, Mukmin (Trenggana's son) became Muk Ming, Sunan Bonang became Be Nang, Ki Ageng Gribig became Na pao Cing, Aceh became Ta Cih, Bintoro became Bin To Lo, Bangil became Jiaotung, Majakerta became Jangki, Palembang became Ku Kang, Sultan Thayyib became Too Yat, and so on.

With the existence of several opinions about the genealogy, however, it appears that there is still uncertainty about the genealogy of Sunan Kalijaga. It also appears that there are certain purposes for compiling genealogies. This is similar to the disclosure of the genealogy of Javanese kings in the Babad Tanah Jawi which states that the genealogy of Senopati's figure, the Sultan of Mataram, is a direct descendant of the Majapahit queens.

The lineage in question is: Panembahan Senopati son of Ki Ageng Pamanahan, son of Ki Ageng Sela. Ki Ageng Sela, the son of Ki Ageng Getas Pendawa, the son of Bondan Kejawen (Lembu Peteng), and Bondan Kejawen has two more brothers, namely Arya Damar (Duke of Palembang who converted to Islam) and the last is Raden Patah, the three of them are the sons of Hayam Wuruk, son of Raden Sesuruh, the son of Kuda Lalean, son of Raden Panji (Hikayat Panji Semarang and Galuh Candrakirana). Raden Panji, the son of Resi Gentayu, the son of Prabu Jayabaya, the son of Parabu Abhimanyu, the son of Arjuna, the son of Pandu Dewanata, the son of Begawan Abiyasa, the son of Begawan Sakri, the son of Begawan Sukutrem, then the descendants of Bhatara Guru, the son of Sang Hyang Tunggal, the son of Sang Hyang Wenang, son of Sang Hyang Wening, who came from Sang Hyang Nur Cahya and Sang Hyang Nur Rasa. Thus, Senopati is associated with the gods in wayang stories, it appears that from the different compositions of Sunan Kalijaga's lineages there is the possibility of certain purposes. [Arman Soep, 2012: 53]

E. SUNAN KALIJAGA THINKING ABOUT EDUCATION

There is also an opinion that the word Sunan comes from the word "Suwunan", which means a place to ask. As for what is meant is that the Wali or Sunan are figures who ask for guidance, advice and advice or help for the community at large. While the Chinese version states that the word Sunan comes from the word "Susuhunan = temperature + nan" which means the Great Teacher. The point is that the saints or sunan are great teachers for the surrounding community. It is from the sunans that

people get religious education and better life procedures.

Among the many saints or sunans, Sunan Kalijaga is seen as better known by the Islamic community for his karomah, other than because he is a guardian or sunan who has a big heart, upholds customs and culture and at the same time as a teacher of customs and culture for the wider community. His intelligence and wisdom in packaging Islamic teachings into the customs, culture and beliefs of the people at that time, made him a respected guardian or sunan and had very many followers.

Sunan Kalijaga is also recognized as a wise leader, a formidable fighter, an excellent diplomat. His existence can be proven by his success in persuading and inviting Prabu Brawijaya V to return to Majapahit and convincing him to embrace Islam. We can know this news as implied in the macapat song contained in the Term Jayabaya Sabdo Palon below:

SINOM

1. Padha sira ngelingana carita ing nguni-uni, kang kocaping and chronicle.
2. Babad Negeri Majapahit, nalika duking nguni. Sang Brawijaya aprabu, pan samya kaliyan Jeng Sunan Kalijaga, Sabdo Palon, Naya Genggong rencangiro.
3. Sang Aprabu Brawijaya, Sabdanira arum sweet, nuntun dhateng punaka, Sabdo palon paran ngarsi, jeneng sun sweepnika wus ngrasuk the religion of the Apostles. Heh, brother pakennira meluwa holy religion. Luwih becik is the religion of kang mulya.

Broadly speaking, the meaning of the Sinom song above is:

1. Remember the ancient story that is implied in the chronicle
2. That is the chronicle of the State of Majapahit, at that time the King of Brawijaya and his servants Sabdo Palon and Naya Genggong met Kanjeng Sunan Kalijaga.
3. The King of Brawijaya said gently, leading to the servant of Sabdo Palon when facing him, that the King of Brawijaya had now embraced the Apostle religion (Islam). Sabdo Palon is encouraged to follow the holy religion, a noble religion.

In addition, Sunan Kalijaga is also famous as a traveling preacher who is able to Islamize the people in every area who are visited in a persuasive way, without any coercion or persuasion by giving something. The figures who used to oppose the teachings of Islam, after being visited and explained by Sunan Kalijaga through cultural customs, they finally voluntarily converted to Islam. So do not be surprised if in every place Sunan Kalijaga has maqom or petilasan and has many pious and sacred students or students.

Sunan Kalijaga is also famous as a poet. This predicate can be proven by his prowess in describing the rapid development of Islam and the increasing number of people embracing Islam into songs, especially the song entitled: Lir Ilir, below.

WAKING UP VAGUELY

Lir ilir - lir ilir, tandure wis sumilir
Tak ijo royo-royo, tak sengguh temanten anyar
Cah angon- cah angon, penekno blimbing kuwi
Lunyu-lunyu peneken kanggo mbasuh dodotiro
Dodotiro-dodotiro kumitir bedhah ing pinggir
Dondomano jlumatana kanggo sebo mengko sore

Mumpung padhang rembulane
 Mumpung jembar kalangane
 Yoo surako surak hiyo

The free translation is as follows:

Get up, wake up, the plants are growing
 Looks green spread out, I think like a newly married bride
 Shepherd boys, climb up the starfruit tree
 Even though it's slippery climb up to wash your clothes
 Look at your shirt, it's torn on the side
 Sew and patch to face later this afternoon
 As long as the moon is bright
 As long as the area / width of the place / page
 Let's cheer, hurray

Moral education contained in the poem is more or less as follows:

Sunan Kalijaga reminded and invited all Javanese people at that time, who were growing and developing to immediately wake up and build their household, openly ready to accept and embrace a new religion as a guide and teaching in life, namely Islam.

Community leaders are invited to embrace Islam and invite their people to embrace Islam, even though it is hard to leave the old beliefs, but the teachings of Islam are the right instructions to cleanse themselves from sins as well as guidance to live life and life in this world and in the hereafter.

Your clothes are the religion that you believe in, see now it looks torn at the edges, and it is no longer appropriate for you to wear (it is not in accordance with the true faith). So wear a new (Islamic) shirt, if there is still something torn, sew it up, fix it so that it looks good and is appropriate to face Allah SWT at the time of your twilight.

While there is still a clear path as a guide in the right direction. While you are still old and still strong in worship, there is still plenty of time and many opportunities to improve life and religious and social life in this world, so that the call of Allah SWT (death) will come later. For those who have sincerely embraced and practiced the teachings of Islam properly and correctly, then they will find joy, pleasure, peace and happiness, both in this world and in the hereafter.

Sunan Kalijaga also succeeded in developing the art of wayang from goat or buffalo skin and made in an oblique shape, unlike the previous forms of wayang. With the new forms and models, it is intended that the wayang kulit art does not violate Islamic jurisprudence. As a da'wah interpreter, Sunan Kalijaga in spreading Islam and inviting people to embrace Islam was done through wayang kulit performances. For this reason, Sunan Kalijaga created new plays (carangan) whose contents were about Islamic teachings. Plays such as: Dewa Ruci, Semar Build Heaven, Petruk dadi Ratu, Kalimasodo Amulet, Mustakaweni, Pandavas Build Saptarengga Temple, Semar Build Heaven and so on are the results of Sunan Kalijaga's works. [Soep Arman, 2012:131]

As a dhalang as well as a preacher, Sunan Kalijaga also succeeded in creating

wayang figures that did not exist before. The characters in question are Semar, Gareng, Petruk, and Bagong. It is said that according to researchers regarding the naming of the puppet characters, Sunan Kalijaga took the name from Islamic terms that came from Arabic. For example: Semar was adopted from the word “simaar” or “ismarun” which means nails. But another opinion says that the term Semar comes from the word “amar” which can be interpreted as an invitation. Then it developed into “Simar” and finally became “Semar”.

Semar is a clown character, courtier or servant of the knights, especially the Pandavas. But behind his role as a clown or courtier, Semar is actually a god. That means, Semar’s figure is a leader or ruler who shows that he is a servant, assistant and servant for those he leads.

In his behavior the Semar character is a figure who always invites to good, right and straight actions. Semar’s courage to invite to the right path is always carried out not only to fellow clowns, satriyas or priests, but also to the Gods as rulers of the universe (in the puppet world). This implies that an effort to invite to the straight truth must be addressed to anyone, including the rulers. Semar has three children, who are said to have been born from the process of “pujan” or creation from the shadows and Semar’s heirlooms from heaven. The three children and at the same time playmates and serve the satryas are:

1. Gareng

The term Gareng or Nala Gareng is believed to have been taken from the word “nala qorin” (Arabic) which means to find or gather many friends. This personality, who likes to find and gather friends or friends, is described in the character Gareng who likes to make friends and is tolerant even though he is often the object of ridicule by his friends. The purpose of the personification of the Gareng figure is as the goal of Islamic da’wah which seeks to act tolerantly so that it is finally able to expand its reach and multiply friends or relatives to embrace Islam and worship Allah SWT.

2. Petruk

Then the term or name Petruk is taken from the word “fatruk” which means to leave badness. Therefore, this Petruk character shows a character who behaves politely and tries not to do wrong, but dares to eradicate evil.

The appearance of Petruk’s character as Queen is an attitude and action to fight the injustice carried out by the knights and at the same time remind the satriya or leaders to leave bad behavior.

3. Cumbersome

The name Bagong comes from the word “Bagho” which means consideration of meaning and taste between good and bad, between wrong and right. Bagong’s behavior in his daily life is always considered from the meaning, taste, intention, whether it is good or still bad. If the action feels good, then it needs to be carried out. However, if the action turns out to be bad then you must dare to refuse or not do it at all. This Bagong character often looks like he likes to argue and is reluctant to do something. This is because the character of Bagong prefers to weigh the good and the bad, the right and the wrong. So it does not come from disobeying or rejecting, but has a basis of truth. In the field of customs and beliefs, Sunan Kalijaga still maintains and preserves, but the things that are essential must be changed and adapted to Islamic law. For example, the custom of meditating (samadi), which was originally in

the form of an attitude of silence to look for “wisik or wangsit” directed to the gods, then needs to be straightened out with dhikr or wirid readings that remember and glorify Allah SWT. With dhikr or wirid, Allah SWT will guide you on the right path.

Then the tradition of making and giving offerings in places that are considered sacred or salvation is also preserved. Originally, offerings were the giving of objects or food to ancestral spirits by reciting incantations. So by Sunan Kalijaga straightened, the incantations were replaced by reading prayers and holy verses of the Qur’an, then the food or offerings were straightened out as *sodaqoh* (alms) which must be given to neighbors and the poor. [Soep Arman, 2012: 134]

Sulistiono and Ki Siswoharsoyo, in *Fibers for the Way of Religion*, stated that Sunan Kalijaga was of the opinion that efforts to change the people’s strong belief in the old religion, in order to embrace Islam, must be endeavored in such a way, so that their hearts remain happy and happy. open. This opinion is a sign that Sunan Kalijaga is a humanist and scientist who cares about what has become the community’s belief and seeks to find a powerful formula to straighten the community’s belief in accordance with the teachings of Islam, without offending or damaging the culture and beliefs of the community. Because after all what has long been developed and carried out by the community is already considered something good and right. For that we need an effort or good ways to change people’s beliefs. [Soep Arman, 2012: 135]

The spread and development of Islam must be conveyed little by little through customs and ceremonies as well as community beliefs, so that people continue to accept and easily practice Islamic teachings. For example, to Islamize a person or society does not have to cramming all forms and provisions as the purity of the Islamic religion. For people who have just heard about the teachings of Islam, it is enough to be taught reading the *shahadah* first. People who originally believed in spirits and gods, finally changed their belief in Allah SWT and Prophet Muhammad SAW as the Messenger of Allah, so that person or community had faith. After people memorize and believe in the truth of the creed, then it is necessary to teach about prayer, purification and so on so that it will eventually run the *Shari’a* properly. So that person or society is already Muslim.

From the belief in the creed and order to carry out the Islamic law, then the community is guided to the correct *Shari’a* so that finally they love the nature of Islam deeply, then the community will look for their own missionaries to learn about *tariqat*, nature, and *makrifat* so that in the end Thanks to Allah SWT and His Messenger. [Soep Arman, 2012:136]

There is a tendency for people to take stories from chronicle sources literally, but other tendencies assume that many things must be understood implicitly, because they are ciphers or *pasemons*. To understand the methods used by Sunan Kalijaga’s teachers in giving their teachings and the essence of the lesson, some opinions are interpreted by interpreting the cipher story or the *pasemon*.

For example, in several sources it is told that Sunan Kalijaga at a young age liked to gamble, rob people, become robbers and steal. All of that is actually just a symbol, Sunan Kalijaga is a nobleman who is very happy to increase his knowledge. He doesn’t care about stealing, meaning that if someone gives advice to his students, he also pays attention to it. That’s called “stealing knowledge”

The next story states, if it is necessary for Sunan Kalijaga to become a robber, what is meant is nothing but entering the house of a person who is rich in knowledge and by force asking for advice. If you have obtained it then it will be used as a gamble, meaning that it is used to hold deliberations or debates, which of course will sometimes win. If you lose, you are lucky, because you usually get knowledge that is not yet known. Therefore Sunan Kalijaga is said to like to gamble, because in this way his knowledge increases.

One time Sunan Kalijaga competed with Sunan Bonang. Sunan Kalijaga's master is called ganden, Sunan Bonang's master is tatah. That is, when Sunan Kalijaga argued with Sunan Bonang, Sunan Kalijaga's knowledge was still not sharp. Therefore, it is likened to Ganden (a wooden hammer) against Tatah (a wood/stone chisel). Because of the defeat, Sunan Kalijaga threatened and robbed Sunan Bonang, with the intention of stealing his knowledge. When they met, Sunan Bonang was told to wear very valuable clothes and jewelry. The point is, Sunan Bonang apparently responded to Sunan Kalijaga's intentions. Sunan Kalijaga was given some information about God's pleasures in the form of the five senses, which is likened to the fruit of kolang-kaling which has been transformed into gold, diamonds and precious gemstones, all of that from the beauty of the discourse and from the pleasure of Sunan Kalijaga receiving it. Sunan Kalijaga felt captivated, therefore Sunan Kalijaga then followed Sunan Bonang.

Sunan Bonang himself when he saw Sunan Kalijaga's wish, then accepted him as his student, was told to become a cantrik in the cottage with other students. That is what pendem pence means, imprisoned by harboring oneself, which means preventing lust and not having contact with people who generally carry out rah-rah and immoral behavior. [Arman Soep, 2012:137]

Furthermore, Sunan Kalijaga has overgrown with reed grass and reed grass, meaning that while in the hut, Sunan Kalijaga's heart has been filled with many questions that he has not understood. Therefore, Sunan Bonang then cut down the reeds and reeds, his intention was to provide a lot of information about the problems that arose in Sunan Kalijaga's heart. Sunan Kalijaga was satisfied, then he was ordered to meditate in the river, meaning that he was told to purify his heart with the water of monotheism so that his heart was firm, not influenced by other people's persuasion, and his feelings were steady.

Today we can find 2 (two) written works of Sunan Kalijaga which are very well known in the wider community, the books are Serat Dewa Ruci and Suluk Linglung. The two books by Sunan Kalijaga when read at a glance, it looks like the contents are the same, but if we look closely there are differences that have very important meanings. While the differences are:

Ruci God Fiber	does not mention the issue of religious law
Ruci God Fiber	written by Sunan Kalijaga when he was young
Suluk Daze	Sunan Kalijaga clearly emphasizes the need for Muslims to carry out the prayers and fasts of Ramadan in an orderly and earnest manner as

exemplified by the Prophet Muhammad SAW.

Suluk dazed

written by Sunan Kalijaga when he was old.

As for the story, Serat Dewa Ruci tells a puppet play that depicts Bratasena/Bima searching for the Holy Water of Perwita Sari Kayagung Susuhing Angin (Holy water of Perwita Sari, a big wood nest of lust) which finally Bratasena/Bima meets Dewa Ruci and gets a message of perfection kawruh “Sangkan Paraning Dumadi” (The story of Dewa Ruci by Sunan Kalijaga). That’s when Bratasena’s long hair was tied up by Dewa Ruci.

Holy water will be offered to his teacher, namely Pandhita Durna, as a condition for the teacher to want to teach him about ngelmu Jatining Jejerang Pangeran.

Among the Javanese people, the Wayang Dewa Ruci play is very well known and loved by both young and old generations. However, the popularity of wayang, which has declined since the early 1970s, has made Fiber Dewa Ruci less desirable and less understood by generations living in the 1970s until now.

In stark contrast to the book Suluk Linglung, this book is only known by a limited circle. The available evidence shows that the Suluk Linglung book was handwritten by Sunan Kalijaga himself on animal skin paper with Chinese ink. The question is why the book was not distributed to the wider community, but only wrapped in white cloth. When Sunan Kalijaga was about to die, the wrapped book was given to one of his sons. Sunan Kalijaga only ordered that the object be kept well, and if the person who saved it would die, please give it to one of the next heirs.

F. CONCLUSION

Education as a way of Suluk Sunan Kalijaga when he was young reflected in his Suluk Linglung, namely Sunan Kalijaga, put a strong emphasis on morality compared to intellect. The purpose of education is to create a moral society that is good and true to God Almighty and to each other.

Then Sunan Kalijaga’s view of life about Teachers and Students, namely the orientation of clear educational goals in two directions, namely the world and the hereafter. In every teaching and learning process is always accompanied by religiosity. Religious optimization of Ustadz and students. Pray before and after studying. As in the life of a boarding school or boarding school, which until now is still continuously practiced.

There are still many other works from previous religious leaders apart from Suluk Linglung Sunan Kalijaga that must continue to be explored and researched. Because his works are the wealth of our ancestors. By continuing to study and explore the works done to make the Indonesian nation a more moral, character, and dignified nation.

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