

The Values of Akidah Akhlak Education in the Harmonization of Sunan Kalijaga's Cultural Da'wah (Axiological Analysis of Islam and Javanese Culture)

Muhammad Hafizh

Wahid Hasyim University, Semarang
mh00.hafizh@gmail.com

Muhammad Rifqi Zamzami

Wahid Hasyim University, Semarang
rifqizami.id@gmail.com

Ferdian

UIN Raden Fatah Palembang
ferdianf349@gmail.com

Ghufron Hamzah

Wahid Hasyim University, Semarang
ghufronhamzah@unwahas.ac.id

Abstract

The problem of this research is the da'wah of Sunan Kalijaga, which was based on local culture in the midst of Javanese society, which still embraced Hinduism and Buddhism at that time. The spread of Islam in Java faced theological, religious, and moral challenges because it was a new teaching. The research method used is a qualitative-library study using literature in the form of books and scientific research. The data was analyzed through descriptive analysis focusing on Sunan Kalijaga's cultural da'wah axiology. The results showed that Sunan Kalijaga's cultural da'wah involved the acculturation of Javanese culture and Islamic values, with the principles of upholding the cultural values of the Palace, enriching Islamic literature, considering social, cultural, and political stability, and being protected by the government. This da'wah's creedal and moral values include religious moderation, increasing religious harmony, and faith in Allah, the Prophet, and the Qur'an.

Keywords: Axiology; Values of Moral Faith Education; Cultural Dakwah; Sunan Kalijaga.

Introduction

Pluralism in Indonesia includes ethnicity, culture, language, and religion, so this diversity is urgent to be maintained together. *Bhineka Tunggal Ika* is the motto of the Indonesian people in overcoming the problems of identity pluralism in Indonesia. It implicitly means that all the diversity and uniqueness of each Indonesian community must lead to positive things and provide benefits for Indonesia, not even lose money because of it.¹

One of the advantages of *pluralism* is the presence of customs and culture in religion, which brings its uniqueness. Sunan Kalijaga has done this in preaching Islam in Java, who adopted Javanese culture, which is very thick with Hindu and Buddhist teachings.² Of course, the contact between Javanese customs that are still closely related to Hindu and Buddhist teachings and Islamic teachings forms a cultural culture without losing the characteristics of the culture, and this is what is called cultural acculturation.³

Sunan Kalijaga's preaching about Javanese culture and arts was very successful in Java, especially Central Java.⁴ This is because his approach was very close to the object of his preaching, and the culture was also often practiced then. This indicates that Sunan Kalijaga's preaching was very concerned about the existence of Javanese society, so the spread of Islam through cultural preaching tended not to be rigid and coercive.⁵

The spread of Islam through culture by Sunan Kalijaga indeed contained Islamic values, including several values of faith and morals. Value is closely related to axiology

¹ Qurrotul Ainiyah, "Ta'aruf Locality: Integration of Islamic Law and Customary Law towards the Greoan Phenomenon in the Using Banyuwangi Tribe," *Aqlam Journal: Journal of Islam and Plurality* 3, no. 2 (2018): 198.

² Naufaldi Alif, Laily Mafthukhatul, and Majidatun Ahmala, "Acculturation of Javanese Culture and Islam Through the Da'wah, no. 2 (2020): 144, accessed November 2, 2023, <https://aladalah.uinkhas.ac.id/index.php/aladalah/article/view/32>.

³ Vira Ananda Putri and Ashif Az Zafi, "Unpacking Sunan Kalijaga's Law of Cultural Acculturation," *Tsaqofah and Tarikh: Journal of Islamic Culture and History* 6, no. 2 (February 6, 2022): 17, accessed November 2, 2023, <https://ejournal.iainbengkulu.ac.id/index.php/twt/article/view/3050>; Mubasyaroh Mubasyaroh, "Acculturation As Adakwah Model Of Sunan Kalijagain Portraitofislam Nusantara," *Tasâmuh* 14, no. 2 (June 1, 2017): 132, accessed November 7, 2023, <https://journal.uinmataram.ac.id/index.php/tasamuh/article/view/147>.

⁴ W Oktaviani, "Sunan Kalijaga's Da'wah Model in Spreading Islam in Indonesia" (Institut Agama Islam Negeri Metro, 2020), 37, accessed November 2, 2023, <https://repository.metrouniv.ac.id/id/eprint/3680/>; Putri and Zafi, "Dismantling Sunan Kalijaga'," 11.

⁵ Ema Fidiatun Khasanah et al., "Islamic Values in Sunan Kalijaga's Tembang Lir-Iilir," *Ta'dib: Journal of Islamic Education and Social Issues* 20, no. 2 (December 6, 2022): 15, accessed November 2, 2023, <https://jurnal.iainhnpwncor.ac.id/index.php/tadib/article/view/725>.

in philosophy.⁶ Axiology in philosophy is a philosophical review of a value attached to an object.⁷ In this case, the object is Sunan Kalijaga's da'wah through culture, so the axiological review is the value attached to the da'wah of Javanese culture.

More profoundly, the spread of Islam through culture carried out by Sunan Kalijaga has expressed the implied value that Islam is not rigid and not coercive and can consider aspects of the local culture and traditions of Javanese society. This indicates the existence of the value of creed contained in his da'wah and needs to be reviewed, considering that the offer of creed values contained in his da'wah is not the only one above. Belief is several values in an object closely related to theology and religiosity.⁸ Faith is inseparable from moral values because the implementation of a strong faith can be seen in how a person behaves.⁹

The explanation above has a research problem, namely the existence of several values of creed and morals that need to be explored and studied contained in Sunan Kalijaga's da'wah based on local culture, which is closely related to the identity of the object of his da'wah. The problem in this research is: How did Sunan Kalijaga spread Islam through preaching based on Javanese culture, and what are the values of creed and morals in his preaching? This research aims to reveal how Sunan Kalijaga spread Islam through Javanese cultural preaching and reveal all the values of creed and morals in his preaching. The urgency of this research study is that the Javanese people at that time embraced Hinduism and Buddhism. Hence, the spread of Islam in Java had theological, religious, and moral (behavioral) challenges because it was a new teaching.

Previous research can be detailed: *First*, Vira A. P. and A. A. Zafi's research examines Sunan Kalijaga's cultural da'wah, but many Islamic practices are thick with Javanese culture. This research explores the law of acculturation of Islamic and Javanese

⁶ Abdul Aziz, *Philosophy of Islamic Education An Idea for Building Islamic Education* (Yogyakarta: Teras, 2009), 119.

⁷ Tilsep Jasnain et al., "Ontology, Epistemology and Axiology Studies in Islamic Education in Indonesia," *Al-Fatih: Journal of Education and Islamic* 5, no. 1 (2022): 43-56, <http://jurnal.stit-alfatihlabura.ac.id/index.php/alfatih/article/view/183>.

⁸ Andi Muhammad and Agus Setiawan, "The Value of Aqidah, Ibadah, Sharia and Al-Dharuriyat Al-Sittah as the Normative Basis of Islamic Education," *Al-gazali Journal of Islamic Education* 1, no. 01 (May 31, 2022): 90, accessed November 7, 2023, <https://staialgazalibulukumba.ac.id/jurnal/index.php/AJIE/article/view/7>.

⁹ D N Fauziah, "The Value of Morals during the Pandemic in the Perspective of Hadith," *Taklim: Journal of Islamic Religious Education* 20, no. 1 (2022): 34, <https://ejournal.upi.edu/index.php/taklim/article/view/44083>.

culture that Sunan Kalijaga has implemented.¹⁰ *Second*, research by E.F. Khasanah et al. 2022 discusses the problems of spiritual and theological Islamic teachings and socio-cultural, politics, character, etc., so the tembang lir-ilir as an acculturation product certainly has Islamic value.¹¹ *Third*, D. Irawan's research in 2023. This research explores the role of *dā'ir*, focusing on the rigid Islamic substance and caring about how Islam is present in the community with complete elements of goodness and harmony with the culture developing in the societies. The research aims to reveal the concept of cultural da'wah that tends to be harmonious with Sunan Kalijaga's Islamic perspective.¹² The three articles above are very different from the problems and objectives of this research, as stated in the previous explanation, and the use of this research method focuses on axiological analysis in a philosophical approach.

Research Methods

This research uses a qualitative-library study method.¹³ The method used is content analysis, which involves collecting and analyzing qualitative data from relevant literature. The data collection process began by identifying relevant literature through systematic academic and library database searches. Subsequently, the data was analyzed using a descriptive approach to understand the values of creed and morals in Sunan Kalijaga's da'wah.¹⁴

The data search in the study included relevant books, scientific articles, and research reports accessible through Google Scholar academic databases, such as JSTOR, Scopus, and ProQuest. Google Scholar was chosen because it provides broad access to academic literature worldwide. However, research was also conducted on other academic databases such as JSTOR, Scopus, and ProQuest to ensure comprehensive and in-depth

¹⁰ Putri and Zafi, "Dismantling Sunan Kalijaga's Law of Cultural Acculturation," 11.

¹¹ Khasanah et al., "Islamic Values in Sunan Kalijaga's Tembang Lir-Ilir."

¹² Deni Irawan, "The Cultural Da'wah of Sunan Kalijaga in the Land of Java," *Sambas Journal*: (6, no. 2 (October 25, 2023): 90-91, accessed November 5, 2023, Sambas<https://journal.iaisambas.ac.id/index.php/Sambas/article/view/2035>.

¹³ B Pringgar, R. F., & Sujatmiko, *Library Research on Augmented Reality-Based Learning Modules for Student Learning*, 2020; Sari Hernawati et al., "Adjusting the Ideal Islamic Religious Education Curriculum to the Development of AI-Based Technology," *Progresiva: Journal of Islamic Thought and Education* 13, no. 01 (April 30, 2024): 129-144, accessed May 25, 2024, <https://ejournal.umm.ac.id/index.php/progresiva/article/view/32931>.

¹⁴ Seyyed Amir Yasin Ahmadi, Mohammad Almasian, and Jafar Rezaian, "Investigation of Art and Literature in the Light of Cognitive Neuroscience (Neuroaesthetics) and Medical Anthropology: A Qualitative Library-Based Analysis," *INTERNATIONAL JOURNAL* 3, no. 1 (2016).

coverage. The search steps involved using specific keywords related to the research theme, reviewing abstracts, and selecting literature based on relevance and publication quality.¹⁵ The academic data was then grouped into two categories: primary and secondary data.¹⁶ Primary data in this research is literature directly related to the theme of the values of creed and morals in Sunan Kalijaga's da'wah. The validity and relevance of primary data were ensured by selecting literature written by experts in the field and published by reputable publishers. Secondary data is literature not directly related to the theme but supports the analysis and understanding of the research context—secondary data sources.¹⁷

The concept of axiology refers to the study of values, including moral and aesthetic values. In the context of this research, axiology is applied to analyze the values of creed and morals in Sunan Kalijaga's cultural da'wah.¹⁸ This research will identify and evaluate these values by considering their impact on society and their relevance in da'wah. The axiological analysis will help reveal how Sunan Kalijaga's da'wah forms, practices, and understands these values.

To ensure the validity and consistency of the analysis results, researchers used several steps, including source triangulation, which involves using various literature sources to verify information and strengthen findings. *Second*, Peer Review: Involving experts in da'wah and Islamic studies to review and provide input to the analysis. *Third*, Process Documentation: Recording each step in the data collection and analysis to ensure transparency and reproducibility. *Fourth*, Reflection and Self-Audit: The researcher periodically reflects on the research process and results to identify and minimize bias.¹⁹

¹⁵ Ari Sandi et al., "Philosophical Perspectives in Islamic Education: From the Branches of Ontology, Epistemology and Axiology Philosophy," *Tarbiyah Islamiyah* x, no. x (2022): 168-177.

¹⁶ Sari Hernawati, Muhammad Hafizh, and Widia Astuti, "Human Investment Orientation in Islamic Education Marketing Islamic Perspective," *Ta dib Journal of* 12, no. 2 (November 14, 2023): 411-420, accessed May 25, 2024, <https://ejournal.unisba.ac.id/index.php/tadib/article/view/12036>.

¹⁷ A. Muri Yusuf, *Quantitative, Qualitative, and Combined Research Methods* (Jakarta: Kencana, Publisher, 2017), 62; D. Sugiyono, *Quantitative, Qualitative, and Action Research Methods*, 2013, 171.

¹⁸ Muhammad Hafizh et al., "Axiological Analysis of Knowledge Cultivation and Its Contemporary Contextualization (Study of Umar Bin Khattab's Thought)," *AJIS: Academic Journal of Islamic Studies* 8, no. 2 (2023): 254.

¹⁹ Ben Showers, *Library Analytics and Metrics: Using Data to Drive Decisions and Services* (Facet Publishing, 2015).

Results and Discussion

Profile of Sunan Kalijaga and His Contribution

Raden Mas Said, or Sunan Kalijaga, was a noble descendant of Tuban and the son of Tumenggung Wilatikta (father) and Dewi Nawangrum (mother). He had a sister named Dewi Rasawulan. He was born around 1400 AD, precisely 1455, and some argue 1460 AD, in Blambangan, East Java.²⁰ History says that his father was Tumenggung Malayakusuma (a cleric's son), and the name Wilatika came after he was appointed Duke.²¹ His lineage is still related to Aria Teja I, a founder of Majapahit named Aria Adikara (Ronggolawe).²²

Etymologically, Sunan Kalijaga is formed from several words, Sunan or *susuhunan*, meaning a highly respected or honorable person. Kali, meaning river, and jaga, meaning guard. This name results from an interpretation of the Babad Tanah Jawa story, where Sunan Kalijaga was meditating on the riverbank as if guarding the river.²³ Some also refer to him as *Qāḍī* Joko Said because he was a judge in the Demak government under Sunan Giri.²⁴ Raden Mas Said has several other names as titles, namely Sheikh Malaya, Lokajaya, Raden Abdurrahman, Pangeran Tuban, and Ki Dalang Sida Brangti.²⁵

During his childhood, he studied Islamic values such as the Qur'an and hadith, taught by the religious teacher of Kadipaten Tuban. He studied religion so that Islamic values could become a guideline in his daily life. During his childhood, he had an intelligence in thinking, so he was always the originator of ideas when making friends

²⁰ Agus Hermawan, "Exemplifying the Value of Sunan Kalijaga's Da'wah Teachings in Educating National Character in the Era of Globalization," *Attarbiyah* 26 (2016): 341, accessed November 2, 2023, <https://e-journal.iainsalatiga.ac.id/index.php/blockediain345/article/view/2057>; Muhammad Sakdullah, "Kidung Rumeksa Ing Wengi by Sunan Kalijaga in Theological Studies," *Theologia* 25, no. 2 (2014), accessed November 2, 2023, <https://journal.walisongo.ac.id/index.php/teologia/article/view/394>; Irawan, "SUN KALIJAGA'S CULTURAL DACWAH IN THE LAND OF JA"; Khasanah et al., "Islamic Values in Sunan Kalijaga's Tembang Lir-Ilir."

²¹ Sinta Putriana, "The Existence of Arts as a Revitalization of Javanese and Islamic Cultural Dialogue by Sunan Kalijaga," *Proceedings of the Unissula Student Scientific Constellation (KIMU) Humanoira Cluster* 0, no. 0 (December 17, 2021): 1283, accessed November 5, 2023, <https://jurnal.unissula.ac.id/index.php/kimuhum/article/view/8258>.

²² Oktaviani, "Sunan Kalijaga's Da'wah Model in Spreading Islam in Indonesia."

²³ Irawan, "SUNAN KALIJAGA'S CULTURAL DAKWAH IN THE LAND OF JA."

²⁴ Hermawan, "Exemplifying the Value of Sunan Kalijaga's Da'wah Teachings in Educating National Character in the Era of Globalization."

²⁵ Mubasyaroh, "ACCULTURATION AS ADAKWAH MODEL OF SUNAN KALIJAGAIN PORTRAITOFISLAM NUSANTARA"; Putriana, "The Existence of Arts as a Revitalization of Javanese and Islamic Cultural Dialogue by Sunan Kalijaga."

with his peers. In addition, he was a brave child in overcoming his problems and had an extraordinary leadership spirit that was seen when he became a leader for his friends when hanging out. He was always humble, and his strengths were great, so he was well-liked by his friends.²⁶

His youth was spent hanging out freely and not choosing friendships between nobles and commoners. When an economic crisis occurred due to a prolonged drought and the burden of taxes or tribute borne by the people was enormous, he felt a high sense of concern for his people and decided to become a mailing cellar or a thief who distributed his loot to the poor commoners.²⁷

His way of stealing began when he broke into the duchy's warehouse, stole foodstuffs, and distributed them to the poor and needy. The recipients of the stolen goods never knew who gave them to them, so the Duke who received the losses conducted a thorough reconnaissance of the theft case. As a result, Sunan Kalijaga was caught red-handed and brought before the Duke, his father. Seeing his son's behavior, the Duke felt sad and ashamed, so Sunan Kalijaga was expelled from the Palace. His repeated behavior without deterrent also expelled him from the Duchy of Tuban.²⁸

After being expelled from the Duchy of Tuban, he did not know where to go, but he met Sunan Bonang, whom he almost robbed. His meeting with Sunan Bonang gave him a new direction that his actions were still a crime even though they looked noble and good. Sunan Bonang became his teacher after his request to become his student; with Sunan Bonang, he learned about spiritual matters.²⁹

In addition to Sunan Bonang as his first teacher in the spiritual field, Sunan Kalijaga also studied with several prominent scholars, including³⁰ Sunan Ampel, Sunan

²⁶ Hermawan, "Exemplifying the Value of Sunan Kalijaga's Da'wah Teachings in Educating National Character in the Era of Globalization."

²⁷ Putriana, "The Existence of Arts as a Revitalization of the Dialogue of Javanese Culture and Islam by Sunan Kalijaga"; Hermawan, "Exemplifying the Value of Sunan Kalijaga's Da'wah Teachings in Educating National Character in the Era of Globalization"; Oktaviani, "Sunan Kalijaga's Da'wah Model in Spreading Islam in Indonesia."

²⁸ Putriana, "The Existence of Arts as a Revitalization of the Dialogue of Javanese Culture and Islam by Sunan Kalijaga"; Hermawan, "Exemplifying the Value of Sunan Kalijaga's Da'wah Teachings in Educating National Character in the Era of Globalization"; Oktaviani, "Sunan Kalijaga's Da'wah Model in Spreading Islam in Indonesia."

²⁹ Putriana, "The Existence of Arts as a Revitalization of Javanese and Islamic Cultural Dialogue by Sunan Kalijaga"; Hermawan, "Exemplifying the Value of Sunan Kalijaga's Da'wah Teachings in Educating National Character in the Era of Globalization."

³⁰ H Ashoumi, "Acculturation of the Syncretic Da'wah of Sunan Kalijaga," *Qalamuna* 10, no. 1 (2018): 105, accessed November 2, 2023,

Giri, Sheikh Satrubis in Upih Island right in Malacca City, Sheikh Maulana Maghribi, and Sunan Gunung Jati in Cirebon.

Sunan Kalijaga was one of Java's most famous nine saints. He was a poet, scholar, and preacher (dai or public). As a preacher, he was very fond of wandering and exploring Java, which made the place of his preaching very wide and the object of his preaching diverse. Nobles and scholars also supported him because his da'wah adjusted considerably to the place of da'wah and its object. Due to his wanderings, his extensive da'wah place is known as Sheikh Malaya. According to some literature, his preaching area reached the Pasai region, even Pattani in Thailand. His preaching in Pattani was reinforced by his being a great physician there, and his patient was the King of Pattani.³¹ As a poet, he also did not let go of his preaching, which can be seen from the insertion of wayang storylines following Islam.³²

Sunan Kalijaga's contribution to spreading Islam in Java is inseparable from Javanese art and culture. He was known as a scholar who taught many arts and culture as a tool or medium in preaching. The following are his contributions to spreading Islam, among others:³³

1. He successfully Islamized 75% of the Javanese population,
2. Played a role in the construction of the great mosque of Demak in 1477 AD and adjusted its qibla direction,
3. The cultural heritage that was Islamized by Sunan Kalijaga included the song lir-ilir, the drum or jidor in the mosque, gamelan, grebeg maulud, Sekaten gong, gundul-gundul Pacul song, wayang kulit purwa, selamatan and many more.

The Da'wah of Sunan Kalijaga in Central Java

Sunan Kalijaga was a person who was very instrumental in spreading Islam in Java through an anthropological approach to Javanese culture so that the community recognized his success in preaching as *Guru Suci Ing Tanah Jawi*. His success in

<https://ejournal.insuriponorogo.ac.id/index.php/qalamuna/article/view/137>; Hermawan, "Exemplifying the Value of Sunan Kalijaga's Da'wah Teachings in Educating National Character in the Era of Globalization."

³¹ Hermawan, "Exemplifying the Value of Sunan Kalijaga's Da'wah Teachings in Educating National Character in the Era of Globalization."

³² Putriana, "The Existence of Arts as a Revitalization of the Dialogue of Javanese Culture and Islam by Sunan Kalijaga."

³³ Hermawan, "Exemplifying the Value of Sunan Kalijaga's Da'wah Teachings in Educating National Character in the Era of Globalization"; Putri and Zafi, "UNDERSTANDING THE LAW OF SUNAN KALIJAGA'S CULTURAL ACCULTURATION."

preaching is inseparable from wise and appropriate ways of understanding a complex society so that the community can adequately understand the preaching message without coercion.³⁴

Sunan Kalijaga's wisdom in preaching can be seen in how he spread Islam well. Sunan Kalijaga, in preaching, strongly emphasized the teachings of Islam contained in the Qur'an and Hadith and viewed culture as something that was very attached to Javanese society and could not be separated anymore so that the content in the Qur'an and Hadith was adopted through the culture inherent in Javanese society. Sunan Kalijaga did this to build a good relationship with the Javanese people at that time so that the introduction of Islam could quickly enter the society.³⁵ A good relationship between a *dā'ī* and *mad'ū* will impact the purpose of da'wah itself, namely the delivery of Islamic teaching to the object of da'wah well.

The condition of Javanese society before Islam was very close to Hinduism and Buddhism, so Javanese people at that time had cultural behavior different from Hinduism and Buddhism. This condition made Sunan Kalijaga Islamize the Hindu and Buddhist culture rooted in Javanese society proportionally, in the sense that the culture was still Hindu and Buddhist but had been inserted with Islamic values in the Qur'an and Hadith.³⁶ More profoundly, this can be seen from his various works and services in the Islamization of Javanese culture with Hindu and Buddhist patterns, one of which is wayang. The Islamized wayang still contains stories and characters from Hinduism and Buddhism, but it is very rich in Islamic values.³⁷

The uniqueness of the da'wah delivered by Sunan Kalijaga attracted the attention of the Javanese people. This was due to the cultural love and high tolerance of Hinduism and Buddhism in Javanese culture, so the people at that time felt that they had not strayed too far from Hindu and Buddhist traditions and were happy with his work. He succeeded

³⁴ Nawaz Ainun Najib, "DAKWAH BIL-HIKMAH SUNAN KALIJAGA IN THE PERSPECTIVE OF ISLAMIC COMMUNITY DEVELOPMENT" (Walisongo State Islamic University Semarang, 2020), 75, <http://eprints.walisongo.ac.id/12808/>.

³⁵ Irawan, "SUNAN KALIJAGA'S CULTURAL DAKWAH IN THE LAND OF JA."

³⁶ Ibid.; Alif, Mafthukhatul, and Ahmala, "Acculturation of Javanese Culture and Islam Through the Da'wah of Sunan Kalijaga."

³⁷ Melinda Novtasari, "DAKWAH METHODS WITH SUNAN KALIJAGA'S CULTURAL APPROACH" (Raden Intan Lampung Islamic University, 2018), accessed November 11, 2023, <http://repository.radenintan.ac.id/4662/>.

in introducing Islam to the Javanese people and changing Javanese culture to be closer to Islamic values.³⁸

There are four considerations in the acculturation process of Javanese and Islamic culture, namely:³⁹

1. The Palace's cultural heritage is considered so refined and high that this heritage tends to be maintained with adjustments to various Islamic values.
2. Poets and writers need material for their work, so ancient books derived from Islamic boarding school culture can enrich Javanese cultures, such as fiber suluk, wirid, and primbon.
3. They are considering aspects of social, cultural, and political stability. These considerations are fundamental in blending Islamic and Javanese cultures to produce something cohesive.
4. Support and protection from the Palace in spreading Islam.⁴⁰

Sunan Kalijaga understood that the key to capturing the attention and reaching the hearts of the Javanese people was very efficient through culture. Hence, Islam had to enter the Javanese culture at that time. Sunan Kalijaga's cultural preaching is based on the principle that cultural diversity must be preserved and respected because the positive side of culture certainly exists and can be appropriately collaborated with various Islamic values. In addition, culture and all related elements can be used as symbols in preaching to bring a comprehensive understanding of Islam closer to the community, such as religious lectures in Javanese and Javanese fairy tales infiltrated by Islam.⁴¹

Definitive Value (Axiology) of Akidah and Akhlak Education

A thing in philosophy does not exist unless it has gone through three philosophical structures: ontology, epistemology, and axiology. The ontology of something always refers to the nature that exists in a thing, so the state of existence becomes non-existent without its nature. Epistemology is the method step or source of its ontology.⁴²

³⁸ Irawan, "SUNAN KALIJAGA'S CULTURAL DAKWAH IN THE LAND OF JA."

³⁹ Alif, Maftukhatul, and Ahmala, "Acculturation of Javanese Culture and Islam Through the Da'wah of Sunan Kalijaga."

⁴⁰ Ummu Akbar, *Syiar 9 Wali Di Pulau Jawa: 9 Exciting Stories of Islamic Fighters*. (Jakarta: Mizan, 2009), 22.

⁴¹ Irawan, "SUNAN KALIJAGA'S CULTURAL DAKWAH IN THE LAND OF JA."

⁴² Muhammad Hafizh et al., "Epistemological Paradigm: Sources of Knowledge from Islamic and Western Perspectives," *Risalah: Journal of Education and Comparative Islamic Studies* 9, no. 4 (2023): 1499; Dinda

Epistemology, in short, deals with the methods and sources of knowledge.⁴³ Axiology in philosophy discusses the value contained in an ontology.⁴⁴ This proves that something will exist in a structured way in philosophy if it has an existing nature, its method or source, and its benefits and values. Philosophy does not recognize something as existing without going through these three stages.⁴⁵

According to philosophy, something will be helpful if it has value or usefulness that can be felt from the presence of something that exists, so something cannot exist without benefit because the entire building of philosophy is connected.⁴⁶ For example, a computer is an ontology; of course, its epistemology is how to operate a computer, its power source from electricity, and its algorithm. The presence of a computer will undoubtedly be felt by its surroundings in the form of writing digitally, watching videos, organizing data through digital, and so on. This means that the computer has come into existence philosophically.

Axiology is necessary because it discusses the highest essence of a matter, namely what benefits are contained in it.⁴⁷ The scope of axiology is related to the value of truth, goodness, religiosity, and aesthetics.⁴⁸ The value of religiosity in Islam is undoubtedly related to Islamic values that cover everything in everyday life, including the value of faith that tends to examine theology, spirituality, and religiosity, as well as moral values

Helmi Kayana Juwita et al., "The Phenomenon of Feminism According to Al-Jabiri's Epistemological Perspective," *Transformasi Manageria: Journal of Islamic Education Management* 4, no. 1 (2023): 277.

⁴³ Lita Fitara Cania, "Ontology, Epistemology and Axiology Studies in Guidance Counseling," *Journal of Applied Guidance and Counseling* 6, no. 2 (2023): 126; Muhammad Hafizh, Sarah Dina, and Muhammad Rifqi Zam Zam, "AN EXPLORATION OF THE SOURCES OF HUMANISM IN ISLAMIC EDUCATION (EPISTEMOLOGICAL ANALYSIS OF UMAR BIN KHATTAB'S THOUGHT)," *Geneology of PAI: Journal of Islamic Education* 10, no. 2 (December 23, 2023): 127, accessed January 10, 2024, <https://ftk.uinbanten.ac.id/journals/index.php/geneologi/article/view/9131>; Hafizh et al., "Epistemological Paradigms: Sources of Knowledge from Islamic and Western Perspectives," 1503-1504.

⁴⁴ S Unwakoly, "Critical Thinking in Philosophy of Science: A *Indonesian Journal of Philosophy* 5, no. 2 (2022): 98, <https://ejournal.undiksha.ac.id/index.php/JFI/article/view/42561%0Ahttps://ejournal.undiksha.ac.id/index.php/JFI/article/download/42561/22277>.

⁴⁵ Hafizh et al., "Axiological Analysis of Knowledge Cultivation and Its Contemporary Contextualization (Study of Umar Bin Khattab's Thought)," 260-261.

⁴⁶ Dewi Rokmah, Uin Sunan, and Kalijaga Yogyakarta, "Science in Philosophy Review: Ontology, Epistemology, and Axiology," *ejurnal.staiha.ac.id* 7, no. 2 (2021): 176, accessed November 7, 2023, <https://www.ejurnal.staiha.ac.id/index.php/cendekia/article/view/124>.

⁴⁷ Rokmah, Sunan, and Yogyakarta, "Science in Philosophy Review: Ontology, Epistemology, and Axiology"; Hafizh et al., "Axiological Analysis of Knowledge Cultivation and Its Contemporary Contextualization (Study of Umar Bin Khattab's Thought)," 260-261.

⁴⁸ Unwakoly, "Critical Thinking in Philosophy of Science: A Study in Ontology, Epistemology and Axiology."

with the focus of the study in the form of behavior.⁴⁹ Morals are the values contained in human good behavior and character, so they must be developed through education.⁵⁰ The value of character or morals is very close to the values that develop in the socio-culture of a nation, which includes knowledge, feelings, and actions in both vertical and horizontal relationships.⁵¹

The value of faith can be understood as related to the quality of human faith in Allah SWT. as the creator after they recognize Him. The value of faith is also closely related to the relationship between humans and their God, which is to worship and increase spirituality⁵². The value of faith can also be understood as a value related to faith, which becomes a *guide for the life of humans* by implementing the pillars of faith itself. The value of faith can be taken after a person knows the nature of faith and how to believe and improve it so that faith becomes a guide to his life.⁵³

The value of belief is very close to the nuances of monotheism in Islam, which gives rise to several values that cover three things in general, namely *ilāhiah-īmāniah values* (values attached to belief and faith in Allah swt. with all its attributes and things covered in the pillars of faith), *Ilāhiah-'ubūdiah values* (values contained in vertical relationships to get closer to Him), and *ilāhiah-mu'āmalah values* (concepts, attitudes, and beliefs that assess relationships between humans and between His creatures).⁵⁴ More

⁴⁹ Hafizh, Dina, and Rifqi Zam Zami, "AN EXPLORATION OF THE SOURCES OF HUMANISM IN ISLAMIC EDUCATION (EPISTEMOLOGICAL ANALYSIS OF UMAR BIN KHATTAB'S THOUGHT)," 119.

⁵⁰ Hernawati et al., "Adjusting the Ideal Islamic Religious Education Curriculum to the Development of AI-Based Technology," 139; Sarah Dina, Dwinanda Suluh Phangesti, and Muhammad Hafizh, "Strategic Management of Academic Culture Development of State Islamic Religious Universities in the Digital Era," *Munaddhomah: Journal of Islamic Education Management* 4, no. 3 (2023): 573; Nurhayani, Sarah Dina, and Muhammad Hafizh, *Learning Theories and Methods in the Era of Society 5.0* (Padang: Al-Fannani Publisher, 2023), 87, <https://djpb.kemenkeu.go.id/kppn/lubuksikaping/id/data-publikasi/artikel/3100-memahami-bela-negara-di-era-society-5-0.html>.

⁵¹ Dahlan Muchtar and Aisyah Suryani, "Character Education According to the Ministry of Education and Culture," *Edumaspul: Journal of Education* 3, no. 2 (2019): 50-57.

⁵² Mar'atus Sholihah, Aminullah Aminullah, and Fadlillah Fadlillah, "Axiology of Islamic Education (Application of Aqidah Values in Children's Learning in Mi)," *Auladuna: Journal of Madrasah Ibtidaiyah Teacher Education Study Program* 1, no. 2 (December 5, 2019): 80, accessed November 7, 2023, <https://ejournal.inaifas.ac.id/index.php/auladuna/article/view/233>.

⁵³ Anisa Amalia, "AKIDAH VALUES IN THE MANUSCRIPT OF KITAB ASMARAKANDI BY ABU AL-LAITS AL-SAMARQANDI YEAR 1071 H (PHILOLOGICAL KAJIAN) SKRIPSI" (IAIN Purwokerto, 2020), 15, accessed November 7, 2023, <https://repository.uinsaizu.ac.id/7569/https://repository.uinsaizu.ac.id/7569/>.

⁵⁴ Muhammad and Setiawan, "VALUES OF AQIDAH, IBADAH, SYARIAH AND AL-DHARURIYAT AL-SITTAH AS THE NORMATIVE BASIS OF ISLAMIC EDUCATION."

profoundly, all of these values must be possessed by every Muslim to realize a *muttaqīn* person displayed in his daily life.⁵⁵ As a result, all daily activities carried out by a *muttaqīn person always follow* His guidance.⁵⁶

Various Values of Akidah Akhlak Education in the Harmonization of Sunan Kalijaga's Cultural Da'wah

Lately, the trend of intolerance in society is still a matter of great concern. Therefore, the concept of influential figures must inspire the community so that the trend of intolerance in Indonesia can be minimized.⁵⁷ The concept and values of creed and morals that are the basis of Sunan Kalijaga's preaching are one example of suppressing the development of intolerance trends in society.

In order to realize a harmonious life between religious communities in line with Islam,⁵⁸ every citizen must understand the concept of life and humanity, have moderate thinking, and respect the opinions and beliefs of others. Islam must be adequately understood as a religion that brings mercy to all nature.

The da'wah carried out by Sunan Kalijaga is a harmonious concept that can blend in among people with different beliefs (*harmony in tawassuṭ concept*).⁵⁹ This form of harmony is evidenced by Sunan Kalijaga's success in introducing Islam to people with different beliefs at that time without causing new conflicts. Islamizing 75% of the Javanese community was not a very small value at that time; this da'wah's success proves that the acculturation concept of Islam and Java brought by Sunan Kalijaga is very appropriate as a projection of religious moderation, especially in Indonesia.

From the perspective of KEMENAG, religious moderation must have four primary indicators: national commitment, tolerance, non-violence, and accommodation

⁵⁵ Muhammad Rifqi Zam Zami and Muhammad Hafizh, "The Urgency of Modernizing the Education System in Islamic Education Institutions from the Perspective of Kh. Ahmad Dahlan," *Geneology of PAI: Journal of Islamic Education* 10, no. 2 (2023): 178.

⁵⁶ Hernawati et al., "Adjusting the Ideal Islamic Religious Education Curriculum to the Development of AI-Based Technology."

⁵⁷ Widia Astuti et al., "INTERPRETATION OF TASAWWUF IN ISLAMIC EDUCATION TO IMPROVE RELIGIOUS TOLERANCE," *Islamuna: Journal of Islamic Studies* 10, no. 1 (August 20, 2023): 36-37, accessed May 25, 2024, <https://ejournal.iainmadura.ac.id/index.php/islamuna/article/view/9053>.

⁵⁸ Ibid. 37.

⁵⁹ Ibid. 50.

of local culture.⁶⁰ These indicators are things that must be emphasized to reduce the number of intolerance in society.

The concept of da'wah carried out by Sunan Kalijaga is very much in line with the indicators of religious moderation in the KEMENAG perspective. Commitment to nationality and tolerance is evidenced by the attitude of Sunan Kalijaga, who did not choose and sort out friendships in his youth, paid attention to the rights and conditions of the community when a crisis occurred, and tried to help people in distress. Non-violence is evidenced by his da'wah process that did not cause conflicts and disputes, and accommodating local culture is very identical to his da'wah process, namely acculturating Islamic values in local culture such as wayang kulit, selamatan, songs with Islamic meanings, and so on.

At that time, Javanese culture did not have to be eliminated, but providing cultural packaging with Islamic values was a way to project the concept of religious moderation in Indonesia. So, in suppressing the development of intolerance in society, we must have indicators and limits that do not conflict with the values of faith and morals taught in Islam. Ultimately, the development of Islamic civilization will bring and realize Islam as a religion that provides mercy for all nature.

In addition, the value of strengthening religious harmony can be achieved through a regional approach. This can be seen from how Sunan Kalijaga understood the region of *his mad'ū*, the island of Java, which is identical to its local culture. Through the concept of cultural da'wah as a method of preaching, Sunan was undoubtedly based on an understanding of the island of Java and its culture so that this cultural da'wah was a way of combining Islamic teachings and Javanese culture that was acceptable to the Javanese people at that time. More profoundly, the cultural da'wah accepted by the community at that time would undoubtedly create a harmonious Islamic atmosphere and increase religious harmony because Javanese cultures of Hinduism and Islam were not too far away, even though the values contained were significantly different. This is proof that Sunan Kalijaga's preaching with Javanese culture entered harmoniously without the rigid nature of the teachings of Islam itself.⁶¹

⁶⁰ Edi Junaedi, "This is the Ministry of Religious Moderation Perspective," *Harmoni* 18, no. 2 (2019): 182-186.

⁶¹ Moh. Mul Akbar Eta Parera and Marzuki Marzuki, "Local Wisdom in Building Religious Harmony in Kupang City, East Nusa Tenggara," *Journal of Anthropology: Socio-Cultural Issues* 22, no. 1 (May 31, 2020): 41, accessed January 5, 2024,

The value of faith in Allah, the Prophet, and the Qur'an is contained in Sunan Kalijaga's da'wah, which emphasizes aspects of Islamic teachings through the Qur'an and hadith.⁶² This can be seen in some of his works, such as *lir-ilir* and puppetry, which are infiltrated by Islamic values without diluting the cultural aspects. This also aligns with the Prophet's command to always hold fast to the Qur'an and Hadith as the foundation of Islam in various aspects of Muslim life.

عَنْ أَبِي شُرَيْحٍ الْخُزَاعِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: أَبْشِرُوا وَأَبْشِرُوا! أَلَيْسَ تَشْهَدُونَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ؟ قَالُوا: نَعَمْ، قَالَ: فَإِنَّ هَذَا الْقُرْآنَ سَبَّ طَرَفُهُ بِيَدِ اللَّهِ وَطَرَفُهُ بِأَيْدِيكُمْ، فَتَمَسَّكُوا بِهِ، فَإِنَّكُمْ لَنْ تَضِلُّوا وَلَنْ تَهْلِكُوا بَعْدَهُ أَذًا.

Abu Shuraih al-Khuza'i (may Allah be pleased with him) reported: The Messenger of Allah (blessings and peace of Allah be upon him) came out to meet us and said: "Rejoice and be glad! Do you not testify that there is no god but Allah?" They replied, "Yes." He said, "Verily, this Quran has one end in the hands of Allah and the other in your hands, so hold fast to it, for you will not go astray and perish after it forever."

This value can also be understood as Sunan Kalijaga wanted to bring the Javanese community closer to the Islamic values found in both sources, especially the Qur'an, which functions as *al-hudā* (Allah's guidance to humans) as found in Qs. Al-Isrā'/17:9.⁶³ Although the Javanese people had not read the Qur'an at the time of its initial dissemination through cultural da'wah, its content had been taught by Sunan Kalijaga, in the sense that the guidance had been received by the Javanese people at that time.⁶⁴

The values of faith and morals in Sunan Kalijaga's cultural da'wah are summarized as follows:

<http://jurnalantropologi.fisip.unand.ac.id/index.php/jantro/article/view/158>; Irawan, "SUNAN KALIJAGA'S CULTURAL DAKWAH IN THE LAND OF JA."

⁶² Sarah Dina, Muhammad Hafizh, and Widia Astuti, "Implementation of Islamic Educational Values in the Nussa & Rara Animation Film as an Alternative Media for PAI Learning at SMP Istiqlal Delitua Medan," *al-Iltizam: Journal of Islamic Religious Education* 8, no. 1 (2023): 105.

⁶³ Muhammad Hafizh et al., "Criteria for Educators in Buya Hamka's Perspective Analysis of Al-Azhar Tafsir and His Thoughts on Educators," *FIKROTUNA; Journal of Islamic Education and Management* 17, no. 1 (2023): 4-6, <http://ejournal.kopertais4.or.id/madura/index.php/fikrotuna/article/view/6636>; Muhammad Hafizh, *WISH AND HOPE IN THE CHURAN (THEMATIC STUDY THE INTERPRETATION OF LAFAZ AL ṬAMA)*. Pdf (Cirebon: CV. Green Publisher Indonesia, 2023), 23.

⁶⁴ Eka Safliana, "AL-Qur'an AS A GUIDE FOR HUMAN LIFE," *JIHAFAS* 3, no. 2 (2020): 72, accessed January 5, 2024, <https://jurnal.kopertais5aceh.or.id/index.php/JIHAF/article/view/194>.

1. The value of Religious Moderation includes aspects of national commitment, tolerance, non-violence, and accommodation of local culture.
2. The value of increasing religious harmony through a regional approach is the location of *mad'ū*.
3. The value of faith in Allah swt. Rasulallah saw. And the Qur'an as a guide to human life.⁶⁵

Conclusion

The spread of Islam by Sunan Kalijaga refers to cultural proselytization through the acculturation of Javanese culture, which is very close to Hindu-Buddhist nuances. The cultural da'wah was carried out by inserting Islamic values into Javanese culture. This was because *his mad'ū* were Javanese people living in Java, especially Central Java. Sunan Kalijaga's cultural da'wah was based on upholding the cultural values of the Palace, the presence of Islam enriching the literature, considering social, cultural, and political stability, and being protected by the government. The values of faith and morals, namely the value of religious moderation, the value of increasing religious harmony through the regional approach as the location of *mad'ū*, and the value of faith in Allah swt. Rasulallah saw. And the Qur'an as a guide to human life.

⁶⁵ Hafizh et al., "Criteria for Educators in Buya Hamka's Perspective Analysis of Al-Azhar Tafsir and His Thoughts on Educators."

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