

## THE INTERRELATIONSHIP OF JAVANESE AND ISLAMIC VALUES ON EDUCATIONAL ASPECTS AND ECONOMIC ASPECTS

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### **Abstract**

*The relationship between Islam and Javanese culture can be said to be two sides of an inseparable currency. On the one hand, Islam that came and developed in Java is influenced by Javanese culture or culture, while on the other hand, Javanese culture is increasingly enriched by Islamic customs. It makes the fusion between Javanese and Islamic culture stronger to form interrelation, especially in education and economics, a fundamental aspect of human life. Research based on this reference study needs to be done because there has not been any other research that discusses the interrelation of Javanese and Islamic values in the aspects of education and economics in detail. This study uses a qualitative approach to library studies to find, sort, and search for reference sources from ISBN books, national journal articles, and other reference sources to strengthen the analysis. Data analysis includes data reduction, data presentation, conclusion drawing, and verification. The results showed that Islam and Javanese culture have an inseparable relationship. Islamic acculturation with Javanese culture is to implement Islamic sharia with Javanese cultural packaging. The interrelation of Javanese and Islamic values in Education, namely the emergence of pesantren education and da'wah, was conducted by Walisongo to spread religion in the archipelago by combining Javanese and Islamic Shari'ah cultures. Interrelation Javanese and Islamic values in the economic aspect that is people identify themselves as people who uphold the noble and cultural qualities that they have both geographically and anthropologically, with the economic principles of Javanese people are noble.*

**Keywords:** *Islamic and Javanese culture, Interrelation, Education, Economy*

### **Introduction**

The relationship between Islam and Javanese culture can be two inseparable sides of a coin, determining the currency's value. On the one hand, Islam that came and developed in Java was influenced by Javanese culture. While on the other hand, Javanese culture is increasingly enriched by the repertoire of Islam. The relationship between Islam and Javanese culture can be expressed in various aspects, including interrelation and acculturation, both of which are processes of transforming Islamic teachings into Javanese culture, which the Javanese people embraced before the entry of Islam. Interrelation and acculturation of Islam can take place easily because the culture in Java is open to the presence of other cultures so that Islamic culture can go hand in hand with the culture that was embraced by the population in Java before the arrival of Islam. Javanese tradition and culture are closely related to Islamic teachings, especially in aqidah and sharia or Islamic law.<sup>1</sup>

Acculturation is a social process that arises when a human group with a particular culture is confronted with elements from a foreign culture so that the characteristics of a foreign culture can gradually be accepted and processed into their own culture without causing the loss of the culture itself. Islam, which has a debate with local culture, eventually forms a distinctive and unique variant of Islam, such as Javanese Islam, Acehese Islam, Padang Islam, Sundanese Islam, Sasak Islam, Bugis Islam, and so on but Islam which has been acculturated with local culture. So for developing Islamic culture in Indonesia, we need to have a vision for the future. Why culture? Because culture touches all aspects and dimensions of perspective, attitude to life, and actualization in human life.<sup>2</sup>

Merging the two cultures refers to a process marked by an effort to unravel the differences between several people or groups in society and struggles to equate attitudes, mentality, and actions to achieve a common goal. Unification arises when groups of people with different cultural backgrounds

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<sup>1</sup> S Faris, "Islam Dan Budaya Lokal (Studi Atas Tradisi Keislaman Masyarakat Jawa)," *THAQĀFIYYĀT: Jurnal Bahasa, Peradaban Dan Informasi Islam* 15, no. 1 (2014).

<sup>2</sup> Limyah Al-Amri and Muhammad Haramain, "Akulturasi Islam Dalam Budaya Lokal," *KURIOSITAS* 11, no. 2 (2017): 191–204.

interact intensively for a long time so that gradually their original culture will change in nature and form a new culture as a mixed culture.<sup>3</sup>

Amid the diversity of religions in Indonesia, with such high tolerance, mutual respect between religious adherents is not enough, so there is a need for inter-religious dialogue that provides understanding regarding the understanding of one religion's teachings with another. This does not mean making other people so sure of their religion and changing their views to change beliefs. This dialogue is needed so that followers of other faiths can understand the teachings of each faith.<sup>4</sup>

The guardians (*wali Allah*) always try so that Islam as a new religion can be readily accepted by the Javanese people who still firmly hold on to old beliefs and customs. Therefore, through existing arts, Islamic teachings or guidance are included as *da'wah* material, with a harmonious presentation and considering the background of people's lives, at the discretion of the guardians of the *gamelan* included as a medium for Islamic *da'wah*. The goal is to instill Islamic religious guidance by not leaving the prevailing customs in society.

The guardians in carrying out their *da'wah* are adjusted to the expertise of their respective sciences and regions. At certain times, these guardians met and consulted in Demak, Tuban, and Cirebon. In the deliberations of the guardians, the lines of struggle were determined, both in the field of religion and in the field of government, with the emphasis on the battle for the development of Islam, especially in the technical area and development facilities. Also, in this deliberation, difficulties were found and deciding if there was a dispute, appointing a substitute guardian, etc. The role of these guardians is vast in the course of government in the Demak Sultanate.

Since the first entry of Islam in Central Java by placing Raden Patah as a leader of Glagah Wangi approximately in 1468 AD until the appointment of Raden Patah as the first Sultan of Demak and his successor sultans, the guardians participated in determining government politics and were responsible for the security and welfare of the country. Even the guardians also joined the war as commanders, tactics, and mobilizers of the masses. The method of developing and broadcasting Islam adopted by the saints prioritized the wisdom of wisdom. Bringing the people and authorities directly by showing the goodness of Islamic teachings, providing examples of noble character in daily life, and adjusting the situation and conditions of the local community, so that there is not the slightest impression that the guardians developed Islam utilizing violence and coercion, but on the other hand, people are attracted by personal heights and view the saints as role models in all aspects of life and living.<sup>5</sup>

This reference-based research needs to be done because there are no other studies that discuss the interrelation of Javanese and Islamic values in education and economic aspects in detail. Let's mention the research of Muhamad Ali Mustofa Kamal, which discusses the interrelation of Javanese and Islamic values in parts of his literary works, economics, mysticism, patterns of cultural beliefs, and rituals.<sup>6</sup> Ahmad Bilal Almagribi and Muslimah's research on the Implementation of Science, Culture, and Economic Relations at Indonesian Islamic Educational Institutions is also still not very detailed about the interrelationship of Java and Islam in education and economics.<sup>7</sup> Islam and Local Culture (Study on Islamic Traditions of Javanese Society) by Salman Faris only discusses the relationship between Javanese tradition and culture.<sup>8</sup>

This study uses a qualitative approach to library studies to find, sort, and search for reference sources from ISBN books, national journal articles, and other reference sources to strengthen the analysis. Data analysis includes data reduction, data presentation, conclusion drawing, and verification.<sup>9</sup> Based on various considerations of the importance of reference analysis conducted, I'm interested in

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<sup>3</sup> A Hafid, "Hubungan Sosial Masyarakat Multietnik Di Kabupaten Luwu Sulawesi Selatan," *Al-Qalam* 22, no. 1 (2016): 256–68.

<sup>4</sup> M Thoriqul Huda and Irma Khasanah, "Budaya Sebagai Perikat Hubungan Antara Umat Beragama Di Suku Tengger," *SANGKĒP: Jurnal Kajian Sosial ...* 2, no. 2 (2019): 151–70.

<sup>5</sup> Ahmad Adib and Kundharu Saddhono, "Paradigma Budaya Islam-Jawa Dalam Gerebeg Maulud Kraton Surakarta," *Al-Qalam* 35, no. 2 (2018): 271–96, <http://dx.doi.org/10.32678/alqalam.v35i2.1081>.

<sup>6</sup> Kamal, "Interelasi Nilai Jawa Dan Islam Dalam Berbagai Aspek Kehidupan," *Kalam* 10, no. 1 (2016): 19–42.

<sup>7</sup> Ahmad Bilal Almagribi and Muslimah Muslimah, "Implementasi Hubungan Ilmu, Budaya, Dan Ekonomi Pada Lembaga Pendidikan Islam Indonesia," *Anthropos: Jurnal Antropologi Sosial Dan Budaya (Journal of Social and Cultural Anthropology)* 7, no. 1 (n.d.): 28–35.

<sup>8</sup> Faris, "Islam Dan Budaya Lokal (Studi Atas Tradisi Keislaman Masyarakat Jawa)."

<sup>9</sup> Matthew B. Miles and A. Michael Huberman, *Analisis Data Kualitatif: Buku Sumber Tentang Metode-Metode Baru* (Jakarta: UI Press, 2009), 16.

discussing the Interrelationship of Javanese and Islamic Values on Educational Aspects and Economic Aspects.

## Discussion

### Islam and Javanese Culture

Islam and Java have become cultural entities that cannot be separated. It's like a currency, so one aspect is Islam and the other side is Java. So the two cannot be separated. From this point of view, Islam can cooperate with Javanese tradition. Islam and Java can build democracy and modernity. Both contribute to each other in one unit to make an effective and universal practice and civilization. Islam and Java are cultural entities that can give a distinctive color to Islam compared to Islam in some other places. Its uniqueness lies in the many religious traditions that are not often found in Islamic practice elsewhere, even in the center of origin of Islam in the Middle East.<sup>10</sup>

The cultural tradition of the Javanese society in which a kinship aspect is a community unit that is bound by the norms of life because of history, practice, and religion. The situation of Javanese society before the emergence of various indigenous faiths and cultural assimilation has had different distinctive Javanese civilizations. The success of the acculturation process between Javanese culture and Islam cannot be separated from spreading Islam peacefully into Java. Acculturation between Islam and Javanese culture has proven to give birth to people's maturity in religion, both in their literary works, economic systems, mysticism, patterns of cultural beliefs, and rituals. The unification of Javanese culture with Islam is evident in the tendency of Javanese Muslims who are religiously obedient but still cannot leave their Javanese traditions.<sup>11</sup>

The unification of Hinduism and Islamic values did not happen suddenly, but rather a deliberate element by the preachers to incorporate Islamic values into the original Javanese religion. At that time, the *da'i* were reluctant to firmly reject local traditions and culture and did not believe in spreading the actual teachings of Islam directly. The preachers prefer the peaceful way rather than insist on going against the currents of existing traditions and culture. It is undeniable that with this flexibility of attitude, it is proven that Islam quickly spread to all corners of Java and Indonesia in general. However, it should be noted that Islam which was introduced and entered Indonesia and more specifically to Javanese society from that time until now, is an Islam that has multiple personalities. Even though the Javanese people have become Muslim and follow the Shari'a, at the same time, they are also unable to leave their old habits, such as the salvation handed down by Hinduism, and they are still enthusiastic about their ancient traditions and culture to this day.<sup>12</sup>

The spread of Sufism in Java raised Javanese mysticism as a unique fascia of Javanese culture containing animism, dynamism, Hinduism and Buddhism, and Islam. Most people who practice Javanese beliefs and practices identify themselves as Muslim. Javanese Islam has maintained a relevant and unique style of Indonesian Islam and enriched the actualization of Islamic culture as a universal religion. Thus, it would seem artificial to distinguish between Islam on the one hand and *kejawen* on the other. Therefore, *kejawen* is aptly described as Javanese Sufism rooted in Islam.<sup>13</sup>

The process of combining religion and culture can also take the form of a debate. Islamic dialectics and local culture produce synthetic culture indicating that in ritual expressions, the instrumental value is a product of local culture, while the material content with Islamic religious nuances is a form of acculturation that does not eliminate the fundamental importance of spiritual teachings. Therefore, methodologically, in Islamic law, religion gives color (spirit) to culture, while culture gives wealth to belief.<sup>14</sup>

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<sup>10</sup> AJ Fuad, "Tlatah Dan Tradisi Keagamaan Islam Mataraman," *TRIBAKTI: Jurnal Pemikiran Keislaman* 30, no. 1 (2019): 1–27.

<sup>11</sup> Kamal, "Interelasi Nilai Jawa Dan Islam Dalam Berbagai Aspek Kehidupan."

<sup>12</sup> Jarman Arroisi, "Aliran Kepercayaan Dan Kebatinan: Membaca Tradisi Dan Budaya Sinkretis Masyarakat Jawa," *Al-Hikmah* 1, no. 1 (November 17, 2017), <http://journal.um-surabaya.ac.id/index.php/Ah/article/view/946>.

<sup>13</sup> Sulistiyono Susilo and Ibnu Syato, "Common Identity Framework of Cultural Knowledge and Practices of Javanese Islam," *Indonesian Journal of Islam and Muslim Societies* 6, no. 2 (2016): 161–84, <https://doi.org/10.18326/ijims.v6i2.161-184>.

<sup>14</sup> AP Dewi, "Sinkretisme Islam Dan Budaya Jawa Dalam Upacara Bersih Desa Di Purwosari Kabupaten Ponorogo," *RELIGIA* 21, no. 1 (2018): 96–107, <https://doi.org/10.28918/religia.v21i1.1503>.

Cultural relations with Islam in Indonesia produce four patterns: first, Islam came by considering tradition. Second, Islam came not to disturb any religion or belief. They coexisted. Third, Islam came to dynamize an outdated rule to be accepted as "religion," fourth, Islam has become a traditional people who do not quickly leave religion. Cultured Islam is a necessity that cannot be abandoned. Acculturation of culture and Islam provides space for religious adherents, both individually and in groups, to practice spiritual teachings uniquely and follow their respective region's cultural patterns. The Qur'an offers space for humans to always *ijtihad* that tradition or culture can be positioned as a source of Islamic law.<sup>15</sup>

Acculturation of Islam with Javanese culture in this context is implementing Islamic law with Javanese cultural packaging. Obedience to both parents is mandatory. In carrying out this shari'ah, Javanese people usually use *sungkem* media. Likewise, in commemoration of Eid al-Fitr, the community prepares *kupat* and *lontong* dishes. Literally, '*kupat*' can be interpreted as admitting *lepat* (admitting to being wrong). This is a symbol of the commandment to apologize to others on this happy holiday. The *lontong* can be interpreted literally as *olone kothong* 'the error is empty or out'. This is a symbol of prayer so that all his sins are forgiven so that he is clean and pure from sins that have ever come to him. Although both combine elements of teachings from two or more different religions, the examples of syncretization above are not of the same level. There is a touch on the plains of *aqidah*, which most scholars agree to reject, there is a touch on the field of ritual which the scholars disagree on, and there is a touch on the cultural level which most scholars agree to accept because they consider it part of worldly affairs.<sup>16</sup>

Islam and culture have an inseparable relationship. In Islam itself, there are universal and absolute values throughout the ages. However, Islam as dogma is not rigid in the face of times and changes. Islam always presents itself in a flexible form when facing a society with various cultures, customs, or traditions. As a historical fact, religion and culture can influence each other because both have values and symbols. Religion is a symbol that symbolizes the importance of obedience to God. Culture also contains values and characters so that humans can live in it. Religion requires a system of signs. In other words, religion requires religious culture. But the two need to be distinguished. Religion is absolute, universal, eternal (perennial), and knows no change (complete).

In contrast, culture is particular, relative, and temporary.<sup>17</sup> Culture contains a comprehensive understanding, namely, all things related to mind and reason. Matters about mind and explanation can be in science, technology, law, customs, regulations, arts, beliefs, norms, and various value systems passed down from generation to generation through learning.<sup>18</sup>

Islam is a universal religion of *rahmatan lil 'alamin*. The mission and teachings of Islam are not only addressed to one group or country, but all humanity, even the universe. However, the meaning of the universality of Islam among Muslims themselves is not uniform. Some groups define that the teachings of Islam brought by the Prophet Muhammad, who has an Arab culture, are final, so they must be followed as they are. There is also a group that interprets the universality of Islamic teachings as being not limited to time and place to enter any culture, and this group calls Islam Nusantara.<sup>19</sup>

Islam Nusantara is a typical Indonesian Islam that prioritizes tolerance, accepts differences, whether religion, ethnicity, race, or culture. Thus, the doctrine of Islam Nusantara became the first doorstep in building togetherness through inclusive values such as *tawasuth* (moderate), *tasamub* (tolerance), *tawazun* (balance), and others. Thus, the roots of these inclusive values have sunk into the consciousness of Muslims in Indonesia. Instead of mere expressions of worship and religious rituals, Indonesian Islam is also formed by and inherent in its aspects of culture, traditions, customs, and others.

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<sup>15</sup> Mohamad Toha Umar, "Islam Dalam Budaya Jawa Perspektif Al-Qur'an," *IBDA': Jurnal Kajian Islam Dan Budaya* 18, no. 1 (April 29, 2020): 68–86, <https://doi.org/10.24090/ibda.v18i1.3473>.

<sup>16</sup> Faris, "Islam Dan Budaya Lokal (Studi Atas Tradisi Keislaman Masyarakat Jawa)."

<sup>17</sup> Abdullah Yusof and Kastolani, "Relasi Islam Dan Budaya Lokal: Studi Tentang Tradisi Nyadran Di Desa Sumogawe Kecamatan Getasan Kabupaten Semarang," *Kontemplasi* 4, no. 1 (2016): 51–74.

<sup>18</sup> L Fakihuddin, "Relasi Antara Budaya Sasak Dan Islam: Kajian Berdasarkan Perspektif Folklor Lisan Sasak," *SeBaSa: Jurnal Pendidikan Bahasa Dan Sastra Indonesia* 1, no. 2 (2018): 89–105.

<sup>19</sup> Khabibi Muhammad Luthfi, "Islam Nusantara: Relasi Islam Dan Budaya Lokal," *SHAHIH: Journal of Islamicate Multidisciplinary* 1, no. 1 (June 28, 2016), <http://ejournal.iainsurakarta.ac.id/index.php/shahih/article/view/53>.

The face of diversity in Indonesia has met its maturity because it has given birth in the beginning of the archipelago. Islam Nusantara is a form of maturity that is reflected in universal Islamic teachings. Empirically, it has been proven to survive in many non-Arab cultures. He even helped to create cultural spaces that even non-Muslims are also living into this day. Islam Nusantara as the answer to authentic Islam presupposes three things. First, Islam Nusantara has a contextual nature. Namely, Islam is understood as teaching related to time and place. Changes in time and regional differences are the keys to interpreting the instructions.

Thus, Islam will experience changes and dynamics in responding to changing times. Second, Islam Nusantara is progressive, i.e., the progress of the times is not understood as a threat to deviations from the basic teachings of religion (Islam) but is seen as a trigger for intense creative responses. Third, Islam Nusantara has a liberating character. In a sense, Islam is a teaching that can answer universal humanitarian problems regardless of religious and ethnic differences. Thus, Islam is not rigid and rigid in the face of the ever-changing social reality of society.<sup>20</sup>

### Java and Islam Interrelation in Educational Aspect

Java, in general, can be known in terms of Javanese tribes, Javanese people, or people who live on the island of Java. We can see the long history of life in Java from the relics of the kingdoms that once ruled on the island of Java in the past. Dozens of domains once ruled the land of Java, and each realm has a similar cultural style, customs.<sup>21</sup>

The interrelation between Islam and Java covers so many aspects, even almost all elements of Javanese life interact and are interrelated with Islam. This can be seen in various aspects of life, one of which is the interrelation in education. In the part of education, the interrelation of Islam and Javanese culture is found in *pesantren* education. Islamic education pioneered by Walisongo is a strong, patient, and diligent struggle which is implemented only, namely showing new alternative paths that do not disturb local traditions and customs and are easily caught by the Javanese people.

In Indonesian Islam's history, the da'wah's challenges that the da'i has faced since the beginning are generally almost the same, only their shape and face are constantly changing. In the early days of Islam entering Indonesia, especially in Java, the challenges faced were Hinduism and the original religion of Indonesia, namely a religion of all spirit and energy (a strong belief in animism and dynamism). These conditions require the preacher's intelligence, wisdom, and wisdom to use the methods they apply. History records that the guardians in delivering their da'wah are divided into *putiban* and *abangan* Islam. *Putiban* Islam displays its da'wah following the teachings of the Prophet Muhammad SAW. This da'wah movement was driven by Sunan Kudus, Sunan Giri, Sunan Ampel, Sunan Drajat, Sunan Gunung Jati and Sunan Maulanan Malik Ibrahim. While *abangan* Islam reveals a polite, tolerant, moderate, and flexible, and not rigid face of Islam to people who are still laymen, this group is led by Sunan Kalijaga, Sunan Muria, and Sunan Bonang. Although the way of preaching is different, substantially monotheism of Islam is the same. In spreading Islam, not through missionaries, the saints did not directly spread the original Islamic values but through personal relationships and various educational and cultural activities. With a variety of da'wah methods, such as; with his polite, tolerant and moderate attitude, Islam quickly spread to all corners of the country.<sup>22</sup>

The interrelation of Java and Islam in the Educational Aspect gave rise to *pesantren* education, a traditional Islamic educational institution, a form of continuity of Hindu-Buddhist culture that Islamized peacefully. The education system that existed during the Hindu-Buddhist period then continued in the Islamic period. The education system during the Islamic period was a form of acculturation between Hindu-Buddhist education systems and Islamic education. This acculturation can be seen in the education system that follows Hindu-Buddhist clergy, namely when teachers and students are in the same residential environment. In the Islamic era, the education system was called *pesantren* or Islamic boarding school. *Pesantren* is an Islamic education system with similarities with

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<sup>20</sup> Sudarto Murtaufiq, "Islam Nusantara: Antara Ideologi Dan Tradisi," *Proceedings of Annual Conference for Muslim Scholars*, no. Series 2 (April 22, 2018): 1013–22.

<sup>21</sup> Benny Agusti Putra, "Historiografi Melayu: Islam Dalam Sejarah Dan Kebudayaan Melayu," *Tsaqofah Dan Tarikh: Jurnal Kebudayaan Dan Sejarah Islam* 1, no. 1 (2016): 91–102.

<sup>22</sup> Arroisi, "Aliran Kepercayaan Dan Kebatinan."

the education system during the Hindu-Buddhist period called the Mandala. A mandala is a sacred place that is the center of all religious activities. As an Islamic religious education institution, *Pesantren* has taken the model by not changing the organizational structure of the Mandala educational institution during the Hindu era. *Pesantren* only changes the content of the religion being studied, the language that becomes a means for understanding religious lessons, and the student's background.<sup>23</sup>

The origin of the *pesantren* cannot be separated from the history of Walisanga. Walisongo were figures who spread Islam in Java in the 15-16 centuries who had succeeded in combining secular and spiritual aspects in introducing Islam in society. They were Maulana Malik Ibrahim, Sunan Ampel, Sunan Bonang, Sunan Kalijaga, Sunan Derajat, Sunan Giri, Sunan Kudus, Sunan Muria and Sunan Gunung Jati. Maulana Malik Ibrahim or Sunan Gresik was the first person to build a *pesantren* to educate and galvanize students. With the aim that the students can become proficient da'wah interpreters before they are directly deployed in the wider community.<sup>24</sup>

*Pesantren* is an Islamic educational institution that is outside the school system. *Pesantren* are not tied to a curriculum system, tiers, classes, or strictly planned learning schedule. *Pesantren* is an out-of-school education system that develops in the community. Therefore, in many ways, this educational institution is populist. *Pesantren* as a center for the spread of Islam was born and grown since the early days of the arrival of Islam in our country. The origins of *pesantren* cannot be separated from the history and influence of Walisongo in the 15-16th century in Java. This educational institution has developed significantly in Java over the centuries. Maulana Malik Ibrahim, Spiritual Father Walisongo, in Javanese *santri* society, is usually seen as the teacher-teacher of the *pesantren* tradition in Java.<sup>25</sup>

Walisongo are figures who spread Islam in Java, combining secular and spiritual aspects in introducing Islam to the community. They are Maulana Malik Ibrahim, Sunan Ampel, Sunan Bonang, Sunan Kalijaga, Sunan Drajat, Sunan Giri, Sunan Kudus, Sunan Muria and Sunan Gunung Jati.<sup>26</sup> There is agreement among Islamic historians which states that the founders of the first *pesantren* were from the Walisongo, but there are differences of opinion as to which of them found it first. Some think that Maulana Malik Ibrahim was the founder of the first *pesantren*, others who consider Sunan Ampel, and some even say that the founder of the first *pesantren* was Sunan Gunung Jati Syarif Hidayatullah. But the most vital opinion is the first opinion. The role and influence of *pesantren* at this time were decisive. Starting with Maulana Malik Ibrahim, he founded a *pesantren* to prepare educated cadres to continue the struggle to spread Islam.<sup>27</sup>

Then came Sunan Ampel or Raden Rahmat. He founded a boarding school in the swamp area given by Majapahit. The boarding school is an educational center that is very influential in the archipelago and even abroad. Among his students was Sunan Giri, who founded the Giri Kedaton *pesantren*. He was also an advisor and military commander when Raden Patah broke away from Majapahit. His expertise in fiqh led to his appointment as the mufti of Java. *Pesantren* during the Walisongo period was used as a place to gain knowledge and at the same time forge the students to spread the teachings of Islam, educate cadres of preachers to be spread throughout the archipelago.

Walisongo's approach and policies are institutionalized in one essence of *pesantren* culture with ideological continuity and prosperity. This continuity is reflected in the philosophical and religious relationship between *taqlid* and modeling for the *santri* community through the example of the Prophet Muhammad. In the Islamic world, the Prophet is the undisputed leader and central role model, so in Javanese society, the leadership of the Prophet was translated and passed on by the Walisongo. For Walisongo, educating is a religious duty and calling. Educating students is the same as educating their biological children. Walisongo's teachings cannot be separated from the basic teachings of Sufism. Sufism as an active element in the spread of Islam in Java, namely the

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<sup>23</sup> Faris, "Islam Dan Budaya Lokal (Studi Atas Tradisi Keislaman Masyarakat Jawa)."

<sup>24</sup> Tri Wahyudi Ramdhan, "Interelasi Islam Dan Agama Serta Adat Jawa," *AL-THIQAH: Jurnal Ilmu Keislaman* 2, no. 02 (2019): 71–92.

<sup>25</sup> Remiswal Remiswal, Firqi Hasbi, and Yola Putri Diani, "Model Kepemimpinan Di Pondok Pesantren," *PRODU: Prokurasi Edukasi Jurnal Manajemen Pendidikan Islam* 2, no. 1 (2020).

<sup>26</sup> Ramdhan, "Interelasi Islam Dan Agama Serta Adat Jawa."

<sup>27</sup> Alfurqan, "Perkembangan Pesantren Dari Masa Ke Masa," *Hadbarah* 13, no. 1 (2019): 1–16.

*Qadariyyah, Nasqabandiyah, Syadziliyah, and Subrowardiyyah tariqats.* Tariqat and the supremacy of religious knowledge as it has been engraved in history is another characteristic of *pesantren* life.

Some of the approaches used by Walisongo in the educational aspect are:<sup>28</sup>

1. Modeling

If Rasulullah is the undoubted central leader and role model in the Islamic world, then in the Javanese *santri* community, the leadership of the Prophet was continued by the Walisongo, who later on until now made them the second mecca after the Prophet. Modeling following a leader is an essential part of Javanese philosophy. Walisongo, the mecca of certain *santri*, is oriented to the great teacher and Muslim leader, namely the Prophet Muhammad.

2. Substantive

The teachings of the Qur'an and Hadith revolve around God's relationship with creatures and about how to keep critters safe in the hereafter. Thus the purpose of Walisongo is to explain how God's relationship with his servant. Because it prioritizes a substantive approach, the Walisongo approach is more visible using non-Islamic elements. This is only a tool to achieve specific goals without reducing the substance and significance of the teachings given. This substantial approach may indicate why Islam in Java was so strong until the 15-16th century.

3. Non-Discriminatory Islamic Education

Walisongo's Islamic education is shown in the establishment of *pesantren*. This populist education is used as a *Mecca* in the world of *pesantren* today. Walisongo's educational approach is also aimed at the rulers. Walisongo's success with this approach is usually expressed in the general term *sabdo pandito Ratu* which means the union of religious leaders and state leaders.

4. Understandable and Applicable Religious Education

Walisongo education is easy to understand and implement. This is in line with the teachings of the Prophet *Wa khatibinnas 'ala qadri 'uqulibim*. This pattern of education can be seen in the classical Javanese formula *arep tak atatakena ilmu, sakadare den lampabaken* (look for knowledge that you can practice and apply). This pattern also presents Islamic education through socializing wayang media, such as the teachings of the pillars of Islam found in the *syahadatain* puppet story, which is often personified in the Puntadewa character. Puntadewa who has the heirloom of *Jamus Kalimasada* (*Kalimasada*: Sentences of Creed).

5. Compassionate Approach

Walisongo thinks that educating is a religious duty and calling. Educating students is the same as educating their children. Their message in a context like this is, love, respect, and take care of your students. Appreciate their behavior as you would treat your offspring. Give them food and clothing to practice Islamic law and adhere to the teachings of the religion without any doubts.

### Java and Islam Interrelation in Economic Aspect

Judging from the geography of where the Javanese people live, Java, which has many active volcanic mountains, is sure that the surrounding land is very fertile. So most Javanese people depend on agriculture for their livelihood. All Javanese people do not necessarily carry out agriculture, but some others are also engaged in trade. Agriculture and trade are called *mbakul* and *macul* in Javanese. *Mbakul* means more to trading activities, buying and selling in the market, and selling or buying goods. While *macul*, in Indonesian, means hoeing can be interpreted as farming activities, cultivating land, and farming. These two activities can be said to be the pillars of the Javanese economy, especially in rural areas.<sup>29</sup>

*Mbakul* is carried out by Javanese people, seen from the hustle and bustle of the community in trying to earn a living in the morning. Early in the morning, they woke up. According to Javanese belief, a person's sustenance will be taken by the chicken when he wakes up late. Traders started the morning with optimistic expectations. Trading activities in Javanese society are usually carried out by

<sup>28</sup> Darori Amin, *Islam Dan Kebudayaan Jawa* (Yogyakarta: Gama Media, 2000), 230.

<sup>29</sup> Purwadi, *Filsafat Jawa: Ajaran Hidup Yang Berdasarkan Nilai Kebijaksanaan Tradisional* (Yogyakarta: Panji Pustaka, 2006).

women who are traditionally called *mbok-mbok bakul*. They typically trade crops in rice, corn, sweet potatoes, vegetables, and fruits sold in the market to be met with consumers.

*Macul* is defined as agricultural activities in the life of the Javanese community. Agriculture on the island of Java is very fertile. This is due to the many volcanoes on the island of Java. Agricultural activities are carried out by people in the lowlands and the highlands. In the lowlands, people usually do agriculture by cultivating wet rice fields planted with secondary crops or rice, while in the highlands, they often grow lots by planting vegetables or fruits. Some secondary plant crops but not as much as in the lowlands. In Javanese society that still preserves *kejawen* customs, they are in agricultural activities. For example, when they are going to plant onion seeds, they will still look for good days to grow. On the other hand, when they are about to harvest, they will look for an excellent day to gather to get maximum results.

In Javanese society, economic principles can be found in terms such as *cucuk*, *pakoleh*, *ngirit*, *guthuk*, *lumayan*, etc. Meanwhile, Javanese terms with the opposite meaning of the terms above include *boros tanpa penthung*, *awur-awuran*, *ya ben*, *dipangan bethara kala*, and others. In addition, by seriously exploring Javanese culture, it will be felt that the economic principles of the Javanese people have been high. Rational traits or economic principles can be found in the keywords used by Javanese people.<sup>30</sup> Besides that, by intensely studying Javanese culture, it will be felt that the economic principles of the Javanese people have been high. Rational traits or economic principles can be found in the keywords used by the Javanese people, including *ora ilok*, *kumalat*, *bukak dasar*, *tuna sanak*, *bathi sanak*, *ora lumrah*, *ora umum*, *lali Jawane*, and others. *Ora ilok*, a term that means contrary to rational principles, common sense, or illogical. Spitting on a well and sitting on a pillow, for example, are actions against sound principles. This is because the well water is provided for drinking for many people, while the pad is the foundation of the head while sleeping. *Kumalat*, is a term that means contrary to morals or moral values that are upheld in society. Bold actions against parents, stepping over or jumping over parent's graves, and not caring for cultural objects (kris, wayang, etc.) will be said to be *kumalat* by supporters of Javanese culture. With this understanding of the keywords, it is clear that the Javanese people already have a high level of economic principles or rational principles, at least showing one of the economic principles, namely efficiency. In Javanese philosophy, there are three kinds of human ability to perceive *keasuyatan*: creativity (reason, ratio, reason), intuition, and intention. The reality in question contains elements of *sunung*, empty. So the fact is nothing but truth and reality. The measure of Javanese progress, when the three potentials are combined, will reach the highest awareness of the four consciousnesses that are passed, namely: five-sensory awareness, silent awareness, personal awareness, and the peak is divine consciousness. In addition, the deviant principle in the Javanese economy is in terms of destroying religious norms and traditions such as cheating, reducing the quality of goods, and others. Thus, the appreciation of noble values that refer to Javanese culture, especially in rational issues applied in the economic field, can be one way of animating the economic importance of Islamic teachings. However, it must be emphasized that the infiltration of Islamic values into the core layers of Javanese culture has not ended. Islam in Java is a process of Islamization that is not yet an ideal form but is a long process heading to the closest point to Islam.

In the history of economic thought, it is explained that the analysis and theory of consumption satisfaction were mainly elaborated by the *madzhab* of marginalism or psychology in the mid-19th century, with the term Gossen's law. In Javanese society, the theory of gratification was known before the 19th century as *pradikaning minum*. In Islamic teachings, Gossen's law obtains an explanation from several clear textual arguments. The teachings of balance taught by Islam are seen in the doctrine that wealth has a social function, as shown by several controversies. In addition to these arguments, the Qur'an strictly prohibits the accumulation of property in the sense of hoarding (Qur'an 104:2), in addition to banning people from seeking wealth by improper means (Qur'an 2:188), at the same time, the Qur'an recommends that income earned from the results of the effort are spent well (Qur'an 2:267).<sup>31</sup>

In Islam, the economic system is applied by the Prophet Muhammad, rooted in the principles of the Qur'an. The Qur'an, which is the primary source of Islamic teachings, has established various rules as guidance (guidance) for humanity in carrying out daily activities in aspects of their lives, including

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<sup>30</sup> Kamal, "Interelasi Nilai Jawa Dan Islam Dalam Berbagai Aspek Kehidupan."

<sup>31</sup> Kamal.



the economic field. Whereas in Javanese society, there are several traditions to achieve needs that other regions may not have. One example that the Javanese community does to fulfill their needs in carrying out activities called *pasugiban*. But this activity is not carried out by all Javanese people. Usually, places often used to look for *pasugiban* are sacred and considered helpful for seeking tranquility to achieve inspiration, intuition, and aspirations to start a job. The locations referred to are Mount Srandil in Cilacap district, Mount Kemukus in Sragen, Mount Kawi in Malang, Parang Tritis in Bantul, etc.

*Pasugiban* is prohibited in Islam. After all, this is equivalent to associating partners with Allah SWT because, in *pasugiban*, someone will get wealth without working hard as it should. Islam also teaches some prayers or practices that can be used to facilitate sustenance, for example, *praying* with *wasilah*, performing Duha prayer, *tabajjud*, and others. With this, it is hoped that humanity will not fall into the valley of error. In addition to *pasugiban*, Javanese people also practice other traditions such as *selamatan*. *Selamatan* is a ceremony usually held at the home of a family and attended by family members, close neighbors, acquaintances who live not far away, and people who have trade relations.

Islamic and Javanese values may meet in a medium of salvation that contains specific values. The salvation ceremony has been touched with Islamic teachings, such as the inclusion of elements of dhikr, timing, and purpose of the implementation associated with Islamic holidays. In this case, it results in the salvation effect sometimes being able to cause vibrations of religious emotions. Therefore, the symbols contained in the salvation include economic principles, and Islamic values are accommodated in it.

## Conclusion

Islam is accepted in the archipelago is not an easy thing. Islam brought by Walisongo is not pure Islam, just like in the Arab Country by applying Islamic sharia thoroughly. Islam in Indonesia entered while maintaining Javanese cultural traditions, but with the spices of Islam affectionate and tolerant. Interrelation between Javanese culture and Islam is inevitable. Islam gives a view *rahmatan lil alamin* so that education and economy in Indonesia advanced and still maintain the Javanese culture in the banner of Islam.

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