

Da'wah *bil-hikmah*: Tracing Sunan Kalijaga's footsteps in the transformation of Islamic society

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Article Information:

Received:

6 November 2023

Revised:

16 November 2023

Accepted:

22 December 2023

Keywords:

Da'wah *bil-hikmah*, Sunan Kalijaga, and the transformation of Islamic society.

Abstract

Purpose - This research aims to find out Sunan Kalijaga's *bil-hikmah da'wah* in the transformation of Islamic society and to find out the results of Sunan Kalijaga's *bil-hikmah da'wah* in the transformation of Islamic society.

Method - The research approach is through a historical process, which is an approach of investigating, understanding, and critically explaining the past, weighing carefully enough, and carefully about the validity of historical sources and the interpretation of sources of historical information.

Result - This study shows that Sunan Kalijaga's *bil-hikmah da'wah* in the transformation of Islamic society is seen from two principles of community development, which are then realized through three stages of Islamic community development and their forms of activity, namely: *First, the formation of Islamic society (takwin). Second is the stage of guidance and structuring (tanzim). Third is the stage of independence (taudi)*. The results of *da'wah bil-hikmah* can be seen in the legacy of his works and services without causing significant problems, which in Javanese expression is described by the phrase *tut wuri handayani* (following from behind while influencing, providing moral, spiritual, and intellectual encouragement to Javanese society), *tut wuri hangiseni* (following from behind while incorporating Islamic values in Javanese civilization), *nut jaman kelakone* (following the times), and *entuk iwake, nanging ora buthek banyune* (getting the fish, but not making the water cloudy).

Implication - This research implies that it can provide insight into Sunan Kalijaga's *bil-hikmah da'wah* in the social change of Islamic society.

Originality - This research investigates the impact and originality of Sunan Kalijaga's *da'wah* in bringing about social, cultural, and spiritual change in Muslim communities.

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Jurnal Ilmu Dakwah
Vol. 43 No. 2 (2023)
1693-8054 (p)
2581-236X (e)
281-296
<https://doi.org/10.2158/jid.43.2.18468>

For citation: Riyadi, A & Karim, A. (2023). Da'wah *bil-hikmah*: Tracing Sunan Kalijaga's footsteps in the transformation of Islamic society. *Jurnal Ilmu Dakwah*. 43(2). 281-296. <https://doi.org/10.2158/jid.43.2.18468>.

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Kata kunci:

Dakwah *bil-hikmah*, Sunan Kalijaga dan transformasi masyarakat Islam.

Abstrak

Tujuan - Penelitian ini bertujuan untuk mengetahui dakwah bil-hikmah Sunan Kalijaga dalam transformasi masyarakat Islam dan untuk mengetahui hasil dakwah bil-hikmah Sunan Kalijaga dalam transformasi masyarakat Islam.

Metode - Pendekatan penelitian melalui pendekatan historis, yaitu suatu pendekatan untuk menyelidiki, memahami, dan menjelaskan secara kritis masa lampau, menimbang dengan cukup teliti, dan hati-hati tentang keabsahan sumber-sumber sejarah dan penafsiran terhadap sumber-sumber informasi sejarah.

Hasil - Penelitian ini menunjukkan bahwa dakwah bil-hikmah Sunan Kalijaga dalam transformasi masyarakat Islam dilihat dari dua prinsip pengembangan masyarakat yang kemudian direalisasikan melalui tiga tahapan pengembangan masyarakat Islam beserta bentuk kegiatannya, yaitu: Pertama, pembentukan masyarakat Islam (takwin). Kedua, tahap pembinaan dan penataan (tanzim). Ketiga, tahap kemandirian (taudi). Hasil dari dakwah bil-hikmah dapat dilihat pada warisan karya dan jasa-jasa beliau tanpa menimbulkan masalah yang berarti, yang dalam ungkapan Jawa digambarkan dengan ungkapan tut wuri handayani (mengikuti dari belakang sambil memberikan pengaruh, memberikan dorongan moral, spiritual, dan intelektual kepada masyarakat Jawa, moral, spiritual, dan intelektual kepada masyarakat Jawa), tut wuri hangiseni (mengikuti dari belakang sambil memasukkan nilai-nilai Islam dalam peradaban Jawa), nut jaman kelakone (mengikuti perkembangan jaman), dan entuk iwake, nanging ora buthek banyune (ambil ikannya, tapi jangan sampai airnya keruh).

Implikasi - Implikasi dari penelitian ini dapat memberikan wawasan tentang dakwah bil-hikmah Sunan Kalijaga dalam perubahan sosial masyarakat Islam.

Orisinalitas - Penelitian ini menyelidiki dampak dan orisinalitas dakwah Sunan Kalijaga dalam membawa perubahan sosial, budaya, dan spiritual dalam masyarakat Muslim.

Introduction

Historically, it can be found that the teachings of Islam arrived in Indonesia, especially Java, not through battles or conquests by foreign groups. (Anita, 2016). Islam was introduced to the Javanese people through Wali Sembilan, also known as Walisongo, who had a gentle approach to teaching and could win the support and sympathy of the Javanese population. (Kharis, 2020). Before the Walisongo started their mission, Javanese society faced a complex political situation. (Kamal, 2016). The island of Java was divided into several small kingdoms competing to expand their territory and power (Zin, 1998). (Zin, 1998). Its political system was based on a feudal structure, where the nobles had an essential role in governance and decision-making (Kholid, 2016). (Kholid, 2016).

The society is characterized by castes, where Javanese society is divided into groups based on social status and occupation. (Darmawan & Makbul, 2022).. These groups provide the foundation for a strong social hierarchy and influence the day-to-day interactions between community members. (Namira, 2019). In addition, the existence of farmers and traders is the central pillar in the economy of Javanese society. (Ashadi, 2013). Religion, animism, and dynamism still dominated the beliefs of the Javanese people at that time. (Anita, 2016). Religious rituals were directed towards honoring the spirits of ancestors, with many traditions and ceremonies involving spiritual elements in daily life. (Tajuddin, 2015). The culture of Javanese society, before Walisongo preached, was also very thick with art and beauty. (Fuad, 2019). Traditional arts such as shadow puppetry, dance, and gamelan music became integral to daily life. (Ismail, 2013) Reflecting the rich cultural heritage that has developed since ancient times. (Kharis, 2020).

Against this background, the arrival of the Walisongo and the spread of Islam brought significant changes in various aspects of Javanese life (Munna & Ayundasari, 2021). Their preaching covered the religious dimension and touched the political, social, and cultural order, forming a new foundation for Javanese society. It later became one of the centers of Islamic civilization in the archipelago. (Rahmaniah, 2014). The members of Waliosongo include: Raden Rahmad (Sunan Ampel), Syarif Hidayatullah (Sunan Gunung Jati), Raden Mas Syahid (Sunan Kalijaga), Sunan Muria, Sunan Kudus, Sunan Drajat, Makdum Ibrahim (Sunan Bonang), Raden Paku (Sunan Giri), Sunan Gresik (Maulana Malik Ibrahim). (Akhmad, 2020).

One of the Walisongo who spread Islam in Java was Sunan Kalijaga, whose real name was Raden Mas Syahid, and he centered his preaching activities in the Central Java area. (Syalafiyah & Harianto, 2020). Sunan Kalijaga endeavored to develop the teachings of Islam by integrating the principles of Islamic teachings into cultural development, including elements such as belief (akidah), Islamic principles (shari'ah), and noble ethics (akhlakul karimah) through various tools and means available. (Wiwoho & Pram, 2017), (Vindalia et al., 2022). One is by creating stories of Islamic philosophy in *suluk* linglung (Masyitoh & Subekti, 2022)..

Sunan Kalijaga's spiritual teachings to the Javanese people included *Kidung Rumeksa Ing Wengi* (Anwar, 2018). This hymn is considered a popular tembang that functions as a medium for da'wah, and is known as a type of "*kidung wingit*" (*wingit hymn*). (Zakyyatun, 2017) It is believed to have powerful mantra-like blessings (Soekirno & Ssp, 2018). (Soekirno & Ssp, 1994).. Da'wah has been illustrated as a tembang with the rhythm of *dhandhanggula* that seems to "forever" last through time (Nasif, 2018). To this day, many villagers still memorise and practice the lyrics of this

kidung. Kanjeng Sunan Kalijaga's approach to spreading Islam was based on three aspects: persuasive (*momong*), communicative (*momor*), and accommodative (*momot*). (Chodjim, 2013). Sunan Kalijaga delivered da'wah through a cultural approach, thus gaining support and sympathy from various levels of society. (Alif et al., 2020).

Sunan Kalijaga uniquely integrated Islamic teachings with local culture, creating harmony between religious values and Javanese traditions. (Hak, 2016). He not only introduced the teachings of Islam but also accommodated the values of local wisdom in his preaching. (Oktaviani, 2020). Sunan Kalijaga understood the importance of balancing spiritual and social life. (Budiman, 2021). In conveying the teachings of Islam, he was not dogmatic but instead took an inclusive approach to Javanese culture. Sunan Kalijaga incorporated art, music, and dance in his da'wah activities, creating a form of expression that appealed to the local community. (Sakdullah, 2014).

In addition, Sunan Kalijaga was very tolerant and compassionate in spreading the teachings of Islam. (Santosa & Armansyah, 2013). He helped people understand Islam is about rituals, justice, generosity, and compassion (Alif et al., 2020). (Alif et al., 2020). His friendly and inclusive approach allowed the teachings of Islam to be accepted by Javanese people more easily (Sakdullah, 2014). Sunan Kalijaga left a robust spiritual legacy and built the foundation for religious tolerance in Indonesia through his wise integration of Islamic teachings and local culture. (Alif et al., 2020). His contributions were visible in the spiritual aspect and shaped Indonesia's rich and diverse cultural identity. Sunan Kalijaga, with great wisdom, brought Islam as a religion that enriched, not replaced, the local culture (Rumpaka & Ayundasari, 2020). (Rumpaka & Ayundasari, 2021).

The foundation of da'wah used by Sunan Kalijaga is to use a positive pluralism approach, which means that he recognizes and allows various societal traditions, such as the Hindu-Buddhist heritage, that still survive. (Hamzani, 2018). However, Sunan Kalijaga also actively preserved these traditions through da'wah called *da'wah bil-hikmah*. (Anzar Abdullah & Halim, 2018).. This approach involves spreading the teachings of Islam while still respecting the traditions and culture of the Javanese people, such as the practice of burning incense to appease good spirits and interacting with supernatural beings, such as jinn and demons, in a polite and friendly manner, without firm rejection, as long as it does not contradict the teachings of Islam. (Warsini, 2022). Furthermore, efforts were made to gradually modify and integrate these traditions with Islamic teachings, transforming them into traditions of giving sadaqah to people experiencing poverty (Arifin et al., 2022). (Arifin et al., 2022). This approach aims to create a sense of security, peace, tranquillity, and prosperity among the Javanese community. (Hamzani, 2018).

One form of da'wah carried out by Sunan Kalijaga was the creation of "*takwa*" clothes. (Novtasari, 2018) which is taken from the Arabic "*taqwa*," which means obedience and devotion to Allah SWT. (Zakyyatun, 2017). Sunan Kalijaga hoped that whoever wore it would always be obedient and devoted to Allah. (Rumpaka & Ayundasari, 2021).. In addition, he also created unique shadow puppet carvings using flattened paint (Vindalia et al., 2022). (Vindalia et al., 2022).. These shadow puppets are made of buffalo or cow skin and depict humans or living beings only as symbols in accordance with Islamic law. Many of the stories show daily life in Javanese society. (Nasif, 2018), (Anggoro, 2018).

Based on the above context, the author is interested in conducting in-depth research on Sunan Kalijaga's da'wah *bil-hikmah* in transforming Islamic society. The focus of the study in this discussion is how the da'wah *bil-hikmah* of Sunan Kalijaga in the transformation of Islamic society and the results of Sunan Kalijaga's da'wah *bil-hikmah* in the transformation of Islamic society.

Research Methods

The type of research conducted was qualitative research, specifically focussing on desk research (Moleong, 1989). (Moleong, 1989). A literature study is a method used to explore information and data by utilizing various sources in the library, such as documents, books, magazines, stories, historical records, and the like. (Mirzaqon & Purwoko, 2018).. The approach applied in this research is a historical approach. This approach bases itself on critical investigation, understanding, and explanation of the past, emphasizing careful evaluation of the validity of evidence from historical sources and interpretation of the historical information provided.

Researchers in this study used the documentation method to collect data, which involved searching and collecting various reading sources such as documents, magazines, journals, and books relevant to this study, especially those related to Sunan Kalijaga. (Diplan & Alkindi, 2020). The procedures in this data collection technique, namely: a) Determining the data used in the research process, b) Reading, understanding, and writing the data sources to be researched, c) Analysing the data and then compiling it based on the problem under study. (Dr, 2008).

Researchers use data analysis techniques with a descriptive approach, which means that after the data is investigated, evaluated, and presented in written form, it is then analyzed. With this approach, researchers can produce clear and complete explanations and indicators about Sunan Kalijaga's *bil-hikmah da'wah* method in changing Islamic society. The process of this descriptive analysis technique can be described systematically as follows: a) Collection of data from literature and documentation studies, b) Compilation of these data in accordance with the order of the topic, c) Interpretation or interpretation of the data that has been compiled, d) Presenting answers to research questions. (Kaelan, 2010).

Results and Discussion

Da'wah Bil-Hikmah Sunan Kalijaga: Tips for Success in Transforming Islamic Society

Da'wah is an effort to invite individuals to the right path by accepting and following the teachings of the right religion and beliefs. (Anzar Abdullah & Halim, 2018). This means that da'wah is an effort to invite people to change society for the better and practice the values of Islamic teachings. Islamic community development is the result of da'wah, which aims to socialise Islamic values in moral, spiritual, and intellectual development, to create an ideal society (*khairul ummah*) which is supported by individuals with good character (*khairul bariyah*). (Bastomi, 2017), (Ibrahim & Riyadi, 2023).

Da'wah *bil-hikmah* to improve Islamic society is an act of da'wah carried out with *wisdom*, the piety of reason, a spacious soul, a sincere heart, and efforts to attract people's attention to religion and God to build moral, spiritual, and intellectual dimensions in accordance with the conditions

and situation of society, to create the best society (khoirul ummah). In it, there are values of akidah (belief), sharia (Islamic principles), and akhlakul karimah (noble behavior). (Hafidhuddin, 1998).

JID | 286 Sunan Kalijaga, in his da'wah bil-hikmah efforts in Islamic community development, introduced the teachings of Islam in moral, spiritual, and intellectual development to the Javanese community with a gradual and wise method, in accordance with the principles of *Tut Wuri Handayani* and *Tut Wuri Hangiseni* in Javanese culture. (Riyadi & Adinugraha, 2021).. *Tut Wuri Handayani* means following behind while providing Javanese moral, spiritual, and intellectual encouragement. *Tut Wuri Hangiseni* refers to following from behind while infusing Islamic values into the Javanese civilization. (Saefulloh, 2021).

Sunan Kalijaga did this with specific considerations. *Firstly*, at that time, the Javanese people were very attached to Hindu-Buddhist beliefs and the heritage of their ancestors before Islam was well accepted. Thus, it was impossible to instantly replace their thoughts with Islam (Wiwoho & Pram, 2017). *Secondly*, the Javanese people at that time still firmly held the customs and culture of their ancestors, which included teachings from Hindu-Buddhism, animism, and dynamism, which had been adopted for so long. Therefore, they had to work hard to abandon these customs and culture. (Riyadi, 2014). Sunan Kalijaga allowed these customs and cultures to continue in the community. (Riyadi, 2016). However, he also slowly introduced the teachings of Islam, including the concepts of tawhid, sharia, and *morals (akhlakul karimah)*. (Amar, 1992).

Sunan Kalijaga, in his preaching, took a different approach. When he judged that some actions of Javanese society were not in line with Islamic teachings, he did not confront them harshly (Riyadi et al., 2021). Instead, he did so politely and kindly (Pratiwi, 2020). This approach to da'wah carried out by Sunan Kalijaga can be considered wise in accordance with the spirit of da'wah advocated by the Qur'an. The Qur'an teaches that when inviting others to the path of Allah SWT, humans should do so wisely, give suitable lessons, and convey arguments well. (Affandi et al., 2022)..

Evidence of Sunan Kalijaga's da'wah *bil-hikmah* can be seen in his polite and friendly approach and his policy of not firmly rejecting the traditions carried out by the community while still upholding an attitude of pluralism. This means that Sunan Kalijaga recognized and allowed the various traditions from the Hindu-Buddhist heritage to continue in society. In addition, he was also instrumental in modifying some aspects of those traditions to align with the Islamic teachings he was conveying (Musa, 2014).

Sunan Kalijaga endeavored to refrain from using da'wah methods that could offend or change the beliefs they had held for centuries. Sunan Kalijaga often used an approach that combined elements of traditional thoughts with Islamic teachings. He introduced worship traditions that called for prayer using terms familiar to the old faiths. They used to worship their spirits as "*hyang*," which referred to God. Subsequently, he unified this concept with the term "*sembahyang*," which means honoring Allah SWT. In this way, change in Javanese society was not imposed but was done gently and wisely. In this context, Sunan Kalijaga did not immediately change customs that had become solid traditions but made changes carefully and slowly. However, if the customs were less entrenched, Sunan Kalijaga would be more flexible in making changes but still maintain the honor of the Javanese tradition. (Santosa & Armansyah, 2013).

Sunan Kalijaga endeavored diligently to slowly change the beliefs of the Javanese people, who were firmly attached to Hindu-Buddhist teachings so that they would embrace Islam. All these efforts were made so subtly that the people hardly realized that Islamic teachings had slowly become part of their daily lives. The principles of Islam had to be introduced gradually, especially for Javanese people who wanted to embrace Islam, as they only needed to utter two sentences of shahadat (Sofwan, 2004).

This *bil-hikmah* da'wah carried out by Sunan Kalijaga can be seen from several forms of activity, namely:

Firstly, Sunan Kalijaga identified the layers of society (*mad'u*) with wisdom and discretion, in accordance with the Javanese context and culture as reflected in their level of civilisation. At that time, Javanese society was still strong in its beliefs and traditions (Dahlan, 1979). Sunan Kalijaga's approach to understanding Javanese society was based on his wisdom-filled da'wah teachings, which included three aspects. Firstly, *momok* means readiness to guide, educate, and help, such as his efforts in guiding the Javanese people to understand the teachings of Islam with compassion, like a teacher to his students. Second, *momor* means readiness to mingle, interact, and be friendly with various levels of society. (Zakyyatun, 2017). The Javanese people widely respected Sunan Kalijaga because of his ability to get along with multiple groups, ranging from officials to ordinary people. Third, *momot* means readiness to receive aspirations and inspiration from various diverse layers of society. (Setiawan, 2020). Sunan Kalijaga was able to unite the dimensions of religion, power, and culture and combine them with harmony, harmony, and balance. (Purwadi, 2004).

Secondly, Sunan Kalijaga sought a middle ground when dealing with religious differences in Javanese society. He did not adopt a confrontational or forceful approach to bring Islam to them. Instead, with significant emotional, intellectual, and spiritual wisdom, including the knowledge of makrifat and hakikat, he created "*kalimatun sawa*." Sunan Kalijaga's da'wah began with things Javanese people liked, such as gamelan and Javanese art. (Hafidz, 2015). Through similar views and broad understanding, Sunan Kalijaga showed a noble personality that radiated authority in delivering wise da'wah messages to the Javanese people. He always paid attention to the situation and state of mind of the Javanese people, reflected in their civilization system, including the culture and social structure at the time, to find common ground. This allowed Sunan Kalijaga to carefully consider the appropriate method of da'wah, namely da'wah bil-hikmah, with the aim that the Javanese people could voluntarily embrace the teachings of Islam without any pressure but with their awareness. (Partokusumo, 1995).

Results of Sunan Kalijaga's Da'wah Bil-Hikmah in the Transformation of Islamic Society

Sunan Kalijaga's success in spreading *da'wah bil-hikmah* in the context of the transformation of Islamic society can be seen from the steps he took in its development. The ways of his activities were based on the Javanese philosophy called Tut Wuri Handayani, which means following from behind while giving influence and providing moral, spiritual, and intellectual encouragement to Javanese society. *Tut Wuri Handayani* refers to following back while incorporating Islamic values into the Javanese culture. This approach, known as "*Nut Jaman Kelakone*," or keeping up with the times, is a more people-friendly approach, not being frontal, trying to make peace with old traditions while slowly changing them, and promoting a positive pluralist attitude. In addition, the principle

is "*Entuk Iwake, Nanging Ora Buthek Banyune*," which means achieving the desired result without disturbing the peace or creating significant problems, either in the work or the service, without causing *substantial* conflict. (Khaelany, 2014).

JID | 288 Sunan Kalijaga earned a reputation as a powerful and wise scholar, a statesman who guided kings in various Islamic kingdoms, a civilized culturalist, and an outstanding artist. So much so that some Javanese even regarded him as a great and holy teacher in Java (Yaqin, 2018). The results of Sunan Kalijaga's *bil-hikmah* da'wah in the perspective of Islamic community development appear in the forms of activities at each stage of Islamic community development, namely:

1. Formation Stage of Islamic Society (*Takwin*)

Firstly, Sunan Kalijaga taught the value of brotherhood to the Javanese through his teachings, which included essential aspects such as nurturing, associating with compassion, and supporting ideas from different walks of life. (Abbas & Rajiani, 2017). As a result, Sunan Kalijaga developed many relationships and friendships with the various people he met, ranging from officials to commoners, which helped further his da'wah objectives (Azizah et al., 2022).

Furthermore, Sunan Kalijaga also managed to inspire a spirit of unity among the Javanese community through the art of gamelan consisting of various musical instruments such as kenong, saron, kempul, kendang, and genjur, to celebrate the Prophet Muhammad's birthday. (Malik et al., 2020). In addition, he has changed the celebratory event from honoring the Hindu god Brahma to commemorating the birthday of the Prophet Muhammad SAW (Bakri, 2019). (Bakri, 2019).

Through the sekaten event, Sunan Kalijaga also encouraged the Javanese population to recite the two sentences of the creed as a sign of acceptance of Islam, and this is repeated every year. (Farida, 2015). Sunan Kalijaga made a gong to gather the Javanese population at the event. (Wahid, 2018). Many Javanese were attracted to the sound of the gong, and they flocked to the mosque courtyard to wait to get food while being given explanations about the teachings of Islam and the story of the Prophet Muhammad. (Solikin et al., 2013).

This tradition took place in Demak and continued in Pajang, Mataram, and so on until it reached Yogyakarta and Surakarta. (Yasin et al., 2021). As a result, many Javanese were moved to embrace Islam and abandon idolatrous practices. It also strengthened their loyalty to the local government, promoted brotherhood, united the coastal regents and their staffs, and trained the soldiers' readiness to deal with various situations (Santosa & Armansyah, 2013). (Santosa & Armansyah, 2013).

Secondly, Sunan Kalijaga has conveyed to the community a deep understanding of the recognition of equality before God through the tariqah *Mati Sajroning Urip*. This implies embracing a form of spiritual death in one's life as an attempt to provide insight into the nature of life. The message is that understanding life's nature also means understanding death is inevitable. (Isnanto, 2015). As a result, Sunan Kalijaga created a Javanese poem that reads, "*When one crosses the threshold of death, they should have confidence that they are under God's protection.*" At that time, one can express praise to Him from the heart. (Irrubai, 2018). Through this poem, Javanese people become aware of the importance of always contemplating death and the process of sakaratul maut while learning to control worldly desires and get closer to the Almighty. (Chodjim, 2013).

In addition, Sunan Kalijaga also succeeded in teaching the Javanese people about the recognition of equality before Allah SWT, both like life and the nature of death, through the art of puppetry. (Wahid, 2018). As a result, Sunan Kalijaga created the puppet play Dewa Ruci. Bima is depicted as a Salik (someone proficient in tariqah) on his journey toward a deeper understanding of spirituality. In this journey, Bima is faced with various inner temptations that come from himself, as can be explained as follows:

- a) *Lawwamah lust*, depicted as Begawan Maenoko representing murky and black water, the color of bile, is considered a symbol that clouds the mind and heart.
- b) *Sufiyah's lust*, embodied as Gajah Satubondo or Banyu Kanitra, which has a yellow character, represents the tendency that weakens and causes forgetfulness in a salik.
- c) *The Lust of Anger*, depicted in red as the giant Joyowerekso or Banyu Anras symbolizes the destructive, burning tendencies of the heart and mind of a salik.
- d) *Mutmainnah lust*, embodied as Resi Hanoman or Banyu Kinara, who has a white nature, guides, purifies, and guides a salik. As a Salik, Bima about these desires is considered a small universe containing the four desires, called mulhimah desires.

2. Guidance and Structuring Stage (*Tanzim*)

Firstly, Sunan Kalijaga made decisions through deliberation to achieve the welfare of the people, as seen in his da'wah principle called "momot," which describes the readiness to accept aspirations and inspirations from a variety of diverse groups. (Seran, 2021). As a result, Sunan Kalijaga became a wise leader who promoted peace and often successfully resolved complicated political issues. (Arifin & Zaini, 2019). In addition, Sunan Kalijaga also played an essential role in the state's politics, as he was the only wali competent in designing state strategies and in the struggle for da'wah. (Nasuhi, 2015; Mudhofi et al, 2023; Adeni et al, 2021).

Secondly, Sunan Kalijaga emphasized social justice in his efforts to spread Islam to Javanese society through a cultural approach. He applied the principle of "*tut wuri handayani*," which meant introducing the teachings of Islam gradually so as not to shock or reject the Javanese people. He also followed the "*tut wuri hangiseni*" principle, which describes his efforts to combine Islamic teachings with Hindu-Buddhist beliefs. These two principles aimed to achieve results without causing major conflict. (Yaqin, 2018).

3. Independence Stage (*Taudi*)

Sunan Kalijaga has endeavored to help each other improve welfare, reflected in his nature and character (Seran, 2021). The result of his efforts made Sunan Kalijaga a *great* and holy *teacher* in Java. (Husni & Rahman, 2020). This was due to his courage in helping the Javanese people experiencing suffering, misery, and hunger. With these actions, Sunan Kalijaga managed to save the Javanese people from this challenging situation, even though activities such as robbing or stealing that he did were against the teachings of Islam. This can be considered as part of his efforts to improve their welfare (Azizah et al., 2022).

In addition, Sunan Kalijaga was also successful as a traveling preacher who had many social connections in various walks of life, from officials to ordinary people. Sunan Kalijaga became a charismatic saint and more famous than other saints thanks to his friendly, cooperative, and

accommodating approach to spreading Islam. This approach made the teachings of Islam more readily accepted by the Javanese people and circulated widely on Java Island. (Solikin et al., 2013).

JID | 290 Another success was Sunan Kalijaga's success in building Islamic Javanese traditions such as his expertise in creating a kind of philosophy that utilised agricultural tools such as *luku* and *pacul* used by the community. (Abbas & Rajiani, 2017). The philosophy of *Luku* and *Pacul*, created by Sunan Kalijaga, has become widely known in rural Central Java and has made Javanese people prosperous physically and mentally. So, almost all Javanese people were familiar with these two tools before the proclamation of independence. The philosophy of the *luku* agricultural tool, namely:

- a) Those who aspire need to have adequate guidance and preparation. For Muslims, their guidelines are the Qur'an and Hadith.
- b) *Pancadan, mancad, act*. If one already has the necessary understanding and preparation, they should immediately take action, implement it, or start doing it without delay.
- c) *Tanding*, comparing, and contrasting are essential steps after the action has been taken, where the mind must make comparisons and research various alternatives or possibilities and then choose the one that is considered more optimal.
- d) *Singkal, metu saka ing akal*. After careful consideration, comparison, and research, the mind directs us to the best steps to success.
- e) *Kejen*, meaning *sesawijen*, is essential for combining or consolidating forces and thoughts after finding the right plan or strategy.
- f) *Olang-aling* (something that hinders). After successfully combining energy and mind, the desired dream is in sight without obstacles.
- g) *Racuk*, which stands for *ngarah ing pucuk*, means wanting to reach the highest or the highest peak. With such guidance, it will eventually be realized no matter how big the dream is.

To illustrate the *pacul* philosophy, after the ploughing process, there are still pieces of land in the corners of the fields that the tool has not touched. However, after achieving a specific goal, other aspects still need to be considered. Related to the philosophical meaning of the *pacul* agricultural equipment, it can be described in three parts, namely:

- a) *The pacul* itself, which stands for *ngipatake kang*, suggests that when one tries to achieve one's goals, one will face various temptations that must be avoided.
- b) *Bawak*, short for *obahing awak*, moving the body. All temptations that arise need to be overcome through diligent effort.
- c) *Doran* stands for *ndedonga ing pangeran*, praying to God. Efforts to achieve goals often rely not solely on physical endeavors but also require prayers to Allah SWT. (Irawan, 2020).

Conclusion

Based on the above description, the conclusions of this research are as follows: *First*, Sunan Kalijaga used da'wah bil-hikmah in developing Islamic society in moral, spiritual, and intellectual aspects. This approach was done carefully and gradually, based on the principles of *Tut Wuri Handayani* and *Tut Wuri Hangiseni* in Javanese culture. *Tut Wuri Handayani* means following behind while providing moral, spiritual, and intellectual encouragement to the community.

Meanwhile, *Tut Wuri Hangiseni* means following back while incorporating Islamic values into Javanese civilization.

Secondly, Sunan Kalijaga achieved results from his approach to developing Islamic society. These stages of development include 1) the Formation of the Islamic Society (*Takwin*), which was done in two ways. *Firstly*, Sunan Kalijaga fostered a sense of brotherhood among the Javanese through his *wejangan*, which included *momong* (nurturing, guiding, directing), *momor* (*mingling, befriending*), and *momot* (accommodating aspirations and inspirations from various circles). *Secondly*, Sunan Kalijaga conveyed an understanding to the community about equality before Allah SWT through the tariqah *Mati Sajroning Urip*, which means living death in life as an effort to provide an experience of the nature of life and the importance of understanding the nature of death. 2) Guidance and structuring (*Tanzim*) also involved two approaches. *Firstly*, Sunan Kalijaga used deliberation to make decisions aimed at achieving the benefit of the people. *Secondly*, he was concerned with social justice in his efforts to da'wah the Javanese with a cultural approach by following behind while influencing (*Tut Wuri Handayani*). This means that the teachings of Islam are introduced slowly so that the Javanese people are not surprised or rejected. 3) Self-reliance (*Taudi'*), which was achieved by the way Sunan Kalijaga encouraged collaboration and mutual assistance (*ta'awun*) in improving welfare in accordance with his nature and character. Thus, Sunan Kalijaga succeeded in developing an Islamic society with wise and practical *da'wah bil-hikmah*.

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