



# The Walisongo's Abangan and Putihan Da'wah Methods in the Land of Java: Comparative Study of the Da'wah Methods of Sunan Kalijaga and Sunan Giri

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**Abstract**

*The beginning of the spread of Islam in the archipelago began in the 11th century in the Malacca Peninsula area spread by merchants from the Middle East. While Islam began to settle in Java in the 14th century along with the collapse of the Majapahit Kingdom. The method used in this research is the Qualitative method, using a descriptive approach. The data collection method used by researchers is the interview method and Library Research. The specific research is on the dualism of the Walisongo da'wah flow, especially on the Abangan method used by Sunan Kalijaga and the Putihan method used by Sunan Giri. The method of da'wah used by Sunan Kalijaga and Sunan Giri was because the Javanese people had embraced the belief before Islam set foot in Java, this belief was called Kejawen or Kapitayan. The process of spreading Islam took place peacefully without any violence. The result of this dualism is the division of Muslims in Java, known as Abangan Islam and Putihan Islam. The Abangan Islam tends to worship using art, for example by using Javanese gending or songs, while the Putihan Islam worship based on the Qur'an and Hadith kaffah (perfect), they consider worshipping using art is a shirk.*

**Abstrak**

Awal penyebaran Islam nusantara dimulai pada abad ke-11 di daerah Semenanjung Malaka yang disebarkan oleh para saudagar dari Timur Tengah. Sedangkan Islam mulai menginjakkan dirinya di tanah Jawa pada abad ke-14 bersamaan dengan runtuhnya Kerajaan Majapahit. Metode yang digunakan pada penelitian ini adalah metode Kualitatif, dengan menggunakan pendekatan deskriptif. Metode pengumpulan data yang digunakan oleh peneliti adalah metode wawancara dan Studi Kepustakaan (*Library Research*). Spesifik penelitian ini pada dualisme aliran dakwah Walisongo, khususnya pada metode Abangan yang digunakan oleh Sunan Kalijaga dan metode Putihan yang digunakan oleh Sunan Giri. Metode dakwah yang digunakan oleh Sunan Kalijaga dan Sunan Giri disebabkan karena masyarakat Jawa telah memeluk kepercayaan sebelum Islam menginjakkan diri di Jawa, kepercayaan ini disebut Kejawen atau Kapitayan. Proses penyebaran Islam berlangsung secara damai tanpa melakukan tindak kekerasan sedikitpun. Akibat dari dualisme ini ialah terjadinya perpecahan umat Islam di tanah Jawa, sehingga dikenal sebagai Islam Abangan dan Islam Putihan. Kaum Islam Abangan cenderung beribadah dengan menggunakan kesenian, misalnya dengan menggunakan gending atau tembang-tembang Jawa, sedangkan kaum Islam putihan beribadah dengan berdasarkan Al-qur'an dan Hadits secara kaffah (sempurna), mereka menganggap beribadah dengan menggunakan kesenian merupakan suatu kesyirikan.

## INTRODUCTION

Trust is an assumption or belief in something that is believed to exist. According to Chrisstoper Bates Doob, trust is *a statement about reality that people accept as true*. That is, an expression of everything that society accepts as a principle of truth. Doob also said that the form of trust was born from the process of observation, and thought, with the support of a sense of faith (Kaltsum et al., 2022). In the context of belief, there are two basic elements that are interconnected, namely humans who believe and something they believe in. In the scope of religious life, every thing that is believed is almost coloured with typical rituals. Rituals in the tradition of society have noble values for the survival of mankind. If humans are able to live correctly these noble values, then Arif ethics and moral ethics will be realised. On the other hand, the values of community traditions are diminishing and seem to be in conflict with current beliefs. If examined more deeply, these beliefs can grow and develop in the customs of the community and provide positive implications and both for environmental continuity and for human survival.



The people of the archipelago before being touched by Islam in the 11th century AD, which was brought by merchants from the Middle East peninsula, either from Gujarat, Persia or from Arabia, especially the inhabitants of the island of Java still adhered to the beliefs of their ancestors, namely Mystical Beliefs. The Javanese culture at that time was still thick with Animism and Hinduism, Buddhism, and Dynamism beliefs that were still rooted in the *hearts of Javanese people*, making it inseparable from the important role of Walisongo. (Ningsih, 2021).

According to the Javanese culture that adheres to Mysticism, Animism and Dynamism, they believe that their ancestors are the guides to their lives. They believe that by being guided by the spirits of their ancestors, they will not get lost and will not encounter a disaster or any misfortune. In Javanese society, the deification and mythification of the spirits of *ancestors* gave birth to *ancestor worship*, which resulted in customs and supporting relationships. The spirits of ancestors are generally invoked through traditional ceremonies accompanied by the sound of gamelan and wayang performances. In wayang plays, the spirits of the ancestors are likened to "Punakawan". Their original religion is called "Religion Magic" and is a cultural system that is deeply rooted in Indonesian society, especially Javanese society (Setyaningsih, 2020). From this deviant culture, the role of Walisongo began to move and fix the beliefs of the local community towards the true belief, namely towards the Islamisation of the Land of Java.

The process of preaching Islam in the midst of Javanese society without using coercion and violence, but rather prioritising ways so that Islamic values can adjust to the beliefs of the local community, so that the Javanese people at that time did not feel a significant change from Hinduism and Buddhism to Islam. This is because the pre-Islamic Javanese people were already familiar with the mystical supernatural things introduced by Hinduism and Buddhism, so they could accept the teachings of *Sufi Islam* from Walisongo without coercion because it had become their worldview.

We need to know, the Walisongo da'wah method in the process of spreading Islam in Java was carried out using two streams, namely the Putihan Stream pioneered by Maulana Malik Ibrahim (Sunan Gresik), Raden Rahmat (Sunan Ampel), and Raden Maulana Ainul Yaqin (Sunan Giri). While the second is the Abangan School which was pioneered by Maulana Makdum Ibrahim (Sunan Bonang), Raden Sahid (Sunan Kalijaga), and Raden Umar Sahid (Sunan Muria).

In writing this article, we try to trace the comparison of da'wah methods used by Walisongo in spreading Islam in Java and the consequences of the two da'wah methods adopted by Walisongo, especially in the da'wah methods used by Raden Maulana Ainul Yaqin (Sunan Giri) and Raden Sahid (Sunan Kalijaga).

## METHODS

The research method used in this research is Qualitative Method, where to obtain related sources of information the author uses the interview method with cultural figures and religious leaders of the local environment, and is supported by *Library Research*, in the form of Analysis of Books, Academic Journals, Papers, and Articles related to the object of research. According to John Creswell (2008), Qualitative research is an approach or search to explore and understand a central symptom. Meanwhile, David William (1995) states that Qualitative research is a data collection activity on a scientific event, using scientific methods conducted by a researcher based on a sense of interest that arises naturally (Sugiyono, 2019). The results of qualitative research are in the form of descriptive data, arguments, documentation, and make it possible to produce a new theory related to a scientific event. Specifically, with a Qualitative Descriptive Approach, this research will focus on the da'wah method of Abangan Sunan Kalijaga and the Da'wah Method of Putihan Sunan Giri in the Islamisation Process on the Island of Java.

In the first stage, namely *Heuristics* (Data Collection), where researchers collect data related to the object of research. Furthermore, researchers analysed data sources, besides that, researchers also conducted interviews with local figures in order to determine the level of validity of the data obtained by researchers. And at the last stage, researchers concluded the existing data and began the *Historiography* (Writing) process

## RESULTS AND DISCUSSION

### Definition of Walisongo

Etymologically, the word Walisongo comes from two words, *Wali* and *Songo*. These two syllables if we study from a cultural point of view come from the influence of Arabic culture (Al-Qur'an) and Javanese culture. The word *Wali* comes from Arabic, namely *Al Waliy* muannatsnya *Al Waliyyah* and its plural form *Al Awliya* from Fi'il Madhi *Wala-Yali-Wayan-Walaytan* which means Lover, loved one, ally, follower close friend, who helps (Friyadi, 2022). Meanwhile, according to Ibdalsyah, et al, who quoted YB, Suparlan in the "*Indonesian Kawi Dictionary*", he stated that the word *Wali* in Javanese Kawi is *Walya* or *Wididyadya*, but this word is not used. (Ibdalsyah et al., 2023).

One of the mentions of the word *Wali* in the Qur'an is in Surah Yunus verse 62, which means "*remember, indeed, the guardians of Allah, namely the lovers of Allah who have no fear, namely worry about what they will face in the hereafter and their hearts do not grieve over what happened during life in the world*". From Allah's words in Surah Yunus, we can understand that a *wali* is a person who is always devoted to Allah. They are people who always spread the truth from their god. Guardians do not receive revelations like prophets or apostles, but guardians are believed to have *karomah*, which is something that is beyond the ability of human customs (Fery et al., 2023).

In the context of this discussion, the word *Wali* is short for the word "*Waliyullah*" which means lovers of Allah and people who love Allah, there are also those who interpret the word *Wali* with the meaning of Closeness, so we can define that *Waliyullah* means people who have spiritual closeness to the creator (Allah SWT). While the word *Songo* comes from the Javanese language which means the number nine, there are also those who assume that the word *Songo* comes from the Arabic word "*Tsana*" which has a synonymous meaning with the word "*Mahmud*" which means praised, praise, or noble (Ismail et al., 2024). Others say that the word *Songo* comes from the word '*Sana*' which means place, area, or region. About this number nine, as quoted by Effendy Zarkasi (1977: 53) from the opinion of Prof. Dr. Tjan Tjoe Siem, that the number nine is a symbol of the Javanese people which comes from the notion of 8 (eight) wind directions plus the centre (middle) (S.Ag., ME, 2017). If the words *Songo* and *Sana* are attributed to the Javanese meaning, it means the number nine which is the highest number that may have its own privileges and sacredness, then, the word *Sana* means a special place that has been visited by each person from Walisongo.

In other literature, it is stated that "*Walisongo* is actually the name of a da'wah community or council of preachers, which when one of the council leaves or dies, is immediately replaced by another *wali*". Such is the information written in the Book of *Kanul Ukuk Ibnul Bathuthah*, whose writing was continued by Sheikh Maulana Al-Maghribi. From some of these definitions, we can conclude that Walisongo are nine lovers of God who are in an area that has a mission to spread Islam in Java. The ratio of the spread of Islam in Java is 5:3:1, meaning five places in East Java, three places in Central Java, and one place in West Java (Dicky Darmawan, 2022).

### The Entry of Islam in Java

Walisongo are nine men who are credited with spreading Islam in Java in the 15th century. They played a key role in spreading Islam through inclusive proselytising methods, using local language and culture to facilitate acceptance of the new religion. Through their teachings, Islam was accommodated in Javanese society and blended with local traditions, enabling the growth of the religion on the island. The entry of Islam into Indonesia started from coastal areas such as Pasai, Gresik, Goa, Talo, Cirebon, Banten and Demak (Warsini, 2022). This happened because the port as the centre of trade and interaction between regions, this reality reflects that the early Islamic society was a cosmopolite society. According to Graaf (Graaf, 1989: 2), based on his study of the stories surrounding Islamisation in the archipelago, it can be distinguished that there are three methods of spreading Islam, namely Muslim traders, by da'i and saints (*wali*) who came from India or Arabia who deliberately aimed to Islamise the pagans and increase the knowledge of those who already believed.

Looking at the process of the entry of Islam in Indonesia from the perspective of development, it

seems that it can be compromised that Islam in Java experienced three stages. *First*, the initial period of the entry of Islam into the Indonesian region occurred in the VII century AD. *Second*, the period of spread to various corners was carried out in the VII to XIII centuries AD. *Third*, the development period that occurred from the XIII century AD onwards. Meanwhile, the history of Java at the end of the 15th century until the beginning of the 16th century has an important meaning for the development of Islam. At least this can be seen from two sides. *First*, as a transition period from the Hindu-Buddhist political system centred in the interior of East Java to the Islamic socio-political system centred on the north coast of central Java. *Second*, as the peak of Islamisation in Java carried out by the wali (Ningsih, 2021).

Walisongo during the institutionalisation of Islam used several stages, namely, *First*, by building a mosque. In the process of spreading Islam, the mosque not only functions as a place of worship but also a place of recitation, and it is from the mosque that the process of spreading Islam begins. In the early days of the Islamisation process, the mosque became a place of ritual, the mosque was also a centre for the growth and development of Islamic culture. In the mosque all Islamic development activities take place. Many mosques are believed to be the relics of the Wali and are named after the Wali concerned. Like the mosque founded by Raden Rahmat which was named *Laqab* (nickname) as the Middle Eastern tradition, the name of Raden Rahmat's *Laqab* is Sunan Ampel, so the mosque is called Ampel Mosque, Giri Mosque was founded by Sunan Giri, Drajat Mosque founded by Sunan Drajat and so on. *Secondly*, the process of Islamisation, especially on the island of Java, was carried out peacefully, meaning that it was adapted to the local culture without using violence and acts of *anarchism*, this is where the process of cultural acculturation began, namely cultural collaboration between Islamic culture and local customary culture in the land of Java at that time, so that local people could easily accept the new religious culture without them knowing because the beliefs spread by the Walisongo had been adapted to the local culture of the Javanese people. *Third*, the Walisongo's Da'wah was carried out politically by its da'i by Islamising the rulers in a region or kingdom. This method was used by Walisongo at that time because at this time the regions in Java were divided and controlled by a king, where the reason was that if the rulers had converted to Islam, it was certain that the people under them would also convert to Islam (Purhasanah et al., 2023).

The spread of Islam in Java according to Rahmat Abdullah is divided into six generations. The first generation Walisongo began in 1402-1421 AD, the second generation Walisongo in 1421-1438 AD, the third generation Walisongo in 1436-1466 AD, the fourth generation Walisongo in 1463-1466 AD, the fifth generation Walisongo in 1466-1678 AD, and the sixth Walisongo was the era of Sunan Muria and Sunan Tembayat (Ulya, 2022).

The first generation of Walisongo began when Sheikh Maulana Malik Ibrahim travelled to Java with eight members on the orders of Sultan Muhammad 1, the Caliph of Ottoman Turkey. Which at that time coincided with the Majapahit Kingdom which was in a state of raging Paregreg War in 1404-1406 AD. The members of the first generation Walisongo were Maulana Malik Ibrahim, Maulana Ishaq, Maulana Ahmad Jumadil Kubro, Maulana Muhammad Al-Maghribi, Maulana Malik Isra'il, Maulana Muhammad Ali Akbar, Maulana Hasanuddin, Maulana Aliyuddin, and Sheikh Subakir. While the second generation Walisongo when Maulana Malik Ibrahim died in 1419 AD, which was then replaced by Raden Ahmad Ali Rahmatullah from Champa (Sunan Ampel) in 1421 AD. In the same year, Raden Rahmat was appointed chairman of the Walisongo da'wah council with members Maulana Ishaq, Maulana Ahmad Jumadil Kubra, Maulana Muhammad Al-Maghribi, Maulana Malik Isra'il, Maulana Ali Akbar, Maulana Hasanuddin, Maulana Aliyuddin, and Sheikh Subakir.

Third generation Walisongo 1436-1463 AD, In 1435 Sheikh Maulana Malik Isra'il and Sheikh Maulana Ali Akbar died. On the orders of Raden Rahmat, a session was held in 1436 AD at Ampel Denta. To replace the two saints, Sayyid Ja'far Shodiq (Sunan Kudus) and Syarif Hidayatullah (Sunan Gunung Jati) were sent. With the presence of these two guardians from Palestine, the number of Walisongo in Java remained at nine, namely; Raden Rahmatullah, Maulana Ishaq, Maulana Ahmad Jumadil Kubro, Maulana Muhammad Al-Maghribi, Sayyid Ja'far Shodiq, Syarif Hidayatullah, Maulana Hasanuddin, Maulana Aliyuddin, and Sheikh Subakir.

The fourth generation of Walisongo in 1463-1466 AD, in this era four saints entered as members of Walisongo in 1463 AD based on the decision of the fourth session held at Ampel Denta. It was only in the following year that Maulana Makdum Ibrahim (Sunan Bonang), Raden Said (Sunan Kalijaga), and Raden Masuh Munat (Sunan Drajat) became members of Walisongo. In the fifth generation (1466-1678 AD) in 1466 AD, two guardians were appointed to replace Maulana Maghribi and Maulana Ahmad Jumadil Kubro who died and were replaced by Raden Fatah and Fatullah Khan. And the last Walisongo sixth generation, at this time the Demak Kingdom began to be established precisely in 1477 AD Brawijaya V appointed Raden Fatah as Duke in Demak Bintoro. Along with the establishment of the Demak Kingdom, in 1478 AD the Majapahit Kingdom collapsed because it was attacked by Girindro Wardhono, Jayakatwang's line from Kediri.

### Lineage of Sunan Kalijaga and Sunan Giri

Raden Sahid, known as Sunan Kalijaga, was the son of Tumenggung Wilatikta, the Regent of Tuban. Besides being known as Raden Sahid, he was also known by a number of other names, including Sheikh Malaya, Lokajaya, Raden Abdurrahman, Pangeran Tuban, and Ki Dalang Sida Brangti. These names are closely related to his journey through life while searching for his identity from the name Raden Sahid, Lokajaya, to the title Sunan Kalijaga. According to *Babad Tuban*, Sunan Kalijaga's grandfather was named Arya Teja. His real name was Abdurrahman, an Arab descendant. The mention of Arya Teja's name is due to his success in converting the Regent of Tuban, Arya Dikara, and marrying Arya Dikara's daughter. When replacing his father-in-law's leadership position in Tuban, he used the name Arya Teja. From this marriage, Abdurrahman had a son named Arya Wilatikta. Before marrying the daughter of Arya Dikara, Abdurrahman himself had married the daughter of the Regent of Surabaya named Arya Lembu Sura and had a daughter named Nyai Ageng Manila, who later became his wife Raden Rahmatullah (Sunan Ampel). The same thing was also stated by C.L.N. Van Den Berg in "*Le Hadhrmaut et les Colonies Arabies dans (Archipel Indien)*" (1886), saying that Sunan Kalijaga was an Arab descendant. According to H.J. De Graff, what is written in *Babad Tuban* and Van Den Berg's argument is true, that Arya Teja 1 (Abdurrahman) was an Arab whose lineage reached Abbas bin Abdul Muttalib (Sunyoto, n.d.).

The genealogical order of Sunan Kalijaga from his father according to Raden Hariadi Sabtianto who is the 13th descendant of Sunan Kalijaga is as follows; (1) Raden Mas Sahid (Sunan Kalijaga); (2) Tumenggung Wilatikta (Regent of Tuban); (3) Lembu Kusuma (Regent of Tuban); (4) Teja Laku (Majapahit Regent); (5) Abdurrahim (Arya Teja, Regent of Tuban); (6) Kourames; (7) Abbas; (8) Abdullah; (9) Ahmad; (10) Jamal; (11) Hasanuddin; (12) Arifin; (13) Madhra'uf; (14) Abdullah; (15) Mubarak; (16) Kharmia; (17) Abdullah; (18) Mudzakir; (19) Abdul Wakhid; (20) Abbas; (21) Abdul Muttalib (Grandfather of Prophet Muhammad)

Raden Ainul Yaqin, known to the public as Sunan Giri, was the son of Maulana Ishaq and Dewi Sekardadu. He was born in Blambangan (Banyuwangi) in 1365 Saka or 1443 AD. During his lifetime Sunan Giri had a number of nicknames, namely Raden Paku, Raden Ainul Yaqin, Jaka Samudra, Prabu Satmata, and Sunan Giri.

According to YS. Hadi Sutrisno in his book "*Serat Sunan Giri*" as written by M. Shalihan Manan, he explained that Sunan Giri (Raden Ainul Yaqin) was the son of Sayyid Ya'kub from Jeddah who came to Java to spread Islam and develop it. Then, more emphasised, if Sayyid Ya'kub was his father then Maulana Ishaq was Sunan Giri's grandfather (Hasan et al., n.d.). Starting from the opinion of YS. Hadi Sutrisno who left doubts in the author's analysis because he did not find relevant evidence. But in various literatures it is mentioned that the genealogy of Sunan Giri reaches the Messenger of Allah, as written in the book "*The Life History of Kanjeng Sunan Giri*" as follows; (1) Rasulullah Saw; (2) Siti Fatimah; (3) Sayyidina Hussein R.a; (4) Sayyidina Ali Zainal Abidin; (5) Sayyid M. Al-Baqir; (6) Sayyidina Ja'far Shodiq; (7) Sayyid Muradhij; (8) Sheikh Muchamal; (9) Sheikh Isa; (10) Sheikh Ahmad Al-Muhajir; (11) Sayyid Abdullah; (12) Sheikh Muhammad; (13) Sayyidina Alwy; (14) Sheikh Ali Chalil Qasam; (15) Sheikh M. Shahibul Marbat; (16) Sheikh Alwy; (17) Sayyid Abdul Malik; (18) Sheikh Abdullah Syahin Syah; (19) Sheikh Ahmad Jalal Bashah; (20) Sheikh Jamaluddin Hussein; (21) Sheikh Ibrahim Zainal Kubra (Ibrahim Asmaraqandi); (22) Sheikh Maulana Ishaq; (23) Raden Ainul Yaqin (Sunan Giri).



Various sources that explain the genealogical lineage of Sunan Giri in it researchers found a difference, namely; "He was the son of Maulana Ishaq, son of Sheikh Ibrahim Zainal Kubra (Ibrahim Asmaraqandi), son of Sheikh Jamaluddin Husein, son of Sheikh Ahmad Jalal Basyah, son of Abdul Malik, son of Sheikh Alwy, son of Sheikh Muhammad Shohibul Marbat, son of Sheikh Ali Chalil Qasam, son of Alwy, son of Sheikh Muhammad, son of Alwy, son of Abdullah, son of Sheikh Ahmad Muhajir, son of Sheikh Isa, son of Sheikh Muchamal, son of Sayyid Muradhij, son of Sayyid Ja'far Shodiq, son of Muhammad Al-Baqir, son of Sayyid Ali Zainal Abidin, son of Sayyidina Husein, daughter of Sayyidatina Fatimah, daughter of the Holy Prophet Muhammad, according to Sunan Giri's genealogy was the 23rd descendant.

As for other versions that the author found about the genealogy of Sunan Giri, it is stated that "Kanjeng Sunan Giri, son of Sheikh Maulana Ishaq, son of Sheikh Jumadil Kubro, son of Sheikh Zainal Kubro, son of Zainal Husein, son of Sheikh Zainal Alim, son of Sheikh Ali Zainal Abidin, son of Sayyidina Husein, son of Siti Fatimah, son of Rasulullah Saw" (Rachmawati & Pramudya, 2022).

This lineage is considered to be correct, because the first one is the son of Sheikh Maulana Ishaq Zainal Kubro and the second is the son of Sheikh Jumadil Kubro. This difference does not make a problem, because Sheikh Ibrahim Zainal Kubro is Sheikh Jumadil Kubro and so on, it's just that the third genealogy has a miscarriage because, if according to the first, Kanjeng Sunan Giri to the Prophet is the twenty-third, but if according to the second he to the Prophet is the ninth descendant, and if the distance between the two is calculated to be approximately 955 years, it is impossible for such a long period of time with only nine descendants. The preacher, Maulana Ishaq, was a Sayyid (descendant of the Prophet). Despite having discovered this discrepancy, the author can only say *Waallahu A'lam Bisshowab*.

### **Walisongo's Abangan and Putihan Da'wah Methods**

The word Method etymologically comes from the Greek word "*Metodos*" which consists of two syllables namely "*Metha*" which means through or through and "*Hodos*" which means path or way. (Alaslan, 2017) . While in the context of da'wah, method is a way to spread a belief to the community with a certain technique, for example, during the da'wah period of the Prophet Muhammad Saw, he spread Islam in two ways, namely secretly and openly. The method of da'wah used by the Walisongo on the island of Java in particular, at that time did not use political channels, but used a cultural approach or cultural approach, this is because the island of Java when entered by the Walisongo da'wah coincided with the collapse of the Majapahit Kingdom which became the centre of Hindu-Buddhist teachings. But unexpectedly, by using a cultural approach, the Walisongo's da'wah journey tends to run slowly but surely. As said by Gertz, that the way the Walisongo da'wah approach in Java is by adjusting, absorbing, being pragmatic, and taking a gradual way, so it can be said that Islam in Java is *Fabian* Islam (wants gradual change) (Alif et al., 2020) . Initially the use of da'wah methods with this cultural approach was pioneered by Sunan Bonang (Maulana Makdum Ibrahim), which was then continued by Sunan Kalijaga (Raden Sahid) and his son Sunan Muria (Raden Umar Sahid). This da'wah method is called the Tubanan or Abangan da'wah method. The reason Sunan Kalijaga used this method of da'wah was that if a person learnt Tasawwuf without Fiqh, he would probably become a Zindiq, because he approached Allah by leaving the Shari'at. Conversely, studying Shari'a without Tasawwuf, the brain is only filled with the study of halal and haram, while the soul remains empty and arid. The first step taken by Sunan Kalijaga in spreading Islam in Java was to mix Hindu-Buddhist customary culture into Islamic culture, for example, in terms of building architecture as in the building of the Great Mosque of Demak, and the Al Aqsha Kudus Mosque. Not only that, this mixture was also carried out into other media such as:

- a. Appreciating the plot of the Mahabarata story, in which elements of Aqidah, Ibadah, Akhlak, and Tasawuf elements are inserted according to Islamic teachings. In addition, Sunan Kalijaga also created new stories such as Dewa Ruci, Jimat Kalimosodo, and so on. The five pillars of Islam were also incorporated into Kejawen stories through the personification of the Pandawa Lima characters. Changing Wayang Beber into Wayang Kulit, which was a suggestion from Sunan Kalijaga himself and approved by the other saints.
- b. Incorporating Islamic prayers into traditional Hindu-Buddhist ceremonies such as the Sesaji or Selamatan

ceremonies, and teaching how to invoke God through prayer.

- c. Creating and modifying Javanese songs or Gendings, for example, the song Lir-Ilir created by Sunan Kalijaga, Mijil and Maskumambang by Sunan Kudus, while Sunan Muria composed the Sinom and Kinanthi gendings.
- d. Creating carved art with foliage motifs, gayar shapes to hang gamelan, carvings on traditional houses, this method was used to replace carved art with human and animal motifs at that time (Afandi, 2024).

Along with the use of this kind of da'wah, then came the syncretism of Sunan Ampel and Sunan Giri. According to them, if Islam continued to be infiltrated by Javanese cultural values, it was certain that Islamic values would be eroded little by little. The concern of Sunan Ampel and Sunan Giri was expressed when Sunan Kalijaga suggested that cultural customs be infused with Islamic flavours. The expression of Sunan Giri and Sunan Ampel was not without reason but based on several considerations, namely:

- a. Islam, which came along with the weakening of the Majapahit Kingdom which became the centre of Hindu-Buddhist religion in the 14th century, did not enter a virgin area and clean of any beliefs, but before Islam entered Java, the Javanese people already had Hindu-Buddhist beliefs that had taken root and carved in the hearts of the Javanese people, so that even though Islam had been accepted, the former Hindu-Buddhist teachings had not completely disappeared, instead they would look for matches and conformity with what they believed.
- b. The nature and character of the Javanese people are syncretic. This can be proven before the Javanese people embraced Islam they had been infiltrated by Hindu beliefs although not yet as a whole. Then came Buddhism. They did not refuse, they even tried to combine Hinduism and Buddhism into one belief. Whereas in India itself there is a significant difference between Hinduism and Buddhism, but in Java there is no such difference at all.

He also said that the overhaul of belief is a fairly heavy da'wah work, especially when the belief system has been rooted and entrenched in the form of traditions that have been institutionalised. This is because a belief (religion) and religious ceremony is the most difficult thing to change or be influenced by other cultures. This is what later became an obstacle to the da'wah of Sunan Kalijaga and Sunan Muria who adopted the Abangan or Tubanan method in spreading Islam in Java.

On this basis, Sunan Giri then took the initiative to spread Islam in Java by using a da'wah method that only taught pure Islamic Shari'a to the local community. This was done with the aim of maintaining the purity of Islamic law. The spread of Islam in this way was carried out by Sunan Gresik (Maulana Malik Ibrahim), he began his preaching by establishing a pesantren in the 15th century AD which was located in the village of Gapura, Gresik, East Java. This is where he educated the nobles and anyone who came to him to learn Islam. After the death of Sunan Gresik, this method of preaching was continued by Sunan Ampel and Sunan Giri. Sunan Ampel at that time established a pesantren in a swampy area called Ampel Denta, which later, the name of the area was used as the name of his pesantren, namely Ampel Denta Islamic Boarding School. In the pesantren he taught and trained the students with Islamic teachings sourced from the Qur'an and Hadith. Besides the teachings of Shari'a, Sunan Ampel also taught the teachings of Tariqat and Sufism. His most famous teaching is the *Mo limo* philosophy. That is, *Moh Main* (Not Gambling), *Moh Ngombe* (Not Drinking Alcohol), *Moh Maling* (Not Stealing), *Moh Madat* (Not Taking Narcotics), *Moh Madon* (Not Playing with Women). (Hamiyatun, 2019). After the death of Raden Rahmat, Sunan Giri, who at that time was one of Sunan Ampel's favourite students, continued his teacher's preaching with the same method, namely by establishing the Giri Islamic Boarding School located on one of the hills in the village of Margonto which is included in Gresik. It was from this pesantren that Sunan Giri began his preaching to the community. Raden Ainul Yaqin was known to the Javanese people as someone who was deep in his knowledge of monotheism, as well as his knowledge of fiqh. He was very careful in making decisions regarding a problem to be in accordance with the Qur'an and Sunnah of the Prophet (Rachmawati & Pramudya, 2022).

Over time, Pesantren Giri Kedaton evolved into a kingdom. The first king who occupied the throne of the Giri Kedaton Kingdom was Raden Paku or known as Prabu Satmata on 12 Rabi'ul Awwal in 849 H / 09

March 1487 M, along with the collapse of the Majapahit Kingdom. According to H.J. Graff and Samuel Wiselius, the Kingdom of Giri is the Kingdom of Ulama' (*Geestelijke Heeren*). It is called so because perhaps the power of Giri Kedaton almost resembles royal power which has a Palace or Palace, followers, and security guards. Sunan Giri's charismatic power at that time was often compared to power in Europe, because every important event must be associated with the Giri Kedaton Kingdom, for example, the Coronation of Sunan Kalijaga as one of the saints, the coronation of Raden Fatah as king or sultan in the Demak Kingdom, as well as Hadiwijaya who visited Giri Kedaton to obtain his coronation as Sultan in the Pajang Kingdom accompanied by Ki Gede Pamanahan (Borrego, 2021).

Besides operating as a Kingdom, Pesantren Giri Kedaton also acts as a propagator to various regions in Indonesia, for example, Sulawesi, Maluku, Madura, Kangean, Ternate, and Tidore (Nurul Syalafiyah & Budi Harianto, 2020). Sunan Giri in teaching Islam to his students always sourced from the Qur'an, Hadith, Ijma, and Qiyas. According to him, the pure and clean teachings of Islam should not be entered by Javanese teachings and culture that are still Mystical, which smells of Animism and Dynamism originating from Hindu-Buddhist beliefs. According to Sunan Giri who used the Putihan or pure da'wah flow "that in matters of faith and knowledge, if a person's heart is open to Allah SWT, then in the appreciation of faith, a Muslim will receive guidance from the Qur'an, he also emphasised that a Muslim who does charity without knowledge, then he will not find happiness, and all his actions will be damaged (Hasan et al., n.d.).

### **The Influence of Walisongo's Da'wah on Society**

Every method used in carrying out an activity can be ensured to have its own advantages and disadvantages. The da'wah method is a series of methods used by a da'i in calling for da'wah messages (*Amar Ma'ruf Nahi Munkar*) to individuals, communities, or a particular group (Husna, 2021). The right method and in accordance with the situation and conditions of the recipient of da'wah will make the da'wah message delivered by da'i easily accepted by the community.

The use of da'wah methods in Java that are adapted to the characteristics of Javanese society does not mean that it does not have a big influence or impact. Walisongo who used two da'wah methods when in Java had an impact that is quite felt until now. One of the consequences caused by the dualism of the flow or method used by the Walisongo in spreading Islam in Java, especially those carried out by Sunan Kalijaga as the leader of the Abangan and Sunan Giri of the Putihan, turned out to trigger the division of Muslims in Java. The reason was that the Putihan group and the Abangan group had been opposed from the beginning, this was due to the difference in worship methods between the Putihan and the Abangan. The Putihan whose way of worship is purely based on Islamic Shari'a without the use of art and the Abangan whose way of worship uses Javanese gendings and wayang in performing rituals of worship to God Almighty. According to the Abangans, Sunan Kalijaga used the strategy of Compromise or Tubanan in proselytising in Java with the aim of negating the Apriori nature of Javanese society which was still strongly tied to Hindu-Buddhist culture or Animism and Dynamism (Alif et al., 2020).

Meanwhile, according to the Putihan, worshipping using *Kejawen* rituals is considered as shirk to God. They also say that worshipping God must be accompanied by *kaffah* (perfect) without being interfered with mystical beliefs that can lead to shirk, even if it is *Syirik Khofi* (shirk in a vague way) (Lisma, 2023). The impact of this difference results in a varied style of Islam in Java, especially in terms of worship media, so that it becomes a distinctive characteristic for both of them in performing rituals of worship to God Almighty. To respond to the above conditions, as a Muslim community in Java, we should not take sides with one group (*Tawasuth*), whether it is the Abangan group or the Putihan group. And if you want the unity of the people, then it can be returned to the *Maqolah "Al Islamu Rahmatan Lil 'Alamin"* which means that Islam is a mercy for the entire universe. That is, Islam is a belief that brings peace, tranquility, and provides guidance towards happiness to every adherent.

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## CONCLUSION

Walisongo is a preaching council that spread Islam in Java with five guardians in East Java, three guardians in Central Java, and one guardian in West Java. Islam began to come to Java in the 14th century AD, which coincided with the weakening of the Majapahit Kingdom, which at that time was the centre of Hinduism and Buddhism in Java. Walisongo figures who spread Islam in Java include Sunan Kalijaga (Raden Sahid) and Sunan Giri (Raden Ainul Yaqin). Raden Sahid was the son of Tumenggung Wilatikta (Regent of Tuban), he had a number of nicknames including; Sheikh Malaya, Lokajaya, Raden Abdurrahman, Ki Dalang Sida Brangti, and Sunan Kalijaga. Regarding the genealogy of Sunan Kalijaga, scholars agree that his lineage goes back to Abbas Bin Abdul Muttalib (Grandfather of the Prophet Muhammad Saw). Raden Ainul Yaqin was the son of Maulana Ishaq and Dewi Sekardadu. Raden Ainul Yaqin also had several nicknames, including; Prabu Satmata, Jaka Samudra, Raden Paku, and Sunan Giri. From the various versions that explain the genealogy of Sunan Giri, the author's opinion in responding to doubts in Sunan Giri's lineage remains convinced that every Wali Allah must be connected to the Great Prophet Muhammad Saw. The nicknames that exist in most of the Guardians have a relationship with each Wali's journey in life towards the degree of guardianship. The Walisongo's da'wah in Java used two methods or streams, namely, the Tubanan or Abangan Stream pioneered by Sunan Kalijaga, so named because Sunan Kalijaga's da'wah approach was more inclined to the cultural aspects of Javanese society. Raden Sahid used the intermediary of Javanese culture as a way of preaching by creating Javanese songs, gamelan, and shadow puppet shows in which the values of Islam were included. While the second method is the Putihan method pioneered by Sunan Giri, the Putihan method was used by Sunan Giri under the pretext that the values of Islamic teachings must be taught purely and should not be mixed with any culture, including the culture of the Javanese Land Community. Nevertheless, the goal of both was the same, namely to spread Islam in Java peacefully without violence. The difference in the Walisongo's preaching methods caused a disparity in worship practices among the Javanese community which resulted in the emergence of the face of Islam in the archipelago.

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