

Society Perspective on the Greatness of Walisongo (Library Analysis Study on Walisongo)

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ABSTRACT: *This study aims to investigate the facts regarding the factors regarding to constitute the society perspective in glorifying Walisongo. With the da'wah strategy of the Sunans, which began and was widely accepted by Javanese people at that time, many generations made Walisongo as the charismatic figure examples. Thus, it is feared that the society will adhere to previous community rules which acculturated to Hindu culture and forget the Islamic rules based on the Prophet guidance. The society's perspective on Walisongo revolves around that the wali are the ancestry of Prophet Muhammad, the descendants of the king and have the great powers. The roots of the formation of a community perspective regarding the greatness of Walisongo such as paternalistic society, unwilling to learn and bound by maintained family traditions. Based on the literature review, it was found that Walisongo was an ordinary human being and stories about supernatural powers and karomah were affixes stories that were added by parents to their children in the past which eventually formed the crystallization.*

Penelitian ini bertujuan untuk menyelidiki fakta-fakta mengenai faktor yang membuat terbentuknya perspektif masyarakat dalam mengagungkan Walisongo. Dengan strategi dakwah para sunan yang mulai dan banyak diterima oleh masyarakat Jawa pada saat itu membuat generasi ke generasi banyak yang menjadikan Walisongo sebagai teladan. Sehingga, dikhawatirkan masyarakat

akan lebih menganut ajaran masyarakat terdahulu yang berakulturasi dengan budaya Hindu dan melupakan jejak ajaran agama Islam sesuai dengan tuntunan Rasulullah. Perspektif masyarakat tentang Walisongo berkisar bahwa para wali merupakan keturunan dari Nabi Muhammad, keturunan raja serta memiliki kesaktian diluar nalar. Akar terbentuknya perspektif masyarakat tentang keagungan Walisongo meliputi masyarakat paternalistik, enggan belajar dan terikat dengan tradisi keluarga yang harus dijaga. Berdasarkan kajian literatur, didapat bahwa Walisongo adalah manusia biasa dan cerita tentang kesaktian serta karomah merupakan imbuhan-imbuhan cerita yang disematkan oleh para orang tua kepada anak-anaknya di masa lalu yang akhirnya terbentuk kristalisasi.

Keywords: *Perspective, Society, Glorify Walisongo*

INTRODUCTION

In the development of various diversity in the midst of today's knowledge, it is very different from the diversity era when Islam was spread at the time of Sunan ulama' Walisongo (Tajuddin, 2014). Before Kanjeng Sunan era, Islamic da'wah was still using the society model through various people who understood the Islamic teachings in general, then it caused Muslim and Islam followers are still few, since people at that time had a perspective that there was nothing unique or attracted them to the beauty of Islam.

As time goes by, Walisongo gradually came and spread the Islamic teachings in Java with a strategic da'wah to attract people about Islam. The wali spread Islam on Java island using different da'wah methods and management from one another on the Java island (Maziyah & Amaruli, 2020). Sunan Ampel spread Islam in Surabaya city, Sunan Maulana Malik Ibrahim and Sunan Giri in Gresik city, Sunan Bonang in Tuban city, Sunan Drajat in Lamongan city, Sunan Kudus in Kudus city, Sunan Muria da'wah around Pati, Kudus and Jepara city, Sunan Kalijaga is around Tuban to Demak, and Sunan Gunung Jati who da'wah about Islam in Cirebon, West Java (Nurul Kifayah & Luthfi Ulfa Niamah, 2021).

The reason why most of the wali da'wah Islam in East Java was because in ancient times in 15th century Java island had been controlled by Majapahit Kingdom whose government was centered in East Java

(Solikin & Wakidi, 2013). The wali who conducted their da'wah in the East Java had great influence and were able to approach the rulers in its region.

In that case, Walisongo formulated a da'wah strategy as well as a cultural strategy in a sequential and systematic manner, especially how they faced the Javanese culture which was still fanatic at that time and even to the last thing that could not be changed because of the established trust of the Javanese people (Asmaran, 2018). But the Walisongo ulama did not back down of disappointment because no one was involved in the beauty of Islam. In fact, they had a very good method by introducing Islam in instantaneously and indirectly, why? Because there are many things that have to be formulated in a long way, what is a strategy in Islam da'wah (Sunyoto, 2016).

Walisongo da'wah in Java is considered quite successful in disseminating the Islamic teachings, many people love the way Walisongo in teaching Islam and they decide to change their religion and study the Islam. The cultural approach is one of Walisongo's ways of da'wah in Java through the arts, education, social, economic and political fields (Nurul Syalafiyah & Budi Harianto, 2020). The cultural approach is a frontal approach. The approach taken by Walisongo does not violate everything the society does, but focuses on finding alternative ways that are in accordance with Islamic teaching. In this case, an alternative path that is acceptable to society at the same time does not contradict with Islamic teachings (Syam & Arifin, 2019). The success that has been achieved is influenced by the ability of the wali to bring their own personality, knowledge, power and economic breadth. Thus, the use of this cultural approach causes the Walisongo was close and loved by their followers until the end of their lives. Walisongo's followers expressing their love by made a grave pilgrimage to commemorate their beloved figure as a manifestation of religious moderation and acculturation of Javanese Hindu and Islamic cultures which are still inherent in Javanese culture. Then, they use Hindu cultural methods to remember the sunan or wali. The love and closeness of the Javanese people towards the wali are a great appreciation for Walisongo and his ancestry, their love towards the symbols that represent the existence of wali such as kris, clothes, turbans, wali carriages, and their graves.

Society perspective can emerge naturally. The perspective can be determined by functional factors or structural factors (Kholid, 2016). The explanation of these two things is needs, past experiences and also personal things are functional factors. For example, people can be influenced by their perspective by inviting a kyai to understand the

greatness of Walisongo and widely spread since they need this information and based on the Kyai's experiences, they are able to develop an opinion in the society. In addition, educational institution factors can also bring up the society perspective. In addition, other factors that can influence the society perspective can also from the family. Because of the descendants who originally come up a perspective on the greatness of Walisongo, the next generation will also follow the previous ones. The fanaticism in the family can also affect the individual perspectives. With these properties (certain perspectives), the individual can consciously realize the perspective, but the perspective value cannot be realized by the individual regarding deviating or not when there is no comparison.

It can be concluded that the ability of Javanese people in accepting the culture and foreigners should be used as an example for Indonesian society today. At that time the newly known cultures entered the Java island in a peaceful way without any opposition from both parties (Alif dkk., 2020).

In the research conducted by Siti Maziyah and Rabith Jihan Amaruli (2020) entitled "Walisanga: Origin, Region and Culture of Da'wah in Java" discussed which shows that the nine people who joined Walisanga are all foreigners descendants from various Islamic countries. The wali were missionaries who could be closer to Javanese government. In implemented their da'wah to spread Islam, they use a cultural approach, both through the socio-economic fields, education, marriage, art, and politics (Maziyah & Amaruli, 2020).

With the da'wah strategy of the Sunans which began and was widely accepted by the Javanese people at that time, many generations took Walisongo as an example. Based on this, the society closeness and love towards Walisongo is one of the results of cultural approach which implemented by the wali. Thus, the society glorifies Walisongo in a cultured way conducted by previos society, such as visiting graves, tawassul towards the wali, and so on. In addition, many people are too exaggerating in glorifying Walisongo since ot well-known that Walisongo has advantages and great powers that are not owned by the general public. In this case, it is feared that the society will adhere to previous society rules which acculturated to Hindu culture and forget the Islamic rule in accordance with the guidance of the Prophet. Based on this phenomena, in this research the authors will analyze and focus on two things that attract the researchers to find out information related to the society perspective on Walisongo, including: (1) What is the society perspective on the greatness of Walisongo and (2) What

factors that influence the society perspective in honoring the greatness of Walisongo.

METHODS

The results obtained were processed using a qualitative approach with a library research model. The literature study conducted variety of information and books that are reviewed using a library research that is in line with the facts in the society that are relevant and in accordance with the studied object, called the society perspective on the greatness of Walisongo. This literature study was conducted to obtain information and facts from the public through books, scientific works and print media related to the profiles and da'wah of the Walisongo.

The type of research used is in the form of qualitative research where the results of the research produce resulting the insights and information in the form of descriptive data. The way to describe these data is through the opinions of several library sources. Therefore, by utilizing a qualitative approach, it is hoped that the results that will be compiled can provide comprehensive facts related to the society perspective in glorifying Walisongo. In addition, qualitative data is used as a data analysis technique in this research, which in this study contains the opinions expressed by experts regarding the greatness of Walisongo, the information that has been related and referred is used as a basis to strengthen the arguments in analyzing the society perspective on the greatness of Walisongo.

FINDINGS AND DISCUSSION

The term Walisongo is still being debated and there is no holistic document that can be used as a reference to prove which one is correct (Syamsuddin, 2021). However, the term Wali will appear in various speculations when it is associated with Walisongo in local historiography. In studying the history of Walisongo, people have been tossed around between myths and facts about the actual truth. As a result, when conveying something about Walisongo, there are doubts in describing it. By obtaining a reliable historical basis, the public will not hesitate to spread it and learn about Walisongo's struggle strategy (Sunyoto, 2016).

Walisongo was not the first activist to bring Islam in Indonesia, because the Walisongo activists only appeared during the development of Islam in Indonesia which was marked by the establishment of Islamic kingdoms and political power. Therefore, a conclusion is wrong, as far

as the spread of Islam in Java is concerned, local sources always relate it to Walisongo.

Although Walisongo had a big role in the Islamization of Java, but limiting the role of da'wah to Walisongo is a historical reduction. Because historical facts proved that they are not the only party to Islamize the Java island. In fact, the burden of Islamization in Java is too heavy to be implemented by Walisongo. Moreover, the reconstruction of Walisongo only appeared in the 17th or 18th century AD, when Islamic Mataram was in need of religious legitimacy and power. It could be an appreciation of Walisongo which conducted by Mataram government in order to get the sympathy of the Coastal Islamic community (Syamsuddin, 2021). Thus, the society perspective on Islamization in Java refers to Walisongo's da'wah.

The success history of da'wah implemented by the Walisongo certainly cannot be separated from the da'wah strategies and methods used in da'wah activities (Hatmansyah, 2017). The da'wah movement as the process of Islamization in Java has been comprehensive for the order of people's lives including physical and health, family and household, economic and social, political and state administration, education and culture, arts and entertainment and other useful activities. Therefore, in conducting da'wah, Wali uses the strategy of orally da'wah with the da'wah *bil hikmah wa mauizatul hasanah wa mujadalah billati hiya ahsan* (Syamsuddin, 2021). The oral strategy is a method of da'wah that is delivered through words or oral communication or speaking (Puji Astutik, 2017). As what Rasulullah ﷺ did in explaining the main points and Islamic rule to his people through dialogue and khotbah containing advice and fatwas. The da'wah strategy used is aimed at preventing the society from tyrannical actions, providing the best example in attitude and behavior by always being polite and courteous. This is in accordance with the Allah commandment in Surah Al-Imran verse 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

(ال عمران: ١٠٤)

And from among you there must be a party who invite people to all that is good and enjoin the doing of all that is right and forbid the doing of all that is wrong. It is they who will attain true success.

The Wali also provide advice, guidance, education, and warnings to society how beautiful Islam rules are. The Wali involve the society to exchange the opinions in a synergistic manner that does not cause hostility with the aim that the opponent will accept the opinions submitted by providing strong arguments and evidence. Respecting the opinion in between one another by holding on to the truth, acknowledging the truth of the other party and sincerely accepting the

punishment of the truth. This is in accordance with Allah commandment in Surah An-Nahl verse 125:

أُدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (النحل : ١٢٥)

Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is (rightly) guided.

Likewise, the Wali also implement the Islamic rule regarding teaching their people to da'wah in a good way. In this case according to Allah commandment in Surah Al-Imran verse 159:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ ؕ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ ؕ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ (ال عمران: ١٥٩)

It is a part of the Mercy of Allah that thou dost deal gently with them Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their fault), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then when thou hast taken a decision put thy trust in Allah. For Allah loves those who put trust (in Him).

This is where the society perspective was developed to believe and begin to accept Islam that brought by Walisongo at that time.

The perspective has the meaning of the society point of view in choosing opinions and beliefs about something. The views believed by society about Walisongo who have been formed through teaching or understanding from teachers and families make individual become more confident in the greatness of Walisongo. The perspective can be realized by society itself, but is different from the perspective value which cannot be realized by individuals about deviating or not when combined with other individual perspectives.

People who own and occupy in an organization most likely have the same mindset of the greatness of Walisongo. With the same perspective, their minds will be covered with each other even though they are in different regions and distances. Then, the same area does not deny that the people who live in it have the same perspective. For example, the mindset of A who lives in Malaysia will be the same as B who lives in Java. This same pattern will makes both of individuals have the same perspective and belief.

Society and their perspective

Society is a cultured creature. Society will never be able to escape from the situation where and when it lives, whom it relates and how to survive. In this context, the discussion about how society is formed into a cultured human being and how to be educated according to the

environment habit. When viewed from period development, at that time people believed in the myths which spread in their society, now they believe in their thoughts. The development culture in society has been influenced by the nature of the human mind or the humans' way of thinking. The formation of a new culture and changing the old culture is one of the changes formed through the human mind (Arifin dkk., 2021).

The mystical mind is still surrounds the world when it is still in the corridor of today's society. Where in the realm of mystical thinking, people still have excessive fear when facing the world. In the greatness of Walisongo, the people's minds have been influenced by the culture and mindset that has existed before.

It should be noted that a healthy state of mind, obviously will not justify or even approve things that are clearly impossible according to human reason and thought when the God with all of their idiosyncrasies and majesty are weak and powerless (Romadlon, 2018).

Islamic texts provide the basis for thought regarding the essence of society, such as yakni (Suharyadi, 2001) : (a) however, the society is the one of link that related to their predecessors. The society can be seen through their historical point that has inherited some or even all of the civilization and culture owned by its predecessors, (b) The psychological atmosphere must be felt by the concerned individuals, some of which may be formed from the environment they are living in. Therefore, the pattern that appeared in society will describe the environment they live in and how it affects in political power, economic distribution, and ultimately leads to their mentality (c) Physical-biological appearance can be used as society characteristics, for example blood relations and race, skin color and language similarity, (d) social stratification that occurs in the community, (e) the relationship between individuals with each other will not be able to avoid the interdependence and interaction. This is able to make society become a part that need also able and willing to help when others need them, (f) the exist religious aspects contains values and beliefs, the values of worship, as well as social values, (g) The society is exposed to death phenomenon, which means a decline in society existence from the world, either grandly or intrinsically. An explanation of the death is that society will see signs of mass destruction starting from members and their cultures, then the civilizations are threatened with ending and even considered extinct and will only leave very little about their physical footprints and (h) Interactions between society occur in their environment, the occurrence of differences (ikhtilaf), regarding aspects (iftiraq), conflicts that occur at certain times (ta'arudlh) are harsh and

causing clashes between one thought and another, physical clashes and armed conflict that causing bloodshed in society.

Society Perspectives toward the Greatness of Walisongo

The perspective that formed in society regarding to Walisongo makes Walisongo highly respected by several groups in society, especially in Java and Indonesia, there are several reasons why Walisongo is highly respected by some Muslims in Indonesia. For example, the Walisongo have great power, one example is the ability owned by Sunan Drajat who is believed to be able to pray for someone in postponed their death or the story of Sunan Gunung Jati who did Isra Mi'raj and met the Prophet in seventh heaven. The following belief are some of the perspectives circulating in the society which originating from the literature reviewed that makes Walisongo is highly respected by some Islamic communities in Indonesia, especially in the Java island (Syamsuddin, 2021)s.

1. The Descendant from Prophet Muhammad ﷺ

One perspective of Islamic community in Indonesia that makes people respect Walisongo is the presence of Wali who has descendants from the Prophet ﷺ called Sunan Gresik whose real name is Maulana Malik Ibrahim. He was born in Cambodia, while his father is from Gujarat, born in Hadramaut, South Yemen, namely Barakat Zainal Alam bin Husain Jamaluddin bin Ahmad Shah Jalaluddin bin Abdullah Azmat Khan bin Abdul Malik bin Alwi Ammul Faqih bin Muhammad Shahib Mirbath bin Ali Khali' Qasam bin Alwi bin Ubaidillah bin Ahmad Al-Muhajir bin Isa ar-Rumi bin Muhammad an-Naqib bin Ali Al-Uraidhi bin Ja'far Sadiq bin Muhammad Al-Baqir bin Ali Zainal Abidin bin Al-Husain bin Fatimah Az-Zahra/Ali bin Abi Talib, the daughter of Prophet Muhammad ﷺ. In addition to Sunan Gresik who has a lineage to the Prophet, there is also Sunan Ampel and his son, Sunan Bonang and also Sunan Drajat and Sunan Kudus who still have descendants of the Prophet from Ali bin Abi Talib.

2. The King's Heredity

In addition to having a lineage to the Prophet, there are also Wali who have descendants from a king, including Sunan Gunung Jati whose real name is Syarif Hidayatullah, he is the grandson of the king of Pajajaran, his mother named Nyai Mas Rarasantang who changed her name after marriage to Syarifah Mudaim, the daughter from Prabu Siliwangi, the Sundanese king of Pajajaran. Since Sunan Gunung Jati was still the grandson from the king of Sunda, he was allowed to become the ruler of Cirebon who later built the Pakungwati Palace and became the Islamic king of Cirebon. Sunan

Giri also has descendants from a king, he is the son of Sheikh Maulana Ishaq. Meanwhile, his mother's name was Dewi Sekardadu, the daughter of Prabu Sembayu (King Blambangan) bin Bhre Wirabumi Majapahit. The mother of Sheikh Maulana Ishaq himself is Dewi Chandra Wulan, daughter of Wira Bhadrawarman from the Warmadewa dynasty. Because he was still a descendant of Majapahit, Sunan Giri established an independent government called Giri Kedaton.

3. Great Supernatural Power

The Walisongo are told that they cannot be separated from magic and mystical things (Fadli, 2020). The horror stories with many lies make it difficult for Islam in Indonesia to develop a dialectical way of thinking to take lessons from the struggles of the Islamic da'wah warriors in Java. Even the real story becomes vague and hazy. Among the mystical stories that make no sense is the myth of Holy Tower and Lawang Kembar. According to the story, Sunan Kudus brought the Kudus Tower which wrapped in a handkerchief from Arabia, while Sunan Kudus moved Lawang Kembar from Majapahit. Likewise, the mystical story of Sunan Bonang who can turn the palm fruit into gold then the Brandal Lokojoyo asked the treatment from him (Febriyanti & Ayundasari, 2021). Therefore, many people glorify Walisongo, one of which is because they believe in the stories of Walisongo's supernatural powers that have been spread in the society to this day.

Factors that Formed the Society Perspectives in Glorifying Walisongo

The success achieved by Walisongo in spreading Islam in Java region cannot be separated from the role of Sufi Ulama' (Anita, 2014). The formation of Walisongo was an initiative of the Turkish Sultan Muhammad I who at that time had authoritative in 1394-1421 (Falakhudin, 2011). Which is based on report results from India tradesman who said that in Java there was already an Islamic community which was unfortunate since the small number of followers. Therefore, he formed a strategy to Islamize the Java island with the hope that there would be more Islam followers at that time. In this way, people will be able to deepen their knowledge of Islam in a more qualified way and see that the religious rules brought by Wali will save people from worldly crimes.

The process of spreading Islam in Java is still continuing, which is a determinant in the development of Islam in the archipelago (Syamsuddin, 2021). Since decades ago, it has been proven that the Java island is the center of social development, education, culture, economy and defense of the entire nation. That is why Islamization in Java had a

great influence on Islamization throughout Indonesia as evidenced by Sunan Giri, Sunan Bonang and Sunan Ampel whose students were spread throughout Indonesia.

the society perspective which is still embedded in individuals who believe in the greatness of Walisongo, does not escape the advantages owned by Wali in their efforts to Islamize in Java and the nation. Then, there is a term that Walisongo has extraordinary *karomah* and will not be able to be owned by ordinary people like the natives themselves. In addition, the factors that influence the formation of society perspectives regarding to the greatness of Walisongo, one of which is: (1) Paternalistic culture (Kholid, 2016), Indonesian people are still in subordinate system that must respect those who are above them. Indonesian people still think that the leader's rules are the right ones and need to be followed, since they think themselves need encouragement to do something and cannot be independent. In this case, an example in people's lives is a *Kyai* or a teacher. The influence of words and actions uttered by a teacher will have a major effect on the perspective of his students, in this case is how the perspective of the greatness of Walisongo. Then the public opinion will be formed in accordance with the teacher's opinion, (2) Indonesian people are people who are unwilling to learn. They consider that learning and doing knowledge and culture that has been handed down by previous people (ancestors) is the best choice (Sungaidi, 2016). This opinion makes the Indonesian still bound by superstition and believing in things that are not derived from Islamic rules which include engineering, divination and worship (*khurafat*), and (3) bound by family and community traditions (Kholid, 2016), it means that individuals will form a perspective in accordance with the surrounding environment. The perspectives in glorifying Walisongo will be formed in individual opinions when he is side by side with things that amaze him through the stories he hears and the conducted habits by the people around him. The individual will automatically follow the habit and assume that it is habit that must be done.

CONCLUSION

Based on the results of the literature study above, it was found the fact that Walisongo's *da'wah* strategy which was starting to be accepted by the people of Tanah Java and succeeded in growing a sense of love that gave rise to an excessive public perspective on Walisongo's existence in majesty that exceeded the assessment as an ordinary human being. In addition, the cultural approach taken by the Wali is considered quite successful in disseminating the Islamic teaching which causes people to

decide to change their beliefs. The perspective that is formed within the society towards the Wali who are one of the descendants of the Prophet Muhammad ﷺ, king's heredity, and has supernatural powers are the main factors that make people glorifying the Walisongo. The society perspective which is still embedded in individuals who believe in the greatness of Walisongo does not escape the advantages owned by the Wali. Therefore, the factors that influence the perspective formation of today's society in assessing greatness are caused by several factors such as paternalistic culture, unwilling to learn, and the difficulty of breaking away from tradition values in society. In this research, the researchers only acts as a critic as well as a tool for channeling opinions and uncovering some facts related to Walisongo without reducing the respect for a legend or myth circulating about the supernatural powers and karma owned by Walisongo.

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