

## SUNAN KALIJAGA'S DA'WAH STRATEGY IN SULUK LINGLUNG AND ITS IMPLICATION TO INDONESIAN RADICALISM MOVEMENT

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### **Abstract**

*Sunan Kalijaga was known as a creative da'i in spreading da'wah. One of the media for his da'wah is a literary work entitled Suluk Linglung. In the Suluk Linglung manuscript, two da'wah strategies had been employed by Sunan Kalijaga, both of which were expected to be relevant if applied in Indonesia today, considering the many issues of radicalism. This research is a literature review. Data were collected by using documentation method through a research on Suluk Linglung. Therefore, to dissect the contents of the manuscript, the authors used qualitative research methods and Gadamer's hermeneutic approach. Finally, it suggested that Sunan Kalijaga used two da'wah strategies, Sufistic da'wah strategy and multicultural da'wah strategy. It is expected that the use of the strategies in the current da'wah can dismiss the radicalism movement. Therefore, it brings out the principle of da'wah that is gentle, friendly, and nurturing to people, or da'wah rahmatan lil 'alamin.*

*Sunan Kalijaga dikenal sebagai seorang da'i yang kreatif dalam menyebarkan dakwah. Salah satu media dakwah beliau adalah melalui karya sastra yang berjudul Suluk Linglung. Dalam manuskrip Suluk Linglung tercermin dua strategi dakwah yang pernah dilakukan oleh Sunan Kalijaga, yang keduanya*

itu diharapkan akan relevan jika diterapkan di Indonesia pada zaman sekarang meninjau banyak sekali isu radikalisme. Penelitian ini berjenis kajian kepustakaan. Metode pengumpulan data menggunakan metode dokumentasi melalui penelitian manuskrip Suluk Linglung. Oleh karenanya, agar dapat membedah isi manuskrip Suluk Linglung, penulis menggunakan metode penelitian kualitatif dan menggunakan pendekatan hermeneutika Gadamer. Adapun untuk teknik analisa data menggunakan teknik analisis isi. Akhirnya, setelah melakukan penelitian lebih lanjut peneliti mendapatkan hasil bahwa dalam manuskrip Suluk Linglung, Sunan Kalijaga menggunakan dua strategi dakwah yang meliputi strategi dakwah sufistik dan strategi dakwah multikultural. Jika dua strategi dakwah tersebut diterapkan pada zaman sekarang, maka diharapkan akan berimplikasi terhadap gerakan radikalisme yakni menepis gerakan radikalisme. Oleh karena itu, akan memunculkan prinsip dakwah yang lembut, ramah, dan mengayomi kepada mad'u atau dakwah rahmatan lil 'alamin.

**Keywords:** da'wah strategy; radicalism; Suluk Linglung; Sunan Kalijaga

## Introduction

Today, issues of radicalism from groups that claim to be ISIS and al-Qaeda, known for global radicalism networks, spread widely around Indonesia. The emergence of the two groups follows the changes in the social and political order, coupled with Arabs from Hadramaut. Their arrival helps change the constellation of Muslims in Indonesia. The ideologies they bring from their home regions tend to be tough and intolerant of groups with different beliefs. The radicalism they bring derives from Muhammad ibn Abdul Wahab, the founder of the Wahabi sect which is now the official ideology of the kingdom of Saudi Arabia (Asrori, 2015).

The radicalism movement contradicts the way Islam first entered Indonesia peacefully as it was done by Wali Sanga without disturbing and destroying the customs and beliefs of the people back then. Wali Sanga's Islamic teachings were conveyed simply and easily through a cultural approach by blending them with the traditions and beliefs of the local population (assimilation-syncretization) (Sunyoto, 2016). The implementation of such da'wah took quite sometimes, but it was peaceful.

One of the members of Wali Sanga known as a *waliyullah* (lover of Allah) and a creative and innovative *da'i* is Sunan Kalijaga. In da'wah he did various methods, from being a puppeteer, composer of *Tembang*, traveling storyteller, mask dancer, designer of agricultural tools, advisor to the king,

the spiritual protector of regional heads, and a spiritual teacher of *thariqah* Syathariyyah and *thariqah* Akmaliyah (Sunyoto, 2016). Islam was massively spread throughout the island of Java peacefully at that time.

One of the *da'wah* media of Sunan Kalijaga is literary work, such as *Suluk Linglung*. *Suluk Linglung* contains several stories of his spiritual journey, searching for genuine truth. In this *suluk*, the pen name of Sunan Kalijaga is Syekh Melaya (Hadinata 2015). The researcher finds two points that reflect Sunan Kalijaga's *da'wah* strategy which may be appropriate to prevent the current radicalism. Therefore, this paper will analyze the contents of the *Suluk Linglung* manuscript related to the *da'wah* strategy of Sunan Kalijaga and its implications for the radicalism movement in Indonesia.

## Method

This research is a literature review with a qualitative methodology. It employed Gadamer's hermeneutic approach, an attempt to fuse the past text with the present horizon of the reader to produce new meanings from past texts to be relevant to the present context (Gadamer, 2003).

The data are collected through documentation of the *Suluk Linglung* manuscript and related books and articles. Because this study refers to the interpretation of the text content of a manuscript, the authors use content analysis techniques, which cannot be separated from the interpretation of a work (Stempel, 1983).

## The Description of *Suluk Linglung*

*Suluk Linglung* is one of Sunan Kalijaga's literary works which is a transliteration of the ancient book inherited from the direct descendants of Sunan Kalijaga, R. Ng. Noto Soebroto (13th descendant) to Mrs. R. Ay. Supratini Mursidi (14th descendant), both of whom are Kadilangu elders, Demak. This ancient book was written in 1806 Caka/1884 AD based on *candrasengkala* '*ngrasa sirna sarira aji*'. It is a transliteration of the ancient Javanese Pegon Arabic script by the descendant of Sunan Kalijaga named Imam Anom, a poet from the Surakarta palace. *Suluk Linglung* is derived from an excerpt of *Kitab Duryat* written on a paper made of animal skin fibers (Kalijaga 1993). Even though *Suluk Linglung* was the writing of Imam Anom, it must be the original work of Sunan Kalijaga because it excerpts from *Kitab Duryat*.

The *Suluk Linglung* manuscript has several parts: (1) Al-Fatihah (Opening), (2) Bhramara ngisep sari (Pupuh Dhandhanggula): Honey Sucking Beetle, (3)

Kasmaran Branta (Pupuh Asmaradana): Missing Affection, (4) Pupuh Durma: Pupuh Durma, (5) The Prophet Khidir (Pupuh Dhandhanggula): The Prophet Khidir, (6) Pupuh Kinanthi: Pupuh Kinanthi, (7) Pupuh Dhandhanggula: Pupuh Dhandhanggula (Kalijaga, 1993).

### Sunan Kalijaga's Da'wah Strategy in *Suluk Linglung*

Da'wah strategy is what is needed to achieve da'wah goals. According to Zuhdi, da'wah strategy can be interpreted as a method, tactic, or maneuver used in da'wah activities (Zuhdi, 2016). Al-Bayanuni (quoted by Ali Aziz) suggests that da'wah strategy is the decisions and basics of planning designed to smooth da'wah activities (Aziz, 2016). In communication activities, the strategy is defined as planning and management to achieve goals (Efendi, 1993). The essence of da'wah strategy is the designs and provisions to use as tactics to accelerate the achievement of reaching goals.

Sunan Kalijaga applied two kinds of da'wah strategies, namely the sufistic and multicultural da'wah strategy. Both strategies are reflected in illustrations built by Sunan Kalijaga in *Suluk Linglung* by narratives of its spiritual journey. As explained in the introduction of this paper, one of the Sunan Kalijaga's da'wah media is a literary work such as *Tembang*.

### Sufistic Da'wah Strategy

Sufistic da'wah is derived from the words 'da'wah' and 'shufi'. Sufistic da'wah is a da'wah movement through the Sufism/*Shufi* approach. Scholars have various opinions regarding the meaning of Sufism and *Shufi*. Etymologically, according to Amin al-Kurdiy, the word Sufism is taken from the word *Shufa'* (clean, clear) and *Shufi* refers to the person whose heart is clean/clear from defilements and full of kindness (Al-Kurdiy, 1995). 'Abd al-Qadir al-Jilani argues that *Shufi* is taken from Arabic, namely *Shaf* which means purely clean. The title of *Shufi* is given to those whose hearts and souls are pure and clean, so they are illuminated with the light of *ma'rifah* and *tauhid* (Al-Jilaniy, 1993). Their hearts are clean from despicable qualities and full of praiseworthy qualities (Al-Jilaniy, 1997). A different opinion is expressed by Abdul Qadir Isa that the word Sufism is related to the word *al-Shuf* (fleece) because Sufi's heart is always with Allah like fleece that is prepared and because of their sense of trust in Allah Swt (Isa, 2007). Even though there is a slight difference in meaning, the terms of Sufism and Sufi are the same, it shows someone who has a clear heart and good moral.

According to Abdul Qadir Isa, Sufism is a science that discusses the purity of the soul, moral cleansing, and physical and spiritual processing to obtain eternal happiness, or it is the training of the soul through worship in God (Isa, 2007). According to Abu Bakr Syatha, Sufism is a science to know the conditions of the heart and its characteristics, both despicable and praiseworthy, the fruit of Sufism, namely the cleansing of the heart from the world and the adornment of the heart with a witness to Allah (*musyahadah*), and it is obligatory to study science (Syatha, n.d.).

Sufistic da'wah refers to the strategies, methods, and efforts to form a complete human being by a *murshid* to his students consistently, measurably, and in control. The emphasis is on a spiritual approach to form praiseworthy morals, aiming to obey Allah (getting closer to Allah) and get his good pleasure (Zainab, 2008). This da'wah strategy was carried out by Sunan Kalijaga as contained in *Suluk Linglung*, conveyed through the stories of his spiritual journey.

In *Suluk Linglung*, Sunan Kalijaga used tasawuf and *thariqah*'s doctrinal of Sunan Bonang and Prophet Khidir As, ideas that didn't mean it was not what Sunan Kalijaga taught. Sunan Kalijaga was indeed famous for his teachings of the *thariqah*, namely the Akmaliyah of Syekh Siti Jenar, where the lineage path of the line reached Sayyidina Abu Bakar al-Shiddiq Ra, and the Syathariyah of Sunan Bonang where the lineage reached Sayyidina Ali ibn Abi Thalib Ka, (Sunnyoto, 2016). Besides, Sunan Kalijaga had also studied with Sunan Ampel, Sunan Giri, Sunan Gunung Jati, Shaykh Dara Petak, Syekh Syamsuddin al-Tabrizi, and Prophet Khidir As (Khaelany, 2014). What was presented in *Suluk Linglung* was from several narratives although not written directly by Sunan Kalijaga, yet it can also be said to be a teaching from him based on lineage (Arabic: *sanad*) although the *thariqah* pedigree was brought by him from his teachers.

This opinion also refers to the Mulyati's view in his book, that there is a family of *thariqah* like *mursyid* (teacher) of *thariqah*, disciple and follower of *thariqah*, and *ribath* (*zawiyah*) as the place for *riyadlah*, books, systems, and methods of *dhikr*. In addition, there is a religious ceremony in it like a *baiat*, *ijazah* or *khirqah*, pedigree, drills, *dzikir*, *talqin*, a testament that is given and rendered to his disciples by a sheikh *thariqah* (Mulyati 2004).

*Thariqah*'s lessons by Sunan Kalijaga in spiritual deep, *mujahadah*, *muraqabah*, and *musyahadah* are pruriously covered in private (*sirri*) and open. A private lesson are given to the students as a learning process in *thariqah*. Meanwhile, the lesson is done by esoteric expose from symbolic narratives in

performance of Wayang, so it is a special charm for people to enjoy performance of Wayang by Sunan Kalijaga (Sunyoto 2016). In addition to the teachings of his *thariqah*, he used several literary works, and the famous ones were *Serat Dewa Ruci*, *Suluk Linglung*, and *Syair Tembang Ilir-ilir* (Khaelany, 2014). All are the styles of the Sufism *da'wah* performed particularly and generally by Sunan Kalijaga and Wali Sanga.

The example of this *da'wah* strategy is written in the 3rd verse, stanza I Dhandanggula. It explains the struggle of Sunan Kalijaga to always guard his heart against the temptation of lust. His heart is always fighting against his lust. The stanza reads as follows:

*Ling lang ling lung sinambi angabdi/ saking datan amawi sabala/ kabeka dene nepsune/ marmanya datan kerup/ dennya amrih wekasih urip/ dadya napsu ing obat/ kabanjur kalantur/ eca dhahar lawan nendra/ saking tyas awon perang lan nepsu neki/ semende kersaning Hyang//* (Kalijaga, 1993)

“*Ling lang ling lung* (indecisive heart, confused mind) is still devoted, even though without anyone to help, always tempted by his lust, because he is unable to overcome it, various attempts are made to end his life, be able to overcome/ treat his nose, do not fall asleep, satisfied to eat and sleep, because his heart lost the war with his lust, only Allah is a place to surrender.”

In the realm of Sufism, the term *tazkiyah al-nafs* is known, which means to cleanse the heart of all despicable qualities which are impure *ma'nawi*, and adorn oneself with praiseworthy qualities (Al-Kurdiy, 1995). According to Abu al-Hasan al-Syadzily, controlling lust and the presence of the heart when worshiping is indeed difficult when we observe obedience, *dhikr*, and read the Qur'an. To combat lust, we must know its every move, contain it with fear of Allah every time it appears, and control it by relying on Allah wherever we are (Al-Syadzily, 2008). These practices were carried out by Sunan Kalijaga as in *Suluk Linglung* and what he taught to his disciples.

On the other hand, al-Ghazzaly had other solutions to train lust as contained in *Ihya' Ulum al-Din*, which is staying away from worldly things that are the pleasure of lust. Because with that our hearts will be motivated to isolate ourselves from human and be busy with *dhikr* and meditation (Al-Ghazzaliy, n.d.). It is what Sunan Kalijaga presumably applied on the advice of Sunan Bonang, his teacher, when doing *uzlah* and meditating on the riverbank, as in stanza II Asmaradhana verses 4th and 5th, as follows:

*Anulya kinen angalih/ pitekur ing kali jaga/ marih karan jejuluke/ sawarsa tan kena nendra/ utawi yen dahara/ tinar ing Mekah sampun/ dhumateng Sinuhun Benang//*

*Nyata wus jangkep sawarsi/ Syeh Melaya tinilikan/ pinanggih pitekur bae/ Jeng Sunan Benang ngandika/ Eh Jebeng luwarana/ jenenga wali sireku/ panutup panatagama// (Kalijaga, 1993)*

“Then ordered to move, meditate (contemplating) on the banks of the river which later changed to his nickname (Kalijaga=guarding the river), one year he was not allowed to sleep or eat, then left to Mecca, by Sunan Bonang ... It was already a year, Syeh Melaya looked , when he was still in contemplation, Kanjeng Sunan Benang said, Eh Jebeng (child), please stop your *tafakur*, you will be called the Wali, the one who participates in spreading religion.”

Another example of the teachings of Sunan Kalijaga’s tasawuf in Suluk Linglung is that he described through Prophet Khidir’s lessons about the essence and purpose of pray movement. It is reflected in stanza V Kinanthi verses 23rd to 25th, as follows:

*Den kawang-wang maring neqdu/ ghoib aneng sira iki/ pagene ya ngadeg sira/ sedakep marwasa wening/ sedhakep tunggal kahanan/ tunggal spari polah neki// Pangucap nunggal sireku/ wedale rukuk tumuli/ kerasa duka lan cipta/ tumetes banyu kang wening/ ning urip ruh sekalirnya/ rahsa iman saderahi// Kang saderah ananipun/ pegene sujud neng bumi/ paran dadi duk wahuya/ cahya ingkang sasmitaning/ ya iku semuna rupa/ semurupeku sejati// (Kalijaga 1993)*

“According to the old rules, the invisible you felt at that moment, were you not up right too? Folding (*sedekap*) made the heart clear, folding brought concentration together, Got your moves together.”

“You also united your words, finally you bowed to submit to the one who created you, felt sad because you were embarrassed that it created arises, your clear tears would come out, so that all your spiritual life could be calm, you could absorb the secret of faith.”

“After feeling all that, why you had to bow down to earth? The starting point of doing prostration started from the existence, the light that was a sign of the importance of prostration, namely feeling faced with God’s form even though we could not see the real form, and believe that Allah saw all forms of our movement (lesson about Ihsan).”

With this mental purification effort, positive things will be obtained. After the heart is pure, the heart will be decorated with commendable morals in the form of patience, *tawakal*, honesty, *tawadlu*, *qana’ah*, and so on (Ma’arif, 2015). These teachings are referred to in the treasures of Sufism with the term ‘*thariqah*’. *Thariqah* is the life journey of a being to the Creator. And, the effort in taking that path is called Suluk. The law carried out must be on a particular path (Hamka, 2016), so they do not fall behind and stray from the goal, namely Allah.

Through the sufistic *da’wah* strategy, Sunan Kalijaga and Wali Sanga can easily spread Islam in Java which is oriented towards moral values/*akhlaq*

*al-karimah* (Rubaidi, 2019). In other words, it was dominant in Sufism (Shihab, 2004) in all things such as teaching, education, art, culture, and other social activities (Tajuddin, 2014). Theoretically and factually, the missionary efforts that are assimilative and syncretic have never been found in the da'wah of fiqh scholars with their various schools of thought. Sufi scholars are quite flexible, open, and adaptive in dealing with teachings other than Islam (Sunyoto, 2016). The sufistic da'wah strategy is considered compatible when applied in Indonesia from the ancient times until now.

### Multicultural Da'wah Strategy

An understanding of multicultural da'wah departs from the root word multicultural. Multicultural comes from the words "multi" and "cultural". "Multi" means many, varied, various, while "culture" means customs. So, multiculturalism is the life of a diverse society regarding values, systems, culture, habits, and mindsets (Huda, 2016). Diversity in people's lives is often referred to by different terms. There are at least three terms to express a society consisting of different cultures, races, religions, and cultures, which are plurality, diversity, and multiculturalism (Huda, 2016). Multiculturalism builds social awareness about the diversity of cultures within a community life. This awareness has an ethical dimension by demanding respect, appreciation, attention, and recognition of the existing diversity (Nawawi, 2012). Everything refers to the awareness of races, cultures, and traditions. Indonesia is a clear example of a country with its diversity, including religion, race, culture, custom, language, etc.

Qur'an explains about the will of Allah SWT, to create all creatures in pairs and tribes, as in the verse Al Hujurat 13:

"People, actually We created you from the male and female types and We also made you nations and tribes so that you know each other. And indeed the noblest person in the sight of Allah is the most devoted among you. Allah is *al-'Alim* and *al-Khabir*."

If da'wah is in a multicultural society, its principles need to be known to deliver da'wah messages effectively and efficiently. The principles of multicultural da'wah include: (1) the principle of *tawhid*; (2) the principle of *bil hikmah* (wisdom); (3) the principle of *bil mau'izhah al-hasanah* (good speech); (4) the principle of *wa jaadilhum billati hiya ahsan* (arguing in the most beautiful/precise and accurate way); (5) the principle of universality; (6) the principle of rationality; (7) the principle of *yatlu 'alaihim ayatih* (reciting); (8) the principle of *wa yuzakkihim wa yu'allimuhum al-Kitab wa al-hikmah* (purification of the soul

with the teaching of the Qur'an and wisdom); (9) the principle of upholding ethics based on cultural diversity (Aripudin, 2012). These principles will be a determining factor for the success of multicultural da'wah and will be very good if applied in Indonesia, considering that Indonesia is a heterogeneous country.

Sunan Kalijaga is an excellent example of a *da'i* who carries out a multicultural *da'wah* strategy. When Islam first came to Indonesia, it used a cultural approach and local traditions. He simply inserted Islamic values into Javanese culture and traditions. Like other Wali Sanga members, Sunan Kalijaga in *da'wah* always pays attention to the sustainability of existing local wisdom such as culture and tradition. Sunan Kalijaga's multicultural *da'wah* efforts were carried out through assimilation and syncretization of local culture with Islamic teachings. It is a brilliant step that is implemented simply. In the modern world, this effort is called a model of development from within (Ashoumi, 2018). The effort that Sunan Kalijaga made by absorbing elements of local culture and traditions but still relying on Islamic principles was a tremendous breakthrough.

The multicultural *da'wah* movement of Sunan Kalijaga is of course the same as what other Wali Sanga members did. The Wali Sanga *da'wah* movement in conveying Islamic teachings to the community includes many aspects, such as art, puppetry, education, and Sufism (Gaus & Sahrasad, 2019). The approach used is socio-cultural-religious through the assimilation and syncretization of local cultural customs and traditions that have existed for a long time (Sunyoto, 2016). Slowly, the saints incorporated Islamic teachings into Javanese culture so that without realizing it, the pre-Islamic culture slowly changed to Islamic culture (Chodjim, 2014). It takes tenacity and a long time to implement such *da'wah*, but it occurs peacefully.

One of the most prominent traditions that have been preserved up to now is the ceremony to save people who have died on the 1st, 3rd, 7th, 30th, 40th, 100th, 1000th day. Sunan Kalijaga in *Suluk Linglung* describes the journey of a person's death on these days. As in stanza V Kinanthi verses 61st to 66th:

Johar awal mayit iku/ sasmita sirna ananing/ ya iku kang pati padha/ mangkono  
yen wis mati/ donya urip ing akhirat/ telung dina perkara dadi//  
Saking bapa saking babu/ Ba pangeran tunggal katri/ yeku sasmita telung  
dina/ kang titipan pitung ari/ mulih iku kang titipan/ titipan kadi ing nguni//  
Pan tauhid makriatpun/ titipan sadasa katri/ iya iku kang titipan/ semune  
kang pitung ari/ yen nangis metokken toya/ sing cipta netra yekurip//

Lir duk uninge saking nur/ king cahya pinangka neki/ iku semunu karuna/  
dene mengku iki sami/ sira mati sun kelangan/ mati sirna ngawandesi//  
*Kadi pundi samonipun/ sami wrasta ing sakehing/ Allah Muhammad  
pan tunggal/ nyatus tunggal wujud neki/ sasmita oleh ing cahya/ cahyane  
Muhammad jati//*  
*Tunggal karo yen manuwun/ ruh jasad ilang sajroning/ pangayune sewu dino/  
nora ana ingkang ken/ olihe sampun sampurna/ sampurna kaya duk uning//*  
(Kalijaga, 1993)

“Johar’s early death (pearl of early death) signals this loss of self. Everything that is created will die. After all meet death in the world, they will change to live in the afterlife. Approximately three days the life change occurred.”

“Humans were originally born from the existence of a father, mother, and God the Creator. One birth comes from three birth origins. Yes, that’s the cue of the three days. After being entrusted for seven days, it is returned to the one who entrusted it (who gave the mandate). The deposit must be as usual.”

“Isn’t monotheism a means of meaning? The 30-day deposit also includes deposits, which are similar to seven days. When you cry, you will cry tears because you regret it while you are still alive.”

“As we remember during life it came from nur. Which light manifests you. It is what causes prolonged sadness and regret. No exception anyone will feel it all, as you die, I feel lost. Die lost coincided with the 40th day of death.”

“How can we more accurately describe the equality of fellow living beings as a whole? Allah and Muhammad each number one. One hundred can be described as one form. As compared to the existence of light, which comes from the real light of Muhammad.”

“It’s the same when you ask for something. The souls of the bodies were lost in them in the presence of the Giver of God. Right on the 1000th day, nothing was left. The return to God is already in a perfect state. Perfect as it was first created.”

The above verses are a review of Sunan Kalijaga regarding the journey of the soul of a person who has died to return to God in a perfect state from the first day of death to the 1000th day after death. In Javanese cultural treasures, death is considered an event of returning the spirit to its origin. Or in a Javanese proverb called *sangkan paraning dumadi* (Karim, 2017; Layungkuning, 2013), the search for Javanese people about the origin of life and where to return. It is what Sunan Kalijaga is trying to explain in the above verses. Through this description, it becomes clearer that Sunan Kalijaga in *da'wah* also through cultural and traditional approaches.

The salvation ceremony for someone’s death can be a form of multicultural *da'wah* strategy because it is a combination of several cultural and religious traditions. It is related to the arrival of the Champa residents. There was a migration of Champa residents who fled to Indonesia during the period

between 1446-1447 AD in historical records. During this period, it was known as the early days of Wali Sanga when it carried out massive Islamization in Nusantara (Sunyoto 2016). What Sunan Ampel and Raja Pandhita have done is proof of the strong influence of the Champa Muslim tradition on Islamic society in Java.

H.J. De Graaf notes that in the 15th and 16th centuries traders from the southern China region and the present-day Vietnamese coast (Champa), were increasingly active in Java and elsewhere in Nusantara. That means, the spreaders of Islam from Champa in Java in the 15th and 16th centuries AD brought the influence of religious customs and traditions to people in Java and other places in Nusantara. The greatest influence of Champa refugees in Indonesia is the assimilation of Champa culture into socio-religious traditions in Nusantara such as the custom to commemorate a person's death on the 3rd, 7th, 40th, 100th, 1000th day that is not known during the Majapahit era. The tradition of *kenduri*, *talqin* the dead, the typical *Wednesday wekasan* or *arba'a akhir* tradition, *tabarrukan* at the wali's grave, praising the glory of Ahlul Bait were parts of the Champa religious traditions brought to Nusantara (Sunyoto, 2016).

The multicultural *da'wah* process performed by Sunan Kalijaga and other Wali Sanga members, such as salvation or ceremony, shows that Islamic *da'wah* in Wali Sanga era entered the customs related to new religious traditions, through the influence of Islam Champa. It experienced a process of assimilation to replace religious traditions through a process of assimilation with the Hindu-Buddhist tradition called *Sradha*, for example, the ceremony of *meruwat* someone's spirit after twelve years of death. It also generated a new Islamic tradition called *Nyradha* or *Nyadran*, which is the ceremony to send prayers to the spirits of the dead every year which partly means thanking God for giving fertility in agricultural business by offering offerings to *Sri-Sadhana* (Sunyoto, 2016).

There is also an opinion regarding the origins of the 'salvation/*selamatan*' tradition from Kerala, South India. Woodward in his book said that in Kerala, India, a ceremony was also carried out which included the giving of a ritual meal, offering food that was then distributed to all male members. In Java, this ritual is called *slametan* and in *Kerala* it is called *nercha*. Both serve similar forms of food. Rice flour pancakes (Javanese, *apem*; Madurese., *appam*) are served and distributed in the spirit's name who protects the community (Woodward, 1999).

The tradition of the funeral ceremony from the 1st to the 1000th day is the result of a multicultural *da'wah* strategy carried out by Sunan Kalijaga and other members of Wali Sanga, which combines the Islamic religious traditions of Champa with Hindu-Buddhist, also with the traditions of the Kerala people.

### **The Implication of Sunan Kalijaga's Da'wah Strategy on the Radicalism Movement**

Epistemologically, the word 'radical' comes from the Latin 'radix', 'radicis', which means root, source, and origin. It has an extreme, comprehensive, fanatical, revolutionary, ultra, and fundamental meaning (Baidhowi, 2017). Meanwhile, radicalism in the religious sphere refers to religious 'motive' activities to carry out a total overhaul of the social and political order through violence (Rubaidi, 2007). So, this group will do a frontal way if there are religious practices which they consider not following the main teachings of Islam based on their understanding.

The ideology used by Islamic groups, categorized as 'radical' towards religious texts, makes them feel they are the truest group in religion (Sumbullah 2010). It leads to a narrow understanding of religion by contrasting two paradoxical, right-wrong, Islam-infidel, and heaven-hell values. Because for radical groups, religion is only related to the aspects of right-wrong, halal-haram, and transcendent matters in religion (Rosidi, 2013). Therefore, people who try to tinker with their religious concepts perceive them as a form of intellectual 'coziness' (Husaini & Hidayat, 2002).

There is a typological classification, based on the history of radical Islamic groups in the Middle East. It is pre-modern represented by the Wahabi movement and contemporary represented by the Ikhwanul Muslimun (IM) with al-Bana, Qutb, and Mawdudi who talk more about the depravity of modernity, so it needs to be rejected. The second typology is classical radicalism pioneered by the more extreme Khawarij group with the motto 'there is no law, except Allah's law' (Azra, 1996). This history proves that radical Islamic ideology experiences relay from time to time even though it continues with a different face.

The entry of radical Islamic groups began with changes in the social and political order, especially after the arrival of young Arabs from Hadramaut, Yemen to Indonesia who brought a new ideology to their homeland adopted from Muhammad ibn Abdul Wahab or Wahabi which is currently an ideology of the official government of Saudi Arabia. They help change the constellation

of muslims in Indonesia. The new ideology brought was more violent and intolerant (Asrori, 2015). Then, it was followed by groups that claim to be ISIS and al-Qaeda, both of which are major global radicalism groups.

Radicalism doesn't just appear. According to Azyumardi Azra (in Widyaningsih et al., 2017), radicalism comes from several things, which include:

- a. Literal religious understanding, fragments of the verses of the Qur'an;
- b. Misperceptions in understanding the history of Muslim are combined with excessive idealism towards Muslim at certain times;
- c. Social, economic, and political deprivation that has not been resolved in the community;
- d. Not yet resolved social conflicts related to intra and inter-religious issues during the reform period.

It is necessary to find a way out to stem this ideology with the rampant issue of radicalism. The researchers consider Sunan Kalijaga's advice in *Suluk Linglung* as a solution to this problem. He suggests that a *da'i* has the character of a true scholar and according to Islamic teachings, namely a scholar who himself is like a puppet. In *Suluk Linglung*, Sunan Kalijaga describes Allah (Javanese: Hyang Sukma) as the puppeteer. Like a puppet, every movement and speech must follow the puppeteer, in other words his heart must be cleaned from lust, always fear Allah, rely on Allah's guidance, and have good manners. As reflected in stanza VI Dhandhanggula verses 34th to 36th:

*Aja kaya mengkono ngahurip/ badan ira dipun kadi wayang/ kinudang aneng enggone/ padhange blincongipun/ ngibaratake panggungireki/ damare ditya wulan/ kelir alam suwung/ ingkang nengga-nengga cipta keboh bumi tetepe adage ringgit/ sinangga maring naggap//*

*Kang ananggap aneng dalem puri/ datan den usik olah sakarsa/ Hyang Premana dhedhalange/ wayang pangadekipun/ ana ngalor ngidul tuwin/ yeku ngulon lan wetan/ sliring solahipun/ pinolahaken ing dhalang/ yen lumaku linakokken kabeh iki/ libanabekhen hing dhalang//*

*Pangucape ngucapeken ugi/ yen kumecap ilate punika/ anutur-nuturake/ sakarsa karsanipun/ kang anonton tinoleh sami/ tinonaken ing dhalang/ kang anggap iku/ sajage mangsa weruha/ tanpa rupa kang ananggap neng jro puri/ tanpa warna Hyang Sukma//* (Kalijaga 1993)

"Don't live like that. Think of your body as a puppet. Moved in place. The light of that lamp, is like the stage of your life. The light of the full moon, the screen is like a universe that is lonely and empty. Who are waiting for thought/ human creation. Banana stems are like the earth where puppets/humans live. His life is supported by those who respond."

"The respondent is in the house/palace. Not being bothered by anyone can do according to his will. Hyang Premana is the mastermind/director. The

puppet is the culprit. At times it was moved north, south, and west and east. All movements, driven by the director. When all is moved, walk. Everything is in the hands of the puppeteer.”

“The dialogue conveys a message too. When speaking, his verbal conveys various advices according to his will. The audience was fascinated. Directed attached to the puppeteer. As for those who think it will forever not know. Because it is formless and he is in a castle/house/palace. He is without color that he is Hyang Sukma.»

When a *da'i* can behave as suggested by Sunan Kalijaga above, he will preach wisely (*bilhikmah*). As in *Suluk Linglung*, Sunan Kalijaga recommends that in conveying a religious teaching one look at the conditions and situations of *mad'u*. The religious teachings to be conveyed are likened to seeds, and *mad'u* are likened to land. If you are going to plant the seeds, it must be placed in suitable land so that the seeds can grow well. As with religious teachings, in preaching, one must be wise and careful in the method of delivery. A desire to be acknowledged by other people for intelligence or to feel that he has the truest opinion is not allowed. It is suggested in stanza VI Dhandhanggula verse 11, as follows:

*Wuruk iku pan minangka wiji/ kang winuruk umpamane papan/ poma kacang lan kedhele/ yen sinebar ing watu/ yen watune datan pasiti/ kudanan kapanasan/ yekti nora thukul/ lamun sira wiceksana/ ningali ira sirnakna tingalireki/ dadya tingal sukmasa//* (Kalijaga 1993)

“Teachings are like seeds. What is taught is like land. For example, beans and soybeans, which are spread on a rock. If the stone was without soil, it would not grow in the rain and it was hot. But if you are wise. Seeing you destroys your eyes! Make it a sight of soul and taste.

Sunan Kalijaga also teaches us that we must always maintain good manners and politeness once we preach because it is a religious recommendation. Automatically in *da'wah*, one must also obey the religious rules and customs within the society. Do not play *da'wah* arbitrarily regardless of the existing rules, both religious and customary rules. Stanza II Asmaradhana verse 6 explains:

*Den becik gama nireki/ agama pan tata karma/ kramat-kramate Hyang Manon/ yen sira pranata syarak/ sareh iman hidayat/ hidayat iku Hyang Agung/ agung ing nugrahanira//* (Kalijaga 1993)

“Fix existing irregularities, religion is a manner, politeness is for the glory of God who knows the best, if you adhere to the *syariat*, as well as all the provisions of the *hidayat* faith, *hidayat* is from God the Almighty God, who is very blessed.”

The *Da'wah* strategy of Sunan Kalijaga contains several efforts to face radicalism. They are: *first*, the proper and adequate extension of Islamic material; *second*, enrichment of dialogue in Islamic learning; *third*, controlling religious mentoring activities and materials; *fourth*, the introduction and application of

multicultural education (Munip, 2012). Other solutions to offer to prevent radicalism include: *first*, it is necessary to promote religious methods that prioritize spiritual deepening and as much as possible avoid violent methods in religion; *second*, it is necessary to develop a more inclusive view of dealing with differences; *third*, we need to strengthen the *Ahlussunnah wal Jama'ah* faith by an inclusive and accommodating attitude (Nurrohman, 2010). Spiritual and multicultural education has the most vital place to contain religious radicalism.

The *da'wah* strategy of Sunan Kalijaga in *Suluk Linglung* is one of the solutions to stem radicalism. Sufistic *da'wah* strategy tends to strengthen spirituality and flexibility in *da'wah* and multicultural *da'wah* strategy emphasizes local wisdom in religion. With these *da'wah* strategies, probability to ward off the existing radicalism movement will be replaced by the principles of wise Islamic preaching (*hikmah*) and *rahmatan lil 'alamin*. All of this is the opposite of the principles and ideology of the radical groups who are tough in attitude and rigid in understanding religious teachings. Affirmed by the word of Allah SWT, in Q.S. Al-Anbiya 107: "And we did not send you (Muhammad) but to (be) a mercy for all nature."

*Da'wah* of *rahmatan lil 'alamin* is the *da'wah* of the Prophet Muhammad, with the basic spirit of love and gentleness, by holding fast to the Qur'an and the Sunnah of the Prophet, by paying attention to the value of the balance between *hablun min-allah* and *hablun min al-nas* (Hefni, 2017; Zabidi, 2020). It tends to be dynamic because the aspects emphasized are conveying Islamic teachings based on tolerance, respect, respect, love peace, display a friendly Islam (Rubaidi, 2007). It also has broad understanding, open-minded, and strengthen feelings of brotherhood (Hamka, 2018). It is very different from radicalism, which tends to half-understand religious teachings, so it is rigid and tough in dealing with differences and diversity.

*Da'wah rahmatan lil 'alamin* is the principle of *da'wah* carried out by Wali Sanga in Islamizing Javanese society and Sunan Kalijaga as a member of Wali Sanga. Like Agus Sunyoto's statement in the book 'Atlas Wali Songo', "The Wali Sanga *da'wah* movement shows efforts to convey Islamic *da'wah* through peaceful methods, primarily through the principle of *mau'izhatul hasanah wa mujadalah billati hiya ahsan*, the method of *da'wah* through a good approach, smooth, and flexible in speaking (Sunyoto, 2016). Wali Sanga firmly embed the Islamic building of *rahmatan lil 'alamin* in every teachings they conveyed to the people of Java and the archipelago in general, either through education (*pesantren*), teaching, art, culture, and tradition.

## Conclusion

The *da'wah* strategy of Sunan Kalijaga written in the *Suluk Linglung* manuscript includes aspects: (1) Sufistic *da'wah* strategy related to aspects of Sufism; and (2) multicultural *da'wah* strategy, which is delivering the Islamic teachings through cultural and traditional channels. Sufistic *da'wah* strategy concerns on the aspects of spirituality and flexibility in *da'wah* while multicultural *da'wah* strategy emphasizes on local wisdom. It automatically rejects radicalism movements. It is more directed to the principles of Islamic *da'wah rahmatan lil 'alamin* (bringing mercy/compassion to all nature).

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