
National Tasawuf: The Role of Wali Songo in Building Javanese Social Order

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Article History

Submitted: 02-02-2025; Reviewed: 14-05-2025; Approved: 30-05-2025

URL: <http://e-journal.uingusdur.ac.id/index.php/jousip/article/view/12213>

DOI: <https://doi.org/10.28918/jousip.v5n1.12213>

Abstract

Tasawwuf and nationalism including two concepts that have a deep relationship, especially in the context of developing individual and community character such as purification of the soul and national identity. Character of individuals and society such as purification of the soul and national identity, unity, social care, spirituality in nation building, and facing global challenges. In this case, the Wali Songo who came to the archipelago in the 15th and 16th centuries in preaching Islam in Java used persuasive methods without violence or coercion in the process of Islamization with the aim of building an Islamic order. Islamization process with the aim of building a national order that can live in peace and work together. Problems that will be examined in this research the basics of Sufism, the role of walisongo in building Javanese society, and the concept of tasawwuf building Javanese society, and the concept of national Sufism according to Walisongo. This research uses al-Ghazali's akblaki Sufism approach which prioritizes the moral and moral aspects. moral aspects. The analysis of this research uses descriptive analysis data obtained in the form of documents obtained when documenting the required data. documents obtained when documenting the required data. In the process of preparing this scientific article using the literature review methodology, the literature review methodology is a very important step and should not be ignored. important and should not be ignored. The literature review serves as the foundation that supports the arguments and research to be carried out. Literature review methodology methodology involves collecting, analyzing, and synthesizing information from various relevant sources. relevant sources.

Keywords: Sufism, Nationality, Wali Songo, Java.

INTRODUCTION

Sufism is an effort in a servant towards and recognizing his God and only with Sufism can individuals enter the realm of divinity. The word Sufism in its definition has many

opinions, namely. First, Sufism comes from a term connoted by ahlul suffah which means a group of people during the time of the Prophet whose lives were filled with banyaj dwelling on the porches of the mosque by devoting themselves only to Allah. Second, there is also an understanding that Sufism comes from the word shafa, where shafa is in the form of fi'il mabni majhul which means the name for people who are clean or pure. And Third, there are those who say the term tasawwuf comes from the word shaf which is attributed to people who when praying are always in the front row. (M.Solihin & Rosihon, 2022, 11)

Tasawwuf in terms of terms has been concocted by many experts who differ from one another, according to their respective interpretations. According to Al-Jurairi, when asked about Sufism, Al-Jurairi replied that Sufism is “Entering into all noble manners (morals) and coming out of low manners.” Meanwhile, according to Al-Junaidi, he gave a quote about Sufism, namely, “Sufism is the realization that the Right One (Allah) is the one who turns you off and turns you on.”

According to Abu Hamzah, he characterized Sufis as, “The sign of a true Sufi is to choose poverty after wealth, to choose humiliation after honor, and to choose concealment after honor.” The sign of a false Sufi is to choose wealth after poverty, to choose the glory of this world after humiliation, and to choose fame after obscurity. As for the sign of a false Sufi, it is to be rich after being poor, to be honored after being disgraced, and to be famous after being unknown.” (M. Solihin & Rosihon, 2022, 14-15).

Based on the above definitions, especially what Al-Junaidi said, the book of Isa makes a conclusion that Sufism is a science that studies efforts to cleanse oneself, struggles to fight lust, seeks the path of purity with ma'rifat towards immortality, reminds each other of humans, and holds fast to the promise of Allah and follows the Prophet's sharia in getting closer and achieving his pleasure. This is what makes the study of national Sufism more understood as an implementation step of the existing activity program. Although each individual has different values of Sufism teachings, but in essence it becomes an important part in the implementation of national Sufism teachings.

In general, the study of national Sufism is a part that cannot be avoided or even prioritized. This descriptive research uses a literature review methodology, a literature review methodology is a very important step and should not be ignored. The literature review serves as a foundation that supports the arguments and research to be conducted. The literature review methodology involves collecting, analyzing and synthesizing information from various

relevant sources to build a strong theoretical framework. (Hart, C, 1998, 15). Perna walisongo in its development many PKD only, but others can be in Ma'had or fitrahnya. Although it is not easy, but all can feel the progress of an organization.

The development of Sufism from the past to the present era, the name of the problem will definitely occur at any time, as well as our nation, Indonesia, has several problems related to Sufism and nationality such as in the social realm, namely according to (Al-Ghazali, A.H, 2001, 86-87) which is related to Sufism and nationality often arises from the lack of understanding of the community about the teachings of Sufism. Many people do not realize the importance of Sufism values in building solidarity and unity. This can lead to social polarization and conflict between groups. For example, when people are caught up in narrow group identities, they tend to ignore the principles of Sufism that emphasize ukhuwwah (brotherhood) among fellow human beings.

In the realm of politics, there is also the term politicization of religion, which is a serious problem. Many politicians use religious symbols to gain support, which has the potential to divide society. This is contrary to the teachings of Sufism, which emphasizes universal values such as compassion and justice. When politics is used as a tool to distinguish between “us” and “them”, the spirit of nationality can be threatened. (Hasan, N, 2012, 21). In the context of religion, radicalization and intolerance are pressing issues. Many groups claim the sole truth of their religious teachings, which can trigger conflict. Sufism, with its messages of tolerance and love, is often overlooked. People who do not understand the teachings of Sufism can fall into an exclusive and intolerant attitude towards differences, which is contrary to national values. (Rahman, F, 2018, 20-21). Problems in the social, political, economic, and religious spheres related to Sufism and nationality show the importance of integrating Sufism values in various aspects of life. By understanding and applying the teachings of Sufism that emphasize solidarity, justice, and tolerance, people can be more united and build a better nation. Therefore, this paper aims to reflect and internalize the values of national Sufism by taking examples and practices from the spreaders of Islam in the archipelago, namely the wali songo in building a Javanese society.

This research is expected not only to produce an informative scholarly article, but also to contribute to the broader development of science. A comprehensive and well-structured literature review will provide a strong foundation for the arguments put forward and help advance understanding in the field under study, especially on the concept of national Sufism

as practiced by the walisongo in Java. The role of the walisongo in the process of Islamization is not only on social, economic and religious issues, but also closely related to how the existence of Sufism in the life of the nation and state.

The Wali Songo, nine figures who spread Islam in Java, have a very significant role in building the Indonesian nation, especially in the context of cultural, educational and social development. Emerging in the 15th and 16th centuries, the Wali Songo not only focused on spreading the teachings of Islam, but also sought to shape the character and identity of the nation through a harmonious approach with local culture. They integrated Islamic values with the traditions of Javanese society, so that religious teachings could be well accepted and internalized. (Azra, A, 2006, 24-25).

The Wali Songo's approach to proselytizing was very strategic. They utilized local arts and culture, such as wayang and gamelan, to convey Islamic messages. This not only made the teachings of Islam more attractive, but also encouraged people to appreciate and preserve their own culture along with the acceptance of new teachings. This is a clear example of how religion can serve as a driver of national unity and identity in diversity. Even the process of Islamization carried out can run peacefully, both politically and culturally, although there are conflicts but very small. Because the da'wah carried out by the walisongo was very flexible or good, which caused the da'wah to be easily accepted by the Javanese people (Nurul Syalafiyah & Budi Harianto, 2020).

In addition, the Wali Songo also established pesantren as educational centers that not only teach religion, but also science and practical skills. This contributed to creating an educated and moral generation, which is essential for nation-building. Figures such as Sunan Ampel and Sunan Kalijaga became pioneers in inclusive education, making science a tool to improve people's quality of life. (Abdurrahman, A, 2013, 53). In the social context, the Wali Songo played a role in creating justice and prosperity for the community. They not only focused on the spiritual aspects, but also on the social and economic needs of the community. This approach helped build solidarity and a sense of community among the people, which is an important foundation for sustainable nation-building. This is one of the teachings of the Walisongo that is still being practiced in this country today.

Through their dedication and contributions, the Wali Songo not only succeeded in spreading Islam, but also built a strong foundation for the development of Javanese society and Indonesia as a whole. Thus, the role of the Wali Songo in nation building is very important

and an integral part of the history and identity of the Indonesian nation. (Hamka, 1983, 72). This research includes qualitative research that uses descriptive analysis to analyze the data that has been documented. The existing data is then processed using the al-Ghazali akhlaki Sufism approach, which is a Sufi figure who prioritizes moral aspects in his teachings. So that through the approach of akhlaki Sufism will be able to reveal the dimensions of Sufism that give its own color in the style of life of the nation and state based on the teachings of Sufism.

DISCUSSION

Basics of Sufism

Sufism is an interrelated and ever-present part of Islamic studies in Indonesia. From the beginning of the entry of Islam in Indonesia, the aspect of Sufism has colored the theological life of the community, even until the present era, the style of Sufism still seems to be an inseparable part of the religious experience of most Indonesian Muslims. This is evidenced by the increasing number of Islamic studies in this field and also through the Muktabarah Tarekat Movement which is still influential in society (M. Solihin & Rosihon. A, 2022, 214).

The term Sufism is often heard by Indonesian Muslims, in Islamic academics both in Islamic universities and in boarding schools the term is familiar. An academic who has received education at UIN, IAIN, or STAIN must know what the term Sufism is, as well as the students in Islamic boarding schools who daily study the yellow books, especially the hikam or ihya 'ulum al-din books, are also familiar with the term Sufism. (Sultoni, 2016, 358).

Tasawwuf, or Sufism, is the spiritual dimension of Islam that emphasizes the search for closeness to God through self-control, spiritual practices, and the appreciation of moral values. Sufism is not merely a ritual practice, but also includes a deep philosophical understanding of life and man's relationship with God. This research discusses the basics of Sufism, which include the definition, purpose, practices, and important figures in Sufism. All practices of Sufism are carried out by Sufis in their lives by cleansing the soul from various sins and sins and always trying to get closer to God. Therefore, Sufism has a very important role in dealing with social problems and at the same time as a spiritual solution regarding psychological problems (Mukhlis & Syahrul Munir, 2023).

Tasawwuf comes from the word “suf,” which refers to the simple clothing worn by Sufis as a symbol of simplicity and lust control. According to (Al-Ghazali, 2001, 26), Sufism is “the science that teaches the way to cleanse the soul of blameworthy traits and fill it with noble morals.” Sufism focuses on instilling moral and spiritual values in everyday life. Tasawwuf can

be understood as a form of behavior that uses the tasawuf-suluki (akhlaqi tasawwuf) approach which is ultimately able to quench intellectual thirst with the falsafi tasawwuf approach. Tasawwuf can be practiced by anyone from any social or place (Agustia Hilma et al., 2023).

Tasawwuf in terms of terms has been concocted by many experts who differ from one another, according to their respective interpretations. According to Al-Jurairi, when asked about Sufism, Al-Jurairi replied that Sufism is “Entering into all noble manners (morals) and coming out of low manners.” Meanwhile, according to Al-Junaidi, he gave a quote about Sufism, namely, “Sufism is the realization that the Right One (Allah) is the one who turns you off and turns you on. Then Sufism according to Abu Hamzah, he gave the characteristics of Sufism experts are, “The sign of a true Sufi is choosing a poor life after (previously living) rich, choosing to humiliate himself after (previously living) full of honor, choosing to hide himself after (previously living). The sign of a false Sufi is to choose wealth after poverty, to choose the glory of this world after humiliation, and to be famous after being unknown.” (M. Solihin & Rosihon, 2022, 14-15).

The ultimate goal of Sufism is to achieve ma'rifatullah or direct knowledge of Allah. In this context, Sufism seeks to guide individuals towards a deep spiritual journey, which involves self-control, introspection, and sincerity. This is in line with the opinion of (Al-Qushayri, 2008, 105) who states that “Sufism aims to cleanse the heart and make the soul ready to receive divine light”. The practice of Sufism includes various aspects, such as dhikr (remembering Allah), meditation, and devotion. Dhikr is a core practice in Sufism, where individuals repeat the names of Allah or certain phrases to draw closer to Him. In addition, Sufism also encourages the practice of ihsan, which is doing good to others and maintaining harmonious relationships in society. In this context, (Shaykh Ibn 'Arabi, 2002, 78) states that “Sufism is the path to moral perfection and devotion to God.” Important Figures in Sufism Many figures contributed to the development of Sufism, including:

1. Junaid al-Baghdadi: Known as the father of Sufism, Junaid taught the importance of a balance between sharia and hakikat.
2. Al-Ghazali: A philosopher and Sufi, he introduced the concept of Sufism in the context of Islamic philosophy and theology, and criticized practices that were not in line with Islamic teachings.
3. Rumi: Sufi poet whose work, Masnavi, conveys a message of love and longing for God, as well as the importance of spiritual unity.

The basics of Sufism include an understanding of its definition, purpose, practices, and important figures who have shaped the spiritual journey in Islam. Sufism not only serves as a tool to get closer to Allah, but also as a guide in living a social life with noble morals. By understanding the basics of Sufism, we can better appreciate the spiritual depth offered by Islamic teachings.

The Qur'an and the Hadith are the main reference paradigms that Muslims have always adhered to. We often hear the question in terms of this naqli foundation, "What is the basis of the Qur'an and Hadith that you say so?" or "What is the Qur'an and Hadith?" These questions are often raised in the minds of Muslims when they want to accept or discover new issues or unique issues, including issues of Sufism.

Abu Nashr As-Siraj Ath-Thusi, in his book *Al-Luma'* explains which the Qur'an and As-Sunnah are, the Sufis originally based their opinions on morality and behavior, love of Allah, and Ma'rifat, Suluk or the path with their spiritual exercises. It was all arranged with full discipline for the realization of the goals of the life of mysticism entering the dimension of divinity. (M.Solihin & Rosihon.A, 2008, 19).

The Holy Qur'an is a revelation given by God to the Prophet Muhammad Saw through the intermediary of the angel Gabriel which contains Islamic values and messages, such as Aqidah, Shari'ah, and Muamalah. These three aspects are reflected in the verses contained in the Qur'an. In practice there are things that need to be understood textually outwardly, but on the other hand there must also be a spiritual contextual understanding methodology. Because, if the verses of the Qur'an are only understood outwardly, it will feel rigid, less dialectical, and it is not impossible to find implications that cannot be accepted in psychological aspects.

The Qur'an also confirms its existence where its servants are, in this case it is explained firmly in the words of Allah, namely:

"And to Allah belongs the east and the west, so wherever you face, there is the face of Allah. Verily, Allah is All-Wide (in mercy) and All-Knowing" (Q.S. At-Tahrim[66]:8).

For Sufis, the above verse implies that wherever and whenever God is always there, God can also be found there. (Harun Nasution, 1986, 71). God will also give the Divine Nur to his desired servants, as in his firm, namely :

"Allah (the giver) of light (to) the heavens and the earth. The example of Allah's light is like an impenetrable hole, in which is a great lamp. The lamp was in a glass (and) the glass was like a star (that shone) like a pearl, which was lit by the oil of a blessed tree, the olive

tree that grows neither in the east nor in the west, whose oil alone is almost as bright as if it had not been touched by fire. Light upon light (in layers), Allah guides to His light whom He wills, and Allah makes similes for mankind, and Allah knows all things". (Q.S. An-Nur[24]:35).

Thus, the Qur'an is used as a guide by Sufis in carrying out their Sufi practices. It would be too long a description if all the psychic and moral notions expressed by the Sufis on the subject of circumstances. But if you want to explore it, you can read it in the magnum opus works of the Sufis themselves, such as *Ar-Risalah Al-Qusyairiyyah* by Al-Qusyairiyyah, *Al-Luma'* by Ath-Thusi, and *Ihya' Ulum Ad-Din* by Al-Ghazali.

The Role of Wali Songo in Building Javanese Society

The growth and development of Islam in the early period in the archipelago was marked by the discovery of the tombstone of Fatimah bint Mawmun (died 1083 AD), in Irian Jaya, East Java. The preaching of Islam in the archipelago during its journey has never stopped from the past until now and the birth of new preachers, including Wali Songo, they are Maulana Malik Ibrahim from Gresik, Sunan Ampel from Surabaya, Sunan Muria from Kudus, Sunan Bonang from Tuban, Sunan Drajat from Lamongan, Sunan Kudus from Kudus, Sunan Muria from Kudus, Sunan Kalijaga from Demak, and Sunan Gunung Jati from Cirebon.

The great success of the Wali Songo's da'wah provides exemplary inspiration, among others, in the economic aspect, through the strength of the economic base, Islam on the island of Java rose to build the strength of the political base in the form of the Demak sultanate, the presence of the Demak Sultanate is inseparable from the role of Wali Songo who is considered the leader of a large number of Islamic Muballigh in da'wah islamiyah in the regions of Java. (Budi Sulistiono, 2014, 26).

The Wali Songo, or Nine Guardians, played a pivotal role in shaping the Javanese social order and laying the foundation for what came to be known as National Sufism in Indonesia. Their influence went far beyond mere conversion, encompassing cultural integration, social reform and the establishment of a distinctly Indonesian form of Islam that continues to resonate in the country's national identity.

Before discussing the influence of the Wali Songo, it is important to understand the pre-existing social order of Javanese society. Before the arrival of Islam, Javanese society was heavily influenced by a combination of animist, Hinduism, and Buddhist beliefs. (Bella Agustin, 2019, 18) These syncretic cultures included: (1) Hierarchical social structure with a clear distinction between the ruling class and the common people; (2) A courtly culture

characterized by elaborate rituals and ceremonies; (3) Small village republics with strong social cohesion and emotional ties; (4) Complex stylistic system that reflected social status.

The Wali Songo, a group of nine revered saints, arrived in Java in the 15th and 16th centuries. These figures, including prominent figures such as Sunan Gresik, Sunan Ampel, and Sunan Kalijaga, were not only religious preachers but also cultural innovators, educators, and social reformers (Wali Sanga, 2017).

Wali Songo spread Islam in the archipelago using various approaches, including:

1. Cultural Sensitivity and Acculturation, the wali songo was able to understand that the culture that already existed in the archipelago was not easy and could not simply be replaced by Islamic values, therefore Wali Songo used the Nusantara culture with Islamic doctrine. Like Sunan Kali Jogo who used the media of puppet shows to preach Islam in Java, by requiring Javanese citizens who wanted to watch Sunan Kalijoga's puppet show to buy tickets by reading the sentence of Syahadat.
2. Non-violent Breeding Method, the way that Wali Songo in preaching Islam in Java used a non-violent way, namely by getting along with non-Muslims and helping each other in any matter.
3. Integrity of Islam with local traditions, from the way of acculturation of Javanese culture with Islam, it will form Cultural Assimilation, namely the emergence of a new culture from the mixing of two cultures, namely Islam and Javanese culture.
4. Utilization of art, language, and regional literature as a medium of Islamic education, for example, Sunan Bonang who used boning art as a medium of education and preaching for the Javanese people, and also Sunan Kaligojo who often made songs and songs with thick Javanese lyrics. (George Quinn, 2019, 324).

Wali Songo played an important role in spreading the teachings of Islam in a peaceful and non-coercive manner. They used an approach that prioritized dialogue and cultural integration, so that people could accept the teachings of Islam more easily (CNN Indonesia, 22 July 2023). One of the proselytizing strategies used by the Wali Songo was to integrate Islamic teachings with local culture. They often adapted Javanese traditions and customs, so that Islam could be accepted without losing the existing cultural identity. For example, they organized marriages between Islamic figures and local figures, which helped strengthen relations between Muslim and non-Muslim communities. Wali Songo also contributed to the development of educational institutions and Islamic kingdoms in Java. They established

pesantren and schools that became centers of Islamic education, teaching not only religion but also other sciences. (Nezha, 2014, 5) This helped to raise the educational level of the people and strengthen the position of Islam in the region.

Through their preaching, the Wali Songo brought about significant social change. They taught Islamic moral and ethical values, which contributed to the formation of a more just and civilized society. Teaching about justice, compassion and unity became an important part of their teachings. The Wali Songo became a symbol of identity for the Javanese people. They are not only remembered as religious propagators, but also as figures who championed human values and culture. Their influence is still felt today, where many traditions and celebrations in Java are related to the teachings and legacy of the Wali Songo.

The role of the Wali Songo in building the Javanese social order in the context of National Sufism cannot be overstated. Their methods of cultural integration, social reform, and spiritual guidance not only facilitated the spread of Islam but also shaped a distinctive Javanese-Islamic culture that became an integral part of Indonesia's national identity (Faridl, 2007 241). Their legacy continues to influence Indonesian society, as evidenced by the importance of the mosques and pesantren they established, the continuation of syncretic cultural practices, and the relevance of their teachings in contemporary discussions on national identity and religious harmony. (Rijal, 2014, 205).

The Wali Songo's approach to introducing Islam - characterized by cultural sensitivity, non-violence, and respect for local traditions - provides a historical model for religious and cultural integration that remains relevant in today's diverse and globalized world. Their contribution to the development of National Tasawwuf in Indonesia offers valuable insights into how spiritual teachings can be adapted to the national context while promoting unity, diversity, and In conclusion, in the journal (Wahab Syakhrani, Rasyidiyah Khalidiyah Amuntai, Maulida Sekolah Tinggi Ilmu Tarbiyyah Assunniyyah, & Laila Sekolah Tinggi Ilmu Tarbiyyah Assunniyyah, 2023, 56) mentioned that the role of the Wali Songo in building the Javanese social order in the context of National Tasawwuf is a unique historical example of the synthesis of religion and culture. Their legacy continues to shape Indonesia's religious landscape, providing the foundation for a deeply spiritual and distinctively Indonesian form of Islam.

The Concept of National Sufism According to Walisongo in Java

In general, the teaching of Sufism taught by the Walisongo in Java is to teach people to the path of Allah with wisdom, kindness and using the best way. In fact, his teachings

emphasize good examples (*uswah khasanah*) in speech, not by means of propaganda and unwise methods. So that the teachings of Sufism easily gain sympathy and are accepted by the community, because they are considered in accordance with the normative arguments of the Qur'an and al-Hadith (Ghafur, 2022).

The *walisongo* in teaching Sufism in Java used the approach of *akhlaqi* and *falsafi* Sufism. While the teaching method is by preaching with education, institutions and wisdom; 2) using wisdom and acculturating Islamic teachings with local culture; 3) acculturation of art with the teachings of Sufism. Because they are saints whose degrees are already at a high level who are able to guard the *babahan hawa sanga* (guarding the nine holes in humans (Sultoni, 2016)). *Walisongo* in his preaching was able to present and communicate Islam to the community psychologically did not feel comfortable as a *sudra* community group with low trust in *dri*, uncertainty of life guarantees that were not comfortable and safe because of the conditions of the kingdom which committed a lot of violence. The presence of *walisongo* in such conditions makes people feel protected, having a leader who provides protection both psychologically, socially, as well as renewal and enlightenment in living a more meaningful life. Even various community needs such as education, social and assistance in problem solving are facilitated by the presence of *walisongo* (Tajuddin, 2014).

The *Wali Songo*, or *Nine Holy Guardians*, are a series of religious leaders who played a pivotal role in the spread of Islam in Java from the 14th to the 16th century. (Thohir, 2013, 7) Their importance lies not only in their religious teachings but also in their profound impact on the cultural and social fabric of Javanese society. Before the arrival of the *Wali Songo*, Java was largely influenced by Hinduism, Buddhism, and local animist beliefs. (Fairuz, 2017, 18) The social structure was hierarchical, with a clear distinction between the ruling class and the common people, and was characterized by strong kinship ties and communal living practices such as *gotong royong*. (Dicky Darmawan, 2022, 12).

Sufism does not only focus on the problem of *'ubudiyah* alone, which in fact spends all its time worshipping Allah. But Sufism is able to become a *muharrrik* in the affairs of the nation and state. In fact, Sufism is able to become a powerful weapon that is able to maintain the sovereignty of the nation and state which is then often called the national movement. As a national movement, Sufism has a high meaning of nationalism and is able to actualize the values of Islamic teachings in real life in the form of a national *jihad* movement in the form of efforts to defend the sovereignty, honor, and benefit of the people who have long been

shackled by colonialists, colonialism and slavery that is not humane. Moreover, protecting the nation is a good deed that is horizontal and fosters good deeds with the affairs of the world and the hereafter, individual and social, as well as spiritual and national issues (Alaika M. Bagus Kurnia PS, 2021).

The teachings left behind by the walisongo mostly show a peaceful and tolerant way of life. Even with people of other religions, the teachings of the walisongo are considered as teachings that highly respect differences. So that its teachings are very appropriate to be used as inspiration in strengthening national values based on Pancasila. Because the teachings of the walisongo are more on how to practice Islam with a vision of peace, not Islam that spreads and invites hostility. Even the walisongo always trained Javanese people to always be straightforward, not a life that always prioritizes war. So, as the nation's generation, we should be able to emulate the teachings of the walisongo by restoring national values (Kendi Setiawan, 2020). Sufism as a national movement has a high meaning of nationalism because it succeeds in actualizing Islamic values into real life through the national jihad movement. National jihad is an effort to defend the honor, sovereignty and benefit of the people from the shackles of colonialism and slavery that has no humanity as well as justice. The impact of colonization is a misfortune, misery that will trouble the people. So that the Sufis took real action to fight all of that in order to defend the nation-state for the benefit of the people in general (Alaika M. Bagus Kurnia PS, 2021).

The contribution of national Sufism by the walisongo shows that they were consistent in respecting the customs that had long been known in the surrounding environment when they spread the teachings of Islam. This can be seen from their success in integrating ancient cultural phenomena that were incorporated into Islamic teachings without feeling foreign, including in the context of Javanese Islam. Even the teachings of Islam taught to the Javanese people can develop without facing much social resistance. This shows that the walisongo in spreading Islam, especially in the teachings of Islam related to nationality, put more effort on the Sufism approach. Because the national Sufism taught by them tends to emphasize spiritual values that arise from the implementation of Sufism teachings (Afandi & Abdul Aziz, 2024).

CONCLUSION

The role of the Wali Songo in building the Javanese social order, viewed through the lens of national Sufism, demonstrates a remarkable synthesis of spiritual teachings, cultural

sensitivity, and social engagement. Their approach of blending Islamic principles with local traditions not only facilitated the spread of Islam but also contributed to the development of a unique Javanese-Islamic culture that endures to this day. The Wali Songo's methods were very much in line with the principles of national Sufism, which emphasize diversity, unity, moral education, and peaceful coexistence. Their legacy is evident in the continued practice of syncretic traditions, the high degree of religious tolerance, and the enduring influence of Islamic institutions in Java and Indonesia. This comprehensive analysis, supported by academic references, highlights the Wali Songo's profound and lasting impact on the Javanese social fabric. Their approach serves as a historical model for cultural integration and religious dissemination, which resonates with contemporary national concepts of Sufism in Indonesia.

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