

Religion and Culture: Walisongo Cultural Da'wah in Maintaining Religion

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Abstract: The lack of awareness and ability of today's preachers to unite diversity as Walisongo does mean that there are still gaps in understanding and implementing the values of inter-religious harmony. This research aims to explore the role and methods of Walisongo da'wah in promoting inter-religious harmony, as well as to investigate the possible application of their da'wah messages in an increasingly complex context of diversity. The research methods used include literature study, historical data analysis with descriptive analysis techniques. The research results show that the inclusive and dialogical approach implemented by Walisongo has a positive impact in uniting religious and cultural diversity. Today's preachers can adopt the strategies implemented by Walisongo, such as approaches based on local wisdom and community empowerment, to strengthen harmony and solve gaps in understanding religion. Therefore, the results of this research confirm that Walisongo da'wah provides a relevant and effective model in responding to the challenges of religious and cultural diversity, and can be a guide for today's preachers in building a more harmonious and inclusive society.

Abstrak Minimnya kesadaran dan kemampuan para mubaligh masa kini dalam mempersatukan keberagaman seperti yang dilakukan Walisongo membuat masih terdapat kesenjangan dalam pemahaman dan penerapan nilai-nilai kerukunan antar umat beragama. Penelitian ini bertujuan untuk mengeksplorasi peran dan metode dakwah Walisongo dalam mendorong kerukunan antar umat beragama, serta menyelidiki kemungkinan penerapan pesan dakwah mereka dalam konteks keberagaman yang semakin kompleks. Metode penelitian yang digunakan meliputi studi kepustakaan, analisis data sejarah dengan teknik analisis deskriptif. Hasil penelitian menunjukkan bahwa pendekatan inklusif dan dialogis yang diterapkan Walisongo memberikan dampak positif dalam menyatukan keberagaman agama dan budaya. Para pendakwah masa kini dapat mengadopsi strategi-strategi yang diterapkan oleh Walisongo, seperti pendekatan berbasis kearifan lokal dan pemberdayaan masyarakat, untuk memperkuat kerukunan dan mengatasi kesenjangan pemahaman agama. Oleh karena itu, hasil penelitian ini menegaskan bahwa dakwah Walisongo memberikan model yang relevan dan efektif dalam menjawab tantangan keberagaman agama dan budaya, serta dapat menjadi pedoman bagi para dakwah masa kini dalam membangun masyarakat yang lebih harmonis dan inklusif.

Keywords: Religion, Culture, Da'wah, Walisongo.

INTRODUCTION

Conveying da'wah is the duty of every human being, especially preachers who have been equipped with knowledge to spread to everyone. But in reality, sometimes new preachers find it difficult to position themselves as they should, especially because of their lack of experience and lack of social life in society. There is a lack of awareness and ability of today's preachers to unite diversity as Walisongo did causing there to still be disparities in understanding and implementing the values of inter-religious harmony. (Pura, 2018)

"Walisongo" means nine guardians. They are Sunan Bonang, Sunan Drajat, Sunan Ampel, Sunan Gresik, Sunan Giri, Sunan Kudus, Sunan Muria, Sunan Kalijaga, and Sunan Gunung Jati. They have a close relationship with each other, if not through the blood ties of parent and child, also in the relationship of teacher and student. At that time, they were intellectuals who became reformers and spreaders of Islam by introducing various new forms of civilization in society ranging from health, agriculture, culture and art, trade, marriage, etc. (Mujib A , 2020) .

The spread of Islam on the island of Java was carried out by the Walisongo using various methods and teachings they brought, especially how to deal with Javanese society whose past culture was still very strong. However, Walisongo was very wise in introducing them to the Islamic religion. They gently introduced Islam without any coercion.

The method used by the Walisongo in their preaching is to invite the Javanese people to convert to Islam by trying to change old things that are not in accordance with Islamic teachings. In implementing the da'wah method, Walisongo takes an approach that is familiar with local culture. The Walisongo in their preaching tend to be Sufistic based on Salaf. They use the arts of carving, wayang, gamelan and suluk as a means of preaching (Sungaidi, 2016).

Wali Songo carries out da'wah movements in efforts to convey Islamic da'wah with peaceful movements. In his preaching, Wali Songo uses the principle of *maw'izhatul hasanah wa mujjadi billati hiya ahsan*, namely the basic method of conveying Islamic teachings using good language and manner. Therefore, the ulama package Islamic teachings into simple and down-to-earth teachings or relate them to an understanding that is in accordance with the culture and customs of the local community. The ulama used the process of assimilation and syncretization to ground Islamic teachings in society. Implementation using this method tends to take longer, but with this method the public is more receptive because the delivery uses a peaceful method. (Nahar et al., 2023)

Walisongo has a moderate attitude towards local cultural customs. Adopting local culture and traditions then filling them with Islamic values. This attitude continues to be maintained even though they have become the majority and have Islamic kingdoms. In this way, the Muslim community under the leadership of Walisongo respects the local culture that already exists and develops together with the culture itself. Walisongo even deliberately took local cultural instruments to promote Islamic values. In other words, Islamic values are promoted with local cultural instruments. Some examples of cultural strategies developed by Walisongo include mosque architecture as a representation of an egalitarian social order, wayang as a means of building the theology of the people and the creation of Islamic art with cultural nuances. (Masyitoh & Subekti, 2022)

Walisongo in teaching Islam uses several stages, the first is building a mosque. During the spread of Islam, mosques were not only used as places of worship but also as places to recite the Koran. Mosques are also centers of growth and development of Islamic culture. This is where all the development of Islam took place. Walisongo left several mosque buildings such as the mosque founded by Sunan Ampel called the Ampel Mosque, the Giri mosque founded by Sunan Giri, and so on. Not only mosques are used to spread Islam but also Islamic boarding schools (Rosyadi, 2023).

The method used in this research is library *research*. The library method is a research activity carried out by collecting information and data using various library materials such as reference books, results of similar and previous research, and articles, topics, notes and various related journals (Sari, 2020).

Fata Asyrofi Yahya in his 2020 study entitled "Wali Songo Cultural Da'wah Symbols". The previous type of research focused on the discussion in the book written by KH. Bisri Musthofa, meanwhile, this research used a qualitative literature study method. And this research has similarities with previous studies, namely that the research object is the same, namely discussing Walisongo cultural da'wah (Yahya, 2020).

Samsul Arifin and Vina Arifatun in their research in 2021 entitled "Walisongo Cultural Strategy And Method In The Spread Of Islam In Java Community", this research uses a historical approach to explain various Walisongo strategies in spreading the Islamic religion. The difference between this research and previous research is that it uses a historiographic research method with the resulting strategy being to accommodate various cultures that do not conflict with the Islamic religion by providing Islamic values to each culture in the archipelago. Meanwhile, this research uses library research methods, by searching for information from various sources as reference material for this research using descriptive analysis techniques. The research results show that the inclusive and dialogical approach implemented by Walisongo has a positive impact in uniting religious and cultural diversity in Java.

The aim of this research is to explain the Walisongo way of preaching in Java using a cultural approach. The advantage of this research compared to previous research is in terms of discussion. Previous research tends to discuss the strategies and methods of spreading Islam by Walisongo who use a persuasion approach. Meanwhile, the research being carried out is discussing cultural da'wah or the culture of the walisongo in spreading the religion of Islam. Starting from the methods used by the walisongo in spreading Islamic teachings and the work and results of the walisongo in preaching in Java.

RESULTS AND DISCUSSION

A. Understanding Cultural Da'wah

In the language, da'wah means calling, invitation, and summons. Meanwhile, in terms of da'wah, it means inviting and ordering people to the path of truth, encouraging them to repent and follow God's teachings. However, what is meant by culture is culture that originates from society (Irawan, 2019).

Cultural da'wah is da'wah that uses a cultural approach, where the model of delivering Islamic missions is more open and tolerant by providing the culture and customs of the local community so as to produce a new Islamic culture that is in accordance with Islamic

teachings. Cultural da'wah does not mean that we accept local values that are considered contrary to the Koran and Hadith (Amin, 2020).

Cultural da'wah is part of the da'wah strategy. *at-tasamuh* (tolerance) *Ad-dhal* (justice) is the most important thing in da'wah (Amin, 2020). Therefore, it can be concluded that cultural/cultural da'wah is the delivery of Islamic teachings to people who ma'ruf by paying attention to the potential and tendencies of humans as cultural creatures to create an Islamic society using customs, traditions, arts and local wisdom. Culture is present in society as a process to embrace Islamic life (Irawan, 2019).

B. Walisongo Cultural Da'wah

Walisong o is the guardian of Allah who spread Islam to the land of Java. " *wali* " in Javanese means (*sunan, lover of God, waliyullah*) while "*songo*" in Indonesian is nine , while in Javanese it means (*songo*) , each of which has a different area of preaching throughout the land of Java . However, the guardians have the same character and knowledge in preaching.

1. Sunan Gresik

Sunan Gresik who is also known as Sheikh Maulana Malik Ibrahim As-Samarkandi was the first person to introduce Islam to Java . Sunan Gresik was born in Campa (Cambodia). His father was a prominent Maghreb cleric known as Barakat Zainul Alam (Restianti, 2021). Sunan Gresik's missionary journey ended in 1419 AD. Evidence of Sunan Gresik's presence in Gresik is the existence of a woman named Fatimah Binti Maimun who died in 1082 AD, accompanied by Arabic writing on her tombstone. Ibrahim Malik Syekh Maulana is an Islamic figure who often helps the poor. He was also known as someone who was ta'dzimi by the sultans of the kingdom (Alfarisi, 2021). Sunan Gresik died in Gresik in 882 H or 1419 AD (Saputra, 2019) .

In spreading his message, Sunan Gresik uses methods (a) approach to the general public and cultural acculturation (Islam and local customs) (Harianto, 2020). (b) by using good morals and exemplary morals (c) Sunan Gresik also tries to improve the socio-economic position of the surrounding community by teaching people to teach, do business, farm and become shamans. (Amaruli, 2020). (d) Using the method of equality and gentleness in accordance with Islamic teachings that our position before Allah is of the same rank, without discriminating between the highest caste and the lowest caste (Farobi, 2019).

The works of Sunan Gresik in the field of art are tembang suluk, bald hoe and so on (Musofa, 2023).

After Sunan Gresik's death, Sunan Gresik's legacy was visible, indicating a mixture of cultures. This cultural mix proves that he did not force his preaching. A religion of Islam is a religion that is flexible and not coercive its adherents (Farobi, 2019).

2. Sunan Ampel

Sunan Ampel is known as Raden Rahmat. Raden Rahmat's lifetime was 1404-1487. Raden Rahmat comes from Champa kingdom. He is a son Maulana Malik Ibrahim. Raden Rahma t married Champa's daughter . In 1443 AH Sunan Ampe l arrived on the island of Java . He then lived in Surabaya and married Nyai Ageng Manila. Raden Rahmat built Islamic boarding school for preaching. The four children that Sunan Ampel

has are Putri Ageng Maloka, Maulana Makdum Ibrahim, Syarifuddin, and Syarifah. (Alfarisi, 2021).

One day, King Bhree Kertabumi from Majapahit summoned Sunan Ampel. Sunan Ampel's task is to improve society's bad morals. Sunan Ampel improved these morals using Moh Limo principles. "Moh" means unwilling while "Limo" means five. The meaning of the *Moh Limo* principles are *Moh Judi* (No gambling), *Moh Minum* (No drinking alcohol), *Moh Maling* (No stealing), *Moh Madat* (No use of illegal drugs), and *Moh Madon* (No playing with women). (Alfarisi, 2021).

Sunan Ampel in spreading Islam used several methods of da'wah , namely as follows:

- a. Using the da'wah method through *ta'lim*. This *ta'lim* method is the same as the recitation method. However, the *ta'lim method* is more in-depth
- b. Using upright and exemplary moral methods
- c. Using a cultural approach method, because during Sunan Ampel's time there were still people who adhered to many old beliefs. So Sunan Ampel filled in with culture that is already well known to society and filling it with Islamic teachings.
- d. Sunan Ampel's method of preaching is to adapt, adhere, be pragmatic, and proceed in a gradual manner (Hamiyatun, 2020).
- e. Conveying da'wah through pegon script (Anggraini, 2023).

Sunan Ampel's works and results during his preaching are:

- a. Build a mosque for worship and study. The mosque built by Sunan Ampel is the Ampel Mosque.
- b. Established an Islamic boarding school called the Ampel Denta Islamic boarding school which is located in the city of Surabaya, East Java
- c. Sunan Ampel was the person who first created pegon writing . This pegon text is written in Arabic but sounds like Javanese (Anggraini, 2023).

3. Sunan Drajat

Sunan Drajat's real name is Raden Qasim. There are many other names for Sunan Drajat, such as Masaikh Munat, Raden Syarifuddin, Maulana Hasyim, Pangeran Kadrajat, Sunan Mayang Madu, and the most famous is Sunan Drajat. He is thought to have been born in 1470 AD. Sunan Drajat is the youngest son of Sunan Ampel and Nyi Ageng Manila. In the contents of the Babad Risaking Majapahid and Babad Tjirebon, Raden Qasim is the younger brother of Nyai Patimah, Nyai Wilis, and Sunan Bonang. In terms of lineage, Sunan Derajat is the same as Sunan Bonang who is of Campa-Samarkand-Javanese blood because Sunan Ampel's father was the son of Ibrahim Asmarakandi (Agus Sunyoto, 2016).

Sunan Drajat in advancing his da'wah uses the following da'wah methodology, (a) Through providing moral education to the community. This moral education is intended, Sunan Drajat teaches society to prioritize people's welfare, have a work ethic, generosity, empathy, mutual cooperation, high solidarity, and efforts to create prosperity. (Sunyoto, 2016) (b) Trying to change the shape of the house and means of transportation. (c) Teaching a philosophy of life which has seven pillars and is referred to as a "foothold" in terms of spiritual, social and personal life (Muzakki, 2017).

Sunan Drajat has a set of standards for his noble values, and he has a very strong point regarding the invitation to do the best for humans in his lectures. Sunan Drajat's pitutur or noble message is Catur Piwulang. Catur Piwulang has the following contents:

1. Wenhono signed marang wong kang wuto
2. Wenhono food marang wong kang kaliren
3. Wenhono Sandang Marang Wong Kang Wudo
4. Wenhono umbrella marang wong kang kawudanan

Currently, chess piwulang can be incorporated into various everyday realities, especially philosophical values as a clear and accurate basis. Because Sunan Drajat's teachings can be used as a tool by everyone to improve their character and help them in living their daily lives.

Understanding the value of Sunan Drajat's preaching teachings is similar to the concept of religious humanism which teaches how to be a dignified human being. Sunan Drajat Prioritizes the process of cultural formation through social and spiritual means. To become a dignified person, a person is taught how to think rationally, work hard, be disciplined and be responsible. When individuals interact with their peers, they should prioritize the principle of tolerance.

The goal is to achieve a balanced and happy life. Therefore, everyone must have a caring attitude as a process of personal development. And social activities are carried out in harmony with spiritual principles. Spirituality is very helpful in achieving self-nourishment through self-reflection and controlling emotions.

4. Sunan Bonang

Sunan Bonang is the son of Sunan Ampel and Nyai Ageng Manila. Sunan Bonang was born in 1465 AD in Rembang with the name Raden Maulana Makdum Ibrahim. Sunan Bonang is also the older brother of Sunan Drajat (Raden Qasim).

Sunan Bonang preached Islamic teachings through wayang art, Sufism, songs and Sufi philosophy. Among his works is Suluk Wujil which contains advice for Wujil which fills the process of teaching him to Wujil, where Wujil is a former comedian who was educated and then converted to Islam under the guidance of Sunan Bonang. Sunan Bonang uses Wayang Tamsil to convey to Wujil that the conversion of Hindu and Islamic culture has spiritual consequences. Sunan Bonang also emphasized that Tamba Ati's songs signify the healing of the soul and that he is now a poet of remembrance and healing of the soul (M. Yusuf, 2022).

Sunan Bonang also includes gamelan, music and singing as well as scientific rules and principles. Sunan Bonang's teachings about the Islamization of culture through the use of Javanese gamelan which is usually called gending-gendi i ng. These songs contain Islamic teachings which the general public finds very interesting. Apart from Sunan Bonang, other saints also enabled Javanese to preach.

5. Sunan Giri

Sunan Giri's real name is Raden Paku and he received the nickname Muhammad 'Ainul Yaqin. He was the son of Maulana Ishak and the daughter of Dewi Sekard h adu who served as a king and holy teacher (pandhita queen). Raden Paku is known as Sunan Giri because he founded an Islamic boarding school near the mountain which was named

Pesantren Giri.

Sunan Giri teaches the Islamic religion according to the foundation of *Islamic da'wah bil hikmah* (wisdom), namely teaching little by little sharing religious knowledge in accordance with Islamic provisions. Apart from that, Sunan Giri in teaching religion does not use force but creates ties of friendship, this is in accordance with the foundation of Islamic preaching *mau'idah hasanah*. In complex terms, Sunan Giri's teachings are about the basic knowledge of the Islamic religion, namely monotheism, *aqidah*, morals and jurisprudence. (Setiawan, 2015) .

The works of art created in the form of art and children's games such as Jelungan, Jamuran, Ilir-Ilir, and cublak suweng are examples of works of art and games. Likewise with Asmaradana and Pucunglagi which are original Javanese songs but do not conflict with Islamic teachings. Additionally, he was a puppet, but he turned into a puppet because he was like the current human population Susmihara (2017).

6. Sunan Gunung Jati

Sunan Gunung Jati has the real name Syarif Hidayatullah or Sayyid Al-Kamil who was born in 1448 AD to Syarif Abdullah Umdatuddin bin Ali Nurul Alam and Nyai Rara Santang, daughter of Sri Baduga Maharaja Prabu Siliwangi, a ruler of the Padjadjaran kingdom.

Sunan Gunung Jati has 5 strategies in spreading his teachings, including the following: The *Mau'izah Hasanah strategy* is the first. This tactic is used when dealing with large and powerful figures, such as regents, dukes, kings and nobles. This is done to these figures in a tactful and special way, which sometimes occurs during private meetings or through a verse in a surah which contains information about Islamic teachings and information. Islamic education strategies based on *mau'izah hasanah* are contained in QS. An-Nahl verse 125.

Second, *the Al-Hikmah Strategy* . This strategy is strongly adhered to by trustees, including Sunan Gunung Jati. Sunan Gunung Jati is one of the organizations that strongly supports this strategy. Islamic education is promoted through the use of these strategies in a positive and creative way. This strategy is used to teach Islam to ordinary people. With wisdom, ordinary people are approached and then involved in safe and effective communication, so that ordinary people feel amazed and enthusiastic about the Islamic teachings promoted by Sunan Gunung Jati.

Third, *Tadarruj Strategy or Tarbiyatul Ummah* . This strategy is used to classify Islamic teachings, *da'wah maps* that are adjusted to educational factors, as well as environment and culture so that Islamic teachings are easily understood by the general public . So that Islamic teachings become ingrained teachings. By paying attention to every level of talent and inclination of readers, Islamic teachings will be easily accepted. To realize this strategy, Sunan Gunung Jati built an Islamic boarding school and he became the caretaker of the Amparan Jati Islamic Boarding School itself .

Fourth, *cadre formation strategy* . The initial step of this strategy is to recruit *da'wah cadres* who are then distributed to areas that are still not fully reached by Islamic teachings. This strategy is very effective in influencing Muslim-majority areas where people are not familiar with Islam. Syaikh Natullah Nusakambangan, Ki Gendheng Trusmi, Pangeran

Trusmi, Ki Jaka Tingkir, and Syaikh Lemahbang are some of the students of Sunan Gunung Jati who are considered famous. Those who help the process of spreading religion according to what Sunan Gunung Jati taught.

Fifth, *Shura Strategy*. This strategy is a means of brainstorming for guardians in evaluating the da'wah being carried out. In this deliberation, we not only discuss issues of the people, but also issues of mysticism or Sufism which are the "food" of the saints in order to approach themselves to Allah so that they will be given guidance and convenience by Allah in carrying out their duties (Khusnah, 2021).

Sunan Gunung Jati also became a healer (medicine expert). He can treat both physically and Islamically. Apart from that, one of his successes is practicing his teachings which contain life teachings in the form of divine values, discipline and social character (Khusnah, 2021).

7. Holy Sunan

Sunan Kudus was a Ulama and warlord of the Demak Sultanate who was a member of the Wali Songo. Sunan Kudus, whose real name is Ja'far Shodiq, is the son of Raden Usman Haji (Sunan Ngundung) and Syarifah Dewi Sari bint Ahmad, the younger sister of Sunan Bonang. Sunan Kudus mastered several religious sciences such as monotheism, hadith, fiqh, mantiq literature, and usulfiqh. Therefore, he received the title Walliyyul ilmi, which means a person of high knowledge. Since childhood, Sunan Kudus has studied religion in various places, including with his own father. Furthermore, Sunan Kudus also studied with several scholars, such as Sunan Ampel and Kiai Telingsing, and when he grew up, he also studied with Sunan Kalijaga (Adhim, 2019).

Sunan Kudus preaches through peaceful means with a strategy of bridging Islamic values, traditions and local culture. However, Sunan Kudus has his own characteristics in preaching, including joining the Demak Kingdom as a warlord, apart from that he also emphasizes the use of cultural channels, including:

1. Create a cultural space

Sunan Kudus built the Al-Aqsa Mosque and the Kudus Tower, the form of the structure emphasizes local culture, such as a temple, a place of worship for Hindus. The existence of the Al-Aqsa Mosque and the Holy Tower implies that the old religious buildings will soon be abandoned and replaced by a new religion, namely Islam. However, ancient values that do not conflict with Islam and belong to Hindus do not need to be thrown away.

2. Cultural Acculturation

1. The construction of the Kudus Tower highlights the acculturation of Islamic and Hindu culture, representing a display of multicultural spirit (Muslim, Hindu, Persian, Chinese) which was born in the form of cultural signs in the form of unique architectural works. This is also reinforced by the presence of several small statues in the ablution room which still exist today and are arranged as a place for thaharah before prayer.
2. Respect the cow which is sacred to Hindus by tying it in front of the mosque which can attract crowds to come to the mosque. Even now, the people of Kudus do not

slaughter cows as a form of gratitude for Sunan Kudus's tolerant attitude at that time.

3. Make poetry/stories that are monotheistic, such as the songs Maskumambang and Mijil. In various forms, Sunan Kudus also tries to imbue certain genres or stories which initially did not contain Islamic values, to become full of monotheism (Bestari et al. , 2017) . Sunan Kudus is also famous for adopting Wayang Golek, an Indonesian wayang usually used in the Sanskrit epics Mahabharata and Ramayana to incorporate Hindu and Buddhist symbols in architecture to teach Tawhid, a central concept of Islam, through these stories (P. Fournie , 2019) .

8. Sunan Kalijaga

Sunan Kalijaga's real name is Raden Said, the son of Tumenggung Wilwatikta, the Regent of Tuban at that time. Tumenggung Wilwatikta is a descendant of the Ranggalawe line of the Majapahit Kingdom who converted to Islam and changed his name to Raden Sahur, while his mother was named Dewi Nawangrum. The exact date of Sunan Kalijaga's birth is not known, but he is believed to have been born in the 1430s (Vindalia et al., 2022)

Sunan Kalijaga's teachings spread widely among Javanese people during the development of Islam in Java. Sunan Kalijaga teaches Islamic values through cultural and social values. Sunan Kalijaga's teachings are found in his writings, both in the form of written sources, inscriptions and other sources. Sunan Kalijaga's works contain Islamic teachings, especially Suluk Linglung and Serat Dewa Ruci. The stories in Suluk Linglung and Serat Dewa Ruci illustrate how Islamic values must be upheld by Muslims. Through the stories in Sunan Kalijaga's two works, people can understand the message of Islamic values hidden in them.

Sunan Kalijaga also teaches moral and Islamic values in his songs, including the songs Lir-Iilir and Gundul-Gundul Pacul. The teachings of Sunan Kalijaga's songs contain many Islamic values, where we as Muslims must uphold the pillars of Islam and the pillars of faith, always maintain the purity of the outside and inside of the body and always maintain continuity. in the five daily prayers.

Sunan Kalijaga is a saint who has a very important role in spreading and developing the religion of Islam in the archipelago or on the island of Java. Sunan Kalijaga had an important role in the government/kingdom and was greatly admired by both Muslim and non-Muslim communities. In spreading and developing the Islamic religion, Sunan Kalijaga always upholds local wisdom, culture and symbols that exist in society. Sunan Kalijaga combines Islamic values into the traditions or symbols adopted by society. Among the Sunan Kalijaga monuments there are Islamic values, namely clothing art, sculpture, carvings on mosque pillars, mosque drums, maulud grebeg, wayang art, gamelan art, government systems (Fairuz Sabiq, 2021) .

9. Sunan Muria

Sunan Muria's real name is Raden Umar Said, who is the son of Sunan Kalijaga and Dewi Saroh bint Maulana Ishaq. Like his father, Sunan Muria used subtle methods in his preaching, such as catching fish without polluting the water. This is a method used to teach Islam around Mount Muria. Raden Said's residence is located on Mount Muria, one of the

peaks called Colo. It is located north of Kudus city (Suryani, 2017, p. 21) .

Sunan Muria preached Islamic teachings through art by composing the songs Sinom, Kinanthi and the song Parijotho which was taken from the name of a plant on the slopes of Mount Muria. He also held shadow puppet shows as a means of preaching. His preaching style is moderate, combining religious teachings through Javanese cultural traditions. For example, traditional kenduri is used as a medium to insert Islamic values. Recitation of incantations and offerings addressed to the spirits of the deceased were replaced by recitation of prayers and prayers and giving alms.

Sunan Muria uses Javanese arts in his sermons, such as chanting macapat, sinom, and kinanthi. Apart from that, Sunan Muria's da'wah also utilized direct interaction with farmers, laborers and fishermen through da'wah strategies that were popular in society at that time, such as gamelan. Mosques or prayer rooms are built as places of worship that function as a Koran study for the younger generation who want to deepen their religious knowledge. Never mind because of that. Sunan Muria is teaching at the local mosque in Colo Village, Dawe, Kudus. Moreover, Sunan Muria has many students who are able to initiate and carry out da'wah transactions in each individual's home. Other lessons taught by Sunan Muria include tapa ngeli, pager bowl, and Pambukaning Tata Malige Betal Mukaram (Ahmad & Nafis, 2021) .

C. The Role of Walisongo in the Spread of Islam

1. Field of education

The Islamic Encyclopedia states that Walisongo was one of the first nine clerics who drove the development of Islamic education in Java in the 15th century AD. Guardian has several meanings, such as deputy, friend, and leader. In its use, the word wali is usually interpreted as someone who is close to God (Dardiri, 2023) .

Walisongo's role in the world of education can be seen through the establishment of Islamic boarding schools directed by Sunan Ampel, Sunan Giri and Sunan Bonang. Sunan Ampel founded the Islamic boarding school in Ampel Denta, near Surabaya, which became the first center for the spread of Islam in Java. This is where the saints educated the younger generation about Islam and then spread Islam to the archipelago. His students included Raden Paku (Sunan Giri), Raden Makhдум Ibrahim (Sunan Bonang), Raden Qosim Syarifuddin (Sunan Drajat), Raden Fatah (who later became the first Sultan of the Kingdom of Demak), Maulana Ishak and there were still several other missionaries who had roles. important in the process of Islamization in Java.

Then Sunan Giri also founded an Islamic boarding school in the Giri area, and many of the school's students came from economically disadvantaged groups. He sent educated preachers to various areas outside Java, such as Bawean, Kangean, Ternate and Tidore. Sunan Bonang focused his educational and preaching activities at the Islamic boarding school founded in Tuban. Sunan Bonang provided a broad Islamic education to Raden Patah, son of the King of Majapahit, who later became the first Sultan of Demak. This educational file is now known as Suluk Sunan Bonang.

2. Political Field

In the growth and development of the Javanese Sultanate, Walisongo played a very important role. Among them were advisors to kings, some even became kings, especially Sunan Gunung Jati. Sunan Ampel had great influence in the Majapahit court. His wife came from the palace and Raden Patah (son of King Majapahit) was her student. Sunan Ampel's closeness to the palace caused the spread of Islam in the Central Java region to run smoothly because he received support from the kingdom. Sunan Giri took part in the coronation of the king, and whenever there was a problem that needed to be resolved, the waliyullah's decision was always awaited and taken into consideration. Sunan Kalijaga was also an advisor to the Demak Bintoro sultanate.

3. Field of Da'wah

Walisongo's role is quite well known in the field of da'wah, both verbally and through other media. As a preacher, Walisongo traveled from one area to another to spread the religion of Islam. Sunan Muria in his preaching always visited remote villages. One of Walisongo's historical works is the construction of the Demak Mosque. Almost all Walisongo participated in the development. The media used in da'wah are Islamic boarding schools managed by Walisongo and through art media such as wayang. They use traditional performances to support Islamic preaching, by blending Islamic values. The lyrics of the gamelan songs created by the saints contain the message of monotheism, the attitude of worshiping Allah and not associating with Him or worshiping others (Masyitoh & Subekti, 2022) .

CONCLUSION

Cultural education is education that uses a cultural approach . Cultural education is a more moderate approach in implementing Islamic teachings, fostering tolerance by providing education and customs to local residents so as to produce new religious teachings that are in line with Islamic teachings. Walisongo was the person who introduced Islam to Java . "Songo" in Indonesian refers to nine people while in Java each has a different area of preaching in the land of Java, and "wali" in Javanese refers to (sunan, lover of Allah, waliyullah). Walisongo consists of Sunan Gresik, Sunan Ampel, Sunan Bonang, Sunan Drajat, Sunan Giri, Sunan Gunung Jati, Sunan Kudus, Sunan Kalijaga, and Sunan Muria. Each Walisongo will of course use different methods of preaching, different works and results.

The underlying facts allow us to conclude that the world today is largely based on the concept of da'wah which originates from culture. For example, Sunan Kudus is currently quite close to culture, one example is the Kudus Tower Mosque, which is a place of ablution that is similar to Hindu Buddhist culture. The spread of Islam on the island of Java cannot be separated from the role of walisongo in the spread of Islam on the island of Java. This is proven by the remains of Walisongo's work. For example, mosques, wayang, tembang and Islamic boarding schools continue to grow rapidly. The author hopes that this journal will be useful and can be a reference for researchers.

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