



Raden Qosim's Religious Humanism Approach of Javanese Islamization Process

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Abstract

This article explains the value of *pepali pitu* provided by Raden Qasim in the process of Javanese Islamization. In the era of XIV-XV massive change of life happens in Java island. It is influenced by Islamization process on big scale and the collapse of Majapahit Kingdom. One of the prominent figure of Javanese Islamization is Raden Qasim or well-known as *Sunan Drajat*, who is one of the member of *Walisongo*. Raden Qasim applies religious humanism theory as the approach. Religious humanism approach is implemented by *pepali pitu* theory. *Pepali pitu* is a theory which has purpose to lead human to achieve good value. *Pepali pitu* consists of Javanese life philosophy which is combined to Islamic value. The main concept of humanism religious approach is to form wise human being through the theory of self approval, social and spiritual.

Keywords: Religious humanism approach; Pepali pitu; Raden Qasim; Javanese Islamization process

Introduction

Javanese Islamization process has firm relationship to the presence of *Walisongo*. *Walisongo* is a predicate which is referring to the religious leaders or known as *ulamaa'* whose merit of Javanese Islamization process. *Walisongo* is a term consists of two words, *wali* and *songo*. The term *wali* comes from Arabic language, the shorten form of *waliyullah* means a human who loves and is loved by *Allah* (Sunyoto 2016:142). The term *songo* comes from Javanese language that is number nine (Ismail 2013: 47). In short, *walisongo* means *wali sembilan* or nine religious leaders who spread Islam in Javanese island.

The existence of *walisongo* does not literally mean that religious leaders who spread Islam religion are only nine persons. If we look at the former site or local old stories, the number of religious leaders who spread Islam religion is more than nine. In the book of *wali sana*, is mentioned that the number of religious leaders in spreading Islam religion are *sewu cacache* or a thousand (Zarkasi 1987:26). The concept of *walisongo* refers to the religious men who are represented as leaders of a group or community whose duty is to do *dakwah* in the district to spread Islam religion (Sunyoto 2016:142). Thus, there are some religious leaders who belong to *walisongo* and the others do not.

The concept of *walisongo* or guardian council is assumed by the acculturation of Javanese-Hinduism culture which evolves before the presence of Islam religion. *Walisongo* is analogized to the

nine gods whose thrones are in nine cardinal directions. The presence of *walisongo* is interpreted as a system of authority order which is related to the iconographic system in which *parmasyiwa* become main character who is surrounded by eight cardinal directions (Soekmono 1947: 285). The acculturation indicates there is a change of the concept of gods to the concept of human being who are being loved by the lord. The Hinduism' *parmasyiwa* concept is replaced by *walisongo* sufi science concept.

The evolve of Islam as a belief system can not be yielded to the role of person who spread it. In this case, *walisongo* have prominent role in the process of Javanese Islamization. However, the role and influence of the member of *walisongo* can not be understood specifically. Each member of *walisongo* has his own method and media as the approach to spread Islam. One of the member of *walisongo* is Raden Qosim. Among *walisongo* members, he is known as *Sunan Drajat*, which is related to his *da'wah* region. He lived in the end of XV era to the early XVI. Raden Qosim's Islam spreading region is north coastal of Java island, which is Paciran subdistrict, Lamongan district.

Generally, *da'wah* system of raden Qosim is similar to other members of *walisongo*. Raden Qosim uses approach in the context of local wisdom in the form of art, culture and local custom. Raden Qosim spreads Islam by combining Islam concept and local culture. Some of those cultures contrast to the Islam concept which are cited on the *Holy Qur'an* book (Purwadi 2011:115). The meeting point between Javanese cultures and Islam is the strong mystical spirit of belief in *gusti* or god. In addition, Islam is accepted and evolves in Java island because most of Javanese people are open minded (Ahmad 2011:3). The *da'wah* concept can be understood by two categories. Raden Qosim chooses Javanese musical instrument, that is *wind gending* as medium, combined to humanism concept (Nashihin 2012:67).

This article will explain humanism concept in the theory of *pepali pitu* provided by Raden Qosim. Generally, humanism concept in *pepali pitu* relates to the humanism religious perspective. Humanism religious concept is human perspective as an individual, social beings and has spiritual concept. *Pepali pitu* as history virtue is believed having relevancy of present circumstances. The purpose of this article is to analyze and reveal the meaning of humanism religious perspective of Raden Qosim's *da'wah* principle of Islam.

Raden Qosim

Raden Qosim lived between 1470-1552. Raden Qosim is the youngest son of Sunan Ampel and Nyai Ageng Manila. Raden Qosim's father is Raden Rahmat who well-known as Sunan Ampel, one of the member of *walisongo* whose *da'wah* region is Ampel Denta, Surabaya. In addition, Raden Rahmat also well-known as the teacher of all *walisongo* member while his mother, Nyai Ageng Gede Manila is a daughter of Tuban district governor, Arya Teja IV. Raden Qosim has brother and sisters who are Raden Mahdum Ibrahim (Sunan Bonang), Nyai patimah, Nyai Wilis, and Nyai Taluki (Syamsuddin 2016:216). Thus, Raden Qosim and Raden Mahdum Ibrahim shared similar descendant due to certain ethnic heritage that is Champa-Samarkand-Javanese because Raden Rahmat is a son of Ibrahim Asmarakandi (Sunyoto 2016:304).

Raden Qosim has many different names based on historiographic source in Java. They are Sunan Mahmud, Sunan Mayang Madu, Sunan Muryapada, Raden Imam, Maulana Hasyim, Syekh Masakeh, Pangeran Syarifuddin, Pangeran Kadrajat and Masaikh Munat (Tim peneliti dan Penyusunan Sejarah Sunan Drajat 1998). Raden Qosim learn through *madrasas* education combining to Javanese culture. His Islam knowledge is from his father through Islam education in Ampel Denta while his Javanese knowledge he gets from his mother who is a descendant of governor. Those knowledges greatly influence his knowability of Javanese culture, science, language, literature and religion which dominantly inclined Javanese.

In learning religion, Raden Qosim is firstly taught by his father in Ampel Denta. Then he moves to Cirebon to learn to Syarif Hidayatullah. Syarif Hidayatullah is used to be a student in Ampel Denta Surabaya before he becomes a duty to spread Islam in Cirebon (Suryanegara 1995:100). Based on tradition, a cleric will ask his sons to learn from another cleric, even he is cleric's friend or cleric's former student. That tradition is also applied on Raden Qosim when he is adolescent.

During his study in Cirebon, Raden Qosim well-known as Syekh Syarifuddin and honoured as Pangeran Drajat. Raden Qosim is asked by Syarif Hidayatullah to help him spreading Islam through the entire Cirebon. Raden Qosim does not find difficulties in spreading Islam in Cirebon even its people use Javanese-Cirebon language for communication. Raden Qosim becomes a member of *walisongo* through cleric's conference in Pakungwati Palace after Syekh Siti Jenar is beheaded (Tim Peneliti Unpad 1991:169-170). Afterward, Raden Qosim gets marry to the daughter of Syarif Hidayatullah and blessed with two sons and one daughter who are Pangeran Trenggana, Pangeran Sandi and Dewi Wuryan.

By the time completing his study, Raden Qosim comes back to Ample Denta. Following his father's order, Raden Qosim do *da'wah* to the Gresik coastal then staying in Drajat, Lamongan (Abdullah 2016:114). Raden Qosim proposes to Sultan Demak I for staying in this district, along with Raden Mahdum Ibrahim. Sultan Demak I applies his proposal and gives that district as fief land. The head of the fief land is Raden Imam, honoured as Sunan Mayang Madu. He is directly appointed by Sultan Demak I (Tim Peneliti dan Penyusun Sejarah Sunan Drajat 1998:130).

Having background of cleric from his father (Raden Rahmat) and nobleman from his mother (Nyai Ageng Gede Manila) influence Raden Qosim's knowledge of Islam. During his adolescent life, he is taught Islam by his father and Javanese culture by his mother. Afterward, when he is in Cirebon, Raden Qosim learns and explores more about sharia, the nature of religion and edict (Ekajati 1978:21). Besides learning religion, he also learns about Javanese culture. Thus, Raden Qosim is believed that he has an ideology as a moeslem who also do Javanese virtue of life.

Raden Qosim's Role in the Process of Javanese Islamization

In the era of XV-XVI, Javanese coastal urban is expected as the place of intellectual people. However, the fall of Majapahit Kingdom causes social and economic crisis in the society. Even coastal area is stable than other areas since having ports, there is a tendency that the growth of economic condition only beneficial for some peoples such as head of government, nobleman and official either in the headquarter or region (Nashihin 2012:71). Based on the current condition, Raden Qosim encourages to do good and helpful to impoverished people. Raden Qosim's encouragement is involved to *pepali pitu* theory which is well-known as *catur piwulang*.

Raden Qosim is known as Islam propagator who is kind, philanthropist and concerns to the poverty people (Syamsuddin 2016:19). He prioritizes the welfare of the people before spreading Islam. His doctrine emphasizes to empathy and work ethic in the form of philanthropist, poverty reduction program, the spirit to establish welfare, social solidarity and do mutual cooperation. One of the effort he does is inviting people to do farming and teach them how to get abundant outcome (Iksan 2014:64). The fief land that once a forest, is partially cultivated for people who live there.

The *da'wah* strategy used by Raden Qosim is *da'wah bil hal* (Iksan 2014:65). *Da'wah bil hal* is a concept of *da'wah* which is based on behavior. He gives insight through the activities and deed directly thus the society can understand and implement easily. All issues are solved by logical and accesible way. In the other word, the contextualization of doctrine and value of Islam in the society is one of the way of *da'wah* (Hidayat 2013:2). Islam becomes a religion that enlighten mystical and worldly matters.

The crisis on social, economics and culture occurs post-collapse of Majapahit Kingdom causing major changing of the order of society. It influences the way of Raden Qosim does in spreading Islam. He does not only teach about Islam but also set an example to live the life correctly. He teaches Islam not only as spiritual matter but also can solve humanity matters. Based on story told, Raden Qosim is involved in social activities and the economy of society. He teaches how to do farming properly and solve another life matters. Raden Qosim's principal life exists in *pepali pitu* theory. *Pepali pitu* theory is the theory of life wisdom which consists of seven guidances.

Raden Qosim is also known as the expertise of the art. Raden Qosim has modifying some of *macapat* songs *langgam pangkur* (Sunyoto 2106:306). In addition, there is a song that is written on 14 pieces of palm leaves in ancient Javanese letter. That song contains *Yusuf letter* of *Qur'an* holy book that is used for *tingkepan* ceremony (a salvation ceremony for a pregnant woman whose gestational age is 7 months). Generally, the *da'wah* strategy is used by Raden Qosim is oriented on cultural approach. Cultural approach is a form of empathy in observing the culture and custom in the society then try to attract their sympathy (Ismail 2013:51).

Raden Qosim is able to play *gamelan* instrument and modifying some *langgam pangkur* songs. It is supported by the ancient instruments found, *gamelan singo mengkok*. *Singo mengkok* symbolically means that a powerful people is a people who can control his carnal desire (Iksan 2014:73). The symbolic interpretation or refraction between Islam and Java is one of the way to spread Islamic value through the art and culture. The art performances held by Raden Qosim are to attract public interest and provide Islam knowledge simultaneously. The *da'wah* process is began by playing *gamelan* instrument then continued by teaching Islam theory.

Humanism Religious Perspective in Raden Qosim's Pepali Pitu Theory

Humanism is a thought and action which is based on nature of humanity. According to Giel (2002:186), humanism is any system of thought or action in which human interest, values, dignity are taken as primary importance. Graham (2005:27) stated that in seeing human being, humanism concerns of centering on the present time, experience, understanding of reality, subjectivity, consciousness, the idea of enlightenment, the choice of the will, the actualization of personal power, intact and balance personal development. The wisdom in human being is encouraged by the kindness that exists on the heart and mind. Humans has highest dignity among other creatures.

Humanism is a part of critical thinking which come from human changing form of dignity, role and the responsibility of humanity (Usman, Shaharuddin and Abidin 2017:98). In humanism, human being has a humanitarian responsibility. Humans have the rights and obligations to care and love each other. Human are creatures who have the need in social life. Each individual needs appreciation and compassion from others for the sake of their survival.

Human beings are not only about individuals and social life but also closely related to the mystical power. Humanism is also interpreted as a combination of the freedom of thought, action and mysticism (Arif 2009:25). The mystical power of human beings tie in their spiritual abilities and their beliefs. In this case, the concept of humanism is humanism religious. Humanism religious considers that the existence of human thought and action is from god, world, and man himself (Jamalzadeh and Tavassoli 2011:389). The three main components form the existence of people's humanism as intact humans. Religious humanism considers that humans' life are not only about their selves but also causes external impact which is formed them as human being.

In the Javanese Islamization context, Raden Qosim teaches about the importance of appointed human dignity. He strives to build an unrestrained of suffering society. He solves the society issues

particularly unstable society due to the collapse of Majapahit kingdom. He inherits some life lessons which are summarized on *pepali pitu*. *Pepali pitu* are seven philosophies is used as guidance of life. As a clerk, Raden Qosim extremely concerns to his surrounding society and grants them the moral lessons as human beings.

Raden Qosim has his own perspective of Islam and Javanese culture. He combines the wisdom of Javanese culture and Islam in accordance of the condition and the requirement of the society. Those combination concept is manifested through *pepali pitu* theory which the aim guide humans to live their lives properly. The major concept of *pepali pitu* is to form human being as a veritable human in behaving as individual, social and spiritual. The interpretation of that concept can be explained through the trilogy concepts of religious humanism.

Human's life is always moving and evolving dynamically. There are challenges and obstacles following that evolving process. The first concept of of Raden Qosim's religious humanism is human as individual focuses on inner and outer balance. The balance of physical and mind ability is the major foundation in humans life. Based on Raden Qosim's explanation, for achieving that balance humans should do *laksitaning subroto lan nyipto marang pringgo bayaning lampah* means humans should strain and work hard for attaining to their lives' goal. He calls that process as *Hênêng – hênîng – hênung*. According to him, humans should *eling lan waspodo* (recall and cautious) in order to be wisdom through their lives. Thus, humans can construct a strong personal character as individual.

Raden Qosim's second concept of religious humanism is doing a proper social life and social interaction. Human nature is to socialize or being social creature. Social relationship is rooted in a system of mutual relationship, respect and help. The social relationship is manifested in kinship, mutual care, love and understanding. According to Iqbal (2014:36) the major purpose is to maintain harmonious social relationship among human beings. Raden Qosim believes that humans should *memangun rêsep tyasing sasomo*. The purpose of this concept is to create a society who reciprocally honoured and maintain humans' dignity. In another concept, that is called *catur piwulang*, humans should care and share to each other. In *catur piwulang*, the concept of sharing is manifested in the form of sharing knowledge and humans' basic needs.

The next concept is the relationship between human and spiritual strength. Raden Qosim states that beside human's internal strength, there is an external strength which forms human self. The linkage between human and spiritual strength is manifested in the belief system and worshipping activities. Worshipping activities are implemented through *mêpêr poncodriyo* and *mulyo guno ponco wêktu*. *Mêpêr poncodriyo* (restraining human's lust) aims human always be humble and is not conceited. The process is done through *ponco wêktu* (Islam way of praying). Through the worshipping activities, human's spiritual abilities will be grained and getting stronger. Thus, the stronger the human in restraining his lust and doing his worship, the more balanced his mind and his heart.

Conclusion

The process of Islamization should not be viewed as micro facet through marriage, trade, politics and culture. Javanese Islamization process has always been associated with the presence of *ulamaa'*. Those *ulamaa'* are known as *walisongo*. One of the member of *walisongo* that has been discussed in this paper is Raden Qosim. He has his own perspective and methods to spread Islam in Java, specifically in north coastal. He spreads Islam by using humanism theories. He does not only spread Islam but also concern to society life. He has a strong social solidarity through the evidence of his *pepali pitu* theory.

Raden Qosim's approach has similarities to the religious humanism theory. Based on his historical story, it can be seen that the heritage of his philosophical theory is the acculturation of

perception of thought, Javanese culture and Islam religion. *Pepali pitu* theory is a prolonged theory but still relevance to the present time. *Pepali pitu* theory proves that history is not only historical heritage but also has value that is beneficial in this present time.

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