

## Interpretation of the Sufism Teachings of Sunan Bonang in the Context of Javanese Culture

Ngatmin Abbas<sup>a,1,\*</sup>, Meti Fatimah<sup>b,2</sup>, Alfian Eko Rochmawan<sup>c,3</sup>, Mohammed Hafiz Ali Wafa<sup>d,4</sup>

<sup>a,b,c</sup>Institut Islam Mamba'ul 'Ulum, Surakarta

<sup>d</sup>International Institute for Halal Research and Training (INHART), International Islamic University Malaysia (IIUM), Malaysia

<sup>1</sup>[ngatminabbas@gmail.com](mailto:ngatminabbas@gmail.com); <sup>2</sup>[fatimahcan@gmail.com](mailto:fatimahcan@gmail.com); <sup>3</sup>[alfianecko@gmail.com](mailto:alfianecko@gmail.com);

<sup>4</sup>[aliwafa.baru123@gmail.com](mailto:aliwafa.baru123@gmail.com)

\*Correspondent Author

### ARTICLE INFO

#### Article history

Received:

03-04-2023

Revised:

05-05-2023

Accepted:

15-05-2023

#### Keywords

Sufism;

Sunan Bonang;

Javanese Culture.

### ABSTRACT

This research aims to analyze the interpretation of Sunan Bonang's teachings of Sufism in the context of Javanese culture. The method used in this study is a literature study with content analysis. The results of this study indicate that Sunan Bonang's teachings of Sufism are uniquely interpreted in the context of Javanese culture, emphasizing the concept of unity between God and humans and integrating local wisdom into the teachings. In the Javanese culture context, Sunan Bonang's teachings of Sufism view that divinity is the essence of human life. Additionally, these teachings also integrate values of local wisdom such as mutual cooperation, simplicity, and humility in their practice of Sufism. Overall, Sunan Bonang's teachings of Sufism have strong relevance to the challenges of modern times, especially in developing spirituality and facing complex issues in the modern world.



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**ABSTRAK**

Penelitian ini bertujuan untuk menganalisis tafsir ajaran tasawuf Sunan Bonang dalam konteks budaya Jawa. Metode yang digunakan adalah studi literatur dengan analisis konten. Hasil penelitian menunjukkan bahwa ajaran tasawuf Sunan Bonang diinterpretasikan secara unik dalam konteks budaya Jawa, dengan penekanan pada konsep kesatuan antara Tuhan dan manusia serta kearifan lokal yang diintegrasikan ke dalam ajaran tersebut. Dalam konteks budaya Jawa, ajaran tasawuf Sunan Bonang memandang bahwa ketuhanan merupakan esensi dari seluruh kehidupan manusia. Selain itu, ajaran tersebut juga mengintegrasikan nilai-nilai kearifan lokal seperti gotong royong, kesederhanaan, dan sikap rendah hati dalam praktik tasawufnya. Secara keseluruhan, ajaran tasawuf Sunan Bonang memiliki relevansi yang kuat dengan tantangan zaman modern yang semakin kompleks, khususnya dalam konteks mengembangkan spiritualitas dan menghadapi berbagai persoalan yang kompleks di dunia modern.

**Kata kunci:** Tasawuf, Sunan Bonang, Budaya Jawa.

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**Introduction**

Indonesia is a country rich in culture and traditions, including a strong tradition of spirituality. One well-known religious tradition in Indonesia is Sufism, a branch of Islam that focuses on spirituality and the individual's relationship with God. Sufism is a broad and complex teaching, and in practice, it is heavily influenced by local culture and traditions (Nashihin, Aziz, Adibah, Triana, & Robbaniyah, 2022). Many Sufi figures in Indonesia have combined Sufi teachings with local culture, including Sunan Bonang, a famous Sufi figure in Java.

Sunan Bonang was a scholar and saint from Banten, West Java. (Farobi, 2019) He was the son of Sunan Ampel, a significant figure in the history of Islam in Indonesia. Sunan Bonang was known for his deep appreciation of Javanese culture and traditions in his teachings of Sufism. He integrated Sufi teachings with local wisdom, making his Sufi teachings more accessible and acceptable to the local population (Jauharotina, 2022). Tasawuf Sunan Bonang is a branch of Sufism originating from the teachings of Sunan Bonang, a Javanese scholar and Sufi in the 16th century.

Despite Sunan Bonang's efforts to teach Sufism in an understandable and relatable way, there remains a gap between the Sufi teachings conveyed and the realities on the ground. This gap is evident in the many people who do not deeply understand Sufi teachings and the lack of practical application of Sufi teachings in daily life. Furthermore, differences in understanding Sufi teachings persist among academics and the general public (Mulyati, 2017).

Another gap exists in the differing interpretations of Sunan Bonang's Sufi teachings between scholars and the general population. Some scholars still consider Sunan Bonang's Sufi teachings controversial because some of his teachings are viewed as not in line with true Islamic guidance. Meanwhile, the general public often lacks a deep understanding of Sunan Bonang's Sufi teachings due to limited accessible sources of information (Kasman, 2018).

Previous research in the field of Sufism and Javanese culture has primarily focused on the exploration of Sufi teachings from a textual perspective, often overlooking the social and cultural context (Anita, 2016). However, research on the interpretation of Sunan Bonang's Sufi teachings within the context of Javanese culture is still relatively limited. In this study, researchers aim to pay more attention to the social and cultural context in understanding the interpretation of Sunan Bonang's Sufi teachings.

This research introduces novelty by exploring Sunan Bonang's Sufi teachings and how they can be interpreted and applied in the context of Javanese culture. This helps establish a connection between Sufism and culture, highlighting how they mutually influence each other.

By interpreting Sunan Bonang's Sufi teachings within the context of Javanese culture, it is hoped to provide a deeper understanding of Sufi teachings, dispel misconceptions about Sufism, and increase the practice of Sufi teachings in daily life. Additionally, by blending Sufi teachings with Javanese culture, it is expected to preserve the rich and diverse Javanese culture.

In this research, theories used to support analysis and discussion include Sufism theory, cultural theory, and interpretation theory. First, Sufism theory is highly relevant because Sunan Bonang is known as an important Sufi figure in Java, and Sufi teachings are the primary foundation of his understanding and practice (Amin, 2022). Concepts such as "suluk," "tarekat," "ma'rifat," and "tawakal" can be explained through the study of Sufism from early Sufi scholars (Hafiun, 2012).

Second, cultural theory is essential because Sunan Bonang's Sufi teachings grew and developed within the rich and unique cultural context of Java. This theory can help in understanding the cultural values and practices embedded in Sunan Bonang's Sufi teachings and how these values are integrated and adapted to Javanese culture (Warsini, 2022).

Third, interpretation theory can aid in exploring and analyzing the interpretations of Sunan Bonang's Sufi teachings that have evolved in Javanese society. This theory can help in understanding the various perspectives and interpretations of Sunan Bonang's Sufi teachings related to Javanese culture and its social context (Widiya & Alimni, 2023).

Based on the above, this research formulates the following questions: How is Sunan Bonang's Sufi teaching interpreted in the context of Javanese culture? What is the influence of Javanese culture on the understanding and practice of Sunan Bonang's Sufi teaching? How relevant is Sunan Bonang's Sufi teaching in addressing the increasingly complex challenges of modern times?

## Method

This research employs a literature review method (Syaiful Anam, 2023) to explore the interpretation of Sunan Bonang's Sufi teachings in the context of Javanese culture. This method involves the examination and review of literature from various sources such as books, journals, articles, and relevant manuscripts related to the chosen theme. (Zed, 2008) This method is highly useful for obtaining a broader understanding of the research theme and elucidating the historical, cultural, and related theoretical contexts.

This method assists in identifying gaps in previous research on the same topic, thus strengthening the novelty and contribution of this research. It also allows for comparisons between the results of previous research and the findings of the current study. (Adlini, Dinda, Yulinda, Chotimah, & Merliyana, 2022)

In employing this method, researchers can make use of search engines such as Google Scholar or digital libraries to gather relevant sources related to the research theme. Once relevant sources have been identified, researchers can evaluate these sources, pinpoint key issues, and analyze the collected data to gain a deeper understanding of the research theme. (Khatibah, 2011)

The use of a literature review method in researching the interpretation of Sunan Bonang's Sufi teachings in the context of Javanese culture can assist researchers in acquiring knowledge of specialized terminology in Sufi studies and the Javanese cultural context. This knowledge can aid in the interpretation and analysis of data.

## Results and Discussion

The results of the research on the interpretation of Sunan Bonang's Sufi teachings in Javanese culture indicate that the Sufi teachings of Sunan Bonang have a unique concept in the context of Javanese culture. There is an emphasis on the unity between God and humans, as well as local wisdom integrated into these Sufi teachings. Concepts such as "gotong royong" (mutual cooperation) and Javanese local wisdom, such as "kejawen," are integrated into Sunan Bonang's Sufi teachings. These teachings are highly relevant to the challenges of the modern and

increasingly complex era, providing understanding and solutions to the spiritual and social issues faced by the Javanese and Indonesian communities in general.

## 1. Understanding Sufism

Etymologically, the word "Sufism" comes from the Arabic word "suf," which means wool or sheep's fleece. The term "tasawuf" then emerged as the ism fa'il (active noun) form of the verb "safa," which means to purify or cleanse. Thus, literally, Sufism means the process of purifying or cleansing the heart from all impurities and faults. (Sahri, 2021)

According to the (Dictionary, 2011), Sufism is a teaching about spiritual life grounded in profound love and devotion to Allah SWT. In practice, Sufism is often associated with practices such as meditation, dhikr (remembrance of God), fasting, and an emphasis on inner experiences. Sufi teachings are frequently associated with Sufi groups characterized by distinct clothing, specific rituals, and the importance of a spiritual guide in personal development.

In the terminology context, Sunan Bonang's Sufism refers to the system of beliefs and spiritual practices pioneered by Sunan Bonang in the development of Islamic teachings in Java. Sunan Bonang's Sufism combines Islamic teachings with Javanese local beliefs and practices, ultimately forming a unique form of Javanese Islam. Sunan Bonang's Sufism also emphasizes meditation and dhikr as ways to attain unity with God. (Ulfah, 2013)

In Sunan Bonang's Sufism, two important concepts exist: "fana" and "baqa." Fana means "annihilation" or "disappearance," while baqa means "eternal existence." (Abdullah, 2022) In the context of Sufism, fana refers to the state when a Sufi achieves unity with God and experiences the disappearance of differences between themselves and God. Baqa then refers to the state when the Sufi achieves eternal unity with God and continually experiences God's presence in their life. (Armando, 2004)

Sunan Bonang's Sufism also teaches the concept of "sabda" or sacred words used in meditation and dhikr practices. In Sunan Bonang's Sufism, these words are often used to attain spiritual awareness and experience God's presence in one's life. These words are also believed to have the power to transform a person's energy, aiding in the purification of the heart and achieving unity with God. (Febriana, 2021)

In the cultural interpretation of Sunan Bonang's Sufism, it refers to the Sufi teachings developed by Sunan Bonang in Central Java in the 16th century. Sunan Bonang is known as one of the Wali Songo, the nine great scholars who spread Islam in Java. Sunan Bonang's Sufism combines elements of Islamic religion with Javanese culture, resulting in unique and distinctive spiritual practices compared to Sufi teachings elsewhere.

In the Javanese cultural interpretation, Sunan Bonang's Sufism is considered closely related to Javanese local wisdom, such as beliefs in ancestors, keris (traditional Javanese daggers), and the supernatural world. This is reflected in the ritual practices of Sunan Bonang's Sufism that involve Javanese traditional ceremonies like slametan (ritual feasts), nyadran (ritual offerings), and village cleaning rituals. (Wirman, 2015)

However, Sunan Bonang's Sufism also shares fundamental principles with Sufism in general, such as self-development, love for Allah, and service to others. Sunan Bonang's Sufism emphasizes the importance of cultivating good moral character, including qualities like patience, trust in God, and asceticism, as well as performing acts of charity to draw closer to Allah. (Abbas, 2020)

In the Javanese cultural interpretation, Sunan Bonang's Sufism is also regarded as part of the Javanese cultural heritage that should be preserved. The influence of Sunan Bonang's Sufism can be found in Javanese arts and culture, including dance, music, and crafts. Additionally, Sunan Bonang's teachings serve as inspiration for Javanese people in addressing various life issues, both spiritual and everyday.

## 2. Teachings of Sunan Bonang's Sufism

Sunan Bonang teaches Sufism with a focus on the concept of the perfection of life and mysticism. (Febriana, 2021) In his work *Suluk Wujil*, Sunan Bonang teaches that the perfection of life is achieved through self-control and inner development. This can be accomplished through various practices such as dhikr, prayer, and fasting. Sunan Bonang also teaches about mysticism and how to achieve unity with Allah SWT through practices like meditation and fasting.

Sunan Bonang not only teaches about spiritual well-being but also about social responsibility. His teachings emphasize the importance of helping others, practicing kindness, and building a harmonious society. (Ulfah, 2013) Sunan Bonang promotes the concept of "gotong royong" or mutual cooperation among the Javanese people, which is deeply ingrained in Javanese culture. This concept encourages people to work together for the common good and help those in need.

In the context of Javanese culture, Sunan Bonang's teachings are seen as a bridge between Islam and Javanese traditions. His teachings incorporate elements of Javanese culture and spirituality, making them accessible and relatable to the Javanese people. (Wirman, 2015) This integration of culture and spirituality has contributed to the enduring popularity of Sunan Bonang's teachings in Java.

### 3. Teachings of Sunan Bonang's Sufism

Sunan Bonang teaches Sufism with a focus on the concept of perfection in life and mysticism. (Febriana, 2021) In his book "*Suluk Wujil*," Sunan Bonang teaches that perfection in life is achieved through self-control and inner development. This can be achieved through various practices such as dhikr (remembrance of God), prayer, and fasting. Sunan Bonang also teaches about mysticism and how to attain unity with Allah SWT through practices like meditation and fasting.

Sunan Bonang not only teaches about spiritual well-being but also about Javanese local wisdom that can aid in personal development toward a perfect life. (Anshory, Bukhari, & Bachtiar, 2020) For instance, Sunan Bonang teaches the concept of "*ngelmu pring*," which means gaining knowledge or wisdom from everything around us. This concept emphasizes the importance of appreciating and wisely utilizing natural resources and understanding the interconnectedness between humans and nature.

In *Suluk Wujil*, Sunan Bonang teaches the concept of "*ngelmu iku saka tataraning Gusti*," which means that all knowledge comes from the Almighty God. (Alfadhilah, 2018) This concept underscores the importance of worship and contemplating the greatness of God in every aspect of life. In the *Suluk Wujil* book, several Sufi teachings of Sunan Bonang related to the perfection of life and mysticism are presented, including:

**Concept of Tauhid (Oneness of God):** Sunan Bonang teaches the fundamental concept of Tauhid in Sufism, which is the belief in the unity of Allah SWT. (Anshory, 2021) It is explained in *Suluk Wujil* that Tauhid should not remain a mere belief but should also manifest in daily actions. This emphasis is to ensure that his followers focus not only on the formal aspects of religion but also possess a high level of spiritual consciousness in practicing Islam.

**Concept of Unity with the Universe:** Sunan Bonang teaches the concept of unity with the universe, where humans are a part of nature and should live in harmony with it. (Febriana, 2021; RASYIDI; Sajaroh) This is related to the teaching that Allah SWT created the universe as a sign of His greatness, and humans, as His chosen beings, are given the responsibility to preserve and care for the universe.

**Practice of Dhikr (Remembrance):** In *Suluk Wujil*, Sunan Bonang teaches the practice of dhikr as a means to attain higher spiritual awareness. (Febriana, 2021; Wirman, 2015) Dhikr is done by remembering Allah SWT through specific words or prayers. Through the practice of dhikr, one is expected to achieve closeness to Allah SWT and attain a more peaceful and tranquil state of mind.

**Self-Development:** Sunan Bonang emphasizes the importance of self-development in Sufism. This is related to the teaching that humans must continually improve themselves to become better individuals. (Yasid, 2018) Self-development can be achieved through various means, including self-reflection, dhikr practice, and other acts of worship.

#### 4. Interpretation of Sunan Bonang's Sufi Teachings in Javanese Culture

Sunan Bonang's Sufi teachings contain elements of mysticism and esoteric knowledge. Sunan Bonang explains that one must possess knowledge of the inner self to understand and control oneself. He also teaches the significance of meditation and introspection to attain a more tranquil and peaceful state of being. (Purwadi, 2007)

In the context of Javanese culture, Sunan Bonang's teachings are greatly influenced by Javanese local wisdom. The concept of "siraman rohani" (spiritual cleansing) taught by Sunan Bonang is an adaptation of Javanese traditions that emphasize cleanliness and purity in all aspects of life. (Febriana, 2021) This demonstrates that Sunan Bonang was able to harmoniously blend Islamic teachings with Javanese local culture.

Sunan Bonang's Sufi teachings encompass several crucial concepts, such as tawakal (trust in God), ikhlas (sincerity), and zuhud (detachment). Tawakal teaches surrendering completely to Allah SWT and avoiding excessive attachment to the material world. Ikhlas emphasizes performing all actions solely for the sake of Allah SWT, not for personal motives or worldly interests. (Hafiun, 2012)

Zuhud encourages limiting desires for worldly things and focusing on achieving greater life goals. Sunan Bonang strongly emphasizes the importance of correct worship, such as performing prayers with devotion and increasing remembrance of Allah SWT through dhikr. (Alfadhilah, 2018) In Suluk Wujil, Sunan Bonang's Sufi teachings also discuss the concept of "ilmu kehidupan" or the knowledge of life, which is an extension of the broader Sufi concept. This concept explains the importance of living life correctly and seeking perfection in life to attain true happiness in both this world and the hereafter.

These concepts are expected to help individuals achieve the perfection of life and true happiness. The teachings within this doctrine can guide individuals towards perfecting their lives and achieving genuine happiness while still embracing positive Javanese cultural values. Sunan Bonang also teaches that success in attaining the perfection of life depends on the relationship between humans and Allah SWT and among themselves, with noble values such as compassion, humility, and cooperation.

In the context of interpreting Sunan Bonang's teachings within Javanese culture, the distinctive feature of his Sufi teachings is the fusion of Islamic teachings with Javanese culture, resulting in a unique and characteristic form of Sufism in the Java region. (Farobi, 2019)

"Ushul suluk" is a branch of Sufism that focuses on the stages toward perfection in reaching God. This teaching has its basis in the understanding of the two declarations of faith and emphasizes the Sufism of Imam Ghazali. (Abbdullah, 2022) In the perspective of Ushul Suluk, the two declarations of faith serve as the starting point for those who seek knowledge about God and wish to know Him better.

Understanding the two declarations of faith holds significant meaning in Ushul Suluk teachings. The first statement, "La ilaha illallah," teaches the oneness of God that every Muslim must acknowledge. This statement emphasizes the importance of distancing oneself from all forms of misguidance or disbelief that can hinder a person from reaching God.

The second statement, "Muhammad Rasulullah," teaches the presence of the Prophet Muhammad as a guide for the Islamic community in seeking the path to God.

In the context of Ushul Suluk, the Prophet Muhammad is considered an exemplary guide in achieving perfection in leading life and reaching God.

This teaching has a significant influence on the development of Islam in Indonesia, especially in the efforts to spread Islam through cultural and courteous approaches. In the

Javanese cultural context, the teachings of Sunan Bonang are also influenced by values and traditions of Javanese culture, such as local wisdom, politeness, and togetherness. (Jauharotina, 2022) This is reflected in the religious practices performed by Sunan Bonang and his followers, which are often integrated with Javanese cultural traditions such as wayang kulit (shadow puppetry) and dance.

In the context of interpreting the teachings within Javanese culture, it is evident that the teachings of Sunan Bonang reflect the inclusive and tolerant nature of his Sufi teachings. This allowed him to attract followers from various segments of society. (Kasman, 2018) The teachings of Sunan Bonang merge the values of Islam with local traditions and culture, resulting in a unique and distinctive form of Sufism specific to the Java region.

The Influence of Javanese Culture on the Teachings of Sunan Bonang's Sufism. The influence of Javanese culture is also evident in the language that Sunan Bonang often used, as he frequently employed the Javanese language and incorporated Javanese cultural terms to explain complex Sufi concepts. (Purwadi, 2007) This was done to make it easier for the Javanese people to understand and to create synchronization between Islam and Javanese culture.

The influence of Javanese culture on Sunan Bonang's Sufi teachings can be observed in the use of the Javanese language in Sufi texts, such as tembang dandangula and tembang asmorodono. (Laili & Ananda, 2022) Furthermore, the Sufi concepts taught by Sunan Bonang were also adapted to Javanese culture, such as the concept of "ngelmu kejawen" or "ilmu kejawen," which is a combination of Sufi concepts and Javanese local wisdom.

Sunan Bonang skillfully blended elements of Javanese culture into religious practices, such as dance and music. In the Sufi dance practices of Sunan Bonang's disciples, distinctive movements from traditional Javanese dance were incorporated. In the realm of music, Sunan Bonang developed a new type of music called "gamelan bonang." For instance, in the art of gamelan, there are several types of gamelan named after Sunan Bonang, such as the gamelan Sunan Bonang Laras Pelog Pathet Nem and the gamelan Sunan Bonang Laras Slendro Pathet Sanga. (VERNANDA, 2021) In dance, several dances inspired by stories about Sunan Bonang were created, such as the Bedhaya Ketawang dance and the Gambyong Pareanom dance.

The influence of Sunan Bonang's Sufi teachings on Javanese culture is also evident in the tradition of visiting the tombs of saints, including the tomb of Sunan Bonang. The pilgrimage tradition among the Javanese people is aimed at seeking blessings and grace from the saints, including Sunan Bonang. (Mujib, 2016) Additionally, in traditional ceremonies such as slametan or sedekah bumi, there are often Sufi elements associated with Sunan Bonang's teachings, such as the use of rosewater as a symbol of inner purity and respect for ancestors.

Regarding the influence of Javanese culture on Sunan Bonang's Sufi teachings, several aspects should be noted. First, Sunan Bonang is known as a figure who harmoniously combined Islamic teachings with Javanese culture. This is evident in his use of the Javanese language to convey his teachings, as seen in the tembangs he composed. (Khafidoh, 2021) Sunan Bonang also utilized Javanese cultural symbols to convey spiritual messages, such as gamelan and wayang (shadow puppetry).

Second, Sunan Bonang's teachings were influenced by Javanese indigenous beliefs known as "kejawen," which are teachings originating from Javanese culture prior to the advent of Islam. (Alfa Syahriar & Sy, 2021) An example of this influence is the concept of "jumeneng," or continuous self-awareness, which is continually developed and practiced within Sunan Bonang's Sufi teachings.

Third, Javanese culture also influenced religious practices within Sunan Bonang's Sufi teachings. For instance, the practice of slametan or kenduri, which is a Javanese tradition for celebrating religious and social occasions, is an integral part of Sunan Bonang's teachings. Slametan practices also serve as a means to strengthen community bonds and enhance social life. (Alfa Syahriar & Sy, 2021)

Fourth, the influence of Javanese culture is reflected in the concept of "jogangan," which emphasizes proper and polite behavior in everyday life.(Purwadi, 2007) This concept is considered essential in social life and is an integral part of Sunan Bonang's Sufi practices.

As a significant figure in the development of Sufism in Java, Sunan Bonang was influenced by Javanese culture in his teachings. Several aspects of Javanese culture that can be observed in Sunan Bonang's Sufi teachings include:

**Harmony Concept:** Javanese culture strongly emphasizes the concept of harmony or "rukun." This concept is also evident in Sunan Bonang's Sufi teachings, which stress the importance of seeking balance in life, both in one's relationship with God and with fellow humans. This concept of harmony is crucial in Sunan Bonang's Sufism to achieve the ultimate goal of union with God.(HARINI & SI, 2019)

**Use of Javanese Language:** Sunan Bonang often used the Javanese language to convey his teachings. This is evident in ancient texts containing his teachings that are written in Javanese.(Jauharotina, 2022) The use of the Javanese language facilitated the understanding of Sunan Bonang's Sufi teachings by the Javanese population.

**Utilization of Javanese Cultural Arts:** Sunan Bonang also incorporated Javanese cultural arts such as music, dance, and visual arts into his teachings. (VERNANDA, 2021) For example, the Dhandhanggula tembang is believed to have been created by Sunan Bonang to make it easier for people to understand his Sufi teachings.

**Javanese Cultural Values:** Values from Javanese culture, such as mutual cooperation (gotong royong), family ties (kekeluargaan), and social harmony (kerukunan), play a significant role in Sunan Bonang's Sufi teachings.(Warsini, 2022) This is evident in the religious practices of Sunan Bonang's followers, which prioritize community and mutual support.

Therefore, it can be said that the influence of Javanese culture is substantial in Sunan Bonang's Sufi teachings. The use of the Javanese language, cultural arts, and Javanese cultural values have added a unique dimension to the development of Sufism in Java.

## **5. Relevance of Sunan Bonang's Sufi Teachings in the Modern Era**

Sunan Bonang's Sufi teachings remain relevant in the modern era because the fundamental concepts of Sufism he taught, such as good character, community, and reliance on God, can be applied in various fields, including management, leadership, and human relationships.(Nashihin, Sularno, Yahya, Musthan, & Aziz, 2022) For example, the emphasis on community by Sunan Bonang can be applied in the context of teamwork in the business world. The concept of good character can shape individuals' behavior in their daily lives, whether in family, society, or the workplace.

The teachings of Sunan Bonang have made significant contributions to the development of art and culture in Indonesia, particularly in Java. For example, the tembang Dandanggula and tembang Asmaradana created by Sunan Bonang have had a profound influence on Javanese music. (Purwadi, 2007; VERNANDA, 2021)

In the context of the modern era, Sunan Bonang's Sufi teachings remain relevant and applicable to everyday life. Some of the relevancies include:

First, Sunan Bonang's Sufi teachings emphasize the importance of self-improvement to achieve perfection in life. This can be applied in the modern world, where individuals face various demands and pressures. By enhancing one's personal qualities, individuals can better cope with such situations and achieve success.

Second, maintaining a balance between worldly matters and the afterlife. Sunan Bonang taught the importance of maintaining a balance between worldly life and the afterlife. In the modern context, where people often become overly absorbed in worldly affairs, this teaching is essential to remind individuals of their true life purpose.

Third, valuing and preserving local culture. As a scholar who lived in Java, Sunan Bonang paid great attention to and preserved local culture. This can also be applied in the modern era, where globalization and cultural homogenization pose challenges. By studying and preserving local culture, individuals can enrich themselves and appreciate the cultural diversity in the world.

Fourth, maintaining relationships with others. Sunan Bonang's Sufi teachings emphasize the importance of maintaining relationships with family, friends, and the community. This is crucial in the modern world, which is becoming increasingly individualistic, as it reminds us to support and assist one another.

Fifth, loving nature and the environment. Sunan Bonang also taught the importance of loving nature and the environment. In the modern context, where environmental degradation is a pressing issue, this teaching remains highly relevant. By loving and caring for nature and the environment, individuals can contribute to the preservation of life on Earth.

In conclusion, Sunan Bonang's Sufi teachings, when interpreted in the context of Javanese culture, demonstrate great relevance in addressing the challenges of the modern era. In the pursuit of improving communal life, Sunan Bonang's Sufi teachings can serve as a guide for individuals to achieve perfection in life and maintain harmony within society.

## Conclusion

The interpretation of Sunan Bonang's Sufi teachings in the context of Javanese culture reveals a strong connection between these teachings and Javanese cultural values such as togetherness, harmony, and mutual respect. Sunan Bonang's Sufi concepts, which focus on the perfection of life and a spiritual relationship with God, can be seen as efforts to improve communal life in society.

The influence of Javanese culture on the understanding and practice of Sunan Bonang's Sufi teachings is evident through the use of the Javanese language and Javanese culture in religious rituals. The close intertwining of religion and Javanese culture provides a space for Sunan Bonang's Sufi teachings to flourish within the community.

The relevance of Sunan Bonang's Sufi teachings in facing the challenges of the modern era is also noteworthy. Concepts like the pursuit of life's perfection can serve as guidance for living a balanced life in an increasingly complex era. Additionally, Sufi practices such as dhikr (remembrance of God) and meditation can assist individuals in coping with stress and maintaining emotional balance.

The interpretation of Sunan Bonang's Sufi teachings within the context of Javanese culture demonstrates significant relevance in addressing the challenges of the modern age. In the endeavor to improve communal life, Sunan Bonang's Sufi teachings can serve as a guide for individuals to achieve life's perfection and maintain harmony within society.

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