



Order And Teach Of Sholat In Perspective Suluk Linglung Sunan Kalijaga

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Abstrak

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This research is to know more about Humans. Social and individual creatures who are interconnected. The difference between one person or group and another is an unavoidable law of nature (sunnatullah). Connect to God and God Creation. This research is a qualitative study using a case study approach. Qualitative research collects data obtained through observation and documentary research. The data collected and analyzed are described as described above. Sholat is a movement and action in the mystical dimension: past, present, and future. In the movement of standing up straight, folding your arms creates calmness in your mind, while folding your arms increases your concentration and unifies all your movements. Then bow before the Creator. Then bow down, that is, face the form of Allah. In the Suluk texts, especially in Episode V of Pupuh Kinanti, compulsory prayers are taught and ordered according to the Shari'a taught by the great Prophet Muhammad SAW.

Kata kunci: Sunan Kalijaga, Suluk Daze, Javanese Islamic.

Pendahuluan

Humans are social creatures who are interconnected (Kılıç, 2019. Meijer, 2023). The difference between one person or group of people and another is an inescapable natural law (sunnatullah). (d'Entreves, 2017). Kelsen, 2017). There are six religions in Indonesia: Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, each of which is different but officially recognized by the state (Laksana and Wood, 2019. James and Walsh, 2019). Also in Indonesia, interest in Islam's Sufi heritage was an important part of the country's Islamic revival (Handriawan, 2024. Habib and Ullah, 2025). The founding of Java's first Islamic Kingdom, Demak, at the end of the 15th century (Punto, et. al, 2021. Hendro, et. al, 2021) was an important driving force in the context of the cultural encounter between the Arab and Javanese regions. The kingdom, with the support of its spiritual leaders. (Fry, 2018. Fry & Nisiewicz, 2020) took immediate strategic steps and immediately rebuilt its long-collapsed civilization. The most important principles developed in the process of reevaluation of old values and the emergence of new ones are harmony and balance. In the context of this work, the term Javanese Islam (Van den Boogert, 2017. Nasir, 2019) is understood as a local system of belief and worship that differs from the general Islamic tradition. Therefore, this study also refers to the different faith practices, rituals, beliefs, and religiosity of Muslim communities that developed in particular eras and regions, especially Java. In this context, we see Javanese Islam adding color, absorbing indigenous culture, and even Islamizing and socializing the sacred texts. It can be observed in some cases that Islamic meanings were given to elements of pre-Islamic worship, as a form of expression, and in other cases to formulate stories, rituals, and social worship. An interpretation of elements of the textual tradition was also undertaken.

At the end of the 15th century AD, Java experienced a great wave of Islamization. The culmination of this transformation is evidenced by the emergence of the

Demak Bintala Sultanate under Raden Fatah or Raden Jinbun (Ramdhani, 2021. Ramdhani, et. al, 2024). Incidentally, he is a descendant of Prabhu Brawijaya V, the last king of Majapahit, who was already a Muslim. Kenjaraningrat explained that the introduction of Islam to Indonesia since the 13th century was partly due to the efforts of Islam's "mystical" religious propagandists. These mystical ideas were very popular in Java (Russel, 2025) because the Hindu and Buddhist traditions and cultures that existed on the island were dominated by mystical elements (louth, 2020) even before the advent of Islam. This is demonstrated by the presence of various Javanese Islamic literary works written early in the arrival of Islam on the north coast of Java, indicating the strength of ancient traditional elements. Sunan Kalijaga's da'wah aims to entrench Islamic values into the Javanese cultural system as a medium to proclaim Islamic teachings to the people of the time (Muslih, 2021. Riyadi and Karim, 2023). Among the artistic and cultural strategies he created is Tetembang "Nyanian", also known as Sekar Macapat "Tembang Macapat" (Rochadiana, et. al, 2022), which has 11 different names or types: Mijil, Maskmanbang, Dandangula, Sinom, Asmaradana., Gambuh, Durma, Kinanti, Megatruh, Pocung. In the oral tradition of the Javanese people, Mentrum Dandangula is a creation of Sunan Kalijaga (Safii, 2020).

At the beginning of the writings of Suluk Linglung of Syaikh Malaya, Sunan Kalijaga uses mentrum dandangula (linguistic meaning: crow, discourse "clear", pot of sugar) (Niikmaturohmah and Basit, 2024). In addition to Sunan Bonang, Sunan Kalijaga, the most qualified spiritual teacher in Java (Oktaviani, 2020. Khofidoh, 2021), teaches various local wisdoms through various media and is the most active in the spread of Islam. One person, and one of them is the development of literature through Suluk, Wirid, and Fiber. Of course, it is not from the shadow of Mr. Sunan to separate Bonang. Sunan Kalijaga is of local aristocratic descent, but his teacher is none other than the grandson of a prominent Turkish-Persian scholar from Samarkand. His name was Sheikh Ibrahim al-Ghazi, or often called Ibrahim Asmarakandi Ibrahim al-Samarkandi (Widodo and Setiawan, 2021). Many of his works are very colorful and imbued with a Sufi vibe. It is therefore not surprising that his student Sunan Kalijaga more or less followed in the footsteps of his prolific teacher and produced almost similar works.

The theme of Brahmana ngisep Sari Pupuh Dandangula speaks of a pious person who has acquired various knowledge (Setiawan and Sudarno, 2021) who has tasted death in life and who is eager to receive instructions from those who have found the essence of life. He wanted to receive instructions from prophets and saints. That is, fear for students who have mastered various sciences, but still have a desire to acquire knowledge that will truly accompany them in the future and comfort them in the grave. In other words, the essence of life requires discipline to suppress passion. As in the teachings of praying five times a day which is obligatory for Muslims. (Hasibuan, 2023. Nurhuda, et. al, 2023).

Metode

This research is a qualitative study using a case study approach (Harrison, et. al, 2017. Lune and Berg, 2017). Qualitative research collects data obtained through observation, interviews, and documentary research. Two sources of information are used in this study: primary sources and secondary sources. The main data source is the text of Suluk Linglung by Sunan Kalijaga. In this study, the authors used the Latin version of the Javanese script, Suluk Linglung, written in 1884 by Imam Anom, a close relative of Sunan Kalijaga. Then it was done by Drs. M. Kafid Kasuri et al Translated into Indonesian. However, the authors say there are still many words that need to be corrected and brought into line with standard spelling and grammar. Data is collected and analyzed.

Hasil

The Concept Of Prayer.

Islam requires its followers to live according to the teachings of the Quran and al-Hadith (Suhartini, 2018), which include not only the acquisition of knowledge and skills, but also personal communication and religious education aimed at positive attitudes between teacher and student. This fact is in line with Zakiyya Darajat's opinion that Islamic religious education is not only about imparting religious knowledge and training students in the skills to perform religious services (Rezka, et. al, 2024). It aims to form the character of students by firstly following spiritual teachings and promoting spiritual and moral attitudes, and secondly by teaching doctrines and religious laws to be imbibed and practiced in life. The purpose is to memorize wisely. The majority of Indonesians are Muslims, and they have contributed greatly to Indonesia's nation-building (Wakhid, et. al, 2021). Indonesian Muslims who understand and practice Islamic teachings such as prayer (Sholat), fasting, zakat, and pilgrimage can make Indonesia more successful, prosperous, and progressive. Prayer (Sholat) makes a Muslim's character better and more civilized (Oktaviani and Ramadhan, 2024). Fasting gives Muslims patience, eternal peace, and social justice (Fatima, et. al, 2024). Zakat enables Muslims to achieve social justice, greater unity, and democracy (Ali, et. al, 2024). Through pilgrimage, Muslims acquire a sense of civilized humanity, solidarity, and unity (Luz, 2020). Islam means peace, so we can make Indonesia peaceful. Shalat activities support the rehabilitation process of patients with neurological and musculoskeletal disorders, as they require minimal effort and have a positive effect on mental and physical health (Halim, et. al, 2024). The etymology of Shalat means "to pray" or "prayer". But terminologically, the prayer consists of several recitations, beginning with "taqbilatul ihram" (raised hands and "Allahu akbar") and ending with "salaam" (as-salam alaikum wa rahmatullahi wabarokatuh). It is defined as a system of worship that includes an acts (Saleh and Khan, 2023). When one turns one's face from side to side based on certain requirements) Based on certain conditions, a number of words (readings) starting with takbir and ending with greeting (Maryam, 2018). A system of worship consisting of actions" and pillars. This visual fixation, along with the proprioceptive system, vestibular system, and various postures, imparts a complex sense of position to the commonly affected brainstem and cerebellar regions (Anton, et. al, 2024). After prostrate, bend the knee of the left leg for several minutes with the ankle bent dorsally and the right knee and metatarsal-middle phalangeal joint flexed. The prayer ends with a look over the right shoulder and left shoulder (Kamelia, et. al, 2023). This includes rotational movements of the neck, further contributing to neuromuscular fitness. This kind of worship has to be done five times a day. They are:

1. Fajr or Subuh: Dawn to sunrise, should be performed at least 10–15 minutes before sunrise; there are 2 rakaat.
2. Dzuhur: After true noon until ' Asr ; there are 4 raka'at.
3. ' Asr : Afternoon till sunset; there are 4 raka'at.
4. Maghrib: Sunset till dusk; there are 3 raka'at.
5. 'Isya: Dusk till dawn; there are 4 raka'at .

Allah SWT has commanded humans to perform prayers as written in the Quran (Akib, et. al, 2022). Maintaining a prayer (establishing a prayer) means performing a prayer (so-called "ritual prayer") and then continuing with "actual prayer" humility etc. "Ritual prayer" means that five prayers are regularly performed each day. The quality of "ritual prayer" can be achieved in the "kusu of prayer" (complete obedience and humility), in the congregation (jama'a), and in the early stages (Hasibuan, 2023). Science and religion have always been viewed as separate entities. Human thinking is always very superficial and never thinks. What was said 1400 years ago could never be believed outside the Islamic world, but now science uses logic to prove them correct. Religion is the key to the soul, and people can only be healthy if they have a healthy soul and eternal peace (Birher, 2025). Islam is a great

religion with a population of well over a billion people (Murata and Chittick, 2023), and it has made its influence in this regard very clear by alleviating the physical and mental suffering of its followers. Advances in science and technology have advanced both our pursuit of knowledge and the mechanisms available to acquire and access that knowledge. One of the consequences of these discoveries was the ability to explore new avenues to study Salat's activity and its effects on our nervous system. Salat (prayer), performed five times a day by Muslim believers, is the second pillar of Islam and is considered an important ritual. Prayer is a mental and physical act that activates almost every muscle in the human body more than any exercise, without tiring the muscles or resting the body and soul (Chamsi and Pasha, 2021). Scientific evidence also supports the idea that even moderate-intensity activity, if performed daily, has long-term health benefits. The main task of rehabilitation and physical therapy specialists is to provide appropriate treatment that helps people with disabilities improve their physical activity by improving their muscle strength (Suchomel, et. al, 2018. Grgic, et. al, 2018). Rehabilitation teams must always take into account the social and psychological well-being of these patients when performing their tasks. Studies of various aspects of Salat have shown that not only the heart, spine, memory, concentration, mind, and cognitive impairments are affected, but rather the whole body is affected by the context-specific beneficial effects of different Salat positions. Prayer (Sholat) has several roles (Ulfa, et. al, 2024. Octaviani and Ramadhan, 2024): Example: Communicative functions

1. Communication functions include vertical communication and horizontal communication (Latuheru, 2022. Zhang, et. al, 2022). Vertical communication means ritual prayer, that is, communication between a human being and his Creator (Allah, the only God). The ritual prayer consists of five daily prayers. Horizontal communication means actual prayer. The realization of the teachings in the ritual of prayer such as cleanliness, neatness, discipline, humility, perseverance, sincerity, sincerity, social solidarity.
2. Educational function (Lovden, et. al, 2020). The educational function means that prayer (sholat) teaches all goodness such as clean, tidy, discipline, humble, patient, sincere, honest, social solidarity, etc. The goodness has to be actualized in the daily life, in order to establish prayer.
3. Integrative function (Darling and Steinberg, 2017. Janig, 2022). The integrative function means that prayer in the congregation teaches unity, togetherness, cooperation, which should be implemented in the social life. Togetherness, cooperation, and brotherhood have to be realized in society.
4. Safety function (Massiani, 2022). The safety function means that prayer can save humanity in this world and hereafter, because prayer prohibits immorality and wrongdoing.

Prayer is a ritual symbol, that is, a symbol that is expressed in religious activities and whose meaning is realized in social life (Nuralim, et. al, 2023. Shaleh and Khan, 2023). According to Victor Turner, ritual symbols become elements in social activity and positive forces in the field of activity. Symbols are associated with human interests, ends, and means, whether they are explicitly formulated or have to be inferred from observed behaviour (Muhlenbec and Jacobsen, 2020. Raftopolus, 2025). The main function of symbols is to facilitate the communication that people need in their lives. In other words, people tend to communicate with each other through language and religion.

Language is a symbol (Mils, 2020). Humans use sounds as symbols to express oral language. They express written language by writing words and sentences as symbols. You can also express your language through body language. Religion is also a symbol (Jensen, 2019). mVan Baal says: "Religion is a system of symbols through which man communicates

with his universe” (Religion is a system of symbols through which man communicates with his world Indonesian translation). Religion (as a symbol) can be used as a means of communication between humans and God, and between humans and others. Prayer is a symbol of life (Shaleh and Khan, 2023). Prayer has many values that can be practiced in our lives (Nuralim, et. al, 2023). The symbols of prayer can be seen in its requests, movements, recitations, and congregational symbols (jama'ah). Symbols work when you understand and implement them.

Symbols in Requirements of Prayer .

Status Symbol A Muslim is one who submits to Allah and follows (obeys) His commands (ways) for salvation in this world and the next (carter and fuller, 2016). Muslims submit to Allah and follow His commands (paths) by performing prayers (salaat). Therefore, a Muslim is a status symbol that describes what one should do with a certain status (role, function, activity). For example, a student's status should express what they have to do, such as go to school, read and write, do homework, take exams, and follow school rules.

- a. 'Baligh' (maturation): real life, understanding, responsibility 'Baligh' means maturation. An accepted prayer is done by a mature person (Wilodati, et. al, 2024). A mature person is a person who understands the meaning of life, has responsibility and gets real life.

- b. Healthy mind: high awareness

Islam is ad-dinul-akr (rational religion). That is, its teachings (prayer, fasting, zakat, etc.) can be practiced rationally. Muslims must understand his religious teachings (Renard, 2023). Prayer (Shalat) is commanded by Allah SWT. The person making it must be of sound mind. This means that you need to be conscious of prayer. He must understand how to pray, how to say prayers, and the requirements of prayers (Nurhadi, 2021). Prayer is a trust of Allah SWT. That's why people have to do it.

- d. Precise time : discipline

There is always time in a person's life. Past, present and future time always form the historical period of human life. Therefore, people need to understand their time and use it efficiently and effectively (Lovejoy, 2019). If you ignore time, people will run away from their own time and will not be able to witness the development of science and technology. Prayers must be performed at the specified time. That means that prayer conveyed the doctrine of time discipline. Allah SWT said: And when you have finished your prayers, remember that Allah is standing, sitting or lying beside you. But when you are sure, return to [regular] prayer. In fact, prayers were imposed on believers at specific times. (QS an-Nisaa 4:103)

- e. Clean, Tidy :

Before performing Namaz, a person must make sure that his body, clothes, place and even soul are purified. This obligation applies 5 times a day and is then realized in real social life. Therefore, a good Muslim always ensures that his body, clothes, place, and even his soul are purified.

Allah SWT said: ``O you who believe, when you rise to pray, wash your face and forearms up to the elbows, wipe your head, and wash your feet up to the ankles. " O Janaba, then wash yourself. Purify yourself. But if you are sick, traveling, or coming from a place where one of you is recuperating, or if you are in contact with a woman and cannot find water, clean the soil.

Find it and wipe your face with it and let go. Allah does not intend to make difficulties for you, but He intends to purify you and complete His favor upon you so that you may be grateful.” (QS al-Maidah 5:6).

f. Covering 'aurat': keeping secret

Allah SWT said:

Prophet, tell your wives and your daughters and the women of the believers to bring down themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is God Forgiving and Merciful. (QS al-Ahzab 33:59).

Covering 'aurat' is to close the part of the body that may not be seen. This is the etiquette of wearing cloth when worshiping. Aurat also means 'self-esteem' which is always maintained (Auliya, et.al, 2022). The Javanese aphorism said, *ajining sarira gumantung ana ing busono* (good personality depends on wearing cloth) (Antika, et. al, 2020). Covering 'aurat' also means keeping secret – personal secret or national/state secret. In this case, 'aurat' is considered as secret.

g. Facing 'qibla' : circular configuration

Islamic scholars agree that facing the Qibla (Ka'ba in Mecca) when praying is a prerequisite for prayer. All Muslims around the world stand in front of the Qibla and pray (Gordon, 2022). The Ka'ba is therefore the central point of the circle. The circular composition has a deep symbolic meaning. All members of the solar system, e.g. Earth, Mars, Mercury, Saturn, etc. Walk around the focal point, the sun. Therefore, there is an orbital motion and a circular arrangement. Furthermore, praying towards the 'Qibla' shows the unity and unity of Muslims around the world and the unity of humanity. Muslims who perform prayers have the same intention, purpose and movement. They follow the example of the same Prophet Muhammad Saw and worship the same God. and follow the same guidance Al-Quran.

Suluk Linglung Sunan Kalijaga.

Ahmad Chojim is a prolific writer who has written extensively about Indonesian figures, including Sunan Kalijaga (Malik, et. al, 2020. Chasanah, 2021). On this occasion, he discussed the mystical and magical aspects of the song "Rumeksa ing Wengi" (Night Guard). This song is also known as Mantra Wedha. Prayer for healing. This song is called a mantra because when chanted with confidence, it generates powerful magical powers that help protect and heal.

Similarly, Purwadi has written extensively on Nusantara human figures and cultural studies (Waston, 2018). In studying Sunan Kalijaga, he takes up Sunan Kalijaga's major theme of Sufism, "Unveiling the veil of true knowledge in the land of Java." In his discussion, Purwadi focuses on and explores aspects of Sunan Kalijaga's spiritual practices and Sufism, but does not mention Sunan's Suluk Linglung. Similarly, Purwadi in his other works even mentions one of the dialogues between Sunan Kalijaga and Prophet Kidhir (which is actually a fragment of Suluk Linglung), but he does not mention it at all. Not mentioned. He may have based his text on the Serat Dewa Ruci, a wayang work with almost the same atmosphere (Khaer, 2022). Then there is the work of Nofika Andriati, who deals with the Suluk Daze with a more specific theme of the internalization of moral education in the Suluk Daze. There is no doubt that this choice of topic will lead to completely different research. Although this study examines Suluk Linglung from the perspective of moral education, the author attempts to find a mystical aspect in this study. Of course, the direction, plot, and especially the outcome are very different. According to Hornby's dictionary, the term "mysticism" cited by Simuh means the doctrine or belief that knowledge of the nature of God can be obtained through meditation or spiritual awareness, without interference from the mind or senses.

Suluk Linglung's manuscript, like Riis and Woodhead, argues that the sociology of religious emotions involves more than the common-sense formulation of emotions as physical, irrational, and emotional argued for the need to include a more nuanced understanding of the interactions between emotions and thoughts speculative and potentially rational thinking (Latifah and Rahmawati, 2025. Nikmaturromah and Basit, 2024). They urge that we build on the now substantial literature showing how emotion forms and partly constitutes ostensibly rational thought processes, just as understanding and evaluative concepts can channel and modulate emotion, especially PUPUH KINANTHI (67 stanzas) Episode V : Contains the teachings of the Prophet Khidir to Sunan Kalijaga about the knowledge of faith, ainul yaqin, ma'rifatul yaqin and faith hidayat and commendable qualities. Especially verses or verses that allude to the five daily prayers and the nature of the movements in prayer. Beginning with stanza no. 22 - 27 are as follows:

22. To be clear, Dzhokhar's life that I just described includes the line between life and death for us. In the first Johar everything was preordained. Of course, it is clear from Dzhokhar's previous statements that it begs the question; "Why are you obliged to pray, in this world? ". The explanation is thus; The origins of being obligated to perform the prayer are:

23. Adapted to the ancient regulations, the magic felt at that time. Why don't you stand tall, cross your arms and create silence in your heart, cross your arms to unify your concentration and unify all your movements?

24. You also connect your words, bow down to the One who created you in the end, and be ashamed and sad so that it comes to light, and let your clear tears be so that your whole spiritual life becomes calm. Come out and you can absorb the mystery of faith.

25. After all this has happened, why should we bow to the ground? The beginning of prostration begins with His presence, the light that shows us what it means to prostrate. It is the meaning of prostration, the feeling that we see Allah face to face, even if we do not see Him as He really is, and that He is in control of our every move. I am confident that there is. (Lessons about Ihsan).

26. The existence of Islam is intended for all creatures on earth and in heaven, including you, to worship Allah with a sincere heart until you touch the surface of the earth, so that the earth will be filled with the beauty of God. He will not appear before you and your heart will remember only God. Yes, that's how you should feel if you're feeling depressed all the time on this earth.

27. Why are you sitting still like you're waiting for something? Empty yourself in the hope of meeting Allah! Although we cannot actually meet God. The God you worship really exists. And Allah is the only place you can truly surrender. And never think you're God.

The above section is the Message of the prophet Khidir As to Sunan Kalijaga when meeting in another realm (Kurniawan, et. al, 2021) which Shaykh Melaya entered through his ear canal as in the Sulung Linglung manuscript translated by Balai Pustaka. Modern scientists have also conducted research on the health benefits of various prayer movements. Different postures of prayer (standing, bowing, prostration and sitting), are against the synergistic patterns which diseased patients adopt after neurological insult. The standing posture in prayer helps to regain static and dynamic balance (Kamran, 2018). Double leg stance brings equal weight bearing with activation of joint proprioceptors. After standing, bowing is done by forward movement of the trunk which builds strength in lower limb and trunk muscles

(Aqlan, et. al, 2017). The act of prostration is done from a standing position to kneeling, putting the head down and touching the ground with the forehead, with the palms remaining parallel to the ears, and touching the ground with flexed elbows. Postural reflexes and tonic labyrinthine reflexes are initiated which bring the contraction of the limb extensor muscles.

Conclusion.

In the Suluk Daze script, especially Pupuh Kinanthi Episode V teaches and orders, obliges prayers as the Shari'a has been taught by the Great Prophet Muhammad SAW, then also elaborates on the points of verses 22-27, namely the Takbir movement, standing, sitting contemplating, etc. This explanation is more towards deep philosophy than towards health benefits, as modern scientists have also conveyed in the explanation above. However, that does not mean that prayer has no health value. As explained above, prayer is movement and action in the mystical dimension, namely past, present and future. With the movement of standing straight, arms crossed creates stillness of the heart, arms crossed unites concentration, unites all movements. Then bow down to the creator, feel sad because of shame so that the creation arises, clear tears come out, so that all the life of the spirit is calm, the secret of faith can be absorbed. Then prostration, which is feeling face to face with God's form even though we don't see the real form, and being sure that God sees all of our movements (lessons about ihsan). worship prostration to Allah with a sincere heart until the head is placed on the face of the earth, so that the earth with all its beauty is not visible in front of it, the heart only remembers Allah alone. Yes, that's how it should feel, always feeling prostrate on this earth. Then perform sitting still as if waiting for something? Self-emptying in the hope of meeting Allah! When in fact it can not bring together with God. The God we worship really exists. And only Allah is the place to devote oneself truly. And don't ever think of yourself as God

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