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SUFI EDUCATION IN “HET BOEK VAN BONANG”: A PHILOSOPHICAL PERSPECTIVE ON ISLAMIC EDUCATION

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Abstract

Keywords:

Sufism, Islamic Education, Het Boek Van Bonang

This study aims to explain Sufi education in Het Boek Van Bonang using a philosophy of education approach. The three major questions in this study are: the nature of the text; how Sufism appears in Sunan Bonang's text; and the value it contains. This study shows that the text discusses Sufism education, which is a form of Sunan Bonang's criticism of the developing Sufism teachings. Sunan Bonang's teaching is in accordance with Imam Ghazali's Sufism education, namely sunni Sufism (khuluqi amali); this teaching criticizes the concept of wahdatul wujud in Sufism philosophy. Sunni Sufism education leads to becoming Allah's beloved through the path of rijalullah, while philosophical Sufism leads to becoming Allah's beloved through the path of understanding. The difference between the two lies in the path to Allah. In general, Sunni Sufism is in accordance with the sharia path to Allah. The similarity between philosophical Sufism and Sunni Sufism education is in the aspect of karomah, where both Sufism teachings accept the concept of karomah in its implementation.

Abstrak

Kata kunci:

Sufisme, Pendidikan Islam, Het Boek Van Bonang

Penelitian ini bermaksud menjelaskan pendidikan tasawuf pada Het Boek Van Bonang dengan menggunakan pendekatan filsafat pendidikan. Tiga pertanyaan besar dalam kajian ini adalah ontologi yang membahas dan mendalami hakikat teks, epistemologi yang mengkaji bagaimana tasawuf dalam teks Sunan Bonang dan terakhir aksiologi yang mendalami nilai. Hasil penelitian ini menunjukkan bahwa naskah yang bersumber dari Sunan Bonang membahas tentang pendidikan tasawuf yang merupakan bentuk kritik Sunan Bonang terhadap ajaran tasawuf yang berkembang. Ajaran Sunan Bonang sesuai dengan pendidikan tasawuf Imam Ghazali yaitu tasawuf sunni (khuluqi amali), ajaran ini mengkritisi konsep wahdatul wujud yang ada dalam filsafat tasawuf. Pendidikan tasawuf sunni menuju menjadi kekasih Allah melalui jalan rijalullah sedangkan tasawuf filosofis menuju menjadi kekasih Allah melalui jalan pemahaman. Perbedaan keduanya terletak pada jalan menuju Allah. Pada umumnya tasawuf sunni berada pada kesesuaian dengan jalan syariah menuju Allah. Kemiripan pendidikan tasawuf filosofis dan tasawuf sunni adalah pada aspek karomah, di mana kedua ajaran tasawuf tersebut sama-sama menerima konsep karomah dalam pelaksanaannya.

INTRODUCTION

There are three manuscripts as Walisongo's main source references, one of which is *Het Boek Van Bonang*. *Het Boek Van Bonang* consists of two manuscripts, both found in Leiden, Netherlands. Manuscript A contains a treatise on Sunan Bonang's recitation in Tuban which was written by his students. Manuscript B contains the minutes of the Wali's meeting regarding deviant sects, one of which is the *wihdatul wujud*. Another manuscript that is the Ferrara Kropak (Javanese kropak) which contains a treatise on Maulana Malik Ibrahim's recitation in Gresik.

The Kropak Ferrara manuscript studied was the MS Cod Manuscript. Or. 10.811 published by (G.W.J. Drewes, 1987). Kropak Ferrara was found in a library in Italy, in the Ariostea library to be precise. This manuscript is a translation of the manuscript attributed to Kropak Ferrara. Kropak Ferrara contains about leaving the tradition of worshiping idols and making offerings. In another section, it discusses prayer starting from *takbiratul ihram* and ending with greetings.

(Ashadi, 2017) explained that it was Kropak Ferrara who recorded the Walisongo gathering at the Giri kedaton Gresik. In the debate that took place at Giri Kedaton, the teachings of Syekh Siti Jenar were discussed. *Wihdatul wujud's* teachings are teachings that are prohibited by the Walisongo on the teachings of Syekh Siti Jenar.

Serat Wali Sana contains 58 *serat* starting with Sinom and ending with Kinanthi. Kanjeng Suhunan Giri II (Giri II, 2020) in *Serat Wali Sana* explaining the beginning of Walisongo's arrival through a song. *Serat Sinom* mentions the arrival of Sheikh Maulana Ibrahim who traveled from Arabia to Cempa. This is the beginning of Walisongo's arrival which is described in *Serat Wali Sana's*. This *serat* ends with Kinanthi discussing the last teaching, namely *piperidine* (the chapter on the *wirid* matter).

Het Boek Van Bonang is a text attributed to Sunan Bonang. This manuscript is referred to as authentic evidence of the work of the Wali. One of the old manuscripts found in Tuban by the Dutch fleet which sailed to the archipelago in 1597. This manuscript was then brought to the Netherlands and stored in the Leiden library, The Netherlands (Abdullah, 2015).

Het Boek Van Bonang discusses the core of Sunan Bonang's teachings about sharia increasing faith and piety through *thoriqoh* in accordance with the teachings of the Prophet. This phenomenal manuscript is a collection of Sunan Bonang's teachings consisting of 83 stanzas/paragraphs. This manuscript was found in Tuban in 1596 seized by Carolus de

Houtman and brought to the Netherlands. This purification is a form of resistance to deviant sects, such as *wujudiyah mulhidah*. Through the Book of Bonang, Sunan Bonang answered the challenge through the purification of the Islamic education creed (Anshory, 2019).

The Het Boek Van Bonang manuscript as a reinforcement of Sunan Bonang's success in transforming Islamic education in Java. The contents of the manuscript are in the form of notes on recitations conducted by Sunan Bonang. In plain view the success of Sunan Bonang can be felt to this day. This is one of the reasons behind this research.

Previous research revealed that Het Boek Van Bonang is believed by Schrieke to be the writing of Sunan Bonang (Sunyoto, 2012). When Het Boek Van Bonang was born, Javanese manuscripts or *serat* such as the Bonang primbon were also born (Djalal, 2014). Purwadi (2015) says that the teachings of Sunan Bonang according to Schrieke contain three things: *sufism*, *fiqh* and *ushuluddin*. This can be seen by looking at the contents and sufism teachings of Sunan Bonang which was written in Het Boek Van Bonang (Abdullah, 2015).

This research has relevance to sufism education which is currently developing. Het Boek Van Bonang describes how Sunan Bonang views the understanding of sunni sufism which is a form of criticism of philosophical sufism. Broadly speaking, the difference between the two is that sunni sufism puts forward the sharia path, while philosophical sufism through the concept of *wahdatul wujud* is different in the stages towards a perfect human being. Both of them have a meeting point in one concept, namely *karomah*, in which the two *mazhab* of sufism both acknowledge it.

RESEARCH METHODS

This study uses a qualitative method with an educational philosophy approach to explain the sufism education in Het Boek Van Bonang. The philosophical research method is a method taken in the process of solving problems in the field of philosophy. Philosophical research is a means to find, test and compile the data needed for an explanation of the philosophy of education (Mudhofar, 2019).

The data collection was carried out by analyzing the elements of educational sufism in Het Boek Van Bonang. The data that has been collected is then analyzed using an Islamic educational philosophy approach starting from the aspects of ontology, epistemology and axiology.

RESULT AND DISCUSSION

Sunan Bonang's Journey of Life

Sunan Bonang has another name, namely Maulana Ibrahim, Sunan Bonang is estimated to have lived from 1465 to 1525. Sunyoto (2011) said that Sunan Bonang was estimated to have been born in 1465 AD. The fourth child of Sunan Ampel with Nyai Ageng Manila, a daughter of the Tuban regent Arya Teja.

The mother of Sunan Bonang was the daughter of Tumenggung Majapahit, Arya Teja or Sayyid Abdurrahman who was assigned to Tuban. Sunan Bonang is five children while Sunan Bonang is the fourth child. Sunan Bonang's older siblings are Nyai Patimah, Nyai Wilis and Nyai Taluki. Meanwhile, Raden Qasim, who later became known as Sunan Drajat, was the younger brother of Sunan Bonang (Sunyoto, 2011).

There are two reasons for attaching the name Bonang, the first is the process of spreading Islam using small gongs (Bonang) (Mundzir & Mundzir, 2013). Folk art that attracts the sympathy of people who incidentally are Hindus. Many people come to the mosque to listen to gamelan in droves. In two other stories, the name is attributed to the names of his students, the six students who accompanied Sunan Bonang from Makassar to Lasem. The village where Sunan Bonang landed is called Bonang village after the names of his six students that are Biang Sonang, Oman Maliki, Nawu Maliki, Awanang Maliki, Nawas Maliki and Guntur Maliki.

The name Sunan Bonang as a descendant of Yunnan China who had the real name Bong Ang, grandson of Bong Tak Keng. His father's name was Bong Swi Hoo or known as Sunan Ampel. Many sources state that Sunan Bonang is of foreign descent who was educated in Java (Sunyoto, 2011).

The lineage of Sunan Bonang reaches the Prophet Muhammad through the paths of Fatimah and Ali bin Abi Talib. Raden Makdum Ibrahim (Sunan Bonang) bin Raden Rahmat (Sunan Ampel) bin Sayyid Ibrahim al Ghazi (Ibrahim Asmaraqandi) bin Sayyid Jamaluddin bin Sayyid Abdul malik Azmatkhan bin Sayyid Alwi Ammil Faqih bin Sayyid Muhammad Shahib Mirbath bin Sayyid Ali khali' Qasam bin Sayyid bin Sayyid Muhammad bin Sayyid Alwi bin Sayyid Ubaidillah bin Sayyid Ahmad AL Muhajir bin Sayyid Muhammad bin Sayyid Ali Al Uraidhi bin bin Imam Ja'far Sadiq bin Imam Muhammad al Baqir bin Imam Zainal Abidin bin Imam Al Husain bin Sayyidah Fatima Az Zahra bint Muhammad Rasulullah Rasulullah. Sedjarah Dalem tells that Sunan Bonang lived unmarried until he

died. This explanation is similar to Carita Lasem which describes the biography since the stay and death of Sunan Bonang in Tuban. The Chronicle of Tanah Jawi does not even mention Sunan Bonang's wife and children.

Sunan Bonang died in 1525 (Syam, 2005). However, there are several tombs that are considered and believed by the community: First among pilgrims, the most popular is Sunan Bonang's tomb, which is located behind the Great Mosque, to the west of the square. The second is in a petilasan on the north coast hill between Apex - Lasem which is called Bonang. The third is kramat ponds on Bawean Island, there are two graves of Sunan Bonang on the beach. The tomb of Sunan Bonang occupies an important position after the tombs of Sunan Ampel and Sunan Giri. In the ranks of Wali Sunan Bonang occupies the second position after Sunan Ampel. Sunan Bonang was the teacher of several Sunan Walisongo. As for some of the young students, namely Sunan Kalijaga, Kudus, Muria, Drajat and even Sunan Giri in the early stages of studying with him.

Sunan Bonang studied directly from his father Sunan Ampel. In learning to be a Sanan Ampel student with Sunan Giri, Raden Patah and Raden Khusen. With a strict education and discipline, Sunan Bonang became a respected and respected *wali* (Arif, 2016).

The initial approach to Sunan Bonang's preaching was hard, in his story Sunan Bonang faced resistance from the people of Kediri. After being less successful, Sunan Bonang went to Demak at the call of the Queen to become the Imam of the Demak Mosque with the title of Holy Imam. The title Sunan Bonang was given by Prince Makdum Ibrahim in connection with his position in the village of Bonang in Demak. So that the title of honorary title is Sunan Bonang which means the holy teacher who is in Bonang.

Sunan Bonang in his preaching is artistic and cultural, this is similar to the approach model of Sunan Kalijaga. In his role, Sunan Bonang is often the puppeteer in his missionary role, where Sunan Bonang is good at changing songs and playing wayang. Sunan Bonang is known to have mastered the ins and outs of macapat songs and composed mainly songs which are very popular.

Bonang musical instrument is a traditional musical instrument (gamelan) used in his preaching (Mundzir & Mundzir, 2013). In addition to the gamelan instruments, Sunan Bonang uses Javanese literary media. Bonang which is played with songs that breathe Islamic teachings so that people who are interested come to the mosque to hear and play. Sunan Bonang allows the gamelan players on condition that they wash their feet in the pond, then say two sentences of *shahada* first.

Primbon Bonang is a text that B.J.O Schrieke believes contains profound esoteric and sufism teachings. As for the references from this manuscript, one of them is a very phenomenal book, namely *Ihya 'Ulumuddin* by Imam Ghazali. The contents of the manuscript are not about Sunan Bonang's superiority, but about his *karomah* and guardianship.

Several suluks which are the works of Sunan Bonang contain the teachings of monotheism and sufism. Some of these mysteries include: Suluk Wujil, Suluk Khalifah, Suluk Kaderesan, Suluk Regol, Suluk Suluk Bentur, Suluk Wasiyat, Suluk Disk, Gita Suluk Latri, Gita Suluk Dazed, Aewuh, Suluk Wregol and others (Hadi, 2016).

Philosophy of Islamic Education

The nature of science moves on three questions that underlie three major points, namely; what do you want to know; how to get; and what is the value of that knowledge. To answer this requires a fundamental, systematic, and universal way of thinking. This is in line with AM's expression. Saefuddin (Saefuddin, 1998) who stated that to answer the three big questions a radical, structured and comprehensive way of thinking is needed.

Suriasumantri (1990) said that humans will not be able to appreciate knowledge without knowing the nature of knowledge. To find the essence of science, you need to understand three things. Ontology has a discussion about what one wants to know about the theory of existence or other discussions about the nature of objects. Epistemology discusses how to acquire knowledge. Finally, the axiology of the usefulness value of what is obtained from the essence of science (Suprayogi, 2017).

The philosophy of Islamic education is tasked with controlling by monitoring the educational bases (Mustafa, 2009). In simple terms, it can be stated that the philosophy of education in the dimensions of its work is to analyze, criticize and disintegrate existing educational buildings. Philosophy emphasizes progressive efforts from time to time towards goodness. Thus philosophy contextually strives towards goodness and is able to adapt to the times (Arifin, 1993).

Ahmad Ali Riyadi (Riyadi, 2010) mentions that educational philosophy has the function of being an educational norm. Over time, the concepts in the philosophy of Islamic education have become the basis for evaluating. In the philosophy of Islamic education there is no sacred concept. Essential morality is an operation within the realm of Islamic knowledge where the philosophy of Islamic education is able to enter into the realm of Islam.

Ontology comes from *ontos* which means to be (which is) (Tule, 1995). Epistemology means knowledge, etymologically means knowledge about science. While axiology comes from *axios* means useful. (Jalaludin & Idi, 1998) said ontology is the essence of natural investigation and how the case actually is. The epistemology of in-depth knowledge of the process of compiling true knowledge (Suriasumantri, 1990). While the axiology of science is used to investigate the nature of values from a philosophical point of view (Kattsoft, 1992). From the descriptions of several figures, it can be concluded that ontology is a science that functions to examine everything that exists. Epistemology is a science whose discussion is about theory. Axiology can be interpreted as a value study of science (Khomsatun, 2019).

Het Boek Van Bonang Ontology Analysis

Sunan Bonang explains a few things about sufism, first in chapter II Sunan Bonang's criticism of the teachings of Ibn Arabi's philosophical sufism. Both in chapter ten and chapter eleven explain about sufism regarding the teachings of God's perfection and wisdom. Finally, in chapter fifteen, an explanation of *syari* sufism (*khuluqi amali*).

Ontologically it criticizes Abd al Wahid Ibn Makkiyah's teachings about the oneness of God and the understanding of God's emanations about His creation (Rahayu, 2021). The concept of emanation, like the concepts and ideas of Ibn Arabi, was criticized by Sunan Bonang. Where is the concept of illumination with a schematic approach that creatures are reflections of God.

Completion of faith by *zuhud*, distancing oneself from the world and turning towards joy in Allah is the teachings of Sunan Bonang's sufism. *Zuhud* is one of the patterns of Sunan Bonang's teachings about the simplicity of a servant. Sunan Bonang emphasized again in chapter eleven which contains a summary of *ma'rifat fi Allah* (*dzat*, *shift* and *af'al*).

The middle ground offered by sunni sufism from Sunan Bonang is sufism with the practice of sharia. Sharia worship such as praying as a form of servitude and doing alms in secret are not visible. The teachings of sufism are similar to the teachings of Imam Ghazali, regarding the teachings of *khuluqi amali* (not on the substance side but on the sharia side).

God's Form

Sunan Bonang explained that the creed is an acknowledgment of the form of the oneness of God, The Most Holy, which has no resemblance to Him, The Most High.

"*Kawroehana jen sira Pangeran Tunggal, tan kakalih, saksenana jen sira Pangeran Asipat Saja, Soekma Maha Suci Toenggalira, tana ana papadanira, kang Maha Loehoer*" this expression implies the denial of anything outside of God. This is the teaching of monotheism explained by Sunan Bonang in the opening of the manuscript.

The views above deny the opinion that God is on two sides. The side of *tanzih* (singular) and *tasybih* (multiple) where God emanates with creatures. The concept of *qadim* is a teaching that addresses this matter and the thinking of *muhdats* among the *Mu'tazilah*. In addition to these in the marginal concept of the seven concepts of emanation of sufism in Ibn Arabi's philosophy. Sunan Bonang concluded that this teaching was heresy.

Creature Form

Dignity Seven (Sangidu, 2008) is a concept in the Archipelago that can be read from Syamsudin Sumatrani's thought in *wuduiyah* thought. He mentions that human beings are creations and emanations in seven dignity. The seven dignity are *ma'rifah tanzih* (unreal dignity), while the other four are *ma'rifah tasybih* (real dignity). Sequentially *achdayat*, *wahdah*, *wahidiyah*, spirit realm, *mitsal* realm, *ajsam* realm, *insan* realm (human realm).

Tanazzul is an understanding of the dignity of these seven things in the concept of immanence, the manifestation of God in the descending stages. Beginning with God through *ahadiat* leading to Nur Muhammad (*wahdat*). Then towards the concept of the unseen realm in the dignity of *wahidiyat* continues until the creation of a perfect human being who is part of God. So that with this human being apart from creation is also part of God.

Sunan Bonang stated that this teaching is heretical and wrong, this is seen from the aspect of form (the form of *Khaliq* and creature is different). God has a transcendent absolute nature and there is no immanent union between God and man. According to Sunan Bonang, this process of unification does not exist in Islam, neither in humans before birth, nor in the process of approaching humans to God. Human existence is due to God's *kun fayakun*. Humans draw closer to God by way of the sharia, where this is a process of worshiping humans with their God.

The creation of human beings, said Sunan Bonang, through this manuscript is emphasized by the process with *kun* from God in the concept of '*ashq*, '*ashiq ma'shuq*. This attribute of God shows the existence of God, as for one of God's characteristics as a creator and there is no intermediary between God and his creatures. The process of creation is not preceded (*tan ana kari karoehoen*) which means the process of creation according to God's

will. This explanation reinforces the concept of the dignity of seven about Nur Muhammad. God is in the process of creation with the sentence *kun fayakun* and according to God's will this is in the text of chapter IV paragraph 17 at the end.

According to Sunan Bonang, the likeness of man to God is disbelief. This is because it is not found in the book of *Ihya'* and the book of *Tahmid*, according to him this is a misguidance. Sunan Bonang mentions in chapter V paragraph 19 *angapesaken* of the God's character. The meaning that God's nature does not create, kill and does not give fortune.

Sunan Bonang's harsh criticism of Ibn Arabi regarding the concept of the unification of all the universes from a single thing. In chapter VII paragraph 29: "*Tegese djagat iki kabeh jagaing wiji sawiji, maksih sawiji, tan ana wawaneh, kadi ta anggani(ng) wesi bariyuh sawiji, wonten dadi tumbak, dadi duhung tatah wadurig panyukur, dadi usu cacat edom kadut, linebur pinalu dadi tosan malih: dene si asale so wesi sawiji mulih kadjatine sawiji. Mangkana malih osiking pikiran and awak iki osiking dhatu'llah paningaling kawula iki rahasyaning dhatu'llah*". Sunan Bonang said that this is wrong, this is because the essence of God is qadim along with his nature. Ibn Arabi has the assumption that God is a *qadim*, but his nature and actions are easy with his creation.

Sunan Bonang's illustration of the misunderstanding of creation, the dialogue between Imam Ghazali and the clergy. The scholars described by Sunan Bonang were Syeh Supi, Nuri and al-Djaddi. These three scholars are of the opinion that God did not create in the concept of philosophical sufism, God did not create directly but the emanation process of the seven dignity. This concept is denied by Sunan Bonang because this *ulama* denies the true nature of God as the creator.

In the text of chapter XIII, paragraph 53, the first view of Syeh Supi is that God created it because of the opinion of a wise man who is almost immersed in visions of divinity. He said God does not create, Sunan Bonang believes that the view of Arif's people is not appropriate, this is because the opinion came out in a mortal condition. Both Syeh al Djaddi said that God created something before the creation of Nur Muhammad, there was no *lawh mahfuz*, *qalam kursy*, heaven and hell. Sunan Bonang explained that this includes *kufr*, the existence of *lahh mahfudz* the creation of humans in the mother's stomach, that is the root of creation (God has the right to all of His creation). According to him, the three Syeh Nuri of the universe were because of work, Sunan Bonang responded with the meaning of *asma wa shifat*. Sunan Bonang explains the state of God by the nature of being, which means giving (*khaliq*).

Epistemological Analysis of Het Boek Van Bonang

Sunan Bonang taught sufism about how a person leads to perfection but still follows the path of the sharia. This path is Sunan Bonang's criticism of the development of philosophical sufism teachings and those influenced by Javanese mysticism. Mysticism in the tradition that developed in Java and influenced the philosophical sufism fronted by Ibn Arabi with an emanation path approach (creatures are emanations from God).

Sunan Bonang's offer in terms of sufism is to criticize philosophical sufism by offering sunni sufism. The path of sufism with the path of sharia by upholding prayer and the practice of *sadaqah*. The path of sufism, according to Sunan Bonang, does not lead to a substantive path to perfect human beings, but to become a lover of God with appropriate devotion to God.

Rijalullah (Attaining Perfection)

Sunan Bonang conveys the figure of a perfect human being with the two things of Allah's *wasil* and *rijal*. Achieving the degree of perfection must be religious correctly and with closeness to Allah, while the main requirement is sincerity. In life don't show bad behavior, show off and need praise here and there. The expression of Sunan Bonang "*adoewe 'ilmu agepe den wedjangaken aboengeh aboeroe alem-aleman.*"

The path of perfection must always be near and close to Him, fearing Allah. The term *insan kamil* in several texts is interpreted by Sunan Bonang, *rijalullah*, humans must fear and pray to God. To achieve glory is described as sweet and that is the essence of gratitude. As for the sweet taste, according to Sunan Bonang in the text of chapter VIII, paragraph 33. *Menaningsing asepi* means that in times of loneliness, God's presence with this is as good as possible to be grateful for the feeling of loneliness. *Manisening aloewe* means diverting a feeling of sadness from hunger into a sincere feeling of gratitude. *Menanising oerip* means giving thanks for God's grace by interpreting life according to God's will. *Menanising rame* means that in a crowd you are often complacent, so you must always be vigilant. *Manisening lara* is interpreted as accepting pain with God's pleasure so that it makes pain sweet. *Manisening pati* is interpreted as not having to be afraid of death; what is needed is multiplying supplies. From the six things above, if someone can feel and do it, he will reach God.

Paragraph 33 in the same chapter is emphasized by Sunan Bonang if someone is unable to feel the above mentioned by Sunan Bonang in contrast to animals. Outwardly, humans are capable, but inwardly they are like animals (*tingale dhahire, wong dalem ikoe sato uga*). Whereas if he is able to do these six things his sight will reach God. There is no death except the salvation of the world and the hereafter for him.

God's Wisdom

Sunan Bonang rejects the teachings when a person in a salik condition reaches the degree of Ma'rifat, not the loss of vision changing God's vision in the concept of *hullul, fana' - baqa'* or *ittihad* but his own vision. "*Anapon ma'rifat dede kabeh ndene si awase paningale (ikoe) kang toenggal maring prince ikoe, dede sedjatine tingale dadi sjoeh sirna tingale dening kabeh keganten kalingan tingale dening tingali(ng) kang sdja anangali tiningalan tan lijan paningalira oega toenggal kang aningali kabeh*" this firmly rejects the loss of trance when humans unite with God. In a sufistic journey people sometimes feels *shatahat*, namely Oneness awareness with their God.

Someone who feels *shatahat* confesses that he has lost his human reason and feels that God is himself. The birth of the phrase *Ana al haq* (I am God) as expressed by Abu Manshur al Hallaj, the expression Abu Yazid al Bustami *laisa fi jubbati illa Allah* (in this robe there is no one but Allah) this is similar to the expression Siti Jenar "*Ora ana kang pantes dipuja anging Ingsung*" (there is no one worthy of worship besides me). It is in this view that the Wali in Java with an understanding of Manunggaling Kawulo Gusti, this is in the case of the execution of Syeh Siti Jenar (Suluk Walisanga, researched and published by R. Tanoyo, 1954).

Ma'rifat is not the final goal in sufism, according to Sunan Bonang the end of the goal is a gift. The essence of *ma'rifat* according to Sunan Bonang is broken down into three types, *Ma'rifatu dzatillah* the essence of God has a singular meaning without two. *Ma'rifatu alamillah* the eternal nature of God without anything. *Ma'rifatu af'alillah* God's deeds without requiring any help or anyone.

Axiological Analysis of Het Boek Van Bonang

Sufism is broadly divided into two, philosophical sufism and practical (sunni) sufism. The school of philosophical sufism according to (Rahman, 2007) is a combination of mystical

vision and rational vision. Meanwhile, *amali* (sunni) sufism is different from philosophy, this school is based on Imam Ghazali. The philosophical school defines sufism by emphasizing on the substance, and contrasts with the practice of sufism which cannot be separated from the dimension of sharia.

Ibn Arabi is a figure who is often relied upon by the school of philosophical sufism. Ibn Arabi comes from al Tai born in 1165 in Spain, the full name Ibn Arabi is Muhammad Ibnu Ali Ibnu Muhammad Ibnu al Arabi al Tai al Hatimi (Noer, 1995). The name "al" is a special characteristic of a thinker and Sufi in Islamic thought (Husaini, 97).

In chapter two, Sunan Bonang criticizes Abd al Wahid Ibn Makkiyah's teachings about the oneness of God and God's understanding of the emanations of His creation. Sunan Bonang's teachings in sunni sufism reject Ibn Arabi's teachings about emanation and illumination. An indication of Ibn Arabi's teachings on pantheistic philosophy, where creatures are manifestations of God. This teaching was rejected by Sunan Bonang with the concept of sufism which emphasizes sharia.

Whereas in chapter nine, it teaches self-approach by increasing *dhikr* and fearing Allah so that you get the sweetness of life. Sunan Bonang's teaching on sunni sufism in this chapter is to increase *dhikr*. Remembrance of Allah is absolute in the teachings of sunni sufism. Thus the teachings of Sunan Bonang are very closely related to the concept of sufism by Imam Ghazali (*khuluqi amali*).

Sunan Bonang also gives advice on practicing prayer and alms in secret in chapter twelve. The sharia values in this chapter greatly strengthen the sharia values of worship. The noble value of *khuluqi amali* is very strong in the teachings of sufism as a counter to the growing flow of philosophical sufism. Where the concept of insan kamil with the *ma'rifat* path is not interpreted in substance but there is an emphasis on sharia.

In Java there are two styles of sufism, the first is philosophical sufism (close to mysticism) and the second is sunni sufism. The style of sufism in the southern part of Java is more substance (philosophical) and is often based on Ibn Arabi. As for the figures of the philosophical sufism school with the concept of *wahdatul wujud*.

The northern part of sufism (more orthodox) leans directly on Al Ghazali (*khuluqi amali*) where his style of sufism is more towards sharia. The *khuluqi amali* pattern of worship rituals is very sharia, such as prayer, fasting and others.

From mysticism (falsafi sufism) in Southern Java and sunni sufism in Northern Java, there was a fight. The compromise was made from the start by the Walisongos since the first

wave, namely Syekh Maulana Malik Ibrahim. The first nine saints were experts in worship and were not pious, so they were not accepted by the Javanese. Then came the second wave overseen by Sunan Ampel, there began to be an association of sharia and sufism supported by better knowledge.

Sunan Bonang's sufism teachings entered the second wave which was more easily accepted by the Javanese. The style of philosophical sufism and sunni has similarities in the dimension of *karomah*, where both schools accept using the concept of *karomah* in the teachings of sufism. Suprarational events, for example the Sunan Bonang incident which turned fruit into gold. Events like this are accepted by many groups, *abangan* students, philosophical and sunni sufism.

The teachings of sufism after the Walisongo came down to figures in Java, for example Ronggowarsito, but references to sufism are always based on *sunan* (Hatmansyah, 2015). As for the development of sufism in Islamic boarding schools, Sufism relies directly on the Sunan Walisongo. In the 19th century, there was a discontinuity of sufism, from Walisongo it disappeared and became a tarekat. The style of Sunan Bonang's teachings is the sunni sect by denying the teachings of philosophical sufism.

CONCLUSION

Het Boek Van Bonang in the perspective of the philosophy of Islamic education, ontologically, Sunan Bonang emphasizes the importance of monotheism in depth, so that a person goes to the path of perfection. *Rijalullah* according to Sunan Bonang is the closeness of creatures to God by way of obedience in worship. Thus sharia norms need to be implemented as an effort towards perfection.

Whereas in the epistemological aspect, Het Boek Van Bonang tells how a creature (Sunan Bonang) can become God's lover. The devotional process is full of sharia paths starting from establishing prayers and carrying out *sodaqoh*. The concept of teaching towards perfection Sunan Bonang contradicts the teachings of Ibn Arabi with the theory of emanation (God's light). Sunan Bonang prefers to go through the path of sharia according to God's teachings through the Prophet.

From the aspect of axiology, Sunan Bonang criticizes the philosophical teachings of sufism which have a tendency towards Ibn Arabi with the concept of *wahdatul-wujud*. The offer from Sunan Bonang is to approach sunni sufism as taught by Imam Ghazali (*khuluqi*

amali). Criticism of the teachings of Sunan Bonang by providing a way of approaching God through sunni sufism. Not on substance like the light of Ibn Arabi's concept, but on carrying out the teachings obediently (towards God by way of sharia).

Based on the data that has been presented, this research can contribute to enriching the study of sufism education, especially in the perspective of the philosophy of Islamic education. In addition, *Het Boek van Bonang* can also be an alternative reference for academics who focus on studying Islamic sufism education or teaching it in an educational institution.

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