MODEL OF *"TEPO SELIRO"* IN SUNAN KUDUS SPIRITUAL GUIDANCE AS THE IMPLEMENTATION OF RELIGIOUS MODERATION FOR MILLENNIAL *SANTRI*

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Abstract: Religious moderation is one of the discourses that is often discussed in the last decade. This is the antithesis of violence, intolerance, terror, war, riots, hate speech, hoax news, and provocative issues, in the name of religion which is a source of vertical conflict that spreads to horizontal issues that cause hostility between people and groups. Those are the trigger for the occurrence of threats to the harmony of human life in the national and world context. Intolerance in religion is mostly influenced by a lack of true religious understanding, even though the Qur'an mentions that many moderate principles and attitudes can be applied in the national education system as well as *pesantren.* The purpose of this study is to examine the spirituality of Sunan Kudus teachings on religious moderation which is implemented for millennial students. This study uses a phenomenological approach and content analysis by collecting data through observation, interviews, and documentation. The findings in the study show that there is a strengthening of the value of religious moderation of Sunan Kudus teachings which can be applied to millennial *santri,* where this step is one of the efforts to strengthen religious moderation in practical life.

Keywords: *Spiritual, Sunan Kudus Guidance, Religious Moderation*.

Introduction

Violence continues to be carried out, which begins with vertical conflict issues but then spreads to horizontal issues. This conflict is manifested in the form of inter-ethnic and inter-religious conflicts. In Poso, Central Sulawesi, the conflict that started as a fight between residents turned into a conflict between Muslim and Christian religious communities. Turning this year, hate speech and hoaxes often become hot topics, because their existence can be said to be an act of division because the object is SARA (Ethnic, Religious, Racial, and Intergroup) (Aswin, 2013; Masyrullahushomad, 2019).

We certainly already know that hate speech can also be called a provocative issue where there is an element of hatred in it. Hoax (Guruh et al., 2020; Subarjo & Setianingsih, 2020) is the same as fake news that contains provocative elements. The question that will arise is, why does this happen for a certain motive? The answer is because of our weak tolerance for differences, especially in the context of religion and belief. The following is the data that researchers have collected regarding hate speech and hoax news currently circulating, especially

in terms of religion and belief. The attacks and terrors on Kiai and religious leaders that occurred some time ago seemed to be a frightening terror. A young man attacked church members in Sleman with a sharp weapon. Monk Mulyanto in Leguk Tangerang Leguk also suffered an attack while holding a service. It did not stop there, the Kiai's family at the Al Falah Islamic Boarding School in Kediri was also terrorized even though there were no victims. The latest news is that Kiai Umar Basyri was ambushed by an unknown person while holding the Fajr Prayer. The reason is not clear enough, but based on personal analysis, it is certain that all of this happened because there was no tolerance between religious communities and was triggered by previous hate speech. Then in Situbondo, East Java, riots occurred as a result of insulting Islam and Kiai (Mutiara & Said, 2019).

Hate Speech on SARA (Ethnic, Religious, Racial, and Intergroup) issues Hate speech on SARA issues is also used for political purposes. This happens because there is no tolerance value, especially in religion, which has an impact on abuse for political purposes ahead of the general election or regional head elections.

Referring to cases of intolerance (Comas-Basté et al., 2020; Verkuyten et al., 2020), it is necessary for us to have other solutions as steps to make changes. At least we already know that moderate Islam (Hannan, 2020; Sodikin & Ma`arif, 2021) can mediate peace in this world. There are so many doctrines of the extreme right and left that require us to be in the middle between the extreme right and left. Therefore we must be able to be in between the two. One of the steps to becoming a Moderate Islam is to have an attitude of Religious Tolerance (Hook et al., 2017; Ndolu & Tari, 2020; Saifnazarov et al., 2020). Moderate Islam is Islam that carries the genre of peace, namely taking the middle way, because it does not want to be involved in disputes, because moderate is not a paradigm that leans towards one extreme side. The choice of this middle way should not be understood as being tolerant of all differences, even apathy, and then allowing the fight between the two sides to take place without any attempt to resolve the dispute because we know that there are two kinds of tolerance, namely passive and active. If it is passive then we are quite tolerant of ourselves, but if it is active then we need to practice it for social activities.

Religious tolerance (Afif & Dwijayanto, 2021; Hameed & Salih, 2016; Royani, 2021) is not a new thing. Even the Prophet Muhammad had taught it in the past few centuries. In Java, the figure of Shaykh Ja'far Shodiq or more popularly known as Sunan Kudus(Arifin et al., 2015) was also taught to the Kudus community. Sunan Kudus who has brought cultural acculturation for the peace of the people of Kudus who were diverse in their religion at that time. From this,

it is not impossible if we can revive the power of Sunan Kudus's teposeliro for us to implement at this time.

Methodology

This study uses a qualitative phenomenological approach (Annells, 2006; Hesse-Biber, 2010). A phenomenological approach is an approach to the study of religion which is presented to study the nature of religion clearly. In understanding religious phenomena, this approach requires openness and empathy, therefore a close relationship is needed between the researcher and the object being studied. This approach is presented with the aim of developing social data, and these data refer to primary data. The phenomenological approach emphasizes the subjectivity of people's behavior, by entering directly the conceptual world of the research subject, so that they understand what and how research can develop on events in everyday life. In addition, the data presented is in verbal form and not in the form of numbers, because the research used is qualitative.

The process of this research uses participatory observation (Holtrop et al., 2018). Participatory observation is where the researcher participates directly in observations, not just doing remote observations. Through participatory observation, the activities that occur are of course very clear for the researcher to observe. Besides observation, the researcher also uses interviews and documentation in the form of books, notes, and reports on research results from previous researchers as research sources. The analytical method is used to analyze the data that has been successfully collected. The data analysis method is a very critical step in research, the researcher must ensure which pattern will be used, whether statistical or nonstatistical patterns. In this case, the author uses non-statistical analysis, meaning that the data is analyzed according to its content, therefore this kind of analysis is called content analysis.

Result and Discussion

Religious Moderation Values of Sunan Kudus

The spread of Islam in Kudus is carried out by cultural acculturation (integrating the two cultures without losing the original nature of the culture) between the culture of Islam and the Hindu-Buddhist culture. This action is one of Sunan Kudus's strategies to spread Islam, namely spreading Islam through Hindu-Buddhist (in terms of culture). It is stated in

Mustaqim's research that the process of internalizing religious teachings certainly requires the way, which is through education to internalize Islamic teachings in the archipelago. This is certainly not easy. So at that time, Walisongo used a more acculturative da'wah approach in which there were local traditions and culture. In this way, Walisongo are able to attract public sympathy without erasing the heritage of local traditions. Sunan Kudus is one of them in guiding cultural acculturation as a means of preaching and tolerance. The following are the values of Tolerance inherited from Sunan Kudus, including:

(1) Guidance in the *"tepo seliro"* teaching approach was introduced by Shaykh Ja'far Shodiq in broadcasting his religion, which has two meanings, namely tolerance and respect (*tenggang rasa)*. One culture that is still a tradition in Kudus (especially the area around the tower) is the prohibition of slaughtering oxen (cows). This is done as a sign of respect for the Hindu-Buddhist community because the ox is one of the animals that is glorified by the followers of this belief. In the past, it was mentioned that Sunan Kudus had tied an ox around the mosque grounds, this certainly caught the attention of people who still embraced Hinduism. At that time, the people came and Sunan Kudus then preached about politics, in the end, many of them embraced Islam. Sunan Kudus said that during his life he forbade his people to hurt or cut cows because at one time Sunan Kudus was thirsty and then got milk from a cow. From the past story, it can be explained historically that before the arrival of Islam, Kudus and the surrounding area were the centers of Hinduism. In order not to offend people who have just embraced Islam with their old beliefs, it is forbidden for them to slaughter cows.

(2) Archeology

The architecture of the tower building by Sunan Kudus is proof of cultural acculturation at that time. This has been revealed in Nur Said's research, that the Masterpiece of Menara Kudus is reflected in the cross-cultural aesthetic values taught by Sunan Kudus about tolerance. The origins of the establishment of the Al-Aqsa Mosque and the Kudus Tower by Sunan Kudus in Kudus were as one of the da'wah to spread Islam. Actually, before the establishment of the Al-Aqsa Mosque and Menara Kudus at that location, Sunan Kudus had previously built a mosque in Langger Dalem, which is about 200 meters from the current location of the mosque and tower. Due to a less strategic place, which is far from the center of the crowd, the location of the mosque has been moved, as it is now in the middle of the crowd. The goal is as a way to preach, if the place of worship is close to a crowded place, of course, the community will find it easy to carry out their worship.

(3) Spatial Planning

As we know, the layout of the Al-Aqsa Mosque is next to a Chinese temple, namely the Hok Ling Bio Temple, so the researcher asked to the respondent, Mr. Deni, one of the staff of the Kudus Tower Foundation management about social relations. He explained that the location of places of worship for different religions is a place for testing faith, such as patience and tolerance. Meanwhile, the social conditions in the Al Aqsho Mosque and Hok Ling Bio Temple can be said to be harmonious, which is balanced and shows an attitude of religious tolerance. It is proven that there was no conflict because of the place of worship. However, in the 80s, precisely in 1919, a conflict occurred, where the location of the conflict occurred at the intersection of the Al-Aqsa Mosque highway, because it was rumored that the conflict occurred because of the location of two places of worship with different beliefs. In fact, the cause of the conflict was because of the SI (Sarekat Islam) factor. In addition, the perpetrators of the riots also came from outside Kudus. From the history of Sunan Kudus, can this be called the implementation of religious tolerance? The word 'tolerance' means tolerant attitude or character, literally means respect and broadly can be interpreted as a social principle to be free of opinion, and be tolerant of the principles of others. Tolerance is an attitude of mutual respect among others, even though this can be said as a principle to create a peaceful and prosperous life. This is proven by how Sunan Kudus maintains social life by teaching religious tolerance. The results of this tolerance can be one way as a way to preach. The context above is not just nonsense. The form of religious tolerance has also been applied by Walisongo in spreading Islam in the archipelago, one of which is Shaykh Ja'far Shodiq or better known as Sunan Kudus as described above.

(4) Guidance Model

In conveying the teachings of Islam to ordinary people, Sunan Kudus used art that was liked by the people at that time. He composed "gendhing Mijil" and "Maskumambang". In addition, Sunan also composed song poems containing Islamic teachings and philosophy of life. Seeing the cultural background of this society, the philosophy and strategy of da'wah taught and implemented by Sunan Kudus in particular, and the Walisongo in Java in general, can be understood as *"menang tanpo ngasoraken"* which means winning without demeaning others.

The Reality of *Santri* Life

Around Kudus tower, stand several *pesantren* inhabited by thousands of *santri,* whose lives are influenced by the cultural heritage of Sunan Kudus (Hana, 2018). The cultural assimilation and harmonious life between the indigenous people and their descendants illustrate how people of Chinese descent who have lived since centuries ago in Kudus and now they have dominated the economy, especially the existence of large cigarette factories, for example, Djarum & Norojono whose owners are Chinese citizens. In addition, the Djarum sports club has produced many world-class badminton champions such as Liem Swie King, Hastomo Arbi, Haryanto Arbi, and Hermawan Susanto, who are also citizens of Chinese descent. After the period of government led by Gus Dur, there were more opportunities for the development of Chinese culture. This gives more color to the culture and development of Kudus today. Of course, this already illustrates the existence of a 'beautiful' integration and relationship between the people of Chinese descent and the indigenous people.

In Kudus, when there is a seven-day celebration, 100 days of praying for someone who has died, neighbors right and close are invited to pray, it is not strange that non-Muslims often come and join in praying according to their beliefs. This is certainly a local wisdom left by Kanjeng Sunan Kudus.

Sardjono (2009) explained about the stereotypes between ethnic Javanese and ethnic Chinese in Kudus Regency. Based on the analysis of the questionnaire data given to 30 indigenous or Javanese respondents, three answers were obtained, the percentage of which showed the highest number, namely: their opinions about the Chinese ethnicity, as many as 44% answered relatively, some were good and some were not good. Followed by as many as 40% who answered that the citizens of Chinese descent were hard workers and 16% answered that the Chinese were less social and ordinary.

Regarding the relationship between Javanese ethnicity and residents of Chinese descent, namely 56%, of ethnic Javanese are normal friends with residents of Chinese descent, 32% as co-workers and 6% are ethnic Javanese neighbors. The condition of the relationship between indigenous people (Javanese) of Chinese descent as much as 62% of the quality of their relationship is good, 30% answered that their relationship is normal, and the remaining 8% they have a very good relationship. The suggestions given by the Javanese to achieve peace are that 32% of them should respect and appreciate each other, 12% answered that they want to work together to build the city of Kudus, and 18% they want inter-religious harmony in Kudus. The

hopes that the Javanese want for the future are that they together want to build the city of Kudus, as much as 24%. There is inter-ethnic assimilation among as much as 18%, and 10% of them want harmony and mutual respect between ethnic groups in Kudus. While the results of the questionnaire distributed to 50 respondents of Chinese descent are the opinion of the ethnic Chinese about the Javanese ethnicity being good and friendly as much as 56%, smooth and polite as much as 6%, and sociable as much as 4%. The type of relationship fostered with Javanese ethnicity, ethnic Chinese answered 53% as co-workers, 35% as ordinary friends, and 7% as ethnic Chinese neighbors (Syakur, 2021).

Furthermore, regarding the condition of the relationship between the Chinese and the Javanese, the Chinese explained that their relationship was very good, as much as 62%. In addition, they answered that their relationship was very good 28%, and normal as much as 10%. The suggestions from the ethnic Chinese that were given for the common good were

28% mutual respect between ethnic groups and 12% wanted assimilation in all fields and 10% wanted inter-ethnic tolerance. The hopes that the Chinese want for the future are interethnic coexistence, especially Javanese and Chinese as much as 20%, 18% want the creation of inter-ethnic harmony, and another 16% expect mutual respect and respect. The racial riots in November 1981 in Kudus were a 'bitter' record of the relationship between the indigenous, Javanese, and Chinese descent groups and this incident brought trauma to members of the

Chinese community (Rosyid, 2021; Yusrina & Ma'arif, 2020).

Based on the results of the focus group discussions, it can be concluded that: first, stereotypes can be lost due to parenting from a young age that is instilled in children that all ethnicities are the same, no one is higher or superior or lower, second, religion is a way that it's easiest to get rid of stereotypes. If you are of the same religion, then there is no such thing as ethnic Chinese or ethnic Javanese, they are all the same.

Multicultural-based learning seeks to empower individuals to develop respect for people of different cultures, providing opportunities to work directly with people or groups of people of different ethnicities or races. Multicultural education (Jayadi et al., 2022; Karacabey et al., 2019) also helps individuals to recognize the correctness of diverse cultural views, assists students in developing pride in their cultural heritage, and makes individuals aware that value conflicts are often the cause of conflict between community groups. Multicultural education is held in an effort to develop individual abilities to view life from various cultural perspectives that are different from their own and to have a positive attitude towards cultural, racial, and ethnic differences.

Conclusion

Strengthening the value of religious moderation in guidance through the teachings of Sunan Kudus can be applied to millennial students, including through (a) da'wah of Islam by using the "teposeliro" model of cultural acculturation applied by Sunan Kudus in his preaching life, (b) not hating and hurting followers other religions so that they sympathize with becoming "converts", (c) a model of archeology, spatial planning, and culture that is still maintained and continues to grow to remote areas in Kudus.

The multicultural education developed by Sunan Kudus becomes the strength and spirit for millennial students to change a narrow mindset in developing their da'wah to maintain the unity of the nation and state.

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