

## Values *Ngudi Kasampurnan* Sunan Kalijaga As A Basis of Religious Moderation Education

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### ABSTRACT

Indonesia faces the challenge of infiltrating radical ideology, which tends to conflict and use religion to divide national life. This research explores the values "*ngudi kasampurnan*" taught by Sunan Kalijaga to serve as a basis for strengthening religious moderation in the education system. The research method used is hermeneutic-phenomenological based on the *Suluk Linglung* Sunan Kalijaga manuscript and the teachings still adhered to by his descendants and students (the Demak community). To maintain the objectivity of the researcher's interpretation, this research involved resource persons competent in "*suluk*" analysis, *suluk* researchers, and practitioners of Sunan Kalijaga's teachings. The results show that philosophically, the values "*ngudi kasampurnan*" teach about restoring the understanding of humans as creatures who must not feel the most righteous and superior among others, regulating mental balance as the psychological basis of education, prioritizing manners and morals as the sociological basis of education, and preserving and developing the nation's noble traditions as a cultural basis. The implication is in packaging education that is friendly to differences in religion and belief, even in practices based on specific schools of thought or community organizations.

**Keywords: Education Foundation, Religious Moderation, Values Seeking Perfection**

## A. INTRODUCTION

Indonesia has faced several problems of extremism and religious intolerance in the last ten years (Haryani, 2019; Saragih, 2018). This phenomenon has even entered informal (Islamic boarding schools and other informal religious educational institutions) and formal educational institutions organized by the government and the community (Aris Yusuf, 2022; Qowaid, 2013). Intolerance is faced not only across religions (Sa'idah, 2020) but also occurs within one religion, with each other feeling that their group is right while other groups are wrong and can even be considered heretical (Husna, 2022; Khaerun Rijaal, 2021). The massive penetration of radical ideology on social media will threaten the diversity of the Indonesian nation (Muhammad Torieq Abdillah et al., 2023). What's more, generation Z, whose world is dominated by cyber activities, is predicted to be very easily influenced by the infiltration of radical ideas through propaganda by sometimes unknown accounts (Haryani, 2019; Praselanova, 2021). One thing currently being done is reviving "Islam wasathiyah," which is expected to moderate the religious practices of Muslims, who constitute the majority religion of Indonesian society (Arifin, 2020; Gusnanda & Nuraini, 2020).

The Center for Islamic and Community Studies, UIN Jakarta's research results show that 30.16% of Indonesian students have relatively low attitudes toward religious tolerance (Purnamasari, 2021). This figure is not a small number because Indonesia is known as a civilization that is friendly to everyone, so it is an indicator of a decline in the level of diversity and diversity. This is a challenge and threat of degradation of national culture (Hanafi et al., 2022; Santoso et al., 2022). More serious efforts are needed from all elements of education to restore the spirit of education as an institution that accommodates and develops tolerance in the context of religious moderation (Pahwa, 2017; Skovgaard-Petersen, 1996).

Religious moderation is a movement isoto reduce excessive religious fanaticism so that people tend to be the most spiritual among other groups (Fahri & Zainuri, 2019; Faisal, 2020). The role of teachers is expected to reduce radicalism's infiltration in schools, primarily through educational institutions (Islamy, 2022; Purbajati, 2020). The long history of Indonesian Islam and the development of the "aqidah ahlussunnah waljama'ah" have been proven to make Indonesian Islam a reference for Washathiyah Islam, which tends to be tolerant and moderately religious (Azra, 2015; Umar, 2021; Wibowo, 2019). It is known that radicalism itself is a wrong way of thinking about religion, so people tend to think hard and easily judge other people as deviant (McGarry & Shortland, 2023; Öcal & Gökarıksel, 2022).

Education is a forum for the entire community to develop themselves to fulfill the most fundamental needs (including religion) and other abilities and skills to support the welfare of

life. However, it has been recently discovered that educational institutions are being used as tools to teach radical ideas contrary to national identity. Therefore, the education system must be returned to a fundamental foundation that reflects national identity. One of the actual values that can be used as a basis for education is teaching "ngudi kasampurnan" Sunan Kalijaga. Ngudi Kasampurnan is a form of human effort to achieve the level of the human being who is intellectually empowered, optimizes physical potential, and has an emotional and spiritual balance (Zamroni, 2022). This article profoundly explores values, "ngudi kasampurnan," as a basis for religious moderation education in Indonesia.

## **B. LITERATURE REVIEW**

### **Philosophical Foundations of Indonesian Education**

Reflections on the nation's history form the foundation of Indonesian education philosophy. Pancasila is the Indonesian nation's general or state philosophy (Kartadinata, 2011; Mustadi et al., 2021). Pancasila should become the soul of the Indonesian government, the spirit of labor in all fields, and the defining characteristic of daily life. This is true in theory but is challenging to implement (Azmi, 2016). This is because human actions in everyday life practices must be instilled, developed, and adapted beginning in childhood. Several concepts and theories in Indonesian education are indigenous to the country (Thaufan & Sapriya, 2018).

### **Psychological Foundations of Education**

This foundation is helpful because, as time passes and students receive education, they also undergo development, which occurs in stages (Santrock, 2017). The stages that students progress through influence the stages that follow. Students' cognitive development, attitudes, and skills influence their development in the world of education, necessitating a psychological foundation in this case (Maunah, 2009). Education always involves aspects of the human psyche; therefore, psychology is an essential component of education. Understanding students psychologically is a factor in educational achievement (Mustadi et al., 2021).

### **Cultural Foundations of Education**

Although the Indonesian nation has had an education and teaching system since the beginning of time, due to the tremendous pressure of the spirit of Dutch colonialism, it now only appears as a gloomy shadow or continues to live as a tradition (custom), neither of which can provide sufficient benefits for society and culture. The Dutch colonial spirit has been a significant factor in the decline of Indonesia's education and teaching system (Anggraini & Wiryanto, 2022; MLPTS, 1977). It is clear from this statement that Indonesia historically had an education system that taught character, such as the existence of ancient books (tripe, romance) that contain educational purposes (Lynch & Rata, 2018; Plagens, 2011; Wazis,

2018). Ki Hajar Dewantoro says, "The Western school system prioritizes intellectual education so that human reason is pushed to the background." This finding is in agreement with that statement.

### **Sociological Foundations of Education**

The sociological basis of education in Indonesia adheres to an integralistic understanding that derives from the norms of community life (Johnson, n.d.; Setiadi & Kolip, 2011): (1) kinship and cooperation, togetherness, deliberation for consensus; (2) mutual prosperity is the goal of social life; (3) the state protects its citizens; and (4) harmony is achieved by harmonizing the balance between rights and obligations. As a result, education in Indonesia does more than improve the quality of individuals on their own. The evolution of Indonesian society with time has impacted the country's overall educational system. This makes perfect sense when one considers the ever-increasing complexity of the situation and the growing demand for education.

### **Religious Moderation**

Religious moderation is a spiritual perspective, attitude, and behavior that has been adhered to and practiced by the majority of the population of this country from the past to the present while accepting all existing differences (Fahri & Zainuri, 2019). In the context of aqidah and relations between religious communities, religious moderation (MB) is believing in the truth of one's religion "radically" and appreciating and respecting adherents of other faiths who believe in their religion without having to justify it. Contrary to popular misconception, MB is not a superficial belief (Siswanto & Islamy, 2022). In the sociocultural (MB) context, doing good and being just to people of various religions is a part of religious teachings (al Mumtahanah verse 8) (Saputera & Djauhari, 2021). In a political context, forming alliances with individuals of different religions is not problematic (Cristiana, 2021).

### **C. METHOD**

This study employs a qualitative methodology and hermeneutic research design. Hermeneutics is the study of interpreting meaning in abstracting a phenomenon, event, or text, including dialectics (Harrington, 2005; Seebohm, 2004; Stapleton, 1994). One of the concepts of hermeneutics is the theory of language analysis, which is based on the understanding that human expressions contain meaningful components that are translated into value structures, thereby creating meaning for speakers and listeners (Babich & Ginev, 2014; Grunwald, 2016; Habermas, 1984). To get a more objective view of construction seeking salvation in the manuscript, researchers involve experts and practitioners who often study the Confused Corner and the teachings of Sunan Kalijaga. Five experts and practitioners very close to Sunak

Kalijaga's instructions were involved in this research. The results were analyzed and interpreted as material for formulating the basis for religious moderation education in Indonesia.

#### D. RESULTS AND DISCUSSION

##### Results

##### Substance Analysis *Ngudi Kasampurnan* in *Suluk Linglung Sunan Kalijaga*

*Ngudi Kasampurnan* is an effort to seek perfection in life that is pursued in various ways, including spiritual, cultural, and socio-economic life. Humans devote their entire physical and spiritual being to achieving that goal. This effort is united and strives to attain inner prosperity as a family, community, nation, and state. "*Ngudi kasampurnan*" is more significant (reflecting the whole mind, the heart of Javanese philosophy). However, *ngudi kawicaksanan* (Greek philosophy limited to knowledge) still separates humans from their environment. In Javanese ideology, building a healthy personality must go through various stages of learning, or *ngudi*, and *ngudi kasampurnan* is a common type or location. The culmination of these learning exercises is a task or moment where the individual can recognize his existence, allowing the individual to align himself with his environment (world small and the world *big*). The meaning of the text in the *Kinanti pupuh* in *Suluk Linglung* is described in Table 1.

**Table 1.** The Meaning of the *Suluk Dazed* Manuscript

No.	Code	Text	Translate	Meaning
1	KIN.33	" <i>Insan dzatullahu, nuqod ghoib, iya dzat sabenerira, sipatullah dzatullah.....</i> "	<i>Insan Kamil</i> (perfect human) comes from Dzatullah (the Essence of Allah); the unseen provisions that have been written are the valid will of the Essence	that the ideal human ( <i>insan kamil</i> ) comes from the attributes of Allah, which were entrusted to him and taught by his messenger Rasulullah SAW
2	KIN.34	" <i>...dene jenengipun, ghoib insan kamil, iya sejatine nora, yeku aran puji budi...</i> "	If your name is not written in the <i>nuqod ghaib insan kamil</i> , That doesn't mean it's not documented; that's what is called	Even though humans know that they were not born as <i>insan kamil</i> , good morals, according to Allah, always try to improve

No.	Code	Text	Translate	Meaning
			<i>puji budi</i> (a commendable effort).	themselves and approach the behavior and attitudes exemplified by the perfect human being, Rasulullah SAW.

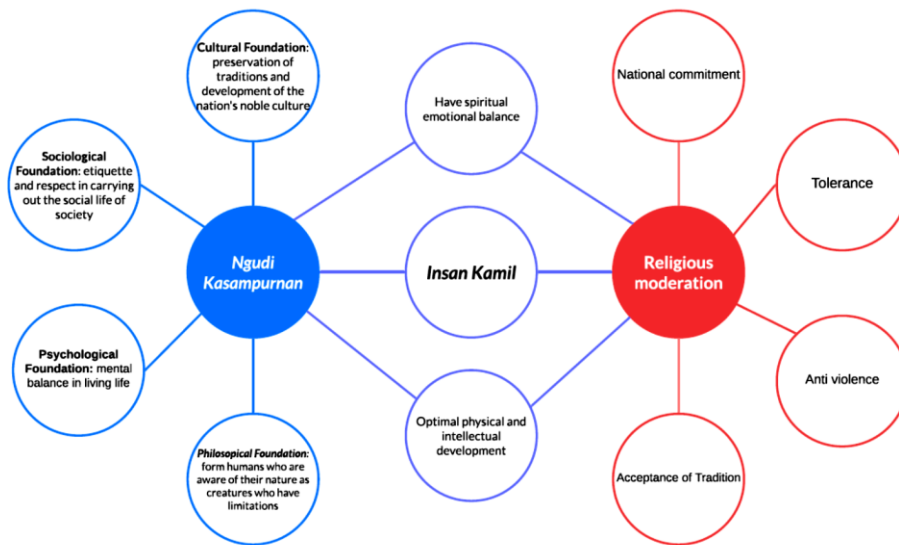
Based on Table 1. it is known that in Suluk Linglung Sunan Kalijaga, humans are expected to be able to go "*ngudi kasampurnan*" as described in the verse fragment KIN.33, which explains that the perfect human (*insan kamil*) comes from the attributes of Allah, which were entrusted to him and taught by his messenger Rasulullah SAW. Humans can only transform into ideal humans (*insan kamil*) with devotion to Allah SWT because worship is the pinnacle of human perfection. This allows humans to fulfill the purpose for which they were created, namely, to perfect their human nature. *Insan Kamil* is a creature who functions as a catalyst for the birth of the realm of existence.

#### **Formulation of essential components in the concept *Ngudi Kasampurnan***

Humans are born with different fate lines. There is a guaranteed Messenger of Allah, infallible and free from all disgraceful actions. Still, some ordinary people must endure lessons even by committing despicable acts. A healthy person doesn't mind all that. What is done is an effort to become a human being, "*ngudi kasampurnan*," by trying to get better daily. This behavior also does not rule out the possibility of learning new things that humans may not get only from studying alone but trying to learn from other people and even the natural surroundings. Humans with unhealthy personalities tend to feel that they are good enough, capable enough, and right enough to have to learn more and become even better. As a result, humans experience stagnation in their personal development and often experience conflict due to differences of opinion. Misinterpreting the concept of "*narimo ing pandum*" can result in someone being easily satisfied without making optimal efforts and feeling that what they currently have no longer needs to be improved.

A more complete explanation of human beings is as follows: 1) Intelligence and intelligence function optimally; 2) Ability to Use Intuition; 3) Able to Initiate a New Cultural Movement; 4) Able to Bring Out Characteristics *Jamal* God in Himself; 5) The Glory of Manners and Morals; and 6) Soul Balance. After obtaining the data analysis results, the basis

for religious moderation education based on *Ngudi Kasampurnan* values can be seen in Figure 1.



**Figure 1.** Formulation of the basis for religious moderation education based on *Ngudi Kasampurnan* values

Based on Figure 1. it is known that the values of *ngudi kasampurnan* have relevance to serve as the basis and foundation of education, especially in the development of religious moderation. Its relevance includes that philosophically, humans must understand their nature as created beings with limitations so that they are not justified in feeling superior or self-righteous. Psychologically, there must be a balance of the emotional and spiritual soul so that intellectual, cognitive, conative, affective, and psychomotor abilities can develop optimally. In sociological terms, humans must be able to position themselves proportionally through manners and moral behavior in social interactions.

## Discussion

Philosophically, Indonesian education refers to the primary paradigm of the Indonesian nation as the Pancasila Nation, which prioritizes divine principles in everyday life and even in the implementation of education (Azra, 2002). Values "*Ngudi Kasampurnan*" teaches that every human being must be able to understand his nature as a created creature so that he must still try and empower himself to reach the desired intellectual level (Zamroni, 2022). In line with that, humans must still rely on all the results of efforts that will be and have been achieved as mercy and pleasure given by Allah SWT (Rahmadani, 2021; Said, 2020). Humans must not feel that they are the most righteous or superior among others because, in Essence, no matter how great they are, humans still have the status of created creatures (Faiz, 2020, 2021) in line

with the modern education paradigm which is no longer just about human functioning as individuals, but also as humans who can never be separated from the roles and paths that have been outlined by great forces beyond the powers possessed by humans (Heilbronn & Foreman-Peck, 2015; Silk & Lintott, 2011). Philosophically, education must be returned to its nature, namely educating humans to become actual creatures whose efforts, no matter how great, still have limitations and must surrender to the power of Allah SWT (Faiz, 2019, 2021). This effort is part of restoring human nature as creatures created differently and must be able to accept physical and religious differences (Purwanto et al., 2023).

In the context of the development of human life, the values "*ngudi kasampurnan*" teach mental balance and intuitive sensitivity (Zamroni, 2022). This is in line with the opinion of psychology experts who, at a secular level, prioritize the balance of cognitive, affective, and psychomotor development so that they are not easily controlled and controlled by incorrect thought patterns regarding the events at hand (McNaughton-Cassill, 2001; Santrock, 2017; Seligman & Reichenberg, 2010). Religious moderation is supported by understanding attitudes and behavior, respecting differences, and accepting traditions. So, it is essential to balance thoughts, attitudes, and behavior to get all kinds of differences in the most profound human soul. This effort is part of a psychological intervention that can be carried out through the habit of thinking multidimensionally and multi-perspectively about every incident experienced or observed by students in educational institutions (Ke-Islaman et al., 2022; Wibowo, 2019). Creating a developmental environment that respects and accepts differences in beliefs, opinions, and even practices of practicing religion is one part of the effort to develop and maintain balance in students' minds at school (Munna & Ayundasari, 2021; Wright & Young, 2017).

Sociologically, humans face diverse social realities, from colonial status to religion. Values "*ngudi kasampurnan*" teaches manners and morals in various interactions in educational institutions. Differences must be treated as a wealth of learning material, so humans must be able to treat these differences as a wealth of values to be proud of (Beach et al., 2018; Fulginiti et al., 2019). Treating differences well and ethically, starting from age, status, roles, and other differences (Budiutomo, 2014). Education must be based on interaction patterns that uphold manners and morals in various contexts, including the possibility of interaction with other students who have different religions and cultures (Hill QC, 2020; Ni et al., n.d.; Prasetyo, 2013). Apart from being essential, education must also aim to form the character of individuals who have morals, know how to position themselves, understand how to treat teachers and parents and emphasize the identity of the Indonesian nation, which is known as a nation that is



friendly to anyone and comes from any religion (Brata, 2016; Darmastuti et al., 2020; Islam & 2021, n.d.; Putra et al., 2017).

As a country rich in culture, Indonesia is home to all ethnicities, tribes, nations, and religions. This difference can be a valuable asset and a risk factor for conflict between tribes, religions, nationalities, and races (Kartini et al., 2019; Sunyoto, 2017). Values "*ngudi kasampurnan*" teach to prioritize God's goodness and study and initiate new cultural improvements for the progress of a nation. Educational institutions must be a place to learn, maintain, and develop culture as well as respect the cultural differences within them (Foxx et al., 2020; Gay, 2010; Iwai, 2019). The material substance and design of educational services must be able to provide opportunities and optimize learning potential, maintenance and development, and improvement of culture both in the form of traditions and cultural products contained in educational institutions (Bartosh et al., 2021; Gay, 2000; Islamy, 2022; Mubarak et al., 2021). This is a significant asset in fostering religious moderation in the national education system, especially in strengthening the nation's noble traditions, which do not need to be conflicted with spiritual teachings (Bisyarda, 2016; Munna & Ayundasari, 2021; Nurul Hak, 2016; Pribadi, 2022).

#### **E. CONCLUSION**

In general, the "*ngudi kasampurnan*" is a noble value that can be used as a foundation and goal of education to create a nation with character. Regarding philosophical foundations, values "*ngudi kasampurnan*" teaches return "*khittoh*." Humans are created creatures, so they must understand their limitations. The implication is that humans do not need to feel proper among others, so they must respect differences in opinions, beliefs, and even other people's religions. From a psychological perspective, the concept of mental balance was discovered, which from a psychological perspective requires cognitive, conative, affective, and psychomotor balance and balancing. From a sociological perspective, we obtain concepts about manners and morals, which must be the basis and goal of education to appreciate the differences between one religion and another. From a cultural perspective, education must be a place to learn, maintain, develop, and improve positive culture and traditions, not conflict with religious values. The implication is that education in Indonesia must return to balancing the human spirit in achieving worldly and worldly goals "*ukhrowi*," prioritizing manners and morals following their proportions, as well as re-elevating the nation's noble traditions as wealth that must be maintained and developed so that they do not conflict with religious values and the values of modern human life.

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