

THE VALUE OF MORAL EDUCATION IN TEMBANG WAHYU KOLOSEBO ABOUT SUNAN KALIJAGA

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ABSTRAK

Penelitian ini bertujuan untuk mengeksplorasi nilai-nilai pendidikan moral yang terkandung dalam lagu Tembang Wahyu Kolosebo. Dengan memahami prinsip-prinsip pendidikan moral yang terkandung di dalamnya, diharapkan dapat tercipta pendekatan holistik terhadap pendidikan moral, yang mengakui keunikan individu, dan mendorong potensi pengembangan manusia. Penulis menggunakan Metode Hermeneutika yang mencakup lebih dari sekadar pemeriksaan teks, bergantung pada pemikiran interpretatif. Temuan dari penelitian ini setidaknya mendorong pengajaran pendidikan moral seperti dalam nilai-nilai pendidikan dan dunia Sufisme, yaitu: memperluas hati, menjunjung tinggi hubungan harmonis, amal, saling menghormati, dan memuliakan. Konsep nilai-nilai pendidikan yang terkandung dalam lagu tersebut dapat diterapkan dalam dua cara, 1) Stimulus-jawaban atau pengkondisian proses sehingga terjadi otomatisasi. Hal ini dapat terjadi melalui praktik, melalui tanya jawab, dan melalui contoh. 2) Kognitif, yaitu penyajian informasi seperti: dakwah, ceramah, dan diskusi. Melalui artikel ini, penulis percaya bahwa guru dapat menanamkan dan menciptakan nilai-nilai pengajaran etika pada siapa saja, khususnya pada siswa. Mengingat pentingnya kecerdasan, semakin meluasnya kemerosotan nilai-nilai etika di zaman modern seperti sekarang ini. Karena tujuan utama pendidikan adalah untuk mengubah keadaan pikiran dan perilakunya ke arah yang jauh lebih baik; lebih tinggi; lebih kuat; lebih baik, sehingga ia dapat menjalankan peran sebagai khalifah dengan penuh hormat kepada Allah.

Kata kunci : Education, morals, values, Kolosebo, Sufism.

ABSTRACT

This research aims to explore the moral educational values contained in the song Tembang Wahyu Kolosebo. By understanding the principles of moral education contained In it, it is hoped that a holistic approach to moral education can be created, recognizing individual uniqueness, and encouraging human development potency. The author uses Hermeneutic Metode encompassing more than solely the examination of texts, depends on interpretive thought. The findings from this study are at least encouraging the teachings of moral education as in the values of education and the world of Sufism, namely: broadening the heart, upholding harmonious relationships, charity, mutual respect and glorification. The concept of educational values contained in the song can be applied in two ways, 1) Stimulus-answer or conditioning of the process so that automation occurs This

can happen through practice, through questions and answers and through example. 2) Cognitive, namely the presentation of information such as: da'wah, lectures and discussions. Through this article the creator trusts teachers can instill and create ethical instructive values in anybody in specific understudies. Bearing in intellect, the expanding disintegration of ethical values in cutting edge times like nowadays. Since the most objective of instruction is to alter mental states of mind and his behavior in distant better; a much better; a higher; a stronger; an improved" a distant better heading, so that he can carry out the part of caliph in reverence of Allah.

Keywords: Education, morals, values, Kolosebo, Sufism.

INTRODUCTION

Conveys messages in many ways, one of which is through musical art. Art is a very inclusive medium for conveying an understanding of the message to be conveyed to the broader community (Soreanu, 2020. Greglewski, 2020). As is known, the broader community is actually the Javanese community, specifically the Lamongan community Understanding Messages through Media Specific ones like wayang, tembang (macapat) and poetry, it is a very suitable medium for conveying message quantity is appropriate (Pangestu, 2025). Purpose and Goals Music as a medium plays a very important role in conveying the event or message contained within the song alone (Nasirov, 2021. Jung and Um, 2025). One method is through song, which was used by the Javanese people to communicate through song and is still used today by the Javanese public and cultural heritage.

Culture is a medium by which nations, peoples, or particular organizations communicate (Holliday, 2020) because through culture a society can describe the types and forms of communication it involves. Internal Communication Culture itself creates entities that see alone a window on the world. Communication found in Javanese culture also has its own meaning and understanding. There are many messages hidden behind culture and society, especially Java society. Javanese Culture reflects the behavior of society and this reflection manifests itself in the form of social interactions (Mutiara, et. Al, 2023). The Javanese people are inseparable from their perceptions, actions, and methods, and from their views on smelly things, the supernatural, or the occult. So Javanese are known to be the largest tribe in Indonesia.

The values instruction worldview has at its center a stream for the cognitive and ethical advancement of understudies with an accentuation on thinking; but it too incorporates civic instruction for citizenship (Oğuz 2016). The values that we find with insights are at the same time craved as products by the will and craved by the affectivity of the individual. This crave for great triggers human activity and goes with it (Bosch 2020). The home of the great leads the individual to create the capacity or routine to act well, i.e. to ideals, concurring to the Aristotelian viewpoint. There's too prove that instructors are varied in their utilization of these ideal models or in connecting to these conventions (Thornberg and Oğuz 2016). Ethical thinking, a central component of values instruction, not as it were does not run counter to ideals instruction, but relates emphatically (Arthur et al. 2015) and makes a difference to address ethical emotivism. Therefore, instruction in values and instruction in excellencies can be recognized, but not isolated. At whatever point one teaches in ethics, one too teaches in values and vice versa. Education could have an auxiliary impact on the exceptional character of the individual.

Within the Aristotelian point of view, soundness, and crave (orexis) associated in human action: it isn't sufficient to know. It is crave, not so much the judgment skills, which guides us towards closes or purposes, but without this being subjective: we crave what we perceive as great and genuine. Doing and desiring go together (Bastons 2020). Education has side effects on one's character. Virtue is not the goal of our actions, but it is an outcome and a prerequisite for achieving the ultimate goal: communion with God and with others. Full human thriving comprises absolutely in communion. We expect that an instruction in ethics and values is conceivable, which recognizes, without restricting, the two concepts or ideal models. Certainly, these qualifications are not continuously clear within the minds of teachers or in instructive programs that point at instruction in ethics and values.

Sunan Kalijaga da'wah aims to place Islamic values in the Javanese cultural system as a medium for preaching the teachings of Islam to the people of his time (Husniah and Sodiq, 2024). Among the cultural arts strategies he created was Tetembangan 'Singing' (Zakiah, et. Al, 2023) known as Sekar Macapat 'Tembang Macapat' which has 11 types of music or types: Mijil, Maskumambang,

Dhandhanggula, Sinom, Asmaradana, Gambuh, Durma, Kinanti, Megatruh, Pocung. In the oral tradition of the Javanese people, the Dhandhanggula metrum is a creation of Sunan Kalijaga (Pamungkas, et. Al, 2024). In starting his writing Suluk Linglung Syeh Malaya, Sunan Kalijaga used Metrum Dhandhanggula.

METHOD

Every scientific approach, encompassing more than solely the examination of texts, depends on interpretive thought. The hermeneutic concept of circularity exhibits diverse forms; it involves an analysis that oscillates between specific components and the text in its entirety, connecting its framework with its significance, linking the reader's perspective with the viewpoint presented by the text, and establishing a connection between the text and its surrounding circumstances. Comprehension is an ongoing activity without conclusion (Gilhus, 2021).

DISCUSSION

Islam and Javanese Religious Practices

Javanese religion has been of serious interest to scholars (Hilmi, 2018. Rubaidi, 2019). Islam was never truly accepted in Java, except by a small merchant community, which he called Santri (devoting Muslims). Meanwhile, the dominant traditions of Javanese society remain the priyayi (elite) and the abangan (mixed Muslims), who have historically been the inheritors of the Javanese kingdom's patrimonial values and the mystical traditions of Hinduism. On the contrary, Islam is the dominant force in religious belief and ritual in Central Java, effectively shaping the character of social interaction and everyday life at all levels of Javanese society.

In this context, Sufism gave rise to a core of state worship and royal theory, along with religious debates based on the ancient Islamic question of how to reconcile the legalistic and mystical aspects of the tradition (Salvatore, 2018). The above contradiction between Geertz and Woodward indicates the difference in emphasis and perception of important concepts when considering Javanese religious phenomena. These differences include key terms such as "Islam", which

is defined narrowly by one political party and broadly by the other. Similarly, the slametan rituals popular in Javanese society are viewed and elaborated differently by Geertz and Woodward.

The practice of Kejawen (Javanese ritual) may be justified by Islamic mysticism (Wasisto, 2021). The typology of the relationship between Islam and Javanese culture is not contradictory, but rather dialectical. Various expressions of the relationship between Islam and Javanese culture can also be found in various works using linguistic media such as poetry (Adlina & Rahman, 2020). On the other hand, the spiritual expression of the Sufi view of wahadat al-wujud has been widely studied (Abdullah, 2019; Hermanshah, 2014; Nasution, 2017; Rusdyanto & Musafar, 2018).

However, the mystical concept of wahadat al-wujud can also be found in contemporary Indonesian poetry, such as Rahman (2016) in his study of musician Emha Aiunun Najib and Widijanto (2018) in his study of Danalt's poetry. Moreover, such Sufi expressions can also be found in the calligraphy of pesantren (Islamic boarding schools). A study conducted by Adrina and Rahman (2020) shows that the expression of spiritual experiences embodied in calligraphy, which later became living Sufism, has been found in the profound works of Sufism such as Fānā, Wahdat al-Wujud, Tawbah, and Mutāsabah.

Spiritual life has also created a mixture that forms a new spiritual model of hybrid spirituality (Stalling, 2023). In this context focused on the flexibility of humans to create and interact with the social world. His statement is indicative of a theory that explains human social behavior only in terms of its psychological processes, without considering how it functions depending on the cultural and structural framework in which that behavior takes place necessary to avoid reductionist understandings.

Sufism Values in the Song of Wahyu Kolosebo

The Song of Wahyu Kolosebo clearly contains Sufistic or Sufism values, as explained previously. In stanza after stanza, it contains the meaning of the teachings of Sufism, as an effort to purify the heart and soul to get closer to Allah SWT. The long process of human struggle to reach the highest level before Allah SWT is stated in stanzas 4, 6 and 9 in the Song of Wahyu Kolosebo. (Erlin, 2022:45).

In verses 4, 6 and 9, the teachings of Sufism are contained, namely insan kamil. Humans are considered perfect, meaning humans who are completely close (to Allah SWT) and whose spirituality is developed and functions optimally and optimally. So this perfect human being is the one who completely has a high level before his God, he becomes a perfect human being with the divine qualities he possesses and even the image or shadow of God that has been integrated within him. That is the kind of human being who has attained the form of a perfect human being. (Erlin, 2022:46).

In Episode IV of The Prophet Khidir "Pupuh Dhandang Gula" 26 stanzas: Dialogue between Sheikh Melaya and Nabi Khidir which contains discourses about Hidayatullah and death with its various aspects.

So, there are many possibilities for the existence of Tembang Kolosebo which has excellent values, especially for the welfare of the world and the hereafter, because Islam teaches the welfare of the world and the hereafter (Abdulrahman, 2025), namely,

1. If this Tembang Kolosebo is an original composition by SNK Sri Narendra Kalasebo, it means that he is a writer and cultural expert who is an expert in the fields of Sufism, religious knowledge, literature and much more, regarding the high level of knowledge about the world of Walisongo. Hopefully the author of this Kolosebo song will continue to receive blessings from all his activities.
2. If SNK Sri Narendra K, quotes from the Ancient book because it is still related to the meaning implied by the Suluk Linglung text as I have quoted above, in that chapter and stanza there is a connection when the Prophet Khidir AS ordered Sunan Kalijaga to enter his body which consists of the entire universe (Kurniawan, et. Al, 2021. Mawardi, 2022). Prophet Khidir spoke with Sunan Kalijaga as I quoted in the verse above, which is related to the kolosebo song, namely "in the pledge of allegiance in the sky of the world or this ceiling which we are still looking for in the macro and micro world of the cosmos, or the science of religion, especially in the propositions Al Qur'an and Sunnah (Muslih, 2021). Then the next lyric is "Not drowning in a thousand years". So since the life of Sunan Kalijaga in the 15th century, plus a thousand years more

or less until the 25th century, Sunan Kalijaga will continue to be remembered, for everything he has ever served, as is the story in this kolosebo song.

3. The final possibility, if this is really Sunan Kalijaga's work, means this is Sunan Kalijaga's personal experience and then immortalized in this poem, or someone who lived not far from Sunan Kalijaga's lifetime, or the Kingdom of Demak, Majapahit, Islamic Mataram, etc.

The journey of a Sufi in Sufism to get closer to Allah SWT is through the tazkiyatun nafs process found in verses 1 to 4 in the Song of Wahyu Kolosebo.

In stanzas 1 to 4, the intention is to protect oneself from all desires and even the temptations of Satan who come to tempt us by extinguishing all Satan's desires until the fulfillment of praiseworthy behavior spreads in the soul. So the process of tazkiyatun nafs is contained in this sacred hymn, as tazkiyatun nafs is known as purification or cleansing of the soul which is the core content of Sufism (Mujtaba, et. Al, 2025).

Tazkiyatun nafs is the process of purifying the human soul through stages, namely takhalli, tahalli, and tajalli (Arroisi, 2020. Rambe and Khotijah, 2025). The takhalli stage is emptying oneself and releasing all sins and lusts (Ismail, et. Al, 2021). At the tahalli stage, a Sufi's journey lies in filling the soul and self with goodness and commendable behavior, after previously carrying out the stage of emptying or releasing the soul and heart from evil or bad attitudes (Daulay, 2021). Tajalli is the stage of a Sufi getting closer to Allah SWT, at this stage a Sufi gets the results in the form of special gifts from Allah SWT (Siregar, et. Al, 2024). At this stage, Allah SWT revealed himself, because of the opening of the hijab of human characteristics with the appearance of unseen light from God (Hamidah and Yulia, 2025).

Apart from that, the process of tazkiyatun nafs or self-purification, in drawing closer to Allah SWT, a Sufi performs mujahadah and riyadhah. Mujahadah is a spiritual effort to combat or resist lust, while riyadhah means an effort to train oneself and spiritually by carrying out religious services as an effort to get closer to the Almighty Creator (Sasmita, 2022. Rahayu and Hasanah, 2024). So the effort that can be made is through dhikr, as found in verse 7 of the Song of Wahyu Kolosebo.

In the 7th verse, dhikr by always praising and praying to Allah SWT is done as an effort to achieve closeness to the Almighty. Dhikr itself means prayer or praise to Allah SWT, which is done repeatedly. Dhikr also means remembering, contemplating, saying or mentioning, in this case anything that is always directed towards Allah SWT (Pauzi, et. Al, 2020. Al Dhagistani, 2022. Sharif, et. Al, 2025).

Then, in the journey of a Sufi, he must go through spiritual stages on the way to God, which is called maqam (Qodri, 2022). And the experience, inner condition or mental attitude of Sufis is called Ahwal. Ahwal or things are a manifestation of the station that the Sufis have passed through (Maltabarova, 2025). This means that the person who deserves to receive Ahwal is the person who tries to go in that direction, namely God's path. If maqam is a level of life attitude that can be seen from a person's behavior, then Ahwal or thing is an abstract mental condition.

The concept of raja' itself means 'hope' (Wahyuna and Fitriana, 2020. Kiaei and Kiaei, 2021). This king's mental attitude means being open-minded in obtaining the gifts of Allah SWT which are given to those who believe and are devoted to Him. By saying the shahada, humans make a vow or promise of loyalty to Allah SWT. Feelings of optimism in hoping in Allah SWT can provide passion and enthusiasm to always carry out the ma'rifatullah worship seriously. So in the next spiritual journey a Sufi arrives at Mahabbah. This Mahabbah level is found in the 8th stanza in the Song of Wahyu Kolosebo.

Mahabbah has the meaning of love and affection, in the teachings of Sufism love and affection are meant to be love for Allah SWT (Khalisa and Kanafi, 2023. Afifah, 2025). Feeling of love for Allah SWT will ultimately improve one's quality and always try to get closer to Allah SWT. After a Sufi reaches the spiritual level of raja' and Mahabbah, the journey in getting closer to Allah SWT will reach the next level. In the Song of Wahyu Kasebo, it is mainly found in the 3rd stanza.

A Sufi person will be at the Hulul level, which means that God chooses certain human bodies to take place (reside) in them by eliminating human traits so that only divine traits exist in that body. Then take it to the level of Wahdatul wujud or in Javanese terms known as manunggaling kawula gusti (Azhar and Rohman, 2022. Hakim and Faidah, 2025). This stage is achieved through deep appreciation

of dhikr, and deepening of Mahabbah which culminates in love in God, or from both (from the depth of love in dhikr). Thus, a Sufi is at the stage of unity with God because he has reached the essential level or is believed to be holy. As is known, Wahdatul Wujud is One Being, that is, God alone exists, there is no other (in essence). Wahdatul wujud or Manunggaling Kawula Gusti is clearly stated in the lyrics in the 3rd stanza in Kidung Wahyu Kolosebo.

By paying attention to the discussion above, the long journey of Sufism in getting closer to Allah SWT has reached the spiritual level of human beings. Insan Kamil is a human being chosen by God who has the highest level in the sight of the Almighty (Hamidah, 2024. Junaidin, 2024). This is a complete human being who has a high level before his God, so that he reaches the level of perfection of monotheism and noble morals. It is at this level of human beings that a Sufi has an existence in accordance with his piety and divine will; a human being whose heart will not be shaken by all kinds of happy or sad events. This is a stable personality leading to the presence of Allah Most High. The concept of Insan Kamil teachings is stated many times in the ballad of the Kalasebo revelation, namely in verses 4, 6 and 9.

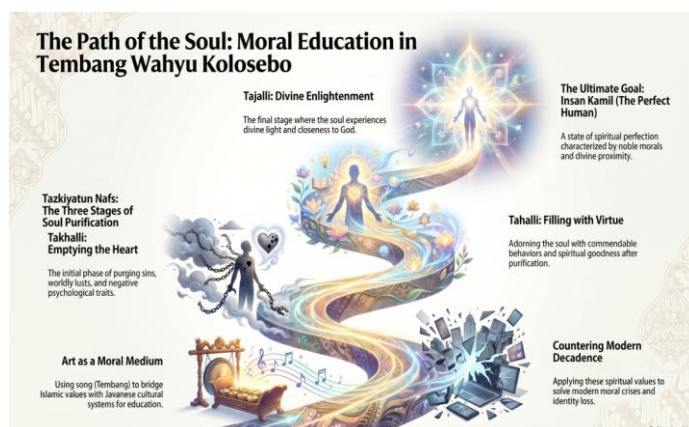


Figure 1. Moral Education in Tembang Wahyu Kolosebo

CONCLUSION

Educational values as in Tembang Kolosebo also contain high values about the World of Sufism which has the core of the study, namely getting closer to Allah SWT, which means Song Wahyu Kolosebo has Sufism values in it. Like the process of getting closer to Allah SWT is done through Tazkiyatun Nafs or the process of

purifying the soul. By going through the stages, namely Takhalli, Tahalli and Tajalli. The long process of worship is carried out like solemn dhikr as one of the efforts that can be made on the path to divinity. Until on the journey a person is able to experience the feeling of 'king' and 'mahabbah' which penetrates the soul. In the end, it will lead to the presence of God which is visible and integrated within a person because of the process of getting closer to oneself. Wahdatul wujud or manunggaling kawula gusti is also in him. In this way, Insan Kamil or perfect and complete human beings are bestowed by God.

Song Song Wahyu Kolosebo has an important role when looking at current developments. As is known, the development of science and technology, which is increasingly progressing nowadays, has a big influence on people's lives. They ignore important needs in life such as love, dignity, justice and even the need for God. As a result, there are many identity, moral and even spiritual crises in society. Humans began to be alienated and neglected from Allah SWT. So the song Kidung Wahyu Kalasebo can be a real implementation that can be used as a step to overcome the problems of current social life, especially in the realm of spirituality.

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