

CONTENTS OF PROPHET KHIDIR'S DISCOURSE TO SUNAN KALIJAGA IN THE BOOK OF SULUK LINGLUNG

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ABSTRACT	Article Info
<i>Sunan Kalijaga does da'wah by means of a cultural approach, so that received sympathy and empathy from a very broad circle. Group slow This cultural law inherited from Sunan Kalijaga builds the basis of the movement in rural and mountainous niches. Suluk Dazehas reflected Sunan Kalijaga's kaffah attitude towards teachings of Islam, which no longer opposes Islamic law as in his youth. It is explained in Suluk Linglung that what Sunan Kalijaga wants to achieve is: is hidayat faith. It is explained about piety that the peak condition that you want achieved by Muslims. All guidelines for worship in Islam are aimed at gain a degree of piety. The meaning of piety is clearer than faith hidayat, as well as the guidelines for achieving it. Sunan Bonang's way of teaching Sufism makes many people feel that they cannot be rationalized by reason. Sunan Bonang ordered to meditate and wait for a stick, fast deer and finally Sunan Kalijaga was ordered to go on pilgrimage to Mecca. All these orders were previously unknown to Sunan Kalijaga, with admiration for Sunan Bonang's knowledge, Sunan Kalijaga carried out well. then in the end Sunan Kalijaga asked Sunan Bonang if he didn't know more.</i>	Article history Received: 15 November 2021 Revised: 15 Desember 2021 Accepted: 18 Desember 2021 Keywords Keyword_ <i>Prophet Khidir</i> Keyword_ <i>Sunan Kalijaga Book of Suluk Linglung</i>
ABSTRAK Sunan Kalijaga berdakwah dengan pendekatan budaya, sehingga mendapat simpati dan empati dari kalangan yang sangat luas. Kelompok lambat Hukum budaya warisan Sunan Kalijaga ini membangun basis pergerakan di relung-relung pedesaan dan pegunungan. Suluk Dazeha mencerminkan sikap kaffah Sunan Kalijaga terhadap ajaran Islam yang tidak lagi bertentangan dengan syariat Islam seperti di masa mudanya. Dijelaskan dalam Suluk Linglung bahwa yang ingin dicapai Sunan Kalijaga adalah: keimanan hidayat. Dijelaskan tentang ketakwaan bahwa kondisi puncak yang ingin dicapai oleh umat Islam. Semua pedoman ibadah dalam Islam ditujukan untuk mendapatkan derajat ketakwaan. Makna takwa lebih jelas dari hidayat iman, sekaligus pedoman untuk mencapainya. Cara Sunan Bonang dalam mengajarkan tasawuf membuat banyak orang merasa tidak bisa dirasionalkan dengan akal. Sunan Bonang diperintahkan untuk bertapa dan menunggu tongkat, kijang puasa dan akhirnya Sunan Kalijaga diperintahkan untuk pergi haji ke Mekkah. Semua perintah ini sebelumnya tidak diketahui oleh Sunan Kalijaga, dengan rasa kagum atas ilmu Sunan Bonang, Sunan Kalijaga melaksanakannya dengan baik. kemudian pada akhirnya Sunan Kalijaga	

bertanya kepada Sunan Bonang apakah dia tidak tahu lebih banyak.

INTRODUCTION

Sunan Kalijaga is estimated to have been born in 1450 with the name Raden Said. He was the son of the duke of Tuban named Tumenggung Wilwatikta or Raden Sahur. Other names of Sunan Kalijaga include Lokajaya, Sheikh Malaya, Prince Tuban, and Prince Abdurrahman. Indeed, there are several versions related to the title it bears. The people of Cirebon believe that the name comes from the hamlet of Kalijaga in Cirebon. Sunan Kalijaga did da'wah by means of a cultural approach, so that he got sympathy and empathy from a very wide circle of people. Gradually this cultural shari'a group inherited from Sunan Kalijaga builds a movement base in rural and mountainous niches. The Kejawen Islamic Community is a social group that seeks to implement religious teachings more independently, openly and tolerantly.

Raden Mas Sa'id or better known as Sunan Kalijaga is a son of tumenggung. However, history records that he did not inherit power from his father. Instead he chose to become an Islamic spiritual activist, an Islamic mystic, and a Sufi and tarekat practitioner in Java. Therefore, the Wali Songo Council appointed him to be one of its members. And in fact, he is the only Wali who can be accepted by various levels of Javanese society. Sunan Kalijaga has a very important role in the spread of Islam in Java. The most obvious role is to continue the Islamization of the land of Java and strengthen the Islamic foundation among the community.

Sunan Kalijaga does da'wah by means of a cultural approach, so that received sympathy and empathy from a very broad circle. Group slow This cultural law inherited from Sunan Kalijaga builds the basis of the movement in rural and mountainous niches. The Kejawen Islamic Community is a social group that seeks to carry out religious teachings more

independently, openly and tolerantly¹Sunan Kalijaga has a very unique characteristic, it cannot be separated from his very strong efforts in the search for knowledge. Sunan Bonang accepted Sunan Kalijaga as his disciple, then Sunan Kalijaga was ordered to perform Mujāhadah. Sunan Kalijaga's obedience to Sunan Bonang who was ordered to wait years for Sunan Bonang's arrival and Sunan Kalijaga was left by Sunan Bonang to go to Mecca. Sunan Kalijaga was ordered to remain by the river until Sunan Bonang returned to see him. Sunan Kalijaga with his tenacity is able to inherited the knowledge that had been taught from Sunan Bonang, then Sunan Kalijaga continued his wanderings by studying with Sunan Ampel and Sunan Giri. He also studied at Pasai and preached in the Malay Peninsula until Patani region in Southern Thailand. After several years studying at Pasai dan preaching in the Patani region, Sunan Kalijaga returned to Java.²

Sunan Kalijaga as a figure who spreads Islam turned out to have a very big influence in the spread of Islam in Indonesia, especially in Java, where the majority of the population is Muslim. The great scholar who belonging to the Walisongo community, there are many literary works left behind contains the teachings of creeds, Sufism, education, psychotherapy and so on in some fibers and suluk. The content of fibers and mysticism They have a unique priority level and differentiate from one another. The work of Sunan Kalijaga in the form of mysticism is about Suluk Linglung, explained about one of Sunan Kalijaga's highest achievements, Sunan Kalijaga's spiritual journey is described in this research paper.

1 Sri Fortune, Dimensions of Psychotherapy in Sunan Kalijaga's Suluk Linglung. Semarang:Other Individual Research Walisongo Semarang, 2010, p. 4

2 Ahmad Chodjim, Sunan Kalijaga (Mystical and Makrifat). Jakarta: Veranda of Universal Science.2013, p.10

RESULTS AND DISCUSSION

1. Definition of Character Education

Biography of Sunan Kalijaga

Sunan Kalijaga is one of the members of the walisongo of the land of Java who is abangan and familiar with the Javanese people. Sunan Kalijaga is the Waliyullah of Tanah Jawi, who targets the teachings of Kejawen Islam. In his capacity as a kejawen Islamic figure, according to a study of his teachings and life history, he is an accommodative guardian of Javanese cultural elements. Javanese culture is a symbol that is inherent in the body of Sunan Kalijaga and distinguishes the members of Walisongo from one another

Sunan Kalijaga has the nickname Raden Sahid, the exact time when Sunan Kalijaga was born is also a mystery. He is thought to have been born in the 1430s. When Sunan Kalijaga married the daughter of Sunan Ampel, Sunan Kalijaga was estimated to be in his 20s. Sunan Ampel, who is believed to have been born in 1401, when he married his daughter to Sunan Kalijaga, is in his 50s. The age difference between Sunan Ampel and Sunan Kalijaga, which is ± 30 years apart, can be used as a benchmark to see the age of Sunan Kalijaga. Based on real evidence, it is not yet known, because the historical records owned by Sunan Kalijaga have not indicated the exact time of Sunan Kalijaga's birth. Sunan Kalijaga's father was a high-ranking Majapahit kingdom named Raden Sahur or better known as Tumenggung Wilwatikta, the son of the Regent Arya Teja from Tuban. In the end, Tumenggung Wilwatikta succeeded his father as the Regent of Tuban.

Widji Saksono said that when he was a child, Raden Sahid also had the name Syekh Melaya because he was the son of Tumenggung Melayakusuma in Jepara. Melayakusuma comes from the other side of the Country Above the Wind, the son of a scholar. After arriving in Java, Melayakusuma was appointed duke of Tuban by Prabu Brawijaya under the name Tumenggung Wilatikta. His mother's name is Dewi Nawangrum. The genealogy of Raden Sahur and above is the son of Arya Teja III (Islam), the son of Arya Teja II (Hinduism), the son of Arya Teja I (Hinduism), the son of Ranggalawe, the son of Arya Banyak Wide alias Arya Wiraraja, the son of the Duke of Madura

According to the Javanese version, the record of the ancestors of Sunan Kalijaga starting from Ario Adikara or better known as Ronggolawe who is the son of Ario Wiraraja or better known as Wide, son of the Duke of Ponorogo which during the reign of the last king of Singasari, Prabu Kertanegara, was the Minister of Foreign Affairs. But because of Ario Wiraraja doubted Jayakatwang's loyalty to Singasari, so he often warned King Kertanegara. The warning was not appreciated by the Prabu Kertanegara, but Ario Wiraraja was fired from the position of Minister Abroad, and subsequently only placed as Duke in Sumenep. But precisely because of that, in the end, Ario Wiraraja actually made a contribution save Raden Wijaya, commander of the army and son-in-law at the same time King Singasari, when the kingdom was really attacked by Kediri and Prabu Kertanegara died in the attack. After Raden Wijaya was able to build a new kingdom with the name Majapahit, Ronggolawe was placed as Minister of Foreign Affairs and at the same

timeas the ruler of the city of Tuban. At that time Tuban was a port largest in the archipelago, and the Minister of Foreign Affairs resides there. Wrong one son of Ronggolawe later became the Duke of Tuban, namely Arya Teja I. then from generation to generation the position of the Duke of Tuban was held by his descendants, namely Arya Teja II and Arya Teja III and later Raden Sahur with the title Tumenggung Wilwatikta. Tumenggung Wilwatikta this is Raden Mas Sahid's parents, who later became better known as Sunan Kalijaga.

2. History of Suluk Daze

Etymologically, suluk means mystical, or the path to inner perfection. In addition to this understanding, in another perspective, suluk is defined as seclusion, self-isolation and the sciences of Sufism or mysticism. In Javanese literature, Suluk means teaching, philosophy, to seek the relationship and unity of man with God, while in the art of puppetry, Suluk can be interpreted as the song of the puppeteer to create a certain atmosphere.

In the Suluk tarekat community it is defined as a journey to bring someone close to God while the person who travels the tarekat is called salik. In the tarekat, the notion of Suluk tends to be mystical and the application of Sufism rituals to achieve spiritual life.

Linglung is a Javanese structure which means "confused". Confused here means uncertainty, or it can be interpreted as a collection of stories, the application of Sunan Kalijaga's Sufism rituals when he experienced confusion in reaching the essence of life.

Suluk in Java is a philosophical teaching to seek the relationship and unity

of man with God, Suluk is a form of teaching that is manifested in a book or work. Suluk Linglung Sunan Kalijaga is one of the many philosophical teachings composed by Iman Anom.

Suluk Linglung is one of Sunan Kalijaga's literary works which is still rarely found in Javanese literature. This book is a translation of an ancient book inherited from the elder Kadilangu Demak, R.Ng. Noto Subroto to RAY Supratini Mursidi's mother, both of whom are the 13th and 14th children of Sunan Kalijaga.

Suluk Dazehas reflected Sunan Kalijaga's kāffah attitude towards teachings of Islam, which no longer opposes Islamic law as in his youth. It is explained in Suluk Linglung that what Sunan Kalijaga wants to achieve is: is hidayat faith. It is explained about piety that the peak condition that you want achieved by Muslims. All guidelines for worship in Islam are aimed at gain a degree of piety. The meaning of piety is clearer than faith hidayat, as well as the guidelines for achieving it.

3. The opening of the writing of Suluk Linglung

Early Jumadil month started dancing the pen, Monday Kliwon the first day, only the year when people reap rice, the writing inscription, "Ngerasa Sirna Sarira Ji", adapted from the famous duryat book.

Based on this information, it is illustrated that the ancient book uses the inscription symbols for the writing of "Ngerasa Sirna Sarira Ji" which means 1806 Caka which coincides with 1884 AD and is a transliteration of the Duryat book which was passed down from generation to generation among the families of Sunan Kalijaga's descendants. Explaining the

writing of Suluk Linglung was carried out on the first day of Monday, Kliwon, the month of Jumadil, early 1806 Caka or 1884 AD. It was on that day that the writing of Suluk Linglung began to be carried out.

It is told in Suluk Linglung that it is explained that Sunan Kalijaga is a student figure who has a very strong determination in seeking knowledge. Almost all of the knowledge taught by his teacher Sunan Bonang was well received, even when Sunan Kalijaga was still confused by the knowledge given to Sunan Kalijaga from Sunan Bonang.

Syah and the story of a clever scholar, who can feel death in life, has a great desire to get instructions from someone who has discovered the nature of life that causes him to travel, does not care about the impact that occurs, is very passionate because he has not received the instructions held by the Guardians, that is intended purpose only.

In Suluk Linglung episode I, it is explained about the beginning of the writing of Suluk Linglung, then it is also told about the story of Sunan Kalijaga as a pious scholar who has a strong passion in seeking knowledge. Sunan Kalijaga has a great desire to seek knowledge which is the grip of the Prophets Wali, Sunan Kalijaga is like a beetle that wants to suck honey/flower juice.

Some of the dialogues carried out between students and teachers are also often carried out between Sunan Kalijaga and Sunan Bonang, including those described in episode II (longing for love, pupuh romance and 23 stanzas), which contain: Sunan Kalijaga learns from Sunan Bonang, as well as teachings (instructions) it receives. After doing what Sunan

Bonang had ordered, he was waiting for the gurma tree. Dialogue between Sunan Bonang and Sunan Kalijaga: Sunan Kalijaga's question to Sunan Bonang which clearly asks about faith in hidayat, is written in Suluk Linglung episode II stanzas 9-10:

Sheikh Melaya said slowly, I really thank you very much, we will uphold all advice, but I ask the teacher, please all of you be explained, about the true meaning of the noble suksma (high degree of life), which was given by faith hidayat.

What is meant by firmly surrendering to the Lord Allah, which is actually meant, I ask for a clear explanation; If it's just words, I can say it too, but if I find a mistake I'm like mere smoke, without the use of doing everything I do

The answer to Sunan Kalijaga's question was answered directly by Sunan Bonang, written in Suluk Linglung episode II stanzas 11-12:

Kanjeng Sunan Bonang replied softly, "Syeh Melaya is right what you said, when you met me in meditation, the meaning of surrender was, always remember your behavior/work, like when it was originally created, isn't that the same as smoke?

That was like bidayat wening (clear instructions), similar to faith hidayat, does it really appear? But know it all, can't predict before and after, even if you use it, with your own eyes.

I am also like you, I also want to know about hidayat as clearly as possible, but I don't have the intelligence to achieve it, clarity about hidayat, only information that I believe, because the information comes from the word of God.

Sunan Kalijaga's question to Sunan Bonang is written in Suluk Linglung episode II, verse 14:

Said Kanjeng Sunan Kalijaga, "Sir wise teacher, I beg to explain, what does it mean, there is a name without a character, there is a character without a character.

name? I'm begging for guidance, that's all I want to ask for the last time

The answer to Sunan Kalijaga's question was answered directly by Sunan Bonang in the 15th stanza:

Sunan Bonang said gently, "If you want a clear and complete explanation, kill yourself, learn about death, while you are still alive, go to the jungle alone, but don't let humans find out."

The explanation above is about how Sunan Kalijaga obtained knowledge from Sunan Bonang and so did Kanjeng Sunan Bonang who slowly answered and gave the knowledge he already had even though there were some questions that Sunan Bonang could not answer. The process when Sunan Kalijaga was still studying religious knowledge, how to learn with dialogue between teachers and students that went well, and the process continued until Sunan Kalijaga obtained the knowledge he wanted.

4. The content of the Prophet Khidr's advice to Sunan Kalijaga

Sunan Kalijaga was ordered by Sunan Bonang to perform the pilgrimage to Mecca. It was ordered to perform Hajj on foot. But on the beach, when he was about to cross the ocean, his heart faltered. In a state gripped by the confusion,

suddenly came the name of the Pajuningrat.

However, when approached, it turned out that Sunan Kalijaga had already plunged himself into the ocean, wanting to swim across the vast ocean to the holy land.

In the middle of the ocean, suddenly Sunan Kalijaga saw someone who was small. It turned out that that person was the Prophet Khidir who already knew all the uneg-uneg contained in the mind of Sunan Kalijaga. That's where Sunan Kalijaga got advice from the Prophet Khidir, which was written in Suluk Linglung writing as many as 105 stanzas of the song as described above. In the ocean where the advice given by the prophet Khidir to Sunan Kalijaga, the knowledge he wanted was known by the Prophet Khidir. The discourse given by Prophet Khidir to Sunan Kalijaga is a discourse in the form of Sufi discourse, only with the Sufi meaning of the discourse can be understood properly.

Some pearls of Prophet Khidr's advice that are easy to catch:

If one is going to perform Hajj, one must know the real purpose; otherwise, what was done was in vain. That's what is called faith hidayat

Muslims are the inheritors or successors of the teachings of Muhammad SAW, therefore they must preserve and fight for these teachings.

The signs of the existence of God are in humans themselves. This is something to be pondered over and well kept in mind. People who like to talk and praise themselves, will be able to weaken the spirit of their business

Life is like a puppet with a screen, a puppet sedan doesn't know its color. Therefore, humans need guidance from Allah SWT. Substitute for Allah is the messenger of Allah, namely Muhammad SAW, which means the body of believers. The believer's spirit is identical to the idhofi spirit.

Prayer is a means of devotion for the servant to the creator who performs prayer is the body, but the movement of the body is driven by the existence of a living faith, its light radiates from the spirit. If life is not alive, then there will be no action.

The teachings contained in Suluk Linglung by Prophet Khidir to Sunan Kalijaga include:

The Pajuningrat knows all the journeys experienced by the Malay sheikh with millions of concerns, because he wants to achieve hidayat, Various ways have been taken, also through mental appreciation and trying to uncover hidden secrets, but it is impossible to find hidayat, unless you get the gift of the true God ."

It is clear that the coveted faith of hidayat was the source of motivation that made Sunan Kalijaga perform the pilgrimage to Mecca. And with the permission of Allah SWT, finally the hidayat faith that was longed for was found, with the meeting of Sunan Kalijaga with the Prophet Khidir, is a first step towards faith in hidayat. All teachings have been given to Sunan Kalijaga, in the middle of the ocean. And ended also with the understanding experienced by Sunan Kalijaga, but Sunan Kalijaga did not want to get out of the body of Prophet Khidir. Prophet Khidir replied, for people who have to live here are people who have died, but you are still alive so you can't stay here. Finally Sunan Kalijaga realized and

returned out and returned to Java. Likewise, the explanation of ma'rifat was spelled out by starting from Sunan Bonang to Prophet Khidir,

5. Closing of Suluk Daze

It's finished writing. It coincides with Saturday, the 7th of the month of Friday, the beginning of the year. The inscription "Feels gone Sarira Ji". Felt like being ordered to write about mysticism in a daze. The author's name is Iman Anom. Still including uncle with prince Wijil and living in Surakarta."

Prophet Khidir's lessons have been completed until the sixth pupuh. The writing of this book by Iman Anom also ended precisely on Saturday, the 7th of Jumadil, the beginning of the year. Suluk Linglung is a work written by a court poet. The birth of Suluk Linglung adds a new nuance and fosters the interrelation of Javanese cultural values with Islam. In this modern world, it is not impossible to explore the dimensions of divinity, wisdom, psychotherapy from the teachings of Sunan Kalijaga which are closely related to science.

6. Stages of Makrifat Science in Suluk Linglung

In terms of language, scholars interpret makrifat (ma'rifah) as knowledge (,ilm). So in their view all knowledge is makrifat, and all makrifat is knowledge, and everyone who has knowledge (,alīm) about God is an arf (expert makrifat).

Among the Sufis, makrifat is the characteristic of a person who knows Allah by His names and attributes and acts sincerely to Allah with his actions, who then purifies himself of inferior qualities and defects, which stands long at the door,

and always withdrew his heart from worldly things

Makrifah is sometimes seen as maqām and sometimes as āl. "Al-Tusi in his book Al-Luma". Al-Junaid, makrifah is āl. While al-Qusyairi in his book al-Qusyairiyah, makrifah is referred to as maqām. A different view of makrifah is an attempt by a Sufi to arrive at a makrifah that requires an effort that is not easy and the exact time for obtaining makrifah is not known.

Sunan Kalijaga in getting guidance from Sunan Bonang with the Sufism method to get Makrifat takes a long time and it is not certain when Sunan Kalijaga gets the makrifah itself. Sunan Kalijaga only obeyed his teacher's orders and never objected to his teacher's orders.

Sunan Bonang's way of teaching Sufism makes many people feel that they cannot be rationalized by reason. Sunan Bonang ordered to meditate and wait for a stick, fast deer and finally Sunan Kalijaga was ordered to go on pilgrimage to Mecca. All these orders were previously unknown to Sunan Kalijaga, with admiration for Sunan Bonang's knowledge, Sunan Kalijaga carried out well. then in the end Sunan Kalijaga asked Sunan Bonang if he didn't know more.

In Suluk Linglung there are implied and explicit messages regarding the science of makrifah and the stages of teaching carried out by Sunan Kalijaga in obtaining makrifah itself. Sunan Kalijaga lived it well and had a good spiritual teacher too. So that in the end Sunan Kalijaga felt the knowledge he had been looking for all this time, without any more questions. Enjoy and feel the extraordinary knowledge for life

In the discussion of Sufism there are three stages of the learning process to achieve Sufistic goals (Ma'rifat):

Takhalli Phase: the makrifat phase in which a person must abstain from despicable acts in his lifetime. It is described in Suluk Linglung, when Sunan Kalijaga did the asceticism that Sunan Bonang ordered, among others: when the tapa guarded Sunan Bonang's stick, did the Kidang Fast, and went to Mecca. In this phase, Sunan Kalijaga promises and dissolves his sins by imprisoning, forgetting his previous actions, such as: robbing, gambling, drunkenness, and lying.

As explained in Suluk Linglung, the Takhali phase when Sunan Kalijaga will dissolve his sins: Kasmara Branta (Pupuh Asmaradana). Episode II: Sunan Kalijaga studied with Sunan Bonang, as well as the advices (instructions) he received. stanzas (2-4). As explained in the book Suluk Daze:

Studying studying for a long time, but feeling that there is no real benefit, it feels like only suffering, because he was told to increase his meditation, by Kanjeng Sunan Bonang, being ordered to wait for the gurda tree has been carried out, it is not allowed to leave the place.

Being in the middle of the wilderness, where a lot of gurda trees grow, with a grace period of a year, then they are told to "ngaluwat" planted in the middle of the forest. A year later, it was dismantled by Kanjeng Sunan Boning

Then he was ordered to move, contemplating (contemplating) on the bank of the river which later turned into a nickname (kalijaga = guarding the river), for a year he was not allowed to sleep or

eat, then he was left for Mecca by Sunan Bonang. (verse 4).

In this verse, it is explained when Sunan Kalijaga underwent Tapa Brata which was clearly carried out by Sunan Kalijaga on Sunan Bonang's orders. So much knowledge has been learned that Sunan Kalijaga feels that his knowledge has not been useful and has been used properly.

Tapa brata is a series of activities to rid oneself of lust to carry out certain goals. The meditations recommended by Sunan Kalijaga include: a. The body, the tapa is polite, the zakat likes to do good, b. The heart or mind, the tapa is willing and patient, the zakat is clean from bad prejudice, c. Lust, his asceticism is sincere, his zakat is steadfast in undergoing trials in misery and easy to forgive people's mistakes, d. Life or spirit, without being honest, the zakat does not disturb other people and does not criticize, e. Rahsa, the tapanya applies mainly, the zakat is silent sorrow and regrets mistakes or repents, f. Cahaya or Nur, the tapanya is pure and the zakat is sincere, g. Atma or Hayu, apply caution and always remember the zakat.

So that in the learning phase taught by Sunan Bonang by imprisoning all good goals will be well enlightened. The meaning of doing asceticism is to hurt the body from young to old, to enter a quiet forest, to enter a cave to meditate in a quiet place, to kill body and soul. That way, if he gets divine guidance, knowledge about Allah will reach him, that's what Sunan Kalijaga did. The benefits of people who like to be concerned, all of their goals will be granted by Allah, if they study science it will be easy to understand, if they are

looking for sustenance it will be easy to get and if they do something the work will be completed quickly.

Then it was continued with Sunan Kalijaga's "Deer Practice". On the advice of Sunan Bonang, he did the deer practice because Sunan Kalijaga did not feel he had found the word Iman Hidayat. At this time it was explained that Sunan Kalijaga did a good numbing (if you want a clear and complete explanation, turn yourself off)

As explained in the Suluk Linglung text it is explained in Kasmaran Branta (Pupuh Asmaradana) stanza (15-23), as follows:

Sunan Bonang said gently, "if you want a clear and complete explanation, kill yourself, learn about death, while you are still alive, stay alone in the jungle, but don't let humans find out!".

After all the explanations that needed to be conveyed, Kanjeng Sunan Bonang immediately left the place, from in front of Sunan Kalijaga, northeast of the direction of the intended step, about a few steps passed, Sheikh Melaya also left the place, into the wilderness. (verse 16)

Sunan Kalijaga's journey began when Sunan Bonang had finished mewejang, then Sunan Kalijaga did penance as suggested by Sunan Bonang. Tapa is done by numbing the senses, namely with the term "Turn yourself off, learn about death, while you are still alive". This was then carried out by Sunan Kalijaga by killing all the passions that had bound Sunan Kalijaga himself for several years. The Fasting of Lust that has been done by Sunan Kalijaga gives an illustration that in order to rise to a higher level one must be able to control himself well.

In addition, it is also taught asceticism and actions related to the seven limbs; a. Eyes, without reducing sleep, the zakat does not want other people's property, b. Ears, without preventing lust, zakat does not listen to bad words, c. Nose, without drinking less, zakat does not like to criticize the badness of others, d. Oral, without eating less, zakat by avoiding bad words, e. Aurat, without restraining lust and zakat, avoiding adultery, f. The hands, without preventing the act of stealing, the zakat does not like hitting other people, g. Feet, his tapa is not for walking to do evil and his zakat likes walking for rest and introspection.

To carry out the behavior of the deer, mix with the deer deer, whenever

want to sleep, he follows the way of sleeping upside down, like the sleep of a deer, if he goes to look for food, he follows, not to be left behind, following the actions of the deer.

The deer fast that Sunan Kalijaga did in the wilderness, when Sunan Kalijaga began to be unaware of the life of the world he had experienced in the past with the problems he had experienced in the past. Humans return to nature as humans who are so natural and natural, Sunan Kalijaga lives like a deer who is always grateful for what is in the forest. Foraging for food, sleeping like an animal, doing deer behavior that is so natural.

Kanjeng Sunan Bonang headed for the forest. Seeing the same deer running, while the child was staggering to follow, Sunan Bonang remembered in his heart, if something behaved like the behavior of a deer, Syeh Melaya was his name, he immediately approached.

When Sunan Bonang woke up and remembered that there used to be a guardian named Sunan Kalijaga (Syeh Melaya) who practiced as a deer, then he immediately caught and wanted to stop his asceticism, because the time that had been determined had been according to what Sunan Bonang had ordered, namely during 1 year.

The teacher Sunan Bonang was angry, he swore in his heart, "Wali Waddat I don't care, it warms your heart, you are a deer for me to hold the wind, the softer one never escapes, the rough one might fail! (22nd stanza)

The efforts that have been made by Sunan Bonang are very hard, because Sunan Kalijaga is indeed very difficult to catch, even a Sunan Bonang who has extraordinary supernatural powers is difficult to catch. Sunan Bonang made three rice balls to throw at the deer's body. And finally about the body of the deer. Sunan Kalijaga immediately woke up and remembered what he had done while fasting the deer.

If it doesn't work this time, it's better if I don't have to be a human, it's better if I become an animal!" moves full of anger Jeng Sunan Yarn, and tries to make rice, three fists have been prepared, and back is ready to throw a deer.(23rd stanza).

Then continued in Pupuh Durma episode III: (Sunan Kalijaga was ordered to perform Hajj to Mecca and meet with Prophet Khidzir in the middle of the mudera).

He knelt down respectfully and kissed Sunan Bonang's feet, said the teacher Sunan Onang, "Son, you know that

if you want to gain wisdom that is hidayatullah, go on the pilgrimage to Mecca with a sincere heart. (3rd stanza).

After realizing Sunan Kalijaga kissed Sunan Bonang's feet and asked for forgiveness and forgiveness. Then Sunan Bonang considered that what Sunan Kalijaga had done was complete and perfect, then Sunan Kalijaga was ordered to go on a pilgrimage to Mecca by walking. To Mecca to seek the Hidayat Faith desired by Sunan Kalijaga, he went on a spiritual journey, which was considered to have the Hidayatullah guidance that Sunan Kalijaga had dreamed of.

Tahalli Phase:the makrifat phase where a human adorns himself with good and commendable deeds. In Suluk Linglung it is explained when Sunan Kalijaga was determined to change himself, study science well, and study to be better. The ascetic practice that has been carried out by Sunan Kalijaga gives a pleasure in Sunan Kalijaga's mind. Sunan Bonang gives every teaching that is given involving ascetic practices, then new exercise self-control. After finishing the hermitage, Sunan Kalijaga gave questions to Sunan Bonang, and if he did not understand, Sunan Kalijaga was ordered to perform austerities. And finally in addition to doing good deeds and broadcasting the teachings and knowledge that has been given by Sunan Bonang. So that on the sidelines of the activity of searching for knowledge, Sunan Kalijaga did a good meditation

As told in the text Suluk Linglung.

In fact, it has been a year, Sheikh Melaya was looked at, found he was still contemplating, Kanjeng Sunan Benang said, Eh Jebeng (child) finish your

meditation, nicknamed you Wali, the cover who participates in broadcasting religion

When Sunan Kalijaga had completed his asceticism and knowledge, he experienced a truly extraordinary increase, then the teacher gave the title Sunan Kalijaga (Syeh Melaya) a closing guardian (last). In charge of improving religion. The situation of Sunan Kalijaga after receiving the title of Sunan and Wali by the Master underwent a change, so that in the past, Raden Syahid did something bad. Now his life is decorated with Islamic syiar activities. So many good activities were carried out by Sunan Kalijaga.

Virtue is like a baby, whoever wants to take care of the baby, what is sufficient for the baby, has control over yourself, but you have no right to decide, because you want to determine the Lord Allah the Almighty, so make sure your heart is surrendered to Him.

Sunan Kalijaga was reborn like a baby who was still pure. All sins have been dissolved in the hermitage for several years. Control all the lust that has been owned. And get better knowledge. all of Sunan Kalijaga's efforts are getting better. The spiritual state of experiencing less confusion and increasing understanding of religion

What must be firmly surrendered to God, which one is really meant, I ask for a clear explanation, if it's just words, I can say it, but if I encounter a mistake, I am like smoke, without the use of carrying out everything I do. (10th stanza)

Even when the first lesson has been released, Sunan Kalijaga still wants to be guided and given direction if one day he encounters a significant error. The attitude of vigilance in acting exemplified by Sunan Kalijaga gives a picture of deep

prudence. So that the actions that Sunan Kalijaga considers good, are not necessarily entirely good if explained in the text. By being careful humans will avoid serious mistakes. This attitude is reflected in the makrifat tahali phase, which is to always decorate with good and commendable deeds and minimize mistakes. Suluk Linglung is a suluk that tells the story of Sunan Kalijaga's condition in a daze (heart, confused, confused), The things above that have been done are an effort to overcome the daze with the guidance of Sunan Bonang, such as seclusion, dhikr, and fasting. While the guidance of the prophet Khidir in this daze is to use the Daim Prayer. Which is narrated in Suluk Linglung in the 43rd and 44th pupuh kinanthi stanzas

It was also the early Johar, which gave rise to the Daim prayer. Daim prayer does not need to use water for ablution; to clean hadas not required. That is the true inner prayer, it is permissible to eat, sleep, lust and defecate

From the quote above, it can be taken a review of Islamic psychotherapy, that a person who wants his mental condition to be better and his heart more peaceful should carry out the Daim Prayer which is done outside the time for the obligatory and sunnah prayers, but is carried out at any time throughout his life until the end of his life. Daim prayer is a form of total servitude to improve oneself and be grateful and always remember Allah SWT, as God Almighty.

Tajalli Fase phase: the makrifat phase where the knowledge that has been known to all, there are no questions that create doubt anymore in Sunan Kalijaga (opening the veil of knowledge about God). The phase here is when Sunan

Kalijaga studied with Prophet Khidir, then Prophet Khidir as a spiritual teacher gave a deep discourse, about divinity, about Faith Hidayat, about death and about belief. Starting from the Shari'a, Tarekat and even to (Ma'rifat) human nature

It is explained in the Suluk Linglung text when Sunan Kalijaga continues his journey to Mecca for the pilgrimage. Finally found a dead end on the edge of the ocean, confused to cross it using his feet. A small person appeared in the middle of the vast ocean. What we call the Khidrir Prophet. The beginning of the discourse began when the prophet gave advice that made Sunan Kalijaga feel true life, true guidance, and the faith he wanted he immediately understood well.

An explanation of Sunan Bonang's order to Mecca, because Mecca is a holy city, and is the mecca of Muslims around the world, so it can be explained with holy instructions. Hidayatullāh can be interpreted as God's guidance. Guidance is a gift that is not accepted by everyone.

As in the text, it is explained "nyuwun wikan kang, the nature of hidayatullah mupload kajiyo tilting Makkah, the holy clan", meaning that in order to achieve the instructions from Allah, humans must be in a holy condition, holy in a ahiriyyah and spiritual manner and carried out with a sincere and sincere heart.

As the explanation of hidayat faith and the advice given by Prophet Khidrir is explained in Suluk Linglung Pupuh Dhandhang Gula, episode IV: Dialogue between Sheikh Melaya and Prophet Khidzir which contains the discourse of hidayatullah and death with various aspects.

If you want to go on a pilgrimage to Mecca, you must know the real purpose of going to Mecca. You know, Mecca is just a footprint! That is the former residence of the Prophet Abraham in ancient times. It was he who made the building of the Ka'bah of the Grand Mosque, and who decorated the Ka'bah with objects in the form of black stones (Hajar Aswad) that hung on the walls of the Ka'bah without being hung. Is it the Kaaba that you want to worship? If that is your intention, it means that you are worshiping idols/buildings made of stone

If someone is going to perform the pilgrimage, then the real purpose must be known, otherwise what he is doing is in vain, that is what is called faith hidayat. And before someone does something, it should be investigated so as not to be deceived by lust, so that it remains in the original identity (pancamaya). There are three types of barriers to good behavior, and whoever manages to stay away from these barriers will succeed in uniting himself with the unseen. What is meant by these barriers are anger, hurt, anger, arrogance and the like.

In carrying out the spiritual journey, four dancers describe severe temptations in the four corners, namely the desires that arise from our own bodies, first, anger, namely lust that causes anger, wants to dominate, wants to conquer, greed and cruelty, his actions always harm other people.

In Javanese science, the lust for anger is usually described by a red light, secondly, aluamah, lust that causes the desire to eat and drink in excess. People who obey their natural desires like to eat delicious food, are greedy, never feel satisfied, and are lazy to work. Lust

aluamah is described by a black light. The three suf'ah, lust that gives rise to envy and envy. The person with this lust is always grumbling and jealous of his friend who is rich and clever, but he himself does not want to try. The nature of suf'ah is described by a yellow light. Fourth, mutmainnah, lust which is basically good, giving, loving. People who follow the lust of mutmainnah really love others without calculation.

woe. The nature of mutmainnah is described by white light.

A person will feel the presence of God if in his heart he feels close to God. Further advice from the prophet Khidrir about the science of al-yaqn, ainu al-yaqn, aqu al-yaqn, ma'rifatu al-yaqn, hidayat faith and commendable qualities. It is explained in the 22nd stanza Suluk Linglung Pupuh Kinanthi text as follows:

Obviously, the life that has been previously outlined by that johar, has contained our life and death lines. Everything has been determined in the initial johar. From the information about the initial johar, of course it will raise questions, including: "Why are you obliged to pray, in this world?".

The explanation of knowledge from the teachings of the Prophet Khidzir to Sunan Kalijaga in the text above illustrates good teaching. In this section Sunan Kalijaga learns about the science of al-yaqn, ainu al-yaqn and aqu al-yaqn and ma'rifat, which the prophet Khidzir then gives an example of prayer as evidence of human belief in the existence of a God or God who must be worshiped, which in principle that everything in this world has a creator. Likewise humans, human existence on earth because of the creator, namely God. The existence of humans is

what proves the existence of God, and the signs of the existence of God are in you, said the Prophet Khidzir to Sunan Kalijaga. Humans must always be makrifah to God. For a Sufi to achieve makrifat, it means he is getting closer to God, and finally able to unite with God.

In the teachings that have been taught by Sunan Bonang to Sunan Kalijaga, he puts forward the teachings of Sufism which emphasizes several concepts towards makrifat. Likewise in Suluk Linglung which contains very thick Sufism teachings. So that gradually the teachings given by Sunan Bonang will be gradually absorbed by Sunan Kalijaga. The pattern of learning that is taught puts forward Islamic Shari'a, which is well absorbed. A good reason is explained by the lessons that have been taught by Sunan Bonang, but unconsciously Sunan Kalijaga obeys good obedience in good learning

The knowledge of makrifat that is taken will also lead to a knowledge that is without basis, if it does not start with the Shari'a. Likewise, the knowledge of the Shari'a which is well explained will also be well so that in the life of a Sufism it will describe the pattern of directed Sufism. So the Shari'a being taught starts from exercise, feeling and so is being a good guide for Sunan Kalijaga towards God's wisdom..

CONCLUSION

The book of Suluk Linglung published by Balai Pustaka, part of which was translated by Muhammad Khafid Kasri et al, is divided into 6 episodes. A summary of the contents of each episode is as follows:

- a) Episode I: entitled Brahmin Ngisep Sari (Beetle Sucking Honey), consists of 8 stanzas of Pupuh Dhandhanggula.
- b) Episode II: entitled Kasmaran Branta (Rindu Kasih Sayang), consists of 23 stanzas of Pupuh Asmarandana.
- c) Episode III: untitled (maybe still part of the previous title), consists of 22 stanzas of Pupuh Durma.
- d) Episode IV: titled the Nabi Hidir (Sang Nabi Khidir), consists of 26 stanzas of Pupuh Dhandhanggula.
- e) Episode V: untitled, consists of 27 stanzas of Pupuh Kinanthi.
- f) Episode VI: untitled consists of 52 stanzas of Pupuh Dhandhanggula

The Suluk Linglung pattern in Sunan Kalijaga tells that God cannot be described in words, only God can describe God. Hermeneutic interpretation is used to clarify, that the ancient God who told at various times. Making the point of view that God has similarities which is very complex and leads to one God (monotheism). Humans become more understanding in religion, that the God who is worshiped has the same thing. So with God in Suluk Linglung telling the oneness of the God who is worshiped, humans are expected to be able to digest the naming and characterization of God that has existed from ancient times to the present, so that there is no misinterpretation in interpreting, so that in worshipping God it becomes true..

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