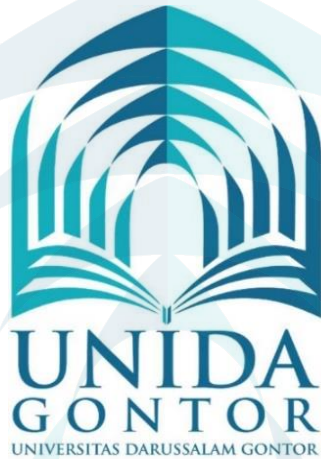


**READING THE INTERACTION OF ISLAM AND CULTURE IN
SUNAN KALIJAGA'S DA'WAH (ANALYSIS OF SYEIKH SYAUQI
DHAIF'S CULTURAL THEORY)**



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FACULTY OF USHULUDDIN**

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THESIS

**Presented to
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In Department Of Aqidah And Islamic Philosophy**

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ABSTRAK
**MEMBACA INTERAKSI ISLAM DAN BUDAYA DALAM DAKWAH SUNAN
KALIJAGA (ANALISIS TEORI KEBUDAYAAN SYEIKH SYAUQI DHAIF)**

M. Aldian Munandar
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Interaksi antara Islam dan budaya kerap terjadi perbedaan di berbagai kalangan. Beberapa menyatakan budaya bukan bagian dari Islam, oleh karena budaya yang tidak berasal dari syariat harus ditolak. Ada juga yang berpendapat bahwa budaya dan Islam memiliki keterkaitan yang erat, menjadikan Islam dianggap sebagai hasil dari kebudayaan itu sendiri (Islam sebagai produk budaya). Pendapat lain menyatakan bahwa Islam dan kebudayaan bisa digabungkan tanpa menghilangkan esensi kebudayaan aslinya, ini yang kemudian dikenal sebagai akulturasi budaya. Perbedaan pendapat inilah yang kemudian menimbulkan dikhawatirkan menimbulkan kesimpulan yang kontroversial sehingga terus menjadi perbincangan di kalangan para ulama', seniman dan budayawan. Salah satu yang menggunakan budaya dalam dakwahnya adalah Sunan Kalijaga. Maka, fokus penelitian ini adalah bagaimana suatu budaya dapat diterima dalam Islam melalui asas-asas kebudayaan yang dibaca melalui dakwah Sunan Kalijaga menggunakan teori kebudayaan Syeikh Syauqi Dhaif.

Penelitian ini bertujuan untuk membaca interaksi Islam dan Budaya dalam dakwah Sunan Kalijaga dengan menganalisis menggunakan teori budaya Syeikh Syauqi Dhaif. Melalui teori kebudayaan Syeikh Syauqi Dhaif akan ditemukan prinsip-prinsip yang mendasari kebudayaan Islam yang sesuai dengan Islam. Selain itu, akan diketahui pula bahwa dakwah Sunan Kalijaga secara tidak langsung sesuai dengan prinsip-prinsip budaya Syeikh Syauqi Dhaif.

Dalam penelitian ini, penulis menggunakan studi kepustakaan (Library Reaserch) yaitu dengan mengumpulkan sumber primer berupa buku karya Syeikh Syauqi Dhaif seperti, *Al-Hadarah Al-Islamiyyah min Al-Qur'an wa Sunnah*, *Al-Asri Al-Islami*, dan *Min Al-Masriqi wa Al-Maghribi* Sedangkan, data sekunder diambil dari karya-karya sarjanah yang mengkaji tentang pemikiran Syauqi Dhaif. Selain itu, penelitian ini menggunakan pendekatan filosofis dalam memahami konsep kebudayaan Islam Syeikh Syauqi Dhaif.

Teori Kebudayaan Islam Syauqi Dhaif merujuk pada 3 hal, yaitu *Asas Aqidiyyah*, *Asas Ijtima'iyah* dan *Asas Akhlakiyyah*. *Asas Aqidiyyah* berarti Kebudayaan Islam itu terlahir dari bimbingan wahyu, sehingga kebudayaan Islam itu bersifat rabbaniyyah. Adapun *Asas Ijtima'iyah* Kebudayaan Islam yang terlahir mesti menjaga kemaslahatan manusia. Sedangkan *Asas Akhlakiyyah* berarti Kebudayaan Islam yang tercipta di dalam masyarakat itu benar-benar memperhatikan seluruh aspek moralitas di dalam ajaran Islam.

Hasil penelitian ini terdiri dari beberapa point. *Pertama*, Budaya yang dapat diterima dalam Islam adalah budaya yang bersumber dari Al-Qur'an dan Hadist. *Kedua*, Kebudayaan Islam menurut Syauqi Dhaif mesti menjaga kemaslahatan manusia dan tidak boleh bertentangan dengan nilai-nilai moralitas yang terkandung di dalam ajaran Islam. *Ketiga*, Sunan Kalijaga dalam dakwahnya menggunakan budaya secara tidak langsung menjalankan prinsip kebudayaan milik Syeikh Syaqui Dhaif. Dan ini menunjukkan bahwa budaya dapat diterima didalam Islam tanpa menghilangkan nilai-nilai syariat di dalamnya.

Kata Kunci: *Asas, Budaya, Islam, Sunan Kalijaga, Syauqi Dhaif*

ABSTRACT
**READING THE INTERACTION OF ISLAM AND CULTURE IN SUNAN
KALIJAGA'S DA'WAH (ANALYSIS OF SYEIKH SYAUQI DHAIF'S CULTURAL
THEORY)**

M. Aldian Munandar
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The interaction between Islam and culture often differs in various circles. Some claim that culture is not part of Islam, therefore culture that does not come from the Shari'ah must be rejected. There are also those who argue that culture and Islam are closely related, making Islam considered the result of culture itself (Islam as a cultural product). Another opinion states that Islam and culture can be combined without eliminating the essence of the original culture, this is what is then known as cultural acculturation. This difference of opinion has led to controversial conclusions that continue to be discussed among scholars, artists and culturalists. One of those who used culture in his da'wah was Sunan Kalijaga. So, the focus of this research is how a culture can be accepted in Islam through cultural principles that are read through Sunan Kalijaga's da'wah using Syeikh Syauqi Dhaif's cultural theory.

This research aims to read the interaction of Islam and Culture in Sunan Kalijaga's da'wah by analyzing using Syeikh Syauqi Dhaif's cultural theory. Through Syeikh Syauqi Dhaif's cultural theory, the principles that underlie Islamic culture that is in accordance with Islam will be found. In addition, it will also be known that Sunan Kalijaga's da'wah was indirectly in accordance with Syeikh Syauqi Dhaif's cultural principles.

In this research, the author uses a library study (Library Reaserch) by collecting primary sources in the form of books by Sheikh Syauqi Dhaif such as, *Al-Hadarah Al-Islamiyyah min Al-Qur'an wa Sunnah*, *Al-Asri Al-Islami*, and *Min Al-Masriqi wa Al-Maghribi* Meanwhile, secondary data is taken from the works of scholars who study Syeikh Syauqi Dhaif's thoughts. In addition, this research uses a philosophical approach in understanding Syeikh Syauqi Dhaif's concept of Islamic culture.

Syauqi Dhaif 's Islamic Culture Theory refers to 3 things, namely *Aqidiyyah* Principles, *Ijtima'iyah* Principles and *Akhlakiyyah* Principles. *Aqidiyyah* principle means that Islamic culture is born from the guidance of revelation, so that Islamic culture is *rabbaniyyah*. As for the *Ijtima'iyah* principle, Islamic culture must maintain the benefit of mankind. While the *Akhlakiyyah* principle means that Islamic culture created in society really pays attention to all aspects of morality in the teachings of Islam.

The results of this study consist of several points. First, acceptable culture in Islam is culture that comes from the Qur'an and Hadith. Secondly, Islamic culture according to Syauqi Dhaif must maintain human welfare and must not conflict with the values of morality contained in Islamic teachings. Third, Sunan Kalijaga in his da'wah using culture indirectly carried out Sheikh Syaqui Dhaif's cultural principles. And this shows that culture can be accepted in Islam without eliminating the values of sharia in it.

Kata Kunci: *Culture, Islam, Principle, Sunan Kalijaga, Syauqi Dhaif*

To Honorable,
Dean of Faculty of Ushuluddin
University of Darussalam Gontor

Bismillahirrahmanirrahim,
Assalamualaikum Wr. Wb

Its is my honor to present this thesis written by:

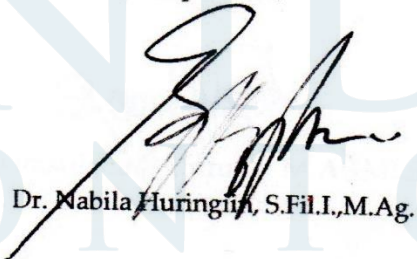
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I declare that this thesis has been processed and corrected to fullfil the requiremeent for the degree of licentiate in for the degree of Licentiate in Aqidah and Islamic Philosophy in the Faculty of Ushuluddin, University of Darussalam Gontor. Therefore, I request that the thesis could be examined soon.

Wassalamualaikum Wr.Wb.

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October 6, 2024 M

Supervisor,


Dr. Nabila Huringina, S.Fil.I.,M.Ag.

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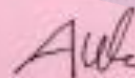
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Judul Skripsi : BLAMIC CULTURE IN THE VIEW OF SYEIKH SYAUGI DHAIF
(AN ANALYTICAL STUDY OF THE DA'WAH
SUNAN KALIJAGA)

Dengan ini dinyatakan telah menyelesaikan proses *proofreading* skripsi di Direktorat Pengembangan Bahasa Universitas Darussalam Gontor.

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Ponorogo, 10 Oktober 2024

Pemohon,



M. Adnan Trunandak

Disetujui oleh,



10 OCT 2024

Direktur Pengembangan Bahasa

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I genuinely affirm that this degree thesis is entirely my own work and is not associated with any other researchers pursuing different degrees. Additionally, this thesis has not been published before, except for certain sections that include their original citations.

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October 16, 2024 H

Researcher,



M. Aldian Munandar

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MOTTO

“ Man Jadda wa Jada”

Barang siapa yang bersungguh-sungguh, berhasillah dia



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DEDICATION

I *dedicate* this thesis to:

My beloved parents, *Father* Wasito and *Mother* Wiwik Rahayu, and a woman whose patience never runs out with me, *my beloved sister*, Ainun Nur Altabatin Al-Mu'minin. with their love and support, I can survive every moment of my life.



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Praise be to Allah, Lord of the Worlds. Who has created the pen and the qalam, and I testify that there is no God but Allah. He teaches man what he does not know, and I thank Him for what He has given and bestowed. Shalawat and Salam are always poured out to His Majesty the Prophet Muhammad SAW whom we expect his intercession on the last day.

With Allah's permission, after going through such an extraordinary process, this thesis can be completed. This is a blessing that researchers are very grateful for. In addition, most importantly, with the completion of this thesis can be of benefit to many people, especially for the researcher themselves.

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Once again, anyone involved in the realization of this research we thank you and only Allah SWT can reply. Finally, there is no perfection other than Allah SWT, and neither is the result of this research. I hope that criticism and suggestions are given to me so that I can develop even better.

Ponorogo, Rabiul Awal, 3 1446 H

October, 6 2024 M

Sincerely your,



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