

CHAPTER I INTRODUCTION

A. Background of the Study

Islam, as a global religion that encompasses many aspects of life, has a complex relationship with cultures around the world.¹ Since its inception, Islam has influenced as well as adapted to various local cultural traditions in different parts of the world, creating a rich and diverse cultural landscape.² From art and architecture to social practices and moral values, the influence of Islam is visible in various aspects of the daily lives of people where the religion is practiced, demonstrating its unique adaptability to different cultural contexts.³

Islam and culture can basically complement each other. However, there are certain boundaries that need to be maintained.⁴ According to Hamid Fahmy Zarkasyi, the process of borrowing and lending between one culture and another is natural. However, in adopting concepts from foreign

¹ Hamid Fahmy Zarkasyi, *Minhaj: Berislam, Dari Ritual Hingga Intelektual* (Jakarta Selatan: INSIST (Institut for the Study of Islamic Thought and Civilizations), 2020), p.2.

² Hamid Fahmy Zarkasyi, "Tamaddun Sebagai Konsep Peradaban Islam," *Tsaqafah UNIDA Gontor*, 2015
<https://ejournal.unida.gontor.ac.id/index.php/tsaqafah/article/view/251/>, p. 18-19.

³ Imam Subqi, Sutrisno, and Reza Ahmadiansah, "Kata Pengantar," in *Islam Dan Budaya* (Penerbit Taujih, 2018), <http://perpus.iainsalatiga.ac.id/lemari/>.

⁴ Hamid Fahmy Zarkasyi, *Minhaj: Berislam, Dari Ritual Hingga Intelektual* (Jakarta Selatan: INSIST (Institut for the Study of Islamic Thought and Civilizations), 2020), p.5.

worldviews and cultures, an epistemological process is needed to Islamize them. In fact, when the foreign elements are transmitted into the Islamic worldview, at the same time there is a process of Islamization.⁵

On the other hand, the relationship between Islam and culture is often different in various circles. Some people claim that culture is not part of Islam, therefore cultures that are not derived from Sharia should be rejected.⁶ There are people also argue that culture and Islam have a close relationship, making Islam considered the result of culture itself (Islam as a cultural product).⁷ Another opinion states that Islam and culture can be combined without losing the essence of the original culture, this is known as cultural acculturation.⁸ Such differences of opinion continue to fuel conversations.

⁵ Hamid Fahmy Zarkasyi, "Pengantar," dalam *Epistemologi Islam: Prinsip-Prinsip Dasar Ilmu Pengetahuan dalam Islam* (Ponorogo: Direktorat Islamisasi Ilmu Universitas Darussalam Gontor, 2021).

⁶ M. Arif Khoiruddin, "Agama dan Kebudayaan Tinjauan Studi Islam," *Tribakti: Jurnal Pemikiran KeIslaman*, 2015, <https://ejournal.uit-lirboyo.ac.id/index.php/tribakti/article/view/206/>, p.162.

⁷ Ismail Raji Al-Faruqi, *Islam dan Kebudayaan*, kelima (Bandung: Penerbit Mizan, 1993), p. 15.

⁸ N Alif, L Mafthukhatul, dan M Ahmala, "Akulturasi Budaya Jawa Dan Islam Melalui Dakwah Sunan Kalijaga," *Al'Adalah*, 2020/, p. 145.

In Islam, culture is acceptable if it fulfills the principles of Islamic culture.⁹ These principles certainly refer to what has been explained by the scholars. One of the scholars who concentrate on culture is Syeikh Syauqi Dhaif.¹⁰ Syeikh Syauqi Dhaif is an Egyptian scholar who specializes in Arabic history and literature. One of his works that examines culture, is "*Al-Hadharah Al-Islamiyah min Al-Qur'an wa As-Sunnah*," Syeikh Syauqi Dhaif explains that there are principles that can be the basis of Islamic culture.¹¹ The principles in the book "*Al-Hadharah Al-Islamiyah min Al-Qur'an wa As-Sunnah*," are the reference for culture to be accepted in Islam, according to Syeikh Syauqi Dhaif.

The development of Islamic proselytization in Java cannot be separated from the participation of Wali Songo, one of them is Sunan Kalijaga. Sunan Kalijaga's pattern of proselytizing used a blend of Javanese culture with Islam. Through this "*Islamisasi kultur Jawa*" approach¹² Islam became more easily accepted by various layers of Javanese society,

⁹ Syed Muhammad Naquib Al-Attas, *Islam dan Sekularisme* (Kuala Lumpur, Malaysia: Pusat Pengajian Tinggi Islam, Sains dan Peradaban Raja Zarith Sofiah (RZS-CASIS), 2021), p 1.

¹⁰ Thaha Waidi, *Syauqy Dhaif: Siratu wa Tahiyyat* (Kairo: El Gezira, 2003), p.1.

¹¹ Syauqy Dhaif, *Al-Hadharah al-Islamiyyah Min al-Qur'an Wa as-Sunnah* (Kairo: Dar al-Ma'arif, 1997)9.

¹² Tiar Anwar Bachtiar, *Jas mewah* (Yogyakarta: Pro-U Media, 2018), p.24.

including royal nobles, priyayi, merchants, and ordinary people.¹³ The cultural means used proved to accelerate the spread of Sunan Kalijaga's da'wah in Java. This then attracted the interest of researcher to Reading The Interaction of Islam and Culture in Sunan Kalijaga's Da'wah (Analysis of Syeikh Syauqi Dhaif's Cultural Theory).

B. Formulation Research

Based on this background, the researcher formulates a problem that will be used as the main material and focus of study in this study. And the question is how Reading The Interaction of Islam and Culture in Sunan Kalijaga's Da'wah (Analysis of Syeikh Syauqi Dhaif's Cultural Theory)?

C. Purpose of Research

Departing from the formulation of the problem above, the purpose of this research is to find out how Reading The Interaction of Islam and Culture in Sunan Kalijaga's Da'wah (Analysis of Syeikh Syauqi Dhaif's Cultural Theory).

¹³ N. Alif, L. Mafthukhatul, and M. Ahmala, "Akulturasi Budaya Jawa Dan Islam Melalui Dakwah Sunan Kalijaga", *Al'Adalah* (2020), p.148.

D. Benefit of Research

1. Theoretical (Academic)

- a. This research is expected to be an addition to the development of science and enrich the study of culture, especially the study of the relationship between culture and Islam through Syeikh Syauqi Dhaif theories.
- b. Expected to broaden the view of Religion and Culture from an Islamic perspective.
- c. As an academic contribution to Islamic Philosophy through the discourse of Syeikh Syauqi Dhaif's thought

2. Practical (Social)

- a. This research can be used as one of the references in further research related to the discourse of Cultural Discourse.
- b. Can be one of the reference materials in looking at the study of Culture and Islam in Society.

E. Literature Review

Through the research that researchers do on Culture and Islam, many people have done, especially those related to the Relationship

between Islam and Culture in general. From the results of the author's research on previous works, there are several works that the Researcher finds, which are directly related to the theme of the research being carried out. Among these works, the Researcher can mention the following:

First, Research on Islam and Culture from the Soshum Incentive Journal written by Eman Supriatna with the title "*Islam dan Kebudayaan (Tinjauan Penetrasi Budaya Antara Ajaran Islam dan Budaya Lokal/Daerah)*" This journal examines how Islam as an universal and persuasive religion. Islam adapts its identity to the existing local culture without changing the existing culture so that Islam can be accepted easily by its adherents.¹⁴

Second, Research on Islam and Culture in a book published by UAD Press by Syamsul Anwar entitled "*Islam, Ilmu dan Kebudayaan*". This book explains the meaning of Islamic etymology and contains a study of the development of science from ancient times to be used as a reference today. In addition, it discusses the nature of culture, culture, art and the legal principles contained therein.¹⁵

¹⁴ Eman Supriatna, "*Islam dan Kebudayaan (Tinjauan Penetrasi Budaya Antara Ajaran Islam dan Budaya Lokal/Daerah)*," *Jurnal Soshum Insentif*, Oktober 2019, <https://jurnal.ildikti4.or.id/index.php/jurnalsoshum/article/view/>, p. 178.

¹⁵ Syamsul Anwar, *Islam, Ilmu Dan Kebudayaan* (Yogyakarta: UAD Press, 2018), p.1.

Third, Research on Sunan Kalijaga in a Journal published in *Al-Adalah Journal of Islamic Studies UIN KH Achmad Siddiq Jember* written by Naufaldi Alif, Laily Mafthukhatul, and Majidatun Ahmala in 2020 entitled "*Akulturası Budaya Jawa dan Islam Melalui Dakwah Sunan Kalijaga*" This research examines Sunan Kalijaga's proselytization journey. By adopting local culture, Sunan Kalijaga managed to convey Islam without forcing the local population. The people responded positively to his preaching, which led to the wider spread of Islam in Java. Sunan Kalijaga believed that with a good understanding of Islam, old habits would slowly disappear and replaced with better ones. Therefore, it is not surprising that his teachings seem to combine Javanese cultural traditions with Islam, so that both support each other. Finally, the spread of Islam became more easily accepted by the community because it still considered the local values used in their lives.¹⁶

Fourth, research on Syauqi Dhaif in a thesis written by a researcher named Reza Mohammad Sakty Al Usna, from IAIN Parepare, Semarang. His thesis is entitled "*Syauqi Dhaif (Studi Peranan dalam Pembaharuan Ilmu*

¹⁶ Naufaldi Alif, Laily Mafthukhatul, dan Majidatun Ahmala, "*Akulturası Budaya Jawa dan Islam Melalui Dakwah Sunan Kalijaga*," *Al-Adalah Journal of Islamic Studies* 23 NO 02 (2020).

Nahwu)” This research contains Syauqi Dhaif's journey to develop Arabic culture and literature, especially Nahwu. In addition, here are some things mentioned about Syauqi Dhaif's intellectual journey, one of which produced works on culture. ¹⁷

Fifth, Research on Syauqi Dhaif in the Adabiyah Journal written by Wahyuddin Wahyuddin and M. Abdul Hamid titled “محاولات شوقي ضيف ” التجديدية في تيسير النحو التعليمي” This research contains Syauqi Dhaif's thoughts on the revolution of Ibn Madha's thought. One of his studies is to analyze nahwu renewal in the perspective of pedagogical nahwu theory ¹⁸

From several works that the Researcher has found, there are untouched areas related to Reading The Interaction of Islam and Culture in Sunan Kalijaga's Da'wah (Analysis of Syeikh Syauqi Dhaif's Cultural Theory). Therefore, the novelty that the Researcher offers in the empty area is a Reading The Interaction of Islam and Culture in Sunan Kalijaga's Da'wah (Analysis of Syeikh Syauqi Dhaif's Cultural Theory).

¹⁷ Reza Mohammad Sakty Al Usna, “Syauqi Dahif (Studi Peranan dalam Pembaharuan Ilmu Nahwu),” *IAIN Parepare*, 2022.

¹⁸ Wahyuddin Wahyuddin dan M. Abdul Hamid, “Muhawalatu Syauqi Dhaif Tajdidiyati Fii Taisiri Nahwi Ta'limi,” *Jurnal Adabiyah*, 2021.

F. Theoretical Framework

This research uses the Islamic Philosophy approach. The Islamic Philosophy approach is a study process that is based on an worldview Islam.¹⁹ This worldview Islam will be obtained through key concepts in Islam. One of the key concepts is the concept of culture and the concept of Islamization. So, this study will use the concept of culture and the concept of Islamization of Syed Muhammad Naquib al-Attas as its theoretical framework.

In Al-Attas' view, culture as a community must bring Islamic influence to all areas of its life, and the results of this Islamic influence and creativity will be called Islamic culture. According to al-Attas, Islam introduces a religious concept that is considered the pinnacle of purity of all religious concepts in the history of human life.²⁰

As for the Islamization of culture, al-Attas studied Islamization in three stages. *Stage I*, the law or fiqh has played a major role in interpreting religious law (*shari'ah*) to Islamize society. This Islamization was due to the

¹⁹ M. Kholid Muslih dkk., "Pengantar," dalam *Worldview Islam: Pembahasan Tentang Konsep-Konsep Penting Islam* (Ponorogo: Direktorat Islamisasi Ilmu Universitas Darussalam Gontor, 2019).

²⁰ Syed Muhammad Naquib Al-Attas, *Islam dan Sekularisme* (Kuala Lumpur, Malaysia: Pusat Pengajian Tinggi Islam, Sains dan Peradaban Raja Zarith Sofiah (RZS-CASIS), 2021), p. 65.

power of faith, not necessarily followed by an understanding of the rational and intellectual impressions associated with this Islamization. The basic concepts related to the concept of the Oneness of God (*tawhid*) which is very important in Islam are still vague in the minds of the new converts, the old concepts overlap, and confuse the new concepts. This stage can be described as the Islamization of the 'body'.²¹

Stage II: The Continuation of the process described in stage I, but at this stage the major role in interpreting religious law has moved to mysticism and metaphysical philosophy (*tasawwuf*) and other rational and intellectual elements such as rational theology (*kalam*). At this stage, Sufism and especially the writings of Sufis and Kalamists have played a major role aiming to Islamize the 'soul'. Fundamental concepts have been introduced in accordance with the Islamic worldview, some of which can still be understood obscurely due to the influence of the old worldview, have been explained and clarified in order for them to be understood in a transparent and semi-clear manne.²²

²¹ Syed Muhammad Naquib Al-Attas, *Islam Dan Sekularisme* (Kuala Lumpur, Malaysia: Pusat Pengajian Tinggi Islam, Sains dan Peradaban Raja Zarith Sofiah (RZS-CASIS), 2021), p. 208.

²² Syed Muhammad Naquib Al-Attas, *Islam Dan Sekularisme* (Kuala Lumpur, Malaysia: Pusat Pengajian Tinggi Islam, Sains dan Peradaban Raja Zarith Sofiah (RZS-CASIS), 2021), p. 208.

Stage III: it is a continuation of phase I and a refinement of the generally successful phase II. At this stage, the cultural influences brought with them by the arrival of the West must be acknowledged. What is commonly known as “Westernization” is understood here as continuing the spirit of rationalism, individualism and internationalism, the philosophical foundations of which were laid by Islam.²³

G. Research Methodology

In this study, researcher used Qualitative research methods. This is because the phenomenon studied emphasizes the search for meaning and concepts.²⁴ he search for meaning and concept in Reading The Interaction of Islam and Culture in Sunan Kalijaga’s Da’wah (Analysis of Syeikh Syauqi Dhaif’s Cultural Theory can be done through understanding and analyzing in depth first. Then interpret and conclude it according to the context. So that an objective and natural conclusion is reached in accordance with the symptoms in this context which is subjective in nature.²⁵

²³ Syed Muhammad Naquib Al-Attas, *Islam Dan Sekularisme* (Kuala Lumpur, Malaysia: Pusat Pengajian Tinggi Islam, Sains dan Peradaban Raja Zarith Sofiah (RZS-CASIS), 2021), p. 209.

²⁴ A. Muri Yusuf, *Metode Penelitian: Kuantitatif, Kualitatif, Dan Penelitian Gabungan* (Jakarta: Kencana, 2017), p. 329.

²⁵ Nursapia Harahap, *Penelitian Kualitatif* (Medan: Wal ashri Publishing, 2020), p. 20.

Meanwhile, the type of research that researchers use is literature or literature (library research). This is because the data used in this study are in the form of texts and narratives. Thus, the research was carried out by examining the thoughts of figures listed in various literatures such as books, journals, and other written works.²⁶

H. Source of Data

1. Data Collection Technique

In the data collection process, researcher took several steps. *First*, conducting a study through the character's original book (primary). In this case there are books "*Al-Hadharah Al-Islamiyah min Al-Qur'an wa As-Sunnah*,"²⁷ *Al-Asri Al-Islami*,²⁸ dan *Min Al-Masriqi wa Al-Maghribi*²⁹ as well as other writings that discuss (secondary) figures such as, "*Islam dan Kebudayaan (Tinjauan Penetrasi Budaya Antara Ajaran Islam dan Budaya Lokal/Daerah)*" a journal written in the Soshum Incentive Journal by Eman Supriatna. *Second*, researchers conduct research through print media, the internet and cyberspace related to the figures and themes that

²⁶ Raihan, *Metodologi Penelitian* (Universitas Islam Jakarta, 2017), p. 50.

²⁷ Syauqi Dhaif, *Al-Hadharah al-Islamiyyah Min al-Qur'an Wa as-Sunnah* (Kairo: Dar al-Ma'arif, 1997), p. 1.

²⁸ Syauqi Dhaif, *Al-Asri Al-Islami* (Dar Ma'arif, 1963).

²⁹ Syauqi Dhaif, *Min Al-Masriqi wa Al-Maghribi* (Kairo, 1998).

researchers raise. As well as referring to various articles related to the characters and themes of the research.³⁰

2. Data Analysis Technique

In analyzing the data, researchers used the Deskriptive-Analysis Method. The first thing the researcher will do is collect data, then reduce the collected data, to be continued with data classification, then display data, and the last step is to provide interpretation and interpretation, and draw conclusions. Until finally it is used to criticize the material object discussed.³¹



³⁰ Nursapia Harahap, *Penelitian Kualitatif* (Medan: Wal ashri Publishing, 2020), p. 73.

³¹ Nursapia Harahap, *Penelitian Kualitatif* (Medan: Wal ashri Publishing, 2020), p. 87.