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Shalat in Sunan Kalijaga's Perspective: A Philosophical and Sufistic Analysis of Kitab Wali Sepuluh

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Abstract: *This study aims to examine the meaning of the five daily shalats within the Sufi perspective of Sunan Kalijaga as presented in Kartosoedjono's Wali Sepuluh, and to explore the Islamic educational values embedded within it. The analysis focuses on Sunan Kalijaga's interpretation of shalat through four spiritual dimensions: shari'ah, tariqah, haqiqah, and ma'rifah (STHM). This research employs a qualitative approach using library research, documentation techniques, and content analysis. The primary data source is the Wali Sepuluh text, supported by secondary sources such as journal articles, books, and studies on Walisongo teachings, Islam Nusantara, and Islamic education. The findings indicate that shalat is understood not only as a formal ritual obligation but also as a medium of spiritual transformation connecting humans, nature, and God. Sunan Kalijaga interprets each movement and timing of shalat symbolically and cosmologically, presenting lessons on tauhid, self-purification, social ethics, and environmental awareness. Shalat thus becomes an integrated educational process that cultivates both outward practice and inward spirituality. The study reveals four core Islamic educational values: tawhid, tazkiyah al-nafs, humanization, and cultural-spirituality, all of which are relevant for developing Islamic education curricula grounded in local wisdom.*
Keywords: *Shalat, Sunan Kalijaga, Islamic Education*

Abstrak: Penelitian ini bertujuan mengkaji makna shalat lima waktu dalam perspektif sufistik Sunan Kalijaga sebagaimana tertuang dalam Kitab Wali Sepuluh karya Kartosoedjono, serta menggali nilai-nilai pendidikan Islam yang terkandung di dalamnya. Fokus kajian diarahkan pada pemaknaan shalat melalui empat dimensi spiritual: syariat, tarekat, hakikat, dan makrifat (STHM). Penelitian ini menggunakan metode kualitatif berbasis studi pustaka (library research) dengan teknik dokumentasi dan analisis isi. Sumber primer penelitian adalah Kitab Wali Sepuluh, sedangkan sumber sekunder meliputi artikel jurnal, buku, dan penelitian terkait ajaran Walisongo, Islam Nusantara, dan pendidikan Islam. Hasil penelitian menunjukkan bahwa shalat tidak hanya dipahami sebagai ibadah ritual, tetapi juga sebagai media pendidikan spiritual yang menghubungkan manusia, alam, dan Tuhan. Sunan

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Kalijaga memaknai setiap gerakan dan waktu shalat secara kosmologis serta simbolik yang mencerminkan pelajaran tentang tauhid, penyucian jiwa, kepedulian sosial, serta penghargaan terhadap kearifan alam. Shalat menjadi sarana pembentukan karakter yang integral, menggabungkan aspek lahiriah dan batiniah. Nilai-nilai pendidikan Islam yang ditemukan meliputi nilai tauhid, tazkiyatun nafs, humanisasi, dan kultural-spiritualitas, yang semuanya relevan bagi pengembangan kurikulum pendidikan Islam berbasis kearifan lokal.
Kata Kunci: Shalat, Sunan Kalijaga, Pendidikan Islam

Introduction

The development of Islamic teachings in the archipelago cannot be separated from the process of encounter between Islamic teachings and local cultures that have existed within society. This process is known as cultural acculturation, which is the incorporation of Islamic values into community traditions without eliminating existing cultural identities.[1] Through this process, Islam developed peacefully and was easily accepted by the people of the archipelago.

The role of the guardians, especially in Java, was very important in this process. The guardians spread Islam in a contextual and persuasive manner, so that Islamic teachings were not conveyed rigidly, but through symbols, art, and values that were close to the daily experiences of the community.[2] Therefore, Islam in the archipelago is not only understood as a religious teaching, but also as a means of education that shapes the attitudes, morality, and character of society.

One of the important figures in the spread of Islam in Java was Sunan Kalijaga. He was known as a saint who used cultural and symbolic approaches in his preaching. Sunan Kalijaga did not immediately abolish Javanese traditions, but rather incorporated Islamic values into existing

[1] Ahmad Shofi Muhyiddin, "Model of Islam Nusantara da'wah based on multiculturalism," *Jurnal Ilmu Dakwah* 43, no. 1 (2023): 49–77, https://doi.org/10.21580/jid.v43.1.15412; Tohir Muntoha dkk., "Islam Nusantara Sebuah Hasil Akulturasi Islam Dan Budaya Lokal," *Jurnal Tarbiyatuna: Jurnal Kajian Pendidikan, Pemikiran dan Pengembangan Pendidikan Islam* 4, no. 1 (2023): 141–52, https://doi.org/10.30739/tarbiyatuna.v4i1.2493.

[2] Chabaibur Rochmanir Rizqi dan Nicky Estu Putu Muchtar, "Akulturasi Seni Dan Budaya Walisongo Dalam Mengislamkan Tanah Jawa," *Studia Religia : Jurnal Pemikiran dan Pendidikan Islam* 7, no. 2 (2023): 193–201, https://doi.org/10.30651/sr.v7i2.20526.

traditions so that Islamic teachings could be accepted naturally.[3] Through this approach, Sunan Kalijaga instilled the values of monotheism, social awareness, and harmony between humans and nature.

Sunan Kalijaga's teachings on prayer can be found in Kartosoedjono's book Kitab Wali Sepuluh. In this book, the five daily prayers are understood not only as a ritual obligation, but also as a philosophical and spiritual reflection that connects humans with God and the universe. Prayer is explained through four layers of understanding, namely syari'at, tarikat, hakikat, and makrifat (STHM), which describe the spiritual journey of humans from the outward performance of worship to a deeper inner awareness.[4]

A study of Sunan Kalijaga's thinking is important because it offers a model of Islamic education that balances physical and spiritual dimensions. A number of previous studies have discussed the role of Walisongo and Sunan Kalijaga in the context of cultural da'wah and Islamic education. Waluyo highlights the role of the Walisongo in the development of Islamic education amid Javanese cultural acculturation.[5] Rahmatullah and Subekti examine efforts to reactualize the teachings of the Walisongo in the face of changing times.[6] Meanwhile, Husniyah and Sodik emphasize Sunan Kalijaga's approach to da'wah based on culture and symbols.[7]

However, these studies generally still discuss Sunan Kalijaga's teachings in general and have not specifically examined the Islamic educational values contained in his teachings on prayer. Studies on the five daily prayers from the perspectives of sharia, tarikat, hakikat, and makrifat as described in the Book of Ten Saints are still rare. In fact, the meaning of prayer in Sunan Kalijaga's teachings has great potential as a source of Islamic

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[3] Nur Iftitahul Husniyah dan Mohamad Sodik, "Sunan Kalijaga Da'wah Media in the Spread of Islam in Java," *EDUCATIO : Journal of Education* 9, no. 2 (2024): 208–17, https://doi.org/10.29138/educatio.v9i3.1619.

[4] Kartosoedjono, *Kitab Wali Sepuluh* (Bukhandel Tan Khoen Swie, 1950).

[5] Waluyo Waluyo, "Peran Walisongo Dalam Pengembangan Pendidikan Islam Di Era Akulturasi Budaya Jawa," *Wahana Akademika: Jurnal Studi Islam dan Sosial* 8, no. 2 (2021): 137–47, https://doi.org/10.21580/wa.v8i2.8771.

[6] Rahmatullah Rahmatullah dan Mohammad Yusuf Agung Subekti, "Reaktualisasi Ajaran Walisongo Dalam Pendidikan Islam Di Era Perubahan," *Al Ulya: Jurnal Pendidikan Islam* 8, no. 2 (2023): 125–44, https://doi.org/10.32665/alulya.v8i2.2040.

[7] Husniyah dan Sodik, "Sunan Kalijaga Da'wah Media in the Spread of Islam in Java," 2024.

educational values that are contextual and relevant to the character of the Indonesian people.

Based on this, this study aims to examine Sunan Kalijaga's teachings on the five daily prayers in the Kitab Wali Sepuluh from the perspectives of sharia, tarikat, hakikat, and makrifat. In addition, this study also aims to identify the Islamic educational values contained in these teachings and explain their relevance to the development of Islamic education based on local wisdom and the spirituality of the archipelago.

Method

This study uses a qualitative approach with library research. This approach was chosen because the study focuses on interpreting texts and Sunan Kalijaga's Sufi thoughts on the meaning of the five daily prayers in the framework of sharia, tarikat, hakikat, and makrifat (STHM), as well as their relevance to Islamic educational values. This research is interpretative in nature, with the aim of understanding the meaning, structure of thought, and educational messages contained in these teachings.

The research data sources consist of primary and secondary sources. The main primary source is Kitab Wali Sepuluh by Kartosoedjono, which contains the symbolic teachings of Sunan Kalijaga, including the interpretation of the five daily prayers from the perspective of STHM. Although this book is not the direct work of Sunan Kalijaga, the text is positioned as a historical-interpretative source that represents the transmission of Sunan Kalijaga's teachings in the Javanese Islamic tradition. To reduce interpretive bias, this primary source is dialogued with secondary sources in the form of academic books, accredited journal articles, and research discussing Sunan Kalijaga, Walisongo, Islam Nusantara, Sufism, and Islamic education based on local wisdom. The selection of sources was done purposively based on relevance and academic credibility.

Data collection was conducted through documentation techniques by tracing, critically reading, and noting parts of the text related to the meaning of prayer, cosmological symbols, and STHM dimensions. The collected data was then analyzed using content analysis and a hermeneutic approach. Content analysis was used to identify the main themes, such as the meaning of prayer, symbolic movements, and Islamic educational values. Meanwhile, the hermeneutic approach was used to interpret the symbolic meaning of Sunan Kalijaga's teachings in the social, cultural, and spiritual context of Javanese society.

The analysis process was carried out in three stages, namely data reduction by selecting relevant texts, data interpretation by relating the findings to the STHM framework and Islamic education concepts, and

drawing conclusions through synthesis of the findings. To maintain the validity of the interpretation, the analysis results were compared with previous research findings and alternative interpretations were considered. The researcher also recognized the subjective position in this interpretive study, thus striving to maintain reflexivity and academic rigor in interpreting the text.

Result and Discussion

A. The Philosophical Meaning of Shalat in the Perspective of Sunan Kalijaga

Sunan Kalijaga's thinking places shalat as a medium of spiritual transformation that guides humans towards the highest divine consciousness. Shalat is not merely understood as a formal ritualistic obligation, but as a spiritual path towards total surrender to the Creator.[8] Through his teachings, Sunan Kalijaga emphasised that the essence of shalat is an inner journey from physical consciousness to spiritual consciousness, from outward obedience to an inner encounter with God. This concept reflects the idea of manunggaling kawula lan Gusti, namely the union of human will with Divine will, where every movement of shalat becomes a symbol of man's return to his natural state of pure submission and servitude to Allah SWT.[9]

Shalat is not only an act of worship, but also a cosmic symbol that represents the connection between humans, the universe, and God.[10] According to Sunan Kalijaga, the five daily shalat times are interpreted as cycles of human spiritual life. Fajr symbolises birth and initial awareness, Zuhr marks maturity and intellectual strength, Asr represents a phase of contemplation and detachment from the world, Maghrib contains the symbol of the return of the spirit to its origin, while Isha marks total tranquillity or a state of annihilation in the presence of God. Each movement of shalat is also

[8] Adeeb Obaid Alsuhaymi dan Fouad Ahmed Atallah, "The Role of Ritual Shalat (Ṣalāh) in Self-Purification and Identity Formation: An Islamic Educational Perspective," *Religions* 16, no. 11 (2025): 1347, https://doi.org/10.3390/rel16111347.

[9] Yusep Andrianto dkk., "The Concept of Manunggaling Kawula-Gusti in the Theological View of Georg Kirchberger," *Mysterium Fidei: Journal of Asian Empirical Theology* 1, no. 2 (2023): 116–26, https://doi.org/10.5281/ZENODO.10115569; Rosyi Ibnu Hidayat dkk., "Ahlaq Tasawuf Manunggaling Kawula Gusti," *Jurnal Penelitian Agama* 24, no. 1 (2023): 49–62, https://doi.org/10.24090/jpa.v24i1.2023.pp49-62.

[10] Roikhan M Aziz, "Refleksivitas Shalat Oleh Pencipta Pada Manusia Dalam Matematika Dan Ekonomi Sesuai Hahslm Secara Integrasi Interkoneksi," *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains* 3 (2021): 78–82.

interpreted as a reflection of the process of self-purification and awareness of the order of the universe that is subject to Divine will.[11]

The integration of spiritual and cosmological aspects reflects the distinctive characteristics of Islam Nusantara developed by Sunan Kalijaga. He connects the concepts of jagad cilik (microcosm: humans) and jagad gede (macrocosm: the universe) as an existential unity that reflects each other. When a person stands in shalat, he is actually representing all of creation, which also "bows down" to God. From this perspective, shalat not only connects the servant with his Lord vertically, but also reinforces ecological and social awareness that requires humans to live in harmony with all of His creation.

The movements of shalat are symbolically explained as moral and spiritual education. Standing signifies total readiness to accept God's mandate, bowing symbolises awareness of one's limitations and humility before God's majesty, prostration is the highest point of surrender and destruction of the ego, while greeting depicts a social commitment to spread peace and kindness to fellow creatures.[12] This philosophical meaning makes shalat a complete educational system, which not only trains worship discipline, but also shapes ethical awareness, social empathy, and spiritual balance.

Sunan Kalijaga's thinking shows that Islam can grow without losing its cultural roots. He did not reject local Javanese symbols, but interpreted them through the light of monotheism. This approach shows a contextual and humanistic style of Islam, where faith does not stop at the level of ritual, but develops into a universal awareness that all aspects of life are manifestations of God's presence. Thus, according to Sunan Kalijaga, shalat is not only worship, but also a process of self-awareness towards complete humanity.

B. The Symbolic Meaning of the Movements in Shalat

Sunan Kalijaga's interpretation of shalat does not stop at the philosophical level, but reflects an integral spiritual awareness between the physical and spiritual dimensions. Shalat is seen as a means of uniting humans, nature, and God—a cosmological awareness that places humans in harmony with all of creation. Every movement in shalat contains educational and spiritual symbols that guide humans towards perfection of faith and appreciation of monotheism.

[11] Kartosoedjono, *Kitab Wali Sepuluh*.
[12] Kartosoedjono, *Kitab Wali Sepuluh*.

In the teachings of Sunan Kalijaga as stated in the Book of Ten Saints, the movements of shalat are interpreted cosmologically. Takbiratul ihram is interpreted as an acknowledgement that God has created a vast universe without boundaries, while humans are only a small part of that greatness. Standing (qiyam) represents the element of fire, a symbol of the spirit of life and humanity's readiness to obey God's commands. Rukuk imitates the gentle yet powerful movement of the wind, signifying humility and the awareness that all creation is subject to God's will. Sujud imitates the movement of the earth, symbolising total surrender and the acknowledgement that humans come from the earth and will return to it. Sitting between two sujud reflects the balance between the world and the hereafter, as well as the awareness of God's blessings and forgiveness. Meanwhile, the salam contains social and ecological dimensions: humans are invited to look around, realise the order of the universe, and do good to others.[13]

Through these symbols, Sunan Kalijaga established spiritual education based on natural cosmology. Nature is not merely an object of creation, but a "second book" containing signs of divine greatness. By reading the movements of the universe, humans learn to understand God's wisdom, so that shalat is not only a vertical act of worship to Allah (hablun minallah), but also a reminder of horizontal responsibilities to humans (hablun minannas) and the environment.[14] In this context, shalat becomes a comprehensive learning tool, as it contains lessons about faith in Allah, caring for others, and living in harmony with nature. These values are in line with the objectives of Islamic education, which teaches a balance between belief, knowledge, and good deeds.[15]

This view is in line with the preaching practices of Ustadz Fadlan Garamatan, a cleric from Papua who is known for his humanistic and transcultural approach. At the beginning of his preaching in Wamena, Ustadz Fadlan and his team did not come to immediately convert the community to Islam, but rather to teach hygiene and healthy living practices to the local residents who were not yet familiar with religion. One day, when they were performing the Dhuhr shalat in a field with a small stage, the people of Wamena watched with deep curiosity. They surrounded the stage as if they

[13] Kartosoedjono, *Kitab Wali Sepuluh*.

[14] Alihan Satra dkk., "Keutamaan Shalat Dalam Kehidupan Sehari-Hari Menurut Ustadz Abdul Somad," *Taqrib : Journal of Islamic Studies and Education* 3, no. 1 (2025): 79–90, https://doi.org/10.61994/taqrib.v3i1.1032.

[15] Heri Mahfudhi, "Implementasi Fiqh Shalat dan Pendidikan Karakter Siswa di Sekolah Holistik Semarang," *SALIHA Jurnal Pendidikan Agama Islam* 7, no. 1 (2024): 84–98, https://doi.org/10.54396/saliha.v7i1.1076.

were performing tawaf, watching every movement of the shalat closely. After the shalat, the traditional elders asked, "What were you doing just now?".[16]

That simple question was answered with profound wisdom. Ustadz Fadlan explained the symbolic meaning of each movement in shalat in easy-to-understand language. He said that takbir is a sign of complete surrender to Allah, bowing symbolises awareness of the blessings of the earth, namely stones, soil, water and plants, which must be preserved prostration is an expression of remorse for sins and an acknowledgement that humans will return to the earth and salam is a sign of concern for others, namely looking to the right means caring for those who do not yet know cleanliness, looking to the left means responsibility to introduce faith.

This gentle and symbolic approach helped the people of Wamena understand that prayer is not merely a ritual movement, but a universal language of submission and compassion. Not surprisingly, after this explanation, thousands of Wamena residents voluntarily embraced Islam. This figure demonstrates the symbolic impact of this preaching, although this study does not present it as quantitatively verified statistics. This success demonstrates that the symbolic meaning of prayer can serve as a bridge for cross-cultural preaching, as Sunan Kalijaga did centuries earlier in Java.

Both Sunan Kalijaga and Ustadz Fadlan Garamatan presented similar patterns of Islamic preaching and education: instilling the values of monotheism through contextual cultural symbols, without negating local identity. Shalat is interpreted as spiritual and moral education that shapes people to be moral, humble, and caring towards nature and others. From an Islamic educational perspective, this teaching is highly relevant for shaping students who have transcendental and social awareness, namely a balance between the divine and human dimensions. Thus, the symbolic meaning of Sunan Kalijaga's shalat movements and Ustadz Fadlan Garamatan's reflective explanations emphasise that true Islamic education is a process of self-awareness towards holistic monotheism. Shalat is not merely a ritual obligation, but a means of character education that fosters faith, empathy, and ecological responsibility as a manifestation of humanity's role as stewards of the earth.

The similarity between Sunan Kalijaga and Ustadz Fadlan Garamatan lies in their use of symbols as a medium for teaching monotheism. Neither began their preaching with legal doctrine, but rather with the interpretation of ritual actions that resonated with the community's sensory experiences.

[16] *Inilah Sang Penjaga Cahaya Dari Timur - Ustadz Fadlan Garamatan*, diarahkan oleh Cinta Qur'an Foundation, 2020, https://youtu.be/nBj5T_-ePN4?si=3TriEuH6dYCVGHjl. Di akses pada hari Kamis, 13 November 2025

This pattern demonstrates the continuity of the Nusantara Islamic preaching method, which positions prayer as a means of spiritual and cultural education, not merely a formal obligation.

To facilitate understanding of the symbolic meaning of these shalat movements, they are presented in the following table:

Table 1. The symbolic meaning of shalat movements

Shalat Movements	The Interpretation of Sunan Kalijaga
Takbiratul Ikhram	The acknowledgement that God created a vast universe without limits
Standing (Qiyam)	Representing the element of fire: a symbol of spiritual readiness and enthusiasm in obeying God's commands.
Rukuk	Imitating the path of the wind; a symbol of humility and awareness of God's power.
Sujud	Imitating the path of the earth; a symbol of total surrender, returning to the origin of creation (the soil).
Sitting between two prostrations	The symbol of balance between this world and the hereafter.
Salam	The right-left direction symbolises the orderliness of the universe and God's creation.

C. The Dimensions of Shari'ah, Tariqah, Haqiqah and Ma'rifah (STHM)

The concepts of Sharia, Tarekat, Hakikat, and Makrifat (STHM) form an important spiritual framework in the teachings of Sunan Kalijaga. These four dimensions explain the stages of man's spiritual journey towards God. Each stage does not stand alone, but is progressively interconnected and forms a comprehensive unity of religious understanding. Shalat, as one of the pillars of Islam, becomes a concrete medium for actualising these four dimensions simultaneously.[17]

According to Sunan Kalijaga, as explained in Kartosoedjono's book Wali Sepuluh,

> *"Sarengat jaitu elmu Islam, salat sembahjang lima waktu, akan tetapi itu orang belum mengerti asal-usulnja jang mendjalankan Agama isalm dan pandjing surupnja salat sembahyang lima waktu, (djadi tjuma turut salat sembahjang sadja), jaitu namanya sarengat."* [18]

The meaning of sharia is the knowledge of Islam, namely the observance of the five daily prayers. However, many people do not

[17] Kartosoedjono, *Kitab Wali Sepuluh*.
[18] Kartosoedjono, *Kitab Wali Sepuluh*.hlm.11

understand the origins and meaning of these Islamic teachings; they simply follow the five daily prayers without understanding the reasons and essence behind them..

At the level of Sharia, shalat serves to uphold the discipline and outward order of a servant. Sharia is the foundation that guides humans to obey religious rules as a form of submission to divine commands.[19] However, for Sunan Kalijaga, formal obedience is not enough if it is not accompanied by inner awareness. Sharia law is only the first step towards perfect faith; it trains the body to obey so that the soul can receive deeper spiritual enlightenment.

Entering the Tarekat level, as explained by Kartosoedjono.

> *"Tarekat jaitu asalnja pengetauan, maksud sembahjang lima waktu. Adapun orang salat dengan takbir: tangannja dua diangkat keatas dengan kata Allahoeakbar, itu maksudnja: Tuhan sudah memberi djagad lebar tida berbatas. Adapun orang salat dengan pake rukuk, betul meniru djalannja angina, pake berdiri meniru djalannya api, pake sudjud meniru djalannya bumi, pake uluk salam kepadanja njelinguk kekiri dan kekanan, itu maksudnja kamu orang makhluk Toehan liatlah kahanan dialam dunia, seperti bumi, langit, bintang, rembulan dan matahari jang tiada bisa dibikin oleh manusia."*

The quote shows that tarekat is understood as a stage of understanding the meaning of prayer, namely when a person begins to understand the meaning of each movement of the five daily prayers. At this level, prayer is transformed from a mere ritual obligation into a means of inner awareness. Takbir is not only understood as an opening statement, but as an acknowledgment that Allah has created a vast and boundless universe, while humans are only a small part of His creation. Rukuk, standing, and prostration are interpreted as imitations of the elements of nature (namely fire, wind, and earth), all of which are subject to God's laws.

This interpretation emphasizes that tarekat is a process of internalizing the spiritual meaning of outward actions. Someone at this stage has "understood the origins of the five daily prayers," as stated in the text, so that prayer becomes a means of spiritual education. By emulating the order and submission of the universe, humans are trained to humble themselves, restrain their egos, and realize their position as creatures of God. At this stage of tarekat, prayer functions as a medium for tazkiyatun nafs, which is the

[19] Arif Muzayin Shofwan, "Rukun Islam Tataran Syariat dan Tarekat dalam Kitab Sirrul Asrar karya Abdul Qadir Al-Jailani," *NALAR: Jurnal Peradaban dan Pemikiran Islam* 6, no. 2 (2022): 104–10, https://doi.org/10.23971/njppi.v6i2.4506.

process of spiritual purification that fosters spiritual awareness, humility, and concern for the lives of those around them.

The idea that prayer is a means of purifying the soul and shaping spiritual character is reinforced by research from Nursaidah and Rahayu, which shows that the habit of praying and daily worship has the potential to instill spiritual and ethical values from an early age, including gratitude, obedience, and discipline (the habit of praying as a means of internalizing spiritual values) that play a role in character building (spiritual values). For example, studies at the early childhood education level have found that prayer/prayer routines help shape religious behaviors such as politeness and obedience to rules from an early age.[20]

Other studies show that the concept of tazkiyatun nafs in Islamic religious education plays an important role in strengthening the personality and moral readiness of educators. Purification of the soul is not only ritualistic, but also has an impact on character development and better social relationships.[21]

This finding generally supports the view that prayer can function as more than just a ritual obligation, but rather as a tool for spiritual education that fosters inner discipline, ethical awareness, and purification of the soul (tazkiyatun nafs). This reinforces the symbolic interpretation of prayer within the framework of the Sunan Kalijaga order as a practice that not only regulates outward actions, but also educates the heart and builds the holistic character of students.

The stage of Haqiqah describes the experience of God's presence in shalat.[22] One who has attained the essence no longer merely "performs" shalat, but "experiences" that he is in the presence of God. The movements of the body, the recitations, and the intentions merge into a single spiritual awareness that "there is no god but Allah." Sunan Kalijaga taught that the essence of shalat is when the heart is truly present with Allah, not merely the body performing a ritual obligation.

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[20] Nursaidah Manungkalit dan Nanda Rahayu Agustia, "The Habit of Daily Prayer as A Means 0f Instilling Spiritual Values and Islamic Ethics at Kindergarten Griya Anak Sholih Padang Sidempuan," *Issue 1st International Conference Global Islamic Education*, 2025.

[21] Subaidi Subaidi dan Jaja Jahari, "Pendidikan Agama Islam Tazkiyatun Nafs Sebagai Upaya Penguatan Kepribadian Guru di Madrasah Aliyah," *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 02 (2023), https://doi.org/10.30868/ei.v12i02.3985.

[22] Kartosoedjono, *Kitab Wali Sepuluh*.

The culmination of this journey is Makrifat, which is intuitive and direct knowledge of God.[23] At the level of makrifat, a servant no longer sees himself as a performer of worship, but realises that all his movements are solely the will of Allah. This awareness affirms true monotheism, namely that no one acts except Allah. Shalat at this level becomes a manifestation of the unity of human will with the will of God, which is a realisation of the perfection of faith and divine love.

The structure of Sharia, Tarikat, Hakikat and Makrifat (STHM) as explained by Sunan Kalijaga contains profound Islamic educational values. Sharia trains discipline, Tarekat shapes sincerity and morality, Hakikat fosters spiritual awareness, and Makrifat strengthens a pure sense of divinity. The four form an integral model of Islamic education, not only oriented towards cognitive and ritual aspects, but also towards character and spirituality development. This concept is in line with the goal of Islamic education to produce perfect human beings, who are in harmony between mind, heart, and actions in the framework of devotion to Allah SWT.

D. The Relevance of the Meaning of Shalat According to Sunan Kalijaga to Islamic Educational Values

The interpretation of shalat in the perspective of Sunan Kalijaga, which emphasises the unity between sharia, tarekat, hakikat, and makrifat, has profound relevance to the development of Islamic education, particularly in the context of character and spirituality education. Shalat is seen not merely as a ritual obligation, but as a process of continuous self-awareness and spiritual morality. This teaching emphasises that true education must touch on the three main dimensions of humanity, namely the physical, intellectual, and spiritual, in order to produce a complete person (insan kamil).[24]

First, the value of tauhid is at the core of all movements and recitations in shalat.[25] Through shalat, students are taught to reaffirm that

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[23] Siswoyo Aris Munandar dkk., "Pemaknaan Makrifat oleh Para Sufi dari Zaman ke Zaman," *KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin* 11, no. 1 (2021): 1–29, https://doi.org/10.36781/kaca.v11i1.3176.

[24] Rahmadani Akbar dan Rahmad Alkhadafi, "The Aim Of Islamic Education In Forming Insan Kamil From Ahmad Tafsir's Perspective," *JMPI: Jurnal Manajemen, Pendidikan Dan Pemikiran Islam* 3, no. 2 (2025), https://doi.org/10.71305/jmpi.v3i2.79.

[25] Ibrahim Abdul Hady dan Mohammad Zakki Azani, "Islamic Educational Values in Shalat Movements and Recitations: A Study of the Book Hikmah dan Rahasia Shalat by Ibn Qayyim Al-Jawziyyah.," *Iseedu: Journal of Islamic Educational Thoughts and Practices* 8, no. 2 (2024): 252–62, https://doi.org/10.23917/iseedu.v8i2.9074.

their lives are oriented solely towards Allah. This is in line with the main objective of Islamic education as stated by Ahmad Tafsir, which is to shape individuals who know, serve, and are close to their Lord.[26] This value of tauhid fosters the awareness that all human knowledge, deeds, and creations must be devoted to Allah SWT.

Secondly, there is the value of tazkiyatun nafs (purification of the soul). Sunan Kalijaga interpreted shalat as a process of purifying the soul from worldly traits such as arrogance, anger, and greed. In the context of education, this emphasises the importance of self-purification through reflection and muhasabah.[27] Teachers and students need to cultivate purity of heart as the foundation for meaningful learning.

Third, the meaning of humanisation is evident in horizontal relationships (hablun minannas) as presented through the greeting at the end of shalat. Sunan Kalijaga emphasised that the greeting is not merely a conclusion to worship, but a symbol of social responsibility to spread peace, help others, and be a blessing to the environment. This value is highly relevant in 21st-century Islamic education, which requires students to possess social soft skills, empathy, and a collaborative spirit.[28]

Fourth, cultural-spiritual values. Sunan Kalijaga demonstrated that preaching and education must be carried out contextually, respecting local wisdom and not negating the culture of the community.[29] This principle forms the basis of a cultural-based Islamic education model in the archipelago, namely education that is rooted in tradition but open to universal Islamic values.

Thus, shalat in Sunan Kalijaga's Sufi view contains four main educational values, namely tauhid, purification of the soul (tazkiyah), humanisation, and cultural spirituality. These four values can form the basis

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[26] Ahmad Tafsir, *Ilmu Pendidikan Islam* (PT.Remaja Rosdakarya, 2019).

[27] Dr Hafiz Abdul Ghani, "The Dynamics of Nafs: The Interplay of Self-Purification and Success in Islamic Teachings," *Nuqtah Journal of Theological Studies* 4, no. 1 (2024): 1–20.

[28] Muhammad Raihan Nasucha dkk., "Synergizing Islamic Religious Education and Scientific Learning in the 21st Century: A Systematic Review of Literature," *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)* 11, no. 1 (2023): 109–30, https://doi.org/10.15642/jpai.2023.11.1.109-130.

[29] Nur Iftitahul Husniyah dan Mohamad Sodik, "Sunan Kalijaga Da'wah Media in the Spread of Islam in Java," *EDUCATIO : Journal of Education* 9, no. 2 (2024): 208–17, https://doi.org/10.29138/educatio.v9i3.1619.

for the development of an Islamic education curriculum that balances the physical and spiritual aspects, as well as knowledge, ethics and spirituality.

Conclusion

The teachings of shalat according to Sunan Kalijaga, as found in the Book of the Ten Saints, provide a deep understanding of the function of shalat as a means of spiritual and character development. Sunan Kalijaga's interpretation through the four dimensions of sharia, tarekat, hakikat, and makrifat (STHM) shows that shalat is not only a ritual obligation, but also a process of spiritual education that fosters discipline, purification of the soul, awareness of God, and social sensitivity. The symbolic meaning of each movement and time of shalat becomes the foundation for an integral and humanistic Islamic education.

This study contributes to the development of Islamic education by emphasising that the values of tawhid, tazkiyatun nafs, humanisation, and cultural spirituality are highly relevant for application in Islamic education curricula based on local wisdom. These findings reinforce the importance of a pedagogical approach that is not only oriented towards cognitive aspects, but also shapes the spiritual and moral awareness of students. Thus, Sunan Kalijaga's teachings on shalat can serve as a model for the development of Islamic education that is more contextual, holistic, and rooted in the rich culture of the archipelago.

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