

## Tawhid, Environment, and Humanity: Islamic Education Values in Sapta Darma Teachings

Rochmad<sup>1</sup>, Mahmutarom<sup>2</sup>, Sari Hernawati<sup>3</sup>

Doctoral Student of Universitas Wahid Hasyim Semarang<sup>1</sup>, Universitas Wahid Hasyim<sup>23</sup>

### Abstract

This study aims to analyze the application of Sapta Darma Spiritual Values (KSD) in the perspective of Islamic Education in Kendal Regency, which is known for its religious and social diversity. The diversity of religions in Indonesia, including local beliefs such as Sapta Darma, shows relevance in shaping the social and moral character of the community. This study uses a qualitative approach with ethnographic methods, where data is collected through in-depth interviews, observations, and literature studies. The purposive sampling technique was applied to select five informants who adhered to the Sapta Darma sect. The results of the study show that the teachings of KSD, which emphasizes values such as monotheism, ethics towards nature, and integration with Islamic educational values, are in line with Islamic moral principles. KSD plays a role in building social harmony, ethical awareness, and tolerance between religious communities in Kendal Regency. In addition, values such as courage, patience, individual freedom, and concern for the common good taught in KSD contribute to the formation of strong and responsible character. These findings affirm the importance of integrating local and spiritual teachings in Islamic education to strengthen the spiritual and moral identity of Indonesian society. This research fills a gap in the understanding of the synergy between Islamic education and local teachings, especially in forming a more harmonious and integrity society

**Keywords:** Analysis, Values, Sapta Darma, Islamic education

### Abstrak

Penelitian ini bertujuan untuk menganalisis penerapan Nilai-Nilai Kerohanian Sapta Darma (KSD) dalam perspektif Pendidikan Islam di Kabupaten Kendal, yang dikenal dengan keragaman religius dan sosialnya. Keberagaman agama di Indonesia, termasuk kepercayaan lokal seperti Sapta Darma, menunjukkan relevansi dalam membentuk karakter sosial dan moral masyarakat. Penelitian ini menggunakan pendekatan kualitatif dengan metode etnografi, dimana data dikumpulkan melalui wawancara mendalam, observasi, dan studi pustaka. Teknik purposive sampling diterapkan untuk memilih lima informan yang menganut aliran Sapta Darma. Hasil penelitian menunjukkan bahwa ajaran KSD, yang menekankan nilai-nilai seperti tauhid, etika terhadap alam, serta integrasi dengan nilai-nilai pendidikan Islam, sejalan dengan prinsip moral Islam. KSD berperan dalam membangun harmonisasi sosial, kesadaran etis, dan toleransi antar umat beragama di Kabupaten Kendal. Selain itu, nilai-nilai seperti keberanian, kesabaran, kebebasan individu, dan perhatian terhadap kemaslahatan umum yang diajarkan dalam KSD berkontribusi pada pembentukan karakter yang kuat dan bertanggung jawab. Temuan ini menegaskan pentingnya memadukan ajaran lokal dan spiritual dalam pendidikan Islam untuk memperkuat identitas spiritual dan moral masyarakat Indonesia. Penelitian ini mengisi kekosongan dalam pemahaman tentang sinergi antara pendidikan Islam dan ajaran lokal, khususnya dalam membentuk masyarakat yang lebih harmonis dan berintegritas

**Kata kunci:** Analisis, Nilai-nilai, Sapta Darma, pendidikan Islam

## INTRODUCTION

The Indonesian government officially recognises six religions, namely Islam, Christianity, Catholicism, Hinduism, Buddhism and Confucianism (Munafiah et al., 2020). Beyond these religions, Indonesians also adhere to a variety of other beliefs. These beliefs develop through a personal search for truth or the acceptance of truth from others, which is basically a mental stance that affirms what is considered true.

Beliefs play an important role in forming the foundation of social life, reflecting an understanding of the sacred and the relationship between individuals and the real world. Religion as a personal belief system also serves to unite groups through its rituals. However, dogmatic beliefs about the absolute truth of religion can trigger divisions and conflicts between religious communities (Hakim et al., 2020). Religious identity conflicts often reflect social imbalances, one of which is reflected in the Kejawen belief that has existed for a long time. Kejawen is one of the beliefs, or perhaps it can be said to be a religion, which is mainly practised on the island of Java by Javanese and other tribes who settled in Java. Kejawen is not an organised religion like Islam, Christianity and other religions.

Religious diversity in Indonesia not only includes the six major religions, but also involves a variety of local beliefs that some people still adhere to. Sapta Darma spirituality portrays a view of human origins and individual character through personal symbols. These symbols serve to form a virtuous personality, as taught in Wewarah Pitu, and serve as a guide in the practice of prostration and the practice of Sapta Darma values (Tang et al., 2024). In addition, this symbol also serves as a tool for self-introspection and behaviour control in following the teachings of Sapta Darma.

Munafiah's research (2017) revealed that social life in Pare, Kediri, runs well as long as it does not interfere with intergroup worship activities. However, some people consider Sapta Darma adherents as a misleading sect, especially because of the ritual of prostration performed by facing East (Masruri, 2002). This has led to a rejection of the construction of the centre by the community around Pare, Kediri.

Based on the data obtained, there is social friction arising from the rejection of some people to the existence of Sapta Darma. Adherents of this sect are often considered as adherents of a cult, a stereotype that has a negative social impact on Sapta Darma residents.

This research aims to analyse the application of Sapta Darma Spiritual Values (KSD) in the perspective of Islamic Education in Kendal Regency. This research is important considering Kendal Regency has distinctive social and religious dynamics, with KSD developing side by side with Islamic education values (Siswanto & Yulita, 2019). Kendal, known for its religious diversity, is expected to provide new insights into how local traditions and spirituality shape the character of a harmonious and tolerant society. The main focus of this research is to analyse the KSD teachings adopted by the Kendal community and understand the perspective of Islamic Education related to these teachings in the local social and cultural context.

## RESEARCH METHODS

This research uses a qualitative approach with an ethnographic foundation, where data is collected through in-depth interviews, direct observation, literature study, and follow-up interviews (Wijaya, 2015). Interviews were conducted in a non-formal setting to obtain a freer interaction, allowing for flexible and iterative development of questions to explore information (Munafiah et al., 2020). An interview guide was developed to maintain systematisation, while still allowing room for further exploration. A purposive sampling technique was used to select five informants who adhere to the Sapta Darma sect.

The collected data was then analysed through three main stages: data reduction, analysis and presentation. Reduction was done by selecting, focusing, and simplifying relevant information, which was then analysed to find patterns or themes (Yoeti, 1997). The analysis process utilises James P. Spradley's 12-step ethnographic model, focusing on the identification of relevant categories and themes and the relationships between social elements. The results of the analysis are

presented in an ethnographic report describing the findings and socio-cultural interpretations of the Sapta Darma community.

## RESULTS AND DISCUSSION

### Sapta Darma Spiritual Values (KSD) of Kendal Community

Sapta Darma is a teaching received by Sri Gutama, or Bapak Hardjosopoero, on 27 December 1952 in Pare, Kediri, after receiving a revelation of sujud. The title 'Sri Gutama' was given on 27 December 1955, three years after the revelation was received. Born on 27 December 1914 in Pare, Kediri, Mr Hardjosopoero was the first child of Soehardjo and Soelijah (Strasser, 2021). Although he only finished primary school in 1925, he chose to become a barber and small trader, while being active in the People's Association and Struggle during the Dutch colonial period.

Sapta Darma is a kejawen sect that has developed in Kendal Regency, although it is not as popular as official religions, it has an active following despite being a minority. Its existence reflects the continuity of local wisdom-based spiritual values in modern society (Ismanto, 2011). Sapta Darma in Kendal has a regular organisational structure, with official associations of believers and administrators operating at the regional level, as well as an internal system for managing religious activities and spiritual formation.

In 1937, he was active in the Surya Wirawan Scouting organisation and became a member of PARINDRA (Partai Indonesia Raya) led by Kasran in Pare, Kediri (Munafiah et al., 2020). Its involvement in social and political activities provides a strong foundation for its role and influence in society. Sapta Darma devotees believe that the teachings are not just personal revelation, but spiritual and moral guidance that can be passed on to many people.

The social-religious life of the Sapta Darma community consists of individuals with diverse backgrounds. The majority of members come from the lower middle class who often face economic challenges. The relatively uniform social status in this community creates clear social groups, where social movements emerge from

different professions, religions, ethnicities, and races, yet share similarities in socio-economic status (Sudrajat, 2018).

The Sapta Darma community consists of individuals with diverse religious backgrounds who unite around a common religious practice. Despite coming from various previous religions, they form strong social and spiritual bonds through the teachings of Sapta Darma (Suadnyana, 2021). These teachings are based on revelations received by Father Hardjosopoero, which include the Revelation of Prostration, the Revelation of Human Symbols, the Wewarah Tujuh, and the Revelation of Sesanti. The Revelation of Prostration provides guidance on the performance of ritual prostration to God, which must be done at least once a day, either individually or in congregation in the centre. Wahyu Racut, part of Sapta Darma's teachings, teaches the spiritual way to understand the eternal realm and practice sowan, the method of facing the Almighty God. On the other hand, the Revelation of the Symbol of the Human Person explains the origin, nature, character and character of man, and teaches the control of lust to achieve virtue in accordance with the instructions in the writing 'Nafsu, Budi, Pakarti' on the green base of maya (Saputro & Agus, 2013).

The teachings of 'Sapta Darma' are an important milestone in the spiritual journey of the community, which aims to strengthen the harmonious relationship with God. Its principles guide followers to develop good deeds in daily life and as preparation for life after death (Ceprudin, 2022). This teaching, first revealed by Panuntun Sri Gutama of Pare, Kediri, East Java, became the primary guide in achieving spiritual and physical perfection. Its transmission is recorded in a book that continues to evolve, passed down by companions and succeeding generations who continue to spread the spiritual message.

*"Gegayuhaning Kerohanian "Sapta Darma" bade mengayu-ayu bagya Bawana. Liripun bade ambudidaya amrih sagedipun gesanging manungsa punika bagya ing alam donya saha ing akhiratipun."*

*"Pramila "Sapta Darma" bade anuntun umat manungsa, dumateng kasampurnaning gesang rokhami lan jasmani. Kangge angleksanani gegayuhan ingkang sae punika "Sapta Darma" caos pepadang dumateng sedaya umat, sarana anglantaraken ilham-ilham "Sapta Darma"" ingkang*

*wiwitan katampi dening Panuntun Sri Gutama, bangsa indonesia asal saking Pare (Kediri) Jawa Timur. Sejarah tumuruning ingkang sarana paseksen para sahabatipun ingkang gantos-gumanto, bade kaerawat ing buku wewarah jilid salajengipun."*

Sapta Darma teaches that human spirituality is closely related to the understanding of personal symbols, which reflect the origin and essence of the individual. This symbol serves as a guide to achieve moral perfection according to Sapta Darma principles, with the aim of forming a virtuous individual through the principle of wewarah pitu (Larasati et al., 2015). The teachings reflect a commitment to living a balanced spiritual and moral life, providing clear guidance for believers to achieve perfection in life. Through the understanding and practice of these teachings, Sapta Darma followers are expected to achieve inner peace and nobility of character (Purwandari et al., 2022).

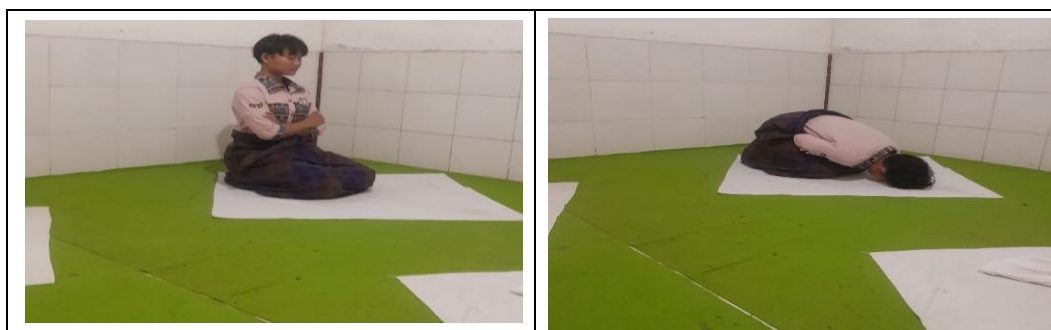
One such form of coordination is their involvement in coordination meetings facilitated by the Central Java Provincial government, which are sometimes held in Semarang Regency. In this forum, Sapta Darma representatives discuss with Forkopimda, Ministry of Religious Affairs, and related agencies to discuss sustainability, administrative recognition, and efforts to maintain social harmony in the diversity of beliefs (Gultom & Lubis, 2024). Coordination of supervision of aliran kepercayaan between Sapta Darma administrators in Kendal and the government, especially in the supervision and guidance of aliran kepercayaan, has been going well.



**Figure 1. Sapta Darma Administrators in Kendal and the Government**



In addition to the supervision and guidance of aliran kepercayaan, there is a Sujudan ritual in Sapta Darma teachings, which is a congregational worship performed solemnly in the Garon Temple Studio, Sumowono, Semarang. The main purpose of this ritual is self-purification and getting closer to God through spiritual contemplation, with participants sitting cross-legged facing the main symbol that illustrates the teachings of 'Holy, Pure, and Perfect' (Rumawati, 2011)." Sujudan is held at night, similar to the tahajud prayer in congregation in Islam, but with different procedures. In addition to worship, this ritual also serves as a means of passing on spiritual and cultural values to the younger generation, maintaining the continuity of the Sapta Darma tradition in the midst of modernisation and religious pluralism in Indonesia (Arifin, 2018).



**Figure 2. The Practice of Subjugation**

The practice of prostration in the Sapta Darma Belief community (KSD) is carried out both in congregation and individually as part of daily worship. Figure 3.3 shows a believer who performs prostration solemnly on a white cloth in his room (Ekaputri & Sugiarto, 2021). This ritual reflects personal communication between the individual and the Supreme Being, which is performed regularly, especially at night.



**Figure 3. KSD Community Workshop in Kendal**

Sanggar malam Jumat Kliwon, held at Sanggar Cipta Budaya (SCB) Margorejo, Cepiring, Kendal, on 17 April 2025, is a monthly ritual for Sapta Darma adherents. Held every Friday Kliwon night, a time believed to have high spiritual energy in Javanese tradition, this activity is similar to sarasehan, a forum that combines spiritual, cultural and social dimensions (Ulumuddin, 2016). In these forums, members gather to listen to spiritual advice, discuss teachings, and strengthen brotherhood while enjoying a simple meal. While it is important to maintain traditions, these activities thrive more in practice and the collective memory of the community without systematic documentation (Suidat et al., 2023).

The implementation of personal symbols is related to spiritual practices such as prostration and the practice of wewarah pitu values. The symbol becomes a guideline in behaviour control, self-reflection, and the application of Sapta Darma teachings in daily life (Kec et al., 2023). Awareness of personal symbols helps individuals develop a personality that is aligned with the moral and spiritual values of Sapta Darma teachings, contributing to the journey towards moral and spiritual perfection (Strasser, 2021). The core of the teachings of Sapta Darma spiritual values includes deep principles, with the main focus on the belief in the oneness of God. The researcher's further explanation is as follows:

### **Oneness of God**

The Sapta Darma spiritual tradition believes that spirits have a central role in life, which is connected to receiving revelation and influencing various aspects of existence. The concept of monotheism in this sect derives from the belief in spirits that are considered to have certain powers (Nurhanisah Senin et al., 2021). Along with its spiritual development, Sapta Darma beliefs led to monotheistic beliefs, in which all spirits are considered to be subordinate to one supreme entity, namely the Almighty God. In this teaching, God is seen as the source of power and truth that transcends all other entities in the universe, with the primary focus on the worship of the one God.



“Symbol semar kalau diamati sedang menunjuk. Itu artinya manusia punya satu pegangan. Percaya kepada yang maha kuasa monoteisme. Mengegam artinya, mengegam kemuliaan, katika punya ilmu pasti disebarkan, barang siapa memahami dirinya sendiri maka dapat memahami gusti allah. Di situ semar juga memakan ikatan kain warna lima, yaitu agung, rokhim welas asih, maha adil, waseso, moho langgeng (Wawancara dengan Bapak Kartoyo).”

This belief is in line with the saying ‘Whoever understands himself will understand Gusti Allah.’ Semar, as a symbol, wears a belt with five colours that represent the divine nature: Agung (majesty), Rokhim (compassion), Welas Asih (love), Maha Adil (justice), Wasesa (strength), and Moho Langgeng (eternity) (Maad Ahmad et al., 2017). These colours not only reflect the attributes of God that should be internalised, but also teach their application in daily life.

Semar symbolises wisdom, simplicity and spiritual values. He reminds people to always remember God in every step of life, hold on to goodness, and spread knowledge and kindness to others. Furthermore, people are invited to prove that the One God has absolute power over the universe, with His perfect nature as a guide to life and deep spirituality (Azimi, 2009).



Figure 4. Divine Symbol of the Teachings of Sapta Darma

Sapta Darma teachings emphasise the value of helping and supporting each other. The concept of four corners in this teaching has a deep symbolism: the top corner symbolises God the Creator, the right and left corners represent the role of father and mother, and the bottom corner symbolises the earth as the source of life (Luwihta, 2018). This teaching emphasises an awareness of humanity's connection to

nature and its origins, as explained by Mr Pamuji, chairman of the Sapta Darma community.

*“So nowadays, in Sapta Darma we have to be able to look after our own brothers and sisters. In Sapta Darma there are four corners. The first is the top which signifies (God the creator) if the right and left sides symbolise father and mother. Then the bottom symbolises the earth. We must remember the earth itself. Because the earth makes us able to live, right and left symbolise father and mother. Humans without the intermediary of father and mother cannot become humans. All of these are intermediaries for us to live. We should be grateful to the almighty. Sapta Darma people actually do not expect anything, do not expect anything when tomorrow. Humans also have to try, the world created by God is big (S.Pamuji, Personal Communication, 2023).*

Sapta Darma teachings emphasise the importance of gratitude for the earth's resources and the role of parents as intermediaries of life. It teaches simple living, accepting what God has given, and contributing positively to the world (Rahman et al., 2022). These principles emphasise responsibility towards nature, others and obedience to God, with the aim of achieving a balanced life. Each individual is taught to exalt the name of God and faithfully live a life according to Him

The practice of prostration in Sapta Darma is not just a routine, but an expression of respect and submission to God. Its simple and sincere practice reflects sincerity of heart, not mere formality. Prostration has three levels: Sujud Rasa, which allows the devotee to feel the spiritual presence of God; Sujud Sinar, which involves the experience of feeling spiritual light and God's pleasure (Ismail et al., 2019). Through these three levels, sujudan deepens the spiritual connection with God for Sapta Darma practitioners. The third level in the practice of sujudan, Sujud Cahaya, is the spiritual peak for Sapta Darma practitioners in getting closer to God. At this level, they have successfully passed the previous two levels and are able to practice the teachings of Wewarah Tujuh and Sesanti well.

At this level, individuals can unite with the Almighty God in the sense of ‘Manugaleng Kawula Gusti’, where their speech becomes real and materialised. In Sapta Darma teachings, this phenomenon is known as SABDA, which states that their speech is considered a direct revelation from God, which brings His pleasure

(Purwandari et al., 2022). Prostration of Light being the spiritual pinnacle, signifies a deep closeness to God as well as the ability to merge with His will directly.

### **Human Actions**

‘Sapta Darma’ teaches cleanliness, honesty, and self-control to avoid lust, with the aim of achieving purity and virtue. The ‘Satriya Utama’ concept emphasises the importance of upholding ethics and providing compassion and help to others (L. Santoso & Fathuri, 2019). It encourages individuals to be not only virtuous, but also to practice solidarity and empathy, contribute positively to society, and live wisely like the sun that gives light and warmth.

### **Transcendental Experience**

The relationship with God is at the core of Sapta Darma's teachings, underpinning all of its followers' practices and beliefs. Followers feel a spiritual closeness to God through worship as an expression of loyalty, reflecting a deep connection with the transcendent entity. Spiritual teachers play a vital role in the teachings, providing direction and knowledge regarding the application of the teachings in daily life (Thoriqul Huda & Sholeh Afyuddin, 2022). Research on Sapta Darma notes that followers often have transcendental experiences during worship, which are based on the concept of Racut, the belief that holy spirits have knowledge of the permanence of nature.

Transcendent experiences experienced by Sapta Darma followers include feelings of peace, happiness, and liberation from worldly ties. Some subjects report feelings of oneness with God, as well as experiences of meeting a ‘great light’ and feeling a deep sense of peace, which further strengthens their belief in their teachings (Ekaputri & Sugiarto, 2021). Sapta Darma adherents view Islam as a religion that raises many questions that require a deep search for answers. They see life as a journey in search of spiritual truth, similar to that of the Prophets and Messengers. In this search, despite the turmoil, they believe that the answers are found in the teachings of Sapta Darma, particularly through the practice of Ening prostration (Masruri, 2002).

## Analysis of Sapta Darma Values in the Social and Cultural Context of Islamic Education Perspective

### Teaching Kindness to Nature

Sapta Darma adherents understand the deep connection between the individual, nature and the environment. They believe that human beings consist of both physical and spiritual dimensions, referred to as God's spark or holy spirit (Maman et al., 2022). In addition, they also realise that humans are connected to the elements of nature, such as fire, water, earth and air (Turhan et al., 2020). This awareness encourages them to admire the beauty of nature, feel close to the environment, and maintain cleanliness and care for the surrounding environment. As an interview with Mr Karyono as follows:

*"In the study of Sapta Darma, what is tested is the spirit, the body is not really questioned. If we work, then the spirit is rested, we must first focus on the body so that the needs of the world are achieved. We must also be careful in our work, for example, when hoeing, we should not think that we are disturbing our fellow creatures, even though we cannot give life, for example, we pull the grass. Even though spiritually we cannot give life. If the goal is the sapta darma pole. Memayu bagyo hayuning donyo inga lam donyo dumugi in alam akhirat. For example, if you work... Do not harm living beings".(Karyono, 2023)*

Sapta Darma's teachings emphasise the spiritual dimension of the individual, while the physical dimension tends to receive less attention. The concept prioritises the development of the spiritual aspect, although in daily practice, individuals often focus more on physical and material needs (Arifin, 2018). As a result, the spiritual aspect often receives less attention or is temporarily neglected, given the demands of daily life that require more attention to the physical dimension.



Figure 5. Discussion between the Researcher and Mr. Kartoyo

As in the teachings of Sapta Darma, individuals are reminded to always be careful in their daily actions, paying attention to the impact on the environment and other living beings. For example, in physical work such as hoeing, they are taught not to harm living beings despite realising that they do not have the power to give life (Nasihin & Dewi, 2019). This principle emphasises the importance of maintaining harmony with nature and living beings, and demands awareness and empathy in daily life practices. Sapta Darma adherents also understand that nature has its own power and wisdom. They feel directly connected to nature, which is the basis for their behaviour in maintaining balance and harmony with the environment.

### **Teachings of Kindness to Others**

#### **Assimilation with Society**

Although the community's understanding of Sapta Darma is limited, followers try to maintain harmonious relationships, respect others and behave morally, while deepening the teachings. Some interviewees are active in community organisations and serve as role models, although others are more focused on the practice of Sapta Darma, which leads to less involvement in local adat activities and fuels misunderstandings (Larasati et al., 2015). However, solidarity and togetherness among believers are maintained in their religious centres.

The Sapta Darma community is seeking official recognition from the Indonesian government, although the timing and process is uncertain. Public views of the sect are mixed, with followers often facing stereotyping from other religious groups, due to a lack of a thorough understanding of Sapta Darma's teachings, which are often viewed as abstract local spiritual culture or traditional wisdom (Saputro & Agus, 2013).

### **Educating People to be Holy and Honest**

Sapta Darma teaches its followers to be 'Satriya Utama', individuals who are noble, loving, and ready to help others. The teaching emphasises a balance between physical and spiritual needs, with prostration as a means of self-purification and closeness to God. Prostration is performed in a communal workshop with guidance



to maintain order and awareness, with no time restriction in performing spiritual obligations.

It also teaches living without sin, honouring the seven declarations, and avoiding superstition. The motto 'Satriya Utama is loved and protected by God Almighty' reflects the spiritual goals of the community. Sri Pawenang in Wewarah Pitu emphasises the importance of respecting the country's Constitution, as Sapta Darma's contribution to realising prosperity, social justice and state development based on the values of Pancasila (Endraswara, 2019).

Sapta Darma practitioners integrate the values of Pancasila in their daily lives to contribute to the progress of the nation, in line with the spirit of unity. Despite coming from different backgrounds, both Sapta Darma and Islam emphasise the importance of inner knowledge as a path to higher spiritual understanding (B. Santoso & Jatiningsih, 2023). Both teachings recognise that true knowledge involves an inner dimension that transcends the physical world, which in Islam is achieved through purification of the heart and closeness to God, similar to the concept in Sapta Darma.

Sapta Darma recognises two types of kitab: dry kitab (written texts) and wet kitab (inner knowledge gained through spiritual experience). Irfani, knowledge gained through inner enlightenment (kasyf), forms the basis of moral exhortation in Sapta Darma relating to social piety, focussing on reflection on life, social conditions and politics (Sadeli et al., 2021). Spiritual education in Sapta Darma emphasises values that are also in line with Islamic teachings, such as courage (al-Iqdam), patience (as-shabr), avoiding hypocrisy (an-Nifaq), individual freedom (al-hurriyah), attention to the public good (al-maslahah al-mursalah), nationalism (al-wathaniyah), and the importance of education (at-tarbiyah). These teachings are important in shaping morality and balance in society. The values in Sapta Darma teachings not only encourage individuals to become better individuals, but also teach the importance of positive contributions in social life (Wicaksono & Setiawan, 2024). Through spiritual education, Sapta Darma aims to create a generation that is pious,



has high social awareness, is able to coexist in diversity, and plays an active role in building a strong and dignified nation.

## CONCLUSION

This research concludes that the teachings of Kerohanian Sapta Darma (KSD) in Kendal Regency have significant relevance in encouraging moral and spiritual education in a plural society. The core concepts of KSD, such as tawhid, ethics towards nature and others, and the integration of Islamic education values, show harmony with Islamic moral principles and enrich the treasures of religious education. KSD emphasises the oneness of God, sincere worship, moral behaviour, environmental care, and social harmony, which are in line with Islamic teachings.

In addition, respect for *ulil amri* and recognition of the inner source of knowledge show the potential synergy between KSD and Islamic education in shaping a complete human character. In Kendal, which is inhabited by a pluralistic society, KSD contributes to building tolerance, ethical awareness, and social cohesion. This finding confirms the importance of promoting local wisdom teachings such as KSD in the discourse of Islamic education to strengthen the spiritual and moral identity of Indonesian society in a sustainable manner. KSD teachings also emphasise Islamic social, cultural and educational values, such as courage (*al-Iqdam*), patience (*as-shabr*), avoiding hypocrisy (*an-Nifaq*), individual freedom (*al-hurriyah*), attention to the public good (*al-maslahah al-mursalah*), nationalism (*al-wathaniyah*) and the importance of education (*at-tarbiyah*).

## REFERENCES

- Arifin, N. (2018). MOTIF BERGABUNG DALAM ALIRAN SAPTA DARMA PENGIKUT AJARAN DI SANGGAR AGUNG CANDI SAPTA RENGGA YOGYAKARTA. *Jurnal Sosiologi Agama*, 11(1). <https://doi.org/10.14421/jsa.2017.111-03>
- Azimi, Z. (2009). STUDI ISLAM KOMPREHENSIF (Sebuah Upaya untuk Memahami Islam dalam Berbagai Aspeknya). *Jurnal Mentari*.
- Ceprudin, C. (2022). Tekanan Sosial Paling Berdampak Terhadap Merosotnya Generasi Penganut Kepercayaan. *Elsaonline.Com*.
- Ekaputri, A. S., & Sugiarto, B. (2021). Politics of Cemetery: Religious Minority in Local Indonesia. *Politika: Jurnal Ilmu Politik*, 12(2). <https://doi.org/10.14710/politika.12.2.2021.208-221>
- Endraswara, S. (2019). AJARAN BUDI PEKERTI LUHUR DALAM SASTRA MISTIK PENGHAYAT KEPERCAYAAN UNTUK MEMBANGUN PENDIDIKAN KARAKTER BANGSA. *JISABDA: Jurnal Ilmiah Sastra Dan Bahasa Daerah, Serta Pengajarannya*, 1(2). <https://doi.org/10.26877/jisabda.v1i2.4742>
- Gultom, N., & Lubis, S. (2024). Implementasi Pendidikan Agama Islam Berbasis Multikultural pada Siswa Kelas XI SMA Abdi Negara Binjai. 12(1), 407–418.
- Hakim, L., Arsa, D., Meria, A., & Sepridoni, S. (2020). Analisis Historiografi Terhadap Pemikiran Azyumardi Azra Dalam “Jaringan Ulama.” *Jurnal Lektur Keagamaan*, 18(2), 517–546. <https://doi.org/10.31291/JLK.V18I2.795>
- Ismail, Z., Ahmad, W. I. W., Hamjah, S. H., Rasit, R. M., Khafidz, H. A., & Ashaari, M. F. (2019). Senario Pendidikan Islam dan Hala Tujunya dalam Sistem Pendidikan Malaysia. *Al-Hikmah* 11(2), 11(2).
- Ismanto, H. S. (2011). FAKTOR-FAKTOR PENDUKUNG KEMAMPUAN MENGHAFAAL AL-QUR’AN DAN IMPLIKASINYA DALAM BIMBINGAN DAN KONSELING (Studi Kasus pada beberapa santri di Pondok Pesantren Raudlotul Qur’an Semarang). *Jurnal Penelitian Psikologi Pendidikan Dan Bimbingan (JP3B)*, 1(1), 1–21.
- Kec, S., Opu, S., & Gowa, K. A. B. (2023). Penerapan nilai-nilai pendidikan multikultural pada pembelajaran pendidikan agama islam di smpn 2 sungguminasa kec. somba opu kab. gowa skripsi.
- Larasati, N. O., Wardana, A., & Sudrajat, A. (2015). Minat Spiritual Masyarakat Modern (Studi Kasus Masyarakat Penganut Kerohanian Sapta Darma di DIY). In *Societas* (Vol. 4, Issue 2).
- Luwihta, A. D. (2018). ANALISIS NILAI-NILAI MULTIKULTURAL DALAM BUKU TEKS SISWA MATA PELAJARAN PENDIDIKAN AGAMA ISLAM (PAI)

- KELAS VII SMP. *DINAMIKA : Jurnal Kajian Pendidikan Dan Keislaman*, 3(2).  
<https://doi.org/10.32764/dinamika.v3i2.313>
- Maad Ahmad, Muhammad Yosef Niteh, & Mohd Rofaizal Ibhram. (2017). Antara akal dan wahyu dari perspektif islam. *E-Prosiding PASAK*.
- Maman, Andewi Suhartini, & Ahmad Nurwadjah. (2022). Konsep Pengenalan Terhadap Allah (Ma'rifatullah) dan Implikasinya Dalam Pendidikan Islam. *Asian Journal of Philosophy and Religion*, 1(1).  
<https://doi.org/10.55927/ajpr.v1i1.357>
- Masruri, S. (2002). Menuju Humanitarinaisme: Studi Evolusi Pola Pemikiran Kemanusiaan Soedjatmoko. In *Disertasi*.
- Munafiah, L., Khasbullah, W. S., Nisa', K., Rohmawati, H. S., Saraswati, A., Dewanti, A. S., Maulana, U. I. N., Ibrahim, M., E-mail, I., Mahanani, R. R., Ahmad, J., No, Y., Banyumas, K., Tengah, J., Hannan, A., Kepercayaan, A., & Darma, S. (2020). Kerokhanian Sapta Darma dan Permasalahan Hak-hak Sipil Penghayat di Indonesia. *JURNAL YAQZHAN: Analisis Filsafat, Agama Dan Kemanusiaan*, 1(1), 67. <https://doi.org/10.24235/jy.v6i1.6156>
- Nasihin, H., & Dewi, P. A. (2019). Tradisi Islam Nusantara Prespektif Pendidikan Multikultural. *Jurnal Islam Nusantara*, 03(02).
- Nurhanisah Senin, Mustafa Kamal Amat Misra, & Nazneen Ismail. (2021). Monoteisme Dalam Wacana Agama: Analisis Menurut Perspektif Islam Monotheism in Religious Discourse: Analysis in Islamic Perspective. *Jurnal Pengajian Islam*, 14(I).
- Purwandari, R., Nur, A., & Munandar, M. (2022). Manunggaling Kawulo Gusti Menurut Aliran Sapta Darma Ditinjau Dari Agama Islam. *Ittihad*, 6(2).
- Rahman, A., Munandar, S. A., Fitriani, A., Karlina, Y., & Yumriani. (2022). Pengertian Pendidikan, Ilmu Pendidikan dan Unsur-Unsur Pendidikan. *Al Urwatul Wutsqa: Kajian Pendidikan Islam*, 2(1), 1–8.
- Rumawati, M. (2011). Keberadaan Aliran Kejawaen "Sapta Darma" (Studi Kasus di Persatuan Warga Sapta Darma Kabupaten Kendal). *Skripsi (UNNES Repository)*.
- Sadeli, E. H., Nurhabibah, I., Kartikawati, R., & Muslim, A. (2021). IMPLEMENTASI NILAI-NILAI KARAKTER MASYARAKAT ADAT (Studi Kasus Masyarakat adat Desa Pekuncen). *Khazanah Pendidikan*, 15(2).  
<https://doi.org/10.30595/jkp.v15i2.10819>
- Santoso, B., & Jatningsih, O. (2023). RESPON MASYARAKAT JEMUR WONOSARI TENTANG BERDIRINYA SANGGAR CANDI BUSANA PENGHAYAT KEPERCAYAAN SAPTA DARMA DITINJAU DARI SIKAP MULTIKULTURAL. *Kajian Moral Dan Kewarganegaraan*, 11(2).  
<https://doi.org/10.26740/kmkn.v11n2.p478-493>
- Santoso, L., & Fathuri, H. Z. (2019). AMBIGUITAS HAK ATAS PERKAWINAN DAN

- KEBEBASAN BERAGAMA DALAM UNDANG-UNDANG NO.1 TAHUN 1974. *Al-Syakhsyiyah: Journal of Law & Family Studies*, 1(1). <https://doi.org/10.21154/syakhsyiyah.v1i1.1825>
- Saputro, & Agus, D. (2013). Harmonisasi Kehidupan Beragama Di Dusun Suro Desa Suro Kecamatan Doko Kabupaten Blitar. *SKRIPSI Jurusan Sejarah - Fakultas Ilmu Sosial UM*.
- Siswanto, I., & Yulita, E. (2019). EKSISTENSI PESANTREN DENGAN BUDAYA PATRONASE (Hubungan Kiai Dan Santri). *MITRA ASH-SHIBYAN: Jurnal Pendidikan Dan Konseling*, 2(1), 87–107. <https://doi.org/10.46963/mash.v2i1.27>
- Strasser, S. (2021). Multikulturalismus. In *Lexikon der Globalisierung*. <https://doi.org/10.1515/transcript.9783839418222.270>
- Suadnyana, I. (2021). Yoga dalam Aliran Kepercayaan Sapta Darma. In *Proseding Mistisisme Nusantara ....*
- Sudrajat, U. (2018). MENAKAR KEARIFAN AGAMA DENGAN BUDAYA MEASURING RELIGION WISDOM BY CULTURE. *Kebudayaan*, 11(2). <https://doi.org/10.24832/jk.v11i2.23>
- Suidat, S., Ekawati, D., Komala, K., Yunengsih, Y., & Prastiko, M. A. D. (2023). Nilai-nilai Keislaman dalam Sistem Kepercayaan Sunda Wiwitan Suku Baduy Banten. *Jurnal Citizenship Virtues*, 3(2). <https://doi.org/10.37640/jcv.v3i2.1878>
- Tang, M., Rahmawati, D., & Mubarak, M. (2024). *No Title*. 4(2), 165–173.
- Thoriqul Huda, M., & Sholeh Afyuddin, M. (2022). Associative Social Interaction. *Pemikiran Dan Kebudayaan Islam*, 31.
- Turhan, M., Suyanto, T., Ajib, A., & Fitroh, N. (2020). *Islam dan Multikulturalisme : Urgensi , Transformasi , dan Implementasi dalam Pendidikan Formal*. 8(1), 59–74.
- Ulumuddin, M. I. (2016). Praktik Keagamaan Aliran Kejawen Aboge di antara Agama Resmi dan Negara. *Religió: Jurnal Studi Agama-Agama*, 6(1). <https://doi.org/10.15642/religio.v6i1.611>
- Wicaksono, Z. P., & Setiawan, B. (2024). Membangun Harmoni Melalui Komunikasi Antarbudaya Inklusif. *Biokultur*, 12(2). <https://doi.org/10.20473/bk.v12i2.52513>
- Wijaya, H. (2015). Metode Penelitian Kualitatif Model Spradley (Etnografi). *Jakarta: Salemba Humanika*.
- Yoeti. (1997). Bab 2 Kajian Teori Etnografi. *Jurnal Ilmu Komunikasi Etnografi*.