

# THE VALUE OF RELIGIOSITY IN SERAT WIRID HIDAYAT JATI BY RADEN NGABEHI RANGGAWARSITA

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## Abstract

This paper examines the values of Religiosity in Serat Wirid Hidayat Jati by Raden Ngabehi Ranggawarsita. In this study, the authors use historical research methods that include heuristic, verification, interpretation, and historiography. While the approach used in this research is historical social approach. Ranggawarsita was born on March 15, 1802, he was a closing poet of the Surakarta court, died on December 24, 1873. He was buried in Palar Village, Surakarta area. One of Ranggawarsita's works was Serat Wirid Hidayat Jati, which contains Islamic values such as monotheism and Sufism. From the value of faith (monotheism) can be seen from the pronunciation of the pronunciation of la ilahailallah which means there is no god but Allah. While the value of morality (Sufism) can be seen from the praise of dzikir to God by ignoring his worldly interests, from the value of Islam can be made as a way of life.

**Keywords:** Ranggawarsita, Wirid Hidayat Jati, The Values of Religiosity

## INTRODUCTION

The entry of Islam in Java was marked by the presence of Wali Sanga as a pioneer in the spread of Islam. Islam developed rapidly in the 13<sup>th</sup> century or early 14<sup>th</sup> century, this is evidenced by the Tomb of Sheikh Maulana Malik Ibrahim and the discovery of hundreds of ancient Islamic graves in Mojokerto, the oldest dated to 1374 AD (Aizid, 2016: 134). Islam entered in Java experienced cultural acculturation with the understanding that had been held previously, and of course Islam in Java has its own uniqueness, which was previously

preached by the Wali's by incorporating Islamic values in their dakwah, the dakwah strategy carried out was very interesting, if from a religious point of view, there is a syncretism between Javanese culture and Islam, culture is important when it comes to our individual and collective identities. it goes beyond historical buildings or museum to encompass the practices (Vidya Yulianingrum, 2022), so there is a reason why Islam is easily accepted and growing rapidly in Java, according to Jamil (1999: 89-90), there were three reasons that influence Islam to be easily accepted by the people

of the archipelago. First, when the Majapahit Empire collapsed and was driven by the wavering belief of the Javanese people towards Hindu-Buddhist which resulted in Islam being slowly accepted (Nurhayati, 2010). Second, Islam was a religion that equalizes fellow human beings regardless of caste which was a symbol of the position of one human being lower than another human being, which indirectly Islam offers equality between fellow human beings. Third, the cleverness of a teacher in preaching Islam with a strategy that was quite unique, namely with the most basic things through behavioral adjustments, so that Islamic teachings indirectly entered and were easily accepted by the Javanese people at that time. Geertz, view that religion is a guide to life that is used as a framework for interpretation through human action, religion is universally considered as one of the cultural system (Geertz, 1992).

During the Mataram Kingdom, the Javanese people were relatively easy to accept Islam, because there was a syncretism between the culture they previously embraced and Islam, especially in terms of mysticism. The development of Islam certainly gave color to the nicks of existing literary works, in the era of the Mataram Kingdom, the development of *kejawen* Islamic literature looks more developed (Simuh, 1988: 11). This can be seen from the many literary works that appeared in the form of *sekar macapat* (poetry), *jarwa* (prose/*gan-caran*), especially when Mataram's territory was divided into two, namely through the Giyanti Agreement, Mataram's territory was divided, namely, Yogyakarta and Surakarta. Then after that many literary works gave color to the collapse of Islamic Mataram, with writings containing history, religion, morals and genealogy.

One of them was *Serat Wirid Hidayat Jati* by Raden Ngabehi Ranggawarsita

(Simuh, 1988: 51), he was one of the last poets of the Surakarta court as well as the most famous poet in 19<sup>th</sup> century Java, Kasunanan Surakarta was a splinter from the Islamic Mataram Kingdom, Kasunanan Surakarta was founded by Pakubuwana II, at that time the Mataram Kingdom was experiencing an internal conflict that caused the division of the Mataram Kingdom, the split was also influenced by the VOC which had a big role in the distribution of power in Java, so that it indirectly had a fairly large impact on the conditions of government in Surakarta, starting from 1802-1873. As the year when the last poet of the Javanese Surakarta palace lived and witnessed firsthand the turmoil of the Surakarta government which had an impact on the suffering felt by the people.

Raden Ngabehi Ranggawarsita appears as the next generation of the Surakarta Palace poet breed which was previously held by his grandfather, there was no doubt that Raden Ngabehi Ranggawarsita has an important role in spreading social influence to the community through his works. One of his works was *Serat Wirid Hidayat Jati*, in the *Serat* there was a discussion of the stages of how humans are able to reach the peak of union with God, if you look at the social conditions of the Surakarta people at that time tended to the realm of metaphysics, such as *ngelmu sangkan paran and manekung (semedi, tapa, tirakat)*, and knowledge of perfection. So it can be concluded that a person who can know his true self, is a human who is almost perfect or leads to human beings.

*Serat Wirid Hidayat Jati* was a literary work of Raden Ngabehi Ranggawarsita in the form of *jarwa* or prose. In this *Serat* there were 8 (eight) contents of the teachings, namely: 1) Ceremonies and serving equipment that must be held by a teacher who will teach mystical knowledge; 2)

Description of teacher and student chapters; 3) The teachings of God and the relationship between the Essence, attributes, *asma* and *af'al* of God; 4) A description of the ideal of the unity between man and God; 5) The way to reach the occult appreciation and unity with God; 6) The levels of occult appreciation and the temptations contained in these levels; 7) A description of the creation of man and the nature of man; 8) Aspects of nobility and various teachings related to mysticism (Simuh, 1988: 4).

In relation to Raden Ngabehi Ranggawarsita and Serat Wirid Hidayat Jati, the researcher found several previous works to be used as reference sources in this study. Indirectly, this research is a continuation of previous research. There were: 1) Thesis entitled "The Concept of Lifelong Education According to Ronggowarsito in the Wirid Hidayat Jati Book (Review of Islamic Education Theory)", by Retno Syahril Mubarak, Ponorogo State Islamic Institute, 2017. This thesis focuses on a lifelong education system that associated with the work of R. Ng Ranggawarsita in Serat Wirid Hidayat Jati, and there is no detailed explanation of the social conditions of the Surakarta people and the religious values in it; 2) Thesis entitled "Raden Ngabehi Ronggowarsito's Divine Philosophy: analysis study of Serat Wirid Hidayat Jati", by Rangga Ramdansyah, Sunan Ampel State Islamic Institute Surabaya, 2009. This thesis focuses on the teachings of Raden Ngabehi Ronggowarsito's divine philosophy in Serat Wirid Hidayat Jati and their influence on Javanese spirituality; 3) Thesis entitled "The Values of Tauhid Education in Serat Wirid Hidayat Jati Karya R. Ng. Ranggawarsita", by Misbakhul Munir, Walisongo State Islamic Institute, 2010. This thesis focuses on the elements or aspects of monotheism education contained in the Serat Wirid Hi-

dayat Jati, in this thesis slightly mentions the monotheism content in the Serat Wirid Hidayat Jati. This study is different from previous research, because the direction of this research will focus on the value of religiosity contained in the Serat Wirid Hidayat Jati. This study aims to determine the description of Serat Wirid Hidayat Jati and the Islamic values contained in it. So that it can contribute to the development of writing, both in the fields of history, social and culture.

## METHOD

This study focuses on the value of religiosity contained in Serat Wirid Hidayat Jati by Raden Ngabehi Ranggawarsita which is limited between the years 1802-1873. In this study the author uses historical research methods, according to (Surakhmad, 1982), historical research method is a method that has a process that includes the collection and interpretation of symptoms, events or ideas that arose in the past, in order to find generalizations that are useful in an effort to understand the facts. history, in a modern perspective in order to understand and predict future developments, from this explanation it can be concluded that there are three elements in the historical research method, namely a) interpretive efforts, b) past facts, c) the purpose of predicting the future. based on past facts (Prastowo, 2011). Because the historical research method is a method used to describe and analyze events that occurred in the past, this historical research method itself relies on four steps, namely: 1) data collection (heuristics), in this case the primary source obtained by the researcher is in the form of a copy of the manuscript which was translated into Latin by Simuh with the title "Mystical Islam Kejawaen Raden Ngabehi Ranggawarsita, 1998". While secondary sources include the following

in the form of a book, *Islamic Mysticism Kejawen Raden Ngabehi Ranggawarsita*, 1998. Simuh's essay. "Parent of Kejawen Science: Wirid Hidyat Jati, 2014". By Dhamar Shasangka, "Hidyat Jati mystical wirid: pearls of Javanese Islamic theological thought, 2005"; 2) verification (source criticism), in this case the researcher sees the integrity of Ranggawarsita as the author of the work of *Serat Wirid Hidyat Jati*. Then from a physical point of view from written sources, namely, looking at the history of Raden Ngabehi Ranggawarsita and understanding the teachings contained in his work; 3) interpretation (interpretation); 4) historiography (writing history).

## RESULTS AND DISCUSSION

### Biography of Raden Ngabehi Ranggawarsita

Raden Ngabehi Ranggawarsita was born on March 15, 1802, his first name is Bagus Burhan (Prabowo, 2003). Ranggawarsita is one of the famous poet of Istana Surakarta. He was dubbed the poet covers by admirers Javanese literature (Sodikin, 2013). Ranggawarsita comes from a family of poets from the Javanese Surakarta Palace, as Simuh has explained, to obtain source evidence about Ranggawarsita's life is actually a bit complicated. The Ranggawarsita figure was sacred by his successors afterward with mystical things, this can be seen from the generation after him who considered him to be one of the greatest fortune tellers of the Surakarta Javanese court, he was also known as a famous 19th century writer who lived during the golden age of Surakarta (Abhimanyu, 2014).

Ranggawarsita is a closing poet who lived in the early 19th century. He was a person who from his childhood had been educated by his family, especially his grandfather, Yasadipura II, better known as Ranggawaarsita II (Raden Sastranagara).

While his great-grandfather was Yasadipura I known as Ranggawarsita I, from childhood Bagus Burhan had been educated by his grandfather, from there it indirectly influenced little Bagus Burhan to struggle with pursuing the world of literature, moreover at that time the early 19th century was the peak period the triumph of Javanese literature or better known as the Javanese Islamic tradition.

Bagus Burhan (Ranggawarsita III) is better known as the poet of the Surakarta palace by the name of Raden Ngabehi Ranggawarsita, it can be seen that the name Ranggawarsita is a name given by the king, in accordance with his position, namely as Carik Kliwon of the Surakarta palace. Bagus Burhan is also known to still have a lineage of rulers, namely the descendants of the Kings of Majapahit, Pajang and Demak. This can be seen from his father's lineage, he is the 10th descendant of Sultan Hadiwijoyo (Prabowo, 2003), or rather the 13th descendant of Prabu Brawijaya (king of Majapahit). While from his mother's line he was the 13th descendant of Sultan Trenggono.

Bagus Buham was born during the reign of Susuhunan Pakubuwana IV and died during Pakubuwana IX, of course he has gone through the hustle and bustle of the Surakarta Sunanate both in terms of social and so on. During the Susuhunan Pakubuwana IV, his great-grandfather, Yasadipura I was one of those who served as the court poet of the palace. (Simuh, 1988: 36). Among other poets, namely: Prince Wijil of Kadilangu, Prince Anih, and Ngabehi Sastrawijaya (Haq, 2011). Getting to know his great-grandfather Bagus Burhan, GWJ Drewes explained that since childhood Yasadipura I had been educated in a religious and mystical atmosphere, this can be seen at that time pesantren education had made a major contribution to the



field of religious, moral and creed education which of course also taught the basics of teaching mysticism. Yasadipura I also wrote many literary works, one of which was Serat Cabolek which contained the teachings of the unity of the subject with his god. He died in 1803 that is, 1 year after Bagus Burhan was born. He was buried in Pengging, right where he was born. Then the title of poet of the Surakarta palace was held by Yasadipura II, he was Bagus Burhan's grandfather, since childhood it was Yasadipura II who had educated and influenced the social life of small Bagus Burhan (Abhimanyu, 2014), because the father of Bagus Burhan did not hold the rank of poet and his life span was also relatively short, namely he died when Bagus Burhan was 17 years old.

With the description above, it can be seen that Bagus Burhan lived in a time of tension, and society was developing literature as a tool to legitimize power at that time. Bagus Burhan since childhood has been educated by his grandfather Yasadipura II and introduced to literature, so that indirectly from that introduction he can be used as a stepping stone to move forward with the basic scientific literature he has obtained, which of course will make Bagus Burhan a writer in the future. as a substitute for his grandfather (Norma, 2017: 122).

### **Wirid Hidayat Jati Writing Background**

Wirid Hidayat Jati is the work of Raden Ngabehi Ranggawarsita which he completed in 1862, in which he teaches about the conception of the unity of man with God. If viewed from the socio-historical point of view at that time, upheavals and changes occurred on a large scale in the Surakarta court, this can be seen from the government of Sri Susuhunan Pakubuwana IV. When he ruled the social conditions in the Surakarta palace were very chaotic, as a re-

sult of the hostility between Pakubuwana IV and the invaders (VOC), from this hostility people's lives experienced difficulties and they did not get happiness, or prosperity. The people of Surakarta at that time experienced oppression, from there Sri Susuhunan Pakubuwana IV collected literary works with several prominent poets of the Surakarta palace.

To find out the background of writing Serat Wirid Hidayat Jati and a description of the content of Islamic values in it, starting with the figure of Ranggawarsita's thoughts which at that time had a lot of influence on the life of the people and government of the Surakarta palace, it can be seen from Ranggawarsita's thoughts on Sufism contained in in the Serat Wirid Hidayat Jati, and his social observations through the Serat Kalatidha, the advantages of his predictions in the Serat Jaka Lodhang, as well as his own death prediction in the Serat Sabda Jati. The name Wirid Hidayat Jati itself was given by publishers who tried to give a title that matched Ranggawarsita's essay. Wirid comes from Arabic which means to come or arrive, while hidayat comes from Arabic which means guidance, the word jati in Javanese means friend or yektos. So the true meaning of Wirid Hidayat Jati is the real guide (Simuh, 1988: 275-277)

Wirid itself is divided into four parts, namely: Shari'a, Tarekat, Reality and Makrifat. From the Shari'a, Wirid can be understood as the pronunciation of la ilahailallah which means there is no god but Allah through the breath. Meanwhile, from the Tarekat, wirid can be interpreted as a statement regarding the pronunciation of la ilahailallah which is pronounced with the breath that goes out and goes in. Wirid regarding the essence of the pronunciation of Allah in accordance with the entry and exit of the breath in the heart by believing in the oneness of Allah. Wirid Makrifat,

namely the recitation of *lafad hu hu hu* in regulating the entry and exit of *nupus*, or it can be understood that God is eternal, breath is a breath of wind that passes through the mouth, breath through the ears, breath through the eyes, while *nupus* is through the nose (Endraswara, 2003).

As previously mentioned, the *Wirid Hidayat Jati* contains Islamic values, most of which contain Sufism teachings which are still believed by some Javanese people (Abhimanyu, 2014), whose purpose is to find out the stages of Raden Ngabehi Ranggawarsita whose scientific knowledge has fulfilled the spiritual stage, this can be seen from his many works. Through work, one can analyze the level of knowledge, there are 4 stages of a person's knowledge, namely, a) the material stage, at this stage a person still views everything in life from a material point of view, b) the social stage, at this stage a person has started to develop by interacting, which makes a person begin to understand the importance of being social, c) the intellectual stage, at this stage a person has started to progress with knowledge based on qualified science, and the last stage, d) the spiritual stage, where at this stage a person is not very worldly thinking, and only focused on his relationship with the creator, began to improve himself and made everything he did based on religious foundations. In the work of Raden Ngabehi Ranggawarsita, of course, he has Islamic values, where he is a Muslim figure who used to be a student at the Tegalsari Ponorogo Islamic boarding school which was raised by Kiyai Kasan Besari, from the history described above. Ranggawarsita is a child who lacks discipline in studying, including in learning Arabic. So that it has an impact on the writing of his works when he has become a poet, this can be seen in his writings that there are many expressions against Islamic elements that are not

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However, in his work, Ranggawarsita has written many works that have high moral values, one of which is the Serat of Wirid Hidayat Jati, which was written in 1862 (Simuh, 1988: 44). The Serat became a source of support that Ranggawarsita was one of the last poets of the Surakarta palace who had a major role in the development of both the santri library and the Kejawen Islamic library, this can be seen from his writings which had a major contribution in all fields including influencing the social history of his time. . One of them is that Wirid Hidayat Jati is a literary work which contains the teachings of eight guardians, which Ranggawarsita has packaged into a work that is quite famous among his other works.

Serat Wirid Hidayat Jati teaches that God's Essence has various attributes, asthma, and God's character. While the conception in it is the teaching of the seven dignity of the book of Tuhfah al-Mursalah, written by a Sufi from Gujarat named Muhammad bin Fadhillah or Ibn Fadhil. Dignity seven is a work that contains the teachings of Sufism, which tends to pantheistic-monist understanding, which is an understanding that describes that everything in the universe is an aspect that has a single essence, namely God. According to Ibn Fadlillah, God has an absolute substance or is called kadim which is impossible to know by the five senses, or delusions. God will appear as an absolute being after revealing out (bertajalli) as many as seven

dignity, among the seven dignity according to research conducted by (Wahyudi, 2014).

Dignity Ahadiyah, namely the dignity that describes the emptiness which in fact is called la ta'yun (there is no interpretation / reality of creatures)

Dignity of Wahdah, in this dignity there is a description of the state of Al-Wujud who is born and performs tajalli (appears) with form (syakl) and designation (hadd). However, having a form and boundaries, does not mean it changes or becomes two. God remains the same as the first dignity, which explains his state is one. In the book of Syarah Tuhfah it is referred to as ta'yun awal (first peng'ainan).

Wahidiyah's dignity, this dignity describes as human nature, Wahidiyah is a unity that contains plurality, and furthermore the book of Tuhfah al-Mursalah explains about existence (which is manifested), namely about the reality of being called al-kharaj (which is outside). The meaning is that it is outside the divine dignity of three, namely ahadiyah, wahdah and wahidiyah.

The dignity of the spirit world, in the eyes of the book of Tuhfah, is directed at the expression "manifest and innumerable manifestations like the mind of existence". Namely, the term "spirit" was given by the syarah which means a collection of spirits.

The natural dignity of *Mitsal*, is everything that is subtly arranged and cannot be divided and cannot be separated from one another.

The dignity of the ajsam realm, namely the material realm, from this ajsam realm can be compared to everything that has been measured, has been clearly defined, and can be divided up. In fact, God did not create anything but he did tajalli (appears) from the second, third to sixth dignity.

Human dignity is the dignity of the *tajalli* as a whole, or it can be understood

as a dignity that includes all dignity. Namely inner dignity (*Abadiyah, Wahdab, and Wahidiyah*), and outward dignity (the realm of spirits, the realm of *mitsal*, the realm of *ajsam*). Called as human dignity because humans have a special position before God. When a human being is aware of his existence and identity then he is considered an entity to the dignity of *ahadiyah*, then he deserves to be called an *insan kamil* (perfect human).

### The Inside of Wirid Hidayat Jati

The Core Contents of the Serat Wirid Hidayat Jati Teachings Chapter 1

In Serat Wirid Hidayat Jati Chapter 1 there are many words that contain the values of monotheism, Ranggawarsita writes in Wirid Hidayat Jati with the phrase “I”, as an expression of “The Essence of the creator of the universe (God)”. The word “I” is used more in naming Hindu religious teachings, this can be seen from one of the books, namely the Bhagavad Gita which explains the war between the Pandavas and the Kauravas, departing from the word “I” as the basis for realizing that these words are not Another is his identity, thus bringing victory to the Pandavas. So it can be understood that the first advice in Wirid Hidayat Jati is a combination of previously held Hindu beliefs, with the understanding of Islamic Sufism regarding the teachings of God (Wahyudi, 2014).

The second point of teaching is regarding the matter of the sequence of essence and nature in the Wirid Hidayat Jati quoted as follows:

*Sejatine Ingsung Dat kang amurba amisesa, kang kuwasa anitabake sawiji-wiji, dadi padha sanalika, sampurna saka ing kodrating-sun, ing kono wus kanyataan paratandhaning apngaling sun, minangka bubukaning iradating sun: kang dbingin Ingsun anitabake kayu, aran sajaratul yakin, tumuwuh ing sajroning ngalam*

*(ng)adam- makdum ajali abadi, nuli cabaya aran Nur Muhammad, nuli kaca aran miratul kayai, nuli nyawa aran rob ilapi, nuli damar aran kandi, nuli sosotya aran darrab, nuli dbinghing jalal aran kejab, kang minangka warananing kalaratingsun.*

### Translate:

Indeed, I am the One who is the Creator and the Almighty who has the power to create everything, happens in an instant, perfect because My nature, as a sign of My actions, is the reality of My will *adam-makdum* who is Azali's lasting. After that the light is called the spirit of *idlaf*, the lamp is called the candlestick, the jewel is called *dharrah*, and the wall of *jalal* is called the *hijab*, which will cover my presence.

As the meaning of the quote above, it can be understood that Wirid Hidayat Jati written by Ranggawarsita still has a relationship with Ibn Arabi's understanding of *Wahdatul Wujud* (Haq, 2011). However, the description of the seven dignity used by Ranggawarsita is not used by Sufis, and this is what makes it interesting. In fact, most Javanese Sufis use it as a reference in formulating the dignity of seven or more known as *sangkan paraning dumadi*. However, it is things that have complexity that are liked by the Javanese, they consider it a symbol that needs to be studied and explored again (Wahyudi, 2014). As well as the confirmation of faith that is included in the scope of religion, which is explained by Ranggawarsita in Wirid Hidayat Jati which means there is a witness that Allah is God Almighty (the sentence of monotheism).

Then many words in Wirid Hidayat Jati are biased from Arabic into Javanese, which can be used as learning for young people in the era of modernization. Like the words, *Sasabidan* which has the meaning of witness, which is to testify that there is no god but Allah and the prophet Muham-



mad is the messenger of Allah. From the words of *Sasabidan*, having teaching in the field of religion.

### Contents of the Core Teachings of Serat Wirid Hidayat Jati Chapter 2

In the discussion of Wirid Hidayat Jati chapter 2, Ranggawarsita explained about the teachings of makrifat science that he had written referring to 4 guidelines, namely: the arguments of the Qur'an, *Hadith*, *Ijma'*, and *Qiyas* (Haq, 2011). This can be seen from his explanation of the four guidelines in Wirid Hidayat Jati chapter 2: al-Qur'an is the word of God, *Hadith* is the word of the Prophet, *Ijma'* is a form of consensus among scholars, and *Qiyas* is postulated according to what has been taught by scholars.

From the explanation above, it can be seen that the four guidelines are included in the division of faith. Then in chapter 2 Wirid Hidayat Jati is also explained about the explanation of the dignity of the seven which is based on the *hadith* that has been written in chapter 1, namely Ranggawarsita writes about the teachings of the seven dignity as follows:

*Sajaratul yakin*, is something that arises from the void, or can be called a tree of life that grows in a silent void, and is the absolute essence of the Essence. This means that the essence of the first Essence, namely the Essence of Atma, is understood as the *Abadiyahat* realm.

*Nur Muhammad*, is a commendable light, in the *hadith* it is explained that the nature of the light is recognized as tajalli Essence, its existence in the unseen, is the nature of the *atma*, which is understood as the realm of *Wahdat*.

*Mir'atul haya'i*, can also be interpreted as wira'i glass, in the *hadith* it is described that the existence of *Nur Muhammad* is essentially a *pramana* which is recognized as

the secret of Essence, as the name of the *atma*, and can be understood as the *Wabi-diyat* realm.

*Idlafi spirit*, is a clean soul, in the *hadith* it is described that the origin of *Nur Muhammad* is essentially a soul which is recognized as having its essence, as an act of *atma*, which is understood as the realm of spirits.

*Candlestick*, can be understood as a lamp that burns without fire, in the *hadith* it is explained that a sparkling gem, that is the essence of Nur Muhammad, and is the place where all spirits unite. The existence of wishful thinking becomes a shadow of the Essence, as a frame of the *Atma*, and can be understood as nature, for example.

*Dharrab*, has the meaning of gems, in the *hadith* it is described that *Dharrab* has a light of different colors, one place with the angels, in essence is as a mind which is understood as an ornament of Essence, as a door *atma*, and becomes part of the world of *ajsam*.

*Veil*, is a great veil which in the *hadith* is described as something that emerges from various colors which then emerges into foam, smoke, water. Or it can be understood as the essence of the body, and the place of the *atma*, which is part of the *kamil* (Wahyudi, 2014).

From the description above, it can be then form the seven elements of human creation, namely: *atma (hayyu)*, *rahsa* understood as a sequence of teachings on the creation of the Essence which has been described in chapter 1, which is understood as the sequence of events of Essence starting from: *Sajaratul yakin*, *Nur Muhammad*, *Mir'atul haya'i*, *Spirit of Idlafi*, *Kandil*, *Dharrab*, *Hijab*. Of the seven dignity (*Nur*), *suksuma* (spirit), lust, mind, body (*jasad*).

In Wirid Hidayat Jati chapter 2 Ranggawarsita also explains about the division of the Baitullah into three parts, namely

the first verse describes Baitul Makmur, the second verse describes Baitul Muharram, and the third verse describes Baitul Muqaddas. The explanation of the throne of Baitul Makmur, is understood as a place where this place is God's favorite place which is in Adam's head. While the explanation of the second verse, namely Baitul Muharram, is understood as a throne where the place that is forbidden by Allah, whose place is between the hearts, which in the end states that there is no god but Allah. And finally, Baitul Muqaddas, is a place sanctified by Allah, which is located on Adam's side which is ultimately understood as the embodiment of the realm of *Abadiyat*, *Wabdat*, *Wabidiyat*, the realm of spirits, the mass world,

### The Core Contents of Serat Wirid Hidayat Jati Teachings Chapter 3

In the description of chapter 3 in it teaches about the practice of the science of perfection, this is understood as a guardian's teaching which at that time was prohibited and should not be taught. Because it provides an explanation of the initial description of the resurrection of man from his death, which is understood as the apocalypse.

Ranggawarsita in Wirid Hidayat Jati chapter 3 gives a sequence of pictures when a person is near to his death then he will encounter several things as follows:

When a person often sees what he has never seen before, then his life can be marked as less than a year. At that time, he had to increase his asceticism as a form of reducing pleasure in the world, he also had to be patient and live everything as it was.

When a person often hears what he has never heard before, such as the conversation of something unseen such as jinn and animals, then his life can be marked as less than half a year. At that time he must

multiply good deeds, such as respect for the creator, and take care in his life.

In less than two months, his eyesight will often change, such as during the month of Muharram and Sapar the color of the sky looks red, in the month of Maulud and Rabi'ul late, the color of the sun and moon becomes black, in the month of Rajab and Sayaban the color of the water is visible. Red. In the month of Ramadan and Shawwal the shadow is seen in two, in the month of Dzulkijah the fire is black. That's when the sign he must give advice to his descendant.

When the time is less than forty days, then the middle finger is bent and placed on the palm, and the ring finger is lifted. At that time he had to ask forgiveness from the creator and to the family he would leave behind.

When death is near, there is only one month left. So that's when he must practice the science of perfection. By Ranggawarsita it is written as follows (Damar, 2014: 153):

*Faith, tegesipun angendel* (believe)

*Tokid, tegesipun mubung satunggal* (One *makrifat, tegesipun waskitha* (knowing)

*Islam, tegesipun wilujeng* (congratulations).

From the practice of the science of perfection above, it can be understood that. A thing that is practiced. The first is faith, namely as a human belief in an omnipotent nature. Second, is *Taubid*, namely as oneness to the creator by submitting to his will. Third, is *Makrifat* which means *was-kitha* (wisdom) knowing that the Essence (*kantha*), nature (*rupa*), *asthma* (*aran*), and *af'al* (*pakerti*) of God are one with human life. Fourth, is Islam which is understood as salvation at the end of one's life, when one realizes that he must remember the Essence of God, namely, Jalal, Jamal, Kahar, and Kamal. Then he will know where faith lies in an empty mind, monotheism in a clean

mind, *makrifat* lies in *wasada* (watch out), and Islam lies in memory.

When the time is less than half a month then he will see himself, that's when he must make a request to the creator

When he has seven days left, he will feel like he doesn't want anything, including appetite and sleep. That's the right time to be used to repent.

If it is time to step on the Day of Judgment, then the signs are as follows: 1). The pulse is gone, 2). Hearing begins to stop, 3). The whiteness of the nails has disappeared, 4). Eyesight begins to be unfocused, 5). Eyebrows are starting to look split into two (falling down), 6). The tip of the pubic feels cold. At that time he must purify all elements (God's Essence, attributes, *asthma*, and *af'al*), which is like the elements of the body created from earth, fire, wind and water. Everything is perfect after merging with the elements of the spirit whose existence is in form, knowledge, nur, and shuhud.

The form is the blood, the embodiment of the spirit. Science is understood as vision, the embodiment of spirit visions. Nur is light, whose nature covers the whole body, the embodiment of spirit signs. Shuhud is the witness (breath) of the breath, the embodiment of the witness for the spirit.

In Wirid Hidayat Jati, chapter 3, Ranggawarsita writes about witnessing the Essence of God. Then Ranggawarsita also explained about the descent of Nur Muhammad on the face when humans were about to meet their death, namely an explanation of Allah who gave marriage, the Apostle as his guardian, Muhammad as the head, and witnesses of the four angels. That is me who married my own body, met with my soul, with my soul, as a guardian, approved by my light, witnessed by four angels, namely Gabriel as my speaker,

Michael as my smell, Israfil as my sight, and Izrael as my listener, and his dowry was perfect because of my nature. From there then created *tanazul-taraqi*, which is God's will from the sight of human beings to the realm of *ajsam*, mass world, spirit realm, *Wahidiyat* realm, *Wahdat* realm,

After going through periods of near death, such as good self-preparation from holding arms, eyes that have to look at the tip of the nose, take a breath, eyes are closed slowly, and a light that comes like a black light is called *lust luwwamah*, red light is called *lust of anger*, yellow light is called *lust Sufiyah*, white light is called *lust muthmainah* which then all enters and collects in five colors that come from *pramana* (Simuh, 1988: 245).

After the close period of death is felt as described above, then the *shari'ah* rules, *tarekat*, essence, and *makrifat* that exist in human life, the body law is in the mouth, while the *tarekat* lies in the behavior of the heart, the essence lies in the behavior his life, and the wisdom that lies in his sight (eyes). Then comes the time to hold fast to the last belief, which is the same as the letter *alif* which is translated (*fathah*) into (*kasrah*) when it becomes *epes* (*dbomah*). Which reads A-I-U, has the meaning that I am the kind of person who creates feelings for the bereaved family.

#### **The Core Contents of Hidayat's Wirid Serat Teachings Chapter 4**

In Wirid Hidayat Jati, chapter 4, it is explained about the nature of the perfection of life (*sangkan paraning dumadi*), in which it is explained that the path of perfection of life is *hidayatullah*, which in essence is all about the position of living humans under the guidance of Allah. When humans meet *starch*, then humans must surrender to Allah (*tawakal*). The behavior of the spirit when it leaves the body of its reading: La

syukri illah. When he comes out again and stops on his knees he recites: Illullah. when it comes out and stops at the navel it reads: La maujudun ilallah, when it comes out it stops in the heart, it reads: Yahu ilallah. Then it came out to stop at Yuwa ilallah's neck, when it came out it stopped in front of the reading Ehak illallah, and finally when it was released it stopped in the eyes and surrendered to Allah. Then the signs of makrifat are divided into six, namely: First, it looks like the time of creation of the teak state, which is symbolized by the color black. Second, in a faint state, symbolized by red. Third, disguised as something that is perfect for sangkan paran, symbolized by the color yellow. Fourth, when all have gathered into one which is understood as the nature of the power with the meaning of achieving monotheism (oneness) who submits to his iradat, and wise knowledge which is interpreted as makrifat, and in a state of identity which is defined as Islam (safe). Fifth, towards a state of perfection of life which is essentially united by the will of the creator, symbolized by true color vision which is faint in nature. Sixth, regarding the teachings of Waliullah obtained by the will of Allah, which was initially kept secret and should only be taught when according to instructions. As well as readings that must be recited: Hu which means as a substitute for the name of Allah.

Ranggawarsita also explained about the teachings of teachers that need to be taught to their students in accordance with the word of God conveyed to the Prophet Muhammad, namely the teachings of the existence of Essence, the teachings of science about Essence, knowledge of the state of Essence, knowledge of the nature of life, knowledge of the firmness of faith and the opening of the true creed '*sasabih-dan*'.

The Core Contents of the Serat Wirid Hidayat Jati Teachings Chapter 5

In the teachings of Wirid Hidayat Jati, chapter 5, it teaches about the nature of life, so that humans can know sangkan paran, the source of which is from God. Which was previously kept a secret by the guardians, and in the discussion of Wirid Hidayat Jati, chapter 5 Ranggawarsita writes clearly about the origin of human life from the initial events to the perfection of death.

In the description of chapter 5, it is described about the beginning of the human form from the mother's belly which has developed by the nature of God. From the development of the fetus aged one month to nine months. In the period of development from the beginning to the end, humans become perfect beings, Allah has arranged everything according to his will. At the age of eight months, Allah said to the Prophet Muhammad, regarding the four brothers who are in the baby's navel, who are known by the Javanese as Sedular papat kalmia pancer, the four of them are kakawah, wrap, placenta, and blood.

Then it is understood as kakawah which means loving (angel Jibril), wrapping into strength (angel Mikail), ari-ari (angel Israfil), and blood meaning dead guardian (angel Izrail). Then after being in the form of a baby, Allah said to the Prophet Muhammad, about four things that are in his nature to humans, namely mind, secret, wishful thinking, and life. When a baby is born, it is as Allah said before that he is the one who manages everything related to humans, including the palace in the human chest. In it is the heart, while between the heart is the heart, in the heart there is the mind, in the mind there is jinem, in jinem there is suksma, in suksma there is rahsa, then in that secret is I (Allah), and there is no god besides me.



In Wirid Hidayat Jati, chapter 5, it is described about after humans die and are buried in the earth, after three days their human form looks swollen. Like a blister on his skin, while after seven days his human form will disappear. As his stomach exploded, after forty days he was in the earth, his skull would be visible. In one hundred days, he will look like a person sitting with straight legs. After a year he will be seen bent over, when it is two years he will look back to where he was when he was in the womb. After a thousand days you will see his bones gathered together, all because of the nature of Allah Ta'ala.

### **The Value of Religiosity Contained in Serat Wirid Hidayat Jati**

#### *Value of Faith (Taubid)*

In wirid hidayat, the identity of monotheism and faith can also be seen from the symbol of faith in God's angels, in chapter five Ranggawarsita writes about the process of giving birth to a baby until it returns to its creator. Believe that there are angels sent by God as companions since humans are born.

Tawheed can be interpreted as oneness to the creator, or it can be interpreted as a form of submitting the creature itself to its God (*iradat*). The symbol of monotheism can also be seen from the submission of creatures to their God when death has arrived, all by His will. This can be seen in chapter four in Wirid Hidayat Jati which explains about the nature of human life, a human whose death has arrived he must surrender himself to Allah in a state of surrender to His will.

Ranggawarsita in chapter five also writes about an explanation of the existence of life after humans leave the natural world, this can be seen from the realms that humans need to believe in after humans experience death, namely, the spiri-

tual realm, sirriyah, nurriyah, and uluhiyah. Of the four realms, it is one of the symbols of monotheism (faith) that must be possessed by humans.

When viewed in the Wirid Hidayat Jati, there is no expression about worship in the form of prayer, but in it it teaches a lot about moral and ethical teaching which can be expressed through human obedience to a teacher who has taught religion, the issue of Worship is something that only humans know itself with God.

### **Moral Values (Sufism)**

Sufism teachings can be seen clearly with Ranggawarsita's understanding written in Wirid Hidayat Jati regarding caring behavior which can be understood as self-restraint from lust by reducing eating, drinking, sleeping and sexual intercourse. In the context of Islam, such as approaching yourself to Allah through dhikr and in Javanese terms it is called asceticism or meditation.

In chapter two, the symbolic essence and nature are likened by Ranggawarsita to the unavoidable sweet taste of honey. Then it can be seen from the first chapter about the main intention, this can be used as a symbol. If a person wants to study, he must first intend, intention is intended as an initial form of purifying himself and strengthening his stance so that what he wants is achieved.

Humans will reach the highest level of knowledge of makrifat after he understands the procedures, namely through understanding the Qur'an and Sunnah, he will reach the level of knowledge of makrifat, in Wirid Hidayat Jati is symbolized by an attitude of patience, tawakkal. In the third chapter, it is explained clearly about the signs of the coming of death, which then illustrates that when humans are nearing their end, they are required to put aside the

interests of their world and increase their provisions for the hereafter. The form of knowledge of a human being when his death is near he must pay attention to all the practices that confirm the perfection that has been taught, such as faith, monotheism, makrifat and Islam. The four of them are symbols of the understanding of Sufism in the wirid hidyat teak Serat written by Ranggawarsita.

The teaching about the nature of life after death is also a deep Sufism teaching, depicting the existence of lust for lawwamah, sufiyah, muthmainah until everything returns to the will of the creator. When a person dies, he will lose the rules that exist in the world, such as shari'ah, attachment, essence, and makrifat.

In Wirid Hidayat Jati, there are Islamic values that are quite complex. Ranggawarsita explained about the expression of the human condition with himself, and with his god. The teachings in it have the aim of increasing faith in the creator, by following all his orders and staying away from everything that is forbidden by him. When viewed from Islamic values, it contains two aspects of Islamic values which include the value of faith (Tauhid) and moral values (Sufism), from the value of faith (tauhid) it can be seen from the description of the shahada sentence, namely the pronunciation of la ilahailallah which means there is no god but Allah contained in the first chapter on the tenacity of faith and sasahidan teachings.

## CONCLUSION

Raden Ngabehi Ranggawarsita was born on March 15, 1802, he was the closing poet of the Surakarta palace, died on December 24, 1873. He was buried in Palar Village in the Surakarta area. One of Raden Ngabehi Ranggawarsita works is Serat Wirid Hidayat Jati, which contains Islamic

teachings such as Sufism and monotheism. Wirid Hidayat Jati is a Javanese literary work in the form of prose (*gancaran*), Serat Wirid Hidayat Jati contains Islamic values that can be used as a way of life. This can be seen from its content starting from the value of faith (*tauhid*), and moral values (sufism). From the value of faith (*tauhid*) it can be seen from the pronunciation of the pronunciation of la ilahailallah which means there is no god but Allah contained in the first chapter regarding the tenacity of faith and *sasahidan* teachings,

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