Mystical Java: The Concept of Sasahidan in Serat Wirid Hidayat Jati

Hanif Fitri Yantari¹* Danur Putut Permadi²
¹ Universitas Islam Negeri (UIN) Raden Mas Said Surakarta, Indonesia
² Universitas Islam Negeri (UIN) Sayyid Ali Rahmatullah Tulungagung, Indonesia

*Corresponding Author:
haniffitriyantari@gmail.com

Abstract:
This article aims to describe the mystical Javanese Sasahidan in Serat Wirid Hidayat Jati by Raden Ngabehi Ranggawarsita with a focus on the concepts of sangkan paran and manunggaling kawula Gusti. Through literature study, with a qualitative approach, the study found that Sasahidan is the teaching of the eighth guardian council of Syekh Siti Jenar, the peak of Sheikh Siti Jenar’s mystical experience is reflected in the teachings of Sasahidan. Sasahidan is a root word with shahada. About the testimony that is not only testifying, but also aware of the nature of himself, God, current life, and the universe. That way, humans can know the nature of themselves, and know their God in the sense of knowing the origin of the incident (Sangkan Paraning Dumadi). The word "satuhune ora ana Pangeran amung Ingsun" (in fact there is no God but me) contained in Sasahidan is sometimes interpreted incorrectly, namely I (human). In fact, what Ingsun means is God, the human body is just a carcass. Because the spiritual I am part of the spirit of Allah SWT, and the spiritual I am essentially Allah SWT, in that state the human ego disappears, and the servant becomes united with God (manunggaling kawula Gusti).

Keywords: Mystics, Sasahidan, Serat Wirid Hidayat Jati, Ranggawarsita.

INTRODUCTION
Humans are basically creatures who believe in the existence of universal power. Humans also always want to always draw closer to God,
and continue to strive to be one with God. It is as an embodiment to achieve a perfect human or perfect human being. The human effort to be able to get closer to God, so that the perfection of life is achieved is also called mysticism. In Islam this mystical journey is called the teachings of Sufism or Sufism. Meanwhile, mysticism originating from Javanese culture is called Javanese mysticism which is generally studied in the form of kebatinan.

The presence of Islam to Indonesia also brought mystical teachings, which emphasized the process of uniting humans with their God. This is widely reported as a teaching brought by Sheikh Siti Jenar. In Java, people have been familiar with the process of uniting humans with God long before Islam was present in Indonesia. Thus, the emergence of contact between Islamic and Javanese mysticism, in the end the two teachings complement each other. The teachings of Islamic and Javanese mysticism have several similarities, namely that both teach that humans originate from Him and one day will return to Him, in terms of Javanese mysticism this is called the concept of sangkan paraning dumadi.

Apart from that, the spread of Islam in Java was also followed by the publication of Islamic literature, both written in Arabic and those which had been converted into Malay. For this reason, according to Danur, one of the best ways to teach Islamic values is to provide Islamic symbols in Javanese culture. This proved to be successful, because in the end it gave birth to a treasure of Javanese culture which has survived to this day. One of them is a ballad named Kidung Rumeiko Ing Wengi (Permadi 2022).

Javanese literature that had developed since the Mataram kingdom was moved from Kartasura to Surakarta and until the death of Raden Ngabehi Ranggawarsita was more mystically oriented (Nurani 2015). This is because in the interior of Java, there is a mixture of Islamic culture with the pre-existing culture, namely the Kejawen Hindu culture which is famous for its strong mystical teachings. The Mataram kingdom split into the Kasultanan and Pakualaman, then the kingdom in Surakarta was split into the Kasunanan and Mangkunegaran, the Javanese Islamic literature experienced a glorious period at that time. It was at this time that political enthusiasm turned to culture and focused on the spiritual development of Javanese Islam. The combination of these various cultures has revived the writing of literary works that are rich in Javanese Islamic culture.
(Bakri 2006). Javanese Islamic literature at that time appeared in the form of suluk and Serat Wirid. Both of these books contain teachings of Sufism which are characterized by syncretism, namely a blend of Islam, Hinduism and Buddhism. In general, the writing has the character of kejawen. In the 18th and 19th centuries, Kejawen Islamic literature emerged such as: Serat Centini compiled by Yasadipura II, Ranggasutrasna, and Raden Ngabehi Ranggawarsita. Suluk Martabat Wahdat Wakidiyat written by Pakubuwana III, Serat Wedhatama composed by Mangkunegara IV, Serat Wirid Hidayat Jati by Raden Ngabehi Ranggawarsita (Ismawati 2012).

Research on Javanese mysticism and Serat Wirid Hidayat Jati has indeed been carried out by many researchers before. But most focus on educational concepts, such as work Mibakhul Munir (2010) about the educational values of monotheism in Serat Wirid Hidayat Jati by Raden Ngabehi Ranggawarsita, namely the educational values of tauhid rububiyah, tauhid uluhiyah, and tauhid asthma’ wa sifat. Retno Syahril Mubarok (2017) describes the science of perfection of life or makrifat, if you want to achieve the science of perfection of life there must be ongoing assistance from a teacher, in Wirid Hidayat Jati’s book it is also full of adab education teachings. Safrudin Aziz (2017) examines the Javanese-Islamic spiritual education R. Ng. Ronggowarsita which includes six piwulang, namely spiritual education based on saliimul ‘aqidah, single power based, quwwatul aqidah based, testimony based, knowledge based kasampurnaan, and tazkiyatun nafs based.

Some of them emphasize the concept of divinity and metaphysics. Like research Kholid Karomi (2013) which describes the divine view, namely the understanding of manunggaling kawula Gusti which was initiated by Ranggawarsita showing a syncretic and acculturist view in Serat Wirid Hidayat Jati. Study Hemmam Nasiruddin (2016) discusses the metaphysical concept of human creation according to Raden Ngabehi Ranggawarsita in Serat Wirid Hidayat Jati. Apart from that, there are those who discuss the Wirid Hidayat Jati Raden Ngabehi Ranggawarsita Fiber, such as works Simuh (1988) in Kejawen Islamic Mysticism Raden Ngabehi Ranggawarsita: a study of Serat Hidayat Jati Wirid. Mokhamad Sodikin (2013) about Javanese-Islamic syncretism in Serat Wirid Hidayat Jati and its influence on the teachings of Sufism in Java in the 19th century.

Although much has been discussed about Serat Wirid Hidayat Jati by Raden Ngabehi Ranggawarsita, none of these works have focused on discussing Javanese mysticism from the concept of *sasahidan*. This article will focus on discussing Javanese mysticism from the concept of *sasahidan* in Serat Wirid Hidayat Jati by Raden Ngabehi Ranggawarsita. *Sasahidan* is the teaching of the eighth guardian council of Sheikh Siti Jenar. After the Demak kingdom ended up heading to Pajang, the teaching of *sasahidan* was continued by Syekh Siti Jenar’s student, Sunan Geseng.

The pinnacle of Sheikh Siti Jenar's mystical experience is reflected in the teachings of *sasahidan*, namely the teachings of *sangkan paraning dumadi* and *manunggaling kawula Gusti*. This teaching is rooted in sasahidan which has the core sentence "*lāa ʿilāha ʿilla anna*" which means "there is no God but Me". *Sasahidan* is proof that someone who gives testimony has faith or has become a believer. This research is important to do in order to provide a new understanding of the concept of *sasahidan* contained in the Serat Wirid Hidayat Jati by Raden Ngabehi Ranggawarsita. In addition, this research is expected to have deep analysis in describing the concept of *sasahidan*, and provide a new color in Javanese mystical research.

This research focuses on four basic things. *First*, what is the scientific biography and genealogy of Raden Ngabehi Ranggawarsita. *Second*, how is the concept of *Sasahidan* related to Serat Wirid Hidayat Jati. *Third*, how is the concept of Javanese mysticism. *Fourth*, how to analyze the concept of *Sasahidan* in Serat Wirid Hidayat Jati using the point of view of Javanese mysticism.

**METHOD**

This research will focus on three things. *First*, before discussing too much about Serat Wirid Hidayat Jati, the researchers would like to discuss the biography and genealogy of Raden Ngabehi Ranggawarsita. Second, discussing how is the concept of *Sasahidan* contained in the Serat Wirid Hidayat Jati. Third, discussing how is the concept of Javanese mysticism. Then fourth, analyze the concept of the *sasahidan* concept in Serat Wirid
Hidayat Jati viewed from the perspective of Javanese mysticism. The purpose of this research is to describe the biography of Raden Ngabehi Ranggawarsita, to analyze the concept of *sasahidan* in Serat Wirid Hidayat Jati, and to analyze the concept of *sasahidan* viewed from a Javanese mystical perspective.

This research is a library research. Primary data comes from Serat Wirid Hidayat Jati. The manuscript has been translated by Simuh under the title *Mistik Islam Kejawen Raden Ngabehi Ranggawarsita: Suatu Studi Terhadap Serat Wirid Hidayat Jati*. Simuh's work is the primary data source in this study. In addition, researchers also use references and other sources of literature that are in accordance with the object of research and whose credibility can be accounted for. After the data is collected, it will then be analyzed using descriptive and hermeneutic methods (Bakker dan Zubair 2021). The descriptive method is useful for explaining and giving an overview of the *sasahidan* concept contained in Serat Wirid Hidayat Jati.

**RESULTS AND DISCUSSION**

**A. Biography of Raden Ngabehi Ranggawarsita**

Ki Herman Sinung Janutama, a cultural worker and observer of philosophical issues, views: The name has a very meaningful meaning. Ki Herman *ngonceki* Ranggawarsita from the title given to him. Raden comes from the word radya (country, palace, or state holder). General title for Javanese aristocrats as rulers of the country who have achieved spiritual nobility, moral nobility, sharpness of feeling, and gentleness of conscience. The word Ngabehi indicates a figure who is elder or elder by the palace. Ranggawarsita comes from the word *rangga* (commander, senapati) and *warsita* (discourse, discourse, knowledge of life). This name indicates the leader of the land of Java who changed the war strategy against the Dutch, after a physical war against the Dutch, the war turned into a war of knowledge. This is evidenced by the spirit of rewriting the legacy of Javanese knowledge (Aryono, 2020).

Javanese people don’t it would be easy to forget the great writer and poet Raden Ngabehi Ranggawarsita. He lived in the golden age of Keraton Surakarta as a great poet who left dozens of *Serat*. Raden Ngebehi Ranggawarsita was born with the name Bagus Burhan on Monday, March
15, 1802 M in Yasadipuran village, Surakarta and died on Wednesday Pon, December 24, 1873 at the age of 71 years. Buried in Palar Village, Trucuk District, Klaten Regency, Central Java. From the age of 2-12 years Ranggawarsita was raised by his grandfather, namely Yasadipura II.

On At the age of 12, Bagus Burhan was sent by his grandfather, Raden Tumenggung Sastranegara, to study at the Gebang Tinatar Islamic Boarding School, Tegalsari, Ponorogo and was raised by Kyai Kasan Besari. The atmosphere of the pesantren is very influential on Ranggawarsita's personality and thoughts, this can be seen in the literary works he wrote. After he felt that it was enough to study the Koran at the Tegalsari Islamic Boarding School, Bagus Burhan returned to Surakarta and was again brought up by his grandfather Yasadipura II to study Javanese arts, culture and literature (Santosa, 2010).

In addition, he also studied with Gusti Pangeran Buminata, the younger brother of Sinuhun Paku Buwono IV, about the science of kanuragan or jaya kewijayaan. After studying kanuragan for a long time, Bagus Burhan did an apprenticeship as a courtier, becoming a clerk. On Monday Pahing, October 28, 1819 Bagus Burhan was inaugurated and received the position of Abdi Dalem Carik Kepatihan and changed his name to Rangga Pujangga Anom. Not long after, two years later, Rangga Pujangga Anom was appointed Mantri Carik Kadipaten Anom and received the title of Raden Mas Ngabehi Sarataka. After this appointment, R. M. Ng. Sarataka married Raden Ayu Gombak, the daughter of the Regent of Kediri. After a few days living in Kediri, R. M. Ng. Sarataka asked for permission to continue his wandering studies.

His odyssey began in the Ngadiluwih area where there lived an old and wise hermit, named Kyai Tunggulwulung. The journey continues to Ragajampi to study with Ki Ajar Wirakanta. And before returning to Kediri, R. M. Ng. Sarataka studied with Kyai Ajar Sidalaku on Mount Tabanan, Bali. On the return of R. M. Ng. Sarataka to Kediri, he was promoted to Abdi Dalem Panewu Sedasa without changing his title. At that time the Diponegoro war occurred (1825-1830), it was during this time that Sinuhun Paku Buwono VI was captured by the Dutch and exiled to Ambon.

In 1829 R. M. Ng. Sarataka was promoted to Panewu Carik Kadipaten Anom with the title Raden Ngabehi Ranggawarsita. In 1845
Raden Ngabehi Ranggawarsita was officially appointed Kaliwon of the Anom Kadipaten and Pujangga Dalem Surakarta Adiningrat. With his position as a court poet, his main task is to compose, develop Javanese culture and literature (Fikriono, 2012).

Raden Ngabehi Ranggawarsita as the closing poet left a very monumental work, both fiction and non-fiction, as well as a very broad field of writing. From moral education, history, politics, prophecy, biography, and science. There are 11 original works of Raden Ngabehi Ranggawarsita, namely Serat Wirid Hidayat Jati, Serat Mardawalagu, Serat Paramasastra, Babad Itih, Babon Serat Pustakaraja Purwa, Purwakane Serat Pawukon, Rerepen Sekar Tengahan, Sejarah Pari Sawuli, Serat Iber-iber, Uran-uran Sekar Gambuh, dan Widyapradana (Fikriono, 2012).

**B. Sasahidan and Serat Wirid Hidayat Jati**

Serat is a literary work that contains teachings from ancestors about goodness. Wirid according to the Islamic Encyclopedia (publisher Ichtiar Baru Van Hoeve, Jakarta), is the reading of remembrance, prayer, or other practices that are read repeatedly, especially after prayer. Hidayat means guidance, and Jati is true (original, pure).

SeratWirid Hidayat Jati including one of the early sciences to recognize the science of Sangkan Paraning Dumadi. For Ranggawarsita who has a pesantren education background and as a court poet, the process of creation and human journey cannot be separated from the intervention of Allah SWT. To master the science of Sangkan Paraning Dumadi, humans must know and believe in the existence of Allah SWT (Muhammad Zaairul Haq, 2011). The teachings in Hidayat Jati’s Wirid Serat come from Sunan Ampel who became the saka teacher of the Sanga guardians, who were scattered and compiled by Ranggawarsita.

After Sunan Ampel died, the elements contained in Wirid Hidayat Jati were taught separately by three generations of Wali sanga. Not all Sunan Ampel students are willing to teach Wirid Hidayat Jati, because this wirid teaching is secret (Widodo, 2016). In Serat Wirid Hidayat Jati, the influence and elements of Islamic culture are very clear, especially in the field of Sufism. Especially the books of Sufism that are of high value, such as Ihya ‘Ulumuddin, Insan Kamil, and others. In Serat Wirid Hidayat Jati,
the influence of Imam Al-Ghazali’s Ihya’ Ulumuddin is very large (Simuh, 2019). Al-Ghazali Sufism is synonymous with combining tarekat, essence, and makrifat. Therefore, according to Harun Hadiwiyono, if you want to know the contents of the Serat Wirid Hidayat Jati book, that person must first understand Islamic mysticism (Sufism) (Hamid, 2019). As stated below:

“As for my advice, this 

wirid

should not be shown to people who do not understand or have knowledge, if later it causes debate or differences of opinion. So once again remember what my message is. Don’t get different opinions, hopefully this becomes a thought and reflection that can realize reality and truth (Simuh, 1988).”

In the early period of the Wali Sanga in the Demak kingdom, only eight scholars were willing to teach the elements Wirid Hidayat Jati separately, namely Sunan Giri Kedhaton, Sunan Tandes, Sunan Majagung, Sunan Bonang, Sunan Wuryapada, Sunan Kalinyamat, Sunan Gunung Jati, and Sunan Kajenar. It was Sunan Kajenar who taught the Sasahidan.

Even during the late period of the Demak kingdom, only eight scholars were willing to teach the elements of Wirid Hidayat Jati, namely Sunan Giri Parapen, Sunan Darajat, Sunan Ngatasangin, Sunan Kalijaga, Sunan Tembayat, Sunan Kalinyamat, Sunan Gunung Jati, and Sunan Kejenar.

During the transition from the Demak kingdom to the Pajang kingdom, the ulama who taught Wirid Hidayat Jati. There are eight, namely Sunan Giri Parapen, Sunan Darajat, Sunan Ngatasangin, Sunan Kalijaga, Sunan Tembayat, Sunan Padusan, Sunan Kudus, and Sunan Geseng.

In the end, the successor of Sunan Kajenar in teaching Sasahidan is Sunan Geseng, Sunan Kudus teaches one of the elements of Wirid Hidayat Jati, namely the discourse that affirms and strengthens the sanctity of faith. The other seven sunan in the guardian force of the transition period of the Demak-Pajang kingdom only taught one element of Wirid Hidayat
Jati. And this is what in subsequent developments led to the scattering of the teachings of Wirid Hidayat Jati.

During the time of Sultan Agung Hanyakrakusuma, he was the one who initiated to reassemble the teachings of Wirid Hidayat Jati inherited from Sunan Ampel by holding a meeting that brought together the great teachers of Sufism in Java at that time. The meeting yielded results. *First*, the consensus of scholars on the systematics and ins and outs of Wirid Hidayat Jati. *Second*, the selection of nine scholars who are authorized to teach Wirid Hidayat Jati, namely Panembahan Purubaya, Panembahan Ratu Pekik, Panembahan Juru Kithing, Prince Kadirilu, Prince Kudus, Prince Tembayat, Prince Kajarang, Prince Wangga, and Panembahan Juminah. However, history repeats itself, Wirid Hidayat Jati is scattered again after the death of Sultan Agung Hanyakrakusuma. There are even deviations, such as elements in Wirid Hidayat Jati being taught as invulnerability.

Then there was a scholar who systematically reassembled Wirid Hidayat Jati. Not only that, he also straightened out teachings that had deviated. The cleric is Kiai Ageng Muhammad Sirrullah who is located in Kedhung Kol. Kiai Ageng Muhammad Sirrullah is none other than Ranggawarsita.

*Sasahidan* is the advice of the eighth guardian, namely Sheikh Siti Jenar. *Sasahidan* comes from the Arabic *syahida* or *shahada* which means witness or confession of faith. *Sasahidan* or creed is proof that someone who testifies has believed or become a believer. In this discourse, it is clear that the spiritual experience of Sheikh Siti Jenar is clear. The *Sasahidan* are as follows:

“*Ingsun anakseni ing Datingsun dhewe, satuhune ora ana Pangeran amung Ingsun, lan nakseni Ingsun satuhune Muhammad iku utusan Ingsun, iya sajatine kang aran Allah iku badan Ingsun, Rasul iku rahasaniing-Sun, Muhammad iku cahyaning-Sun, iya Ingsun kang eling tan kena ing lali, iya Ingsun kan langgeng ora kena owah gingsir ing kahanan jati, iya Ingsun kang waskitha ora kasamaran ing sawiji-wiji, iya Ingsun kang amurba amisesa, kang kawasa wicaksana ora kukurangan ing pangerti, byar.. sampurna padhang terawang-an, ora karasa apa-apa, ora ana keton apa-apa, mung Insun kang nglimputi ing ngalam kabe, kalawan kodrating-Sun."

“I (humans) bear witness in front of My Essence (the One and Only
God, namely Allah) myself, verily there is no god but Me (Allah), and I bear witness that Muhammad is My Messenger, verily what is called Allah is My body. The Messenger is my secret, Muhammad is my light, I am the one who lives, will not die, I am the one who remembers never forgets, I am the one who is eternal, there is no change in all circumstances. (for Me) nothing is vague, I am (Allah) the One who is All-Powerful, Powerful and Wise, not lacking in understanding, perfect in light, not feeling anything, not seeing anything, only I (Allah) who covers all the worlds with My nature (Simuh, 1988)."

C. Javanese Mystics

The problem of Sasahidan contained in Hidayat Jati’s Wirid Serat is not far from the mystical dimension. Talking about the mystical dimension, the author uses Javanese mystical theory. The term mystical comes from the Greek, namely mystikos which means secret, all secret, dark, hidden (Updated, 2018). According to Suwardi Endraswara, Javanese mysticism is the embodiment of the philosophical way and intelligent thought of the Javanese people. Therefore, with Javanese mysticism we can find out how the Javanese think about life.

Javanese mysticism consists of experiencing spirituality as a form of guidance towards kawicaksanan or the perfection of life. Perfection means understanding the beginning and end of life or wikan sangkan paran. Perfection is understood as the perfection of creation-taste-intention, this means that a perfect human being is a human who has lived and understood the beginning of the end of his life, or is called mulih mula mulanira or death. Man has returned and is united with his creator, manunggaling kawula gusti. That is the Javanese philosophy of life, namely living to seek the perfection of life through ngelmu sangkan paraning dumadi (understanding the origin and purpose of life) and manunggaling kawula Gusti (unity with God) (Abdullah Ciptoprawiro, 1986).

D. Sangkan Paran and Manuggaling Kawula Gusti

Sasahidan is one root word with the shahada. About the testimony that is not only testifying, but also aware of the nature of himself, God, current life, and the universe. Sasahidan in Serat Wirid Hidayat Jati shows
the teachings of Sheikh Siti Jenar regarding the unity of the servant and God (pamore kawula Gusti/ manunggaling kawula Gusti). Through this unity man attains what the Javanese call kawruh sangkan paraning dumadi: knowledge (kawruh) of the origin (sangkan) and purpose (paran) of all that is created (dumadi).

The notion of doubt can only be achieved if humans are willing to resist various kinds of temptations and make doubts their only goal. The event is called mati sajroning urip, urip sajroning mati, mean dying in a body that is still alive, and experiencing life in a body that appears to be dead (Achmad Chodjim, 2007). In the Javanese world view, as a natural being, humans are physical beings, the body has an external dimension, but behind its outward appearance its inner aspect is hidden. At first glance, if you look at the outer world it looks like the real reality, but in reality the inner realm is the most real reality (SJ, 1984).

With understanding think paraning dumadi we understand that where life comes from and where are we going, if in Islam it is called “innaa lillaahi wa innaa ilaihi rooji’uun”, that is, we all actually belong to Allah SWT and will return to Allah SWT later. The existence of humans in this world is very short because they only stop for a moment, in Javanese philosophy it is likened to urip ning donya iku mung mampir ngombe. A person can only know God after he is able to know himself, in the sense of knowing the origin of what happened.

According to the Javanese mystics, the deepest human being is divine. The human soul (suksma), is understood as the basis of the human mind, which is also the expression of the comprehensive divine soul (Hyang suksma). And the pinnacle of victory in the ideal life for Javanese people is the growing awareness of who one really is (sangkan paraning dumadi) and the experience of oneness which is called the union of servant and God (SJ, 1984).

Manunggaling kawulo Gusti or the union of the servant with God can be achieved if humans are able to control their lusts by using their bodies properly and correctly. In Javanese mysticism, it is likened to "the kris enters the sheath and the sheath enters the kris" (curiga manjing warangka and warangka manjing curiga) (SJ, 1984).

Sasahidan contains testimony in an effort to get closer to Allah SWT. The testimony is not just an oral confession, but an inner witness as a
manifestation of the unity of the servant and God. Because if man has come to his own mind, he has not only arrived at his own reality but the Divine reality. That way, humans can know the nature of themselves, and know their God in the sense of knowing the origin of events.

The word "satuhune ora ana Pangeran amung Ingsun" (in fact there is no God but me) is sometimes misinterpreted, namely I (human). In fact, what Ingsun means is God, the human body is just a carcass. I who is spiritual is part of the spirit of Allah, and I who is spiritual is essentially Allah. If inside you cannot meet Allah, it means you are in a dark state and Nur Muhammad did not reach you. Therefore, come closer to Nur Muhammad because Nur Muhammad is the closest creature to Allah. So that you are light and meet Allah SWT in you. In this situation, the human ego disappears. Modern Javanese say: "The physical comes from the essence of the earth while the spiritual comes from the light of the Heart". As Muhammad Iqbal said, that in humans there is an element of God, namely a holy spirit. And the union of the servant with God is achieved, at that time the ego of a servant must be removed, only the will of God is there. Humans have worldly desires or ideals that they want to realize, but when united with God, the servant must get rid of all that and replace them with what Allah SWT wants. It is okay to have worldly desires, but try to do it in accordance with Allah's wishes or if it can't be in harmony, replace our desires with Allah's wishes. I have to get rid of all that and replace it with what Allah SWT wants. It's okay to have worldly desires, but try to be in line with Allah's will or if it can't be in harmony, replace our desires with Allah's wishes. It's okay to have worldly desires, but try to be in line with Allah's will or if it can't be in harmony, replace our desires with Allah's wishes.

CONCLUSION

Raden Ngabehi Ranggawarsita is a famous poet in the Surakarta Palace, as well as being nicknamed the closing poet because after his death there was no longer a poet. His first name was Bagus Burhan who was born on Monday, March 15, 1802 AD in Yasadipuran village, Surakarta and died on Wednesday Pon, December 24, 1873. He was buried in Palar Village, Trucuk District, Klaten Regency, Central Java. As a
child until he was 12 years old, Bagus Burhan was raised by his
grandfather, namely Yasadipura II. Until finally he stayed at the Gebang
Tinatar Islamic Boarding School, Tegalsari, Ponorogo, which was raised
by Kyai Kasan Besari. After his stay, he was raised by his grandfather
again and apprenticed as a courtier, became a clerk, until he finally rose
to office and married Raden Ayu Gombak, the daughter of the Regent of
Kediri.

One of the works of Raden Ngabehi Ranggawarsita is Serat Wirid
Hidayat Jati, which contains Sasahidan advice from the eighth guardian,
namely Sheikh Siti Jenar. Sasahidan is one root word with the creed,
which contains testimony but not only witnessing, but also being aware
of the nature of himself, God, present life, and the universe. Sasahidan in
Serat Wirid Hidayat Jati, it is clear that the teachings of Sheikh Siti Jenar
regarding the unity of the servant and God (pamore kawula Gusti/
manunggaling kawula Gusti). Through this unity, humans achieve what
the Javanese call kawruh Sangkan Paraning Dumadi. Sasahidan contains
testimony in an effort to get closer to Allah SWT. The testimony is not just
an oral confession, but an inner witness as a manifestation of the unity of
the servant and God. Because the spiritual I am part of the spirit of Allah
SWT, and the spiritual I am essentially Allah SWT, in that state the human
ego disappears, and the servant unites with God.

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