



Javanese-Islamic Mysticism in *Serat Nitistruti* by Prince Karanggayam

Bahroon Ansori^{1*}, Thiyas Tono Taufiq²

¹ Department of Tasawwuf and Psychotherapy, Faculty of Ushuluddin and Humanities, Universitas Islam Negeri Walisongo Semarang, Indonesia

² Department of Religious Studies, Faculty of Ushuluddin and Humanities, Universitas Islam Negeri Walisongo Semarang, Indonesia

* Corresponding author: bahroon.ansori@walisongo.ac.id

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Abstract: Javanese-Islamic mysticism believes that humans can find God (in union with Him) through wisdom. The concepts are similar to Sufism, such as *Ittīhād*, *ḥulūl*, and *Waḥdat al-wujūd*. This study aims to discover the formulation of Javanese-Islamic mysticism teachings in *Serat Nitistruti* by Prince Karanggayam. The primary data were obtained from Javanese manuscripts, namely *Serat Nitistruti*, compiled by Prince Karanggayam (1591-1612 AD), from the early days of Pajang to the end of Pajang (controlled by Mataram). Prince Karanggayam was the first poet and an Islamic preacher in Pajang. This study applies the cultural analysis of Koentjaraningrat. The results show that Javanese-Islamic mysticism in *Serat Nitistruti* has four stages; purification of *kapti* (heart), *atunggal marang Gusti* (union with God), *nugrahaning widhi* (God's blessing), and the last is application stage, i.e., managing the world or doing actual actions. If someone can reach the third stage, he deserves to be called *waskitha*. However, if those stages are not completed with the application stage, the result will be imperfect. Therefore, Javanese-Islamic mysticism has its reasoning and logic by Javanese society at that time, namely, *ngelmu kanthi laku*; knowledge must be accompanied by actual actions.

Contribution: This study uncovers the teachings of the spiritual journey based on local wisdom among Javanese Muslims, as contained in *Serat Nitistruti*, which Prince Karanggayam compiled.

Keywords: mysticism; Javanese Islam; *Serat Nitistruti*

Introduction

Javanese people had long formed and lived their cultural identity before they knew religion.¹ This has been passed down from generation to generation and has become an open traditional attitude so that it becomes an easy way to communicate Javanese mysticism with Islamic spirituality until there is syncretism and an understanding of the Islamic-Javanese philosophy of life (*Kejawen*).

Anthropologically, Javanese society is a religious society. This is because they are used to including God's name in every cultural action, such as *Hyang² Manon* (The All-Seeing), *Hyang Kang Adaluwih* (The All-Greater),³ *Gusti⁴ Allah* (*Allah the God*), and others in his traditional activities. The Javanese describe God as *tan kena kinaya apa* (the unthinkable substance) and *tan kena winirasa* (the unrevealed).⁵

The above idea shows that the Javanese people have long lived with the Javanese spiritual rhythm (Javanese mysticism). This Javanese mysticism by Clifford Geertz is an applied valuable metaphysics for enriching the inner life of Javanese people through intellectual analysis and life experience.⁶ This is in line with Suwardi Endraswara's explanation that Javanese mysticism is a form of life experience (reality) accompanied by Javanese spirituality until it communicates with Islamic spirituality (Sufism) and forms Islamic-Javanese mysticism.⁷

Islam entered Java⁸ at a time when the Javanese people still believed in Hindu-Buddhism, the great kingdoms in Java adhered to the Hindu-Buddhist

¹ Budiono Hadisutrisno, *Islam Kejawen* (Yogyakarta: Eule Book, 2009), 169.

² "*Hyang*" comes from the ancient Javanese language, meaning "God". Just see, Petrus Josephus Zoetmulder and Stuart O. Robson, *Ancient Javanese Dictionary – Indonesia*, ed. Darusuprta and Sumarti Suprayitna (Jakarta: Gramedia Pustaka Utama, 1994), 373.

³ Hadisutrisno, *Islam Kejawen*, 206.

⁴ The word *Gusti* comes from the ancient Javanese language, meaning: master, the powerful, or a special group of the palace community". Just see, Zoetmulder and Robson, *Ancient Javanese Dictionary – Indonesia*, 323.

⁵ Asti Musman, *Agama Ageming Aji: Menclisik Akar Spiritualisme Jawa* (Yogyakarta: Pustaka Jawi, 2017), 56.

⁶ Clifford Geertz, *Agama Jawa: Abangan, Santri, Priyayi Dalam Kebudayaan Jawa*, ed. Aswab Mahasin and Bur Rasuanto (Depok: Bamboo Community, 2013), 446.

⁷ Suwardi Endraswara, "Mistisisme Islam Jawa: Dialektika Tasawuf Dan Budaya Jawa," in *Konferensi Internasional Budaya Daerah III* (Sukoharjo: Bangun Nusantara University, 2013).

⁸ Java (Javanese tribe) has existed since prehistoric times before formal religions entered on the 1st of the month of Srawana 1 Saka / 7 March 78 AD). This period is a transition

faith. Islamic teachings in Java began to develop when the Duchy of Demak was established when Raden Patah led it.⁹ Furthermore, this positively impacts the spread of Islam in Java. Especially after the Majapahit Kingdom weakened and was destroyed due to the invasion of the Demak Duchy.¹⁰ At this point, the cultural tradition of Javanese understanding (*Kejawen*) began to interact extensively with Islamic spirituality.

The term "*Kejawen*" is often associated with Islamic-Javanese mysticism. As for *Kejawen*, it is more of a Javanese philosophy than a Javanese religion. Javanese mysticism is not a religious, spiritual practice but a mystical practice taken from Javanese values (Javanese philosophy).¹¹ This Javanese mystic then routinely interacted with Islamic spirituality until syncretic to form Islamic-Javanese spiritual practices: Islamic-Javanese mysticism, and a Javanese style of philosophical Sufism that developed in Pajang¹² and Mataram.

Serat Nitistruti is the first Javanese script in Pajang. It is the only script with the closest clue data to read and analyze the lives of the Pajang people and the government. It can be said that *Serat Nitistruti* is the entrance gate to get information about the beginning of Pajang and the pattern of life in it, both the condition of Pajang before becoming the government and Pajang when it was

period from the prehistoric period that is closely associated with oral culture and listening to the historical period that is closely associated with the culture of writing. Just see, Budiono Herusatoto, *Mitologi Jawa* (Depok: Onkor Semesta Ilmu, 2012), 17. In *Serat Mahaparwa* by Mpu Satya (851 Saka/879 AD) from Mamenang Kediri, it is stated that when Ajisaka arrived on the island of Java, in the Middle East it was still the time of the Prophet Isa AS and the island of Java itself was still integrated with Madura, Bali and Sumatra. Just see, Purwadi and Hari Jumanto, *Asal Mula Tanah Jawa* (Yogyakarta: Gelombang Pasang, 2005), 1.

⁹ Raden Patah was the son of King Brawijaya V of a Chinese concubine whom he divorced and moved to Palembang. Raden Patah ruled Demak in the XV century AD supported by "Walisongo". Just see, Slamet Muljana, *Runtuhnya Kerajaan Hindu-Jawa Dan Timbulnya Negara-Negara Islam Di Nusantara* (Yogyakarta: LKiS, 2005), 194.

¹⁰ Sururin and Moh. Muslim, "Islam Dan Kesusastastraan Jawa: Telaah Kepustakaan Jawa Pada Masa Mataram," *Jurnal Bimas Islam* 11, no. 1 (2018): 135–164, <https://doi.org/10.37302/jbi.v11i1.49>.

¹¹ Iman Budhi Santosa, *Spiritualisme Jawa: Sejarah, Laku, Dan Intisari Ajaran* (Yogyakarta: Memayu Publishing, 2012), 252–54.

¹² Pajang is a kingdom in Java with great influence and controls many small kingdoms. Informed by Sir Frances Drake in 1580 AD quoted by Ammar Abdullah Arfan that in Java at that time there were many small kingdoms affiliated (parent) to the Pajang Kingdom. Just see, Am'mar Abdullah Arfan, "Sistem Pemerintahan Pada Keraton Pajang 1546-1586 M," *Jurnal Tamaddun: Jurnal Sejarah Dan Kebudayaan Islam* 10, no. 2 (December 1, 2022): 1230–43, <https://doi.org/10.24235/tamaddun.v10i2.11554>.

the center of government with the sentence "in the period of the script compilation" (*Serat Nitistruti*). This shows that *Serat Nitistruti* is a keyword when discussing Pajang.¹³

Another uniqueness of *Serat Nitistruti* is that it emphasizes *piwulang jawa* (Javanese teaching), which is still inserted with the teachings of the book of Ramayana to the phenomenon of the Islamic world in the Middle East and even inserts about the identity of the Prophet. *Serat Nitistruti* provides a unique example with a design of *piwulangan* (teaching) through terms that are close to Hindu terms, such as *Pandhita*, *Resi*, *Maharsi*, and Javanese terms in calling God by name, such as *Sang Hyang Manon*, *Hyang Wasesa*, *Hyang Widhi*, *Hyang Sukma* and so on. But for Javanese Muslims, these terms are not a problem.

Another advantage of *Serat Nitistruti* is that this script informs many applied spiritual values (*laku*) of Javanese-Islamic mysticism and uniquely considers that even a *laku* (practice) will be wrong if it is carried out only because of seeking actual knowledge and about death. He says this will undermine the world's right to think and manage. This is also the distinctive value of *Serat Nitistruti*, which can be considered modern for that period (when *Serat Nitistruti* was arranged). The word *Nitistruti* is sometimes called *Surti*¹⁴ and *Nitistruti*.¹⁵ This script was compiled for 21 years (1591-1612 AD) from the beginning of the Pajang government to the end of the Pajang government after being controlled by Mataram.

Previous studies on *Serat Nitistruti* have been conducted. Some of them are written by M. Irfan Riyadi and M. Harir Muzaki's research on *Serat Nitistruti* only focuses on the idea of inclusive Islam of Javanese culture in *Serat Nitistruti* during the Pajang Sultanate Era (16th Century AD).¹⁶ Then, the book by Hendri Dhimas only focuses on the discourse of the ability of a Javanese leader to lead. One of the leadership abilities in Java also requires understanding and practicing (*laku*) Javanese mysticism, namely self-cultivation, and knowing various

¹³ Bambang Purwanto, "Memperebutkan Wahyu Majapahit Dan Demak: Membaca Ulang Jejak Kesultanan Pajang Dalam Historiografi Indonesia," *Patrawidya Journal* 18, no. 3 (2017): 253–71, <https://doi.org/10.52829/pw.19>.

¹⁴ Theodore G. Th Pigcaud, *Literature of Java* (Leiden: Leiden Universiti Press, 1980), 401.

¹⁵ Pangeran Karanggayam, *Serat Nitistruti* (Kediri: Tan Khoen Swic, 1921), 1.

¹⁶ M Irfan Riyadi and M Harir Muzakki, "Menggagas Islam Inklusif Budaya Jawa Dalam Serat Nitistruti Zaman Kasultanan Pajang (Abad 16 M)," *Jurnal Lektur Keagamaan* 18, no. 1 (June 30, 2020): 85–108, <https://doi.org/10.31291/jlka.v18i1.590>.

sciences, such as constitutional science, economics, defense and security science, cultural science, humanities, diplomacy, and religious science.¹⁷

Then, the research of Izzudin R. Fahmi was published in a book entitled "Ajaran Kepemimpinan Jawa (Studi Atas *Serat Nitisruti* dan Relevansinya dengan Pendidikan Islam)." The result of his research is in the argument that the personal qualities of a leader will be considered capable if he understands how to lead. Moreover, a leader is at the peak of his people's belief that he is a 'representative of God,' so he must be trusted to lead the people, realize the goal of expected progress, and always obey God.¹⁸

The Javanese-Islamic mysticism in *Serat Nitisruti* is described as the identity of Javanese Muslims formulated by Prince Karanggayam to prioritize the balanced aspect of the world-hereafter and adjust to the conditions. The author's position in this study is to strengthen and complement the concept of Islamic-Javanese mysticism, which previously tended to apply the discipline of knowledge to *mikani ing kajaten* (the true knowledge) and *kawruh ing pati* (knowledge about death)¹⁹ and other vertical issues. The position of the study of Javanese-Islamic mysticism in *Serat Nitisruti* by Prince Karanggayam has not been found in other research results or various book writings whose primary data is *Serat Nitisruti*.

Method

The author intends to use scientific methods in this writing so that the research activities can also be determined scientifically.²⁰ The approach used by the author here includes two types, namely, Cultural Analysis of Koentjaraningrat and Philology. Using the cultural analysis of Koentjaraningrat, the author will analyze a theme in *Serat Nitisruti* due to the cooperation of cultural actions between creation, taste, and the initiative of the Javanese people. When the Javanese culture is juxtaposed with Islam, it can transform into Islamic-Javanese mysticism, which is then still considered as Javanese cultural heritage. Simultaneously, philological theory is used to uncover and explain the Nitisruti manuscript. The results of this study were

¹⁷ Dimas Hendri, *Serat Nitisruti: Warisan Luhur Pangeran Karanggayam Pada Masa Pemerintahan Keraton Pajang* (Yogyakarta: P.Idea, 2008), 7–33, 51.

¹⁸ Izzuddin R. Fahmi, *Ajaran Kepemimpinan Jawa (Studi Atas Serat Nitisruti Dan Relevansinya Dengan Pendidikan Islam)* (Yogyakarta: Diva Press, 2020), 229–30.

¹⁹ Karanggayam, *Serat Nitisruti*, 5.

²⁰ Ahmad Fauzi et al., *Metodologi Penelitian* (Purwokerto: Pena Persada, 2022), 44.

obtained after the researcher saw the reality (*das sein*) of Javanese-Islamic mysticism in the existing *Serat Nitisruti* text data with a socio-cultural phenomenon in it, namely in Java (Pajang). This research is not purely philology but semi-philology because, in this study, the author adds other information related to primary data sources.

Biography of Prince Karanggayam

Prince Karanggayam has another name, Tumenggung Sujanapura, and lives in Palar village, Karanggayam (Pajang area).²¹ He used the name Prince Karanggayam after being appointed as a Pajang Poet during the time of Sultan Hadiwijaya. Prince Karanggayam is a member of the Islamic *da'wa* council *Wali Naubal*²² in charge of *da'wa* in Pajang. Genealogically, he is the descendant of Raden Patah (Sultan of Demak) and King Bhre Wirabhumi or Brawijaya V.²³ He became a teacher of Panembahan Senopati and Sinuwun Sedo Krapyak, so he is naturally highly respected in Pajang and Mataram.²⁴

There are two names of Prince Karanggayam in Javanese history. First, Prince Karanggayam as the name of Panembahan Bodronolo, the founder of Kebumen and he ruled Kebumen from 1642 to 1657. Second, Prince Karanggayam as Tumenggung Sujanapura, the compiler of *Nitisruti*, who became the first poet of Pajang.²⁵ Prince Karanggayam is the youngest son of Ki Ageng Ampuhan. He has two older brothers, namely Prince Karang Lo (the eldest brother)²⁶ and Nyai Hugeng Karotangan (the youngest brother) lives in Mangkuyudan. Prince Karanggayam was initially born into an intense family with a religious upbringing. The blood of the preacher in him is from his

²¹ Pigeaud, *Literature of Java*, 272.

²² Wawan Joag, "Babad Para Wali (19) Wali Wolu Disebut Walisana," *sebekasi.com*, 2022, <https://www.sebekasi.com/sejarah/pr-4353856425/babad-para-wali-19-wali-wolu-disebut-walisana>.

²³ Bratakesawa, *Falsafah Siti Djenaar* (Surabaya: Djojoberjo, 1954), 14.

²⁴ Sudjak, *Serat Sultan Agung: Melacak Jejak Islam Nusantara* (Yogyakarta: Bildung, 2016), 53.

²⁵ Riyadi and Muzakki, "Menggagas Islam Inklusif Budaya Jawa Dalam Serat Nitisruti Zaman Kasultanan Pajang (Abad 16 M)," 90.

²⁶ Dimas Diyan Pradikta, "Ngaji Laku Padepokan Carang Seket, Ajian Mrica Plintir, Apa Dan Bagaimana..," *portalpekalongan.com*, 2021, <https://portalpekalongan.pikiran-rakyat.com/khazanah/pr-1913277329/ngaji-laku-padepokan-carang-seket-ajian-mrica-plintir-apa-dan-bagaimana?page=all>.

ancestor, Sultan Terengganu, who married Ratu Asyikah, the daughter of Sunan Ampel.²⁷

Prince Karanggayam grew up in the Taji area, a developed area of facilities and trade. This is because the Taji area (near Klaten) is the customs gate of 3 main routes, Pengging-Pajang-Mataram²⁸, which has been operating for hundreds of years²⁹ and is located in the Pajang border area.³⁰ The advanced Taji environment above makes it easy for Prince Karanggayam to gain the potential to learn more openly, especially about the ancient Javanese language, ancient Javanese books, Javanese song arts, and *macapat* songs.³¹ This famous place led him to be easily known and chosen to become Tumenggung (courtier official) in Pajang, which is a position whose territory is under Sinuhun Kanjeng Susuhunan (Great King) and Raden Adipati.³²

Identification and Inventory of *Serat Nitistruti*

Serat Nitistruti is included in the middle Javanese-Islamic script type. This script does not entirely discuss Islamic-Javanese mysticism. Javanese-Islamic mysticism is a part of it, as described briefly before. One of the pages clearly shows the pattern of Javanese mysticism until it was planned to be polished by the first poet of Pajang (Prince Karanggayam), a Muslim. It became a new understanding in improving the view and application of Javanese mysticism to transform into Islamic-Javanese mysticism, as shown in the photo of a page of *Serat Nitistruti*:

²⁷ Riyadi and Muzakki, "Menggagas Islam Inklusif Budaya Jawa Dalam Serat Nitistruti Zaman Kasultanan Pajang (Abad 16 M)," 30.

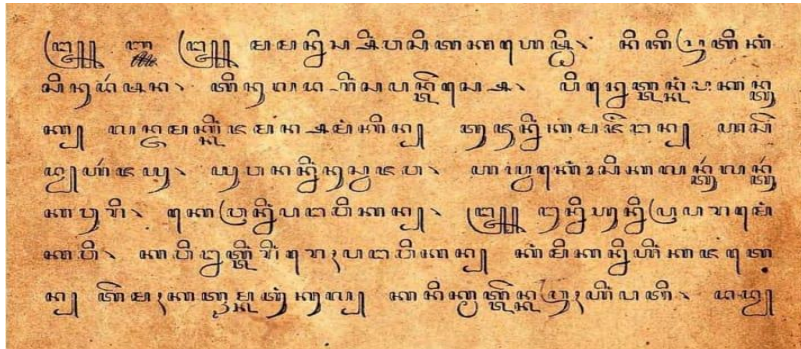
²⁸ The Pengging-Pajang-Mataram area was still active until 1830 (the end of the Diponegoro War). This area became the Kejawen area under the kingdoms of Surakarta and Yogyakarta along with Mangkunegaran and Pakualaman. Just see, P.M. Laksono and Josselin de Jong, *Tradisi Dalam Struktur Masyarakat Jawa: Kerajaan Dan Pedesaan* (Yogyakarta: Kepel Press, 2009), 4.

²⁹ H. J. de Graaf and Th. G. Th. Pigeaud, *Kerajaan Islam Di Jawa: Peralihan Dari Majapahit Ke Mataram* (Jakarta: Pustaka Grafiti, 1986), 271–72.

³⁰ Graaf and Pigeaud, 278–79.

³¹ Riyadi and Muzakki, "Menggagas Islam Inklusif Budaya Jawa Dalam Serat Nitistruti Zaman Kasultanan Pajang (Abad 16 M)," 33.

³² Tumenggung's duty area is in charge of the "Gunung" (landlords) and reports those who neglect their duties to Raden Adipati. Just see, S. Margana, *Kraton Surakarta Dan Yogyakarta 1769-1874* (Yogyakarta: Pustaka Pelajar, 2004), 192, 197.



Serat Nitistruti has many derivatives stored in several museum libraries, such as Leiden Netherlands Library (LOR, Leiden University Library, Oriental Department),³³ Rekso Pustoko library of Mangkunegaran Surakarta-Solo, Sonobudoyo II Library Yogyakarta, and Museum Library Tamansiswa-Dewantara, Kirti Griya, Yogyakarta.

The author found some information about *Serat Nitistruti* in Javanese *Bendelan* (compilation) in the Main Catalog of Nusantara Manuscripts Volume 1 of the Sonobudoyo II Museum, Yogyakarta, such as *serat "Kempalan Serat Piwulang"* (code PB A.42 103, Carakan letter),³⁴ *Serat "Kempalan Serat Piwulang"* (code PB B.30 220, transliterated by the Boedaja Orphanage in 1934 on the order of Theodore G.Th. Pigeaud). This manuscript is the legacy of Dr. Brandes No.149.³⁵ *Serat "Kempalan Serat Warna-Warni"* (code SK 97 238, Carakan letters, 1892 AD, no name of the copyist and is estimated to have been copied in Yogyakarta),³⁶ *Serat "Serat Piwulang Warna-Warni"* (code PB A. 106 190). The copying of this manuscript is estimated to be in 1854,³⁷ and *Serat bundelan* (bundle) "*Nitistruti, Sasana Sunu*" (code SK 106 128) was copied in the 1930s without the name of the copyist.³⁸

The author found information about *Serat Nitistruti* in a Javanese manuscript as a *bendelan* in the book "*Literature of Java*" by Theodore G.TH. Pigeaud, Vol. I-III, namely, in the *bendelan* manuscript (code LOR 2166-

³³ Pigeaud, *Literature of Java*, xvi.

³⁴ T. E. Behrend, ed., *Katalog Induk Naskah-Naskah Nusantara* (Jakarta: Djambatan, 1990), 461.

³⁵ Behrend, 462–63.

³⁶ Behrend, 468–69.

³⁷ Behrend, 510.

³⁸ Behrend, 518.

S.47.880),³⁹ in the *bendelan manuscript* (code NBS 73-R-17.030),⁴⁰ in the *bendelan* manuscript (NBS code 87-B.30 921, which consists of two pieces with codes 17.100 and 17.110),⁴¹ in the *bendelan* manuscript (code LOr 11.641/2-R17.010-code for *moralistic maxims*).⁴²

Furthermore, the author also found different information from *Serat Nitistruti* in the *Main Catalog of Nusantara Manuscripts* Volume 1 of the *Sonobudoyo* II Museum of Yogyakarta. Even though it is in a *bendelan* manuscript, there are differences in the number of pages and the year of copying; some are called the year of copying, and some are not. As for the "Rekso Pustoko" Library in Mangkunegaran Surakarta, the author only found *Serat Nitistruti* with Latin writing and translation.

In the Library of the "Radya Pustaka" Museum in Surakarta and the Library of the "Sonobudoyo II" Museum in Yogyakarta, the author has not found a complete manuscript of *Serat Nitistruti* (not *bendelan*). The author has just found a complete *Serat Nitistruti* in the "Tamansiswa-Dewantara" Museum, Kirti Griya Yogyakarta, which has been digitized by the museum and can be accessed online.

All of the above findings are then collected, sorted, and categorized on the aspect of the use of *Serat Nitistruti* in its entirety or the *bendelan* manuscript (compilation of *Serat Jawa* in one Javanese manuscript) from previous studies whose primary data is *Serat Nitistruti*. In all the above data, it can be concluded that from all research, writing books, scientific articles, and online. Studies that discuss the research theme with primary data of *Serat Nitistruti* show that the primary data used is the intact *Serat Nitistruti* digitized by the Museum "Tamansiswa-Dewantara" Kirti Griya Yogyakarta with the code Bb. 1.182, paper size 14x21cm (5.5x8.3 inc), a total of 41 pages, published by Tan Khoen Swie, Kediri, in 1921 AD.

Furthermore, the author strengthens the collection of primary data by adding to the legality aspect of the data, namely the existence of an institutional stamp on the cover page of *Serat Nitistruti* by the Museum "Tamansiswa-Dewantara" Yogyakarta, which corroborates the official evidence. *Serat Nitistruti* contains eight *pupuh*, followed by *pada* (couplet or *mentrum*) and *gatra*

³⁹ Pigeaud, *Literature of Java*, 78.

⁴⁰ Pigeaud, 727.

⁴¹ Pigeaud, 735, 752.

⁴² Pigeaud, 124.

(sentence line),⁴³ and in the form of Javanese *tembang* (poetry). The eight *pupuh* are; *pupuh* 1 has 31 *pada*, *Dhandhang Gula* type of song; *pupuh* 2 has 34 *pada*, *Sinom* song type; *pupuh* 3 has 35 *pada*, *Asmaradana* song type; *pupuh* 4 has 27 *pada*, *Mijil* song type; *pupuh* 5 has 23 *pada*, *Durma* type of song; *pupuh* 6 has 38 *pada*, *Pocung* song type, *pupuh* 7 has 22 *pada*, *Kinanthi* song type, and *pupuh* 8 has 40 *pada*, *Megatruh* song type.⁴⁴

Definition of Javanese-Islamic Mysticism and Javanese Islam

The word mystic comes from the Greek word *mystes*, which means one who seeks the secrets of reality or hidden things.⁴⁵ Then, talking about mysticism is the same as talking about hidden or spiritual things. The term "spiritual" itself in spiritualism is interpreted as knowledge that teaches the relationship between the real (physics) and the spirit (metaphysics) as something that exists.⁴⁶

The word mysticism means connecting people to God⁴⁷ through spiritual and religious experience to unite with Him.⁴⁸ Javanese-Islamic mysticism is a syncretic tradition of Islamic spirituality and Javanese mysticism. Simuh sees Javanese mysticism as a mystical doctrine and *ngelmu tuwa* (ancient knowledge).⁴⁹ Javanese-Islamic mysticism has stages centered towards the Javanese *makrifat*, namely *manunggaling kawula-gusti*, which is considered the highest stage of achievement in finding God.⁵⁰ This is similar to Sufism doctrines, such as *ḥulūl*, *ittihād*, *waḥdat al-wujūd*, etc.

The above explanation shows that Javanese mystical principles are secret, yet the reality shows that Javanese mysticism is then opened or *diwedhar* to become a widely studied space. In Javanese Islam, mysticism is loaded with Javanese theosophy knowledge (the science of *ngudi kasampurnan*). So it is natural that the Javanese believe there is knowledge about finding God by

⁴³ Sumarlan, "Revitalisasi Nilai-Nilai Dalam Tembang-Tembang Jawa: Sebuah Upaya Untuk Membangun Karakter Bangsa Khususnya Generasi Muda Indonesia," in *Kongres Kebudayaan Jawa: 10-13 Nopember 2014*, ed. Ponco Raharjo (Semarang: Yayasan Kanthil, 2015).

⁴⁴ Karangayam, *Serat Nitisruti*.

⁴⁵ Musman, *Agama Ageming Aji: Menclisik Akar Spiritualisme Jawa*, 40.

⁴⁶ Musman, 42.

⁴⁷ Zainul Milal Bizawic, *Perlawanan Kultural Agama Rakyat* (Jakarta: Samha, 2002), 70.

⁴⁸ Musman, *Agama Ageming Aji: Menclisik Akar Spiritualisme Jawa*, 42.

⁴⁹ Simuh, *Mistik Islam Kejawan Raden Ngabehi Ranggawarsita* (Jakarta: UI-Press, 1988), 6.

⁵⁰ Suwardi Endraswara, *Falsafah Hidup Jawa* (Yogyakarta: Media Pressindo, 2018), 230.

looking for a formula to *manunggal marang Gusti* (united with God) and continuing to present Him in every activity.⁵¹ In simple terms, Javanese-Islamic mysticism is more of an applied spiritual culture cultivated in Java.

The meaning of Javanese Islam is not in line with Islam in Java. There is an inaccurate translation of *Islam in Java* in Mark Woodward's book, where Javanese Islam is translated as Islam in Java. This can mislead Javanese researchers about the pros and cons.⁵² The term Javanese Islam has a factual historical basis from the intense interaction between Islamic spirituality and Javanese mysticism in the past that formed Islamic-Javanese mysticism.⁵³ For those who disagree, Javanese Islam is considered the original Javanese religion. For those who agree, Javanese Islam is considered only a Javanese ancestral tradition passed down from generation to generation and taught not as a religion but as a philosophy of life.

Suardi Endraswara called Javanese Islam a way or effort to simultaneously echo religious and spiritual actions through Javanese cultural actions. Therefore, it is natural for Mark Woodward to refer to the term Javanese Islam as cultural Islam or "people's religion."⁵⁴ Javanese Islam is an Islamic spirituality that interacts syncretically with Javanese mysticism. The meeting point between the two can be seen from the existence of the Book *Mujarobat* used by the Javanese. The tradition of Muslims in Java also uses *rajah al-Asmaul Husna* to treat the sick. Meanwhile, the Javanese use the *rajah kalachakra* for *the mantra of ruwatan*.⁵⁵

Javanese-Islamic Mysticism in *Serat Nitistruti*

Prince Karanggayam underlined that the closest relationship between the Javanese and God is at the point of 'unity,' which is the result of the achievement of the human psychological condition after being able to precipitate the nature of his humanity (a kind of *majdzub*) which makes him *sirna rasane* (disappear) because he is in the status of *tan kena cinarita* (being affected) by what he is experiencing.

⁵¹ Endraswara, 230.

⁵² Endraswara, 78.

⁵³ Endraswara, 77.

⁵⁴ Endraswara, 78–80.

⁵⁵ The word *ruwatan* comes from the word *ruwat* which means "release" to free humans from all forms of bad luck, bad luck, and distress through ceremonies. *Ruwat* is divided into three in Java, namely; 1. *Ruwat* for yourself, 2. *Ruwat* for others, 3. *Ruwat* for the public. Just see, Ragil Pamungkas, *Tradisi Ruwatan* (Yogyakarta: Narasi, 2008), 2.

Finding God in Javanese, Islamic mysticism results from a person being able to *manunggal marang Gusti* through a heart that contains deep love for God. This relationship is called the peak of closeness and becomes the stage or ladder of finding God. Prince Karanggayam mentioned the result of the servant's meeting with God with the sentence *wus tan ana Gusti lan kawula* as explained in *Serat Nitiseruti*, *pupuh* 1, couplet 14, as follows:

*Tatélané kang mangkono yekti, wus tan
ana Gusti lan kawula, saking wus sirna
rasane.*

*Dénc ta kang tan weruh,
ing pangawruh kang wus jinarwi, tan
kena cinarita,
caraning tumuwuh,
wit wus kebak mesè wisa,
mung duraka kewala kang den raketi.
Beda kang wus santosa.⁵⁶*

It turns out that this is true,
there is no God and servants,
because the taste has disappeared.
As for the unknown,
on the knowledge that has been explained,
untold,
way of life,
because it is full of poison,
Only iniquity is approached.
It is different for those who are already strong.

Prince Karanggayam believed that Javanese people could reach *makrifat* if they had reached the condition *wus tan ana Gusti lan kawula* (united). The impact of this makes the human being guarded by God and maintained by Him from any negative attitude. Thus, it is expected to be able to get *nugrahaning Widhi* (God's grace). Javanese who get this title will become excellent and helpful to anyone, and their inner eyes will be alive to be safe from deception. This is called *nugrahaning Widhi*, as mentioned in *Serat Nitiseruti*, *pupuh* 1, couplet 15, as follows:

*saking antuk nugrahaning Widi,
sabarang kang winicara samya,
pan wus dadya labet kabéh,*

⁵⁶ Karanggayam, *Serat Nitiseruti*, 5.

*tumrap ing praja ayu,
saking tansah rinakṣeng Widi. Widada
sasedyanya,
salwiring reh dudu,
dinohken ing Hyang Wiṣesa.
Babasane wong kang wus waskiténg wésthī,
rinekséng Widhi dhustha.⁵⁷*

From (after) receiving the grace of God,
Whatever is said at all,
It has become everyone's contribution,
for a good interaction,
because God always guards them.
Congratulations on all your wishes,
everything that is not,
kept away by God Almighty.
It is like people are already *waskitha* of danger,
guarded by God from falsehood.

God in Javanese Islamic mysticism is called by the term "*Widhi*" (God), "*Hyang Wisesa*" (God Almighty), or *Hyang Manon*, and this is not a problem for the Javanese people. The problem for them is how humans can unite or *jatining tunggul*, which is true in unity. However, in Javanese Islamic mysticism, even if they get this, Javanese people still have to be vigilant to be able to '*jumbuh*' (harmonize) with God so as not to fall into his human desire. *Serat Nitiruti* refers to this as "*busaneng jati*" (true clothing) as described in *Serat Nitiruti*, *pupuh* 1, couplet 16, namely:

*Lwan tyasira wus satuhu sukci,
lenggahira wus luwih santosa.
Inkang mangkana yektiné,
wus dadya prabotipun,
waspada ing jatining tunggil,
tunggul Gusti kawula,
sakaroné jumbuh,
iya waspada punika.
Pan wus keni ing ngaran busanéng jati,
tetep môngka pirantya.⁵⁸*

And his heart was already completely holy,

⁵⁷ Karanggayam, 5–6.

⁵⁸ Karanggayam, 6.

his position was more robust.
In fact,
has become a tool,
be wary of the true in unity,
unite the God-servants,
both are compatible,
Yes, be aware of this.
Got *the busaneng jati*,
Remains as a tool (*pirantya*).

Busaneng jati in *Serat Nitistruti* is referred to as two things that bind humans, namely binding between the wearer (human) and the worn thing (clothes), such as *madu lawan manisira* or honey and its sweetness. Prince Karanggayam called this condition with several expressions, namely *jaba jero jumbuh* (the same inside and outside), *atunggal rasane jati* (united in authentic taste) and *tan kena pinisahna* (inseparable). This is clearly explained in the following *Serat Nitistruti*, *pupuh* 1, couplet 17:

*Pirantiṅe wong angulah ngelmi,
kang karihin temen tan kumedhap,
sarta manis wicaraṅe,
semu aṅṅreh arum.
Lamun uwus mangkana yekti,
winastan wus samekta,
jaba jero jumbuh.
Madu lawan manisira,
wus sarasa atunggal rasaṅe jati,
tan kena pinisahna.⁵⁹*

The equipment of people who study science is,
Seriously, not showing yourself,
and sweet talk,
It's rather quietly impressive.
If that is the case,
said to be ready,
The inside and out are compatible.
Honey and sweetness,
There is a sense of authentic taste,
which cannot be separated.

⁵⁹ Karanggayam, *Serat Nitistruti*.

The Javanese have their perspective on calling *ngelmu* (knowledge) and *Jaku* (practice) inseparable units. Separating the two is inequality. It is not surprising that what the Javanese Islamic mystics achieved can be the same as the achievements of the Sufi mystics because each of them is trying to find God in a not-easy way and with spiritual maturity.

Serat Nitistruti implicitly said that Javanese Islamic mysticism is oriented towards the struggle and the results of its highest spiritual achievement (peak) to find God. Then, what is central to this achievement is the power to place the sense as the center of gravity in diving and opening the spiritual experience. This shows that the sense in Javanese Islamic mysticism is central to experiencing or feeling being a witness to its direct proof in spiritual experience.

The Islamic spiritual dialectic with the standardized Javanese mystical culture or tradition makes Javanese-Islamic mysticism quite loose in using God's terms. So, it is expected that later in *Serat Nitistruti*, the term *Hyang Manon* (God Who Sees) will be used.⁶⁰

Leniency in pronouncing God's name with the word *Hyang Manon* shows the existence of a dialectical atmosphere directed by Javanese-Islamic mysticism regarding the meaning of *murāqaba* in Islamic spirituality. Javanese-Islamic mysticism places the awareness of God in the same way as the perpetuation of *Hyang Manon*; namely, the Javanese people always strive to be with God in every activity. This can be said to always unite with *Hyang Manon* through purifying the heart or *tyas sukci* (holy heart). The holy heart, or *Iwan tyasira wus satuhu sukci* by Prince Karanggayam, was placed as a Javanese Islamic mystical force to find God and unite with Him. He calls this "true clothing" (*busaneng jati*) in Javanese Islamic-Islamic mysticism within *Serat Nitistruti*.

Javanese-Islamic Mysticism and Its Form in *Nitistruti*

In the Indonesian Dictionary, "form" means curve, bend, build, figure, thing, system, arrangement (government, union, etc.), visible thing, etc.⁶¹ In this article, the meaning of the sentence "the form of Javanese-Islamic mysticism in *Serat Nitistruti*" is the construction or theoretical picture of Javanese-Islamic mysticism in *Serat Nitistruti* by Prince Karanggayam.

⁶⁰ *Serat Nitistruti*, *pupuh* 8, at 22. Just look, Karanggayam, 39.

⁶¹ Tim Penyusun, *Kamus Bahasa Indonesia* (Jakarta: Pusat Bahasa, 2008), 179.

Prince Karanggayam invited the Javanese people to build awareness of their souls and bodies in any condition. The awareness of every Javanese personality like this is an internal invitation to create a sense and become an effort to find God and unite with Him. In *Serat Nitistruti*, the peak of Javanese-Islamic mysticism is not in the atmosphere of 'sinking' (its trance) but in the rhythm of 'unity' because when there is 'unity' with God, a person can 'sink' and have an impact on the decrease in his vigilance and can hinder the quality of togetherness. In *Serat Nitistruti*, if God has been 'found,' this is called *kamanunggalan Gusti lan kawula* (the union of God and servant). However, Prince Karanggayam, in such conditions, tried not to close his awareness so that he could remain grounded in building the world.

Vigilance is the key word in the Islamic-Javanese mystical concept in *Serat Nitistruti*. This can be seen in *pupuh* 1, couplet 16, namely *Iwan tyasira wus satuhu sukci*.⁶² The foundation of Javanese-Islamic mysticism in *Serat Nitistruti* is pursuing true knowledge and knowledge about death and empowering and managing the world.

The general constraints of mystics are implicitly described in *Serat Nitistruti* through instructions to remain vigilant so that they are not immersed in their spiritual atmosphere, which can result in negligence and unwillingness to think about the real world around them. This is detrimental to the world's development, which is every human being's responsibility. So Prince Karanggayam invited the Javanese people (Pajang) to apply Islamic-Javanese mysticism, which is ideal and enthusiastic about building the world and not neglecting it.

The Javanese-Islamic mysticism in *Serat Nitistruti* is formed and directed at a balanced path between the portion of the vertical and horizontal aspects. This means that Javanese-Islamic mysticism focuses on building and managing spirituality but does not deny building and managing the world. External elements, such as the world and its environment, remain the main thing, as are the internal aspects to be cleansed to unite with God. This shows that the construction of Javanese-Islamic mysticism in *Serat Nitistruti* is an applied spiritual practice (*laku*) and is judged by its compiler to be ideal, as can be seen in *Serat Nitistruti*, *pupuh* 1, couplet 1, as follows:

*Nguni-uni pra paraméng kawi,
kawileténg ring yeh pangawikan,
kang mikani ing kajaṭen,*

⁶² Karanggayam, *Serat Nitistruti*, 6.

*temah katrem katungkul,
kanikmaten kawruh ing pati.
Dadya kadunyanira,
kawuri kalantur,
awit datan ginrahita.
Marma mangkya karsaning pra sarjanadi,
binudi mrih widagda.*⁶³

In the past, knowledge experts,
entangled by all knowledge,
who learn of truth,
to feel comfortable and focused,
the pleasure of knowledge about death,
Making the life of the world,
left behind,
because it was never thought of.
So now, the will of the superior scholars,
are trying to be smart.

Explicitly, the compiler of *Serat Nitisruti* said that *ilmu dilakoni kanthi laku* (science is applied by practice). This means a man knows his feelings and experiences in finding God through spiritual practice (*laku*). However, part of practicing is vigilance because God is always watching. Therefore, Javanese people must always be aware and not be deceived by their actions. This vigilance is a form of human beings who *rinekseng Widhi dustha* (who is guarded by God against falsehood).⁶⁴

The Javanese in *Serat Nitisruti* are considered human beings who are always open to continuing to learn and train themselves in living life so that their Godly consciousness becomes alive because they know they are constantly monitored by *Hyang Wisesa* (the Supervisor).⁶⁵ In *Serat Nitisruti*, it is informed that mystical experiences are good if done in good ways, so sacred things will also be good if done in good ways.

The form of Javanese-Islamic mysticism is narrated in *Serat Nitisruti* as an action with stages. The author underlines that there are four stages consisting of three stages of a vertical relationship from purifying the heart to *atunggal marang Gusti* (*devotion to God*) and the ideal result of establishing a vertical

⁶³ Karanggayam, 2.

⁶⁴ Karanggayam, 5.

⁶⁵ Karanggayam, 5.

relationship with God, namely *Nugrahaning Widhi*. Then the last stage, the fourth stage, is in the form of the grounding stage or application, namely managing the world. In the cultural analysis of Koentjaraningrat, the four cultural actions arise from the existence of a form of cooperation between creation, taste, and initiative of Javanese people who are diligently fostered, include knowledge and optimism on the results, and remain vigilant (not negligent). The four stages above cannot run if it does not begin with the purification of the *kapti* (heart) so that the passions and the five senses are controlled. This is as explained in *Serat Nitiseruti*, *pupuh* 2, couplet 24, below;

*Amerangi hawa nepsu,
nyirep sagung wisaya,
myang birat sakeh sakserik,*⁶⁶

Holy and faithful in heart,
humbling surrender constantly in his heart.
Feeling that he is a servant.

After the *kapti* (heart) is always pure, the soul has the potential to be able to unite (*atunggal*) with *Gusti* (God) so that it will be the cause of knowing God (*ma'rifat*) and getting *nugrahaning Widhi* or His grace. All these cultural actions begin from the purified *kapti*, so at this level, there is a self-struggle, namely *amerangi hawa nepsu* (fighting lust). This makes the self-step light always be kind so that it will facilitate the emergence of a *sumeh* (friendly) and *radiant* (radiant) attitude as a result of *kapti* (heart) or *driya* (heart) or *nala* (heart) or *tyas* (heart) or *kayun* (heart) or *kalbu* (heart)⁶⁷ that has been cleaned. This is in accordance with the intention of *pupuh* 2, couplet 29 of the following *Nitiseruti*;

*netya sumeh sumringah
yaiku medaning kapti,
temah datan bangkit mekak
nepsu hawa.*⁶⁸

The purification of *kapti* (heart) in the Javanese-Islamic mysticism in *Serat Nitiseruti* is placed as the center of *jatining wiweka* or the center of caution.⁶⁹ So being cautious about *kapti* is an act of self-concern to ward off

⁶⁶ Karanggayam, 14.

⁶⁷ *Serat Nitiseruti*, *pupuh* 3, verse 30. Just see, Karanggayam, 2, 4, 15, 21, 31.

⁶⁸ Karanggayam, 59.

⁶⁹ *Nitiseruti*, *pupuh* 1, verse 8. Just see, Karanggayam, 2.

self-harm.⁷⁰ So it becomes clear that the position of *kapti* (heart) in *Serat Nitiruti* is not only as a primary object but also as an object to start all activities and must be prepared to be clean continuously for those who hope to find God as referred to in *Serat Nitiruti* *pupuh* 3 couplets 7, as follows:

*santa susetya ing driya,
nalongsa srah trus atipe
Rumongsa yen kawula.*⁷¹

Holy and faithful in heart,
humbling surrender constantly in his heart.
Feeling that he is a servant.

Prince Karanggayam uses the term *kapti* (heart) as the most fundamental object in the journey of spiritual actions that are vertical to horizontal (grounded). Therefore, it can be interpreted that the peak of achievement of action, both vertical and horizontal (human, world, and social environment), cannot stand alone without starting from the holy *kapti*. So, there is no instant product in Islamic-Javanese mysticism.

All of these things require regular, diligent, and optimistic practice. *Kapti* in Javanese Islamic mysticism will be judged as successful or not depending on the ability of humans to manage the purity of the heart continuously until they find God and unite with Him and obtain the *nugrahaning Widhi* (God's blessing). This is not an easy thing, according to *Serat Nitiruti*. However, the compiler of *Serat Nitiruti* believes that genealogically, the Javanese are human beings who have been tested and proven to be individuals who are used to passing through concerns and making concerns as *busaneng jati* (true clothing), so it is believed that Javanese people will be able to pass through it.

Regarding the above, Ign. Gatut Saksono and Djoko Dwiyanto agree that Javanese people are humans who genetically like to forge themselves through *laku lara lapa* (practicing hard life).⁷² So, with this provision, the Javanese people are not easily affected by any problematic conditions because the more difficult they are, the more they will face it with concern.

⁷⁰ Suwardi Endraswara, *Mistik Kejawen: Sinkretisme, Simbolisme, Dan Sufisme Dalam Budaya Spiritual Jawa* (Yogyakarta: Narasi, 2018), 8.

⁷¹ Karanggayam, *Serat Nitiruti*, 17.

⁷² *Laku lara lapa* means deliberately seeking difficulties and misery. Just see, Ign. Gatut Saksono and Djoko Dwiyanto, *Faham Keselamatan Dalam Budaya Jawa* (Yogyakarta: Ampera Utama, 2012), 64.

In short, the author can underline that the form of Javanese-Islamic mysticism in *Serat Nitistruti* is an action that has stages one, two, three, and four. This stage of action is a cultural action because the Javanese people traditionally practice it as something integrated with their lives. All stages are formed as a sequence starting from the purification of the *kapti* (heart) so that the heart becomes lively and sensitive. *Kapti*, that is already in such a position, will facilitate the realization of the second stage, namely unity with God, and the third stage, namely *Nugrahaning Widhi*, and will also facilitate the realization of the fourth stage, namely being able to become a person who can manage the world with a benefits orientation for as many people and nature as possible.

Javanese-Islamic Mysticism in *Nitistruti*: A Cultural Analysis of Koentjaraningrat

Javanese mystical culture and Islamic mysticism merge after being brought together in communication and interaction to produce synchronization. Javanese people easily accept and interact with spiritual things, including Islamic spirituality, to form Islamic-Javanese mysticism. The impact of this interaction has expanded the mystical culture in Java.⁷³

Javanese people known to be familiar with mysticism certainly do not matter how heavy it is in mystical or spiritual matters; even if they are pursued to seek God through spirituality, they will also do it. Unsurprisingly, there is an expression of *manunggaling kawulo to Gusti* in the Javanese mystical tradition, which is the meeting point of Javanese mysticism with Islamic spirituality, which is the understanding of Islamic-Javanese mysticism.

Serat Nitistruti directs the Javanese people to maintain closeness to God to be *atunggal Gusti-kawula*.⁷⁴ In terms of Javanese traditional culture, this is a personality of Javanese culture that has taken root so that Javanese tradition cannot be lost or influenced by any religion that enters Java. This shows that Javanese tradition is powerful even though it can be mixed with the spirituality of any religion that enters into it.

Koentjaraningrat also acknowledges the above through his cultural analysis, which states that Islam for Javanese people is also considered *Agami Jawi* (Kejawen) even though its nature is mixed with its spiritual aspect.⁷⁵ This

⁷³ Koentjaraningrat, *Pengantar Ilmu Antropologi* (Jakarta: Rineka Cipta, 1986), 161–62.

⁷⁴ *Serat Nitistruti*, *pupuh* 1, verse 16. Just look, Karanggayam, *Serat Nitistruti*, 6.

⁷⁵ Koentjaraningrat, *Kebudayaan Jawa* (Jakarta: Balai Pustaka, 1984), 312.

mixture eventually formed the Javanese-Islamic mysticism that was cultured in Java. It continues to be carried out because there are lessons that are not spontaneous and not superficial.⁷⁶

Kapti or heart in Javanese-Islamic mysticism as the center of Javanese cultural action is significantly relied on by the Javanese people who are identical to the language of the feeling that this is done because it can be the cause of the *nugrahaning of Widhi* through creation, taste, and innovation.⁷⁷

Javanese people are very fond of and believe they can gain knowledge about the world, the supernatural realm, life, death, and so on related to the mystical world (spiritual) and their belief system.⁷⁸ The Javanese prove their belief in the mystical tradition of Javanese Islam with *laku lan prihatin* (practice and concern). This is a form of concrete action and seriousness that God will grant their hope through an attitude of optimism.⁷⁹

This *kapti* (heart) in Javanese Islamic mysticism is the beginning before searching to find God.⁸⁰ This is personal and is a conscious action for each person to reach God. The purpose of this is to achieve *wiyar resik* in the *kapti* (clean heart) so that it will have an impact on being able to do *mamardi mardawa* (subtlety of the mind)⁸¹ so as to achieve *widada sawadine* (safe and prosperous as expected). This can be observed in *Serat Nitisruti*, *pupuh* 1, couplet 9, as follows:

*berbudi bawa lekšana,
myang dyatmika kanirmala ngumala wening,
yayah pasthi kamaya*⁸²

virtuous in their actions,
Smooth, clean, shines brightly,
like a particular light.

⁷⁶ Koentjaraningrat, *Introduction to Anthropology*, 180.

⁷⁷ *Ibid.*, 181.

⁷⁸ Citra Ayu Pratiwi, "Harai: Telaah Konsep Religi Koentjaraningrat," *Jurnal Japanology* 5, no. 2 (2017): 173–85, <https://journal.unair.ac.id/index.php/jpbm/article/view/JPLGharai-telaah-konsep-religi-koentjaraningrat-article-11624-media-44-category-8.html>.

⁷⁹ Koentjaraningrat, *Pengantar Ilmu Antropologi*, 193.

⁸⁰ Nitisruti, *pupuh* 1, verse 8. Just see, Karanggayam, *Serat Nitisruti*, 2–3.

⁸¹ *Serat Nitisruti*, *pupuh* 1, bait 5; "Ya marmanta apaksa manggupit, kadarpeng tyas mamardi mardawa, mrih widada sawadine". see, Karanggayam, 3.

⁸² Karanggayam, 4.

The act of virtue or commendable or in Sufism known as *al-akhlāq al-maḥmūdah* is the impact of the cleanliness of the *kapti* to become the basis for the preparation of the realization of *manunggaling Gusti lan kawula* as can be observed in *Serat Nitiruti*, *pupuh* 1, couplet 14, as follows:

*Tatélané kang mangkono yekti, wus tan an
gusti lan kawula, saking wus sirna rasaꦑ.
Déꦤe ta kang tan weruh,
ing pangawruh kang wus jinarwi,
tan kena cinarita,
caraning tumuwuh,
wit wus kebak ꦩesi wisa,
mung duraka ꦑewala kang ꦑen rakti.
Beda kang wus santosa.*⁸³

It turns out that this is true,
there is no God and servants,
because the taste has disappeared.
As for the unknown,
on the knowledge that has been explained,
untold,
way of life,
Because it is already full of cans,
Only iniquity is approached.
It is different for those who are already strong.

Nugrahaning Widhi is the result of a spiritual struggle by Javanese Islamic mystics who are not instant and full of perseverance and optimism, such as *Winicara Samya* (keeping talking), there is *labet* (contributing) and participating in maintaining *Praja Ayu* (good country). The person who can do the above by *Serat Nitiruti* is mentioned as the one who receives *widada sasedya* (salvation of His will) from *westhi* (danger) and *dhusta* (lie).⁸⁴

Nugrahaning Widhi, or God's grace in the cultural analysis of Koentjaraningrat, is called a form of ideal result because it begins with a cultural action full of struggle to find God. Javanese people like this are referred to in *Serat Nitiruti* as *waskitha* people because of their sharp inner vision, and they are always awake and connected to their surroundings.

Even though *Nugrahaning Widhi* is a continuous spiritual result, yet to obtain it, it is necessary to make oneself a figure with the predicate of *waskitha*

⁸³ Karanggayam, 5.

⁸⁴ Nitiruti, *pupuh* 1, verse 15. Just see, Karanggayam, 5–6.

and always be awake and connected to the surroundings. Koentjaraningrat said that this happened because humans have an innate ability to know the essence of their life, environment, and other humans.⁸⁵ This also strengthens the Javanese tradition of forming Javanese-Islamic mysticism as a result of Javanese mystical communication with Islamic spirituality that lasts for a long time consciously until it becomes Javanese culture.

So, the so-called Javanese-Islamic mysticism in *Serat Nitistruti* is more of a form or action of Javanese culture that leads to the principle of synchronization between Javanese mysticism and Islamic spirituality. This then becomes a conscious action of the Javanese people to cultivate the truth or vertical things related to God or truth.

In the above stage, three stages of cultural action lead to the vertical relationship of the first stage of action in the form of purifying the *kapti* (heart) to be able to enter the second stage of cultural action, namely *atunggal marang Gusti*. This second stage of cultural action will be the capital to achieve results as a form of the third action, namely *nugrahaning Widhi* or receiving God's grace. Then, from the three stages of cultural action, it will be perfect if it is included in applied cultural actions, namely managing the world or not ignoring the world.

The above actions are a form of Javanese-Islamic mysticism that is consciously carried out by the Javanese people continuously and vigilantly. All of these gestures are in the *Nitistruti* and show that the result of departing from self-effort will lead to the purpose of benefiting the broadest community, the country, and the world. Soaring without grounding in *Nitistruti* is inequality and destroys ideals. Likewise, in Islamic-Javanese mysticism, this remains a benchmark that must not be violated to move forward, both internally and externally; the Javanese people are encouraged to be able to distinguish which things are commendable and which are not. This is according to the text of *Serat Nitistruti*, *pupuh* 1 couplet 18, as follows;

*Kaping kalih ulahing dudugi,
niniténi ulah kang tan yoga,
winor lan ulah kayekĕten.
Sira dipun sumurup,
sameptaning wasistĕng westhi
yé n marta ngemu wisa,
sayekti tan arus.*

⁸⁵ Koentjaraningrat, *Pengantar Ilmu Antropologi*, 191.

*Lan yén guyu ngemu rahswa,
luhung lamun tan mawi wisa upami,
ngarah lor kidul kena.*⁸⁶

The second study conjecture,
researching improper processing,
mixed with cultivating the truth.
Thou hast tried to know,
readiness to be aware of dangers,
If the water contains poison,
is inappropriate.
And if laughter contains flavor,
commendable if not with poison, for example,
looking for a North-South.

Based on the description above, it can be underlined that every human action in his life is a form of cultural action that is not spontaneous or instantaneous, and at the stage of the action, there is room for learning. This is a natural stage, namely an effort, so it is natural to reap the results. The efforts or actions in Javanese-Islamic mysticism in *Serat Nitiruti* have four stages, and all are carried out optimally (not perfunctory). The form and benefits of Javanese-Islamic mysticism in *Serat Nitiruti* lead to the unity of four cultural actions, which in stages one to three are a form of forging oneself to enter the arena of spirituality until achieving the results of these vertical actions, namely *Nugrahaning Widhi*.

As for the next stage of action, namely cultural action, the fourth is proof in the field as a form of application, namely managing the world and building in it. At this stage, Javanese-Islamic mysticism can be considered comprehensive since it includes vertical and horizontal aspects to reach God and manage the world simultaneously.

They are *manunggal marang Gusti yang tan kena pinisahna* and they also build *praja ayu* or a good and developed country. *Serat Nitiruti* calls these people as individuals with the predicate of *waskitha* because they are able to *jatining tunggil manunggal Gusti kawula*. They are not only able to unite with their God, which is similar to the concept of *ittiḥād*, *ḥulūl*, *waḥdat al-wujūd*, or *fanā'*, but they are also aware and vigilant to build and manage the world as well.

⁸⁶ Karanggayam, *Serat Nitiruti*, 6.

So it becomes clear that the Javanese-Islamic mysticism in *Serat Nitistruti* is the construction of the concept of Javanese spiritual action stages and Islamic spirituality, which is synchronized into the noble culture of Javanese mysticism which has four stages as a whole unit, united between vertical and horizontal aspects. The form of Javanese-Islamic mysticism in *Serat Nitistruti* is a gradual cultural action from self-management through the purification of the *kapti* (heart) to enter the stage of *atunggal marang Gusti* (unite with God), the second stage of which is the energy to enter the stage of grace, namely to achieve the *nugrahaning Widhi*.

Furthermore, it only enters the applied stage as a form of awareness and is not drowned by the spiritual atmosphere, namely the stage of managing the world or returning to the world to manage and build it (the grounding stage). It is called grounded because the basis of spiritual achievement is a follow-up to the applied aspect, namely the willingness to be aware of the importance of thinking about the world and building its progress for the benefit of this and the next time. This also answers that the Javanese-Islamic mysticism in *Serat Nitistruti* is proportional, open, progressive, and not anti-world, even though there is an aspect of achieving *manunggaling kawula marang Gusti*.

Conclusion

Based on the above explanation, it can be concluded that the form of Javanese Islamic- mysticism in *Serat Nitistruti* is to invite Javanese people to *manunggaling kawula marang Gusti* or to unite with God as a form of the highest achievement of God. However, this is not the best form for Javanese people if they are lulled into it, ignore the world, do not think about it, or do not manage it. The form of Javanese-Islamic mysticism in *Serat Nitistruti* prioritizes an action that must be based on balance. Javanese-Islamic mysticism in *Serat Nitistruti* has four stages; purification of *kapti* (heart), *atunggal marang Gusti* (union with God), *nugrahaning widhi* (God's blessing), and the last is application stage, i.e., managing the world or doing actual actions. The Philosophy behind Islamic-Javanese mysticism, as reflected in the *Serat Nitistruti*, emphasizes the important of practical application of spiritual knowledge. It promotes the idea true understanding (*ngelmu*) must be accompanied by actual deed (*laku*), demonstrating that wisdom and knowledge are validated through actions.

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