

SEH AMONGRAGA'S MORAL TEACHINGS OF ISLAM IN SERAT CENTHINI

Sutrisna Wibawa

Lecturer, State University of Yogyakarta
E-mail: trisnagb@yahoo.com

ABSTRACT

This study discusses the Seh Amongraga's moral teachings of Islam in Serat Centhini. Because of the breadth of Islamic moral teachings of the content delivered by various figures, then this study is limited in the moral teachings of Islam which was delivered by Seh Amongraga to his wife named Tambangraras. The results of this study are the moral teachings of Islam of Seh Amongraga's moral philosophy is the realization of Java on the perfection of life sciences (ngelmu kasampurnan) as well as the science of the origin and direction of existing (sangkan paraning dumadi) which is the core of the moral philosophy of Java. Perfect life and behavior of guiding human thought in contemplating himself to find integrity in relationship with God. Origin and direction of human life that is guided and united in moving toward self-perfection of manunggaling kawula Gusti.

ملخص

تبحث هذه الدراسة التعاليم الأخلاقية لإسلامية للشيخ أموع راغا في سيرت جنطيني. نظرا لاتساع نطاق التعاليم الأخلاقية الإسلامية من محتوى تسليمها من قبل شخصيات مختلفة. من هنا، هذه الدراسة محدودة في التعاليم الأخلاقية الإسلامية التي ألقاها الشيخ أموع راغا لزوجته اسمها تامباع راراس. نتائج هذه الدراسة هي التعاليم الأخلاقية الإسلامية من الفلسفة الأخلاقية للشيخ أموع راغا هي تحقيق جاوى على كمال علوم الحياة وكذلك علم الأصل والاتجاه للوجود وهو جوهر الفلسفة الأخلاقية الجاوية. الحياة المثالية والسلوك من توجيه الفكر الإنساني في التفكير في نفسه للعثور

على النزاهة في العلاقة مع الله. المنشأ والإتجاه لحياة الإنسان مسترشدان ومرتشدان في التحرك نحو الكمال الذاتي في الإتحاد بين العبد مع الله.

Keywords: moral teachings, Javanese Islamic moral, Seh Amongraga.

A. Introduction

1. Background of the problem

Moral teachings are part of moral philosophy. Driyarkara¹ explains moral philosophy or morality is a part of philosophy that sees human action and its relation to both good and bad. Magnis-Suseno² specifically explains that the moral teachings are the teachings, discourses, sermons, standards, rules and regulations set either oral or written, about how people should live and act in order to become a good human being. Direct sources of moral teachings are the ones in the position as a source of moral authority, such as parents and teachers, the community and religious leaders, as well as the writings of the sages. Teachings are rooted in the traditions and customs, religion, or ideology³.

Bertens⁴ explains the origin of ethics according to word comes from the Ancient Greek word *ethos* which is in the singular has many meanings. Some sense of the word *ethos* that is the usual residence; pastures, stables habitat; habits customary morals, character; feelings; attitudes, and ways of thinking. The plural form of *ethos* is *ta etha*, which means customs, and the second meaning is a background term of ethical formation, which has been used by Aristotle to show moral philosophy.

Indonesian people have a variety of local culture that it contains a wealth of invaluable. The wealth is in a form of long literature containing moral values.

¹ Driyarkaya, *Karya Lengkap Driyarkara: Esai-esai Filsafat Pemikir yang Terlibat Penuh dalam Perjuangan Bangsaanya* (Jakarta: Gramedia Pustaka Utama, 2006), p. 508.

² Frans Magnis Suseno, *Etika Dasar: Masalah-masalah Pokok Filsafat Moral* (Yogyakarta: Kanisius), p. 14

³ *Ibid*, p. 14.

⁴ K. Bertens, *Etika* (Jakarta: Gramedia Pustaka Utama, 2004) p. 4.

Joko Siswanto⁵ states that extracting local knowledge (local wisdom) are still scattered, either explicitly or implicitly in the Indonesian cultural treasures rich and varied greatly needed. It is important to do in order to enrich the global thinking that is absorbed from all over the world. Moral doctrine is the wisdom of life, which is generally passed through literary works. This literary work is full of ideals embodied in the teachings.

One of Javanese literature containing moral values of Islam is *Serat Centhini* work of Sunan Pakubuwana V. In this study the moral teachings of Islam in *Serat Centhini* is discussed. Because of the breadth of Islamic moral teachings of the content delivered by various figures, this study is limited in the moral teachings of Islam which was delivered by the character of Seh Amongraga to her wife named Tambangraras. Islam's moral teachings should be known by the general public as a role model to everyday life.

2. Theoretical Basis

This study uses a normative approach to ethics. Bertens⁶ explains that normative ethics are the most important part of ethics. Normative ethics involve self-assessment by arguing about human behavior. Assessment was established on the basis of the norms. Normative ethics leave a neutral stance by basing its stand on the norm. Normative ethics are not descriptive but prescriptive or ordered; does not describe it determines whether or not the behavior or moral assumptions. So, normative ethics aim to formulate ethical principles that can be justified rationally and can be used in practice. In another reference, Vos⁷ expresses normative ethical bases itself on the very nature of morality that in the behavior and responses of its integrity, humans make moral norms as a role model. Normative ethics perform which is good and bad behavior. Kattsoff⁸ explains normative ethics is viewed as a science that sets criteria or principles underlying the assessment of response or action. Science is discussed what should be done and what should have happened, and that allows people to determine what is contrary to that supposed to happen.

⁵ Joko Siswanto (editor), *Kearifan Nusantara* (Yogyakarta: Kepel Press, 2009) hal. vi-vii.

⁶ K. Bertens, *Etika* (Jakarta: Gramedia Pustaka Utama, 2004) hal. 19-20.

⁷ H. De. Vos, *Pengantar Etika Terjemahan Soejono Sumargono dari Inleiding tot de Ethiek* (Yogyakarta: Tiara Wacana, 1987) hal. 10-11

⁸ Louis O Kattsoff, *Pengantar Filsafat Terjemahan Soejono Soemargono dari Element of Philosophy* (Yogyakarta: Tiara Wacana) p. 344.

Magnis-Suseno⁹ also states that the aims of normative ethics for the basic principles that enables a person to face moral insights contained in normative society or ideology championed by various people rationally and critically.

Normative ethics will not formulate a normative system of its own that can compete with the moral systems that already exist, but to check out the main views about the basic norms that already exist.

Moral norms in this study are based on the moral norms of religious norms, in this case Islam. In the schools of philosophy, moral norms are based religion called Religiosism stream, ie a flow expressed; a good size is in accordance with the will of God, while the poor are not in accordance with God's will. Theology task is to determine which one is the will of God. Religiosism stream is a stream that has been the most well-known and in practice¹⁰.

Related to moral theory, Sony Keraf¹¹ says there are three theories in moral philosophy, namely the theory of deontology, teleology theory, and virtue ethics. According to deontological theory, an action is considered good or bad based on whether or not the action was in accordance with the obligations. Teleological ethics either bad judge an action based on the purpose or effect of such action. An action is considered good if aimed well and bring good result. According to virtue ethics, moral values found and emerged from the experience of living in society, and a living example of the model is shown by the great figures in a society in facing and addressing the problems of life.

B. *Serat Centhini* and *Seh Amongraga*

Serat Centhini is one of the greatest literary works in New Javanese literature. *Serat Centhini* collects all kinds of knowledge and culture of Java. *Serat Centhini* was written on the initiative of Kanjeng Gusti Pangeran Adipati Anom Hamengkunagara III of the Kingdom of Surakarta, son of His Majesty Kanjeng Pakubuwana IV, who then reigned in Year of 1820-1823 M with a degree Sunan Pakubuwana V. *Serat Centhini*, which was originally called *SulukTambangraras* written in the form of *Macapat* songs, were written in 1814 and completed in

⁹ Frans Magnis Suseno, *13 Tokoh Etika* (Yogyakarta: Kanisius, 1997) p. 96.

¹⁰ Poedjawijatna, *Etika: Filsafat Tingkah Laku* (Yogyakarta: Rineka Cipta, 1982) hal. 47-48.

¹¹ Sony Keraf, *Etika Lingkungan* (Jakarta: Penerbit Buku Kompas, 2002) p. 8.

1823. This book consists of twelve (12) volumes totaling approximately 3500 pages.

The composition of *Suluk Tambangraras* or *Centhini*, by the will of Pakubowono V was used to collect all sorts of physical and spiritual knowledge of Javanese society at that time, which included beliefs and their appreciation of the religion of Islam. Workmanship was chaired by Prince Adipati Anom, whereas the writing and preparation was undertaken by Raden Ngabehi Ranggalasutrasna in the form of a book of ancient stories in song so that the audience is not bored and it will please the audience. R.Ng. Ranggalasutrasna was assisted by R.Ng. Yasadipura II and R.Ng. Sastradipura. Other expert helpers were Prince Jungut Manduraja, Kyai Kasan Besari, Kyai Mohammad Minhad, and Kyai Penghulu Tafsir Anom.

Three court poets got specific tasks to collect the book-making materials. Ranggalasutrasna was in charge of exploring the eastern part of Java Island, Yasadipura II was tasked to explore the western part of Java, as well as serving Sastradipura's pilgrimage and perfecting his knowledge of Islam. R.Ng. Ranggalasutrasnaroamed the eastern part of Java Island had returned first, so he was ordered to immediately start writing. After Ranggalasutrasna completed volume one, Yasadipura II came from West Java and Sastradipura (now also called Kyai Haji Muhammad Ilhar) from Mecca. Volume two to four were undertaken jointly by the three palace poets. Any problems associated with the western region of Java, east Java, or the religion of Islam, were done by experts respectively. Prince Adipati Anom then worked on his own five to ten volumes. The cause of Prince Adipati Anom worked on his own six-volume was because he was disappointed that the expected knowledge of the issue of intercourse was less clear in expression, so that knowledge of the subject is considered incomplete. Once considered sufficient, then the Prince Adipati Anom handed back the workmanship of last two volumes (volumes eleven and twelve) to the three palace poets.

Serat Centhini is considered as an encyclopedia of the world in the Javanese community. As reflected in the early stanzas, *Serat Centhini* was written in the ambition as the summary of *baboning pangawikan Jawi*, the mother knowledge of Java. These *serat* include various kinds of things in the mind of the Javanese

community as expressed by Poerbacaraka and Tardjan Hadijaya¹²¹² in *Kapustakan Jawa* book state the following:

Serat Centhini, it contains things that are very various, kinds such as the case of religion, science stuff, *gendhing* things, good things and wicked days, songs, Javanese cuisines, amusement things, prostitution, and the stories of locals. As for how it is to relate to the matters above is very good. This is also very funny as comedian, with regard to the science of psychological well until it was demolished. In short, among the Javanese books, *Centhini* is that of the most amazing books.

Seh Amongraga is a major figure in *Serat Centhini*. Prior to the experience of spiritual maturity, Seh Amongraga was named Jayengresmi. Seh Amongraga's name is the name that was given by his adoptive father named Kyai Ageng Karang. As Jayengresmi, this figure had a lot time studying and studied in various regions of East Java, Central Java to West Java. Jayengresmi, which was followed by two students named Gathak and Gathuk headed to East Java as the former palace of Majapahit then to visit to temples, forest and mountain in East Java, Central Java region up to the Glorious Mosque of Demak, Jepara, Mount Muria, Pekalongan, and then to Bogor, to the Hermitage in Salak mountain, Mount Karang, Pandeglang and Banten. Jayengresmi, in each region journeys, was always trying to learn and sit under the wise men that he met and studied under the caretaker who guarded places like temples, forests, historic sites, and so on.

Jayengresmi who was adopted by Ki Ageng Karang in the mountains of Karang, Pandeglang, Banten renamed himself Seh Amongraga. The change of name from Jayengresmi to Seh Amongraga because Jayengresmi was considered sufficient in spiritual maturity and it was times to be a beneficial guardian for the people. Seh Amongraga went to various places to teach various sciences of customs and spiritual knowledge based religion of Islam. Seh Amongraga eventually married Niken Tambangraras, daughter of Ki Bayi Panurta of Wanamarta, Mojokerto which was narrated on *Serat Centhini* Volume-6 and Volume-7. On volume 6 and 7, Seh Amongraga gave moral teachings of Islam to Tambangraras.

¹² Poerbatjiraka and Tardjan Jadjijaya, *Kapustakan Jawa* (Jakarta: Djambatan, 1957) p. 83.

C. Moral teachings of Islam Seh Amongraga

Seh Amongraga in *Serat Centhini* is a superior human being, *aulia* or guardian whose teachings are the moral teachings of Islam. Moral teachings of Seh Amongraga are reflected in literal and figurative manners through the entire journey after being declared as guardian by Ki Ageng Karang. As a trustee, Seh Amongraga's life was mostly used to meet his obligations as a trustee. This was in accordance with what is stated in the introduction to Volume-1 *Serat Centhini* that Seh Amongraga is renowned as a superior human being, *aulia wali mujedub*, as written in the text sentence of following data, "*Ya Sehadu Amongraga, atmajeng Jeng Sunan Giri, kontap janma linuwih, oliya wali majedub, peparenganing jaman. Jeng Sultan Agung Mantawis, tinengransrat kang Susuluk Tambangraras*" (Seh Amongraga, son of Sunan Giri, is known as a superior human being, *aulia wali majedub*, his life was in the time of Sultan Agung of Mataram, this story was named Suluk Tambangraras). The word *oliya wali* comes from the Arabic word meaning *wong suci kekasihing Allah'* the beloved saint of God¹³.

Seh Amongraga's Islamic moral teachings to his wife named Tambangraras were delivered for forty-eight days, forty-eight nights through the dialogues and behaviors in everyday life. Moral teachings of Islam begin with what is needed in life, namely that *ngelmu muktamad* (trust worthy). As mentioned in volume VI, stanza 360, verse 22-57, *first*, a wife is required to read the *syahadat*. This is the evidence of the recognition of the oneness to God and believes that Prophet Muhammad is the messenger of Allah. *Second*, the religious order is Shari'a, while the *tarekat* is as container, while the *hakikat* and *makrifat* as seeds of grace. Seeds if are not planted through the good container will shrink the meaning of grace. Shari'a should be strong, be patient and surrender, and does not violate *ngelmu*. If we miss interpreting *ngelmu*, it will void perfection. Arguments and words must be maintained. *Third*, there are two things to remember, which are the fear of God and the obedience to husband. Since both are rewarding to the after life, we will be awarded the right thing. The act of one who fears Allah is a person who does not recite the Qur'an incessantly, performs obligatory prayers and circumcision, meditates to God, and always prays at night, and does not get too much sleep. People who are "just" going to get a gift from God, given by

¹³ W.J.S. Poerwadarminta, *Baoesastra Djawa* (Batavia: JB Wolters-Groningen, 1937) p. 450.

inspiration of God, a clear mind, noble deed, everything that is spoken correctly and always watchful. *Ngelmu* which is vague would be understandable and to open soul. People who are afraid of their husband, there are two kinds, namely according to the teachings and entirely obedient to the husband. A wife does not misunderstand because of multiple things-as much disobedience and may have difficulty in the presence of her husband and the God. *Fourth*, *SehAmongraga* teaches about prayer. There are three perfect prayers, the sacred body, sacred words, and pure in heart. There are eighteen things you should know in and prayed, that is *niat* (intention), *kasdutakrulyakin* and *Fatihah*, *rukuk* (bowing) and standing at *iktidal* time, the *tumaninah* in between the two prostrations, seat in the early *tahiat* orderly, blessings on the prophet and family and orderly *tumaninah*, and as *salam* as its completeness. A perfect prayer is located on *mu-karanah takbir*, there are eight letters: *alip mutakalimun waked*, *lamtabengil* dan *lam jaidah hehu akad lintamsu rekap kabirah berubu*, *birahrerapinguldrajadi*. Those eight letters will be the four things, *ikram*, *mikrad*, *munajad*, dan *tubadil Ikram* *Ikram* is any behavior prayer until the time of *takbir*. *Mikrad* means favor. *Tubadil* means will be replaced if the body is gone, hard and weak movement has been represented on the action now. *Munajat* means all these words, saying in a dialogue with the essence of prayers, prayers that glorify *Dzat* (the One), the One who is *rahman*, named *isbat* and *napi*, specifically *kunfayakun*. There are eight things to consider that can strengthen faith, the nature of *kayun*, meaning in the prayer life should not be dead, *kadirun* means one should not lose his spirit in prayer, *muridun* means the strong will not be hindered in performing prayers, *samingun* means hearing sighted, *basirun* means sight should not blind (in the prayer, one should open the eyes), *ngalimun* means to know and understand what the name of the prayer, *mutakalimun* means in the pronunciation there is no repetition, and *bakin* means must praying constantly¹⁴.

The following precept is enshrined in volume VI 361 stanzas, verse 120-148, on reading of the Qur'an. *SehAmongraga* provided clues that a woman is not obliged to *kiraat* (track reading), only required reading *ilhar*. *Seh Amongraga* gave examples of reading *Al-Fatihah*. The next *Assar* time came and prayed, *Seh Amongraga* explained that the wife is as of her husband's congregation. Af-

¹⁴ Marsono-VI (Editor), *Centhini Tambangraras-Amongraga* (Yogyakarta: Gajah Mada University, 2005) hal. 32-37.

ter Asar prayers, Seh Amongraga reminded that after Asar prayers, one should not sleep because there is no benefit, it will lead to poorness and reduced reward. Likewise, after the Morning Prayer, it is not good to sleep, as one will be forgetful and ill- thought¹⁵.

Further teachings contained in volume VI, Stanza 362, verese 32-106. Seh Amongraga reminded living people, faithful men and women, true prayer ought, every day every night is *fardhu*, one does not forget, which is mandatory for heart, mouth and soul. *Kiraat* reading should be fluently correct, long-short, thick and thin, large and small letters must be true. Prayer time should be observed, reading prayers should be clear. Seh Amongraga reminisced to his wife, in the noble prayer, also in precious days later. Teachings of *Hadiths*, who is vengeful to the pious it means vengeance upon prophet. People who are vengeance to God definitely hell is the place. People who are respectful to others mean disrespect to the prophet. People who respect the apostle mean to honor the Lord, those who worship God his place in heaven. Furthermore, it is about the *shalat daim* (eternal prayer). The enduring remembrance of a prayer does not stop with the entry and exit of breath. Simultaneously reading out breathing hu-, with the inclusion of reading breath, does not stop both day and night; do not stop reading hu-Allah. Signs of God's beloved, the believers who read the name of God, reading the Quran, all with appropriate means dialogue with God. Seh Amongraga also explained the requirement of the Rasul, there are three, namely *sidiq*, *amanat*, dan *tabliq*. There are also three impossible; *hidib*, *hianat*, and *hitman*¹⁶.

Further teachings contained in volume VI, Stanza 368, verse 24-40, Seh Amongraga explained that the implementation of God in the sciences of life, one has to memorize four things, ie *Shari'a*, *tarekat* (congregations), *makrifat*, and the nature of *wirid*. *Shari'awirid* in calling Lailahailallah follow long sentences out of breathing.

There is no god but God, who makes everything. *Wirid* congregation is ilallah pronunciation, ilallah according breath in and out, meaning sound heart, believe in God. *Makrifat wirid* pronunciation is hu, hu, hu according breath out of the nose, in the hearts of God's eternal call.

¹⁵ *Ibid*, hal. 48-51

¹⁶ *Ibid*, hal. 61-68.

Hakikat wirid is Allah's pronunciation, the pronunciation of God following the breath in and out, meaning the sound of hearts, believe in God. *Shari'a wirid satariyah* is in prayer over oneears, eyes, and nose. *Tarekat isbandiyah wirid* is in one's prayer nose, eyes, and mouth. *Makrifat wirid* is *jalallah* ie, closing the eyes, ears, and mouth and nose opened *Hakikat wirid barzah*, *shalat daim*, is closing the mouth, nose, and ears. Furthermore, Seh Amongraga described *zat*, *sifat*, *asma*, and *af al*, also *wujud*, *ilmu*, *nur*, and *suhud*. *Zat* shall not be ambiguous. *Sifat* of beauty that is not possible in comparison. *Asma* is a perennial, while *af al* is certain. *Wujud* is a manifestation of our existence and the existence of God. *Ilmu* is science actually knows about the nature of God. *Nur* is our life because God asthma. *Suhud* is the fact we die because Allah's *saf al*. Thus, our *wujud* (form) is the *zat* (substance) of God, the *sifat* (nature) of our *ilmu* (knowledge) of God, our *nur* of Allah, and Allah's *Suhudaf al*. People who are rewarded are people who glorify God, while those who will be tortured are people who think God is not omnipotent¹⁷.

Further teachings on volume VII, stanza 375, verse 6-9, Seh Amongraga taught about the nature of science that in *sasmita* of life, it is mandatory to be expert in knowledge. Words of God are true and noble, all adding their behavior close to God, as the soul in the body, continuously serve every impulse.

One should always remember and look out to the Lord, to make sure which yet, be already like hallways, too very happy violate the prohibition, not love of his life would have been delayed¹⁸.

Moral teachings on volume VII, stanza 376, verse 1-18 contains the meaning of life is felt in private, while the end of the true incidence of so-called science of law, which is the main advice. True *Tarikat* weighs the words of the martyrs and the argument of *hadith*. The nature of science is those that have been considered correct by the Islamic religion. Furthermore Seh Amongraga taught Tambangraras that the worship should be up in a single perfection. Filial piety is the intention of his will, because nothing is visible except a state of true self because one is *kawula Gusti*. Body is like a preening lamp bracket. *Rohilapi* is like flame,

¹⁷ *Ibid*, hal. 116-118.

¹⁸ Marsono-VII (Editor), *Centhini Tambangraras-Amongraga Jilid VII* (Yogyakarta: Gajah Mada University, 2005) p. 14

knowledge as smoke. *Zat* is as an absolute heat¹⁹.

Teachings on volume VII, stanza 376, verse 46-51, Seh Amongraga taught about *pujisejati* (true praise). Praise is not true pronunciation sounds in the mouth, voice and echo, because instead of sounds. Praise the sacred meaning shines true, craving intention alone, which does not cease, if the stop was an obstacle. At the time of impediment sounds like animal noises, just bland praise, instead of science being arrogant, there is no point in his voice hoarse; his praise is not perfect, even more wrong. If such praise is useless in this world and in the Hereafter, for praise only mumble alone. Reminded to purify the will, the ideals of virtue, freedom of life that is hiding *aulia*, is the praise of people who have been Muslims. His will is pure, true holy of holies, where singular form, a sublime visual acuity, silence is where the *Hyang Widi*²⁰.

Serat Centhini volume VII, Stanza 376, verse 91-98, Seh Amongraga teaches about four charity of living people, the first, *wal ngamal kariyatun-wabil sarinhati imani* believe in, carry out the necessary charity, faith law origin, the salat alms bow flat. The zakat according to Shari'a is fasting in the month of Ramadan. Second is in, *lapal walngamalu kariyatun wabil tarekati imani*, which must implement *ngamal*, *ngamal tarikat* in faith. Implementation praising Allah, fear Allah alms, *tapa tarikat* is *tafakur* (meditation) day and night. Third, *ngamal kariyatun wabil hakikati*, pray silently. Primacy to the human nature of faith is charity, carried out with love, a moment of silence to God, zakat is not beyond reproach. Fourth *wal ngamalu kariyatun bil makripati iman*, doing charitable deeds is life perfect *makrifat* faith²¹.

Further moral teachings found in volume VII, stanza 376, verse 127-132, Seh Amongraga was one disciplines of life that one converts to Islam there are eleven things, namely *fardudaim*, *niatdaim*, *syahadatdaim*, *ilmudaim*, *shalatdaim*, *makrifatdaim*, *tauhiddaim*, *imam daim*, *junundaim*, *sekaratdaim*, dan *patidaim*. *Daim* means remembering the enduring significance to God. Intention always means eternal love of God the Most Great. *Shalatdaim* always glorifies the name of God. *Ilmudaim* is always advised to God eternal, *sahadatdaim* means always united with God. *Makrifatdaim* is always unifying the mind to God, *tauhiddaim*

¹⁹ Marsono-VI (Editor), *Centhini Tambangraras-Amongraga* (Yogyakarta: Gajah Mada University, 2005) hal. 32-37.

²⁰ *Ibid*, p. 16-19.

²¹ *Ibid*, hal. 28-29.

is always steady, *imandaim* is facing God's eternal faith, eternal, *junundaim* is straight to Allah the Exalted. *Sekaratdaim* means always being grateful to Hyang Suksma and *patidaim* is always thankful for the blessings of God who created all²².

Further teachings on volume VII, stanza 376, verse 149-160, after on the *surau*, Seh Amongraga then entered the room with his wife who is followed by Centhini. Seh Amongraga gave sermon to his wife about the perfection of *sembah* (worship) and *puji* (praise), one does not see the existence of God, nor has seen his existence. No two properties are not left behind, only stability, what is not seen everywhere. If still worship and praise, been partially knowledge, not to actual knowledge. Truly a stop worshipping and praising the spoken, just the quietness that so. That is silence should not be an example to the *hudus* argument and the words of teacher. Teachers do not just start and end events, because he is not called mastermind, mastermind whose end is not true, merely personal self, which make personalized greeting *lelakon* patiently calm again. Praise worship is not perfect because it has not been balanced sound and soul, so it is still doubtful to both. To be able to full, shut up in silence. Seas the estuary wading brimmed not perfection that resides within, no other than the heart of silence²³.

The next sermon in volume VII, Stanza 376, verse 178-190, Seh Amongraga's discourse is about *patitising layape wirid* (implementation occult subjects) there are three things, namely *layap dat*, *sifat*, and *af al*. *Layap dat* is not in existence, not feeling has its own behavior, actions always in the power of the Great God almighty, is not allied with the personal. *Layap sifat*, his life is always in the soul, there is nothing stronger in this life, but only God. *Layapaf al* is not going to feel his actions, no effort, no nevertheless choose it, because there is no motion disappeared, floating in themselves, only the Supreme Being. More about *wali ulahnafti*, is that advice in deciding a case in Islam. Anyone who worship without knowing its meaning, then he disbelievers, will the real, which is also the worship worship, people who do not know the name of that worship is pagan worship, because do not know who called, because it's actually the name of a form of *asma wajibul wujud*, real meaning, so it can be known.

²² *Ibid*, p. 33

²³ *Ibid*, hal. 36-37

Asmaand meaning should not be abandoned, anyone know the meaning, *asma* should not be abandoned, it is called perfect *mukminekas*, to know physically and spiritually, his name silent, sacred heart unambiguous mind. Knowing a single true, knowing his true empty. The sole true both vanished, *kawula-Gusti* is not stated, cannot be expected in the heart, cannot be personated. Two is you and you really are in a single *layap*-affected self only. There are two cases of *layap*, namely *layap zaman adhakan* and *layap zaman keajaiban*. *Layap adhakan* is ago-to-sleeplayap, when people fall asleep and have a dream, a *layap zaman keajaiban* entered people who understand, right, and virtuous²⁴.

Further teachings on volume VII, stanza 376, verse 223-236, SehAmongraga discourse is that the trait the true God, infinitely perfect. Indeed, his true nature is to be twenty in pronunciation of *la illaha illalah*. In pronouncing *la* five times (taking place in *kidam* and *baka*, also *mukalapatul ilkawadisi*, *kyamu binapsi*), In pronouncing *illaha* six times (which are *samak*, *basar*, *kalam*, *samingan*, *basiran*, dan *mustakaliman*), that in pronouncing *illa* there are four natures of God (which are *kodrat*, *iradat*, *ngelmu*, and *kayat*), and that in pronouncing *Allah* five times (*kadiran*, *muridan*, *ngaliman*, *kayan*, and *wahdaniati*). In addition, briefed about the prayer time. Morning Prayer from the head of discharge, red, starred as a revelation, prayer Prophet Adam, pray two rak'ahs as early spirit remains. Sublime at the prompts on the brain out of the ear, the owner of Prophet Ibrahim, pray four rak'ahs. Assar time prompts in the spleen out of the nose, white star Samsu, owner Jonah, four rak'ahsprayer. At the time of Maghrib, prompts the release of all life on the body, the color green because it is alive, Mutakarap star, which got Jesus, pray three rak'ahs. Isa prompts time out from the backbone, because there is no so the existence, the color black, Juhra star, owner of Prophet Moses, pray four rak'ahs. Prayer is the beating of a dent on the chin. Four rak'ahs, the owner of the Prophet Moses. Prompts existence Gusti servant, Prophet Muhammad, prayed two rak'ahs²⁵.

Further teachings on volume VII, stanza 380, verse 15-18, SehAmongraga's discourse to Tambangraris about death and praise must be known nature. *Syahadat* and *sekarat* is *daim* and *kaim*, which is essentially singular. Itself a perfect creed is in enduring and judges. Creed without *sadu*, without a voice rang

²⁴ Ibid, hal. 40-41

²⁵ Ibid, hal. 46-47

out, the hiding place of death, is eternal praise without ceasing. Furthermore SehAmongraga reminded, perfect death was easy, and life is harder perfection. Perfection of life is easier; the more difficult is the perfection of die. Actually there is an easy or hard on yourself. Only science is commendable that seen by God. A perfect complement and death and dying is a perfect *Syhadat*. Should be legal for people living in thorough and meticulous Shari'a sciences. In institutes of knowledge have witnessed the reality, the nature of the tip should be honest and obedient watched reality, and end *makrifat* must understand and be thankful, not negligent. Four science, law, institute, nature, and *makrifat* should be understood, because it is a perfect counterpart and death²⁶.

The next sermon in volume VII, stanza 383, verse 53-62, Seh Amongraga explained hadith from Umar Abu Bakar UsmanNgalilah that God loves people who died because of the sabilwar, martyr religious knowledge, the truth of science rich, powerful and diligent people who pray, and those who love God more than man. According to the book *Lulbabof* remembrance strong man is the one who more is ordinary.

Strong believer in the deep religious knowledge, strong remembrance, powerful prayer, pray for fellow Muslims, who maintain brotherhood, and doing salvation is a noble person²⁷.

The next sermon in volume VII, Stanza 383, verse 87-106, Seh Amongraga said that people were created in this world must have to know the origin. He, who knows himself, knows God is real. In *Ulumuddin Ihya* said, should all men scrambling for knowledge and is responsible for keeping themselves and get to know *Hyang Suksma*. *Glorious Hyang* created man, *akhadiyahat* and *takyun*, no civilized place, a form of color, smell, and taste are not in place but it is definitely his presence, *Nukat* and unseen. In 40 days, *gaibul guyub* name, the nature of *lahut* is natural, dark place, and dark his heart. Present in 40 days, *wahdatkun* silences his words. *Kun* is as the center in *uluwiyah* still dim, still vague and no in his heart light. Furthermore, the third 40 *ahya waki diyatkun*, meaning that new blood is attached in its place, unseen *uwiyah* shows bright heart. Fourth, the next 40 days is natural spirits and then attached to the meat. The next 40 days are *ajesan* realm, already exist but have not been clear. Forty sixth day is

²⁶ *Ibid*, hal. 63-64

²⁷ *Ibid*, hal. 88-89

mitsal realm, that is already started to clear the entire body, man woman, but same in principle. Forty seventh days is the perfect man nature, human dignity is perfect and has been split apart. After the nine months and ten days, has become a requirement and human nature, then written age limits, advantages and misfortune, rich and poor, large and small, short tall, smooth deformed, ugly either, already in *duryat* happiness of the divine nature²⁸.

SehAmongraga's Islamic moral teachings on the next VII, Stanza 383, and verse 210-217, Seh Amongraga explained the truths of *iman*, *kaukhid*, *makrifat*, dan *Islam*. *Iman* (faith) is the body, because the body is also called faith that matches the form of the right knowledge, no other substance of *Hyang Widi*.

That is the nature of faith. *Taukhid* nature, it is indeed *taukhid* favor. *Budi* is called *taukhid* because the cultivation of true knowledge which sow the seeds of light power, light sublime, which is nothing but also the nature of *Hyang Glory*. *Makrifat's* essence is awareness; awareness is called consciousness *makrifat* because it is the true light, which sow the seeds of light power for affordability, which no other is awareness of the name of the Most Noble. The nature of *Islam*, it is *Islam* that has deep end²⁹.

Moral teachings on volume VII, Stanza 383, 222-242 SehAmongraga described the nature of women, the nature of man, and the nature of Exalted *Hyang*. The nature of God is one, which controls and no, before and after the small things, and that entire great, all of it in one power. *Isbat* and *Napi* is one, not a *Napi* and not an *Isbat*, there is not, then no, there is no overall small no form of emptiness, so that both one, just one, no less and no more. Both the *Napi* and the *Isbat* are that no other of *Rasul* and *Muhammad*, both women and men, it's gone, because it blends into the developing seed descent. That is, the two that *kunpayakun*, meaning one that is personal. The nature of man is the apostle, noble taste. It's called *suksma* spirit, to be exact *Niken's nubwah* "prophetic light", *Nur Muhammad* is glorified not in the absence, indeed *latif* without *Isbat* that the *Napi*; whereas *kun* in holy love, that's the nature of male apostles. Essence of a noble lady, *Muhammad*, *Muhammad* in his humanity, it was a very precious gift that life of grace, which is related to the existing.

It is neither *Isbat* nor *Napi*, because *fayakun* are united in love of *Hyang-*

²⁸ *Ibid*, hal. 93-96

²⁹ *Ibid*, hal. 111-112

Widi that is a woman. Initial utterances of God, there are only three letters *salif*, *lam*, *danehe* that is the metaphor for God's Prophet Muhammad. *Alip* likened to God, likened *lam* to Rasul, *ehe* likened to Muhammad. *Alip* perfection and *ehe* are joined therefore into the whole one. That is the perfection of life, the nature of true knowledge, which is the nature of *Hyang*, the nature of man, the nature of women, because the Apostle, I, and you, you and I are mixing *Hyang*.

The nature of man is a woman; the essence of a woman is a man. That is, the woman is in a man, he is in a woman. Prophet Muhammad is nothing but the Apostle was in Muhammad, the Prophet Muhammad is in, both singular³⁰.

The next sermon in volume VII, Stanza 384, verse 6-38, on the road towards a noble deed. The real path is killing *raga*. It is going to discover if life could die. Intention to die is to humble ourselves before the Omniscient *Hyang*, that fawn as well as readily available. Ready for food, crime, against others, against drink and sleep, and be ready against greed. That is dead in life. Body and mind are lust forgotten; just *HyangSuksma* regarded and sought after. Dead here clearly understands their own bodies, which is the main road, which is already evident in the true self that is the main act. Way to reach the main road with shine the deeds are called by penance. It was called off, the main death, which has sharp eyesight, is not worried about her. Therefore, these two bodies, two of them must be considered, that the spirit and body, of the Omniscient *Hyang*. End of vision is the end of the behavior. *SehAmongraga* explained the nature of the world there are four cases, the first words of the sweet, both adhere to the religion of Islam, and the third is letting fear of the Lord most holy, and shall let the four charitable and always be thankful.

SehAmongraga added that by reducing futile speech and fasting *naptu* will prevent arrogance and bigheaded. Man and God Almighty do not exist among them; constitute a form of unity, one in terms of behavior and actions. In terms of truth, which led to a trip ought not life or which causes damage to the authenticity of the four, the first *kibir*, *sumngah*, *andankuh*, second not believing in the *dalil* and the Hadith, when the ban violated open secret that the ban has been *dalil*, *hadis*, *ijmakdankiasare* not locked in the liver, four lying, unfaithful, and not forthright³¹.

³⁰ *Ibid*, hal. 113-114

³¹ *Ibid*, hal. 123-129

Islamic moral teachings presented in SehAmongraga's *SeratCenthini* are fused with Javanese culture. In Javanese culture as expressed by Ciptoprawiro³² bad either considered not independent of human existence is manifested in the various desires and passions associated with the four: *mutmainah, amarah, lauwamah, dansupiah*. Good wishes (*mutmainah*) will always be dealing with bad desires (*anger-lauwamah-supiah*) for transforming human behavior. Assuming the goal of human life is *kasampurnan*, will incarnate divine nature with the achievement of *manunggaling kawula Gusti*, then the conflict will be solved by good awareness, which is also called *kadewasaan soul*, the maturity of human soul.

Achievements of life goals as outlined by Seh Amongraga are accordance with the theory of moral philosophy teleology. Teleological theory of good and bad judging an action based on the purpose or effect of an action. Zoetmulder in Kusbandriyo³³ philosophizing in Javanese culture means *Ngudi kasampurnan* (looking for perfection in life).

In addition, the Javanese philosophy of man will be heading *sangkanparaningdumadi* (human origin and direction) that is a teaching that shows the act of moving toward vitality and power come together in life that is named perfection³⁴. Seh Amongraga's Islamic moral values are essentially the science of perfection in life (*ngelmu kasampurnan*) as well as knowledge about the origin and direction of existing (*sangkan paraning dumadi*) which is the core of the philosophy of Java.

D. Closing

Islamic moral teaching of SehAmongraga is a realization of the moral philosophy of Java on the perfection of life sciences (*ngelmu kasampurnan*) as well as the science of the origin and direction of existing (*sangkan paraning dumadi*) which is the core of the philosophy of Java. Perfect life and behavior on guiding human thought in contemplating himself are to find integrity in relationship with God. Origin and direction of human life that is guided and united in moving toward self-perfection of *manunggaling kawula Gusti*.

³² Abdullah Ciptopawiro, *Filsafat Jawa* (Yogyakarta: Balai Pustaka, 1986) p. 26

³³ Bambang Kusbandriyo, *Filsafat Kebudayaan* (Yogyakarta: Jalasutra, 2007) p. 13

³⁴ Moh Koesnoe, *Sangkan Paraning Dumadi: sebagai Filsafat dan Ngelmu dalam Menggali Filsafat dan Budaya Jawa* (Surabaya: Lembaga Javanologi, 2007) p. 55.

REFERENCES

- Bertens, K., 2004. *Etika*. Jakarta: Gramedia Pustaka Utama
- Ciptoprawiro, Abdullah, 1986. *Filsafat Jawa*. Jakarta: Balai Pustaka.
- Driyarkara, 2006. *Karya Lengkap Driyarkara: Esai-esai Filsafat Pemikir yang Terlibat Penuh dalam Perjuangan Bangsaanya (editor Sudiarja, Budi Subanar, Sunardi, dan Sarkim)*. Jakarta: PT Gramedia Pustaka Utama.
- Kamajaya, Karkana. 1995. *Serat Centhini Latin Jilid VI-VII*. Yogyakarta: UP Indonesia.
- Kattsoff, Louis O., 2004. *Pengantar Filsafat* (edited from *Elements of Philosophy* by Soejono Soemargono). Yogyakarta: Tiara Wacana.
- Keraf, Sonny, A., 2002. *Etika Lingkungan*. Jakarta: Penerbit Buku Kompas
- Koesnoe, Moh, 2007. "Sangkan Paraning Dumadi: sebagai Filsafat dan Ngelmu" in *Menggali Filsafat dan Budaya Jawa*. Surabaya: Lembaga Javanologi Surabaya.
- Kusbandriyo, Bambang, 2007. "Pokok-pokok Filsafat Jawa" in *Menggali Filsafat dan Budaya Jawa*. Surabaya: Lembaga Javanologi Surabaya.
- Magnis-Suseno, Frans, 1987. *Etika Dasar: Masalah-masalah Pokok Filsafat Moral*. Yogyakarta: Kanisius.
- _____, 1997. *13 Tokoh Etika*. Yogyakarta: Kanisius
- Marsono, (editor), 2005. *Centhini Tambanraras-Amongraga Jilid VI-VII*. Jakarta: Balai Pustaka.
- Poedjawijatna, 1982. *Etika: Filsafat Tingkah Laku*. Yogyakarta: Rineka Cipta.
- Siswanto, Joko (editor), 2009. *Kearifan Nusantara*. Yogyakarta: Kepel Press.
- Vos, H., De, 1987. *Pengantar Etika*. (edited by Soejono Soemargono from *Inleiding tot de Ethiek*). Yogyakarta: Tiara Wacana.
- Poerbatjaraka and Tardjan Hadijaya, 1957. *Kepustakaan Jawa*. Jakarta: Djambatan
- Poerwadarminta, 1937. *Baoesastra Djawa*. Batavia: J.B. Wolters -Groningen.