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Syekh Amongraga's Teachings Regarding Islamic Values to Tambangraras in Forty Nights in The Aisle Within Serat Centhini by Pakubuwana V

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Abstract: Serat Centhini is a monumental work in macapat Javanese literature by Pakubuwana V. One of the most stands out episode in Serat Centhini is the story of Syekh Amongraga and Tambangraras' first forty night of marriage. During that forty night, they did not do the physical intercourse as husband and wife, yet Syekh Amongraga taught about Islamic religion to Tambangraras and her family. There are many Islamic values that were taught by Syekh Amongraga in Serat Centhini. This article describes the Islamic values taught by Syekh Amongraga to Niken Tambangraras. His decision was definitely made for two reasons. First, his dowry was an Al-Qur'an. Therefore, there was an obligation of him to teach Islamic religion to Tambangraras. Second, Tambangraras only wanted to be married to a man with higher religiosity and higher religious knowledge than her father. The teaching he gave during their first forty nights of marriage was to prove that he was indeed a syekh or qualified religious teacher. The study was executed with objective literature theory. It was analyzing the data of Islamic religious teaching from Syekh Amongraga to Tambangraras through studying the facts in Serat Centhini as imaginary reality of work by Pakubuwana V. The data of this research were words, phrases, and discourses which were analyzed descriptive-qualitatively. Of the data analysis, it is concluded that there were Islamic religion values in the teaching of Syekh Amongraga to Tambangraras.

Keywords: *breast milk donation; perspective of islamic law*

A. INTRODUCTION

Serat Centhini is a monumental work in the history of Javanese Macapat literature written by Pakubuwana V in Surakarta. This work is often regarded as "baboning pangawikan Jawa" or the mother of Javanese knowledge. Serat Centhini tells the

story of Syekh Amongraga's journey from Giri to finally arrive at Wanamarta and meet Tambangraras. As a major work, Serat Centhini has attracted experts to investigate it including Wibawa (2013), Florida (2003), Marsono (2008), Behrend (1998), Suratno (2016), Pardi (2020), Junanah (2008),



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Wahyudi (2016), Adisasmita (1979), Elizabeth Inandiak (2015), Nurnaningsih (2015), Sunyoto (2016), and so on. These studies imply that both local and foreign experts have devoted their attention to the greatness of *Serat Centhini*.

There is a very prominent chapter in *Serat Centhini* (hereinafter abbreviated as SC) - the chapter of forty nights in the aisle. The chapter points out Syekh Amongraga's marriage with Niken Tambangraras, who was the daughter of Kyai Bayi Panutardi Wanamarta. Within forty days of their marriage, Syekh Amongraga did not have sexual relationship with his wife, yet he taught Islamic values to Niken Tambangraras, his parents-in-law and siblings-in-law. His action was presumably caused by two things. First, he gave the Quran to his wife as a dowry, so there was a moral obligation for him to teach its values to his wife. In other words, he would not have sexual relationship unless he finished teaching his wife. (SC volume 6 p.33). Second, Niken Tambangraras had an intention to marry a man who had more profound religious knowledge than his father, Ki Bayi Panurta (mentioned in a text of the transformation novel of SC). Syekh Amongraga's intelligence in teaching religious values to Tambangraras showed that he was qualified. In the chapter "forty nights in the aisle", Syekh Amongraga taught various Islamic values to Tambangraras. This article aims to describe the religious teachings given by Syekh Amongraga to Tambangraras. This article is concerned with what religious values emphasized by Syekh Amongraga to Niken Tambangraras.

B. MATERIALS AND METHOD

This study belongs to objective literature study (Teuuw, 1984). Objectively, the analysis of this study was based on imaginary reality facts in SC, especially

within the chapter "forty nights in the aisle" (found in *Serat Centhini* volume 6 and 7). This study is a literature study using a qualitative approach with data tracking and analysis based on written documents. After carefully reading SC, especially the chapter "forty nights in the aisle" the words, sentences, and discourse were classified to sort and select the relevant research data to be used in the research analysis. The research methodologies used in this study consisted of data reading, data collection, data classification, and data analysis. The study ended with drawing conclusions as the descriptions of the research results

C. RESULT AND DISCUSSION

This discussion part portrays Syekh Amongraga's advice to Tambangraras in sequential order. The order enables readers to remember the contents of Syekh Amongraga's advice. On the first night, Syekh Amongraga explained about certain knowledge known as *mukamat*. In this regard, Syekh Amongraga's explanation focused on the meaning of shahada as a starting point and a sign of person embracing Islam. Shahada means oath and creed stating that there is no God but Allah, and Muhammad is Allah's messenger. Declaring shahada means that one is called a Moslem. In addition, Syekh Amongraga taught several values including *sareat*, *tarekat*, *hakikat*, and *makrifat*. He, besides, explained the basis of Islamic law consisting of the Quran, hadith, *ijmak*, and *kiyas*. The explanation was intended to teach that the teachings of Islamic values were not only limited to the Quran and hadith, but also *ijmak* and *kiyas* (SC volume 7, p.61). As an initial learning point, Syekh Amongraga explained the requirements for praying (salat) in which one must be clean and pure in terms of body, saying, and heart. These requirements must be met for praying. Someone who prays must try to keep his

body clean, meaning that his body must be pure from any impurities. Major impurities can be cleaned by taking a bath (total ablution known as *junub*), while minor ones can be cleaned by ablution or *tayammum* (purifying with sand or dust). Being clean and pure in terms of one's heart means that one must have the right intention and goal. Syekh Amongraga explained the status of salat and its movements (SC volume 6 p. 62). Salat as the main teaching in Islam was initially taught by Syekh Amongraga to Tambangraras. It is one of the pillars in Islam so that it becomes the major concern. Salat is the second pillar of Islam after the shahada. Moreover, salat will be firstly judged by Allah. One's good salat means (s)he is good in her/his deeds. Conversely, one's bad salat means bad deeds. Consequently, salat must be understood properly and comprehensively.

Besides, Syekh Amongraga explained how to recite (*kiraat*) Al Fatikah to Tambangraras. Reciting Al Fatikah is important because it is the main letter that must be read in salat. If the Al Fatikah is read correctly, salat is considered valid. Conversely, if it is read incorrectly, salat is regarded invalid. Furthermore, Al Fatikah is the mother of the Quran that contains the value that Allah is one and indivisible, and it reflects prayers to Allah SWT. Therefore, Syekh Amongraga's explanation comforted Tambangraras' Heart as she got proper Islamic knowledge (SC volume 6, p.87-88).

On the second night, Syekh Amongraga and Tambangraras returned to their private room (SC volume 7, p. 86). Sheikh Amongraga asked Tambangraras to read the Quran. Reading the Quran is one of the main teachings in Islam; thus, Syekh Amongraga was concerned on this issue.

On the third night, Sheikh Amongraga still explained about Al Fatikah, the meaning, and the contents of the surah. It was followed by teaching Tambangraras

movements of salat and its readings (SC volume 6, p 108-112). Syekh Amongraga devoted his great attention to salat because it is obligatory for moslem to do it until the end of life. Then, Syekh Amongraga explained about *sarengat*, *tarekat*, *hakekat*, and *makrifat* comprehensively (SC volume 6, p. 207).

Then, on the fourth night, Syekh Amongraga shed light on *rahsa*, which is secret knowledge in Islam. The knowledge was also given to Jayengraga and his wife. The knowledge was passed on to Tambangraras (SC volume 7, p. 6-7). At that time, Jayengraga and his wife carefully listened to Amongraga's explanation. Besides, Amongraga explained about the greatness of Allah and islamic calendar (known as *kamsiyah* and *jamangiyah*) to Ki Bayi Panurta.

In the following night, the fifth night, Syekh Amongraga taught the knowledge "*mati sajroning urip dan urip tankeneng pejah*" (SC volume 7, p. 11). The definition of this line is mentioned in the following part.

Iku yayi sejatining hening, yeku ingkang neng sajroning gesang, gesang ing ati tatrapi, milane kang wus luhung, bisa mati sajroning ngurip, urip tan keneng pejah, mastitis ing kawruh, tan kawruhana ing akathah, wus kukutha waskitha pepestehen gaib, mangkono kang wus tama.

That is the true meaning of silence, dear. Silence in life. Life is applied within the heart. The noble one can die in life, but life cannot die. Being careful in knowledge is not what many people do not know. The destiny is impeccable. That is the main thing.'

On the sixth night, Syekh Amongraga taught the importance of praising Allah. In this regard, Allah is praised through solemn recitation. Syekh Amongraga gave advice to Tambangraras about praising Allah. Praising is not only an act of verbal utterance, but it is also a statement reflecting purity of one's heart. Perfect praise can be done if one reaches the level of makripat (SC volume 7, p.17). Then, Syekh Amongraga taught usury (riba) to Tambangraras and others. It is an important value to teach since usury is a kind of mortal sin. (SC volume 7, p.20). Ki Bayu Panurta was the one who asked for the teaching, and Tambangraras listened carefully.

*Inggih nak Mas amongraga,
kados punapa lampahing riba,
kang putra alon ature, wondene
bakunipun, rapal riba menika
nunggil, babaganipun haram,
sami cegahipun, pan inggih
tigang prekara, kang rumiyin
haram bangsa badan nenggih,
lan haram bangsa lesan. ...
kaping tiga haram bangsa ati.*

'Yes, my brother Amongraga, what is meant by *ribaa* (usury). He slowly answered that there are three forbidden things that need to be thrown away physically, verbally, and spiritually.'

On the seventh night, Syekh Amongraga explained about fasting in Ramadan. He said that there are three requirements to do fasting in Ramadan. One's fasting is not valid if he smokes during the day, breaking the fasting before sunset (*asr*) and having an early meal (*suhoor*) before sunrise. Those three things must be avoided so that the fasting can be carried out perfectly. It is also prohibited to break fasting while having

suhoor and having *suhoor* at midnight (27-28: 112-118).

On the eighth night, Sheikh Amongraga taught Tambangraras (29: 128-129) eleven types of *daim*: *pardu dai*, *niyat daim*, *sahadat daim*, *ngelmu daim*, *salat daim*, *makripat daim*, *tauhid daim*, *iman daim*, *junun daim*, *sekarat daim*, *pati daim*, *dan basa daim*. Then, he explained about the pillars of Islam (31: 136-142). They are professions of faith (shahada), prayer (salat), fasting (sawm), alms (zakat), and pilgrimage (hajj). These pillars must be understood and implemented, and they are obligatory for every moslem.

*Menggah rukuning Islam puniki,
kadinpunapa utamanira,
linampahan supayane, ywa
gala ting tumuwuh, Seh
Mongraga umaturaris,
utamaipun ingkang, islam
rukunipun, lripun gangsal
prakara, sadat, salat, jakat,
apuwasa kaji, apan perlu
sadaya.*

'These pillars, as their importance, must be committed and never left behind in life. Syekh Amongraga softly said there are five pillars: professions of faith (shahada), prayer (salat), fasting (sawm), alms (zakat), and pilgrimage (hajj), and they are mandatory.'

On the ninth night, Amongraga explained about the perfection of worship. He said that the characteristic of perfect worship is when someone no longer sees Allah, when someone does not intend to be seen by Allah, and when someone is fully hearted to remember Allah. One's mind should not go anywhere, but only to Allah. When someone only praises Allah, it can be

said that he is just half-hearted in praising Allah (SC volume 7, p.33-34).

On the following night, the tenth, Syekh Amongraga taught Tambangraras three types of recitation (38: 180-182). Then, Sheikh Amongraga explained six things related to the circumcision of prayers. The three types of recitation are *subhanallah*, *alhamdulillah*, *allahu akbar* (41: 198-202). They are routine recitation for every moslem after performing mandatory prayers (salat). Afterwards, Syekh Amongraga explained about additional prayers (sunnah) within day and night. In this case, the additional prayers consist of *qabliyah* (prayer before the mandatory one), *bakdiyah* (prayer after the mandatory one), *witr* (night-time prayer), *tahajjud* (after-mid-night prayer), *duhaa* (prayer between fajr and dhuhur), and prayer before Friday prayer.

On the eleventh night, Sheikh Amongraga explained about the twenty attributes of Allah followed by an explanation of the five daily prayer times. The attributes of Allah are explained as a basis for belief. Some of them are existence, without beginning, infiniteness, unlike to any of the contingents, self-subsistent, hearing, sight, free will, knowledge, life, and so on. Then, Sheikh Amongraga explained about the five daily prayers. The daily prayers have specific times. The prayers must correspond to the time of each prayer (Fajr, Dhuhur, Asr, Maghrib, Isha) (SC volume 7, p. 44-46).

On the following night, the 13th, Sheikh Amongraga explained that there are five obligations of Muslims as fellow Muslims for world affairs. They are answering greetings, visiting sick people, delivering bodies, fulfilling invitations, and praying for people who sneeze. In this case, these obligations are different from the previous ones said by Syekh Amongraga (SC volume 7, p. 49-50). The previous ones consisted of not criticizing others, perfecting the dead

(hastening the funeral), guiding daughters until they are married, applying Islamic law, and paying off debts. Besides, Syekh Amongraga also mentioned the importance of *talabul ilmi* (seeking knowledge). These differences are additional obligations that must be met by every moslem towards the others.

.... Apan gangsal prekawis ingkang rumiyin, karya bet sasamanya.... Kaping kalih nyampuranakaken mayit, kaping tiga angglakekken anak estri pilih tumuntune, kaping papat nrapaken kukum, ingkang sampun katrap ing sisip, ping gangsalnyaur utang, perlu rikatipun, tan kenging sinabaranena, lamun anyabaraken batal kal donyaki, temahan dadya wisa.

There are five obligations ... the second is perfecting the dead (hastening the funeral). The third is guiding daughters until they are married, the fourth is applying Islamic law. The fifth is paying off debts. It cannot be delayed. If it is delayed, it will bring disadvantages.

On the fourteenth night, Sheikh Amongraga explained about the beautiful closure (66: 2 to 68: 14). It must not be forgotten. We must pray in order to die righteously - to die in a state of faith. And may not die in a state of shirk or disbelief. Apart from that, Sheikh Amongraga said that the beautiful closure is easier than the perfection of life (SC volume 7, p. 66-68).

On the sixteenth night, Sheikh Amongraga explained the nature of God, the essence of men and the nature of women. Tambangraras eagerly awaited Sheikh Amongraga's explanation. In this regard,

Sheikh Amongraga explained that the main principle of Allah is one. He is the one who controls everything, the beginning and the end, who knows everything, who controls what has not happened and what has happened (SC volume 7, p. 121). On that night Sheikh Amongraga also explained the nature of estri (woman) and aki-laki (man). It is stated in SC volume 7 p. 122 stanza 229-230.

In the end, Syekh Amongraga explained the nature of life in 4 ways: saying good or sweet things, committing religion, fearing Allah, doing charity and being grateful, and maintaining social ethics (SC volume 7 p. 134: 34-53). Before the two of them had a sexual intercourse, Sheikh Amongraga explained the knowledge of *Asmaragama* which consisted of the knowledge of *Asmarayoga*, *Asmaranala*, *Asmaratantra*, *Asmarajuwita*, and *Asmaratura* (SC volume 7 p. 135).

Syekh Amongraga did not teach Tambangraras Islamic values every night. Syekh Amongraga used this night to perform ceremonial activities related to his marriage with Tambangraras, such as the ngunduh mantu ceremony by Ki Bayi Panurta. Apart from that, several days were spent for building houses as well as moving houses which kept Sheikh Amongraga and Tambangraras busy. Then, after having intercourse with Tambangraras, Sheikh Amorgara felt sad because he remembered the purpose of his wandering to find his two younger siblings (SC vol. 7 p. 138).

D. CONCLUSION

The chapter 'forty nights in the aisle' in SC is immensely popular. Even though it is not mentioned explicitly, this chapter is the main part emphasized in SC. In this chapter, Syekh Amongraga gave teachings of Islamic values to Tambangraras. There are several lessons delivered by Syekh Amongraga to

Tambangraras including fundamental knowledge in Islam such as *mukamad* that began with explaining about shahada. Then, Syekh Amongraga subsequently explained about the importance of learning the Quran, hadith, *ijmak* and *kiyas*, knowledge about *kiraat* in the Quran, salat and its movement, salat times, *sunnah* (additional) prayers, Islam's stance on usury (*riba*), attributes of Allah, five obligations of a muslim towards the others, the obligation of *daim*, beautiful closure, the nature of men and women, and the knowledge of *asmaragama*.

In SC, it is not always mentioned that every night Syekh Amongraga gave teachings to Tambangraras. Several nights passed as Syekh Amongraga had to attend the wedding ceremony. SC, in fact, only mentions that the teachings were given only until the 17th night, while the rest is not told. It is different from the transformation novel of *Serat Centhini* like the novel of *Centhini: Kekasih yang Tersembunyi* (2015). Based on the teachings given by Syekh Amongraga to Tambangraras, it can be seen that the main points were fundamental knowledge in Islam as a provision for Tambangraras in living her life.

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