

The Basic Standard of Obedience toward the Ruler in Javanese Culture

(Critical Study of *Serat Siti Jenar Inggang Tulen*)

By: Aris Fauzan

Doctoral Program (S3) of Psychology of Islamic Education (PIE)

Postgraduate of Muhammadiyah University of Yogyakarta

e-mail: mas_arisfauzan@umy.ac.id and mas_arisfauzan@yahoo.co.id

Abstract

This paper attempts to reveal how the doctrine leads a person's political obedience in the context of the background setting of the monarchy system power in Islamic kingdom in Demak (16-17 centuries). The Islamic kingdom of Demak was known as the first Islamic Kingdom as the continuation of Majapahit Hindu kingdom. The doctrine that the writer means is taken from *Serat Siti Jenar Inggang Tulen*. This *serat* (Text) especially is about the disobedience of Syekh Siti Jenar (a member of *Walisongo*) towards the Islamic kingdom of Demak. Because of his attitude, Syekh Siti Jenar finally had to be beheaded in front of the King and other *Walisongo* members.

To reveal that doctrine, the writer read the whole content of that script from the beginning to the end, then analyzed by using a descriptive method towards the whole content from the beginning to the end in *Serat Siti Jenar Inggang Tulen*.

The writer got at least six instruments of doctrine for a person or group or institution that is considered to meet the basic standard of obedience towards the ruler. The instruments are: *first*, the person or group or institution has to accept and understand the system of pattern and religious identity that is same as the ruler; *second*, the person or group or institution has to attend the *Jumat* prayer in mosque or worship place that is built by the kingdom. Although a prayer is personal matter, in the context of praying which is done together, hierarchically it cannot be done personally or forming a group of their own pilgrims. *Third*, periodically, they have to attend the meeting in the central government as the ruler's initiative, as the form of monoloyalty to the ruler. This attendance is as controlling medium to the regional leaders under the central ruler. *Fourth*, they are not carelessly to use the word *ingsun* (I), because the word *ingsun* is the ruler's, not the common people. *Ingsun* is only used by the ruler and noblemen. In this context, for the common people, when they mention first person pronoun, they are only allowed to use the word *saya* (I) in the form of *kawula*, *kula*, *mami*, *manira*, *patik*, and *ulun*. These six first person pronouns literally mean slaves. In other words, the public is consciously constructed to make themselves as slaves in front of the ruler. *Fifth*, the person or group or institution is forbidden to teach philosophy and Sufism to any people with different backgrounds. Moreover, the philosophy is related to the creation, human nature, and the nature of God. Because when the material is considered to be able to inspire common people to question the existence of ruler who considered as God's representative on earth. *Sixth*, a person or group or institution may not coordinate or gather the family or supporters of political opponents by any reason or pretext. This can lead to a number of interpretations that lead to political suspicion.

Keywords: Ruler, obedience instrument, monoloyalty, ingsun, philosophy-Sufism.

A. Introduction

The Islamic kingdom of Demak, which is estimated to be located in Demak, Central Java, was the first Islamic kingdom in Java in the 16th century. Raden Patah, the first king of the Demak kingdom, was a direct descendant of the breed of Hindu kingdom, Majapahit. The kingdom that existed less than a century was colored by various ideological and political conflicts. However, to maintain the stability of his power, the ruler of Demak implemented a number of strict rules that lead to the attitude of the people that were submissive and obedient to the ruler. The principles of the rule implicitly are contained in the text of Siti Jenar, a text containing life and a way of dying of Sheikh Siti Jenar amid the Islamic kingdom rulers of Demak.

Actually texts or manuscripts containing the story of life, teachings and philosophy of life of Sheikh Siti Jenar figures are very diverse. The diversity can be seen from language styles (Surakarta, Yogyakarta, Cirebon, coastal Central Java, and East Javanese); from the letters used (Java letter, Arabic letter and Latin letter); from the languages used (Javanese, Dutch, Malay); and from his way to narrate (poetry/song, prose, and novel). This research succeeded in finding a note that there are at least 50 kinds of the texts or manuscripts¹ containing the life story of Sheikh Siti Jenar. However, in this short research, I will focus on one text, namely *Serat/Buku Siti Jenar Inggang Tulèn*.²

Text of *Serat/Buku Siti Jenar Inggang Tulèn* can be referenced in a catalog of Girardet and Ricklef. Girardet noted that *Buku Siti Jenar* of *Kanjeng Sunan Giri Kedhaton's* work was printed in Kedhiri in the Latin letter of the Javanese language with registration number 31525 (247);³ and *Serat Siti jenar inggang Tulen* from of *Kanjeng Sunan Giri Kedhaton's* work was printed in the Javanese letter and language with registration number 31695 (192),⁴ and Ricklef noted one text with the title *Book Siti jenar* with registration number 231242.⁵ Furthermore,

¹ See Aris Fauzan, "Konsep Ingsun dalam Paham Tasawuf Siti Jenar," Tesis Doktoral (Yogyakarta: Postgraduate of UIN Sunan Kalijaga, 2013), not published.

² Text is the content of the manuscript consisting of content and form. Nabilah Lubis, *Naskah, Teks dan Metode Penelitian Filologi* (Jakarta: Yayasan Media Alo Indonesia, 2001), p. 30. The content contains ideas or a mandate that wants to be delivered by the author to the reader. While the form is the content of the story or the lesson that is to be read and studied by various approaches through plot, characterization, style, and so on. Robson, *Pengkajian Sastra-sastra Tardisional Indonesia*, Bahasa dan Sastra Tahun ke-6 (Jakarta: Pusat Bahasa dan Sastra, 1978), p. 7, see in Nabilah Lubis, *Naskah, Teks...*, p. 30.

³ Nikolus Girardet, *Descriptive Catalogue of the Javanese Manuscripts and Printed Book in the Main Libraries of Surakarta and Yogyakarta* (Wiesbaden: Franz Steiner Verlag GMBH, 1983), p. 518.

⁴ Nikolus Girardet, *Descriptive Catalogue of the Javanese Manuscripts*, p. 525.

⁵ M.C. Ricklefs, *Indonesian Manuscripts in Great Britain: a Catalogue of Manuscripts in Indonesian Languages in British Public Collections* (Oxford: University Press, 1977), p. 50.

the text of *Serat Siti Jenar Inkgang Tulèn* of Mas Harjawijaya's work was used by the author as the material object.

B. Regarding *Serat Siti Jenar Inkgang Tulèn*

Serat Siti Jenar Inkgang Tulèn is one of the papers which contain Java Sufism teachings. Generally, writing of the Java Sufism teachings was compiled by using *tembang macapat* which is also called *sekar macapat*. This *sekar macapat* is also used to compile teachings of literature and information on the royal family environment. Names often used to refer to literature of kejawen Islam are *primbon*, *wirid* and *suluk*.⁶ *Primbon* is one of Javanese literary works that summarize a wide variety of teachings that developed in the Javanese tradition such as *ngelmu petung*, *divination*, *witchcraft* and others. *Suluk* is a kind of literature of the coastal Islamic boarding school containing supernatural teachings derived from the Islamic teachings. *Suluk* is also understood as a discourse that is sung by a puppeteer on the puppet show to create a certain atmosphere in accordance with the situation of the scene.

The name of a copyist of *Serat Siti Jenar Inkgang Tulèn* is Raden Mas Harjawijaya who is estimated that he lived in the end of the 19th century until the early 20th century. However, based on the time of publishing, *Serat Siti Jenar Inkgang Tulèn* was published after two of *Serat Siti Jenar* written by Raden Sasrawijaya and Mas Ngabehi Mangunwijaya.

Mas Harjawijaya was an employee of the Dutch government as contained in the following article:

“*Serat Siti Jenar Inkgang tulèn, anggitanipun Kangjeng Sunan Giri Kadhaton. Panganggitipun nalika warsa 1457 sinengkalan pandhita misik sucèng tyas babon saking 'Mas Harjawijaya' Klereg Opsir Inlansesaken ing Nagari Wéltiprédhen.*”⁷

Meaning:

⁶ Simuh, “Mistik Islam Kejawen dalam Wedhatama” (*Paper was compiled and presented in the context of regular discussion of lecturers of IAIN Sunan Kalijaga*), 6th Year of Academic 1983/1984, p. 3. See also M. Wasim Bilal, *Mistik Dalam Suluk Pesisiran* (Yogyakarta: Yayasan Ilmu Pengetahuan dan Kebudayaan “Panunggalan” Lembaga Javanologi, 1988), p. 6.

⁷Raden Mas Harjawijaya, *Serat Siti Jenar Inkgang Tulèn*, 1st ed. (Kediri and Solo: Tan Khoen Swie, 1922), page of front cover. The author intended to show the time of the Serat writing. The use of the candrasengkala calendar describes that the influence of Islam to use the calendar of Qomariyah begins to enter the Javanese culture. The use of this candrasengkala calendar has already begun since the period of Ajisaka, an inventor of Javanese letter. The presence of Ajisaka is considered as the first year of Saka marked with the sentence “*Kunir awuk tanpa dalu*, (The turmeric was rotten without waiting night).. See Meirissa Ramadhani, *Candrasengkala as Representation of Ngayogyakarta Royal Culture*,” *Minithesis* (Jakarta: Department of Javanese of Faculty of Science and Culture, University of Indonesia, 2009), p. 13.

The original *Serat Siti Jenar* is an essay of Kangjeng Sunan Giri Kadhaton. Its writing was in 1457 in the sentence of candra sengkala of Sufism preacher that has a pure heart. The main source is from Mas Harjawijaya who was *Klereg Opsir Inlansesaken* in *Nagari Wéltiprédhen*.

As mentioned in the beginning, *Serat Siti Jenar Inkgang Tulèn* was copied by Mas Harjawijaya taken from *Serat Suluk Walisana* authored by Sunan Giri Kedhaton. The content of this book is different from *Serat Siti Jenar* written by Raden Sasrawijaya. Even explicitly in the beginning of *Serat Siti Jenar Inkgang Tulèn* of Mas Harjawijaya mentions that *Serat Siti Jenar* written by Sasrawijaya deviates from the real story.⁸

In writing, literature of kejawen is presented systematically and organizingly in the form of prose and *tembang macapat*. *Tembang macapat* (*macapat song*) is a song in the form of traditional Javanese poetry using the New Java language with having rules or standards of Javanese literature, such as *guru gatra*, *guru lagu* and *guru wilangan*.⁹

The composition of the canto and the song in *Serat Siti Jenar Inkgang Tulèn* is 6 (six) cantos and 4 (four) songs in 32 pages. The following table is about cantos, songs and page layout in *Serat Siti Jenar Inkgang Tulèn*:

Table

Serat Siti Jenar Inkgang Tulèn of Harjawijaya's Copy

Order of Cantos	Name of Songs	Number of Stanzas	Pages
Canto I	Asmaradana/Asmarandana Ia	26 stanzas	3-7
Canto II	Sinom II	24 stanzas	7-12
Canto III	Kinanthi IIIa	26 stanzas	12-16
Canto IV	Asmaradana/Asmarandana Ib	46 stanzas	16-24
Canto V	Kinanthi IIIb	29 stanzas	24-28
Canto VI	Dhandhanggula IV	16 stanzas	28-32

⁸ Raden Mas Harjawijaya, *Serat Siti Jenar Inkgang Tulèn*, p. 1.

⁹ Guru gatra is the number of lines of each stanza in macapat song. Guru lagu (dhong-dhing) is a rule of final rhyme on macapat song. Guru wilangan is the number of syllables of each stanza in macapat song. These rules apply to all kinds of macapat song. The names of the songs and the rules of the structures are as follows: Dhandhanggula, 10-I, 10-A, 8-E, 7-U, 9-I, 6-U, 8-A, 12-I, 7-A; Sinom, 8-A, 8-I, 8-A, 8-I, 7-I, 8-U, 7-A, 8-I, 12-A; Asmarandana, 8-I, 8-A, 8-E, 8-A, 7-A, 8-U, 8°; Pangkur, 8-A, 11-I, 8-A, 7-A, 12-U, 8-A, 8-I; Durma, 12-A, 7-I, 6-A, 7-A, 8-I, 5-U, 7-I; Mijil, 10-I, 6-O, 10-E, 10I, 6-I, 6-U; Kinanthi, 8-U, 8-I, 8-A, 8-I, 8-A, 8-I; Pucung, 12-U, 6-A, 8-I, 8-A; Maskumambang, 12-I, 6-A, 8-I, 8-A; Gambuh, 7-U, 10-U, 12-I, 8-U, 8-O. Aris Fauzan, "Ajaran Tasawuf dalam *Serat Siti Jenar*," p. 5.

The above numbers explain the number of syllables in each line. The capital characters explain the final vowel of each syllable in the end of each line. While the writing of the script explains the number of lines that must be written.

C. The Basic Standard of Obedience

The Islamic kingdom of Demak which became the setting of Sheikh Siti Jenar is estimated to be born around the 15th century of Masehi shortly after a collapse of the Hindu Majapahit kingdom. The collapse of Majapahit is immortalized in an expression of *Candra Sengkala* that said *Sirna Ilan Kertaning Earth*. This sentence is interpreted with the year of 1400 Saka or around 1478 AD. The first king of Islamic Demak kingdom is Raden Patah (Fatah). Raden Patah is a descendant of Brawijaya King who has converted to Islam. Islamic religion is estimated to have evolved in Majapahit since the 11th century AD in which was characterized by the presence of Muslim grave named Fatimah binti Maemun who died in 475 H / 1082 AD.¹⁰ In situation of the transitional government, Raden Patah who got the support from the members of walisanga applied rules of obedience to the ruler strictly.

The short research toward *Serat Siti Jenar Ingkang Tulèn* succeeded in revealing that in order to establish obedience among people of the Islamic kingdom of Demak, the king applied at least six following provisions:

First, the person or group or institution has to accept and understand the system of pattern and religious identity that is same as the ruler. Religion for the people is a human right. But in the context of power, every citizen must understand and follow the pattern of religion in accordance with the provisions of the ruler. Even in the context of power, the ruler has the sole authority in determining the citizen's religion. It was an ideal of Raden Patah to unify his citizen's religion in one religion, especially in the area of Java. This ideal was expressed in the following stanza:

(39) *Radèn Patah matur aris; inggih nadyan makatena; jer tan nunggil agaminé;
pangangkah kulo ing mangkya; inggih sanuswa Jawa; sampun ngantos wowor
sambu; sageda nunggil agama.*

Meaning: Raden Patah said wisely. Although (currently) person's religion is not same, my wish is later that all people of Java homeland will not be undercover as a code. hopefully all can be one religion.

¹⁰ Anasom, "Sejarah Masuknya Islam di Jawa," in M. Darori Amin, *Islam dan Kebudayaan Jawa* (Yogyakarta: Gama Media, 2000), p. 29.

Unification of the religious ideology is not only in the physical area (Islamic law, *sharia, exoteric*) but also in the spiritual matter (mysticism, *esoteric*). If there is a citizen who deviates from the religion professed by the ruler, the citizen will get punishment. The most extreme judgment is that the citizen is considered not to trust the ruler, in which means he defies the government. A form of punishment for those who do not accept and follow the ruler's religion understanding is a death sentence. The death sentence was practically applied to Sheikh Siti Jenar and his followers.

It was revealed in the following stanzas:

(1) *Aywa sira adrèng rèhing kapti; gurunira aliwat druhaka; manggung sinanggaa dhéwé; ya apa pédahipun; angla(hlm. 23) buhi wong dosèng Widhi; marmané kawisésa; trang karsaning ratu; luputé ambubrah sarak; kang wus pada ingimanaken Narpati; lakuning kuna-kuna.*

Meaning: You should not insist on your wish. Your teacher is too wicked. Let him always bear it himself. There is no point to defend the sinner to God. Therefore, the power is the Queen's wish. Her mistake undermines the rule that has entrusted it to the king. It is like earlier times.

(2) *Angugeming agemé ing ngèlmi; ngorakaken ing sarak saré'at; wus ana angger-anggeré; ing kang muni ing kukhum; anemahi ukuman pati; ing Ngarab Sèh Mubarat; tepané ing dangu; iya kukhum ing nagara; déné wani tan ngimanaken agami; uger ageming Nata.*

Meaning: He upheld his conviction and rejected the rule of the sharia which have been the rules.. As it is contained in the law, he will receive the death sentence. It was like Sheikh Mubarat in Arabic in earlier times. He was punished by the country because he dared to not believe in religion and the king's rule too.

The above stanzas explain that the religion, the ruler's understanding of religion, and the power are one. The ruler, who is in this case the king, represents God on earth. The ruler is the policy maker and the giver of the verdict or punishment for people or institutions considered deviant or different in manner. The logical plot of the death sentence toward those who are assessed to resist is based on several things: the religious basis, the consideration of religious understanding which is not different from the ruler, and the historical basis which refers to cases that have occurred in the world of Islam in the Middle East.

Religion and the ruler are one, although may be there is an irrational and imperfect gap when the ruler understands religion. However, refusing and defying the rules of the ruler are assessed on two assessments, that are defying the ruler and not submitting to the religious rule, because the religion and the ruler are like a coin, whose two sides complement each other.

Second, the person or group or institution has to attend a *Jumat* (Friday) prayer in a mosque or a worship place that was built by the kingdom. Although a prayer is personal matter, in the context of praying which is done together, hierarchically it cannot be done personally or with forming a group of their own pilgrims.

(16) *Sangsaya kasusrèng janma; akèh kang amanjing murid; ing praja-praja myang désa; dalah akèh ing ngulami; kayungyun ngayum sami; kasoran kang wali wolu; gunging paguranira; pan anyuwungaken masjid; karya suda kang maring agama mulya.*

Meaning: He was more well-known in the society. Many came to be students in villages and towns, and many Muslim scholars are interested to get knowledge. He defeats eight guardians. His religious community became bigger but it empties the mosque. It decreases his religion glory.

Many ordinary people joined and became one of the disciples of Sheikh Siti jenar. The students came from various different backgrounds from the rural and urban society, and even there were also muslim scholars who joined. There was spread news that Sheikh Siti Jenar and his disciples were considered not to pray in the mosque and even did not carry out the Friday prayer. The action of not praying in the mosque among Muslims in that context was considered as a form of disloyalty to the royal ruler. In the simple language, praying in the mosque (not at home) together was transcendently understood as a form of spiritual communication with the God, but immanently it was also as a form of formal communication with fellow humans, especially with the ruler.

Attendance at mosque on every prayer time, especially on the Friday prayer, for every Muslim became the variable standard to measure person's loyalty to the king and the royal rule. The mosque institutionally became the media to control and conduct indoctrination of truth values according to the ruler. Because, in a number of practices of the Friday prayer until the end, if there was a worshiper who whispered, he was morally deemed to have committed futility. The presence of a Muslim in practice of the Friday prayer was coming, being silent, listening, and being forbidden to argue.

(2) *Sapratingkahnya sadarum; dènira angorak-arik; saruning sarak saréngat; jumeneng guru gugurit; rosing sarasèng rarasan; akarya suwunging masjid.*

Meaning: All his behaviour were destructive. It was inappropriate according to the shariah. He became *gugurit* teacher. Lack of the sense in discussion made the mosque empty.

Third, periodically, they have to attend the meeting in the central government as the ruler's initiative, as a form of monoloyalty to the ruler. This attendance is as controlling medium to the regional leaders under the central ruler.

(1) *Sèh Lemah Bang nayogyani; prapta ing ari Jumu'ah; nuju Ramelan wulané; marengi tanggal ping lima; kumpul para oliya; anedheng kalaning dalu; ngrakit papan kang prayoga.*

Meaning: Sheikh Lemah Abang approved. On Friday precisely in Ramadhon 5th, the guardians gather in the night to arrange the appropriate place.

The presence of the religious leader or figure (the guardian, the ruler of the territory under the kingdom) who became reference of the political and religious issues for surrounding community is needed, in each month Ramadan month.

Fourth, They are not carelessly to use the word *ingsun* (I), because the word *ingsun* is the ruler's, not the common people. *ingsun* is only used by the ruler and noblemen. In this context, for the common people, when they mention first person pronoun, they are only allowed to use the word *saya* (I) in the form of *kawula, kula, mami, manira, patik, and ulun*. These six first person pronouns literally mean slaves. In other words, the public is consciously constructed to make themselves as slaves in front of the ruler.

Ethically, the common people and the ruler of the territory under the kingdom have to use expressions of *kawula, kula, mami, manira, patik, and ulun* when referring to themselves as the first singular person in front of the higher ruler. The sixth words literally mean slave or servant. For the the ruler and nobles to call themselves, they use the word *ingsun*. *ingsun*, in Javanese literature, is not only understood as the first singular pronoun, but also used to describe the nature of God. It becomes the representation of verbal experience of unification between God and human (*ittihad* or *hulul*), and it is also spoken by the first and second person when both of them are involved in the conflict. Therefore, being the common people who say *ingsun* for himself is considered as a people who do not know manners, and also considered as a person who compares himself with the ruler. Sheikh Siti Jenar is one of the figures of that

was beheaded, among the reasons because she came from the lower class and taught his spiritual experience by telling *ingsun* to the various level of society.

Fifth, a person or group or institution is forbidden to teach philosophy and Sufism to any people with different backgrounds. Moreover, the philosophy is related to the creation, human nature, and the nature of God. Therefore, the material is considered to be able to inspire common people to question the existence of ruler who is considered as God's representative on earth.

In this part, there is prohibition on teaching freely to common people on the material of philosophy and mysticism, exactly philosophical Sufism. If this material is understood by the common people, it can be dangerous. *First*, It could supposedly damage the principles of belief in religion (that blends with the kingdom); *second*, it could be a trigger for people to question the status of the ruler as God's representatives on earth; *Third*, it could lead society on religious understanding which is not same as the ruler.

In the text of *Siti Jenar Ingkang Tulèn*, it is mentioned that the teaching of understanding in philosophy and Sufism on society from various backgrounds is not understood in tune. Even not few of Sheikh Siti Jenar's disciples committed suicide in order to choose life after death. Life in the world is understood only temporarily, while the life after death in the world is eternal. Therefore, for them to welcome death or to be killed by other people, they perform riot and damage.

(14) *Murtat murang tékad praja; tan ajrih yèn kenèng sarik; katatangi driyanira; dènira boya antuk sih; gya késah saking Giri; mantuk mring dununganipun; tanah ing Siti Jenar; lajeng ngubalaken ngèlmi; kathah janma kacaryan apuruita.*

Meaning: He deviated from the rule of the country. He was not afraid if he got disaster. Because he did not get attention, then he went from Giri. He backed to his place, land of Siti Jenar. Then he spread knowledge. Many people learn to him.

(22) **Kawula** *amedar ngèlmi; angraosi katunggalan; déné jisim sadanguné; mapan jisim nora nana; déné kang kawicara; mapan sajatining ngèlmu; sami amiyak warana.*

Meaning: **Kawula** (I) explain knowledge and feel unity. Nobody is placed forever. While what is discussed, the true of science, is unlocking the secret of God.

(33) *Sakathahing para wali; pra samya mèsèm sadaya; miyarsa ing pamuwusé; kukuh tan kena ingampah; saya banjur micara; amiyak werananipun; nora nganggo sita-sita.*

Meaning: All of the guardians smiled in hearing his saying. He was firm and could not be prevented. He continued talks and open the partition without using ethic.

(34) *Angaku jeneng pribadi; andadra dadi rubéda; ngraribedi wekasané; nenerang anerak sarak; rembugé angaliga; mawali pra wali wolu; winolong kurang walaka.*

Meaning: On behalf of the individual, he increasingly made the circumstance complicated. Finally it was clear that he violated the sharia. The conversation is outspoken. He did not want to obey eight guardians. *Winolong* is less honest.

Sixth, a person or group or institution may not coordinate or gather the family or supporters of political opponents by any reason or pretext. This can lead to a number of interpretations that lead to political suspicion.

Other rule applied by the ruler in order to build public submission is implementing a prohibition on gathering or collecting people, especially collecting the family or followers of a person, group, or institution of which political and religious ideology is different from the ruler. The action of gathering or collecting people from the political opposition could arouse suspicion and could be considered as a form to plan to take the fight against the rightful government. It was as revealed in the following stanzas:

(16) *Sangsaya kasusrèng janma; akèh kang amanjing murid; ing praja-praja myang désa; dalah akèh ing ngulami; kayungyun ngayum sami; kasoran kang wali wolu; gunging paguranira; pan anyuwungaken masjid; karya suda kang maring agama mulya.*

Meaning: He was more well-known in the society. Many came to be students in villages and towns, and many Muslim scholars are interested to get knowledge. He defeats eight guardians. His religious community became bigger but it empties the mosque. It decreases his religion glory.

(17) *Santri kathah kang kabawah; mring Lemah Bang manjing murid; yata Sang Sèh Siti Jenar; sangsaya gung kang andasih; dadya imam pribadi; mengku sarèh bawahipun; paguroning ngèlmu kak; kawentar praptèng nagari; lajeng aran Sang Pangé(hlm.8)ran Siti Jenar.*

Meaning: Many students followed Lemah Abang and became his disciple. Sheikh Siti Jenar's subordinates grew bigger and bigger. He became a personal priest. He patiently master the subordinates and the disciples. His teaching was about the real science. He was famous until the country. He was Sheikh Siti Jenar.

(18) *Pan tedhaking Majalengka; kalawan darah ing Pengging; kèh prapta apuruita; mangalap kawruh sajati; nenggih Kiageng Tingkir; kalawan Pangéran Panggung; Buyut Ngerang myang Betah; kalawan Kiageng Pengging; samya tunggil paguron mring Siti Jenar.*

Meaning: Although Majalengka was near, many came to the religious community to look for genuineness, including descendant of Pengging. They were Kiageng Tingkir with Pangerang Panggung. Buyut Ngerang also joined. Together they were in one religious community of Siti Jenar.

D. Closing

Thus, it is description of the paper entitled The Basic Standard of Obedience toward the Ruler in Javanese Culture (Critical Study of *Serat Siti jenar ingkang Tulen*). At least it can be concluded that:

1. Many Javanese texts have still not been studied in depth. Recognized or not, for the Java society, classical texts are understood as the document containing the teachings, philosophy, and a Javanese's way of life particularly. Because of that, reviewing is an entrance to understand Javanese people more thoroughly.
2. History of Islamic kingdom of Java is an integral part of a long trip of modern Indonesia history. Patterns of tradition, thought and philosophy of life between old Java and modern Indonesia have similarities, especially in the context of building subservience.
3. To build obedience to the ruler based on the text of *Serat Siti jenar ingkang Tulen*, at least there are six basic principles that have to be fulfilled: being same in religion and understanding of religion, attending formally religious rituals according to the approved time, coming to the kingdom palace in any particular period, not using the word "I" mistakenly, not teaching philosophy and mysticism to anyone, and not joining or gathering people from families who are politically opposed to the ruler.

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