



MANUNGGALING KAWULA GUSTI CONCEPT OF DIVINITY AND HUMAN IDENTITY SYEIKH SITI JENAR

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ABSTRACT

The thoughts of philosophers related to the concept of divinity cannot be used as a common axis of thought. It is often understood as contradictory thoughts that contradict one another. In fact, in philosophical studies, freedom in issuing ideas and arguments is the key to maintaining the capacity of thought. This problem also penetrates divine thought which is a personal spirituality that should be a realm of thought that can only be understood through belief. This research is literature research conducted through the analysis of Sheikh Siti Jenar's thoughts on the conception of divinity and human identity. The steps were taken by the author by taking literature data from primary and secondary sources. So that the results of, this study are to reveal the concept of "Manunggaling Kawulo Gusti" in the thought of Sheikh Siti Jenar.

KEYWORDS : *Divinity, Emanasi, Human Identity, Manunggaling Kawulo Gusti*

INTRODUCTION

The problem of the conception of Divinity seems to have been an important theme in the discourse of philosophy, both among Western philosophers from the time of Plato and Aristotle to contemporary and postmodern philosophers. Such discourse also occurred in the land of Java, giving rise to polemics and even conflicts. This concerns the issue of the conception of Divinity during the Islamic Kingdom of *Demak Bintara* or during the time of the saints *wali*, particularly the conflict between the Council of Saints *Dewan Wali* or the Nine Saints and Syekh Siti Jenar.

Syekh Siti Jenar is a well-known figure among the Muslim community in Indonesia, especially among the Javanese people. The figure of Syekh Siti Jenar actually appears in the *Serat Syekh Siti Jenar*, a composition by Raden Panji Natarata taken from the *Babad Demak*, authored by Pangeran Wijil from Kadilangu Demak. The *Serat Syekh Siti Jenar* (derived from the histories *Jah* and *Babad Demak*, with additional knowledge of *Kederwatan*) may pertain to metaphysical knowledge related to the *Sangkan Paraning Dumadi*, which discusses the essence of God and humans, as well as their relationship.

The view of individuals towards the figure of Syekh Siti Jenar has revealed differences, aligned with each person's perspective on Sufism and Syekh Siti Jenar's position as a saint among the *Walisongo*. The presence of Syekh Siti Jenar in the history of Islam in Indonesia (particularly Java) has also stirred controversy, whether he truly existed as a historical figure or was an imaginary figure created for certain political purposes. This has led to various interpretations, differences, and even contradictions that remain subjects of on going investigation.

Syekh Siti Jenar's position as a proponent of the concept of *Wahdatul Wujud* has led to differing views related to matters of Divinity, the Day of Judgment, heaven and hell, the meaning of death, and life as a function of Sharia. In the eyes of many, the acceptance and understanding of Syekh Siti Jenar often emphasize not his status as a saint (or a renegade saint), but rather he is more popularly known as the saint who was sentenced to death by the "Council of Saints" due to his teachings about the concept of "*Manunggaling Kawulo*

Gusti", which was deemed to mislead the Muslim community. The diversity in the perception of Syekh Siti Jenar has given rise to a chaotic understanding of his existence and teachings. In Islamic thought, there are the philosophical schools of thought known as *Jabariyah*, which perceives humans as mere actors, with God being the orchestrator of human behavior, leaving humans with no responsibility for their actions. On the other hand, the *Qadariyah* school of thought suggests that humans possess agency in determining their actions; humans have willpower and freedom to act, thus being responsible for their deeds. In the teachings of Syekh Siti Jenar, God has a relationship with humanity and His creation, a relationship that can be understood as the "Presence of God within humans" the essence of the concept of *Wahdatul Wujud*.

Study about the figure of Syekh Siti Jenar, whether as a historical figure or as a propagator of a certain doctrine such as *Wahdatul Wujud*, will always evoke sharp differences in viewpoints. These differences concern his status as a historic figure and also his teachings content. Such differences become even more uncertain when those involved have not engaged in specific analyses of philosophical and Sufi issues.

An analytical and critical examination of Syekh Siti Jenar, diving into deeper insights, could provide a clear and illuminating understanding of the meanings and values contained within his teachings and his historical presence in the context of Indonesian history. This is crucial in understanding its connection to cultural development and the structural conception of life in Indonesian society, particularly on Java.

To comprehensively discuss Syekh Siti Jenar and do justice to the topic, a thorough study is required that examines the issues of the conception of Divinity and human identity according to his teachings. Furthermore, to ensure the research is focused and effective, the following questions are formulated; first, How is the conception of Divinity according to Syekh Siti Jenar's perspective, as found in the work "*Serat Syekh Siti Jenar*" by Raden Pandji Natarata?. Second, how does Syekh Siti Jenar's teachings define human identity?

METHOD

This research is a literature review to Syekh Siti Jenar Concept divinity. Then, research conducted by collecting, processing, and analyzing written materials (works) relevant to the research problem and hypothesis. The primary source of the research is the Serat Syekh Siti Jenar, compiled by Pandji Natarata. Secondary sources include "Philosophy of Siti Djenar" by Brata Kesawa and "Siti Jenar" by Abdul Munir Abman, along with other supporting literature.

The research activities employ note cards as the main tool for data collection. The research follows several procedures, including above; Formulating the research problem, Conducting literature review to establish theoretical foundations and formulate hypotheses, Data collection using note cards, Editing and analyzing data, followed by discussing the results of data analysis, Drawing conclusions based on the results of data analysis and discussion, along with presenting recommendations, and also Writing the research report.

CASE STUDY

Sheikh Siti Jenar regarded God as a form that cannot be seen with the eyes, symbolized like a shining star. Siti Jenar felt that he surpassed other beings and therefore claimed himself as God (Wibowo, 1999: 19). The work Sheikh Siti Jenar by Raden Pandji Natarata is an excerpt and his work *Sejarah Jati* taken from the Book of Babad Demak (by Pangeran Wijil) (Wibowo, 1999: 85).

Sheikh Siti Jenar, his disciples, and followers, in relation to the connection between humans and God, share a core view that God as the Creator is connected with the universe, including humanity, through the concept of "*wahdatul wujud*" (unity of existence). This concept states that everything that exists is "one" and "singular", indivisible and undivided. According to this principle, there is no existence except for Allah alone. Everything in the universe is a manifestation and mere appearance of the existing, which is Allah (see Serat Syekh Siti Jenar in Javanese poetry).

With this concept, it's not surprising that Sheikh Siti Jenar (identified as an Islamic figure from the Middle East) and Ki Kebo kenongo (identified as a native Javanese who initially practiced Hindu-Buddhist beliefs) share the view that performing prayers, fasting, and religious practices are simply erroneous. For them, the essence of religious practice is "worshipping Allah", and according to their conception, Allah is manifested in the existence of beings (humans), and conversely, every being or human is a manifestation of Allah. Therefore, there is no need for worship, as the worshipped and the worshipper are unified. Thus, all forms of worship are deemed falsehood and unnecessary.

Tracing the history of Islamic thought, particularly considering the background of Islamic history and its philosophy, reveals a strong connection between the views of Sheikh Siti Jenar, Ki Kebokenongo, and the teachings of the Greek philosopher Plato. Subsequently, a connection can be drawn to Islamic philosophers (Bertens, 1975: 106-107). Plato, who lived between 428-348 BCE, further argued that what he called "idea" was a model or paradigm for concrete objects. These concrete objects required imperfect representations of their models. This gave rise to the concept of "participation" or "metexis", leading to Plotinus' concept of "emanation". Later, Aristotle introduced the concept of "hyle-morphe".

The concept of emanation above can be a gateway to understand the perspective that all beings and the universe are structured hierarchically. At the top of this hierarchy is the one God. Each level emanates from a higher level, and this process continues, with emanation being the path both downward and upward (Ringkasan Sejarah Filsafat,

published by Kanisius Yogyakarta, page 16).

To better understand the concept of Sheikh Siti Jenar's teaching about "*Kawula-Gusti*", one can briefly explore Aristotle's concept of "Hyle-Morphe". The concept of Hyle-Morphe or matter-form states that matter always receives principles from unchanging forms. The principle of form determines the matter it shapes. From here, the concepts of the unity of soul-body and the immortality of the soul emerged. Such ideas are also evident in Islamic philosophers like Al-Kindi, Al-Farabi, and Ibn Sina. All three philosophers accepted the concept of emanation, applying it to the relationship between God and the universe, including humanity.

Thus, it's not unfounded that Sheikh Siti Jenar propagated the teaching of "*Manunggaling Kawula Gusti*" as a concept deeply rooted in Islamic teachings. While there are clear differences in their practical applications, Sheikh Siti Jenar believed that religious obligations and practices, such as the Pillars of Islam, were no longer necessary after the pinnacle of union between servant and creator had been achieved. According to him, these actions were mere falsehoods. This union, in fact, embodies the deepest essence of religious teachings, liberating humans from legal burdens. This aspect of Sheikh Siti Jenar's teachings might require further analysis to explore its analytical foundation and thought process.

The divergence in Sheikh Siti Jenar's teachings led to his persecution. Nevertheless, his philosophy and its connections with the history of Islamic thought and the cultural transition in Indonesia remain captivating. His teachings offer insights into the complex dynamics of religion, culture, and politics during the transition from Hindu-Buddhist to Islamic influence.

RESULT AND DISCUSSION

The concept of God in Sheikh Siti Jenar's teachings encompasses the doctrine that God has diverse names attributed to Him, such as *Hyang Suksma Gusti*, *Hyang Widhi*, *Dzat Mulia*, *Hyang Manon*, *11 Hyang Maha Suci*, *Dzat Kang Murweng Pambudi* and "*Hyang Kang Murbeng Dumadi*".

The notion of divinity in Sheikh Siti Jenar's teachings can be interpreted as pantheism, monism, and even atheism. Thus, there is no inherent contradiction within the concept of divinity present in Sheikh Siti Jenar's teachings.

The human identity in Sheikh Siti Jenar's teachings holds an extremely high position, consistent with the teaching of *Manunggaling Kawula-Gusti*. In this context, the individual and God cannot be separated; they are even identified with each other. Human beings are essentially a manifestation of God, and as such, all their actions are determined by God.

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