

## SERAT WIRID HIDAYAT JATI AND THE DEVELOPMENT OF JAVANESE ISLAM IN THE 19TH-20TH CENTURY

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### Abstract

This study explores *Wirid Hidayat Jati*, a composition by Raden Ngabehi Ranggawarsita finalized in 1862, and its role in shaping Javanese Islam during the 19th and early 20th centuries. The text incorporates Sufi doctrines, particularly the principle of *manunggaling kawula Gusti* (the union of humanity with the Divine), which is closely related to the concept of *martabat tujuh* (seven dignities) in Sufi tradition. Employing a historical research design and textual analysis, this study collected data from primary sources, namely the *Wirid Hidayat Jati* manuscript, as well as secondary sources such as historical records, pesantren archives, and scholarly works. The data were analyzed using content analysis and historical interpretation to identify core mystical and ethical themes and to examine their influence on the religious practices of Javanese Islam. The findings reveal that *Wirid Hidayat Jati*, through its reading, teaching, and interpretation by santri and Ranggawarsita's followers, contributed to the dissemination of Sufism and reinforced practices that harmonized Islamic principles with Kejawen values. As a spiritual guide, the text not only influenced devout Muslims (*santri*) but also adherents of Kejawen, and its impact continued into the early 20th century. In conclusion, *Wirid Hidayat Jati* reflects Ranggawarsita's Sufi philosophy and demonstrates the formation of a distinct Javanese Islamic identity characterized by adaptability and cultural syncretism.

### Keywords

Wirid Hidayat Jati, Ranggawarsita, Javanese Islam, Kejawen.



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## INTRODUCTION

"Serat Wirid Hidayat Jati" is a literary piece that profoundly impacted the evolution of Islam in Java throughout the 19th and 20th centuries. This book integrates Islamic principles with Javanese cultural values, illustrating the assimilation and adaptation of Islam within Javanese society through a profound literary heritage (Budiyanto, 2004). The name "literature" etymologically originates from several Western languages, including English, French, German, and Dutch, all tracing back to the Latin word "litteratura," which signifies letters or writing (Korenjak, 2023). In the Indonesian language, the term "sastra" derives from Sanskrit, signifying a teaching instrument or manual (Hamid, 2019).

Literature, particularly Javanese literature, significantly influences society, functioning as both an educational tool and a cultural mirror. "Serat Wirid Hidayat Jati" is a literary work that imparts teachings guiding society along a distinctive spiritual trajectory, integrating Islamic principles with Javanese mystical traditions (Susanto et al., 2024). This work possesses both artistic significance and profound philosophical implications, notably about the beliefs and worldview of the Javanese populace (Peacock, 1986); (Wiryomartono, 2016).

During the 18th and 19th centuries, Javanese literature underwent significant evolution, mirroring the societal changes and dynamics of the times (Moertono, 2009). Raden Ngabehi Ranggawarsita, a notable poet, was instrumental in this evolution, as his writings illustrate the amalgamation of Islam and indigenous Javanese culture (Afdholy et al., 2020). "Serat Wirid Hidayat Jati," authored by Ranggawarsita, significantly contributed to the dissemination of Islamic teachings among the Javanese populace while upholding indigenous values (Hudha, 2020).

The impact of Wirid Hidayat Jati on Javanese Islam is considerable, particularly in spiritual and mystical domains. Islam's doctrines were more readily embraced by Javanese society, which was already immersed in mystical traditions (Woodward, 2010). This work imparts Sufi principles, including *manunggaling kawula gusti* (the union of mankind with God) and *tauhid* (monotheism), in harmony with traditional Javanese beliefs (Taufik & Rozi, 2021). Consequently, "Serat Wirid Hidayat Jati" served as a conduit linking Islamic doctrines with indigenous beliefs, allowing the Javanese to adopt Islam while preserving their cultural identity (Karomi, 2013).

This study expands upon pertinent prior research, several of which have been recognized as essential references. The initial study, "The Concept of Lifelong Education According to Ronggowarsito in the Book Wirid Hidayat Jati" by Retno Syahril Mubarak (2017), underscores the

lifelong educational framework presented in this text. Although it examines educational elements, it lacks the profundity of the social background of Surakarta society and the Islamic principles within the work (Hukamak et al., 2024).

The second research, "The Philosophy of Divinity by Raden Ngabehi Ronggowarsito: An Analytical Study of Serat Wirid Hidayat Jati" by Rangga Ramdansyah (2009), analyzes the philosophical concepts of divinity in Serat Wirid Hidayat Jati and their influence on the spirituality of the Kejawen community (Hakim & Hambali, 2024). This research, while offering a profound philosophical critique, lacks a comprehensive examination of the social backdrop of Surakarta society during that period.

The third study, "Values of Tauhid Education in Serat Wirid Hidayat Jati" by Misbakhul Munir (2010), emphasizes the topic of tauhid education in Serat Wirid Hidayat Jati. This study addresses tauhid values, although its analysis lacks comprehensive information on the idea of tauhid within the work (Yantari & Permadi, 2023). These references provide varied perspectives on Ranggawarsita's work, encompassing educational, philosophical, and tauhid viewpoints. Nevertheless, to achieve a more thorough comprehension, additional research is required that also takes into account the social context and Islamic values inherent in the work. This research will examine the influence of "Wirid Hidayat Jati" on the evolution of Islam in Java throughout the 19th and 20th centuries, as well as its effect on the worldview and spirituality of the Javanese populace.

This study's problem formulation is to investigate how Islamic Sufi teachings impacted the Javanese mysticism found in Serat Wirid Hidayat Jati by Ranggawarsita, and how the concept of ma'rifat illustrates the understanding of the human-divine relationship within the context of Javanese Islam from the 19th to 20th century. Additionally, this study will investigate how Serat Wirid Hidayat Jati's attempts to incorporate Islam with regional customs, including spiritual ideas like *wangsit* (divine inspiration), *wahyu* (revelation), and *manunggaling kawulo gusti* (the union of humans with God), reflect the social and religious dynamics of Javanese society at the time. The study will also examine Serat Wirid Hidayat Jati's contribution to Javanese mysticism's evolution and its applicability to the time's religious customs.

This research aims to analyze and comprehend the concept of ma'rifat as articulated in Serat Wirid Hidayat Jati by Ranggawarsita, and to investigate how this notion exemplifies the interaction between humanity and the divine within the framework of Javanese Islam throughout the 19th and 20th centuries. The study seeks to ascertain the impact of Islamic Sufi teachings on the Javanese

mysticism within the text, as well as how Ranggawarsita amalgamated Islamic principles with Javanese local customs through spiritual concepts such as *wangsit* (divine inspiration), *wahyu* (revelation), and *manunggaling kawulo gusti* (the union of humans with God). This research aims to elucidate the role of *Serat Wirid Hidayat Jati* in the social and religious dynamics of Javanese society during its period, as well as its significance in the evolution of Javanese mysticism and religious rituals in the 19th and 20th centuries.

## METHOD

This study employed a historical research design combined with textual analysis to examine *Wirid Hidayat Jati* in its historical and socio-cultural context. The historical method was applied to reconstruct the intellectual, political, and religious atmosphere of the 19th-century Surakarta Sultanate, while textual analysis was used to interpret the content and doctrinal aspects of the manuscript.

The primary source of this study was the manuscript *Serat Wirid Hidayat Jati*, authored by Raden Ngabehi Ranggawarsita in 1862. Secondary sources included historical records, pesantren archives, and previous scholarly works on Ranggawarsita (Faruk, 2012), and studies on Javanese Islam and Sufism (Endraswara, 2008). Data were collected through document analysis, involving both published and unpublished manuscripts, along with related literature to contextualize the text within the broader development of Javanese Islam.

The data were analyzed using content analysis and historical interpretation. The content analysis focused on identifying major themes in *Wirid Hidayat Jati*—such as mystical doctrines, ethical teachings, and cultural adaptation while the historical interpretation traced how these themes influenced the development of Javanese Islam during the 19th and early 20th centuries. Triangulation of sources was applied by cross-referencing the primary text with contemporary historical documents and scholarly interpretations to ensure the validity and reliability of findings.

## FINDINGS AND DISCUSSION

### Findings

The analysis of *Serat Wirid Hidayat Jati* reveals its profound role in shaping the intellectual and spiritual landscape of Javanese Islam during the 19th and 20th centuries. Rather than functioning merely as a literary or mystical text, this work became a reference point for pesantren

traditions, religious practices, and socio-cultural adaptation of Islam in Java. Its teachings combined mystical doctrines, ethical critique, and cultural metaphors, thereby bridging Islamic orthodoxy with Javanese cosmology. To systematically present these findings, the following table summarizes the major themes of *Serat Wirid Hidayat Jati*, their descriptions, and their influence on the development of Javanese Islam within the historical context.

**Table 1.** Thematic Analysis of *Serat Wirid Hidayat Jati* and the Development of Javanese Islam (19th–20th Century)

Theme/Aspect	Description in <i>Serat Wirid Hidayat Jati</i>	Influence on 19th–20th Century Javanese Islam	Sources
<b>Mystical Doctrine (Tasawuf)</b>	Emphasis on <i>martabat tujuh</i> , <i>manunggaling kawula Gusti</i> , and spiritual purification through wirid and dzikir.	Strengthened the integration of Sufism in pesantren (NU tradition), reinforcing mystical practices as core to Javanese Islam.	(Simuh & Jawa, 1988); (Hidayatullah, 2012).
<b>Ethical and Social Critique</b>	Criticism of colonial-era moral decline, call for ethical renewal and spiritual balance.	Inspired traditionalist resistance against Western moral disruption; reinforced pesantren's role as guardians of morality.	(Solihin, 2001); (Arifin, 2016).
<b>Syncretism with Kejawen</b>	Use of Javanese metaphors, cosmology, and rituals ( <i>slametan</i> , <i>tirakat</i> ) to contextualize Islamic teachings.	Maintained cultural continuity while embedding Islamic doctrines, fostering religious pluralism in Java.	(Nurani, 2015).
<b>Institutional Influence</b>	Text as reference in pesantren education, especially tarekat-oriented teachings.	Consolidated NU's traditionalist framework; provided a theological basis against Muhammadiyah's reformist agenda.	(Aziz, 2017). (Nurish, 2021).
<b>Continuity and Adaptability</b>	Advocacy of inner perfection ( <i>kasampurnan</i> ) through balance of syariat–tarekat–hakikat–ma'rifat.	Shaped the adaptability of Javanese Islam to modernity while preserving mystical identity.	(Abbas & Alhasbi, 2024). (Wahyudi, 2022)

First, *Serat Wirid Hidayat Jati* embodies the deep intertwining of Sufi mysticism with Javanese cultural frameworks. Its doctrines—such as *martabat tujuh* and *manunggaling kawula Gusti*—not only influenced spiritual practice but also offered a philosophical foundation for pesantren education, particularly within the Nahdlatul Ulama tradition. These values emphasized spiritual purification, balance, and ethical conduct, reinforcing the distinct identity of Javanese Islam compared to Middle Eastern orthodoxy.

Second, the text functioned as both a mystical manual and a social critique. Ranggawarsita's observations of moral decline during Dutch colonization positioned spirituality as the antidote to cultural erosion. This perspective resonated strongly within pesantren and traditionalist Islamic

groups in the 19th–20th centuries, who relied on such teachings to preserve indigenous religiosity amidst modernization and colonial disruption.

Third, the adaptability of *Serat Wirid Hidayat Jati* demonstrates the enduring capacity of Javanese Islam to integrate local traditions with global Islamic doctrines. By contextualizing Islamic spirituality through Javanese symbols and metaphors, the work facilitated religious pluralism and tolerance in Java. Its legacy continues in pesantren curricula, NU's theological orientation, and the broader syncretic character of Javanese Islam that persists into the modern era.

## Discussion

### Relevance of Ranggawarsita's Teachings in Modern Islamic Context

The doctrines of Raden Ngabehi Ranggawarsita, especially in *Serat Wirid Hidayat Jati*, remain significantly pertinent in modern Islamic discourse. Although originating in the 19th-century Javanese environment, Ranggawarsita's thoughts offer a sophisticated perspective on the difficulties of globalization, modernity, and cultural heterogeneity relevant to the contemporary Muslim community (Ricklefs, 2006); (Woodward, 2010). His advocacy for reconciling Islamic teachings with indigenous traditions illustrates a framework for the coexistence and integration of Islam with local cultural values, addressing the challenges faced by Muslim societies globally in preserving cultural identities amid global homogenization (Azra, 2012); (Sampson, 2010). By intertwining Sufi principles with Javanese knowledge—particularly through the concept of *manunggaling kawula Gusti*, which signifies the unity between servant and God—Ranggawarsita preserves the essence of *tauhid* (oneness of God) while embracing cultural variety (Nasiruddin, 2016); (Beatty, 1999).

Ranggawarsita's emphasis on spiritual development, particularly within an increasingly materialistic global framework, introduces a vital aspect to modern Islamic theology. *Serat Wirid Hidayat Jati* underscores the significance of inner purity attained through self-discipline, meditation, and the memory of God (*dzikir*), providing a pathway to spiritual harmony (Zoetmulder & Ricklefs, 1995) (Wain, 2015). This concept is particularly relevant in contemporary society when economic demands, technical developments, and rapid lifestyles may alienate individuals from spiritual contemplation. His teachings emphasize the feasibility of pursuing spiritual objectives in conjunction with material obligations, promoting a balance that can lead Muslims to personal development among the distractions of contemporary life (Van Bruinessen & Howell, 2007).

Furthermore, Ranggawarsita's comprehensive understanding of Islam establishes a basis for a pluralistic approach to Islamic practice, particularly pertinent in light of current disputes among

diverse Islamic schools of thought. His notion of manunggaling *kawula Gusti*, which emphasizes the intrinsic connection between people and God, fosters an interpretation of Islam that surpasses formalistic confines, stressing spiritual essence over strict delineations. This methodology is especially pertinent for contemporary Muslim cultures frequently divided by sectarian discord. Ranggawarsita's view on Sufism encourages a comprehensive approach to Islam that alleviates the sectarianism often arising from an emphasis on minor, non-essential differences.

Ranggawarsita's oeuvre also provides incisive social critique that is relevant to current issues. His *Serat Kalatidha* illustrates a society's collapse characterized by industrialization and colonial disturbance, emphasizing social and moral disarray that echoes in the contemporary global milieu (Florida Nancy, 1993). His insights on moral decline, socioeconomic disparity, and environmental deterioration caused by unregulated industrialization provide a perennial critique of social dynamics influenced by swift progress and capitalist exploitation. Ranggawarsita's remarks provide a cautionary reminder for contemporary Muslims regarding the necessity of maintaining ethical standards during societal changes, while his critique of the "chaotic age" alerts to the social inequalities and desensitization that may arise with material advancement.

The revival of Sufism in contemporary Islamic discourse highlights the significance of Ranggawarsita's teachings. His promotion of *dzikir* and inner purification as pathways to spiritual fulfillment has struck a chord with modern Sufi communities, which confront the spiritual dissatisfaction engendered by materialistic and consumer-oriented lifestyles. Figures like Said Nursi and Abul Hasan Ali Nadwi, who perceive Sufism as a remedy for the spiritual emptiness intensified by industrialization, resonate with Ranggawarsita's message by urging Muslims to pursue spiritual profundity while remaining engaged with the world (Nadwi, 2019). Ranggawarsita's teachings thus provide a spiritual framework that is cohesive, promoting a comprehensive interaction with both religious and secular existence.

Moreover, Ranggawarsita's teachings underscore the necessity for harmony between *syariah* (Islamic law) and spiritual practice, a balance that confronts the sometimes dichotomous viewpoints within modern Islamic discourse. His writings demonstrate that commitment to Sharia and the quest for spirituality are complementing rather than conflicting elements of Islamic practice. In contemporary society, characterized by a frequent conflict between strict legalism and spiritual expression, Ranggawarsita's equitable approach proposes a model of Islamic practice that addresses both external and internal religious aspects, promoting a more holistic form of worship. Ultimately,

Ranggawarsita's exemplification as a spiritual and intellectual leader offers a paradigm of leadership that is increasingly desired in the contemporary Islamic realm. As a poet, mystic, and thinker, he illustrates how leadership may tackle both material issues and provide guidance in spiritual and ethical realms (Florida Nancy, 1993). In an era marked by a crisis of moral leadership within Muslim communities, his teachings provide a framework that integrates worldly acumen with spiritual insight, promoting a model that caters to the comprehensive requirements of society. Ranggawarsita's legacy exemplifies a leadership ideal that harmonizes intellect, morality, and spirituality with the overarching spiritual and social obligations of contemporary Islamic societies.

### **Criticism and Alternative Perspectives**

The teachings of Raden Ngabehi Ranggawarsita, especially those in *Serat Wirid Hidayat Jati*, have significantly impacted Javanese Islam and remain pertinent in contemporary Islamic discourse. Nonetheless, they face criticism, particularly from modernist and fundamentalist Islamic factions that contest his methodology about syncretism, mysticism, and the amalgamation of Islam with indigenous Javanese customs. Critics frequently perceive Ranggawarsita's amalgamation of Islam with Javanese spiritual traditions, like *manunggaling kawula Gusti* (the union of mankind with God), as syncretic. Modernist organizations such as Muhammadiyah oppose this amalgamation, contending that it strays from authentic Islamic monotheism and poses a threat of integrating animistic, Hindu, or Buddhist components. These factions assert that Islam must be founded exclusively on the Quran and Sunnah, devoid of local influences that may obscure or distort its doctrines (Bolland, 1385).

Contemporary viewpoints from modernist and puritan factions, such as Muhammadiyah and Salafism, advocate for a more "authentic" interpretation of Islam by rejecting what they deem innovations (*bid'ah*) or superstitions (*khurafat*). Critics contend that Ranggawarsita's mystical and Sufi-influenced doctrines dilute the tenets of sharia by permitting local customs and rituals, such as *slametan* and *ziarah kubur*, which they perceive as culturally rather than religiously driven. This viewpoint promotes a rigid compliance with sharia and conventional Islamic practices, in contrast to Ranggawarsita's more adaptable stance, which prioritizes personal spirituality and mystical encounters (Khairul & Jazuli, 2022).

Moreover, logical and legalistic Islamic factions contend that Sufism, integral to Ranggawarsita's doctrines, could detract from fundamental sharia duties, including prayer, fasting, and zakat, by excessively emphasizing inner spiritual experiences. Critics contend that concepts



such as *manunggaling kawula Gusti*, while perceived by some as a spiritual oneness between humanity and the Divine, may contradict Islamic monotheism by seemingly equating God with His creation. From a rationalist Islamic viewpoint, mystical practices pose a risk of subjective interpretations that may deviate from the established teachings of Islam grounded in sharia (Rosyi Ibnu Hidayat et al., 2023).

In a contemporary setting increasingly aligned with scientific reasoning, some experts contend that mystical teachings may be less pertinent to the practical difficulties confronting Muslims today. This perspective regards intellectual and scientifically based methods as superior for tackling challenges such as poverty, inequality, and educational requirements. Sufism's emphasis on personal spirituality, albeit significant, is perceived as possibly insufficient for addressing these larger societal issues. Moreover, several opponents argue that mysticism's concentration on personal spiritual advancement may result in social disengagement, which stands in opposition to contemporary Islam's emphasis on social justice and active societal participation.

Nevertheless, conservative organizations like Nahdlatul Ulama (NU) persist in advocating for the role of mysticism in Islam. Ranggawarsita's teachings embody a harmonious amalgamation of sharia and spirituality, safeguarding moral and spiritual principles that empower Muslims to confront modern issues judiciously. This orthodox perspective asserts that Sufism is not an evasion but a means to attain spiritual maturity, endorsing a comprehensive interpretation of Islam that integrates personal spirituality with a dedication to societal concerns (Hasbullah, 2014).

Although Ranggawarsita's teachings exert considerable impact, they continue to be a topic of contention. His methodology, which integrates Islam with indigenous customs and mysticism, is lauded by traditionalists for its profound, spiritually inclusive outlook; however, it faces criticism from puritanical and modernist viewpoints for its possible divergences from orthodox Islam. Collectively, these critiques and viewpoints underscore the intricate interaction of local culture, spirituality, and Islamic orthodoxy in influencing the practice and perception of the faith across many groups.

The teachings of Raden Ngabehi Ranggawarsita, as reflected in *Serat Wirid Hidayat Jati* and other works, occupy a unique position within the intellectual and spiritual heritage of Javanese Islam. His synthesis of Sufi principles with Javanese mysticism represents a distinctive model of religious accommodation that has had long-lasting effects on Islamic discourse in Indonesia. The emphasis on *manunggaling kawula Gusti* as a theological and spiritual concept illustrates how Islam

in Java developed its own indigenous idiom while still affirming the central tenets of *tauhid*. This creative negotiation between global Islamic orthodoxy and local culture demonstrates the adaptive power of Islam as a lived religion. Rather than being static or monolithic, Ranggawarsita's writings affirm the plurality and dynamism of Islamic thought as it engages with changing historical and cultural circumstances.

In the modern context, these teachings retain significant relevance. The spiritual emphasis on *dzikir*, meditation, and self-discipline provides Muslims today with tools for achieving inner harmony amidst rapid globalization, materialism, and consumerist pressures. As the modern world increasingly fragments individuals from their spiritual centers, Ranggawarsita's vision offers an integrated approach that balances material obligations with spiritual growth. His framework thus suggests that Islamic spirituality is not merely a retreat from worldly challenges but a means of engaging them constructively, by providing ethical foundations and nurturing resilience. In this regard, Ranggawarsita contributes not only to theological reflection but also to a broader philosophy of life capable of guiding contemporary Muslim communities through crises of identity and meaning.

At the same time, the debates surrounding his works illustrate the contested nature of Islamic authority and orthodoxy. Modernist and puritanical critiques argue that his syncretic approach blurs the boundaries of Islam by incorporating pre-Islamic Javanese elements. From their standpoint, mystical concepts such as *manunggaling kawula Gusti* risk undermining Islamic monotheism by suggesting a unity that borders on pantheism. Such criticisms reflect the broader historical tension between reformist calls for scriptural purity and traditionalist commitments to local religiosity. These debates are not merely theological but also social and political, shaping the identity of Islamic communities in Indonesia and their alignment with either universalist or localist visions of the faith.

Nevertheless, the persistence of Ranggawarsita's influence, especially within traditionalist circles such as Nahdlatul Ulama, underscores the enduring significance of his teachings. NU's defense of Sufism as a vehicle for moral integrity and social engagement resonates with Ranggawarsita's vision of Islam as a religion that integrates spirituality with sharia, personal piety with communal responsibility. By affirming the compatibility of law and mysticism, NU and other traditionalist actors demonstrate that Sufism is not antithetical to orthodoxy but rather a vital dimension of Islam's internal diversity. This interpretation challenges the reductionist dichotomy often presented between mystical spirituality and legalistic religiosity.

Furthermore, Ranggawarsita's social critiques remain strikingly relevant. His depictions of moral decline, inequality, and chaos in *Serat Kalatidha* parallel contemporary anxieties over the ethical consequences of globalization, capitalism, and rapid technological development. In identifying the dangers of unregulated industrial progress and ethical erosion, his writings anticipate modern concerns about environmental degradation, consumerism, and social alienation. These critiques highlight the capacity of traditional wisdom to speak meaningfully to modern dilemmas, suggesting that the past is not simply a historical relic but a reservoir of insights for present and future challenges.

Thus, the study of *Serat Wirid Hidayat Jati* and Ranggawarsita's broader intellectual contributions is not merely of historical interest but also of contemporary importance. His works illustrate the possibility of cultivating a spirituality that is both rooted in Islamic orthodoxy and open to cultural diversity, both faithful to tradition and responsive to modernity. They provide a model of religious thought that is neither rigidly puritanical nor uncritically syncretic, but rather seeks a middle path in which faith and culture enrich one another.

In conclusion, Ranggawarsita's legacy reflects the broader dynamics of Javanese Islam—its capacity to integrate diverse influences, to generate meaningful critiques of its socio-political context, and to offer enduring guidance for spiritual and communal life. While criticisms of his syncretism cannot be ignored, such critiques themselves testify to the vitality of the ongoing negotiation between orthodoxy and cultural particularity in Islam. The relevance of his teachings in addressing issues of spirituality, morality, and social justice suggests that Ranggawarsita remains a crucial figure not only in the historical study of Indonesian Islam but also in contemporary debates about the role of religion in a rapidly changing world. His thought embodies a vision of Islam that is at once deeply spiritual, intellectually rich, socially engaged, and culturally grounded—an approach that continues to inspire reflection and dialogue within and beyond Indonesia.

## CONCLUSION

The objective of this study is to analyze *Serat Wirid Hidayat Jati* by Raden Ngabehi Ranggawarsita as a pivotal text that reflects the synthesis of Javanese mysticism and Islamic Sufism, shaping the religious thought of Javanese Islam in the 19th–20th centuries. Specifically, the research seeks to explore the integration of the concept of *manunggaling kawula Gusti* within Islamic doctrine, the balance between *sharia* and spirituality in pesantren traditions, and the continuing relevance of

Ranggawarsita's teachings in addressing contemporary challenges of materialism and consumerism. Furthermore, the study aims to examine the reception of his doctrines among traditionalist and modernist Islamic groups, as well as their socio-political implications during the colonial and nationalist periods, thereby providing a comprehensive understanding of the dynamics of Javanese Islam and its interaction with broader Islamic discourse.

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