Analysis The Value of Tauhid Education Contained in Mas Ronggasasmita’s Suluk Wejang

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Abstract

The research was conducted with the aim of analyzing the values of tauhid education contained in Mas Ronggasasmita’s Suluk Wejang, then applying the values contained, including the Oneness of Allah, belief in the existence of Allah, straightening intentions, always repenting, being as much as zuhud and wara’, patient and sincere, dependent and trusting in Allah, gratitude and pleasure, good heart and character, perfection belongs only to Allah, being a knowledgeable, intelligent and faith, having a perfect teacher, believing in the names and attributes of Allah, always remembering death. The application of these values by instilling the real meaning of laa ilaaha illallahu in living daily life, not just mere pronunciation. Students are given by Allah various potentials in living a life whose ultimate goal is to reach Allah the Creator.

Keywords: values; tauhid education; suluk wejang

A. Introduction

Allah SWT is the creator of the universe and everything in it. The purpose of this creation is for all to realize the greatness of Allah and then submit and worship Allah. Allah is the Most High Essence, who only deserves to be worshiped, there is no other deity worthy of worship except Allah (Iyubenu, 2019). Humans are one of the creatures created by Allah SWT. Humans in the human dimension are creatures who tend to have the potential for goodness in themselves. Humans actually have a lot of potential, so that he can carry out various activities. The potential in question consists of the potential of reason, lust, heart and spirit (Alim, 2011). Efforts to maximize human potential can be done through education. Education is not only through formal schools, informal schools, experience in the community, the environment, books, studies and others is also an education. The essence of education itself is a process of how humans can realize every wisdom that he gets in
every second of his life then interpret it and learn from what he sees through sight, what is heard through hearing, what is felt through the tongue, what is touched through the skin, what is smelled through the nose. And he learned a valuable lesson so that he made himself submissive to the greatness of God and increased his faith (Pasiska, 2019).

These efforts are made to foster faith in students. Buya Hamka himself believes that humans are born with nature, namely religious nature. So that in students there are actually seeds of faith. The seeds of faith will grow together with reason (knowledge) in the soul of the learner, if it is often watered with knowledge and knowledge as well as surrendering oneself to Allah, His Lord (Hamka, 2016). The hope is that the more knowledge and knowledge possessed by students, the more faith in students in Allah SWT increases. Allah SWT has given many gifts to humans, one of which is the gift of reason.

Allah SWT has given humans an intellect (al-‘aql) that distinguishes between humans and animals. Therefore, Allah commands humans to always use reason and contemplate the events experienced in every second of their lives which in the end can take wisdom and action (Marizal & Sudibjo, 2020). Therefore, the purpose of education is to give birth to a generation that has faith, intelligence, a good heart, sensitivity to others so as to create a harmonious and balanced order in life, have a better life, and happiness in living life.

A person's happiness cannot be measured and ascertained, because the measure of happiness depends on the perpetrator of happiness itself. Islam teaches to pursue happiness in this world and in the hereafter. The steps taken to get happiness according to the teachings of Islam are to increase faith in Allah SWT, be grateful for the provisions given by Allah SWT by trying to ridho and tawakkal, forgive each other between humans, do not suudzhon to others, can control angry emotions, be zuhud and qonaah in living life (Hamim, 2016).

The source of Islamic values is derived from the Qur’an which has a comprehensive and definite nature, because it comes from the words of God and is referred to as divine values. The values in the Qur’an will be very useful and beneficial if humans apply them in their daily activities with the intention and purpose of worshiping Allah SWT. This will make a human being as expected, which is to become a perfect human (insan kamil) or can also be called a monotheistic human which means to become a human being who has faith and good ethics in living his life in the world, so that it can be useful for humans who others (Frimayanti, 2017).
 Tauhid is the key and foundation for all human actions and activities. This is because humans are actually monotheistic creatures (Arroisi, 2019). The monotheistic perspective is a very important Islamic teaching. This is because only Allah SWT, God has the right to be worshiped and exalted. All humans before God have the same position. This monotheistic perspective when applied in every second of life will create a sense of tolerance between religious communities, humility, a sense of empathy (Juhri, 2020).

Humans live in society, of course they have values, rules, and norms that apply. It is intended to create harmony, peace, and harmony in social life. If these rules are applied, life will be as peaceful and prosperous as desired. Each region must have its own unique culture and not infrequently there is also a philosophy of life. Javanese society is also the same, Java itself is known to have a variety of cultures. After Islam entered and developed, Javanese culture was preserved by Islamic preachers on the island of Java. The way to do this is by incorporating the values of tauhid and Islam in the culture that developed in Javanese society (Umar, 2020).

Examples are wayang, arts, singing (suluk), various slametan traditions (weddings, village clean ceremonies, circumcisions, and others). Therefore, one way of da'wah carried out by the Wali Sanga and Islamic preachers is peacefully and with a social and cultural approach. Suluk is one of the ways used by the saints to spread the values of Islamic teachings and to oneness Allah. Suluk is usually presented in the form of a macapat song. The essence contained in suluk can be used as a way of life, because there are so many teachings about adab and the values of good teachings that can be taken and applied in everyday life (Darusupraha, 1990).

The author formulates the problem in the research as follows, namely how to analyze the content and values of tauhid education in Mas Ronggasasmita's Suluk Wejang and how to apply it to Islamic Religious Education. The aim is to be able to know the analysis of the content and values of tauhid education in Mas Ronggasasmita's Suluk Wejang and how to apply it with Islamic Religious Education.

The Suluk Wejang by Mas Ronggasasmita was collected (1864) and rewritten (10 July 1864) in Surakarta on the orders of K. G. P. H. Cakradiningrat who ordered Raden Panji Jayaasmara to rewrite the collection's manuscripts. The writing is a Surakarta smooth script, leather volume, watermark/watermark (Concordia Resparvae Crecunt; H. F. De Charro). The Suluk Wejang which is stored in the Radya Pustaka Solo Museum is contained in the Colorful Suluk Fiber tuwin Wirid Syattariyyah from pages 30 to 70. The Suluk Wejang consists of 5 macapat songs, including the Pocung song with 77 stanzas (padha), the Megatruh song with 67 stanzas, the Durma song with 25 stanzas, the Pangkur song which contains 22

Mas Ronggasasmita is the son of the famous poet of the Surakarta Palace, namely Raden Tumenggung (R.T) Sastranagara. The father of Mas Ronggasasmita, namely R.T. Sastranagara which is often known as Yasadipura II or Yasadipura Anom or also known as Raden Ngabehi Ronggawarsita I (Florida, Javanese Literature in Surakarta Manuscripts Volume 3 'Manuscripts of the Radya Pustaka Museum and the Hardjonagaran Library', 2012). Mas Ronggasasmita has the title Mas Haji Ronggasasmita. However, in most of his works, he is often known by the name Mas Ronggasasmita. He is the younger brother of Raden Ngabehi Ronggawarsita II whose other name is Mas Pajang Sora or Mas Pajang Swara. Mas Pajang Swara is also a poet of the Surakarta Palace, replacing his father, R.T Sastranagara (Margapranata, 1986).

B. Research Methods

This research was conducted using library research methods. The primary data source used is the Suluk Wejang manuscript which is stored in the Radya Pustaka Solo Museum. This manuscript is part of the tuwin Wirid Syattariyah MS.RP.333 Colorful Suluk Suluk collection which is found on pages 30-70. The author also uses secondary sources as supporting materials, such as supporting manuscripts, books, articles. Data collection carried out by the author is by documentation, interviews and discussions. Places of research are carried out in museums (Radya Pustaka Solo and Sonobudoyo Yogyakarta) as well as libraries that store secondary and other supporting sources. The validity of the data uses the help of others by checking the transliteration and translation that has been done by the author. Data analysis was carried out after the data was collected and the transliteration process and the translation of Suluk Wejang in the form of the macapat song was completed and then looked for the essence of the research, namely the withdrawal of the values of tauhid and the application of these values in the realm of PAI.

C. The Values of Tauhid Education Contained in Mas Ronggasasmita’s Suluk Wejang

Suluk Wejang which was written and collected and composed by Mas Ronggasasmita which consists of 5 pupuh/songs, namely Pupuh Pocung, Pupuh Megatruh, Pupuh Durma, Pupuh Pangkur, and Pupuh Sinom which contains a lot of Islamic educational values, especially educational values tauhid. The author
connects the values of tauhid education contained in Suluk Wejang with PAI because the value of tauhid education can be applied in living daily life, especially in the field of Islamic Religious Education. The values of tauhid education contained in Suluk Wejang can be seen in table 1.

Table 1. The values of tauhid education contained in Suluk Wejang

<table>
<thead>
<tr>
<th>The Values of Tauhid Education</th>
<th>Pupuh and Stanza</th>
</tr>
</thead>
<tbody>
<tr>
<td>Oneness of Allah SWT</td>
<td>Pocung stanza 63-64; Megatruh stanza 11-13, 41-42; Durma stanza 20</td>
</tr>
<tr>
<td>Belief in the existence of Allah</td>
<td>Pocung stanza 22-26, 32-34; Pangkur stanza 2</td>
</tr>
<tr>
<td>Straightening intentions</td>
<td>Pocung stanza 46-48, 67-71; Megatruh stanza 50-53; Pangkur stanza 3-4</td>
</tr>
<tr>
<td>Always repenting</td>
<td>Megatruh stanza 41-42, 62</td>
</tr>
<tr>
<td>Being as much as zuhud and wara’</td>
<td>Pocung stanza 49-52, 72-73, 54-56, 61; Pangkur stanza 5; Sinom stanza 17-18</td>
</tr>
<tr>
<td>Patient and sincere</td>
<td>Megatruh stanza 57-58</td>
</tr>
<tr>
<td>Dependent and Trusting in Allah</td>
<td>Megatruh stanza 39-40; Sinom stanza 13</td>
</tr>
<tr>
<td>Gratitude and pleasure</td>
<td>Sinom stanza 2-3</td>
</tr>
<tr>
<td>Good heart and character</td>
<td>Megatruh stanza 3; Sinom stanza 1-2</td>
</tr>
<tr>
<td>Perfection belongs only to Allah SWT</td>
<td>Pocung stanza 26-30; Sinom stanza 3-4, 10</td>
</tr>
<tr>
<td>Being a knowledgeable, intelligent and faith.</td>
<td>Pocung stanza 53-54; Megatruh stanza 2, 26-27; Durma stanza 1</td>
</tr>
<tr>
<td>Having a perfect teacher</td>
<td>Pocung stanza 35-36; Megatruh stanza 21, 28, 65-66</td>
</tr>
<tr>
<td>Believing in the names and attributes of Allah</td>
<td>Pocung stanza 56-60, 65-66; Megatruh stanza 18-20, 43; Durma stanza 2-4, 9-13; Sinom stanza 14-16</td>
</tr>
<tr>
<td>Always remembering death</td>
<td>Pocung stanza 77, Megatruh stanza 1, 59-60; Sinom stanza 4-5 (Ronggasasmita, Suluk Wejang MS.RP 333, 1815)</td>
</tr>
</tbody>
</table>
Mas Ronggasasmita in writing his suluk based on the Qur’an, the interpretation of Ibn Abbas, and also the book Ihya’ Ulumuddin by Al-Ghazali. This can be seen in the 11th Suluk Wejang pupuh Pocung verse and also in his suluk containing verses of the Qur’an which can be seen in the 24th stanza Pocung pupuh. In addition, he also collects mysticism from his teachers who contain life advice, especially the Suluk Wasiyating Para Guru (Pupuh Megatruh), Suluk Sualan (Pupuh Durma, Pangkur, Sinom), which he then composed and wrote back and named Suluk Wejang.

Suluk Wejang contains true knowledge and advice in living life. This knowledge is actually a ‘restricted’ science, this is due to the secret of the knowledge. As stated by Mas Ronggasasmita in his suluk Pupuh Pocung stanzas 4 and 5 “lire iki ngelmu ingkang linarangan// kang sinêrung ing Nabi wali mukminun/ nguni uni datan / wontên kang purun nêmbangi / sangking sangêt wadine ngelmu punika//”.

But in fact this knowledge is true knowledge that can lead a servant to Allah his Lord. Indeed, this knowledge should not be disseminated because it is feared that there will be misunderstandings, and also make infidels and kufr. There is a misunderstanding because there are some people who have different opinions, don’t know the truth, just go along with it, are careless, and eventually lead to disbelief and disbelief.

This can be seen in his suluk in the 17th and 18th pupuh Sinom stanzas or in the zuhud and wara’ points in the analysis of the value of tauhid education, which states that “aywa kakeyan sembrana den weruh rahsane iki / yen wus weruh den werit / dena sasab aywa umung / ajà sawiyah-wiyah nganggo wawarah yen nangling / lawan ajà kawetu Wong ahli sarak // yen maidho temah kofar / karana rasaran iki / nora amicara sarak / amung sajatining ngelmi / kang rerenteng riricik / tan aja ingkang kaetung / lan malih ingsun kojah / padha kanggiten Colombia batin / dadi wijang lamun sira bijaksana”.

The message is that when you know the secrecy of this knowledge, don’t be careless, close it and don’t disseminate it, don’t let it come out to people who are experts in the Shari’a, because if you don't believe it, you will be considered an infidel. The discussion in this suluk actually does not talk about syara’, only talks about true knowledge. This knowledge will be the right choice if you (students) are wise in studying it so that you can reach Allah SWT.

Knowledge in this suluk is knowledge that can lead a servant to his Lord. Talking about humans, humans are actually students, while the real educator is
Allah, the Most High, the Most Noble. Allah’s knowledge is very broad, as Allah says in QS Luqman (31) verse 27 which reads:

وَلَوْ أَنَّ مَا فِيْ الْأَرْضِ مِنْ شَجَرَةٍ أَقْلاَمٌ وَالْبَحْرُ يَمُدُّهُ اْمِنْ بَعْدِهِ اَ شَيْءٌ مَّانَفِدَتْ كُلِّمَتٌ

Meaning: And if the trees of the earth were pens and the seas (to be ink) were added to it seven seas (again) after it (dry) surely Allah’s words would not be exhausted. Verily, Allah is Mighty, Most Wise. (RI, 2014)

The verse above states how vast Allah’s knowledge is, Allah is a true teacher and educator for His creatures, no one can match it. Allah SWT has sent and gave grace to the Prophet Muhammad SAW, to be a good role model for humans. Prophet Muhammad SAW is an example of a perfect human being who has come to Allah so that the entire personality of the Prophet can be used as an example in living life. Written in Suluk Wejang Pupuh Pocung stanzas 70 to 71, the point is that the Apostle also felt that he had reached the real Allah, he had merged his worldly life in order to reach Allah SWT.

The following is the sound of the Suluk “lawan Rasul pan mêkono uga iku / iya dadi nyata / tyas têtêp ingkang wus prapti / ing wujude kawula wujuding Allah // iya iku manungsa kang wus anglêbur / ing papan sadaya / lawan sakathahing tulis / lawan ingkang anglêbur urip sadaya”. Regarding this, Allah has said in QS Al-Ahzaab (33) verse 21:

لَّقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللِ أُسْوَةٌ حَسَنَةٌ ل ِمَن ْكَانَ يَرْجُوا اللَ وَالْيَوْمَ اْلأٰخِرَ وَذَكَرَ اللَ

Meaning: Verily, there is in the Messenger of Allah a good role model for you, for those who hope (the mercy of) Allah and (the coming of) the Day of Resurrection and remember Allah much. (RI, 2014)

The verse also implies that in addition to having bestowed the Prophet Muhammad SAW on man kind to be used as role models, Allah also warned humans (students) to remember Allah. That is what is called true knowledge. This is because in living human life there is always a test, behind the test Allah gives education to humans, if the human remembers Allah in all things and takes wisdom behind it, then it is certain that the human self will get real happiness.

The true essence of education is being able to deliver a student to the desired goal. To the expected happiness. So that the ultimate goal of education according to Al-Ghazali is to always get closer to Allah SWT. Humans have been blessed by God
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with various kinds of potential and nature as humans. These potentials should be maximized so that they can develop positively and form a good personality and always remember Allah SWT.

Regarding the gift of potential that Allah has given to humans, in Suluk Wejang it is aimed at the point of the value of tauhid education that perfection belongs only to Allah in the Pupuh Sinom stanza 3 and 4 which reads, “pinten nugrahaning budi / jawaben tigang prakara / nenggih cipta kang rumiyin / grahita kaping kalih / sang cipta ping tiganipun / nugrahaning roh pira / jawaben tigang prakawis / kang rumiyin urip tan kalawan nyawa// kaping kalih ananira / tan den anaken liyaning / kaping tri Allah kewala / nora nana amomori / ing wahdzattul wujudi/...”.

In essence, God gives the potential for the gift of mind and spirit to humans. The gift of mind formation comes from the idea of reason, then the knowledge possessed so that it can sort out what is right and what is wrong, and finally apply in everyday life moral values and goodness as an effort to be grateful for the blessings that God has given. While the gift of the spirit, humans will not be able to live if they do not have or are not given a spirit, the second is that Allah created the spirit, nothing else, the third is only Allah and no one has the right to interfere in the his wahdzatul wujud.

So that God has given such a great gift to humans in the form of reason so that they can process and sort out what is good and what is not, and the gift of the spirit to always remember Allah. The point of remembering Allah can be seen in the explanation of the daim prayer. The 52nd stanza of Pupuh Pocung is “Gih punika salat daim tegesipun / ing ngaran puji nekseni / yen kinarsaken iku / dening Hyang sayekti dadi / waliyullah kang kinaot//”

The daim prayer as the author explained that this is not a prayer like the obligatory prayers, for example the 5 daily prayers. This daim prayer can be done by anyone who always remembers Allah in any condition, but never leaves what Allah has commanded. This daim prayer is essentially the remembrance of Allah which is applied in every action, heart, and word, so it is not just pronunciation. The values of tauhid when applied everyday and ridha’, istiqomah to be patient with pleasure will reach a servant to his goal, namely Allah. That is true happiness. The application in everyday life, especially in education, is when a student takes education, he will interpret every educational process until he reaches the goal of the knowledge gained.

In fact, tauhid is the axis of Islamic teachings if the essence of the meaning of tauhid is applied. It will become a dynamic science, and if it is explored, it will never end. Education itself is a step for a student who wants to process changes in
himself by maximizing his nature, potential and talents with the guidance and direction of educators who fit the criteria (perfect) so that he becomes a person who has good morals, and achieves the goals he wants to reach. The development of nature, potential, and talents possessed by students, if carried out as effectively as possible, will produce an environment and learning system that is aware of values, especially the value of tauhid which is ultimately expected to produce people who have good character, and are intelligent.

The application of the values of tauhid education into PAI that can be done is to instill the true meaning of the sentence of tauhid “lāa ilaaha illallahū” to students with all their heart, mind and behavior that Allah is God Almighty, there is no partner for him, only Allah just a place to depend and complain and be asked for help. This is proof of oneness towards God, in suluk contained the meaning of oneness to Allah, namely in the pupuh Pocung verse 63-64 “marma nipun ing ngaranan esa iku / sabab tan narima / ing wawayangan kakalih / upamane kadi eroh lawan jasad // lagya durung mati esa namanipun / nyata tan narima / ing wiwiling nganduk urip / mong sakena sakeh ing asya ing aran”. The point is the oneness of God here is to find the true God in truth (have been united/ manunggal).

The introduction of God is the first and foremost thing in teaching life before students do worship or muamalah. So that the role of parents is also needed in the enforcement and awareness of this tauhid for children. Provisions obtained from home that are applied properly and correctly in everyday life, especially in the school environment will produce a positive aura in the association so that good morals can radiate within him and become motivation for himself, his friends and others around him.

As in Suluk, it is stated that the sentence “lāa ilaaha illallahū” is not only said but carried out with real evidence. This is found in the 53rd verse of Pocung’s pupuh which reads “lamun nora měngkono mukmin khas iku / dene ta ujaring dikir / LailahAILallah / makmum mau ywa kabatin / tetebeng lair kimawon//”. What is meant by appearance is just the pronunciation in the mouth but not applied in mind and behavior. This is wrong, so as a believer, he must apply what is said so that he is avoided from hypocrisy.

Quality education is not only oriented to the material (cognitive), but how to balance the 4 Core Competencies (KI), namely spiritual aspects, social aspects, cognitive aspects and skills aspects. This is a good step to give birth to a generation that is faithful and pious, has good character, is healthy, intelligent, creative and independent. However, it turns out that this has not been fully realized because there are so many factors that affect the inhibition of the expected educational goals. There is no need to blame anyone for this matter. The most important point is how
to make yourself change for the better in your own way, so you don't have to judge others, because all humans have their own rights and obligations.

After a good self is born, a good environment will be created and will affect everything, especially in the world of education. So that real education is education that is able to foster students towards goals and happiness, not the goal of education which in the end only wants to find position, position, wealth, giving rise to bad behavior such as enmity, strife, hatred, envy and bad character other.

Improving starting from yourself, the principle of learning is lifelong. Learning from life and taking lessons from it is also called learning. Before starting, students are required to clean their soul and body first from things that are not good, then straighten their intentions to be done. In the suluk, in the pupuh Pangkur stanzas 3 to 4 it is stated that “martabate ing kasdu takrul takyin / kasdu nenggih artinipun / mapan kareping niyat / dadi cipta dene tegesipun takrul / iku pameksaning niyat / garahita dados neki // lire ingkang takyin nyata / wisesane ing niyat kang sayekti / sang cipta pandadosipun/”

So it all starts with an intention, that intention will produce an idea from the knowledge that has been possessed, before being applied in life, the students themselves process it all with their minds and hearts. Then behavior will be formed in accordance with the learning that he gets which remains based on the values of tauhid.

When students already have knowledge, knowledge, and experience, both from teachers, other people, and from the environment, they should never be careless and arrogant, like the message that can be taken from the 52nd stanza Pocung pupuh which reads “ingsun weruh ing rasane kitab agung / tur ta misih mentah / katungkul amuruk ngaji / brahalane dadi den gendhong den re-mbat”. The pupuh stated that the human self felt that he already knew everything and was careless when reading the Quran (study), then he glorified what he had. This is a mistake and should be corrected by an educator. So there in lies the role of an educator.

Al-Ghazali stated that one of the obligations of educators is to give all good advice for the future of their students (Al Ghazali, 2009). Giving advice is also contained in the Suluk Wejang pupuh Megatruh stanzas 22 to 23, which reads “wonten malih wejangipun / nenggih Pangeran Sumendhi/ nalika amedhar kawroh// mring kang putra taksih jati wejangipun / pratingkahe sikep iki / kulup basa salatiku / apan iya lungguh mami / sahedzad pangucaping ngong”. The suluk piece was Prince Sumendhi’s advice to his son regarding a person’s manners, which was reflected in the prayers performed. So that a believer will have good morals and behavior if the prayer is done and interpreted properly. Therefore,
the habit of praying from an early age and teaching the correct and appropriate prayer procedures as prescribed by the Prophet. In addition, how the role of an educator (teachers and parents) instills a sense of sincerity when undergoing prayer is also an important thing to do. Because this will shape the personality of students in their lives. Parents and teachers need to advise and exemplify this form of sincerity so that students will understand and be determined to do so.

When a student wants to learn knowledge from his teacher, he must surrender his body and soul so that the knowledge learned can be embedded forever, this is as contained in the 49th stanza Megatruh pupuh which reads, “Saratipun wong ngamanjing guru iku/ arep pasrah jiwa jisim/ aja rumongs sa gegadhuh/ getiye (getihe) sa- (52) -tetes wajib/ aturna ing guru kono”.

So that in this stanza, the condition for students (students) to face the teacher (educator) must be surrendered in body and soul, not to be arrogant and make a fuss, and any developments must be reported to the teacher. When studying science, it should not be interspersed with many jokes or jokes, as in Megatruh’s pupuh verse 2, namely “marmanipun den tumêmên olah ngelmu/ wasiyating wali-wali/ lan wulanging guru-guru/ den tumancèb jroning ngati/ aja den sambi guguyon/”. There should not be too many jokes or jokes, this is so that the knowledge learned can be embedded in the heart.

If a student has received learning, it is better for students to be able to take the lessons and apply them in their daily lives, not only spoken orally, or just read but done in real. This is stated in the 53rd verse of Pocung’s pupuh, which reads “den nyana wus ing mengkono bae iku/ ing gung maca kitab/ tur siji durung kastuti/ kang mengkono iku taklid jail pitnah/”. The meaning is that the human self thinks it is just like that, and he only favors reading the book but it is not applied in living life, eventually it will lead to follow-up (taklid), stupid, and can cause slander.

Application in everyday life is expected to be done continuously so that istiqomah in goodness. This can be done if a student faces a test or trial, then the test and trial are accepted with a sincere heart, and have a good suspicion of Allah that in it all there must be the best wisdom for him, so that he is carried out with enthusiasm and optimism. If you make a mistake, repent immediately. This advice to repent is also contained in the 62nd verse of Megatruh's pupuh, “karya sasab panyireping tyas tekabur/ dening tindak ingsun batin/ sun tobataken satuhu/ lamun tan sampurneng pati/ sengga jisim kongsi bosok/”.

The point in the stanza is that because he has done arrogance, he repents with real repentance. So that students who make any mistakes should immediately apologize and repent to Allah and fix themselves so that they become better people.
Always keep your heart, thoughts, words, and actions to good things, you can't insult each other, you can’t be arrogant, you can’t be careless, you can’t be arrogant.

In accordance with what was said above, an educator also plays a role for the sake of the characteristics of students, by setting a good example, not only giving verbal advice and blaming students, but discussing with students, looking for the root of the problem and finding the right solution. As an educator, you are also obliged to make students comfortable and maintain their behavior so that students imitate the actions of the teacher. For example, always say hello when you meet, respect each other when you meet, speak politely, maintain and control emotions, behave gently and firmly, but not rudely. An educator, especially Islamic educators are required to imitate the behavior, character, and personality of the Prophet Muhammad SAW.

When providing learning to students, educators are not allowed to demean other scientific fields in front of students, this is so that there is no dichotomization of religion and science. This is so that everything is balanced and goes well between the science of religion and science, and there is no conflict or competition. Educators who are in charge of non-religious fields are also expected to have a commitment to teach faith and character to children, and religious educators are also expected to know and understand other sciences so that science becomes advanced and does not lag behind in today’s technological developments. In life there are phenomena, events or things, in which values are contained and all of them will not be separated from the nature of values. If you can take good benefits from these values, it will be able to support improvements in life, faith, knowledge.

Every living thing must experience death, just like humans. Living in the world is like looking for as many provisions as possible, and death means returning with these provisions and being accountable to the real owner. The same thing is also contained in the 1st stanza Megatruh pupuh which reads, “wonten malih wasiyating para guru / eh sagung kang wuri wuri / poma ajana katungkul / karana ing wong ngaurip / tan wurung prapteng megatroh”. Which means “There is more advice from the teachers / all who are behind (the next generation) / remember not to be careless / because in fact people who live / do not fail to come to the separation of spirits (death / death) or (will surely experience death)”.

The conclusion that can be drawn from the first verse of Megatruh’s pupuh is that all living things will surely experience death and that is certain, except Allah, He is the one who will be eternal and will never die. Everything will die, therefore you must prepare everything to face death, so that if you live life you should not be careless. Allah has said in QS Al-Anbiya’ (21) verse 35:
Meaning: Every living thing will taste death. We will test you with evil and good as a trial. And you will be returned only to us (RI, 2014).

D. Conclusion

The purpose of human life is to worship and serve Allah SWT. Humans are born and blessed with potential and talents from Allah SWT. It would be nice to be well developed and require guidance from a teacher. Good student should straighten their intentions towards the goals to be achieved and always adhere to the teachings of tauhid, good values in life. This is very important for humans (students) in order to live the hardships of life in the world. Moreover, life in today’s era is full of challenges and obstacles. The development of increasingly advanced technology must be balanced with a form of gratitude to Allah as reflection of faith and piety to Allah the Creator.

The existence of this research, it is hoped that humans (students) especially the authors themselves will always increase their faith and piety to Allah, and be aware of the existence of Allah so that they can take lessons from each event and learn from these events. In addition, we must continue to preserve culture and we hope that we can take lessons from it. These are all very important to do, so that we all get forgiveness from Allah and the happiness of the world and the hereafter, which is to return to Allah SWT.

There are still many weakness from the research that has been carried out by the author. The author hopes that in future research, many young people will continue to develop and continue to preserve the existing local culture, because in culture there are many values that are useful for living life in the world.

BIBLIOGRAPHY


