

SAKARATUL MAUT IMAGES AND MESSAGES IN SYI'IR SEKAR MELATI

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Abstract

Everyone who lives will inevitably die, and in reality our life is waiting for our turn. Gilirian is happy, sad, sick, alive and also turn to be approached by death. There are at least two things related to death, namely; mystery and certainty. Mystery because no one knows when he came. and Certainty, for every living person, without exception must experience death. Often death is spoken of as returning home, and rightly so it is. We in this world are actually just a temporary stop on the way to eternity. Going home, ideally becomes a happy moment filled with feelings full of fun. However, the reality is that not all humans are happy with this return, even many tend to be overwhelmed with fear. No one can avoid it, whoever it is, not even people who don't want to die. Therefore death must be prepared, it will come at any moment. The content of SSM is not only about *Sekarat Pati* (Sakaratul Maut) but includes a more complex theme not only describing how death will be faced but also related to advice on how to live a good life to prepare provisions *sangune pati* (provision of death). Sakaratul Maut is depicted in SSM with symbols of "circumstances" that give the impression that how extraordinary the event of death is that a person who experiences it is no longer able to exercise control over himself, and without any power but resignedly hopes for the help of Allah SWT. Likewise, the image of the realm of is also symbolized by the impression of being "alive" so that with that symbolization it can be described and imagined that mayyit who has just experienced "death" has actually just experienced a new "life" that is even more real, and that life can be comfortable or even painful.

Keywords ; Sakaratul Maut, Messages, Sekar Melati

A. Introduction

Everyone who lives will inevitably experience death.¹

People living in this world are sleeping, and when they die they wake up.²

Thus the living will surely experience death. Death is an inevitability that must be faced. Therefore he must be aware and prepared. Sekar Melati is one of the many Indonesian manuscripts, whose content is about *sakaratul maut* (death), this text is in Javanese, written by Shaykh Abi Muhammad Sholih al Hajawi with Arabic letters (pegon) in the form of syi'ir-syi'ir. The content of this manuscript, not only limited to explaining the dying of starch, but more than that presents a pituture, a more comprehensive reminder of life and death. Some of the quotes contained in Syi'ir Sekar Melati are as follows;

Age sudo every dinane # tho'ate less added dosane(11)Dying starch
mulo den speech # in this syi'ir for speech (12)Marang wong urip kang
podo lali # marang patine because of care(13)Olehe golek marang
donyane # ingdalem rino serto wengine (14)³

Age decreases every day # obedience decreases increase in sin (11) **The pain of death is deliberately called # in this shi'ir as advice** (12) for the living who are forgetting # of death, busy because (13) **seeking the world # day and night** (14)

And when you don't know how to prevent # podo try to make money (20)Many people understand orders and prevent # carry out orders
rumongso prevent (21)But if you do prevent # it is a gallant rumongso (22)⁴

And most people today # they take sin for granted (20) Many know the commandments and prohibitions # carrying out commandments feels hard to do(21) But if you do prohibitions # your heart feels dashing with pride (22)

This is really the case # kang on gudo wong **sahe-sahe** (62)Sometimes the chapter of kumpulane # **wong on the lacut** behavior (63)On the

¹ QS. Ali Imran ; 185

² Hadith is narrated in marfu' in the book Ihya Ulumiddin, p.

³ Abi Muhammad Sholih Al Hajawi, *Shi'ir Sekar Melati Nerangake Dying Pati*, (Kudus: Menara Kudus, 1376), p.2

⁴ Abi Muhammad Sholih Al Hajawi, *Shi'ir Sekar Melati Nerangake Dying Pati...*, p. 3

way it doesn't take # in the little duso like padane (64) **Ceki cilikan** in nalikane # in the group of ngene persuasion (65) **Not to make sure to do # duso sepisan but need to (66) To try to collect konco # but yen win eco family (67)** ⁵

In this age there are so many # who tempt good people (62) **sometimes dragged because of the association # with people who are ugly behavior (63) accustomed to not caring # about small sins such as (64) Small gambling when # hanging out with friends like this seduce (65) it's okay for you to commit # sins once for purposes (66) stay up late to accompany comrades # but if win feel comfortable (67)**

Such speeches, of course, are too dear if they are only read by a small number of people, and it will be a loss if then they are no longer exposed more widely because of limited access, because in fact they convey facts that are still relevant to be understood, practiced by every human being who lives and will face death. Thus the content of this text is an important theme that needs to be understood and then practiced and used as a guide in living life, more than that, considering that no one will escape death, therefore it must be understood, and prepared.

However, there is a problem to ground important messages in the Sekar Melati script, because in fact this script is in Javanese and written in Arabic characters. This means that the Syi'ir Sekar Melati manuscript cannot but be the consumption of a limited community. In the sense that only people who understand Javanese are able to capture piu jar pearls from the Sekar Melati script, while people who do not understand Javanese will certainly have difficulty or even not get any description from this manuscript. Therefore, with philological research, and research on this manuscript study in particular, Islamic intellectual property contained in the Shi'ir Melati text can be revealed and maintained and empowered for the development of knowledge, including Islamic studies based on manuscripts or texts of previous Ulama.

Research on past texts is considered to have a significant meaning, so it needs to be done. This is based on the assumption that in the relics of past

⁵ Abi Muhammad Sholih Al Hajawi, *Shi'ir Sekar Melati Nerangake Dying Pati...*, p. 6

written works it has content about history, culture or past civilizations that have appeared in certain societies. In it there are also values that are still relevant to be maintained for our society today.⁶

As a society living in the era of modernity, it is expected to maintain positive past values. Of course, this kind of attitude is a very appreciative attitude towards history and turats. By appreciating and understanding history, we will be able to take lessons from the past to face the present and challenges in the future. This is where the urgency of philological research needs to be done, where one of the goals is to find noble values in past texts and then revive them in the current context.

Therefore, it is in this context that philological research on the Syi'ir Sekar Melati manuscript needs to be carried out, by editing the manuscript, transliterating and translating into Indonesian, then providing reference notes on the content of the manuscript, researchers hope that the Syi'ir Sekar Melati manuscript will be able to be used by a wider circle. And with the interpretation and analysis of the text, the noble values gained from this text can be revived for the present context. And besides, as short as the search has been, researchers only found one study on the Sekar Melati manuscript, and even then in Javanese. Thus, the assumption is that research is still very necessary on the manuscript of Syi'ir Sekar Melati.

This research will help save the content of the Sekar Melati shi'ir text so that it can be understood correctly by the wider community, and this means contributing greatly to the existence of Islamic references. In particular, this research will raise and reveal the system of meaning contained in texts whose origin is difficult to understand to be easier, the origin of which may only be understood by some people into wider public consumption. And in general, such research will help preserve the archipelago texts that still require more attention and more intense study.

⁶ Siti Chamamah Soeratno, *"Philological Studies; Understanding Philology"* in Abdul Mustaqim, *Research Methodology of the Qur'an and Tafsir*, (Yogyakarta: CV.Idea Sejahtera, 2014), Cet. 1, p. 94

Based on the above background, the main problem that can be formulated into the focus of this research is about the content of the teachings of the Syi'ir Sekar Melati script and the dying picture of starch (*Sakaratul Maut*) contained in the Syi'ir Sekar Melati script?

This research aims to reveal the contents of the manuscript and methodologically this research has two objectives, namely; 1). Describe the points of teaching content contained in Shi'ir Sekar Melati; and 2). Explain the dying image of starch (*Sakaratul Maut*) contained in the text of Syi'ir Sekar Melati.

Based on the background above, several reasons can be stated why this research is important:

1. Syi'ir Sekar Melati contains about dying starch (*Sakaratul Maut*), and is written in Javanese (*pegon*). This theme is important to understand, be used as a guide to then practice because death is an event that will be experienced by every human being. In addition to the fact that this manuscript is in Javanese, editing and translation is important to do so that the messages of the teachings are more grounded.
2. Philological research with the object of study of the Syi'ir Sekar Melati Manuscript has not been widely carried out, researchers only found one study on the Syi'ir Sekar Melati Manuscript and that too using fine Javanese language
3. Past texts, including Syi'ir Sekar Melati are assumed to have values that are still relevant to today's life, because there is no culture or value that cannot be contextualized at all with the current context.
4. Academically, this research will contribute to philological research treasures and practically the results of this research will contribute material that is useful for the development of intellectual-spirituality

In general, philological research on past texts has been carried out, but specifically philological research related to the manuscript of Shi'ir Sekar Melati written by Shaykh Abu Muhammad Sholih al Hajawi, as mentioned in the background of the problem, researchers did not find much, even articles

that specifically studied Shi'ir Sekar Melati only one that researchers managed to find, namely a philological research article conducted by Siti Fadzillah, Student of Javanese Language Education Study Program, Faculty of Language and Arts, Yoyakarta State University. This research is entitled "**Philological Study of Saha Sakaratul Maut Wonten Teks Syi'ir Syi'ir Sekar Melati**", this research study was compiled using fine Javanese language and published in the Journal of Student Research of Javanese Language Education Study Program Volume 6, Number 4, April 2017.⁷ In this study using modern and descriptive philological research methods, Siti Fadzillah made manuscript edits, manuscript descriptions, transliterations, translations and content analysis.

Here Siti Fadzillah has not tracked the reference content of the manuscript. In addition, only part of the syi'ir-syi'ir Syi'ir Sekar Melati that the researchers found has been presented in the research report. And because the preparation of the research report conducted by Siti Fadzillah uses Javanese, then again the results of research on the content and speech of the Syi'ir Sekar Melati Manuscript will only be enjoyed by a limited circle, namely those who understand Javanese. And this is one of the anxiety of researchers as mentioned in the background of the problem.

Similar research on Javanese shi'ir, in addition to the research above is research on shi'ir which was also written by Sheikh al Hajawi, namely Syi'ir Sekar Kedaton conducted by Nur Hanifa Javanese language education study program Yogyakarta State University. This research also uses descriptive methods and modern philological research methods with the title **Philological Studies Saha Pangeran Gesang Bebrayan Miikut Agami Islam Wonten Syi'ir Sekar Kedhaton**⁸. This research has been published using fine Javanese

⁷Siti Fadzilah, *Philological Studies of Saha Sakaratul Maut Wonten Text of Syi'ir Syi'ir Sekar Melati*, Bening: Journal of Student Research of Javanese Language Education Study Program, Faculty of Language and Arts, Yoyakarta State University. Volume 6, Number 4, April 2017

⁸Nur Hanifa, *Philological Studies of Saha Pangeran Gesang Bebrayan According to Agami Islam Wonten Syi'ir Sekar Kedhaton*, Bening: Journal of Student Research of Javanese Language Education Study Program, Faculty of Language and Arts, Yoyakarta State University Volume 7, Number 6, June 2018

language in the journal Student Research of Javanese Language Education Study Program Volume 7, Number 6, June 2018.

Nur Hanifa in this study has described the manuscript, transliterated the text, edited the text, translated the text and analyzed the teachings of bebrayan life or family according to Islam contained in Syi'ir Sekar Kedaton. The results of the research obtained in the study are; The condition of the manuscript is still good, there are several variations and spelling characteristics, there are 14 (fourteen) *tembung* (expressions/terms) that are edited, and there are four categories of pugeran or handles/teachings related to bebrayan life, namely; The obligation of priyantun kakung (husband) to priyantun estri (wife), the prohibition of priyantun kakung (husband) to priyantun estri (wife), the obligation of priyantun estri (wife) to priyantun kakung (husband), and the prohibition of priyantun estri (wife) to priyantun kakung (husband).

Then there is research on four Javanese Shi'ir texts that have been contained in Stilistika: Journal of Language and Literature Education, University of Muhammadiyah Surabaya, Vol. 13 No. 1, January 2020, entitled **Syi'ir Jawa Pesisiran (Essociology Studies)**. This research was conducted by Sulistianawati, Haris Supratno and Poin Indarti Language and Literature Education Students, Postgraduate of Surabaya State University.⁹

This research uses qualitative descriptive method with philological approach. The source of the data used is in the form of four Shi'ir manuscripts with Hija'iyah Arabic letters, namely; Syi'ir Kiyamat (SK), Syi'ir Santri (SS), Syi'ir Paras Nabi (SPN), and Shi'ir Ahli Surga (SAS), with stages of research procedures including philological analysis; manuscript description, transliteration, translation and editing of texts. Then analyze the text content of the fourth Shi'ir.

The conclusion of this study is that the teachings of Sufism in the four shi'ir studied have interesting characteristics; Sufism teachings are Akhlaki Sufism which is packaged in the form of strings of couplets so that it is easy to

⁹Sulistianawati et al, *Syi'ir Jawa Pesisiran (Eschatological Studies)*, Stilistika: Journal of Language and Literature Education, University of Muhammadiyah Surabaya, Vol. 13 No. 1, January 2020

understand, media Hijaiyah Arabic letters, and coastal Javanese is used as the language of instruction. The effort to draw closer to Allah is the filling of the soul with good deeds (repentance, *khauf* and *raja'*, *zuhud*, *fakir*, patience, pleasure and *muraqabah*). Esoteric studies also reflect the esoteric values experienced by Sufis and laymen in the form of belief in the pillars of faith and the application of *moral mahmudah*. The event of the doomsday riot in the form of the destruction of all layers of the earth's cosmos by the devastating apocalypse, then the events experienced by the people of *Mahsyar*; intercession, *hisab*, responsibility of *haqqul adami*, and regret of infidels and Muslims. Every creature does not recognize each other anymore, busy with oneself, full of fear. All futuristic teachings of Shi'ir advice and speech reflect the eschatological value of Muslims who believe in the last days that can be used as a guide for human life, everything that humans do must have calculations and will definitely be calculated fairly. People who live oriented to the teachings of eschatology believe in *qadar*, as an effort to purify the soul to become a pious servant, *tafakur* and *taqarrub* in His path.

From several previous research studies, as already described, researchers feel that they have a strong reason to conduct research on the Sekar Melati shi'ir manuscript because there have not been many who have researched it specifically. The edited Syi'ir Sekar Melati manuscript which is complete with transliteration and translation of Indonesian, and equipped with relevant references both from Qur'anic verses, Hadith and the opinions of the Ulama' in the form of *foot notes*, according to researchers will be more useful. And this is what researchers think will be the different value and novelty value of the research to be carried out.

In philological research, researchers will usually struggle with various things, including inventory and description of manuscripts, text criticism, transliteration, translation and interpretation and analysis of texts. And in the stage of text interpretation, researchers need to explore the content of the content by studying in depth, interpreting and analyzing its content, and interpreting past texts critically and contextually, what are the messages that

can be applied to the current context.¹⁰ In the interpretation of this text, researchers use hermeneutic theory to uncover the meaning contained in the text and the context that surrounds it.

A philologist in philological research has the task of reconstructing the text to the form closest to the original, displaying text that is clean of obscurity so that it is ready to be read, and it is necessary to interpret the text and context. Moreover, according to Abdul Mustaqim in the context of philological research plus *dirasah wa tahqiq al polar*, a *muhaqqiq* / philologist must be able to find references, about verses and hadiths quoted by the author of *Makhtuthat*, provide comments and criticisms, both from material and methodological aspects.¹¹

Within the framework of this theory, researchers have strong reasons to review the Sekar Melati manuscript, in the sense that the researcher will edit the Syi'ir Sekar Melati manuscript written by Shaykh Abu Muhammad Sholih Al Hajawi, conduct text studies including translation, text interpretation and context and trace references to the content of the Shi'ir Sekar Melati text from Qur'anic verses, Hadith and Ulama's opinions'.

In this study, the focus of the study is only the Syi'ir Sekar Melati manuscript that the researcher has and at the same time becomes the main data. The script of Shi'ir Sekar Melati was written by Shaykh Abu Muhammad Sholih Al Hajawi, he was born in Juwana and settled in Kelaleng Kudus. The manuscript of Shi'ir Sekar Melati was completed on Friday Legi, 19 Rajab to coincide with August 1940 A.D.¹²

The method used in this study is a standard method which includes text editing, text translation, and presenting content.¹³ Then for the benefit of critiquing the text of this manuscript, researchers will use the research method of a single manuscript with a standard edition model. As for the sake of content

¹⁰Abdul Mustaqim, *Research Methodology of the Qur'an and Tafsir*,(p. 93

¹¹Abdul Mustaqim, *Research Methodology of the Qur'an and Tafsir*....., p. 84

¹²Abi Muhammad Sholih Al Hajawi, *Shi'ir Sekar Melati Nerangake Dying Pati*..., p.15

¹³Dedi Supriadi, *Application of Philological Research Methods to Islamic Boarding School Libraries*, (Bandung; Grace Library, 2011), pp. 14-15

analysis, researchers will use other literature that is related and relevant to the content of the manuscript, so that interpretation and analysis will be sharper and critical.

This method is often also called the critical method, where the text will be edited in a healthy and clearly legible state, by providing notes in the form of *foot notes* below containing information about the writing contained in the manuscript.

DISCUSSION

A. Shi'ir Sekar Melati

Syi'ir Sekar Melati was composed by Shaykh Abu Muhammad Sholih Al Hajawi, written with Arabic letters (pegon) in the form of Malay Arabic shi'ir and the content is about "dying pati" (the pain of death). This text, if read further, will see that its content not only explains the dying of starch, but rather presents a pituture, a more comprehensive reminder of life and death. The manuscript of Shi'ir Sekar Melati was completed on Friday Legi, after nine o'clock in the evening on the 19th of Rajab. Coinciding with August 1940 A.D.¹⁴

Syi'ir Sekar Melati numbering 228 Shi'ir, arranged without specific chapters but flowing from beginning to end with themes and narratives brought to life by the author, but even so, if read carefully the presentation of the themes which, although arranged continuously, will be able to feel the criteria of each of the shi'irs, including related to opening and closing.

The first five shi'ir in the text of Shi'ir Sekar Melati is an opening or muqaddimah whose content is like the tradition of classical scholars in general when writing books begins with praise to Allah, His Messenger, Sholawat and greetings to the Prophet, his family and companions. The next two Shi'ir gave the Shi'ir identity by saying that the name of this Shi'ir was Sekar Melati, and the reason for choosing the form of Shi'ir was to have a place in the heart and

¹⁴Abi Muhammad Sholih Al Hajawi, *Shi'ir Sekar Melati Nerangake Dying Pati...*, p.15

not boring. And the last twenty Shi'ir are the cover. In the twenty Shi'ir that exist at the end of this author asks Allah SWT for forgiveness, and in this section also the author "hides" himself by mentioning that what makes this Shi'ir has the son of Muhammad Sholih, and his father named Haji Nur Salim. Syi'ir Sekar Melati closed by giving thanks to Allah SWT, and asking for khusnul khotimah. Likewise, offering mercy and greetings to the Prophet Muhammad SAW and his companions.

B. Biography of the Screenwriter

Shaykh Abu Muhammad Sholih's real name is Mbah Mustamir, He was born in Juwana district and settled in Klaling Village, Jekulo District, Kudus Regency, Central Java. In addition to Sekar Melati, he also wrote Sekar Kedaton and Sekar Cempoko which are also in the form of syi'ir-syi'ir.

Mbah Mustamir died on Monday Kliwon, 3 Shawwal 1280 on March 18, 1961.¹⁵ Regarding his birth, no definite information has been obtained. Mbah Mustamir's father was Haji Nur Salim. Mbah Mustamir was married to Mrs. Sholihatun Putri Haji Ali. Mbah Mustamir had seven sons and daughters, namely; 1). Mohammad Sholeh, 2). Romlah, 3). Ahmad Juaeni, 4). Istiqomah, 5). Zulaeha, 6). Anisah, and 7). Alfiah.

His first son, Mohammad Sholeh married Farhatun and had two children, namely; Nailul Musyaffa and Nashiruddin. Mbah Mustamir's daughter named Alfiah married Mr. Nurhan and was blessed with three children, namely; Hery Noer Sofian, Noor Achmad Shoffa,¹⁶ and Saiful Alam. Mbah Mustamir died when Alfiah was a child, that is, still in elementary school class when she received her first report card. Mbah Mustamir knew Mbah Bsiri Mustofa intimately, and the two often exchanged ideas.¹⁷

¹⁵Bisri Mustofa in al Ma'ab Javanese-Arabic Dictionary compiled by Mbah Mustamir. The name Al Maab is a gift from mbah Bisri because this dictionary has not been named by mbah mustamir, it has not even been compiled and he has been called by Allah SWT.

¹⁶Noor Achmad Sofa is the grandson of screenwriter Syi'ir Sekar Melati whom researchers met to ask for the necessary information

¹⁷Information was obtained from Mr. Nurhan, the father of Mr. Noor Achmad Sofa when researchers interviewed at Mr. Noor Achmad Sofa's residence, September 2, 2021

Mbah mustamir was the pioneer and propagator of Islam in Klaling, he was sent by his teacher named Mbah Yasin to preach and spread Islam in Klaling. He taught at the prayer room, and his studies were attended by the students. His Musholla is now a mosque with the name Masjid Al Mustamiriyyah taken from his name; Mbah Mustamir. Masjid Al Mustamiriyyah is located in Klaling Village, Jekulo, Kudus, and the Imam of the Mosque is now Mr. Noor Achmad Sofa who is the grandson of Mustamir. Mbah Mustamir was buried in the public cemetery complex of Klaling village.

C. Symbolization of Sakaratul Maut and Messages in Shi'ir Sekar Melati

Some of the symbolizations that researchers can find in Sekar jasmine shi'ir are as follows;

1. Overview of Sakaratul Maut

Sakaratul Death is the condition of a person facing death; detachment of life from the body. Such a condition will not be completely explained, and will not be exactly successfully described, and what is certain is that man no longer has any ability but to surrender, face certainty, and hope for the help of Allah SWT. Death is bound to happen and will surely befall every creature of God.

Mbah Abu Sholih, the author of Shi'ir Sekar Melati, gives a picture of sakaratul Maut by giving several "conditions" that symbolize how extraordinary the situation experienced by a person who is sakaratul Death. Some of the symbolic circumstances include; Mecicil Moto, lambene nincing, Cangkem mute, Ilat mengkedra, Cangkem kanceng Budeg kuping, Mjuk pringsilan, Metu banyu riwene, Ros rosan ketingalan ijo.

"Installment moto lorone", "lambene nincing", "cangkem bisune". This symbolization is found in Shi'ir No. 39. **Mecicil moto lorone** means bulging his eyes, **lambene nincing** means his lips are tight, and **cangkem bisune** means a mouth that can no longer make a sound, communicate.

Next on Shi'ir No. 40. Mbah Abu Sholeh described "**ilat dragging**", "**cangkem kanceng budeg kuping**". **ilat crinkling** is a shrinking tongue shrinking, then **cangkem kanceng** means locked mouth, and **budek** ear is deaf ear. When these circumstances happen to a person, you can imagine what an extraordinary experience is being experienced that requires him to experience those conditions.

The next description of skaratulmaut can be understood from "**Mjuk pringsilane**", "**metu banyu riwene**" found in the 41st shi'ir. The meaning of **Mjuk prinsilane** is to ascend the testicles, and **metu banyu riwene** means to come out of urine/fluid.

The symbolization of the following is depicted in the 42nd Shi'ir, Mbah Abu Sholeh mentions "**Ros-rosan ketingalan ijo**". Ros rosan ketingalan ijo means Joints appear green, this can be understood as a symbol of a state that is so painful due to the process of death.

With such a variety of conditions, it seems to illustrate how sakaratul death is a very severe condition, which makes people no longer able to control their attitudes, and help themselves.

The symbols depicting Sakaratul Maut can be seen in full in the following shi'ir-shi'ir;

Yen siro karep weruh buktine # wong arep die mungguh larane
 (37) Delengo dewe priye payahe # wong arep die polahe behavior
 (38) Podo **installments eyes lorone** # lambene nincing cangkem
 bisune (39) **ilat wrinkle cangkeme buttons # saronu keep** budeke
 ears (40) **And podo** show pringsilane # **sartane** metu banyu
 riwene (41) **Ros-rosan all katingalane # lah di ijo mungguh**
rupane (42) **And die** ndisik delamaane # nuli wentise with
 karone (43) Nuli show tutuk dadane # **all nggahuto one sijine**
 (44) At the taste of dying # for more neglect and more destitute
 (45)

If you want to see evidence of this, people face death about their pain (37), see for yourself how badly people deal with death, their behavior (38) **Glaring at both eyes, their lips, mute mouths** (39), **tongue shrinks, mouth locks with ears becoming deaf** (40), and rises their pringsilan (testicles) and urine comes out (41) The joints appear all to look green (42) **first die the soles** of the feet then the knees of both (43) then rise to

the chest of the limbs **one by one all (44) taste the pain of dying more painful and more destitute (45)**

In addition, Sakaratul Maut is also a symbol of the closing of the door of repentance. Mbah Abu Sholeh reminded about repentance. Repentance must be sought before death comes, because if death comes in a condition of unrepentance then it is nothing but useless remorse. The door of repentance closes when the life reaches the throat. So he invited to always repent. Mbah Abu Sholeh said;

Pumpung sih menga lawange taubat # sarana isih **jembare jagat** (57) Taubat sampurna becik lakone # penggawe ala becik mareni (58) Senajan sira iku nduweni # duso kang akeh kasi madani (59) **Wedi immediately** if happy to repent # before life wus parek cobat (60) Great understanding of the luma # in repentance ira kersa nerima (61)

While the door of repentance is still open # and still the world is still free (57) repentance that sampurna good do # bad behavior stop (58) Even though you have # of sins that many to equal (59) sand of the ocean, if it is repentant # before life is to be taken out (60) The Great God is the benefactor # acceptable to accept the repentance you did (61)

"Jembare Jagat" means that the world is still loose, still living normally, life is not yet in the throat. And it became a symbol of a state that is still filled with the grace of Allah Almighty, there still lies an opportunity to always improve yourself, repent, and despite many sins of error, which are as many as the sands of the sea; **"Wedi Segoro"**. Allah Almighty will still accept the Repentance of His servants. The opportunity for repentance that is closely related to the symbol of **"jembare Jagat" is** always open to reach how wide the Mercy of Allah SWT, without being choked by the mistakes of his servants, even though many are like the sands of the ocean. And it will no longer be possible if **"nyowo tutuk goron"**; life to the throat; **Sakaratul Death**. Thus Sakaratul Maut is also a symbol of the closing of the door of repentance as recorded in the following shi'ir;

If you are tutuk ning iku victim # say hello to the people kang on
 duso (46) Curry susahe curry getune # kang ora ono mungguh
 gunane (47) Because lamuno do repentance # yen nyowo
kadung wus ape dislodged (48) Tegese nyowo tutuk goroan # ora
nerima sapa understanding (49) Because wus close lawange
repentance # sira sak iki ya just sambat (50)
 If it has reached that time # anyone who sins **(46) lives sad and**
regretful # that is no longer of use (47) because if you do repentance #
when life will already be removed (released) (48) that is, life up to the
 throat # will not be accepted by God **(49)** because the door of repentance
 is closed # now you do not complain sambat **(50)**

If it has already reached that time, servants who are sinners Stay sad
 regret that is no longer of use, because even though doing repentance when
 the life is already about to be released, that is, the life has reached the throat,
 God does not accept because the door of repentance has been closed, now
 you do not complain of splices, Therefore you let's be active in strong
 intentions to fight against bad passions, Ready with full weapons,
 immediately rush to disappear

2. Messages from Author Syi'ir Sekar Melati

Shi'ir sekar Melati is not just talking about death. Sekar Melati in
 addition to providing an overview of sakaratul maut (dying starch) also
 presents valuable messages related to the provision of living life so that it
 can be safe in the face of death and preparing for life after death. Some of
 the messages of mbah Abu sholih in ssekar Melati are as follows;

a. Sangune Pati (Provision of Death)

Death is one of the great events that will come to every human being.
 Even every living person will inevitably experience death. Death is not the
 end of something but the beginning of a new life. And what is experienced
 on the occasion after death depends largely on how man lives before death.
 Therefore death must be prepared, and provided for it. Mbah Abu sholih
 said that the provisions brought to death were none other than following
 orders and staying away from Gusti's prohibitions, and increasing worship
 or serving Him. He said the following;

Start living the same # olehe golek sangune pati (164)

Dak nono maneh sangune pati # namung according to the orders of gusti (165) Sarta ngedohi marang cegahe # ngakeh ngakehna di ngworship (166) **Means genep terms rukune # sartone sincerely jero atine (167)**

So the living must be careful # look for provisions brought to death (164) **nothing else to die # other than carrying out the orders of Gusti (165)** and stay away from larangan_Nya # multiply worship terhadap_Nya (166) **provided that harmony is fulfilled # and sincere in the heart (167)**

In the series of shi'ir, Mbah Abu sholih reminded the important thing by mentioning "**the means of genep rukune requirements, sartone Ikhlas jero atine**". This means that the requirements for harmony must be complete, besides that it must also be sincere in the devotion or worship undertaken. This reminds us that in worship, we must pay attention to aspects of shari'a where the validity of a worship depends on whether or not it is fulfilled and unconditional. If the conditions and harmony are met, then legally the worship carried out is valid. However, it must also pay attention to the aspect of nature where the validity of worship in terms of shari'a law does not necessarily lead to the status of worship received / maqbul by Allah SWT. Because whether or not a devotion / worship is accepted depends on the condition in the heart sincere or not. Thus Mbah Abu Sholih reminded "**Means genep requirements rukune sartone sincerely jero atine**".

b. Worship must be based on Science

Learning is a must, because every act of worship that will be carried out must be based on science. Science without charity is wretched (*wabaal*) and charity without knowledge is momentary.¹⁸ The Prophet (peace be upon him) said; seeking knowledge is obligatory for every Muslim. And acts of worship or deeds that are not based on knowledge will be rejected;

وكل من بغير علم يعمل # أعماله مردودة لا تقبل

¹⁸ Abi Laits, *Bustan al 'Arifin* (Beirut; Dar al Pole, 1971), p. 19

Everyone who does charity without being based on knowledge, then the charities he does will be rejected, not accepted. Mbah Abu sholih said;

If you want to do # all worship must be done (168) When you want to worship without knowing (169) Allah Almighty for the nature of loma # in doing charity ira not nerima (170) Mulane ngaji fardu 'aine # over wong islam lanang wadone (171) Dak nganggo wates ngaji prey # don't care about the number of tuwane (172)

If you want to undergo # all worship, the knowledge must be known(168) **Because if you practice # worship without knowledge (169) Allah the Almighty who is generous # will not accept the charity that has been done(170)** Then ngaji (learn) the law fardu 'ain # for Muslims men and women (171) **without time limit # no matter the young old age (172)**

If you want to do all worship, you must have knowledge, because if you do worship without knowledge, then God who is generous will not accept your charity. Therefore learning is compulsory for Muslims both men and women, without time limits, regardless of young and old. This obligation to study is a firm teaching from the Prophet SAW. He said; Studying is an obligation for every Muslim. (Al-Hadith).

Mbah Abu Sholih then explained that worship is multifaceted. All forms of deeds based on the intention to serve God will be worth worship. He said as follows;

Worship is a lot of wernane # not only praying and praying (173) Wong welcomes us to make a child of rabine (174) If the banner really appears niyate # to shake in the shari'ate (175) Ugo worship only vaguely # become a living person in the world (176)

Worship is of many kinds# not only prayer and remembrance (173) People work whatever form # to meet the needs of their wife's children (174) if it is true that his intention # in accordance with his shari'a (175) then it is also Worship, do not hesitate and worry # to be a person living in the vast realm (176)

Worship is of many kinds, not only prayer and dhikr, people who work anything to provide for their children and wives, if it is true that his intentions, in accordance with his shari'a then it is also worship, do not be vague (unclear) to be a person who lives in the vast realm. Charity can be translated as Amal akherat. It means charity that can be expected to be

rewarded in the end. While charity that only stops in the world, cannot be expected to be rewarded in the end called world charity. And deeds become of moral value or worldly value because of intention. Therefore, even if the form of charity is moral charity, it can only be world charity when the intention is bad. Likewise, if the intention is good, then the deeds will be of moral value even though at first they were only in the form of world practices such as eating and drinking. In one narration the Prophet said;¹⁹

كَمْ مِنْ عَمَلٍ يَتَصَوَّرُ بِصُورَةِ عَمَلِ الدُّنْيَا، ثُمَّ يَصِيرُ بِحَسَنِ النِّيَّةِ مِنْ أَعْمَالِ الْآخِرَةِ، وَكَمْ مِنْ عَمَلٍ يَتَصَوَّرُ بِصُورَةِ عَمَلِ الْآخِرَةِ ثُمَّ يَصِيرُ مِنْ أَعْمَالِ الدُّنْيَا بِسُوءِ النِّيَّةِ.

c. Faith in God's Destiny

And sprinkle what atine # sarto nerima in dundumane (177) Allah Almighty and ridlone # olehe must ning azaline (178) Den pesti feqir aja kok sambat # marang menuso ora manfa'at (179) Ora den tulung even den ina # yen sira mara utang den nyana (180) Becik pasraho marang pengeran # kok mamang dan vagueness (181) If sira resigned then temtune # pharyngeal understanding sufficiency (182) Dunya akherat karone # sarto selamat laku lakune (183)

And it is better to be patient in his heart # and receive the gift (177) Allah Almighty and ridlo # for the decision; destiny in the age of Azali (178) Destined to be fakir do not complain # against man because it is useless (179) not helped even insulted # if you come thought to be in debt (180) well surrender to God # do not hesitate and without knowledge (181) if you surrender then undoubtedly # God gives sufficiency (182) the world finally succeeds both # and congratulations on his deeds (183)

It is better to be patient and ridlo, accept the part of Allah SWT that has been confirmed in the age of azali, If destined to be fakir, do not complain to humans because it is not useful, not helped but insulted if you come to owe. Mbah Abu Sholeh reminded to be patient, happy and believe in what has been destined by Allah SWT in the time of Azaliy, Allah knows what humans need. Faith in Qadar (Destiny) is believing that really everything that happens, good, bad, benefit or danger is by the decision and Taqdir/

¹⁹ Shaykh Az Zarnuji, *Ta'limul Muta'allim Thoriq al Ta'allum*. p.15

decree of Allah SWT, what Allah wants then there must be, and whatever Allah does not want then never exists.²⁰

Faith in destiny; Qodlo and Qodar are believing with certainty that everything that happens/there is good or bad, is none other than Qodlo and Taqdir Allah SWt, Allah has measured and determined our behavior since azali, and Allah gave us a limited will (ارادة جزئية) by which we are able to choose good and bad, we are not (مجبورين) coerced human beings; with no ability at all over something. The Prophet said; a servant has no faith until he is able to have faith in four things; testify that there is no God but Allah, that I am the Messenger of Allah, Faith in resurrection after death, and faith in taqdir; good, bad, sweet and bitter. Then Ridlo Obligatory towards Qodlo and Qodar. The haram law makes both as an excuse for doing ma'siat.²¹

D. Gratitude

Yen tompo ni'mat bospik syukuro # yen by coba hiyo sobaro
(184)Start menuso tempo den ganjar # awake sane rizqine jembar
(185)Gratitude that is a lot with understanding # ingkang maringi i
reward (186)Gaweha charity a lot of good # ba'dane die lumintu
continue (187)Duweha determination gawe piggy bank # aja bok
anggep barus kelangan (188)

If you receive ni'mat, be grateful # if you have a trial, be patient (184) then people
will be rewarded # healthy body, broad wealth (185) much gratitude to God #
who has given a reply (186) Do many good deeds # after death will continue
(187) Have the determination to save # Do not take it in vain; missing (188)

Gaweha tulung in wongkang hajat # feqir and poor kang at prayer
(189)Aja seat ngina marang sepodo # senajan ala kok wodo
(190)Sajian bodo or fekir # dak nana different yen sira think (191)So
asale kedadihane # or tomorrow width matine (192)Lan maneh on
the descent # jeng Prophet Adam what bedane (193)

²⁰ دروس العقائد الدينية , ج ٢

²¹ معنى الايمان بها هو الاعتقاد الجازم بأن كل شيء خيرا كان أو شرا بقضاء الله وقدره و قد قدر الله أفعالنا في الأزل سواء كانت اختيارية او اضطرارية , وجعل لنا ارادة جزئية تقدر بها على اختيار الخير و الشر, فلسنا مجبورين على فعل الشيء , قال صلى الله عليه و سلم : لا يؤمن عبد حتى يؤمن بأربعة : يشهد ان لا اله الا الله و اني رسول الله بعثني بالحق و يؤمن بالبعث بعد الموت و يؤمن بالقدر خيره و شره حلوه و مره . فيجب الرضا بالقضاء و القدر و يحرم الاحتجاج بها على المعاصي دروس العقائد الدينية ج ٤

Give help to those who are *hajatan* (needy) # poor and poor who pray (189) do not insult others # even though ugly do not be blameful (190) even though stupid or *fekir* # it is no different if you think (191) from the origin of creation # or later after death (192) besides being a descendant of # Prophet Adam, then what difference does it make (193)

Surrender to God, do not hesitate and doubt, if you surrender then of course God provides sufficiency, the world finally succeeds both and survives its behavior. If you receive *ni'mat* then you should be grateful, and if you have a patient trial, therefore man receives the reward of his body being healthy *rizkina* wide, give much thanks to God who has given the reward. Do a lot of good deeds, after death will flow rewards continuously, have the determination to make savings, do not consider lost, give help to people in need, poor people who perform prayers.

Do not insult your fellow human beings, even if it is wrong, even if it is foolish or *fekir*, it is no different if you think of the origin of its creation or tomorrow after his death, other than that of the descendants of Adam, what is the difference.

CONCLUSION

The content of SSM is not only about *Dying Pati* (Sakaratul Maut) but includes a more complex theme not only describing how death will be faced but also related to advice on how to live a good life to prepare *provisions sangune pati* (provision of death). Sakaratul Maut is depicted in SSM with symbols of "circumstances" that give the impression that how extraordinary the event of death is that a person who experiences it is no longer able to exercise control over himself, and without any power but resignedly hopes for the help of Allah SWT. Likewise, the image of the realm of death (the spirit after being separated from the body) is also symbolized by the impression of being "alive" so that with that symbolization it can be described and imagined that mayyit who has just experienced "death" has actually just experienced a new "life" that is even more real, and that life can be comfortable or even painful.

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