

THE INTERACTION OF SULUK/ KHALWAT AND LOCAL CULTURE:

Review of the books of Suluk and Khalwat

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Abstract

The Khalwat is a tradition within the tareqat to get close to God through seclusion. Those who undergo the practice of khalwat are called the practitioners of Suluk, although in essence, it must be done by the Muslims and all believers. In the practice of Suluk or tareqat, Khalwah is a step that must be passed by a Salik or Sufi, in addition to other levels or maqamat (degree/ position), such as the Repentance, Mujahadah, Zuhud, and others. This might be seen from several local manuscripts or the experts' opinion on Suluk and the practice of Khalwat. Sufism in Indonesia has undergone interactions and adaptations with the local cultures. Through the library research and content analysis, the author has reviewed many books on Suluk and Tasawuf, and found out that the Sufism in Indonesia is the mixture of its original teachings and local culture. Tasawuf is perceived by its practitioners to be able to bring calm and peace of mind.

Keywords: interactions, Khalwat, culture, Suluk

Abstrak

Khalwat adalah tradisi dalam tarekat untuk mendekatkan diri kepada Allah dengan cara menyepi. Mereka yang menjalani khalwat adalah para pelaku suluk, meskipun esensinya harus dilakukan oleh umat Islam dan kaum beriman secara keseluruhan. Dalam laku suluk atau tarekat, khalwat merupakan salah satu jenjang yang harus dilalui oleh seorang salik atau sufi, di samping jenjang-jenjang atau maqamat (derajat/kedudukan) lain seperti taubat, mujahadah, zuhud, dan lain-lain. Hal ini dapat diketahui melalui naskah-naskah yang ada baik naskah lokal atau pendapat para pakar tentang suluk dan khalwat. Tasawuf masuk ke Indonesia telah mengalami interaksi dan penyesuaian dengan budaya lokal. Dengan melakukan studi pustaka dan analisis konten, penulis mencoba meninjau ulang kitab-kitab suluk dan tasawuf dan mendapatkan bahwa tasawuf yang ada di Indonesia merupakan perpaduan warna tasawuf yang berasal dari sumber aslinya dengan budaya lokal. Bahkan tasawuf dalam berbagai macam bentuknya dapat memberikan kedamaian dan ketenangan jiwa bagi orang yang melakukannya berdasarkan pengalaman yang dilakukan sendiri oleh para pelaku suluk dan khalwat tersebut.

Kata Kunci: Interaksi, Khalwat, Kebudayaan, Suluk

INTRODUCTION

This paper wants to reveal the contents of a modern and historical manuscript of the Suluk and the Khalwat. The manuscript that

will be raised in this paper appears that there are three as-Sair WA as-Suluk, written by Sayid Muhammad Mahdi Thabathabai Bahrul Ulum, Suluk Pesisiran (Emha Ainun Nadjib, Serat Wirid Hidayat Jati (Simuh) and the last

one is 40 days Khalwat by Mihriban Ozelsel. Meanwhile, the analysis here covers two things; First codicological analysis, i.e., analysis of the manuscript material; Both analyses, i.e., analysis of the text (writings) in the manuscript. The manuscript contains the teachings of Sufism. The Status of the handwriting copy text is unknown to the source manuscript. Likewise, who the startup is also unknown because it is not listed in the script. The text of the manuscript is written with Jawi. The Khalwat and Suluk should be observed in Zahir and inner. Khalwat Zahir is when one decides to separate himself from the world, isolating himself in a separate space from the crowd so that people and creatures in the world survive their behavior and dignity that are not Desired. He also hopes that in so doing the source of his undesired existence, his ego and his lust will be separated from his daily supply and also stalled all that satisfies and centers him. He hoped that the exile would educate his ego and his taste, allowing him to develop his spiritual self.¹

If one decides so his intention must be sincere. In one sense, he was to put himself in the grave, in a state of death, expecting merely the unrest of God, desiring in his heart to give birth to the original and the believer, who could be born of his despised existence. The Prophet said, *"The believer is that others are saved from his hands and tongue."*

He tied his tongue from saying the vain because Prophet said, *"The Salvation of man cometh of the tongue and his destruction also of the tongue."* He covers his eyes rather than being haraam so that his treacherous and deceptive power does not fall on what others have. He closed his ears from hearing lie and wickedness, and tied his feet, stroking him from going to sin.

These books are partly the works of early scholars, and personal experiences outlined in a clue and eventually written in a book by the disciples while studying with

their teacher into a work Remain remembered from time to time.

DISCUSSION

1. As-Sair WA as-Suluk (S. M Thabathabai Bahrul Ulum)

Bahrul Ulum was the son of Sayid Murtadha bin Sayid Muhammad al-Burjujerdia-Thabathabai, was born in Karbala in 1115 H. After learning some of the prefaces under the guidance of his father, he moved to HauzahUstadz Wahid al-Bahbahani. Hauzah died in 1206 H, and Hauzah Shaykh Yusuf al-Bahrani, the author of *al-Hadaïq*, who died in 1186 H and Shaykh Mahdi al-Fattuni in Najaf al-Asyraf, who died in 1183 H. His work is *al-Mashabih fi al-Fiqh*, *Mandzumah ad-Durrah An-Nafiyah*, *al-Fawaidar-Rijaliah*, and several other treatises. He died in 1212 H in a 57-year-old in Najaf al-Asyraf and was buried in the dean of the Mosque of Shaykh Thusi. This treatise describes the great spiritual journey. It is not the work of ordinary people who learn in various disciplines.

The original manuscript is a manuscript that belongs to the late Sayid Mahdi ibn Sayid Raihorlah al-Musawi al-Burujerdi at-Thabathabai. In the year 1330 H, the script began in Tahkik.

How is epistemology in the view of Allamah Thabathabai? According to Allamah, what media is the most potent and strong in establishing truth? What is the crucial difference between epistemology Mulla Sadra and Allamah Thabathabai?

It can succinctly be said that in general, the philosophy of Divine is somehow the philosophy of peripatetic (*Massyâ'*), the philosophy of illumination (*isyrâq*), and the Philosophy of Hikmah (Hikmah Muta'âliyah) Even the wise, argue that is more or less the same in the matter of epistemology; because first, they believe that the world of existence is something real and factual; they also think that nature's presence has *Nafs al-Amr*. In other words, the view of the philosophy is contrary to the sophis that look to the quality of the life of fantasy and mere

¹Editorial board of Islamic encyclopedias, *Islamic encyclopedias*, (Jakarta: IhtiarBaru Van Hoeve, 1997). AlKalabadzi, *Al-Ta'aruf Li*) *The Madhhab Ahl Al-Sufism*, (CairoAlBlackveil Al-Kulliyah Al-Azhariyah, 1969). Abuddin Nata *Kalam, Philosophy and Sufism*, (Jakarta: Raja GrafindoPersada, 1995).

fantasies. While the Divine Philosopher recognizes the reality and character of its existence.²

Second, they believe that reality (proper understanding of reality) is partly present; Meaning the nature of life in addition to it exists; intermediaries of knowledge can also found it, and humans and human beings can recognize the nature of this existence.³

Thirdly, reality (a proper understanding of reality) in their view is persistent and permanent; Meaning there is suitability between concept and the content of thought with reality and his *Nafs al-Amarah* not be temporal; unless it is durable.⁴

Fourth, the philosophy is also agreed to relate to the media knowledge that the media and the streets of expertise in their view are:

- a. Indra and experimental Sciences.
- b. Intellect and logical arguments.
- c. Disclosure and inner illness.
- d. Revelation.

The media of revelation is the result and resultant admission. The outcome and resultant disclosure are one of the media knowledge of the reality of every human being. The essence of revelation is most specific to divine prophets.⁵ The main point that should be noticed is that related to the standard criteria and the value of the three paths and the first media knowledge (senses, resourcefulness, and disagreement), the philosopher is slightly different opinions about this. In the view of the Makrifat and Irfan, the disclosure and inner illness is more mainstream; In their view, the most convincing path to understanding reality and nature is through the undisclosure path (*kashef*) and the evidence (*syuhud*) obtained through the way of *Sair* and *Suluk* and the inner exercise (*riyâdhah*). But although the main

rests of the macrphis are inner-sanctum and see that the inward illness is higher than reason. But they do not look to the path of intention contrary to the *syuhud* (witness) or view it as a cause of vanity. Still, in their view, a sense of light and not contaminated with a variety of imaginative and irrational doubts can be empowered to comprehend the realities. Even resourcefulness can help a path of disclosure and testimony in understanding reality.⁶

In the philosophical view of peripatetic reason and logical arguments are more mainstream; In their opinion, the senses and experience also without reasonable help will not be useful to man in the ingraarful knowledge. However, relying on rational arguments does not mean denial of an irfani testimony; But a part of peripatetic followers such as Ibn Sina seeks to elaborate *kashef* and *syuhud* of the wise in philosophical and rationalist language.⁷ Illumination Filafat Also, although it is a philosophy of *Dzauqi*, nevertheless, they view the reasoning and philosophy of argument as its basis and efficacy as well as assessing the regular training of theoretical sense and reasoning faculties is the first level of perfection for the Makrifat seekers. In other words, the philosophy of illumination is a philosophy that seeks to create a connection between the world of reasoning and illumination or thought reasoning and inner illness.⁸ The philosophical basis of Hikmah (Hikmah al-Muta'aliyah) also builds the explanation of the knowledge of *Kashef* and *Syuhud* with the language of philosophy and reason; On that basis. Mulla Sadra, after rationally elaborated some of the philosophical issues said, "with the mercy of Allah Swt, we combine between *Dzauq* and *wijdân*,

²Muhammad Husayn Tabatabā'ī and Murtaẓā Muṭahharī, *Uṣūl-I Philosophy Va Ravish-I RA 'alīsm* (Tihārān: The-I Ṣad, 2003), 23.

³Tabatabā'ī and Muṭahharī 24.

⁴Tabatabā'ī and Muṭahharī, 225.

⁵Agha Buzurg Tehran Muhammad Al-Dhari'ah *Ila The AlShia.*, vol. 2 (Tehran: The Sun Sardar, 1988), 34.

⁶أياد كريم الصلاحي, "توظيف النص القرآني في فلسفة ابن سينا من التفسير والتأويل إلى الواقع," *لارك* 10 (May 25, 2019): 88,

<https://doi.org/10.31185/lark.Vol1.Iss10.867>.

⁷Ibid., 67.

⁸Simoh Simoh, *The historical development of Sufism and its purifying* (Jogjakarta: Library Aksara, 2001), 23.

between *bahtsBurhân*. " ⁹ Last point: Related to the difference of view of the great scholars Thabatabai and Mulla Sara in the epistemological problem can be said that Allamah (Great Scholar) Thabatabai while acknowledging the position and ability of inner *syuhud* and the way of heart to understand the various realities, but overall what is the main concern of Allamah Thabatabai in his works In other words. Allamah Tabatabai is not found explaining something, and it is argued by utilizing *Kashif* and inner *syuhud*; As a result seems to be in the view of Allamah Thabatabai, resourceful as a medium solid and common for every human being to unveil reality. However, Mulla Sadra was in addition to being a rationalist philosopher, but in his works, we witnessed many issues of *Dzauqiand Syuhudi*. Mulla Sadra in *Asfar's general* alludes to a little bit about his biography and his knowledge, and how he can get to the level of *Kashef* and *syuhud*: "Then I turn the automatic attention to the cause of all things (*musabbib al-Asbab*) and submit to the figure that facilitates the intricate works. Then after a while, I was in hiding and isolating myself because, by the struggle and the long journey, my soul gained a high degree of light, and my heart became liquid caused by a variety of inward (*riyâdhah*). As a result, my soul is illuminated with malakut (Kingdom of Heaven) lights, decorated with natural ornaments Jabarut and Dfulfill by light-rays *diatrizoate*. " ¹⁰

Mulla Sadra was in some respects to elaborate on and set aside the problems in addition to using the argument, also utilizing *Kashef* and *syuhud*. For example, we will offend two things:

- a. *KASYF* and *Burhan* explained this and agreed that the entire entity was at the level to achieve the highest degree of

goodness and superior light (the light of Allah al-Mighty). ¹¹

- b. For us, the power of argument and the light of the *Kashef* and the *Syuhud* is apparent. All three are the highest sources for expanding and existential power. All three are new sources and end sources. " ¹²
- c. South Sulawesi

2. Emha Ainun Nadjib

Who is familiarly called **Cak Nun**, is an artist, culture, Muslim intellectuals, and also author of the Jombang, East Java. He summarizes and combines the dynamics of art, religion, political education, and economic synergy. Cak Nun was born in Djbbing, East Java, 27 May 1953. Five years of life was in Malioboro, Yogyakarta, between 1970-1975 when studying literature to the teacher he admired, **Umbulan duparangi**, a Sufi man whose life was mysterious and greatly influenced the journey of Emha. Besides, he has also participated in theatre workshops in the Philippines (1980), *International Writing Program* at the University of Iowa, USA (1984), International Poet Festival in Rotterdam, The Netherlands (1984) and THE Festival of Horizonte III in West Berlin, Germany (1985).

In its daily life, EMHA directly falls in the community and conducts activities that summarize and integrate the dynamics of the arts, religion, political education, economic synergy to foster the potentiality of the people. In addition to the monthly routine activity with the **Padang Community Community**, he also traveled to various regions of the archipelago, averaging 10-15 times per month alongside the **music of Kiai Kanjeng**, and an average of 40-50 mass events that are commonly performed in outdoor areas of the building. Also, he hosted the *Kenduri Cinta* event since the 1990-an held in Taman Ismail Marzuki. **Kenduri Cinta** is a culture and humanitarian forum that is

⁹ Sadra, محمد المبدأ والمعاد في الحكمة المتعالية (بنیاد حکمت 2, V. 2, اسلامی صدر, 2002), 143, <https://books.google.co.id/books?id=cUeQPgAACAAJ>

¹⁰ H. M. Jamil, *Sufism*, Cet. 1 (Ciputat: Reference, 2013), 323.

¹¹ Abubakar Aceh, *Introduction to Sufi History & Sufism* (Solo: Ramadhani, 1994), 24.

¹² محمد المبدأ والمعاد في الحكمة المتعالية, 50.

packed very open, nonpartisan, lightweight, and wrapped in a cross-gender art degree. In these social gatherings, he undertook a variety of deconstruction understanding of values, communication patterns, cultural relations methods, educational ways of thinking, and the empowerment of Community problem solutions.

Together with the music group Kiai Kanjeng, Cak Nun averages 10-15 times per month traveling to various regions of the archipelago, with mass events that are generally done in the outside area of the building. Besides, regularly (monthly) with the community of Padang community, active social gatherings conduct a variety of deconstruction understanding of values, communication patterns, cultural relations methods, educational ways of thinking, and empowerment of Community problem solutions. In the various forums of the Padang community, it talks about pluralism often arises. Many times that Cak Nun refused to be called Kiai, it straightened understanding about the concept that he called the management of diversity.

He always tried to straighten out various misunderstood things, both etymological meanings and contextual meanings. One of them is about Da'wah, a world that he considers already polluted. According to him, there are no parameters of who is appropriate and not to preach. **"The Main Da'wah is not by words, but by behavior. People who do good have preached,"** he said.

The manuscript is composed of Javanese letters or the Arabic letter pegon. The document was received in a copy of the Latin alphabet by Soegiharto. Because the results of the research and translation of our team against the 41 Suluk was somewhat thick, then the published. Hopefully, Suluk literary enthusiasts can get to know a little about the characteristics of the competition suluk that grows around the society and culture of Pesantren, especially in the area of Cirebon. In the reacting research, the team sought to examine the suluk that flourished in the

Royal palace (at Surakarta Palace). This is apparently the concept of Cirebon Suluk (in Surakarta Palace). Presumably, the thoughts of the Suluk Jogja are highly liked by the poets and poets of Istana Surakarta. The prominent characteristic in the Suluk Jogja is strongly influenced and the understanding of the passion of *manunggaling kawula Gusti*, which is derived from the concept of dignity of seven. The idea of the dignity of the seven that ruled the mind of the 17th-century Sufi scholars is the development of the understanding of the *manunggaling kawula gusti* (Union mystical) of the teachings of al-Hallaj and Ibn Arabi. The Syatariyah Tarekat spread the teachings of the dignity of this seven to Cirebon from the disciples of Shaykh Abdul Rauf, especially Abdul Muhyi, who is famous as the mayor of Priyangan¹³. The concept of *manunggaling kawula gusti* in Martaba Seven indeed satisfies the literary taste of Mataram Palace, between the rhythm of pre-Islamic Kejawen literature tradition that became the pillar of Mataram Kingdom. The concept of *manunggaling Kawula Gusti* in the Suluk Jogja this as a result or expressions of mystical passion is different from the understanding of pantheism in philosophy. In mysticism, the aspect of the difference between humans and God is still recognized and maintained, as reflected in the 15th of the *Ratnabait* in this treatise.¹⁴ The second feature of the embroidery is still the message style. That is, it still appreciates the value of Shari'ah. For example, it is reflected in the *selobrangti* Suluk consisting of 26 verses *Sekardhandhagula*. This is, of course, somewhat different from Mataram's embroidery that the attitude of antinomianism (less appreciative of the Shari'ah value) is very prominent. The third characteristic, although the Suluk Jogja understood the *manunggaling*

¹³ Ahmad Al Rafae Senior Al Rafae Hasan *INTELLECTUAL HERITAGE OF INDONESIA* (Bandung: Mizan, 1987), 88.

¹⁴ Peter Josephus Zoetmulder and Dick OfHartoko, *Manunggaling Senior: Pantheisme And monism in Javanese Malay literature; A philosophy study* (Jakarta: Gramedia, 1990), 87.

kawula, Gusti, with the Syatariyit, the cleanliness open to receive and blend with the elements of local culture, it seems that he has not absorbed much of the classical elements of the tradition Kejawen. So the smell of the order is still noticeable in these suluk. As for the contents of the doctrinal content, 10 Suluk Jogja can be read directly through this small treatise. Emha Ainun Nadjib reveals the suluk of the Commissioner who is a *manunggal kawula Gusti*.

The author is still very layman and new to learn things like this. And listening to the brother's exposure increasingly strengthened the nuance of the Suluk. As an overview of how the Suluk tradition develops in the homeland, here I write some of the brides, hopefully useful:

"*The Prominent characteristic*" in the Suluk Jogja is strongly influenced and the understanding of the passion of the love of the Lord's character from the concept of dignity of the seven who control the natural mind of Sufi scholars of the 17th century ACEH, which is the development of the understanding manunggaling Kawula-Gusti (Union-mystical) from the teachings Al-Hallaj and Ibn Arabi. The teachings of the dignity of the seven reached Cirebon and were disseminated by the Syatariyah order of the Disciples of Shaykh Abdur Rauf, especially by Abdul Muhyi who is famous as the mayor of Parahiyan land.

The second characteristic of the embroidery is still the message style. Meaning, always appreciate the value of Sharia. It is somewhat different from the Suluk musical arrangement that the attitude of antinatalism (lack of respect to the Sharia) is very prominent. The third characteristic, although the Suluk Jogja understood by the Kawula-Gusti with syatariyythe order that is open to accept and blend with the elements of local culture (local), it appears that it has not absorbed much of the occult aspects of the tradition of Kejawen science. Thus more or less characteristic of the suluk of the region of Cirebon, hopefully useful. There are also mandatory embroidery pots in the

group that explain how one understands the Lord.¹⁵

- a. Suluk Paesan Mandatory
Maskumambang
Mirrors are mandatory in stepping together
With your maturity
Should consider him
The brothers and the Mahamulia
- b. God said
Trust
Lord of Eternal Hakiki
Must be obeyed
- c. Obeyed with a clear heart
Perfect Vision
No-duplicate Directions
To concentrate on Allah Almighty
.....
Still long actually, but maybe later I write again
When would.
Wassalam

The author is interested in the manuscript Suluk Gedhong... Frankly, I was pleasantly surprised... I suspect this suluk is undoubtedly written by a spiritual teacher or in the tradition of Islamic mysticism, commonly called Mursyid. I've also found a script that is somewhat similar to the Gedhong Suluk, a manuscript derived from the tradition of Indian spirituality (nonreligious) that teaches "Ma'rifatullah". Gedhong Suluk I saw how the teacher wanted to show his disciples the most fundamental science, which is the science of Makrifat. Especially at the beginning. Teachers want to introduce God to his disciples. In any tradition of spirituality, he is almost using the same conception in introducing God to his disciples through the approach that God as the source of all light and from the light of God was created the universe, including man. God created the world because God wanted to be known.¹⁶ God wants to give the opportunity "role play" for the whole light

¹⁵Simoh, *The historical development of Sufism and its purifying* 23.

¹⁶The Meirison The Meirison, "The Mashlahah And its application in Siyasa U.s Shar'iyah," *Ijtihad* 32, No. 1 (April 5, 2019), <https://doi.org/10.15548/ijt.v32i1.32>.

(soul) and hope every soul that will return to him can play all his role well. But, there is even more interesting, in this Gedhong manuscript, after the teacher conveyed the concept of deity, the teacher taught his disciples to come to know the Lord immediately and to meet the Lord directly. We can see in the following manuscript excerpt:¹⁷

Worship to see
With a distinctive look
Worship Like a glass mirror
Struggling to find an accurate image
Because the glass is shown
It is not true

My analysis, "looking at a distinctive look." Here, surely the teacher mastered the particular method by which the technique was taught to his disciples how to "face face" or bring God into himself. Students are asked to be careful because it is so difficult to "know" the truth.¹⁸

Reinforced again in the next text:
When you worship praise
Close Vision
To those who move the prayer
The True God
You are SembahIa with certainty
Not half-hearted
When the student finds difficulties, the teacher again reminds
Students should not be discouraged and continue to struggle:
Stare at this and stare at it
Until also all things
Nothing empty By Him
It covers and fulfills
Even His Zits seemed
For every alert eye
Until finally, the disciple was able to open his "inner eye/Ainul-Qolb".
And to the level of Makrifatullah and can meet
God, see in the text:
Others are not, except those seen
When it is expedient Makrifat

But if it is shortsighted by
That looks the essentials
Because there is no idea of true doctrine
Confused that look and sound
But after meeting, the disciple seemed confused and began to wonder, what is my vision? Really what I am currently "watching"??? See in the following text:
Not to be confused if you know the true
For those who want to see
The
The wall that covers the inner eye
If it is accomplished it
That is the name
Take the way, search
His face is visible
So thou knowest found the Lord
So you take the way
Which since the intact is provided
A new problem arises, sometimes the pupil "sees" but in
Another chance he did not "see" anything.
The disciple returned
Ask teachers and teachers to answer:
If viewed No. It is not
So do not be a Place
If not viewed, it is not forever
From start to finish
Nobody understands
Because that is sought
If it is seen there, he is, my son
You should be vigilant
Because of nothing more than he
Stay as quiet
One lasting form
SaudaRaTemon, so what I contemplated as I read the GedhongSuluk that you post on this mailing list. Make me very interesting if we continue to try to read it and read it. They were trying to capture an implied message that means deeply in that. Suluk can be considered as a path or a small road rather than a public road such as sharia, which is full of signs. Violating sanctioned and obedient will survive. Choosing the way is more difficult, risky, and more challenging. To dare to "die before death" must dare to feel the pain "burned" as Ibrahim, "slaughtered" like Ismail, was cut into a well like Joseph or crucified like Isa. Or "split the chest" then "Bermi'raj" like Muhammad. Ibn Arabi was unable to

¹⁷Emha Ainun Nadjib, *Suluk Coast* (Bandung: Mizan, 1993).

¹⁸Ibid., 223.

explain what he saw and experienced at the time of his life and only poured it into a concept of existential monism or signaled in his work like using the word *futuh*. Shadra was also with Al-Hikmah al-Muta'aliyah, which was obtained when experiencing *khuduri*. In part, we will see how the teachers/spirituality figures will give the title of barely distant books using the words *Futuh*, *Kasyfi*, *Nur/Anwar*, *Qolbi*, *Sirr*, and the sort when pouring their mystical experience into books. Al-Ghazali For example with *Mukasyafatul Quluub* and *Masaabeeh Anwar*, Abdul qodir Jailani with *Siru Asrar* and *FuttuhurGhaib*, al-Hujwiri with *KasyfulMahjub*, al-Khadri with *SuyootiQulub* or others. Some people are trapped in a single figure debate with other figures. Test the strength of the methodology and argument from each other¹⁹. What they (the characters) write is something that departs from a deeply personal and intuitive mystical experience. There are again some who dwell on the exoterical side of one religion with another religion and busy keeping the door of salvation-which is a public property-so as not to be entered by a different person of belief.

3. A critical review of Simuh's work: "Serat Wirid Hidayat Jati."

When I read the introduction in the book, this work is a result of the research of Simuh's dissertation. However, before discussing more about what and how the *content* in this work aims to facilitate the discussion, I will first list the contents of this work as follows:

In part I in the form of an introduction discussing the general review of the Islamic literature students and Islam *Kejawen*, *Wirid Hidayat Jati*, and the method of approach he used.

Then in part two, about life and the works of *Ranggawarsita*. In the third part contains about *Wirid Hidayat Jati*. The discussion on this matter consists of three versions, namely the original version of the manuscript in Javanese script; Then, the second version of the document was

written in Latin, and the third was a translation. In the fourth section about Islamic mystic *Kejawen Wirid Hidayat Jati*. In this section, the discussion is the conception of God, the understanding of humanity, the claim of *Budi Luhur* and the *Menekung*, the supernatural, and the people of *Kamil*, the secret of the *Makrifat* and the relationship of the teacher with the students. The last section is the conclusion.

Simuh and his work on "Islamic Mystic Kejawen."

Simuh is one of the academic figures who have been educated in the Kanguru country, at the Australian National University, Canberra, in 1981-1982. Nevertheless, the background of the foreign education, in my view is not affected in his love of the sublime culture of the ancestors of the homeland where he was born, proved by the capital of discipline he owned. Dedicating his scholarship to excavating relics and traces of Islamic history of Nusantara through one of his works of research.

In this work, Simuh said that in Java after the collapse of the *Majapahit* kingdom, emerged *Demak* kingdom with a nuance of Islamic teachings adopted as the official religion of the kingdom and religious teachings began to gain influence on the broader community. Islam began to be "glance" and accepted as teaching in Javanese people's lives. However, of course, the religious teachings adopted and practiced by some Javanese people when it is loaded with Javanese nuance or in the conception of cultural theory is known as syncretic terms. Through this book, Simuh mentions such a situation with the name *Islam Kejawen*, which can clearly be distinguished by the pattern of Islamic life *santri*.

It is also told that the term *Islam* students are used for people who adhered to Islam and with full awareness of their consistently practice in everyday life according to the normative rules of religion (*Sharia* guidance), both those who have Studying in *pesantren* or not. Consistency of *Sharia* as a benchmark differentiating between those who are students and not

¹⁹ محمد المبدأ والمعاد في الحكمة المتعالية، 33.

students (read: Islam Kejawen). This situation turned out to bring considerable implications for the development of literature in the world of students, which, of course, is very different from the libraries that grow and fly among Muslims Kejawen.

As it is allegedly by Simuh,²⁰ that the name used to refer to Islamic literature Kejawen is *isprimbon*, *Wirid*, and *Suluk*. *Suluk* and *wirid* relate to the contents of Sufism, which is often called mystical teachings in Islam. Because both names are derived from the teachings of Sufism. It summarizes the various kinds of instructions that develop in Javanese tradition, such as *Ngelmu Petung*, *divination*, *use*, and others. Besides, the *Primbon* Generally also contains aspects of Islamic teachings.²¹

Among the Kejawen literature that was born in the era of Islamic development in Java in the early centuries of the first Islamic development is Ranggawarsita's work. *WiridHidayatJati*, which later became the focus of Simuh's study in his dissertation, which was eventually poured out as a book work as I will review it.²²

When considered from the aspect of the approach method used in this work, SIMUH uses the approach of philosophical concepts. *First*, Simuh attempted to study the *wiridHidayatJati* as the whole teaching, analyzing, and understanding the doctrinal points contained therein. The effort of understanding is, of course, in context as understood and described by Ranggawarsita. *Secondly*, search for an explanation of the doctrinal fundamentals of *wiridHidayatJati*, which is reflected in Ranggawarsita, as well as tracing his other works as a supporter. *Thirdly*, without denying the position of Ranggawarsita as a palace poet, simuh also searched and compared the concepts built by

Ranggawarsita with the ideas contained in the other fibers. As the author, of course, Ranggawarsita also gained influence from the works of others. *Fourth*, noting and criticizing The social settings of the community when this work is present, both in the form of cultural development and the social environment that surrounds the life of Ranggawarsita.²³

In the presentation of his writings, we find in this work Simuh first discuss who the Ranggawarsita figure is and also explains what papers he produced. In the next section began to be written in the complete script "WiridHidayatJati" in the original manuscript language and letters by Ranggawarsita, which is the main object of research in Simuh's work. This original manuscript of Ranggawarsita is composed of ancient Javanese language and alphabet. Then Simuh copied it into the Latin alphabet and still in the language of the original manuscript, the Old Javanese language. After this copying is considered complete and completed, in the next chapter, the manuscript is translated into Bahasa Indonesia completely without any communication.²⁴

In the next episode, this work discusses the meaning of the manuscript "Wirid Hidayat Jati," both implied and expressed. In other words, in this section, the authors seem to start analyzing the substance of the manuscript. The author begins to convey the moral message of the document to the reader.²⁵

In his research, the work departed from the six documents he had found in different settings. The central part of the sixth manuscript in the language reveals the composition of The sentences, and the contents of the doctrinal content in it can be said to be precisely identical. But in this context, SIMUH bases its main object of

²⁰A.S.D.A. Ali, *حقيقة التصوف في الإسلام* (Dār Al-Ṭibā 'ah Al-Muḥammadīyah, 1988), 42, <https://books.google.co.id/books?id=aCbYAAAAMA AJ>.

²¹Simoh, *The historical development of Sufism and its purifying* 23.

²²Abubakar Aceh, *Introduction to Sufi History & Sufism* 29.

²³Amin Gratitute, *Sues Tasawuf: Sufism and 21st century social responsibility*, Mould 3 (Yogyakarta: Student Library, 2012), 221.

²⁴Harun Nasution, *Falsafat and mysticism in Islam* (Jakarta: Moon Stars, 1978), 23.

²⁵Zoetmulder and Of Hartoko, *Manunggaling Senior*, 231.

The man uscr ipt	Script Title	Publisher name	City of Sunrise	Years	Letters and languages	Number of pages	Where the script is
I	Wirid	Administrati on of Jawi Kandha	Surakart a	1908	Java Krama (fine Javanese)	95	Surakarta
Ii	Warahing Hidayat Jati and warahing jati in formation	Honggoprad oto (grandson of Ranggawarsi ta)	Surakart a	1941	Latin & Javanese Krama	104	Indonesia (?)
III	Wirid	Tanaya	Surakart a	1954	Latin & Javanese Krama	73	Indonesia (?)
IV	WiridHidayat Teak Fiber	Tan Khoen Swie	Kediri	1959	-	-	Indonesia (?)
V	Macrifat fibers	Copy of P.W. Van Den Broek	-	-	Latin	-	Leiden
VI	-		-	-	-	-	Leiden
Description: The last two manuscripts are manuscript-shaped. The 5th manuscript was received from DR. Anthony Day (University of Sydney lecturer). And the 6th manuscript in the form of microfilm, received from Prof. H.A. Johns (head of Indonesian language and Literature department at Australian National University/ANU, Canberra).							

research on the manuscript published by the administration of Jawi Kandha, because the manuscript is considered quite representative and adequate. While the other five manuscripts are used as complementary and comparative materials only.²⁶

Among the four related papers that are the work of Ranggawarsita about *Wirid Hidayat Jati* found in Surakarta, Yogyakarta, and Jakarta. While the other two manuscripts of manuscripts were found during Simuh studies in Australia, while initially in Leiden. The sixth manuscript can be seen at a glance at the following information:²⁷

4. Content of the manuscript *Wirid Hidayat Jati* in Simuh view

Content or content of the manuscript *Wirid Hidayat Jati Karya Ranggawarsita* is a staple about the teachings of Sufism from the perspective of Javanese culture. At least the discussion of the concept of God does not escape the fascinating talks, very thick with the nuance of *Wahdatul*the concept of Ibn Arabi or in Javanese culture more popular with the term *manunggalingkawulaGusti*. This explanation of human nature is not detached from Dzat God as the creator of the universe. In detail, according to Simuh, the content of the teaching in fiber *wirid Hidayat Jati* is as follows.²⁸

²⁶Zoetmulder and Of Hartoko, 76.

²⁷Gratitude Sue Sufism23.

²⁸Simoh, *The historical development of Sufism and its purifying*, 234.

- a. The ceremony and the paraphernalia must be organized by a teacher who will teach the mystical science.
- b. Teacher and student chapter descriptions.
- c. The Doctrine of God and the relationship between Dzāt, nature, Asma (named of God), and Af'al the Lord.
- d. The way to reach the supernatural and oneness with God.
- e. The levels of the supernatural passion and the temptations found in these levels.
- f. Aspects of nobility and various teachings related to mystics.

Furthermore explained, that the man who can reach the passion of unity with God will be the person who *Waskita* and become the perfect human life. A man whose behavior reflects the deeds of God, as the word of God, hear, see, feel all the taste, and do use the human body.²⁹ Or with a different expression, that while the human being can reach the position of God's decree, then God speaks using the mouth of man, hear with human ears, see with the eyes of men, and so on, this is what is later in the term Sufism known by the mortal glory of *Elahi*. The meaning is that human beings are in the condition of "divine sickness," at that time, as ordinary human beings, he is no longer aware of himself, which is under the realm of consciousness is the only god³⁰ alone. So in this position, often a human being says, "I am the Lord," which is difficult to understand by ordinary human reason. This is a glimpse of the content of Wirid Hiadayat Jati, and for more details, it is advisable to read it.

5. 40 Khalwat Day, by Michaela Ozelsel

Michaela Mihriban Ozelsel, born in Germany in 1949, was a long-growing adult in Turkey. He obtained his B.A. and M. A in clinical psychology from the University of North Carolina, and Ph.D. from Goethe University in Frankfurt,

Germany. D some European and Asian countries, also in the United States gained recognition for his work within the professional training Pidang in *clinical hypnosis*, Behavioral modification (behavior *modification*), and *caused family* therapy and in associating those skills with ancient Sufi healing techniques. Dr. Ozelsel received many invitations to attend conferences around the world. He is currently a psychology lecturer at the University of Maryland, European Division, and opened a personal practice in Germany. Because of his multi-kultur's background and his western scientific education, Guru Sufinya pointed him and then prepared to be a "bridge" or "translator" to serve to convey the wisdom of traditional Sufism to western people.³¹

The exercise of Khalwat a Sufi stems from the behavior of the Holy Prophet Muhammad SAW, who is reasonable to exile into a cave to ponder. The Sufi of every generation has done so; some of them are repeatedly doing so. Etymologically the "Khalwat" is derived from the word khala ("void" when the world before it was created). Why do we need to isolate ourselves from the world's Huru temporarily? Sometimes we need to pull over to be able to see this world more clearly. The preoccupation with the world's life often makes us forget that living in the world is only temporary. The Khalwat can make a person change because of things, always using temporal counts now more to the eternal affair of eternal life in the hereafter. According to *the writer's paper-saving, the book Michaela Ozelsel entitled 40 Days Khulwah, and there is an interview with some actors Khulwah, from various discussions that we can see how this khulwah practice is beneficial to foster self-awareness.*

The first interview in the Do with someone 41 years old woman.

"What date do you do, Khalwat"?

"September 1990".

²⁹By Aaron Nasution, *Falsafat and mysticism in Islam*, 64.

³⁰H. M. Jamil, *Sufism* 23.

³¹Michaela Ozelsel Michaela Ozelsel, *ALOOF WITH GOD-40 DAY KHALWAT-Self-exile-Michaela Ozelsel -Tasawuf Book* (Jakarta: Pustaka Hidayah, 2002), 78.

"What is your reason for doing Khalwat"?.

"I realized that I had been mired into a sin that I needed to come out of it once and for all. Although I am worried about the Khalwat, I am prepared to properly believe in myself and to the Lord. I want to find a reason to live, to manifest my dream...".

"Describe what seems most important to you around the experience of your experience"?

"Experiencing divine Love and mercy. Watched my life pass in front of me and realized anything that was in the past was hidden from me. Seeing the outline of my life and the necessity and the possibility of accepting it. To be able to see the reference of my life..... To completion, "it is still the length of his interview, but I end up here only. The fear of this writing will be very long.³²

The next interview was done with a 23-year-old man.

"What date do you do Khalwat"?.

"15 January-29 February 1992".

"What is the reason you do Khalwat"?

"I feel the need to pull over and feel that my development and my life have reached a point that Tanpa This experience I can not advance anymore."

"Describe what seems most important to you around the experience of your experience"?

"Life is only temporary, only the real existence, the moment that includes, that is because of love, for love, and by wearing love. From one poem by Nizahi Misri. " If you cannot see the face of God in all things, you have failed. ".³³

"What real change is happening in your life since it did the Khalwat"?.

"I see something."

"Will you do the Khulwah again? Why yes or why not"?.

"If I have a need and a chance, yes."

"Would you suggest the Khulwah to others or prohibit them from doing it? What is your reason"?

"If I were asked about the Khalwat, I could only suggest it."

"Do you undergo physiological changes during or after the Khalwat? If yes, what kind?"

"The loss of my criticism will be cigarettes (up to five minutes before I started my khulwah I was a heavy smoker: Now I'm not smoking anymore). I suffer from pneumonia when doing a khalwat. My hair stopped falling; Then, fall again but lighter compared before the Khalwat. My body digests the food much better in the appeal with the previous (unfortunately, that means the weight of my body is easy to grow, previously not like it).

"Is there anything else about your experience that you think is important but not covered in those questions"?.

"The real results from the actual experience can not be painted with words, it does not seem appropriate if I try it. They say that during a gradually, the heart's khulwah is open. I think I feel it physically. In the Khalwat, I believe it is possible to do a relationship with divine knowledge. Be assured the forty days of the Khulwah is not a guarantee. That task is to move that experience to another world."³⁴

In fact there are still some more interviews with the perpetrators of the khulwah, but I think the two meetings are enough to give us a picture that the Khulwah was a positive tradition along with the intention and the right way. Annemarie Schimmel in her confirmation in the book 40 the day Khulwah writes. "

³²Ibid., 89.

³³Michaela Ozelsel, *ALOOF WITH GOD-40 DAY KHALWAT-Self-exile-Michaela Ozelsel -Tasawuf Book*.

³⁴The Meirison AlizarSali, "Distinction Of Justice and Fairness During Abdul Abd Nor H Reign," *NEIGHBOR Academic Journal Of Islamic Studies* 4, No. 2 (December 9, 2019): 127, <https://doi.org/10.29240/ajis.v4i2.954>.

Anyone involved scientific research on Sufism, again find the term Arba'in or Chilla, self-exile for forty days, which is in the Turkish language called Halvet (from the Arabic Khalwat), "to pull," aloof or self-alienated.³⁵ Still, according to Annemarie, a Sufi in its early stages, when his teacher considered worthy and necessary, in require completed a hard exercise for forty days and forty nights alone in a narrow room with little may light, a little food, fill the time just by reading the Qur'an, meditation and utter a series of certain prayers or noblenameofGod. The teacher will usually take him in the evening to see his progress and interpret his dream, or bring him back to the ordinary world if he proves to be too weak to do the exercises that require it.³⁶ After reading this article, are you interested in doing Khalwat? If so, you have to find the teacher first, because it would be safer to do the khulwah with the guidance of a skilled teacher in the field. You have trouble finding a SUFI teacher? Because Sufi teachers are not like English teachers or math teachers who are easy to find, Sufi teachers are always "hidden" and only people who are really seeking who will find them.³⁷

CONCLUSION

As the concluding notes of this analysis, some critical points need to be underlined. First, this Simuh works shows us, that the Islamic thought that flourished at the time, especially in Java, is the thought of Islam which is based on Sufism. However, in the perspective of Javanese culture, according to local wisdom, where Islam develops and is accepted into a belief for its followers and the work of this teak WiridHidayat can be one of the essential references as a model in the

study of the source of the classical manuscript of the archipelago, namely in understanding the model of local Islamic Islam Indonesia by considering the teachings of the Qur'an and Hadith as its primary source, and do not forget the setting of socio-political, economic, and culture which is the case of Islamic teaching place of Islam grows and This is the context in which the wisdom of the civilized attitude is born, which will lead to the ability of tolerance in religious life in broader scope in the heterogeneous growth of both language, tribe, and religion. Most of the teachings of Sufism developed in the homeland, Suluk and Khulwah, have roots in the Middle East region, especially in Persia and Central Asia. The ways and practices and the core of the teachings are not much different.

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³⁶The Meirison The Meirison Et Al., "نمط الدعوة في إندونيسيا وتحدياته" *AL-'ABQARI: Journal Of Islamic Social Sciences and Humanities* 0, No. 0 (October 3, 2019), <https://doi.org/10.33102/abqari.vol19.5>.

³⁷H. M. Jamil, *Sufism*, 98.

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