

# The Role of Philosophical Mysticism in Islamic Indigenization in Java

Wiwi Siti Sajarah<sup>1</sup> and Sarah Hajar Mahmudah<sup>1</sup>

<sup>1</sup>Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

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Abstract: This research provides the spread overview of philosophical mysticism teachings in Java, with the pattern of indigenization that is how the teachings of philosophical mysticism accommodated and adapted to the local social and cultural context, without losing their identity. This happens because there are similar elements between the teachings of philosophy mysticism and mysticism which is developed in Java. Therefore, this research is conducted by examining the content of each text either the symbol used or the themes by using the Wilhelm Dilthey hermeneutics approach. This method is expected to reveal the specificities of each text which is predicted that the texts are under the influence of each cultural, political, and social environments. The results of this research can prove that the spreading of philosophy mysticism in Java in the 18th century until the 20th century occurred at all society level, either in the kingdom or government as well as in society generally together with the spread of Islam in Java. This research also can prove that Islamic Sufi has a major role in spreading Islam in Java and in influencing the Islamic pattern in Java. In addition, this study can find the difference and similarity of mysticism in Java.

## 1 INTRODUCTION

There are various opinions related to the theory of the spread of Islam in Indonesia were raised. A.H. John argued that Sufi, especially the wandering Sufis, that Islam developed widely. As proof of M.C. Ricklefs said: Manuscripts from the 16<sup>th</sup> century, “*Anugrah yang ditujukan kepada Roh Sang Nabi (al-Tuhfah al-Mursalah ila> Ru>h al=Nabi>)*”, wrote in Yogyakarta Palace by the Gujarat Scholar proved that Islam was able to adapt to the Javanese cultural environment. (Laffan, The Making of Indonesian Islam: Orientalism and the Narration of a Sufi Past, 2011)

The interaction between Muslim and the local people was initially in the form of economic relations, followed by political relations, for further religious intellectual relations. Sufism is a religious theme that is quite dominant and very familiar in Islamic discourse in Indonesia. This is because Islam came to the archipelago since the 13<sup>th</sup> century was introduced by nomadic teachers who later produced many written works – thick Sufi characteristics (Azra, Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVIII, 1994).

Tasawuf or Sufism is a special term for mysticism in Islam. The goal of Tasawuf is to have a direct and close relationship with God, so a person feel right that he is in front of Him. The essence of Tasawuf is the awareness of the existence of communication and dialogue between the human spirit and God by alienating and contemplating. (Nasution, 1973) There are two schools of Sufism in Islam. First, the flow of Tasawuf Amali/Tasawuf Akhlaki (practical, physical, and spiritual), where the followers always fence Sufism with the scales of shari'a-based on Quran and al-Sunah and relate the condition and the spiritual level with both. Second, the flow of Tasawuf Falsafi (theoretical), namely Tasawuf whose teachings combine between mystical vision and rational vision. This mysticism was born as a result of Sufism's contact with philosophy. Therefore, in his disclosure using philosophical terminology derived from various philosophical teachings, which have influenced the characters (Schimmel, 1986).

The term mysticism is known in all religion, both in samawi religion (Islam, Kristen, and Yahudi), as well as ardi religion (Buddhists and Hindu). The figures of this religions have almost the same opinion about the importance of the experience the perceive purely on one aspect of reality, although in its verbal statement among religious followers of

different religions, according to what they perceive (Thouless, 1992). Somewhat different from the Roman Catholics who perceive mysticism as a conscious and direct, loving union of the human soul with their Lord, who has moved that love. The meeting of the human soul with the beloved God positively make the great deeds of religion for the happiness of all humanity. This condition is a splash of bounties from The Most Gracious. Therefore, people who desire to gain these bounties into their soul, they have to purify their soul first, simplify their lives. That their souls return to purity so that it can hold unity and encounter with God (Aceh, 1994).

The archipelago people have had a mystical view before the advent of Islam, whether it comes from the local culture or the teachings of Hinduism or Buddhism that have already entered. With this similarity of cultural mysticism between Islamic mysticism and the mystic beliefs of the archipelago at that time made the teachings of Sufism and Islam that came to Indonesia can be accepted easily.

Catholics consider that mystic is the same age as the AD religion itself, namely the existence of direct awareness of the existence of the unseen, as expressed by Paul and Yohannes. A true belief like the behavior of *zuhud* in Islam, according to Catholicism can bring people to a complete meeting with those who have been infused by God (*goddelijke mensen*) like Jesus, so that such inspired people will say: "No I am alive but Christ lives in me. We can compare it with the confession uttered by one of the Sufis of Islam: "I am a mortal man, and there is nothing, there is only God", and the expression: "*Ana al-H} aq*", "I am God and that truth". (Aceh, 1994)

In Buddhism, the term Nirvana is known, which literally means extinguishing it so that it becomes calm, quiet, tranquil, eternal. Nirvana's words among Buddhists is one of the words that is rather difficult to explain precisely. This is very related to the end of the path to reach the *Arahat* if life has passed. The basic meaning of this word is fire extinguishing if the fuel has been spent. In Southern Buddhism (*Hinayana*) the meaning is if the fire of lust which is worldly has been lost and that person has become an *Arhat*, free from all desires and life that has passed so that he is called Nirvana, or *Pari Nirvana* (Suwarto, Budha Dharma Mahayana, 1995).

In the North Buddhism (Mahayana), Nirvana has a philosophical meaning. Nirvana means not only fire and worldly passions have been lost and worldly life has passed, but further than that, that all desires related to karma for individual life are extinguished and that person has passed into a life that is united from Buddhism. In general view Nirvana can be described as follows: First, it cannot be expressed

and explained precisely or perfectly. Second, eternal, without beginning, unchanging, without weathering. Third, it must be realized in one's own self and can be realized if the desire and pleasure of total feelings can be extinguished and shed. Fourth, that I can stop inside Nirvana, the entrance is only possible if there is a personal fusion. Fifth, peace (*sama* or *Upasama*). Sixth, give the last safety. (Suwarto, Budha Dharma Mahayana, 1995)

## 2 TASAWUF AND SPREADING OF ISLAM IN INDONESIA

There are three methods of spreading Islam in Indonesia, that are through peaceful trade, dissemination carried out by Islamic Scholars and the *Walis*, from India and Arab, as well as the spread by declaring war on pagan countries. (Graaf & Pigeaud, 1989) Somewhat different from Nur Syam opinion which stated that the spread of Islam was carried out by means of trade, the Islamic Scholars (*da'i*) and the Sufi, also through politics. (Syam, 2005)

The spread of Sufism and Islam in the archipelago has a very close relationship. It was alleged that Islam in the archipelago was disseminated and received quickly because of the Sufistic Islamic style. The other side was stated by Azyumardi Azra, that the development of Islamic thought in Indonesia in history was recorded to have a long chain and involved the complexity of a very complicated relationship between the claimants of knowledge from the archipelago and many Middle Eastern scholars. This is evident from the process of traveling and spreading Islam in the archipelago since the beginning of its arrival which took a long time, until the end of the 18th century (Azra, Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVIII, 1994).

A.H. Johns, as quoted by Koentjaraningrat, said: "The spreading of Islam that since the XIII century had become more and more rapidly widespread in Indonesia, mainly due to the efforts of the disseminators of the mysticism (*tariqat*) who fled from Baghdad when the city was invaded by the Mongols in 1258." (Koentjaraningrat, 1984). Then Koentjaraningrat mention that, "Mystical ideas have been warmly welcomed in Java. because since before the entry the religion of Hindu-Buddhist cultural traditions contained there have been dominated by mystical elements." (Koentjaraningrat, 1984).

A.H. John points out, that through the Sufis especially the nomadic Sufis, that Islam is widespread. The opinion is almost equal that one of the Sufi leaders in Java, namely Syiakh Abdul Muhyi, has the big role in spreading Islam in Java, and he is considered as the tenth Wali after the Wali Songo (Laffan, *The Making of Indonesian Islam: Orientalisme and The Narraton of a Sufi Past*, 2011). In line with A.H. John's opinion, Musyrifah Sunanto mentioned that the spread of Islam in the first stage through the port city, then just enter other coastal areas and rural areas. At this stage, the traders, clerics and Tarekat teachers (Wali in Java) with their students play an important role. They get patronage from the local rulers, and local rulers in many cases are participated and play a role in spreading Islam. Islamization at this stage is highly characterized by aspects of Sufism (Sunanto, 2005).

Martin V.B mention a similar opinion, that Sufism was one of the factors that led to the rapid spread of Islam in Southeast Asia, cosmological doctrines and the metaphysical concept of Ibn 'Arabi facilitated the process of assimilation with existing mystical ideas, such as the concept of holiness and perfect human (*insan kamil*) (Bruinessen, 1994). This research is different from the other opinion that mention aspects of islamic teachings that are responsible for syncretism are sufism (Meuleman, 2005).

In the early days, the development of Tasawuf thought in Indonesia was colored by the Philosophical Tasawwuf style, which can be categorized as an infinity mystical. The figures of philosophical Sufism include Ibn Arabi. In the context of Indonesia, famous figures of philosophical mysticism include Syekh Hamzah Fansuri and his student Syekh Shams al-Dīn Sumatrani (Abdullah, 1980). They each have a lot of analyze about philosophical Tasawuf in their writings. Including "*Ruba'I Hamzah Fansuri*." This book is elaborated by his student, Syekh Shams al-Dīn under the name "*Šyarah Ruba'I Fansuri*." (Steanbrink, 1988).

On Java Island, there is one famous Sufi figure who embraces Martabat Tujuh, Syekh Abdul Muhyi (Sajarah, 2001). He is the propagator of Islam in West Java, who is more commonly known as a Wali. Even the local oral tradition calls him as the tenth Wali, as the successor of The Wali Songo tradition (Santrie, 1987). Abdul Muhyi as a student of Abdul Rauf, in addition to inheriting the teachings of his teacher about the Martabat Tujuh, also has an important role in the dissemination of Shattariyah Tarekat in Java. This is evidenced by the lineage of

the Shattariyah tarekat in Java, and the Malay Peninsula attributed to him received from his teacher, Abdul Rauf al-Singkili (Azra, *The Origin s of Islamic Reformism in Southeast Asia: Networks of Malay-Indonesian and Middle Eastern in the Seventeenth and Eighteenth Centuries*, 2004). Abdul Muhyi became a student and studied with al-Singkili when he went to Makkah to do pilgrimage. In addition, it is narrated that Abdul Muhyi also traveled to Baghdad to visit the tomb of 'Abd Qadir Jaylani. At the request of local leaders, after returning from pilgrimage, Abdul Muhyi then settled in Karang, Pamijahan, West Java, otherwise known by Safar Wadi. (Santrie, 1987) In this pamijahan, Abd al-Muhyi made changes to the local community, especially related to the akidah and beliefs held by the community at the time, namely animist beliefs to Islam.

The spreading of *Martabat Tujuh* through the path of Syekh Abdul Muhyi on Java is interesting to study more deeply. Especially if it's associated with the spread of the *Tarekat Shattariyah* in Java. There were several Sufism figures who embraced the concept of the *Martabat Tujuh* which was probably influenced by the teaching of the *Martabat Tujuh* of Syekh Abdul Muhyi. Among them are, Ranggawarsita, Paku Buwana, and Hasan Mustafa in Bandung, West Java in the span of time from 17<sup>th</sup> to 20<sup>th</sup> century.

The 17th century, as the culmination of the process of forming an Islamic tradition, is considered to be the most important period when viewed from its journey since the 16th century AD. It was at the same time as the increasingly widespread international trade, and the advancement of several kingdoms in the archipelago, such as Banten, Aceh, Mataram, Gowa, and Ternate. When that is the foundation of intellectual politics and tradition. This was evidenced by the proliferation of attempts to copy several books, the spread of religious ideas between the kingdoms which were then recorded by traditional historiography. Along with rapid intellectual development at that time, there was a deep reflection, about the relationship between humans as creatures created with the Creator Who Created.

In this case, Islam in Aceh is considered as a pioneer and the center of producing brilliant thinkers in the history of Islamic thought in Southeast Asia. Also in the 17th century, the kingdoms in the archipelago showed a development of thought which tended to be a sufistic view. This understanding illustrates the close relationship between servant and master, between the people and the king. This is

based on a strong understanding of the existence of a harmonious relationship and the unity of the universe. In this case Hamzah Fansuri composes a neat systematics of thinking based on human relations and Khalik, namely by the systematic arrangement of complex Sufism concepts, known as "philosophical mysticism", which is based on the basic concept proposed by Muhammad ibn Fadl al-Burhanpuri (1590). Hamzah Fansuri and Shams al-Din al-Sumatrani, have a big and important role in shaping Muslim thought and practice in Malay-Indonesia. (Azra, Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVIII, 1994)

### 3 INDIGENAZATION ISLAM WITH SPREADING MYSTICISM FALSAFY IN JAVA

Javanese spiritualism is unique, commonly called *kejawen*. Niels Mulder interpreted *kejawen* as a Javanese belief system. This Javanese spiritualism experienced development along with the entry of other religions into the land of Java. Original Javanese spiritualism before Islam entered the land of Java, rested on animism and dynamism. Then when Hinduism and Buddhism came to the land of Java, they further refined their spiritualism. Likewise when Islam entered and spread in the land of Java. While other religions do not have a significant influence on Javanese traditions and customs, this is possible because of the relatively small number of adherents (Santosa, 2012). The meaning is that *Kejawen Islam* emerged since the religion of Islam came to the land of Java. *Kejawen Islam* is an understanding or teaching adopted by Javanese in order to fulfill their needs. Whereas *Ngelmu Kejawen*, Kuntjaringanrat called it Javanese religion: the Islamic religious heritage adopted by the Javanese that is syncretic which mixes Islamic beliefs with the Hindu-Buddhist concept which is more inclined towards mysticism. (Koentjaringanrat, 1984)

This *Kejawen* teaching stems from the "inner world" or what is known as *kebatinan*. *Kebatinan* is an activity that uses all thoughts and actions based on supernatural powers that seek and want to know the reality behind natural phenomena. *Kebatinan* is an effort to find harmony between the inner and the real, the harmonious relationship between humans, nature, the universe, and God. *Kebatinan* is a combination of occultism, metaphysics, mysticism,

and other doctrines, a special concoction of Javanese ability to carry out synthesis. The term *kebatinan* comes from the Arabic word, "inner" (inside) the opposite of the word "zahir" (physic) which is seen outside (Endraswara, 2011). Therefore, the *kebatinan* term emerged during Islamic times. (Rasjidi, 1992) According to Kartapraja, *kebatinan* is a science concerned with mystical teachings. *Kebatinan* is also called the realm of science, *ngelmu sejati* (the true science), which is the science that aims to seek the nature of human beings and the nature of God, with the aim of achieving the ultimate perfection of a human being with God (*Manunggaling Kawula Gusti*). (Kamil, 1972)

Koentjaringanrat, as quoted by Samidi, presented four categories of *kebatinan* flow in Indonesia as follows:

- a. *Sciences Ocultes group*, abbreviated Occultism. This group prioritizes occult science, uses occult powers to overcome various kinds of human needs
- b. *Mystic or Mysticism*, this group prioritizes inner practice to attain enlightenment from God, and try to unite or *manunggal*. The effort to unite the human soul with God must be done as long as human being is still alive in the world, with the aim that humans can feel the *dmati sejeroning urip*, knowing an immortal life before humans experience actual death.
- c. *Metaphysic group* (things outside nature). This group tries to get to know God and penetrate the secret realm "*Sangkan Paraning Dumadi*," which is where this human life originated from, and where we will be after experiencing death.
- d. *Oralist group*, this group has the view that the living person must have nobility to be able to achieve essential happiness. The goal is to create a peaceful society, by heeding God's commands. Harmony with humans, nature and God. This effort can only be realized if humans have a noble character.

The distribution of 4 categories of *kebatinan* group as above according to H.M. Rasyidi, as if giving the impression that between one group with another group stand alone or separately. Because it's impossible for these group to only think about one aspect, the common and common people mixing these four things taught by each of the above groups (Rasyidi, 1992). Because in practice *kejawen* has concepts in building harmony between humans and

God and the universe, in accordance with the principle: *memayu hayuning bawana* and *sepi ing pamrih rame ing gawe*. Both of these principle are to create harmony between humans and God, humans and humans, and humans and nature.

The arrival of Islam in Malay-Indonesia, in general, has spawned a variety of new developments and dynamics, both concerning cultural and scientific heritage, as well as the social life of religious communities. The existence of differences and similarities between the local and traditional culture with Islamic teachings ultimately led to various variants of Islam In the archipelago or more commonly in the Malay-Indonesia region, which we are familiar with the term of "local Islam." This happens because it's born in different social and cultural situations. The birth of this local Islam is rarely considered by some as a form of deviation from "pure Islam." Or syncretic, but on the other hand, there are also scholars who hold that any form the articulation of Islam in other regions. These differences are at least not regarded as syncretic Islam but should be regarded as the contribution of local communities to enrich Islamic and Islamic cultural treasures. In addition, the emergence of local Islam can be seen as an effort by the local community to understand the local teachings of Islam by not denying local culture and traditions (Fathurahman, 2008).

The similar opinion was expressed by Mark R. Woodward, through his dissertation quoted by Hendro Prasetyo, which mention that Javanese Islam is often seen as a syncretic or nominal Islam. Consequently, Javanese Islam is not Islam in its true sense, lacking "Islam" or even not Islam. According to him, Javanese Islam is somehow rooted in the tradition and sacred texts of Islam it self (Woodward, 1985).

Javanese Islam shows something that isn't from Islam. Javanese Islam uses symbols, concepts, and ordinances derived from Hinduism, Buddhism, and animism. Javanese culture is not seen as elements whose essence comes from the sediment of history that culminates in Hindu, Buddhist, Islamic and local beliefs. Indeed this way of view can help researcher of the other parties to have the better understanding of the meaning and the symbols of the culture that practiced by society. For example, although Wayang (puppet) use many symbols and narrations of the Ramayana and Mahabharata. These symbols are different from the two original books themselves. Linkage to the other symbol, such as Islam, which is then framed in the interest of Dakwah, make wayang appear different from the

original narrative. Thus, although the wayang uses the Hindu or Buddhist symbols, it can not be separated from its interaction with Islamic symbols.

The interaction between these traditions then forms a system that has its meaning and direction. Secondly, the tendency to see the local culture as an autonomous structure independent of historical links. This perspective focuses more on the actual conditions of cultural practice. Although, in the case of Java. Hindu and Buddhist symbols are used, it must be seen from its relation to other symbols present in the same time dimension. The symbol cannot be understood by observing its status from the region of the originating symbol. The symbol cannot be understood by observing its status from the region of the originating symbol. This means that the practice of life is more determined by the autonomous structure of the overall relation of its elements. This viewpoint that Javanese culture emerged in the form of his Javanese.

Javanese culture is a practice undertaken by Javanese society based on a certain framework that is not related to other frameworks. In the matter of religion, what is practiced by the Javanese cannot be called Islam, Hinduism, or Buddhism. Javanese religion is a Javanese religion. The meaning of any other cultural form that goes into the Javanese culture, it will be Java-kan when entering Java. As a result, the so-called other cultures, whether Islam, Christianity, Hinduism, or Buddhism, for the Javanese, is a Javanese culture, having already entered the process of the Javanese. Thirdly, the tendency of the use of Islamic benchmarks emphasizing one tradition that developed in history, for example, emphasizes the value of Islam in the shari'ah-minded group tradition, besides the tendency to use Islamic practices in the Middle East as a measure of Islam. Wahabism Saudi Arabia, for example, is often used as a measure, both by Western scholars and certain groups in Indonesia. Islam then emerged through the domination of meaning in the form of flow and practice of society by eliminating other possibilities that exist outside the primordial boundary.

Broadly speaking in the course of history, Islam has emerged two great traditions, namely the tradition of Shari'ah and Sufism (Sufi). Based on Woodward's analysis, the Javanese cultural system was built on the royal cult system. Keraton is a guide and determinant of direction as well as model for the people of the kingdom. While the culture of the palace itself is built on the pattern of Sufi thought. Because of Sufism, regarded as Islamic teachings that can compromise in Islam with local traditions.

The concept of unity between God and man (*manunggaling kawula Gusti*) as one example of the concept of teaching that can adapt and compromise the teachings of Sufism with the symbols that have been embedded in the Javanese tradition (Nasuhi, 2009).

There are many examples of contextualization of sufism in Java, as follows:

- a. The mention of the term "*Gusti Allah*". For Kejawen Muslim, they usually refer to God as *Gusti Allah*, two words which are a combination of Javanese (*gusti*) and Islam (*Allah*). The word "*gusti*" in the Javanese dictionary has the meaning of lord or the ruler in *keraton* (Javanese palace). (Zoetmulder & Robson, 2004).
- b. The term *Sangkan Paraning Dumadi*, is a term used to express the belief in the origin of this life, where it came from, and where it will be after this life. (Khalim, Salat Islam Kejawen, 2010).
- c. *Manunggaling Kawula Gusti*. Teaching that believe in the existence of unity between humans and God. In the world of Sufism we know the term *Wahdat al-Wujud*.
- d. *Manunggaling Kawula Gusti* (applied as a political concept in the Kingdom of Mataram). God=*Gusti Allah*, God= Lord who has power in the palace (the form of unity with Javanese customs and traditions). (Al-Ma'ruf, 2016).

There are several things that encourage the easy and fast teaching of Sufism to adapt to the Javanese people. Among the psychological factors that occurred at that time. For example, during the Paku Buwana III period. At that time, there was a war of power struggles between palace families, which was exacerbated by the rebellion carried out by the Chinese, which came to be known as the "*Geger Pacinan*" event in 1740 AD.

PB III as the successor to the Islamic Mataram throne, and as a substitute for Pak Buwana II who moved the center of government from Kartasura to Surakarta in 1743 (De Graaf & Pigeud, 1989), encouraged him to produce highly qualified literary works. This was also supported by education obtained in the family. We look at a source which mentions that one of the Mataram sultans (Paku Buwana II) - another source mentions Duke Ngalaga - sent Kingabahi to invite Syekh Abdul Muhyi from Pamijahan, West Java, to teach various religious

sciences in the kingdom of Mataram. At that time Syekh Abdul Muhyi was known as someone who was knowledgeable in religion (a direct student of Abdul Rauf Singkel Aceh, who also embraced the philosophical Sufism style). One of the teachings of Shaykh Abdul Muhyi was the Concept of *Martabat Tujuh* (dignity Seven).

The work of Paku Buwana III, which is stated in the text "*Susuluk Martha Wahdat Wakidiyat*" contains the style of Sufism Falsafi. This is very possible because it is influenced and obtained from teachers invited by his father namely Shaykh Abdul Muhyi, who indeed adheres to the philosophical Sufism style. The contents of the text contain the teachings of Dignity Seven as one of the philosophical teachings of Sufism, which was also taught by Shaykh Abdul Muhyi.

The situation is almost the same, experienced by Ranggawarsita who has given birth to his work *Serat Wirid Hidayat Jati*. At that time, the Dipanagara rebellion which lasted from 1825-1830 was the last attempt made by the palace to regain state power from the hands of the colonial government, after the transfer of the Islamic kingdom to Mataram Surakarta by dividing the territory of Mataram into three small kingdom territories. But his political sausage power was taken away by the colonial government.

It should be noted, that the characters and characteristics of Javanese culture and literature (*kejawen*) that grew during that time were very mystical and feudalistic. This is very possible because of the disarmament of state political power by the Dutch colonial government and coupled with the wishes of the aristocratic itself for greatness and authority in all mystical and mythological situations. Cultural literary works are considered to be the most effective *wasilah* (intermediary) to maintain the greatness of the King and the privileges of the aristocratic. For this purpose, the Poets have the duty to actively absorb the teachings of Sufi figures who are mystical union (*Manunggaling Kawula Gusti*) for the development of *kejawen* teachings. Al-Hallaj's divine teachings, Ibn'Arabi, Abdul Karim al-Jilli, Hamzah Fansuri, Shams al-Din Sumatrani, were very popular with the Kejawen sciences.

The collapse of the Hindu-Javanese kingdom of Majapahit at the end of the 15th century (1400 Saka or 1478 AD) became the starting point of the history of Islamization in the land of Java. The success of the spreaders of Islam in Java led by the guardians and da'i known as Walisongo is marked by the sanctuary of the Sultanate of Demak Bintoro that pioneered since 1475 and was established in 1478

with the coronation of Raden Patah as King I for the Islamic Demak Kingdom with the title of Sultan. (Muljana, 2008)

During the reign of Sultan Agung (1613-1645), there was a major change in Javanese cultural tradition, namely by acculturation of Islamic culture coastal culture with Hindu Javanese in the interior. Efforts made by Sultan Agung during the reign, as quoted by Samidi from Sufaat as follows: (Khalim, Salat Islam Kejawen, 2010)

- a. Trying to get the title of "sultan" for the kings of Mataram of Islam in Mecca, so that the king of Mataram is entitled to the title of Sayidin Panatagama Khalifatullah Ing Jawi land.
- b. Unite the Hindu calendar with the Islamic calendar which later became the Java calendar.
- c. Adjusting the "grebeg" ceremony of tradition before Islam with the commemoration of Eid and Maulid Prophet Muhammad SAW.
- d. Implementing the "surambi" judiciary located at the Grand Mosque, with the judges of the Ulama.
- e. Put Sunan Kalijaga as an Islamic guardian who is very tolerant of Javanese culture and as a mystical inspiration of the Mataram kingdom.
- f. Sultan Agung also wrote several works of Javanese literature such as the Gending Letters containing the Javanese mysticism.
- g. Sultan Agung declared himself as the successor to King Hayam Wuruk and the political successor of Gajah Mada.
- h. Sultan Agung opposed the religious center of Islam which is intolerant with kejawen in Giri East Java (1635M).

One of the teachings of Tasawuf Falasafi that developed in Java in the 18th and 20th centuries, and already experienced the indigenization is the teachings of *Martabat Tujuh*. The *Martabat Tujuh* teaching brought by Shaykh Abdul Muhyi to Java gave a major influence in the Islamic Library of Kejawen.

There are two media used in the distribution of philosophical tasawwuf, namely through tasawuf script, and through tarekat. Both of these media can facilitate the spread of tasawuf falsafi to various circles in Java, both among the kingdom and government, as well as among ordinary people. Among the texts of the philosophical mysticism is the *Serat Wirid Hidayat Jati* by Ranggawarsita which was composed in the mid 19th century. *Suluk Martabat Wahdat Wakidiyat* by Paku Buwana III (1749-1788), and *Aji Wiwitan Martabat Tujuh* by Haji Hasan Mustapa.

The factors that cause the spread of tasawuf falsafi quite quickly and easily, among others: Political Factors. The existence of awareness among the palace/kingdom that the strength of Islam in Java is strong, so the palace/kingdom should be able to compromise with the teachings of Islam.

The Islamic teachings that are close to Javanese teachings/cultures are mystical teachings. Mystical teaching is the deepest core that animates and colors an aspect of traditional Javanese culture that is still rooted in the culture of Javanese Lord. The core of mysticism is the belief that humans can establish a direct personal relationship with God and the supernatural through meditation. Awareness of the occurrence of a direct relationship with the unseen nature becomes pride and then gave birth to a small group of mysticism elites (*khawas* class) or in the world of tasawwuf known as the guardian. So mystical doctrine became a powerful weapon for Javanese Lord to increase their political and social authority, even the concept of "*Manunggaling Kawula Gusti*" was applied to the concept of the Mataram kingdom.

## 4 CONCLUSION

The spread of philosophical mysticism/Tasawuf Falsafi in Java in the XVIII-XX century took place with the pattern of "indigenization", namely the indigenization of the teachings of philosophical Sufism against Javanese culture. What is meant by Pribumisasi is how certain teachings are accommodated into cultures that come from humans without losing their respective identities.

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