

DEVELOPMENT ORGANIZATION *PENCAK SILAT PERSAUDARAAN SETIA HATI (PSHT)* ASPECTS OF TEACHING SUFISM AND KEJAWEN

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ABSTRACT

This study discusses the development of the organization Pencak Silat Pencak Silat Persaudaraan Setia Hati Terate (PSHT) in Madiun with the approach of Sufism and kejawen. Based on the analysis found there were 19 integrated PSHT teachings of Sufism and kejawen. The integration pattern of Islamic Sufism with kejawen tradition to the teaching PSHT experiencing tidal dynamics which begins in the form of acculturation (Ki Ngabei Suryodiwiryo) later turned into a syncretic (RM. Imam Kusupangat) and re-shaped acculturation (H. Tarmaji Budi Harsono). Kusupangat take the leadership of syncretism patterns and have a stronger tendency in kejawen tradition. In other words, the teachings of all Esha's during Kusupangat be dominated by the kejawen. While on the leadership of all the teachings Harsono Esha's more dominated by the teachings of Islamic. It was seen on the symbols of Islam and the various activities undertaken are all shades Islamic. Currently PSHT doctrine has been growing rapidly in Madiun with the integration of Sufism and kejawen who prefers a good character for our neighbor and increase faith in Allah Almighty.

Keywords: Development, PSHT, ESHA

INTRODUCTION

The spread of Islam in Java emphasizes patterns exemplary teachings and the Sufi spirit displayed by the trustees. With the charisma of the guardians and backed by the properties of privilege (*karamah*) that God has given them, Islam appeared to captivate the Java community who have a tendency to high spirituality. Mystical element that is always present in every religion got fertile land in Java (Khalil, 2008). In this case, the Java community considers that the mystical elements of Islam as a doctrine that is consistent with their beliefs.

Mystical ideas did get a warm welcome in Java, because since the time before the arrival of Islam, tradition of Hindu-Buddhist culture that embraced the majority of society is dominated by the mystical elements of Java (Manshur, 1999). Especially in East Java, many cult that seems anti-Islam. However, if the observed flow is influenced by the beliefs of Islamic Sufism. Many streams kejawen the actual content of his teaching is Sufism such as mysticism and wurd.

In the propagation of Islam in Java, the trustees are making use of art and culture as a means of proselytizing and Sufism. This method is used by scholars in Java to introduce Islam in the Java community, so that the entry of Islam in Java peacefully without any turmoil. Along with the development of Islam in Java has a lot of growing school of martial arts in the regions, the demand by many people both young, parents, man, female, and also children. They join a martial arts school with a variety of reasons, ranging from health, wanted to be an athlete, want to be a warrior, and there who want to explore the inner doctrine (Efendi, 2013).

Among the many schools of martial arts in the community, there are martial arts school named Persaudaraan Setia Hati Terate (PSHT) which was established in 1903. The Brotherhood, founded by Ki Ngabei Suryodiwiryo by her first name Masdan, centered in

Madiun. Ki Ki Ngabei Suryodiwiryo is the son of Gresik Regent Ngabei Suromiharjo descent. Ki Ngabei Suryodiwiryo wanders to various areas to study and have studied the *ngaji* in Jombang. Of wanderings in the study, including the science of martial arts, finally in 1903 settled in Madiun and set up a martial arts school who then called PSHT (Harsono, 2013).

This research will discuss about several things:

1. Teachings any of Sufism and kejawen integrated in the teaching PSHT in Madiun?
2. How does the pattern and process integration and Javanese mysticism into PSHT teachings?
3. How did the leadership style R.M. Imam Kusupangat and H. Tarmaji Budi Harsono in presenting the teaching?

The approach in this study is to examine the phenomenon of kejawen teachings that have mingled with the teachings of Islam, Sufism approach will discuss the issue on PSHT teachings. The object of this study consisted of teachings on PSHT during the leadership of R. Imam Kusupangat and H. Tarmaji Budi Harsono leadership.

MATERIAL AND METHOD

Definition of Sufism

Sufism etymologically derived from the Arabic, that is *ashawwafa*, *yatashawwafu*, *tashawwufan*. Aside from these words there is a saying that Sufism is derived from the word *shuf* (صُفٌ which means fleece), the intention is that the followers of Sufism is a simple life, but noble and stay away from wearing silk garments and fabrics of coarse fleece. The word *suf* also interpreted as a feather which means that the Sufis before God felt just like a feather that is separate from the unity which has no meaning anything (Efendi, 2013), (Hafiun, 2012), (Sarmita, 2012), (Otoman, Raden and Palembang, 2010), (Filsafat *et al.*, 2007).

The word Sufism is derived from the word *shaff* (صُفٌ namely row), meaning *shaff* this is attributed to the pilgrims who are always in the forefront when praying, as the prayer is in the first row it will receive the glory and reward (Ismail, 2012).

Sufism is derived from the word kata *shuffah* (صُفٌ ie the Prophet's Mosque occupied porch partially friend of the Prophet). That meaning is motivated by a group of friends who live ascetic and the concentration of worship to Allah SWT and studying together with Rasulullah who inhabit the porch the mosque Nabawi. a group of friends are those who follow to move Rasulullah from Mecca to Medina with the state of their loss of wealth in poor circumstances do not have anything (Putra, 2012).

Definition of Kejawen

Kejawen (Spiritual Java) in question is the Javanese custom that is considered religious encourage the liver to surrender to the forces outside himself (Harsono, 2013), that is:

- a. The belief that human life in the world is governed by the universe so as to be alive to accept and surrender to fate. Java community is subject to the forces of a higher and smoother, hope fully on God.
- b. Belief in supernatural forces, especially against heirlooms. Heirloom was cleared in sura are believed by the Java community is a good day.
- c. Belief in ancestral spirits, spirits living near their place of residence. According to their belief that spirits can bring salvation and disrupt their lives.

- d. Introspective, ie fault finding yourself then trying to fix.

Java community has a characteristic, if it does not exist then it is not considered as a Javanese, the things that affect Kejawen doctrine practiced by many Javanese people who collaborated with the teachings of Islam (Khalil, 2008).

- a. Godless consciousness.
- b. The calculation of days, weton day and so on.
- c. Taste, people considered rude if it does not know the taste. people who are not subtle behavior then it is not regarded as a Javanese.
- d. Using a good day (*pon, wage, kliwon, legi, pahing*) as well as the meaning and the amount contained in the meaning of the day.
- e. Believe in spirits, sovereign of the Seas, for example South / Nyi Roro Kidul.
- f. *Non doktriner, toleran, akomodatif, optimistik.*

Pencak Silat Persaudaraan Setia Hati Terate (PSHT)

Persaudaraan Setia Hati Terate (PSHT) is the flow of martial arts college that was founded in 1903. The Brotherhood, founded by Ki Ngabei Suryodiwiryo by her name Masdan centered in Madison County. Ki Ngabei Suryodiwiryo is the son Ki Ngabei Suromiharjo descent Gresik Regent who often wanders studying, finally in 1903 settled in Madison County and establish martial arts courses then called PSHT (Harsono, 2013).

PSHT is a community of people who are bound by a sense of brotherhood as a fellow brotherhood of Setia Hati prioritizing nobility or noble morality. Historically, the existence and development of the citizens PSHT not be separated from the teachings handed down by grandparents Suryodiwiryo as the founder of the Brotherhood of Setia Hati. The students who come from different areas after obtaining sufficient lesson some of them went on to establish a place of education to keep using the phrase Setia Hati Fraternity one is PSHT in Madiun district.

METHOD

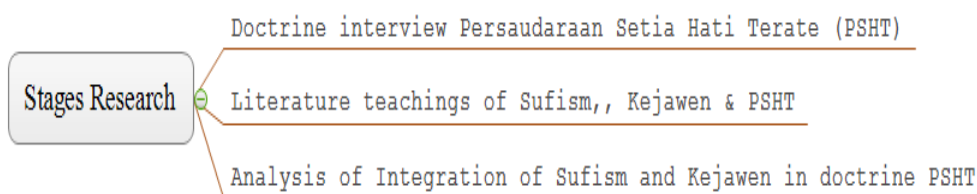


Figure 1. Stages Research

This study is divided into three phases, the first study of literature is about Sufism developed in Java land, kejawen doctrine developed in Madison County and teachings PSHT, The second conduct interviews with caregivers PSHT, The third analysis of the integration of Sufism & kejawen in PSHT teachings.

DISCUSSION

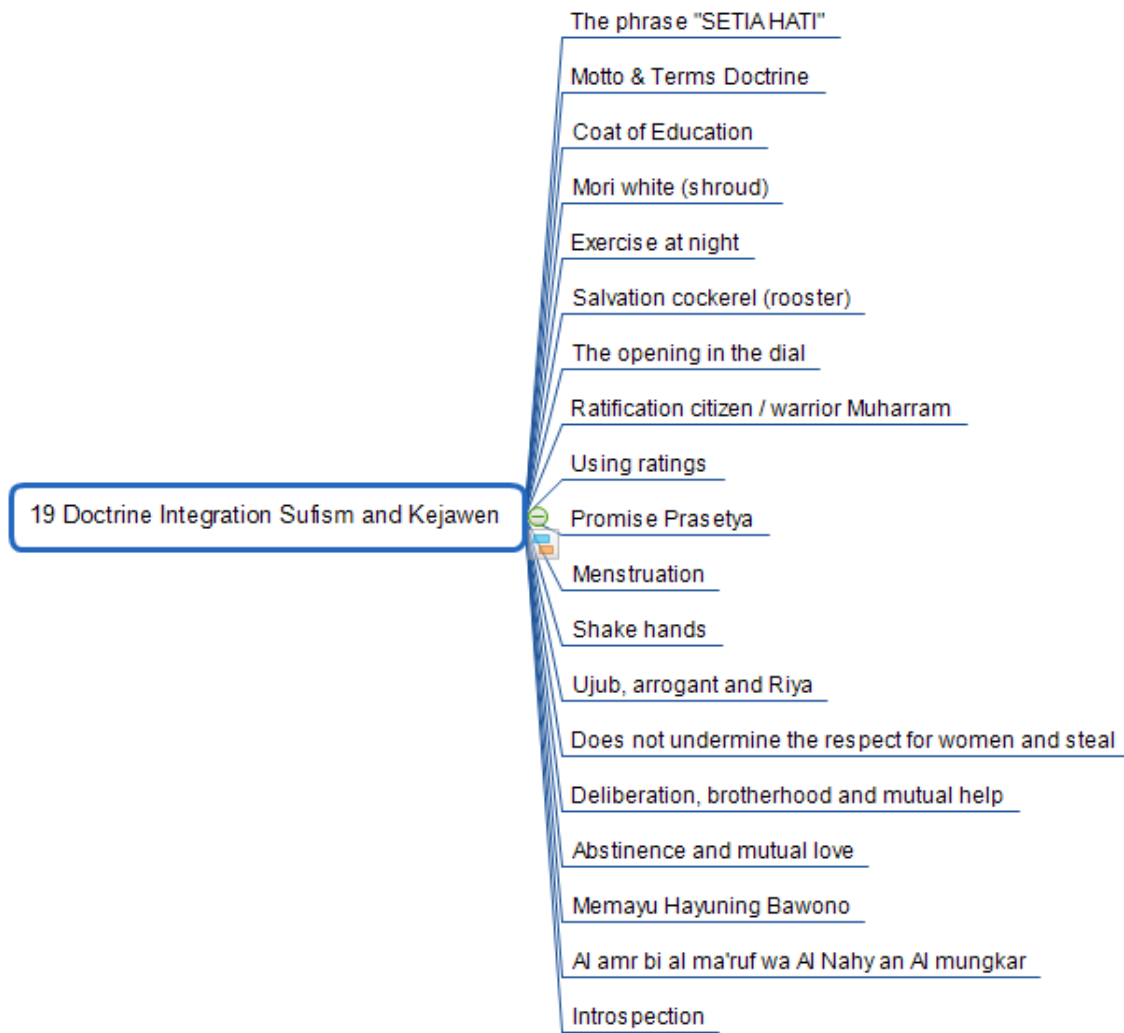


Figure 2. Nineteen integration teachings PSHT with Sufism and Kejawen

After conducting studies and interviews with officials PSHT in Madiun on teachings delivered to students PSHT obtained 19 (nineteen) teachings are integrated between Sufism and kejawen framed in all Esha's.

If read at a glance the doctrine is the doctrine kejawen, because the teachings using the term Java, and give advice to cultivate a base figure kejawen tradition namely R.M. Imam Kusupangat. But after scrutiny and seen the arguments of al-Qur 'an and Al-Sunnah and the background of the founder PSHT as the forerunner PSHT in Madison County, that is Grandmother Surodiwiryo as a Muslim who was also a mystic, The PSHT doctrine in Sufism. Wisdom founder PSHT Madiun district in providing education goodness unsourced can be practiced by citizens with different religious backgrounds.

Nineteen teachings PSHT like Figure 2 represents the integration between Sufism and kejawen which is broken down as follows:

1. The Phrase "Setia Hati"
2. Motto and Terms Doctrine
3. Coat of Education
4. *Mori* white (shroud)

5. Exercise at night
6. Salvation cockerel (rooster)
7. The opening in the dial
8. Retification citizen / warrior muharram
9. Using ratings
10. Promise *Prasty*
11. Menstruation
12. Shake hands
13. *'Ujub, arrogant and riyâ'*
14. Does not undermine the respect for women and steal
15. Deliberation, brotherhood and mutual help
16. Abstinence and mutual love
17. *Memayu Hayuning Bawono*
18. *Al-Amr bi al-Ma'rûf wa al-Nahy 'an al-Munkar*
19. Introspection

DESIGN ANALYSIS INTEGRATION OF SUFISM IN THE TEACHING PSHT

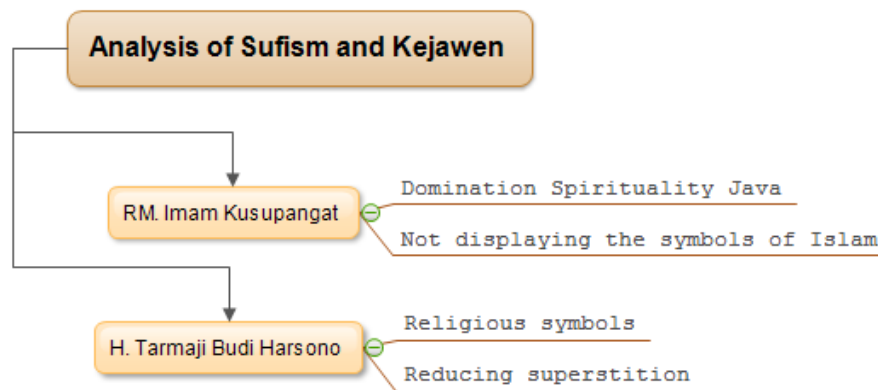


Figure 3. Integration of Sufism in the teaching PSHT

a. Future Leadership R.M. Imam Kusupangat

R.M. Imam Kusupangat is a descendant of the nobility (descendants of the Kings of Java) with daily habits always use Java manners and manners. starting from Spoken word, Association with the surrounding communities by way of giving advice, It uses the Java language and terminology. In the lead the PSHT, R.M.Imam Kusupangat using some patterns, namely:

1. Domination Spirituality Java

Almost all the words of teachers Kusupangat using Java philosophy. As the message delivered to the students in order to have pride: *"Ananing urip iku amung tri prakoro wiryo, arto tri winasis. Yen siro kongsi ilang soko wilangan tetelu, ilang ajining sujalmu, aji godong jati aking"*.

This means: a person's life worth nothing, if you have three concerns, namely: position, wealth, and knowledge. If you do not have these three things then human life is of no value, even still valuable teak leaves dry. Esha's all in the past Kusupangat loaded with kejawen teachings.

In search of the meaning of "*sangkan praning dumadi*" Kusupangat using the Java mysticism. It can be seen from how to write prayers to draw closer to God by using kejawen tradition. The forms of kejawen tradition used include immersing themselves in the South Sea, climbing Mount Lawu as ritual PSHT student to move up a level and gave the name of the student gathering place PSHT terms *padepokan*.

Followers PSHT consists of several religions, ethnicities and races, but the dominant PSHT followers came from Java and the religion of Islam. Therefore, Kusupangat in teaching all Esha's, not to offend certain religious teachings either Islam or any other religion. He invited students to explore the religion directly to the experts rather than to himself. In particular, he only taught the doctrine PSHT who has been in the design of the spirituality of Islam with kejawen tradition.

In any endorsement rate rise, at the time of Kusupangat always held the event of salvation which always marked flower setaman. Participants also submit the name and complete his day (day in Javanese calendar), namely Pon, Wage, Kliwon, Legi, and Pahing. Salvation was held with eight rice cone, It was all a Javanese tradition embraced by the ancestors to the next generation.

2. Not displaying the symbols of Islam

Kusupangat although very well behaved and mannered, but he did not reveal the symbols of Islam at all. Teachings conveyed to his followers is a truth universally acknowledged by all religions. As a Javanese tradition kejawen he uses as a method to appreciate the local culture. With this pattern, all religions can accept the teachings PSHT with what it is. This pattern is easily communicated and understood by his followers.

It can be concluded that the pattern of integration of Sufism with kejawen in PSHT during Kusupangat leadership is through a gradual pattern and such that form a distinctive teachings PSHT. The specificity of the teachings PSHT during leadership Kusupangat is syncretism between Javanese mysticism with Sufism Islam and the terminology used is all Esha's. It was all because of the environmental effects of the royal family used to implement custom Java. Thus, since the beginning of education affect the mindset, lifestyle and way of educating students in PSHT Madiun.

b. Future Leadership H. Tarmaji Budi Harsono

H. Tarmaji Budi Harsono is the next generation Kusupangat. As chairman of PSHT he remains married and have children and grandchildren and make efforts outward to make a living with a variety of businesses. It made him well off economically. Harsono run kememimpinan PSHT very dynamic, especially in giving color to the various activities of the Islamic religion and symbols are highlighted.

1. Religious Symbols

The reign of Harsono tinged with Islamic symbols with measures such as building mosques in *Padepokan* PSHT Madiun. He built two mosques at once, namely: Mosque "Khairat Sabaqul" and Masjid "Umar Faruq".

Mosque "Khairat Sabaqul" built within a school for religious purposes PSHT students and guests were Moslem, while the mosque "Omar Faruq" built outside school PSHT for the purposes of public worship outside the school environment PSHT.

At every opportunity, he delivered on the citizens and the central committee PSHT Muslim to always perform prayers five times a day. On the other hand, he also encourages citizens who have physical and financial ability to do Hajj and Umrah. In addition, Harsono also the pilgrimage and umrah for free takmir mosque. He was always getting used to start something with an Islamic prayer.

Not only that, Harsono also established Islamic study groups at his residence every Friday special for PSHT central committee who want to deepen the Islamic sciences. As every Friday Legi Islamic study groups were conducted only for mothers who do not have ties with PSHT. Wednesday is a special time to learn to read and write Al-Qur'an PSHT both for residents and surrounding communities.

Harsono also Founded Guidance Group Hajj (KBIH) named after Al-Mabrur. KBIH this is one business that he developed. This KBIH PSHT not only educate citizens in the affairs of the rituals of Hajj and Umrah, but also serve the general public who want to pray to the Holy Land.

Harsono strongly emphasizes the central board PSHT especially the muslims to learn about Islam. In addition, as provisions in the hereafter it is also intended to make residents PSHT have confidence when hanging out with the students. To achieve these objectives, the H. Tarmaji Budi Harsono hold informal gatherings every Friday night Pon. Islamic material taught in these studies was jurisprudence and doctrinal.

2. Reducing Superstition

In the lead PSHT Harsono has a different policy from Kusupangat. This is as seen in the procession ratification of new students. Ratification of the second level students no obligation to immerse themselves in the South Sea to Mount Lawu. However, if there are people who still want to implement the ascent of Mount Lawu and immerse yourself in the South Sea, they will be given insights and important messages. The message is that immersing oneself in the South Sea and mountain climbing Lawu not in order to ask for any to two places but only aims to see the sign of God's power and simultaneously measuring physical strength. This message is to fortify the belief (*faith*) every citizen so as not to deviate toward shirk. Emphasis in the message that the Mountain Lawu and South sea creature of God is equal to the prospective new students to be certified. Such a view is always delivered so that the mind and imagination prospective students do not lead to superstition or shirk.

According to the analysis the authors, the phenomenon shows that the teaching PSHT during leadership Harsono did not go astray or deviated from the teachings of Islam. In addition, the teachings PSHT not superstition and *bid'a* because it comes clear from the teachings of Islam, especially the mystical dimension.

Harsono present Islam in the teachings PSHT through clear symbols, such as mosques, prayer, pilgrimage, istighâthah, using the veil for women, tawsiyah and others. It is influenced by the environment, relationships and family. Since 1996, after Hajj Harsono learn Islam and read al-Qur'an. After having the ability to read Al-Qur'an and knowledge of Islam he tried to mingle with Islamic figures. From there, H. Tarmaji Budi Harsono trying to

convince the public that PSHT not a cult, but a community that each member has a clear religious though not all of them are Muslims, but a community of faith which every member has a clear although not all of them are Muslims.

Harsono also expressed concern that the senior PSHT seemed shy and lacked confidence when assembled with Islamic figures. On this basis, he always invites senior PSHT especially Muslim to continue to study Islam. Besides aiming to deepen their knowledge, they also have the confidence when associating with the wider community, especially Muslim figures.

Since under the leadership Harsono, PSHT Madiun in conveying the teachings to their students adopt Sufism (*a method adopted by the trustees, especially Walisongo in preaching*). However, the teachings of Sufism has become distinctive teachings PSHT with some adjustments and additions (*acculturation*) both from the aspect of ritual and everyday behavior. Nevertheless, the teachings of Esha's all they remain in the corridor of the teachings of Islam while maintaining the inner (*nature*) and at the same time leaves no outward worship (Shari 'ah) away from superstition, bid'a and polytheism.

CONCLUSIONS

Based on the results of the study and analysis of the teachings of PSHT integrated with the teachings of Sufism can be summarized as follows:

1. PSHT at the time established by this community Suryodiwiryo named *Persaudaraan Setia Hati Teratai* where the teachings given to his adoption of Islamic Sufism and combined with kejawen tradition (*acculturation*).
2. The deployment method used is the method the trustee especially Walisongo. When it turns to the teachings PSHT still retained, only slightly there are differences in terms, but it seems that the source is Sufism. The term "doctrine" used PSHT is "doctrine Esha's all" but with the same content, namely Sufism.
3. There are 19 PSHT integrated teachings of Sufism and kejawen.
4. The integration pattern of Islamic Sufism with kejawen tradition in the teaching of dynamics where PSHT experience begins in the form of acculturation then turned into a syncretic and re-shaped acculturation.
5. Kusupangat take the leadership of syncretism patterns and have a stronger tendency in kejawen tradition. In other words, the teachings of all Esha's during Kusupangat be dominated by the kejawen.
6. During the reign of Harsono teachings of all Esha's more dominated by the teachings of Shari 'ah Islam. It was seen on the symbols of Islam and the various activities undertaken are all shades Islamic.

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