Abstract

Studies on magic in civil revolts in Indonesia are remarkably scarce. The use of magic in Bantenese revolts are presented in the works of Kartodirdjo (1966) and Williams (1982, 1990). This article explains several aspects of magic such as the form, the ritual, and the sources related to magic sourced from the Script of K.H. Muqri Labuan, one of the important figures in the communist revolt of 1926 in Banten, by using philological and historical approaches. The Script was written by K.H. Muqri during his escapee from Surabaya to Mecca when the Dutch colonial could defeat his rebellion in Labuan. His script is 17.5x21 cm consisted of 540 pages written in Jawi and Arabic. It mostly contains the magical formula and ‘wird’ of several ‘tariqa’. It also comprises his genealogy, the magical licence (‘ijāzah’) he obtained, his journey notes to Mecca, his activities during living in Mecca, and the list of his disciples.

Keywords: Banten, Magic, Tariqa, Social Revolution, Communism

A. Introduction

Kartodirdjo called Banten as the most rebellious area in Java during the 19th century (2015:3). No less than 20 unrests of Bantenese people was happened during less than 100 years (Lubis, 2004: 8-9). The peak of the Bantenese uprisings in the 19th century was the peasant revolt of 1888 in Banten.

Kartodirdjo & Williams’ works are two important works which comprehensively explain how ‘‘ulamá‘ were actively involved in the revolts,
both the peasant revolt of 1888 and the communist revolt of 1926 in Banten. Based on these two works, I find a linkage in both of the revolts were the supernatural or magical means performed and led by 'ulamấ'. ² Williams, for instance, noted that towards the communist revolt of 1926, many people were fasting. I presume that they were performing puasa mutih, a kind of fasting which was usually performed for practicing a certain kind of magical sciences (1990: 220-221). Such condition was also occurred in the peasant revolt of 1888 in Banten as stated by Kartodirdjo (2015: 183) and in the practice of certain tariqa in Banten as clarified by Martin van Bruinessen (1992: 215 & 1999).

The practices of magic in Banten still survive up to the present day. The initial study of Bantenese magic was conducted by Tihami (1992). He comprehensively describes the symbiosis mutualism between magic and traditional leaderships in Banten involving kiai (religious figures) and jawara (local strongmen). Moreover, Nitibaskara’s work (1993) tells the practices of black magic in some areas of Banten in the past. Ulumi’s study on magic (2004) also affirms that magic become one of worldviews of Bantenese people so that magic were realized in many aspects of their life. Furthermore, the use of magic in pesantren was studied by Ahmad (2005) and Al-Ayubi (2012). The recent study on magic was discussed by Humaeni (2014). He comprehensively describes the acculturation aspects between Islam and local culture in the Bantenese magic that was manifested in many parts of Bantenese people life.

This article will answer two main research questions: what kinds of magic are noted in the K.H. Muqri’s script and what is the historical context of the script? To answer these two main questions, I use philological and historical approaches. The initial one is used to find out the content of the script and the former one is used to explain the historical context of the script.

B. Description on the Communist Revolt of 1926 in Banten

The development of communism in Indonesia cannot be separated from two great organizations: Sarekat Islam (SI) and Indische Social Democratische Vereeninging (ISDV). The relationship between SI and ISDV, according to Williams (1982: 8), as a matter of fact deals with the intention of ISDV to obtain the more mass. To achieve this, ISDV conducted the block-within strategy into SI. In the context of Banten, such a relationship became more interesting. Hasan Djajadiningrat, the younger brother of the regent of Serang, Ahmad Djajadiningrat, was the chairman of SI Serang (unit Banten) as well as a member of ISDV, and was appointed as the center executive of the party in 1918. He became a member of ISDV/PKI (Indonesian Communist Party) until he was dead in the end of 1920 (McVey, 2009: 525).
As an area which was well known being fanatic into Islam, Banten became an area which was difficult for the progress of the ideology of communism. Communism in Banten initially developed very slowly. In 1924, the government noted that there were only two members of PKI in the Residence of Banten (Williams, 1982: 11). Due to the establishment of this 37th section of PKI in Banten, the image of communist party became stronger in the view of society (the peasants). They believed that this party was a strong rival of the Dutch colonial government and it got international supports. The society that was in the restless situation because of economical aspect, especially on the tax problem, laid a great hope on this party to bring them out of the Dutch power. Hence, this party got great supports from the people who were ready to move. In February 1926, it was noted that the members of this party were 12,000 people (Williams, 1982: 24-25).

The supports from the people (the peasants) were regarded not sufficient. It should be a bridge to connect the PKI elites and the peasants. Therefore, one of efforts they used was by recruiting ‘ulamâ` and jawara. To recruit ‘ulamâ`, two PKI figures who had good Islamic knowledge were Ahmad Bassaif dan Hasanuddin. Both of them intensively shouted out that there were similarities between Islamic teaching and communism. According to them, a collaboration between these two great powers would produce good results, i.e. the expelling of the infidel government from Banten. Moreover, they also made a propaganda to make the ‘ulamâ` believe that PKI was the party that would continue the hassle of Sarekat Islam (Williams, 1982: 26-27).

The involvement of ‘ulamâ` in the Indonesian Communist Party (PKI) had increased the total numbers of the followers of PKI. It was proven when PKI succeeded to recruit Haji Tb. Achmad Chatib, the former of the chairman of SI Labuan as well as a son in law K.H. Asnawi Caringin, a charismatic ‘ulamâ` in Banten at the time. His involvement in this party gave a significant impact to the great number of the participants of the party. By his joining in this party, the earlier members of SI, his colleagues, his brother in law(Tb. Emed) also joint the PKI. Moreover, as soon as many kiai had joint this party, K.H. Muqri Labuan, K.H. Madoen, K.H. Ichyar, K.H. Emed, K.H. Yahya Petir Serang, along with their disciples (santri) also joint the PKI. Indeed, K.H. Abdul Hadi from Bangko took all the villagers of his village to join this party. By the participation of many ‘ulamâ` in this party, the meetings of this party sometimes were conducted in the mosques, prayer houses (langgar), or pesantren (Williams, 1990: 185-186).

The effort of PKI rebellion had been known by the Dutch colonial government. It had caused the powerful arrest of the PKI boards. Puradisastra fled to Garut to avoid the arrest while Achmad Bassaif fled to Batavia to prepare the similar rebellion. Hasanuddin was arrested by the police when he was in Batavia. The arrest of Michnar on August 13th 1926 and the finding of
documents on rebellions became an initial cause for Dutch Colonial Government to arrest other members of the party. After Mohammed Saleh, Djarkasih, Haji Ayip Ahmad, Arman, and Haji Mohammed Noer (the secretary of DO) had been imprisoned, Tb. Hilman and Ishak as the main actors of the party were also arrested in September 1926. Furthermore, Puradisastra was caught in Garut, and was brought to Serang. Two figures had not been caught by the government, Bassaïf and Haji Tb. Achmad Chatib. Bassaïf was conducting a meeting in Batavia at the moment (Williams, 1990: 202-206).

Haji Tb. Achmad Chatib had not been caught because he was regarded not having enough evidences for his participation. He got a guarantee from his father in law, K.H. Asnawi Caringin, who convinced that Chatib was not involved in the revolt. However, after the government had obtained enough evidences, the troops of Veldpolitie were sent to catch Haji Tb. Achmad Chatib on October 23th 1926, (Williams, 1990: 217).

In the morning of November 12th 1926, the market of Labuan seemed busy. It was recorded that the sale of salt and white clothes increased for several days. It was also reported that many people in this area had been fasting for several days. At one night, hundreds people led by K.H. Muqri and K.H. Ilyas got on together in a village of Bama. The arms were dispensed to the mass. This meeting ended by performing “salat perang,” a kind prayer for wars. The arrest of high rank officials of the party did not apparently lessen their intention to conduct a rebellion. The similar condition was also implemented by K.H. Moestapha who concentrated 700 hundred in the village Pasar Lama, near Caringin. In Menes, Haji Hasan and Entol Enoh led a revolt troop. After all groups had been ready, the insurgents attacked the city in the mid-night. Their targets were the houses of government officials in Labuan and Menes. On November 13th 1926, the government troops succeeded striking back the troops led K.H. Muqri. On November 15th 1926, the troops led K.H. Muqri reattacked the supporting troops from Batavia.

At night on November 15th 1926, they initially planned to reattack to Labuan. However, in the afternoon, 500 insurgents who wore white clothes and 1 person who took a flag written with “By the help of God, everything could be achieved” were attacked by a troop led by Kapten Becking. Due to unbalanced arms, the insurgents could be repulsed by the government troops. After this incident, the government troops kept watch and patrolled until the day after. The revolt was successfully suppressed (Williams, 1990: 220-226).

Because of the revolt, 1300 people were caught (Williams, 1990: 239). However, many people could rescue from the arrest. K.H. Muqri was one of the figures who succeeded to rescue from the arrest. After his troop was repulsed, he fled to Ciruas and hide himself in a house of K.H. Rafiuddin, one ‘ulamâ´ who was not involved in the revolt. K.H. Muqri then lived in Ciruas for a long moment until he finally decided to go to Surabaya and
impersonated as a pilgrim and shipped out to Mecca. In Mecca, he used a pseudo Syaikh Kabir. In 1960, he returned to Indonesia based on the request of President Soekarno (Williams, 1990: 243).

C. Biography of K.H. Muqri

On his Script, K.H. Muqri mentioned his full different names. On page 296 of the Script, his full name was Haji Abdul Hamid Ilyas Muhammad al-Muqri. In the Ijâzah (a magical licence) of Mujarabâtal-Dairabi (page 370 of the Script) he mentioned his full name Haji Muhammad Abdul Hamid Muhammad Muqri and Abdul Hamid Muhammad Muqri bin Haji Sukiyia; while in the genealogy of the tariqa of Qâdiriyyah wa Naqsyabandiyah, his name was noted as Abdul Hamid Muhammad al-Muqri. No exact year when was he born. Based on interviews to several informen who had ever learnt and met K.H. Muqri several months before his death in 1959, it was assumed that at the moment K.H. Muqri was 90 years old. Mufti Ali, et.al. (2007: 20) assumed that he was born in 1860s. This assumption was based on the time of the process of ijâzah of Dalâil al-Khairât received by K.H. Muqri in 1300 H/ 1880. It was ensured that in this year K.H. Muqri had been of age (aqîl balîg).

K.H. Muqri was born from the couple of Haji Sukiyia (d. 1902) from Kampung Trumbu, Desa Masjid Priyayi Kecamatan Kasemen and Hajjah Jolemah from Bengkung Mengger Pandeglang (Mufti Ali, et. al., 2007: 19). Hence, it is logical if he wrote his script not only in Arabic, but also in Javanese language and Sundanese language as his parent native languages. K.H. Muqri took in marriage with his first wife, Hajjah Maimunah binti H. Masyadi from Labuan in 1917. He had two sons from his first marriage: Muhammad Syibli and Ahmad Syatibi. In 1931, K.H. Muqri he got marriage with Hajjah Fatimah binti Muhammad from Cakung Jakarta and possessed 5 children: Sarah, Jauhariyyah, Hania, Luthfiyah, dan Muhammad Arkam (Mufti Ali, et. al., 2007: 21).

His basic Islamic education was taught by his own father. Furthermore, his father sent him to learn under the supervision of K.H. Muhammad Zuchri in Petir Serang. In this pesantren, K.H. Muqri learnt Arabic and Islamic mystical sciences (mystical and magical sciences). After several periods, he went to Mecca for deepening traditional Islamic knowledge under the supervision of several teachers (Mufti Ali, et. al., 2007: 22).

D. The Script of K.H. Muqri
a. The Description of the Manuscript

The Script is a diary which consists of different themes. This script is a book-shaped script that uses 60 grams of hvs paper. The format of the manuscript is 17,5x21 cm or A5 form that are bound by using threads. There
are 19 units of guidelines. The cover of this manuscript is black thick carton covered by red jacket with black dots pattern. The number of manuscript’s page is 540 pages. Meanwhile, the number of the torn page is 14 pages. Beside it, there are 72 pages which already separated from the binding. Then there are also 12 small pieces of paper of various sizes.

The condition of the manuscript is quite good, except for a few pieces separated from the binding and the edge of the paper that has been folded and torn. The text is still readable. Text was dominantly written by using black ink. Besides the black ink, the text was also written by using blue ink. There are also guidelines created by using sort of small red marker. Currently, the Script of K.H. Muqri already fully digitalized, whereas the original manuscripts is hold by the descendants of K.H. Muqri.

The number of line in each page is different. There are some pages that consist of pedigree charts, some pages are fully written text as the number of guidelines, and some are only reached 21 lines in a page. There are some languages used in the manuscript among other Arabic, Malay, Javanese-Banten, and Sundanese. The script used is Arabic and Jawi script. Some Arabic texts use punctuation and some are not. Type of calligraphy used in the manuscript is ri‘q’ah and naskhi. There is no page numbering except pages that had been made by previous researchers using a pencil.

In general, this manuscript consists of genealogy of K.H. Muqri’s family, including his ancestors and descendants as the results of the two marriages, ijâzah received by K.H. Muqri from the tariqa(mystic brotherhood), the book of Islamic magic, wîrd, qasîda, and magical formulas. List of his students who received ijâzah from him was also recorded in this manuscript. There are also some notes about the daily life of K.H. Muqri during his stay in Mecca. The rest of the manuscript provides wîrd, prayers, hîzîb, and magic formulas in a variety of forms. We can identify the date of the notes from the year written in his writings. On page 9 of this manuscript for instance, it is written:

Haji Muhammad Toyyib bin Haji Abdul Ghani Kadujawer Labuan Caringin has debts to Muhammad al-Muqri bin Haji Sukiya. The ship ticket and other things 37 cents of gold. Thirty seven cents of gold year 1346 # 1926 # 1347

The years written in the note namely 1346 (1926) and 1347 (1927) are years when the revolt in Banten occurred. Because the revolt occurred in the medio of November, I assume that K.H. Muqri started to write the notes when he traveled to Mecca to avoid his arrest at the end of 1926 until the beginning of 1927.
b. The Elements of Magic in the Manuscript

In Islamic tradition, the magic is called the Islamic magical science (Ilmu Hikmah). Classical sources popular among Muslims among other are Syams al-Ma‘ârif al-Kubrâ and Manba’ Uṣul al-Hikmah written by Abû al-‘Abbâs Aḥmad bin ‘Ali al-Bûnî (d. 622 H /1220 AD), as-Sirr al-Jalîl written by Sayyid Abî al-Ḥasan al-Syâzili, and Khâzînat al-Asrâr written by Sayyid Muḥammad Ḥaqqi al-Nâzîli, and many similar books that spread in the Muslim world (Humaeni, 2014: 184-186). Although some experts strictly separate between sufism and Islamic magical science, the influence of sufism and sufî’s view on Islamic magical science can not be ignored, especially when they grow beyond their cultural and geographical origin for a long time. Therefore, it is very reasonable when the student of mystical science can also learn sufism and Islamic magical science at the same time as indicated by K.H. Muqri’s note in his diary.

1. K.H. Muqri and Tariqa

In his Script, the authors finds indications of K.H. Muqri’s interest on tariqa (mystical brotherhood) and sufism. There are four tariqas that I find in the manuscript, namely Qadîriyyah wa Naqsyabandiyyah, Syażiliyyah, Tahâwiyyah, and İdrîsiyyah. However only one tariqa that was seriously followed by K.H. Muqri. In the sheet that is detached from binding manuscripts I find the genealogy of Qadîriyyah wa Naqsyabandiyyah tariqa which indicates his closeness to it. The genealogy as written:

Abdul Hamid Muhammad al-Muqri – Syaikh Arsudin – Syaikh Muhammad Qaridah – Kiai Marzuq – Kiai Abdul Karim Tanahara – Syaikh Ahmad Khatib Sambas – Syaikh Syams ad-Dîn – Syaikh Murâd – Syaikh ‘Abd al-Fattâh – Syaikh ‘Utsman – Syaikh ‘Abd ar-Rahîm – Syaikh Abû Bakr – Syaikh Yahyâ – Syaikh Husam ad-Dîn – Syaikh Wali ad-Dîn – Syaikh Nûr ad-Dîn – Syaikh Syarîf ad-Dîn – Syaikh Syams ad-Dîn – Muḥammad al-Hattâk – Syaikh ‘Abd al-‘Azîz – Syaikh Sulṭân al-Auliya’ – al-Quṭb al-Gauş Sayyidinâ al-Syaikh ‘Abd al-Qâdir al-Jailani – Syaikh Abî Sa’id Mâhzumî – Syaikh Abî Hasan ‘Ali al-Hakkârî – Syaikh Abû al-Faraj al-Tartûsî – Syaikh ‘Abd al-Wâhid al-Tamîmî – Syaikh Abî Bakr al-Syiblî – Syaikh aţ-ţâifah aş-ṣûfiyâh Abû al-Qâsim Junaid al-Bagdâdî – Syaikh Sârî al-Saqaţî – Syaikh Ma’rûf al-Karkhî – Syaikh Abî Ḥasan ‘Ali bin Mûsâ al-Rida – Syaikh Mûsa al-Kâẓîm – Imâm Ja’far al-Ṣâdiq – Syaikh Muḥammad al-Baqîr – Imâm Zain al-‘Abîdîn – al-Syahîd Sayyidinâ al-Husain – Sayyidina ‘Ali K.W. – Sayyidina Muḥhammad Saw. – Jibrâîl – Allâh Swt.
In addition, I also find in the Script some wîrd of Qadîriyyah wa Naqsyabandiyyah tariqa and short writing on the nature of the Qadîriyyah wa Naqsyabandiyyah. At the end of the Script, we can find the list of his students. In that list, the first year when his students received the ijâzah is 1352 H / 1934 AD.

For the three other tariqas, I don’t find any genealogy of the tariqa but I find a brief description of the three tariqas. Thus I am not sure whether he belongs to the three tariqas or not. For Syaţîliyyah, the author only findijâzah of ḥîzb al-bahr, ḥîzb al-bar, dan ḥîzb al-naşr.

2. K.H. Muqri’s Prayers

In the Script of K.H. Muqri, we can also find several prayers and wîrd to be carried out by his students such as wîrd tahlîl, tasbîh, tahmîd, and takbîr. The popular prayers among the people can also be found in the Script, such as prayer ‘Akasah, and Haikâl 1-7, prayer for pregnant women, and prayer to expel the influence of jinn from the human body (ruqrâa/exorcism). In addition, there are also Qudhî prayer, ‘Arsy prayer, the Prophet Danial prayer, and other prayers written in the Script. Here’s an example of a prayer to do exorcism based on the hadîs narrated by Khâlid bin al-Walîd:

\[
\text{Bismillâhi al-rahmân al-rahîm, bismillâh al-lâzi là yaḍûrru ma’â ismihi syai’un fi al-arâdi wa là fi al-samâ’i wa huwa al-samî” al-`}alîm}
\]

3. K.H. Muqri’s Islamic Magical Science (Ilmu Hikmah)

a). The Form of Magical Formula

There are five forms of magical formula in the Script among other: al-Qur’ân formula, non al-Qur’ân formula, šâlawât, prayers or ḥîzb, and picture.

Here’s an example of a formula derived from the al-Qur’ân to increase semen and body aches:

\[
\text{Bismillâhi al-rahmân al-rahîm, ar-raḥmân, ‘allama al-Qur’ân, khalaqa al-insân, ‘allâmahu al-bayân, al-syamsu wa al-qamar biḥusbân, inna ‘alainâ jam’ahu wa qur’ânahu, fa iţâ qara’ nahu fattabi’ qur’ânahu, šumma inna ‘alainâ bayânahu, bal huwa qur’ânun majîd fî lauḍîn mahfûl, sanuqrî’uka fa là tansâ, iqrâ’ wa Rabbuka al-akram, al-lâzi ‘allama bi al-qalam, ‘allama al-insân mā lam ya’lam...}
\]

For the magical formula that is not from al-Qur’ân called Barhatiyyah prayer that functions to make others fear to us:
Barhatihin, karîrin, ṭûrânin, marjalin, tasylîhin, bazjalin, tarqabin, barhasyin, galmasyin, ḥauťfîrin, qaltahûdin, baryânin, kaţahîrin, namûsyalakhîn, barhayûlû, yasykilakhîn, bikahţahûnişyatîn, bisyârîsin, Ŧûnisin, anfalalatîfîn, qabratîn, giyâhan, kaidahûlâ, syamkhâhîrin, syamkhâhirin, syamkhâhirin, syamkhâbirûkîhîn, subhâna man laisa kamišîliyi sayi’un wa huwa al-sami' al-başîr... Ajîbû ayyuha al-arwâḥ āţţâhirah min al-arwâḥ al-jîn, an takhaʃûni ‘an al-nâs ajma’in, al-waţâhâm, al-ajîl, al-sâ‘âh

The šalawât to the Prophet Muhammad are more often read in a series of prayers and wîrd. However, there is also a prayer read in a special occasion, either in the form of popular šalawât or in the form of šalawât created by the ‘ulamâ`. In the Script there is šalawât that inaugurated to K.H. Muqri on the evening of Tuesday 29th month of Mawlid in 1364 Hijri:6

Allâhumma ʂalli ‘alâ Sayyidînâ Muḥammadîn, alfâṭîhi limâ uglîqa wa al-khâtîmi limâ sabâqa, al-nâşîri al-haq bi al-haq wa al-hâdî ilâ ʃîrâṭika al-multaqîm wa ‘alâ âlihi haqqa qadrihi wa miqdârîhi al-‘aţîm

This formula should be recited 41 times and followed by reciting al-Fâtiḥa and then ask to Allah what he wants

The fourth form is a series of prayers, known as hişb. The word hişb in the Arabic tradition refers to "flock" and "groups,". The word hişbullâh for instance refer to a bunch of armies of God. The word hişbcan also be used to refer to drifting clouds. In tariqa, it means a particular passage, also called wîrd or supplications (Hadi, 2007: 1-2).

In his Script, K.H. Muqri received iýâzâh of some hişb, namely hişb al-â’zam, hişb al-Imâm Muḥyi al-Dîn ibn Zakariyâ Yahyâ ibn Syarîf al-Dîn al-Nawâwî, hişb al-Dîr ala’lâ, hişb al-bar, hişb al-naşr and hişb al-baḥr. The following text is called hişb al-naşr:7

Bismillâhi al-raḥmân al-raḥîm, wa qâla Mûsâ innî wa’aţtu bi Rabbi wa Rabbikum min kulli mutakabbirîn là yu’minu bi yaum al-ḥisâb (read 3 times)...

Bismillâhi al-raḥmân al-raḥîm, innâ fatahnhâ laka faţhân mubînan li ‘ajûzira laka Allâh mâ taqaddama min ẓânîbika wa mâ ta’akkhâra wa yutîma ni‘matuha ‘alaika wa yahdiyaka ʃîrâṭa mustaqa’iman wa yansîraka Allâhu nasrîn ‘azîzan (read 3 times)...

Bismillâhi al-raḥmân al-raḥîm, Allâhumma bisâqtâtit jabarît qahirika wa bi sur’atî igâşatî nasrîka wa bi şirâti lînhîkî hurumâtîka wa bi himayâtîka li
man ıḥtamā bi āyātika nasʾaḥuka yā Allāh (read 3 times), yā samīʾu yā qaribu yā mujibu yā sarīʾu yā muntaqimu ........

Meanwhile ḥizb al-ḥāṣ as follows:⁸

Naṣrun min Allāh wa fathun qaribun wa basysyir al-muʿminin huwa al-awwalu wa al-ʿākhiru wa al-ẓahiru wa al-bāṭinu wa huwa bi kulli syaiʿin ‘alim, lais̱a kamislihi syaiʿun wa huwa al-samīʿ al-baṣīr niʿma al-maulū wa niʿma al-naṣīr gufrānaka Rabbanā wa ilaika al-baṣīr lā haula wa lā quwwata illā bilāhi al-ʿaliyyi al-aʿzīm nahu fī kanāfī Allāh nahu fī kanāfī Rasūlillah ṣalla Allāhu ʿalaihi wa sallam...

The last form of the formula is an image that functions as an amulet or something that has magical function. There are several variations of the magic formula in this form. The first image with certain forms like this:⁹

To have a child, this is the amulet. It should be written in the good time, God willing it will be effectual.

Second, drawing a series of letters and Arabic numerals without a frame as below:
Thirdly, the geometric chart, generally square, triangle and circle. This chart has various forms. The chart can be formed from the Arabic sentence—generally it is derived from the verses of the al-Qur’ân (Photo 3), or the chart is formed from several lines. The last chart also has considerable variation. There is a chart of a simple square shape which is divided into several spaces from three to dozens. The chart contains pictures form (Photo 4), picture of numbers (Photo 5), Arabic letters image (Photo 6), image of the verses of the al-Qur’ân (Photo 7), a mixture of Arabic letters and the specific image (Photo 8), or a mixture of various forms (Photo 9).
b). The Ritual of Magical Formula

Various forms of magic formula as described above also have a variety of treatments and procedures for the implementation of the rituals. In the Script, I find at least seven variations of treatments and rituals. First, the amulet that can directly be used or placed somewhere. Second, the amulet that before it is used, there should a special ritual in advance. Third, certain formulas that can be read directly. Fourth, certain formulas that should be read and at the same time, the performers do a certain symbolic actions. Fifth, certain readings are repeated recited with a certain amount for a certain period of time. Sixth, certain readings repeated with certain period of fasting. Seventh, a mixture of various treatments and rituals.

Due to lack of space in this paper, I will only show two examples, namely examples for the fourth and sixth form of the magic formula. The following is the fourth example of how ḥizb al-bahr practiced:
And if the warship wants to go to the war or people who want to help the people who went to war, take ablution, complete the ablution, then pray two *raka`at*. In the first *raka`at* read al-Fâtiḥah and *suraal-Fath* and in the second *raka`at* read al-Fâtiḥah and Tabârak *al-la`zi* bi *yadihi* al-*mulku*. After greeting, circulate the body to “*jihati*" enemies and grab a handful of soil or sand under the seat then read *ḥizb* Abi al-Ḥasan al-Sya`zili called *ḥizbal-bahr*. When you read “*wa sakhhkhara lanâ hâza al-bahr*” add this: “*yâ gâlibu laisa maqlâban, yâ gâhiru gair maqhûr, yâ qâdiru yâ nâsiru, as` aluka bistiwâ`i qahrika wa galabatika `alâ al-`arsy *an tuqallidunî bi saîfi humâyatika .....and so on.*  

After that you read “*kamâ sakhhkharta al-bahr li sayyidinâ Músâ `alaihi assalâm, ilâ âkhiri al-ḥizb al-bahr*.”

Then read “*sayuhzamu al-jam`u wa yuwallûna al-dubura bal as-sâ`atu adhâ wa amar*.” Then throw the sand in your hand to the enemy.

Insya Allah the enemy will be lost.

Example of the sixth form is *laqad jâ`akum* practiced:

This is khawâṣu “*laqad jâ` akum*...”

It should be practiced by fasting three or seven days. Every night you should read “*laqad jâ` akumîlâ âkhirihi*” 2103 times. After that, it should be recited after the five prayers 7 times “*laqad jâ` akumîlâ âkhirihi*”, after that recite:

Bismillâhi al-rahmân al-rahîm, wa *ṣalla Allâh `alâ sayyidinâ wa maulanâ Muḥammadin, wa `alâ âlihi wa ṣâhibîhi wa sallim taslîman dâiman. Harastu naṣî wa dinî wa ahlî wa ahlî wa abnâtî.............and so on.*  

If you want to perform jihad, read “*laqad jâ` akumîlâ âkhirihi*” three times. Then read “*laqad jâ` akum*” once. After that read “*fa`in tawallaw faqul ḥasbiya Allâh lä ilâha illa huwa `alaihi tawakkaltu wa huwa Rabb al-`arsy al-`azîm*” once. After that read*takbir* 3 times, namely Allâhu Akbar Allâhu Akbar Allâhu Akbar, then you should go to the front and do not retreat, insîyâ` Allâh will protect you.

c). The Source of K.H. Muqri Magical Formula

K.H. Muqri obtained the *iǧâzah* of the tariqa from many sources either in the written form in his Script or not. I find three types of the source in which he obtained the *iǧâzah*. First, the magical formulas which have clear genealogy in his Script. K.H. Muqri has the *iǧâzah* for*ḥizb al-a`żam, ḥizbal-Imâm* Muḥyî al-Dîn ibn Zakariyâ Yahyâ ibn Syarîf al-Dîn al-Nawâwi, *ḥizb aldîr al-a`lâ* from Sayyid Muḥyî al-Dîn ibn ‘Arabî, *ḥizb al-bar, ḥizb al-naṣr* dan *ḥizb al-bahr*
from Abi al-Ḥasan al-Syaţili. Furthermore, K.H. Muqri wrote the genealogy of the two Islamic magical books, namely *Syams al-Ma’ârif al-Kubrâ* and *Mujarrabât*. The following is the genealogy of ʾḥizb band the two books:

**Genealogy of ʾḥizb al-aʿẓam:**

K.H. Muqri – Muḥammad Muḥṣin – Sayyid Muḥammad Āmīn Riḍwan – al-Syaikh ʿAbd al-Gani an-Naṣṣyabandi – al-Syaikh Ismā’īl bin Idris ar-Rūmī al-Madani – al-Syaikh Shalih al-Fullâni – al-Syaikh Muḥammad bin Sinnah – Maulâya al-Syarîf – Syaikh ʿAbd al-Qâdir at-Ṭabari – ‘Ali bin Sulṭān Muḥammad al-Qârî al-Harawi al-Maki.

**Genealogy of ʾḥizb al-Imâm Muḥyi al-Dîn ibn Zakariyâ Yahyâ ibn Syarîf al-Dîn al-Nawâwi:**

K.H. Muqri – al-Syaikh Muḥammad Muḥsin – al-Syaikh Muḥammad Amīn bin Aḥmad al-Madani – al-Syaikh Sururi bin Muḥammad az-Zawāwî al-Damanhûrî – Sayyid Hasân al-Quwaïsînî (?) – al-Syaikh al-Amr Akbar – al-Syaikh al-ʾĀrif billâh Muḥammad bin Sālim al-Hafnî – al-Syaikh Muḥammad bin ʿAli al-Yamanî al-ʿAlawi – al-Syaikh Muḥammad bin Saʿîd al-Dîn – al-Syaikh Muḥammad bin at-Turjimâni – al-Syaikh ʿAbd al-Wahhâb al-Syarîf – al-Syaikh al-Burhân bin Abî al-Syarîf al-Maqdisî – Sayyid Ḥasan al-Quwîsînî (?) – al-Syaikh Muḥammad bin al-Khabâzi – al-Imâm Muḥyi al-Dîn ibn Zakariyâ Yahyâ ibn Syarîf al-Dîn al-Nawâwi.

**Genealogy of ʾḥizb al-dûr al-aḥlî:**

K.H. Muqri – al-Syaikh Muḥammad Muḥsin – al-Syaikh Muḥammad Amīn bin Aḥmad al-Madani – al-Syaikh Sururi bin Muḥammad az-Zawāwî al-Damanhûrî – Sayyid Hasân al-Quwaïsînî (?) – al-Syaikh al-Amr Akbar – al-Syaikh al-ʾĀrif billâh Muḥammad bin Sālim al-Hafnî – al-Syaikh Muḥammad bin ʿAli al-Yamanî al-ʿAlawi – al-Syaikh Muḥammad bin Saʿîd al-Dîn – al-Syaikh Muḥammad bin at-Turjimâni – al-Syaikh ʿAbd al-Wahhâb al-Syarîf – al-Syaikh al-Burhân bin Abî al-Syarîf al-Maqdisî – al-Syaikh al-Amr Akbar – al-Syaikh al-ʾĀrif billâh Muḥammad bin Sâlim al-Hafnî – al-Syaikh Ibrâhîm al-Bâjûri – al-Syaikh ‗Abd Allâh al-Syarqâwî – Sayyidi Mustâfa al-Bakri – al-Syaikh al-ʾĀrif billâh al-Syaikh Muḥammad al-Hafnî – al-Syaikh Muḥammad al-Badri – al-Syaikh Ibrâhîm al-Kûrâni – al-Wali al-Syarîr Ṣafî al-Dîn Aḥmad bin Muḥammad al-Madani al-mausûm bi al-Qusyâṣî – al-Syaikh Abî al-Wahhab Aḥmad bin ʿAli bin ʿAbd al-Quddûs al-Syanâwî – al-Syaikh ʿAbd al-Wahhâb al-Syarîf – al-Syaikh Zain Zakariyâ ibn Muḥammad al-Anṣârî al-Qâhîrî – Abî al-Ḥasan ʿAli bin ʿUmar al-Wâfî – al-Syaikh al-Akbar Muḥyi al-Dîn Muḥammad ibn ʿArabi

**Genealogy of ʾḥizb al-bar, ʾḥizb al-naṣrân and ʾḥizb al-ḥaḍîr:**
K.H. Muqri – Muḥammad Muḥṣīn – al-Syaikh Muḥammad Amīn – al-Syaikh ‘Abd al-Gānī – al-Syaikh Ismā’il – al-Syaikh Ṣāliḥ al-Fullānī – al-Syaikh Muhammad bin Sinnah – Maulāya al-Syarīf Muḥammad bin ‘Abd Allāh al-Daulatī – Abi ‘Uṣmān Sa’īd Qaddūrah – al-Syaikh al-Kâmil Sa’īd bin Aḥmad al-Muqri – al-Syaikh ‗Abd al-Rahmān bin ‘Ali – al-Syaikh al-Burhān al-Qalqāṣyandi – al-Syaikh ibn al-‗Abbās Aḥmad al-Wāysi – al-Syaikh al-Khatīb Ṣadr al-Dīn Aḥmad bin al-‗Arabi – al-Syaikh Muḥammad bin al-Daulatī – Abi Ṣayd al-Dīn Aḥmad bin ‘Abd Allāh al-Maidūmi – Sayyidi Abi al-‗Abbās Syihāb al-Dīn Aḥmad bin ‗Umar al-Mursī – al-Quṭb ar-Rabbānī Abi al-Ḥasan ‘Ali bin ‘Abd Allāh bin ‘Abd al-Jabbār al-Syaẓili al-Syarīf al-Ḥasanī.

Genealogy of Mujarrabât al-Dairabi:22

Genealogy of Haji Muhammad Abdul Hamid Muhammad Muqri, from Syaikh ‗Abd as-Salām bin Aḥmad bin Muḥammad Banān (?) – Syaikh Khalīfah bin Aḥmad al-Nabhānī – Sayyid Muḥammad bin Sayyid Nāṣir al-Baghdādī al-Naqṣyabandi – Syaikh al-‘Allāmah al-Sayyid Dāud al-Baghdādī al-Naqṣyabandi ‘alā al-Mujarrabât al-Dairabi.

Genealogy of Syams al-Ma‘ārif al-Kabīr:23

Muḥammad al-Muqri bin Sukīya al-Šuban Bantani – Syaikh Muḥammad bin ‘Abd al-‘Abd al-Hāmīd al-Ša‘bānī – Syaikh Muḥammad bin al-‘Arāfī al-Ša‘bānī – Syaikh Muḥammad bin Muḥammad Banān – Syaikh Muḥammad bin ‘Abd al-Hāfīz al-Ša‘bānī – Sayyid Muḥammad bin Sayyid Nuṣair al-Baghdādī al-Naqṣyabandi – Syaikh al-‘Allāmah al-Sayyid Dāud al-Baghdādī al-Naqṣyabandi ‘alā al-Mujarrabât al-Dairabi.

Second, formulas that there is no written genealogy in the Script, such asformula to invitekhadam25 andAṣmā‘ Ahl al-Kahf,26 or it only mentions one source, such as in the wīrd ofḥashbuna Allāh obtained from Syaikh Muḥammad bin ‘Abd al-Ra‘ūf27 and wīrdṣalawat obtained from Syaikh ‘Abd al-Salām.28 We can find this category in the Script dan it seems that it is the dominant category in the manuscript.

Third, the sources of the formula is written by K.H. Muqri in his Script. Such as thecolofon in a page which is separated from the binding tells:
Kitāb al-Ṭib al-Ruhānī li al-Jīm al-Insānī fī “Ilm al-Ḥarīf, li al-rājī min Allāh naḥwa al-musāwa Ismā‘īl bin ‘Abd Allāh al-Magribi al-Ṣāwī, balagahuAllāh al-amalwafasqahu li khair al-‘amalwamahabbah, amin.
Perhaps the text, although it is not complete, can be found in page 397-430 of the Script. In this text, we can find description about the eminency of each alphabet.

E. Conclusion

As the last notes, it can be concluded that the communist revolt of 1926 in Banten has a relationship with Islamic mysticism in the form of ilmu hikmah or magical sciences and the network of the followers of Qadiriyyah wa Naqsyabandiyah tariqa. The relationship is represented on the Script of K.H. Muqri, one of the leaders of the communist revolt in Banten as the successor of Haji Tb. Achmad Chatib, which is dominated by magical formulas. The variety of the magical formulas noted in the Script shows that K.H. Muqri is an expert in ilmu hikmah (magical sciences).

This article also shows that the network of the followers of tarekat Qadiriyyah wa Naqsyabandiyah plays an important role. Eventhough there was no evidence when K.H. Muqri was taken oath as the follower of the Qadiriyyah wa Naqsyabandiyah tariqa, and no notes on the genealogy of the tariqastating the year of oath, it may be assumed that immediately before the revolt, he had been involved in the mysticism and in the Muslim brotherhoods (tariqa). His closeness with Haji Tb. Achmad Chatib, a son in law of Syaikh Asnawi Caringin—the religious teacher (mursyid) of the Qadiriyyah wa Naqsyabandiyah tariqa and a charismatic ‘ulamâ‘ of Banten at the time—had encouraged him to join in the tariqanetworks.

Endnotes:

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2 Magic, according to Haviland (1988: 210), is the belief that supernatural powers can be forced to be active in certain situations for both good and bad purposes by certain formulas. Such a definition is used in writing this article.
3 K.H. Muqri also gave syarah or explanation on this kind of prayer.
4 The Script, p. 80
5 The Script, p. 444
6 The Script, p. 83
7 The Script, p. 357
8 The Script, p. 351
9 The Script, p. 80
10 The Script, p. 21-22
11 It means “direction”
The prayer is too long to write in this article.

The Script, p. 23-24

It means Sûrah al-Taubah: 128-129

It means it is wholeheartedly practiced.

The prayer is too long to write in this article.

The Script, p. 108

The Script, p. 109

The Script, p. 110

The Script, p. 109

The Script of K.H. Muqri merely noted Maulāya al-Syarīf, while I obtained his full name from the treatise of Muḥammad Dimyāṭi bin Muḥammad Āmīn al-Kalāhāni al-Bantani’s work Rasn al-Qaṣr fī Khaṣāṣṣ al-Hizb al-Naṣr, p. 20. The intellectual genealogy of Muḥammad Dimyāṭi’s hizb al-naṣr was through K.H. Muqri. I confirmed several names in the intellectual genealogy on the Script of K.H. Muqri from this treatise.

The Script, p. 370

The Script, no page number, because the paper is separated from its cover.

Not all texts can be read because several papers are ripped.

The Script, p. 101

The Script, p. 434

The Script, p. 363

The Script, p. 364
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