Knowledge about The Truth (Hakikat) in The Suluk Waleh Text

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Abstract: This paper analyzes knowledge about the truth (hakekat) in the Suluk Waleh text Br. 35 as part of the collection of the National Library, Jakarta. This text was written in the Javanese language and letters, with some Arabic words included. Suluk means perfect inner life and the mantra of the puppeteer. The Suluk Waleh text contains knowledge on truth and various other knowledge taught by teachers to their students. Knowledge about the truth refers to truth and true belief (how to know God). This knowledge can only be passed from teachers to their students, and students to other people, with love. This shows that the Suluk Waleh text, which was written in the past, is still relevant in the present, especially with regard to its moral teachings expressed in local wisdom, whose purpose is to develop moral character.

Keywords: SulukWaleh, knowledge about the truth, edited texts.

1. Introduction

The Indonesian nation is unlikely to deny its cultural diversity, which in its development throughout the history of the influence of foreign culture from all directions, here it becomes even more diverse. In an arsenal of the Republic of Indonesia we have experienced various attempts to destabilize Indonesia as a unitary state and unity in movements aimed at separatism. It can be seen that language differences in dialect, religious or skin tone can be used as an excuse to break, battle apart and form a sovereign nation that plays small and weaker. Local genius or local wisdom as a whole encompasses, and may be considered the same as known as culture identity, which is defined as the identity or personality of culture as a nation, which resulted in the nation becoming more able to absorb and megaloh cultural influences that come from outside itself, according to his character and personal needs, that ability is called resilience especially resistance in culture or nation endurance. (Hariyati Soebadio in Ayatrohaedi, 1986: 18-19).

According to Edmund Woga (2009: 173) substantively, local wisdom is oriented on: (1) balance and harmony of man, nature and culture; (2) sustainability and diversity of nature and culture; (3) conservation of natural resources and cultural heritage; (4) economical resource saving; (5) morality and spirituality. Many local wisdom we find in various sectors both in the field of agriculture, industry, education, environment, security and government.

The form of local wisdom, which generally develops in rural areas, is due to the need to live, defend and live in accordance with the circumstances and conditions and abilities and values that are lived within the community. Local wisdom is contained in the tradition of writing and oral tradition is a culture of the past that is constantly used as the handle of life supporters community. Moral and moral values in both traditions are considered universal.

*SulukWaleh* is one of the written works of Javanese society written in Javanese language and script in the form of macapat song written in the 1890s code manuscript BR 35. At this time the manuscript is stored in the National Library of Indonesia. *SulukWaleh* is a text that contains the science of nature and the various knowledge taught by the teacher to his students.
This paper will discuss the contents of the text of *SulukWaleh* which is one form of local wisdom of Java that represents the tradition of writing. This needs to be done because the text of *SulukWaleh* illustrates the concept of Javanese Islamic thought, which is still relevant for the present related to the diversity or diversity of the Indonesian nation, especially in the field of religious studies and faith or mysticism.

The science of the essence in the *SulukWaleh* script is one of the local wisdom contained in classical Javanese texts. Sources of data used in this study is the manuscript *SulukWaleh* written early 19th century. This manuscript is stored in the room of the National Library of Indonesia with the project number BR 35 and has been photographed with the roller number 27.03. Discussion about the science of nature in *SulukWaleh* uses literature approach. The values of moral teaching in the *SulukWaleh* text can enrich the religious studies contained in ancient texts.

2. Islam - Jawa

In Java, the spread of Islam has developed quite uniquely. Before Islam entered Java, the Javanese accepted the Buddhist-Hindu religion and Buddhist influence. At that time, the Javanese still adhered animists and dinamistic. They worshiped ancestral spirits and believed in supernatural powers. Javanese culture and literature are syncretic. Syncretism in terms of religion, is an attitude or view that does not question the pure or unadulterated sauatu religion. The collapse of the Majapahit kingdom and the changing of the Islamic era, made the syncretic outlook of Javanese culture directly support the growth of *Islamic literature of santri* and *Islam literature of Kejawen*.

Islamic literature of santri is a literature that develops in pesantren and surau-suaru, based on and related to Syari’ah. Syari’ah is the main of religious learning and is a measure to distinguish between righteous and righteous teachings with teachings that deviate from the guidance of Islam. Thus the Islamic literature of santri is very bound by Syari’ah.

Islamic literature kejawen is one of the Java literature that contains a combination of Javanese tradition with elements of Islamic teachings. The content of the story-aspects of Sufism and noble teachings that exist in the books of Sufism. The names often used to call Kejawen Islamic kepustakaan is *primbon, wirid, and suluk*. *Suluk* and *wirid* contents relate to Sufism which is often called the mystical teaching in Javanese. (Simuh, 1988: 2-3). *Suluk* is the inner perfection. Its contents are related to the teachings of Sufism, often called mysticism in Islam (Simuh, 1988: 3).

Islamic santri and Islam abangan according to Clifford Geertz (1984: 172-178) have two distinct general differences. Abangan are the people who are indifferent to the doctrine of Islam. They are fascinated by the ceremonial tradition, such as the slametan, and what must be the main dish (porridge for the birth, the apem for death). While the santri more attention to the doctrine of religion, run the Shari’ah seriously, carrying out religious commands, and trying to shake his creed from shirk behavior. Islam abangan is a group of Muslims whose way of life is still heavily controlled by pre-Islamic Javanese tradition, a tradition that incorporates elements of Islam, Buddhist–Hindu, and previous original elements. Islamic students are taught Islam in a standard manner such as prayer, fasting, pilgrimage, recitation. While Islam abangan more on rituals that are not taught by default.

According to Simuh (1996) the end of the Hindu-Buddhist culture begins with the Javanese-Hindu kingdom being Java-Islam in Demak. This culture can not be separated from the influence and role of the Sufi clerics who got the title of the guardian of the land of Java. The development of Islam in Java is not as easy as being outside of Java, which is only dealing with a humble local crocodile (animism-dynamism) and not so much pervaded by elements of Hindu-Buddhist teachings as in Java. This culture then gave birth to two variants of Javanese Islamic society, namely santri and abangan are distinguished by their level of Islamic awareness.

Islamic santri and abangan in a socio-religious group, due to the religious attitudes of its members and the strengthening also by a religious group attitude. In this case a group attitude
expressed in a social unit is the role of tradition that changes and evolves according to holy times and devotions as the basis for religious attitudes. The relationship between religion and society should pay attention to the relationship between religious dam and society.

3. Suluk Waleh

The notion of suluk in this paper refers to the suluk as a way to the inner perfection which gives guidance so that man can achieve the makrifatullah (knowing God) in truth, by merging himself to God and the feeling of keenness disappeared with the deity of God. To get closer to God requires climbing (the process of understanding of Godhead) from one level to a higher level as is commonly practiced by Sufis. This level is the perfection that must be achieved with the inner science and the science of birth (Sri Ngabekti, 2003: 27).

Suluk means a journey to bring someone to be as close as possible to God. As for Javanese literature, suluk means philosophical doctrine to seek relation and unity between man and God. The meaning of "journey" because the word suluk itself comes from the Arabic word salaka road can be connected with the teachings of Sufism which requires the Sufis to act as the nomadic ascetic in achieving his goal (Imam Budi Utomo, 2001: 83).

4. Science of nature

The nature of science is the science of searching for the truth. The word derives from the nature of haqq, which means truth. The science of the nature or the inner science can not be broadcast except to those who want it. Giving and teaching science of the essence to the non-experts feared to be slander caused the brain thought some people do not go deep into the bottom of the knowledge of Allah Ta’ala. Like wood in the forest is not the same height, the water in the sea is not the same, and the earth is not the same in the earth, so it is with humans. So the thinker (ahlusShufi) is the one who approaches the tomb of God's guardians who are under the dignity of the prophets and apostles.

The nature of science is the science SulukWaleh text submitted by the "teacher" to his disciple spiritually. (kangpinocungnênggihwasiyating guru/ marangmuridira/bismillahrhammanirrakhim AlkhanddurabilIngalamin) (pupuh I.1) (hispuungtembang is a testament to the student bismillahirrahmanirrahimalhamdulillahirabbilalamin) Further stated in the text that the students should have knowledge of true science of nature to live as a science that is forbidden to be known by the public.

Here's a text quote: “amabakduAnawunsasampunipunAmujiing Allah/ lanamujiingjêngNabi/ Rasulleloahmongsamingsawruhana” (pupuh I.3) “ingkangngelmukhakekatingkangwusko sun sajatineiking/ nampurnakakênaingnguripiki lire ingngelmukanglarangan” (pupuh I.4). Free translation (after praying to Allah and giving praise to Kanjeng Prophet Rasulollah will be known (pupuh I.3), then will know what is meant by the real essence of imitation of life as a hidden science. “marmanipun den tumêmênuahngelmu/ wasiyatiparawali/ lanwulangingspara guru/ den tumanyécapironingngatî/ aja den sambiguguyon” (pupuh II.2) (Earnestly seeking knowledge, from the guardians and teachers, in the heart and not made as a laughing stock). “supayangedadiyangemutemutamêjangingSunanGiri/ kadhasenmringgarwanipundiayati/papalupi/ amrihwaspadengpasên”(in order to remember SunanGiri's lecture, be faithful to the wife be the best, to stay alert to the signs (life)).

Here is the Science of the essence contained in the text SulukWaleh.

1) The doctrine of unity is born and inward, as is the concept of manunggalingkawulalangusti. Concepts to perfect life. All soul, body and all life energy is used only to serve God. Manunggalingkawulagusti happens when we are able to surrender all life to God, until we are able to let God work take care of creation through us. God's morality is good morals and morals that we must imitate and we embody in ourselves and our daily life.
2) “hatinipunyanatanadyanlainrumpunsamyatanira/tanabedaniireki/norapisahingngantaraningpanunggal” (pupuh I.30).

3) The doctrine of kufr and kafir. Kafirs are disgraceful or perverted teachings. The doctrine is in favor of the devil, instead of saying the religion of the uninitiated. Disbelief occurs when we believe that God has an ally or friend. Basically, the morals that Islam taught against humans derived from human function as an intermediary.

4) “ngelmunipundadisarkawruhipunkhafirkatémahanpanangandikanningngulami/ ana dene anapunwongdurungingkang” (pupuh I.36) (Paganism is very wrong, instead of saying religion, people who do not know).

5) “ujarikukangêsakpasthiyakhufur/ lankhapir ring Alah/ deneningkangparaNabi/ parawalilanparamukminsadaya” (pupuh I.69).

6) “deneprayitnengpakewuh/ sorot ting datlansipatipunyaiakunggalekawulagusti/ ajamamangadikalthough/ mulyanewanipakewuh” (pupuh XIV.29).

7) “ikududupanganggosamêngkolamun den nanggesama ngkya/ sewuluputsawusisip dene panganggonekhafirupamannya” (pupuh XV.8).

8) The doctrine of how teachers get their religion from the doctrine of Satan. Take the teachings of the devil, which aims to tempt the human. His teachings became heretical, no longer believe in the teachings of the Rosul. As for the cause of self-conceit, which ultimately concludes the teachings of the self. Perform Islamic Shari'a but do not believe that God is the Greatest.

9) “darbe guru kangpasthipituduhipunsatuhunesetan:/ kang mi nongkaguranekii/ dadianut am ngeraningngagnyana” (pupuh I.37).

10) The doctrine of how to perform the prayer, prostration, ruku, the law is haram and makruh. If you have done the prayer and returned to do the prayer again at the same time (do solat twice) the law is forbidden. If you do pray and forget the Shari'a then the law makruh.

11) “pijêrngelmusarak di pêndêng di gilut/ nglakonisêmbahayang/ sujudruk tan nyinggahi/ kharammakruh den sêngguhanguwusan” (pupuh I.42).

12) The doctrine of the science of envious that causes people to be cunning.

13) “ngelmunipunsirikadimarganipunsasarkabêlasar/denengelmukangwustaksisingkangnyatanoran anatingaliyan” (pupuh I.54).

14) “dennasérung den sarombong den barakulwong/ kang Ali saraksirikinaga den wruhi/ nadyaniyanipun kudu nganggoparah” (pupuh VII.38).

15) “bokmanawatibaluputmiwah yen tibaingsirik tuna ingkangpurui ta/ noraamba bar pisani/ wêkasanesirarawadikuwêgahdatnkenging” (pupuh XI.27).

16) The doctrine of Imam Tawhid.

17) “mantêpingkangkapingtiga/ lanpirakanugrahani/ Imaninggalsaurrna/ panênggihtigakrakawisokuringkangrumiyintawêkal ping kalihipungkapingtiganingsabar/ pintênyugrahaniotingkisaurrnaiayungkalihprakara” (pupuh V.3).

18) “mata ping kalihipung ping tri wajah ping pat niyatiku/ kaping lima Imankapingnêmêbokidisarengatangkapingpitu/ tégêsipunwaniraos” (pupuh VIII.16).

19) “tégês sing ngimanniku/ tunggal rasa tokidugalvujustégês sing kangsaengat pan samêktaning/ kahanantunggaljatiku/ yajatiningsalakono” (pupuh VIII.18).

20) The doctrine of recitation.
21) “ingsunweruhing rasa ningkitabAgung/ tur ta misihmêntah/ katungkalamurukngaji/ brahalanedadi tengendhong den prembat” (pupuh I.52)
22) “ngajisaraktannyaterakbatibipun eh tapa wongsanakmami/ yen narsatatakongngelmu/ khakekhmatikripatnênggih/ sawêsanekanggumêwos” (pupuh II.47).
23) “sajatineingkangngaran guru iku/ dudu guru murukngaji/ dudu guru murukngidung/ dudu guru muruknyulisdudu guru murukkêdhot” (pupuh XVI.3).
24) The doctrine of the Wali.
25) “supayanedadiyangemutemut pa mêjangngingSunanGiri// kadhasenmringgarwanipundadiyatêpapalupi/amrihwaspadengpasémon” (pupuh II.3).
26) “iyaikukawruhkangpadhalanningsun/têlaswêjangSunanGiri/wontênmalihwêjangipunnênggihPan geransumêndhi/ nalikaamedhawolawruh” (pupuh II.22).
27) “pratumênggungthinoletholesadarumSunan kali Jaga/kang den narassarasbatin Sultan Pajangpinanggiljêbe ngkewala” (pupuh XVII.9).
28) “anging kudu angngagolepiyanipunkangsampunutama/ kalokengngratSunanGiri/ walikabir guru angangkêpkawiryan” (pupuh XVII.20).

5. Local Wisdom

Javanese culture is a reflection of the life of Javanese society. Local wisdom is part of the diverse Javanese culture and the pattern of local wisdom points into fertile soil to enrich the cultural treasures of the nation. Javanese culture is one of the most diverse cultures of ethnic tribes in Indonesia. Such a diverse culture brings its own wisdom to the nation of Indonesia to interpret and develop the regional culture of a nation that is not worth the price. In Javanese culture upholds the meaning of truth and togetherness. The essence of truth is more oriented towards the taste, a single sense-oriented taste, a taste. The essence of togetherness in the foundation of the attitude of wukrukungotongroyong for the achievement of prosperity bersa ma. Everything associated with perkembang and owahgingsire era is seen as something alignment of life that bener and the successor (Herawati, 2012: 64).

The Javanese people have some local wisdom which is the view of life of Javanese society which is very loaded with religious pengaaman. This experience is a form of trust and appreciation to the creator, the All-Sole One. The Maha Tunggal makes the human spirit to always do good, be loving, and cultivate a high work ethic (Herawati, 2012: 65).

According to Poepawardojo (1986: 32), the notion of Local Genius and its Relevance in modernization ". Culture can be interpreted as the whole business and the results of human and community efforts to meet all the needs and desires to improve his life. The effort is revealed both by cultivating the environment and the world to meet those needs, as well as by creating patterns and community relationships that increasingly facilitate and facilitate the association of life. This effort is accomplished by giving a human meaning to the minister or object that processed and make the order of life of the people become human as well.

Indonesian culture that is plural and heterogene can give birth to local wisdom that can strengthen and strengthen the cultural treasures of the Indonesian nation. If we understand again about the meaning of culture can be said culture is a mirror of society and can not be separated from the behavior of supporters. Attitudes and configurations that exist in certain community behavior can be understood by understanding the wisdom that exists in certain areas. Therefore we must be able to understand the culture that comes from various supporting societies.

The Javanese have some local wisdom which is a Javanese way of life that is heavily loaded with religious experience. This religious experience is a form of belief and devotion to the Creator, the
Only One. The All-One makes the human spirit to always do good, be loving, and cultivate a high work ethic. Javanese people believe and believe that religious experience as a vehicle to be spiritual so that there is harmony between the world and humans. The Javanese society has done a lot of inner work to create a harmonious, harmonious life balanced by doing certain behavior.

Local wisdom is closely related to the Javanese society and Javanese philosophy. Local wisdom is a view of life that originated in a society supporting Javanese culture or a particular culture. In the local wisdom is contained various attitudes and ethics of religious morality is also about the teachings of the spirituality of human life with the universe.

6. Conclusion

The collection of manuscripts of the archipelago, both regional, Arabic, and Malay speak, is an indisputable historical evidence of the advance of civilization and the science of this nation. The manuscripts are copied by many and give freedom to the copyists in accordance with language development, the area of origin of copying, and the development of science.

Islamic santri and abangan (Javanese Islam) are attributed to the religious attitudes of its members and the strengthening of a religious attitudes. In this case a group stance expressed in a social unit is the role of tradition that changes and evolves according to holy times and sacrifices as the basis for religious attitudes. The relationship between religion and society should pay attention to the relationship between religion and society.

Islam Abangan is a group of Muslims whose way of life is still heavily controlled by pre-Islamic Javanese tradition, a tradition that incorporates elements of Islam, Buddhist-Hindu, and previous original elements. Islamic students are taught Islam in a standard manner such as prayer, fasting, pilgrimage, recitation. While Islam abangan more on rituals that are not taught by default.

*Suluk*, the way to inner perfection, doctrine or belief that considers knowledge to the truth and God can be achieved through inner sight. Communicating with the mind can be directly by meditation, seclusion, and seclusion. Suluk in terms of its meaning is called mysticism. Suluk does not use today, but must by studying historical background, life and society conditions at that time. Because the teachings of Islam entered step by step.

*SulukWaleh* tells the state of many people who only rely on the brain and discuss the issue openly without disguise. Though many things that can not be written, but can only be felt with the heart. Also called the character of a person who should be considered a teacher.

The content of the science of the nature of WalehSuluk is the meaning of millions of prayers that is the high spiritual level. When it is istikhara, do not move anywhere, the upright is just a soul that shines brightly. But the so-called soul is the true Muhammad SAW, so do not change and tell the difference, which is five. First, that looks separate; second, which looks singular; third, which is seen separately; fourth, which looks out; fifth, which seems to show that his heart only wants to know the science of essence. That the science of essence is the so-called moving substance, that is Allah SWT, the form of immortality, the form of ilapi, the spirit of the smooth, the visible and the perceived.

The Javanese have some local wisdom which is a Javanese lifestyle that is heavily loaded with religious experience. This religious experience is a form of belief and devotion to the Creator, the Only One. Javanese people believe and believe that religious experience as a vehicle to be spiritual so that there is harmony between the world with humans. The Javanese society has done a lot of inner work to create a harmonious, harmonious life balanced by doing certain behavior.
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