NUANSA INDONESIA
JURNAL ILMU BAHASA, SAstra, DAN FILOLOGI
ISSN 0853 – 6075

NUANSA INDONESIA memuat gagasan atau ringkasan hasil penelitian di bidang bahasa dan terapannya (sosiolinguistik, psikolinguistik, leksikografi, dll), sastra, dan filologi. Majalah ini terbit setahun dua kali. Redaksi mengundang pakar di bidang itu untuk menuangkan gagasannya dalam rangka mewujudkan kiprah majalan ini.

SUSUNAN REDAKSI

Ketua Penyunting : Drs. F.X. Sawardi, M.Hum.
Wakil Ketua Penyunting : Drs. Henry Yustanto, M.A.
Penyunting Pelaksana : Drs. Ahmad Raufiq, M.Ag.
                    : Drs. Kaswan Darmadi, M.Hum.
                    : Drs. Sholeh Dasuki, M.S.

Mitra Bestari : Prof. Dr. Bani Sudardi, M.Hum.
                (Universitas Sebelas Maret Surakarta)
                Dr. Titin Nurhayati, M.S.
                (Universitas Padjadjaran Bandung)
                Dr. I. Prapto Banyadi, M.Hum.
                (Universitas Sanata Dharma Yogyakarta)

Anggota Penyunting : Drs. Wiranta, M.S. (UNS)
                    : Drs. Dwi Purwanto, M.Hum. (UNS)
                    : Dra. Murtini, M.S. (UNS)

Pelaksana Tata Usaha : Drs. Hanifullah Syukri, M.Hum.
                      : Drs. Albertus Prasolo.
                      : Asep Yudha Wirajaya, S.S.

Alamat Redaksi:
Jln. Ir. Sutami 36-A, Surakarta. Telp. (0271) 632480
E-Mail: sasindo@uns.ac.id
Web: sasindo.uns.ac.id.

Diterbitkan
Jurusan Sastra Indonesia
Fakultas Sastra dan Seni Rupa
Universitas Sebelas Maret Surakarta

Nuansa Indonesia Volume XIII, Nomor 1 Februari 2007
RETORIS DALAM CERPEN *Dilarang Menyanyi di Kamar Mandi* Karya Seno Gumira
Ajidrama: Analisis Dekonstruksi Retoris Paul de Man .................................................. 1 – 9
Dwi Susanto

Kearifan Semar: Kearifan Jawa (Refleksi Sejarah Semar dalam Tradisi Jawa) .......... 10 – 17
Bani Sudardi

Java Sufi Literature and Mystical Literature in Indonesia .............................................. 18 – 28
Stadiyantha

Novel Jendela-Jendela, Pintu dan Atap Karya Fira Basuki
(Tinjauan Sosiologi Sastra dan Nilai Pendidikan) .......................................................... 29 – 37
Ratna Purwaningtyastuti

Gambaran Konsepsi Pola Kehidupan Rumah Tangga Ideal Dalam Serat Wulang Putri...
Hartini

Sastra Islami di Tengah Sastra Kontemporar ................................................................ 45 – 50
Rianna Wati

Reformasi Bahasa dalam Wacana Politik Pascaorde Baru ............................................ 51 – 57
Dwi Atmawati

Nomina Deverba *Peng-D, Peng-D-an, dan D-an* dalam Bahasa Indonesia ............... 58 – 70
Chatri Sigit Widya Astuti

Digitalisasi Naskah: Sebuah Bagian Konservasi yang Perlu Dilakukan ................. 71 – 80
Asep Yudha Wirajaya

Dokumentasi Bahasa-Bahasa Etnik di Indonesia: Pentingkah? ............................... 81 – 89
Katubi
JAVA SUFI LITERATURE AND
MYSTICAL LITERATURE IN INDONESIA

Oleh
Istadiyantha
Jurusan Sastra Indonesia
Fakultas Sastra dan Seni Rupa UNS

Abstract

There is an important phase in the process of literary classification that leads into a diverse kinds of literary genres. In terms of the quality, there are high and low qualities of literature. Where as in terms of its shape, there are prose, poem and drama. Functionally, however, there are useful and entertaining literature or dulce et utile. Eventually, each literature can be developed into a more specific one.

Sufi and mystical literature occurs because of the rise of people's consciousness on spiritual life. Java Sufi literature is a literary work which comes from and about Sufi's people's life in Java, either written by someone or another person or even his followers. Sufi literature is specific while mystical literature is more general in nature. Referring to the name, mystical activities can be done by many people not only Moslem but also by other religions. In this globalization era, Java Sufi literature will be accessed easily by literature lovers, however Tasawuf doctrine is only able to be understood by certain people. The inclusion of Sufi doctrine into Java Sufi literature is useful as a morality and modesty education medium, and the implementation of religious doctrine profoundly.

Keywords: kinds of literature, Sufi literature, mystical literature

1. Background

Java language belongs to the Austronesia or Melayu Polinesian language family of the west section. Based on the language typology, namely kinds of morpheme, Java language is agglutination language because it uses affix morpheme as its language system. Such a language is called analytical language (Abdul Rahman Kaeh, 1991: 132). To add, the relation between Java languages and some other Java languages in this archipelago relates more to its vocabulary and affix morpheme. Either Malaysian language Indonesian language and Java language as regional language in the archipelago, belong to one family that is analytical language (Slamet Muljana, 1966: 12).

Every language society, every ethnic or group often has its own specification in the literature field. Literary work is a language structure which is based on specific convention. Based on that convention, kinds of literature occur where Sufi literature is a part of the religious literature.

The appearance of many kinds of Sufi literature is able to enrich vocabularies of the literature world. Literature like this appears as manifestation of consciousness that the comprehension of the spiritual life needs to be done. The consciousness about the importance of spiritual life comprehension is realized not only into religion literature but also into Sufi literature and or mystical literature. In Indonesia, religious element has a big role in the traditional literature. The old text research related to religious ideology, doctrine or practice is developed into philology in form of thesis and dissertation (Achadiati Ikram, 1997: 4).
The appearance of religion, Sufi and mystical literature in Java, Indonesia and Melayu language gives effect to the researcher of archipelago literature to add new knowledge in analyzing that works. The literature theory that develops quickly turns out to be limited in application. That is caused by some factors; one of them is the appearance of theory that can’t see the variety of literature object or with another word that the theory appears in certain cultural social situation for certain object. Finally, it needs new way in analyzing certain objects so that there is a relevance between theories with its object.

Considering the reason mentioned above, there should be an effort to analyze Sufi literature that brings about tasawuf problems.

2. Sufi Literature – Mystical Literature

It has been mentioned above that a part of literature object and philology in this discussion is limited in the content of work that is literary work consisting of tasawuf problem. The content observation emerges a kind of Sufi or mystical literature as a sub kind of literature between other literatures. In another development, there are prophetic and sufistic literature (Bani Sudardi, 2001) which is not discussed in this paper.

Next, there is a question "Is Sufi and Mystical literature the same? Sufi term comes from Arabian that means showing to their actors that a person is doing tasawuf activity. While, mystical means “spiritual”, “mysterious” and in the next development, it can be meant the same with tasawuf. The term mystical has not been known for sure yet may, but it can be meant the same with mystic (England); mystiek (Dutch).

Based on the use of its words, Sufi literature demands the writer to establish relevancy between the writer with his work, while mystical literature is only oriented to the result of the work without any consequences that the writer must be the actor of the mystical activity or “mystic”. In the "preface" of Danarto’s Adam Makrifat, there is an acknowledgment from the writer that a work can be contradicted a hundred percent with the writer’s desire (1982: 9). Except that, Sufi literature is more specific, while mystical literature is more general, because Sufi term shows spiritual activity done by Moslem, while mystical literature have relations with spiritual activity done not only by Moslem but also Christian, Hindu, Buddha, etc.

Here are the examples showing that mystical activity is done by many religions:

2.1. Ballada Penyaliban (Crucifixion Ballad), the works of W.S Rendra:
Yesus berjalan ke Golgota
Disandangnya salib kayu
Bagai domba kapas putih

Tiada mawar-mawar di jalan
Tiada daun-daun palma
Domba putih menyerap azab dan dera
Merunduk oleh tugas teramat dicinta

Akan diminumnya tuwung kencana
Anggur darah lambungnya sendiri
Dan pada tarikan nafas terakhir bertuba
Bapa, selesaialah semuah

Translation of Ballada Penyaliban:
Jesus walks to the Golgota
He carries cross
Like a lamb

There are not roses in the road
There are not palm trees
White lamb absorbs punishment and whipping
Stooped by the loved duty

He will drink it from the gold water jug
Blood grape from his stomach
And in the last breath poisoned
Father, finish!

The poet is said not only "to meet but also to know Jesus", according to Teeuw (1982a: 129-130). The same poet explain continually that the fate of every sad person will be given a happy new light, and a hope because they are not alone but they are together, united with the lamb (id. 129).

2.2. The example in Sutasmara books, the work of Empu Tantular is as follow:
Mangka Jinatwa lawan Siwatatwa tunggal,
Bhinneka Tunggal Ika

Nuansa Indonesia Volume XIII, Nomor 1/Februari 2007 19
Tan Hana Dharma Mangrawa (Sri Mulyono, 1983: 84-85)
The meaning:
"Actually the essential entity of Buddha and Siwa is one. Even though it is different, actually it is only one. There is no double truth"

3. Tasawuf Definition

The meaning of those words is as follows: Ibu Shaf is a degree which is given to the virtuous Arabian hide near Ka'bah to make him closer to the God, that person is Ghaus bin Mur (Abubakar Aceh, 1984: 25). The term is taken because there is a relation with the Sufi's people habit who like hiding to make closer to the God. Shufah is a certificate name for people who does pilgrimage (Abubakar Aceh, 1984: 25). It can be related to the tarekat institution habit, that student after getting a certain level, he gets certificate from his teacher. Shafta means clean, pure (Abubakar Aceh, 1984: 25). This meaning is related to the way faced by Sufi people in their approach to the God by cleaning their heart from all sins. Shopia is a Greek word that means wisdom, wise (Abubakar Aceh, 1984: 25). This is suitable with the saints (ma'rifat) that they get in doing tasawuf theory. Shuffah is a room name near Madinah mosque where Muhammad s.a.w gives religious teaching to their friends. Shuf means sheep fur, the cloth that is made from this material is called shuf cloth and it is worn by Sufi people. Shaf is a row in sholat. Shaufanah is a kind of hairy fruit growing in Arabian Desert (Asjwadie Sjukur, 1978: 5). Theashofos comes from the Greek word, Thea and shofos. Thea means God and shofos means wisdom, so Theashofos means divine wisdom (Asjwadie Sjukur, 1978: 6). The opinion saying that tasawuf word comes from Greek-Theashofis is argued by fikh and tasawuf ulama, like Ibnu Taimiyah, Imam Ahmad bin Hambal, Abu Sulaiman Addarani, Abu Sofyan Ats-Tsauri and Hasan Bishri. One of them that is Ibnu Taimiyah says that are not reliable from the Arabian grammatical, point of view those words (Asjwadie Sjukur, 1978: 6). Except that, the opinion saying that tasawuf word is formed from the word wazan: tafa‘ala – yatafa‘alu – tafa‘ulan, the balance word tashawwafa – yatashawwafa – tashawwufan (Barmawie Umarie, 1961: 13) that means be Sufi people.

The explanation above is the definition of tasawuf etymologically. These are the definition of tasawuf definitively said by the experts:

According to Hamka, tasawuf is spiritual purification from thing and nature to get easier in bring closer to the God (Hamka, 1952: 77). Abil Qasir Qusairi said that tasawuf is the application of Al-Qur'an and prophet's Sunnah consequently to restrain lust, to avoid bid'ah action and not to lighten act of devotion (Asjwadie Sjukur, 1978: 7). Al – Ghazali said that tasawuf is eating halal food, following Rosul's morality, act and command in His sunnah. Next, he also said that those who don't know (understand) the content of Al-Qur'an and Prophet Hadis, should not follow the teaching, because tasawuf theory is based on Al-Qur'an and Prophet Hadis (Asjwadie Sjukur, 1978: 8). Junaidi Al-Baghdadi revealed that tasawuf means coming out from bad character and going into the good character (Asjwadie Sjukur, 1978: 8).

Based on the definition above, it can be concluded that tasawuf is an effort to be closer to God based on Al-Qur'an and Hadis seriously. The approach that is used is purification from all sins and bad action and to decorate all action with good character, to live modestly and to avoid crowded places to make communication with God easier.

3.1 Types of Tasawuf Ideology
Generally, there are two types of tasawuf:
1) Wiidatul-wujud ideology is a tasawuf ideology believing that human is coming from God and can unite with God. This ideology can be called mystical union or mysticism of infinity (Simuh, 1985: 72; Asjwadie Sjukur, 1978: 58). Sufi people that follow this ideology is Yazid Al-Bushtami, Al-Hallaj, Ibnu I‘Arabi, Syeh Siti
Jenar, etc (compare with Barmawie Umarie, 1961: 36-37).
Examples:

Dan tidak ada yang di dalam jubahku kecuali Allah;  
Telah bercampur roh-Mu, laksana bercampurnya khamar dengan air yang jernih, oleh sebab itu Engkau adalah Aku dalam segala hal

The meaning: "And there is nothing in my veil except Allah"
"Your soul has mixed with mine, like wine mixed with clear water, therefore you are me in all cases" (Al-Hallaj in Barmawie Umarie, 1961: 37)
Payah-payah mencari bilah  
Bilah ada di dalam buluh  
Payah-payah mencari Allah, Allah ada di dalam tubuh

Meaning:  
"It is difficult look for a lath  
Lath is in bamboo  
It is difficult to look for Allah  
Allah is inside the body (…..in id. 43)

2) Windatu sy-Syuhud ideology is a tasawuf ideology defending the essential differentiation between human as creatures and the God as the creator. This ideology can be called personal mysticism or mysticism of personality (Simuh, 1985: 72; Asjwadie Sjukur, 1978: 58). Sufi people following this ideology is Abul Fa’idh Dhunnun Al-Mishri, Ibnu Taimiyyah, Ibrahim Ibn Adham, Rab’iah Al-'Adawiyyah, etc.

Examples:
Dengan apakah kubandingkan pertemuan kita, kekashiku?
Dengan senja samar sepoi, pada masa purnama meningkat naik, setelah menghalaikan panas payah terik.

Angin malam mengembus lemah, menyeyuk badan, melambung rasa menayang pikir, membawa angan ke bawah kursi-Mu.  

Hatiku terang menerima kata-Mu, 
bagai bintang memasang lilinnya.  
Kalbuku terbuka menunggu kasih-Mu, 
bagai sedap malam menyirak kelopak.

Aduh, kekasihku, isi hatiku dengan kata-Mu, penuh dadaku dengan cahaya-Mu, biar bersinar matakumu sendu, biar berbinar gelakku rayu!  

The meaning:
"What should I use to compare our meeting, darling?  
With twilight blows softly, in an increasing full moon  
After driving away suffocating heat  

Night, wind blows softly, cools the body, and let the feeling high,  
Carries opinion, brings notion under your chair  
My heart is lighten by your word, like a star setting its candle  
My mind is opened waiting for your love, like tuberose scatters calyx  
Oh my love, fill my heart with your words  
Full my breast with your light,  
Let my sad eyes shine,  

Aku melihat bunga mekar, wajah-Mu yang kulihat  
akulihat gunung wajahmu yang kulihat  
akulihat ombak, Engkau juga yang tampak (Abu 'I-faidh Dhunnun Al-Misri in Barmawie Umarie: 36)

The meaning:
"When I see a flower blossoms, your face I see;  
When I see the mountain, your face that I see;  
When I see waves, you that I see too (Abul Fa’idh Dhunnun Al-Mishri in Barmawie Umarie: 36)
The explanation above shows that there are two types of mystical issues is namely union and personal mysticism. Likewise, mysticism can be divided into categories based on true or false of Islam syariat. Mystical ideology following syariat ideology is **nomistic**, while the other is **anomistic** (Barmawi Umarie, 1961: 131).

The examples of Nomistic:

**Dhandhanggula**

Nanging yen sira anggeguru kaki
Amliba manungska kang nyata
Ingkang becik martabale
Sarta kang wruh ing kukum.

(Serat Wulang Reh Sri Paku Buana IV in Darusupraptia, 1982: 65). The above verse means: "If you want to learn (about spiritual saint) choose the teacher from those who have good characters and understand religion law (syariat)".

**Mijil**

Ngelmu sarengat puniku dadi
Wawadah kang yektos
Kawruh tetelu kawengku kabei
Pan sarengat kanggo lahir batin
Mulane den sami
Brantaa ing ngelmi (id. 83).

The meaning: 
"Syariat knowledge is the real place of the three sciences strongly (syariat, tarekat and hakikat), Those three should be pursued as they count for our physic and emotion. Anyone should therefore love knowledge".

The examples of Anomistic:

**Meditation**

No. It would be better if you come this evening when I look at myself in the mirror. But do not materialize or transform God, what's Your real name? Where are You from? What is Your nationality? And what is Your religion?

Human is so miraculous. They are very clever in making hundred of theories about Me desperately. But who am I really? I do not know who I really am my self, from where and where will I go? (Abdul Hadi W.M, 1982: 50)

The poem above can be compared with the Al-Qur'an verses:
"Remember and always zikir (repeatedly chant part of the confession of faith, often in unison, as a form of worship) to the God with your heart, humbly and be afraid on Him in a low voice (AL-A'raf: 205).

3.2 The Execution Phases of Tasawuf Doctrine:

There are four stages of tasawuf ideology realization, namely the stage of syariat realization, the stage of tarekat application, the stage of hakikat staging reaching and the stage of getting makrifat.

3.2.1 Syariat

Syariat is the rules given by God for human being in the form of laws conveyed by His Rasul related to the conviction (iktitak), ibadah (act of devotion) and muamalah (Hassan Shadily, 1984: 3405). In addition, mutaakhirin ulama (Muslim religious teacher or leader) (famous ulama after 3rd hijrah century) coined syariat term being the same as fikih law consisting of ibadah and muamalah, while iktikad is constructed seperately in kalam and tauhid sciences. Ibadah includes the rules managing human relation with the God like sembahyang (praying service), fast, tithe, pilgrimage, etc. Muamalah is the rules managing human relation with others and between human with the other things (id. 3405). Briefly, it can be said that syariat is a law ordering human relation with the God and human relation with the others based on Al-Qur'an and hadis. Whenever, the things do not include in Al-Qur'an and hadis, its law decision based on Ijmak and Kias. Ijmak is ulama's agreement which is widely acknowledged and virtuous, while Kias is taking analogy in one problem with another problem inwhich a guideline has previously been set up.
3.2.2 Tarekat

Tarekat means road, way or certain ideology (Al-Yasuli, 1956: 465). According to Gibb and Kramers, tarekat is defined as follow:

This Arabic term meaning 'road', 'way', 'path', has acquired two successive technical meanings in Muslim Mysticism: 1) In the ninth and tenth centuries A.D. It was a method of moral psychology for the practical guidance of individuals who had a mystic call. 2) After the Xth century, it become the whole system of rites for spiritual training laid down for communal life in the various Muslim religious orders which began to founded at this time (1953 : 573).

Besides, according to LIMTI, tarekat refers to the technical implementation way to approach God led by a teacher or mursyid (1985 : 21). Mursyid is a person who has genealogy relationship with the previous teachers up to Prophet Muhammad. The definition of genealogy relationship in this context does not mean a relationship pointing to an offspring relationship but a relationship in generating knowledge of tarekat from one teacher to another. A person considered having the right to be a tarekat teacher is usually given a license or khairah from the previous teacher. The definition of tarekat stated by LIMTI in the explanation above seems to be more appropriate with the real meaning of tarekat.

3.2.3 Hakikat

The term Hakikat comes from Arabic haqiqatun that means 'truth'. It can be associated with the word haq that also has the same meaning; Al-Haq means God. Thus, according to sufi, hakikat means a truth related to the Deity.

According to Ibn Arabi, the formal hakikat it is to be means one, that is in Jauhar (Eng: real) and God, if it is seen from God's point of view it means "Haq", but when it is seen from its characteristic and name it can be defined as creature and nature (Abubakar Aceh, 1984: 67). Therefore in its last progress, there is a change of mind in finding truth in tasawuf ideology. At first, hakikat is mostly achieved by implementing syariat and tarekat but currently the point of view is expanded by taking into account the development of knowledge and technology (LIMTI, 1985: 3), because basically the truth related to creature and nature can be found through scientific rules. So, the scientific base of knowledge is put equally with syariat (Wedhatama syariat concept = sembah raga). Moreover, the explanation above is relevant to the spiritual metaphysics, epistemology and special philosophy (that will not be explained further). Metaphysics is a philosophy of hakikat that backgrounds the physics. It concerns with transcendentally hakikat, something beyond human's experience (Endang Saifuddin Anshari, 1979: 89).

Spiritualism is a branch of metaphysics philosophy that defines hakikat being something of spiritual nature (id. 90); Whereas, epistemology is a philosophy of knowledge; one example would be the religion philosophy. Thus, hakikat is metaphysically and physically an absolute truth, materially and spiritually.

3.2.4 Makrifat

Makrifat can be related to Arabic ma'rifatun that means 'knowledge', 'identification'; Arif refers to 'a person who knows', 'who identifies' (Al-Marbau, 1953 : 17). Makrifat in tasawuf concept refers to the identification on the greatness of God by spiritual acknowledgement through sincerity in observance of religious duties or gnosis in the western term. Besides, makrifat is also mentioned as jnana kodhi or the secret knowledge or ngelmu sinengker (Sri Mulyono, 1983:62)

Makrifat is divided into two:
1) ilmu adna, refers to the knowledge obtained through studying and reading.
2) ilmu ladunni, refers to a knowledge about the secret of God which is obtained merely as a gift from God (Al-Ghazali in Abubakar Aceh, 1984:69-70).

Someone can achieve makrifat in stages the knowledge is however obtained also in stages too. The highest level is achieved by the Prophet; the lower level is achieved by religious leaders, and so on. Ethically, someone who achieves this knowledge and his inner feeling is opened (kasyaf) in identifying the secret of mystery,
he can not tell anyone about that secret except by giving signals.

4. Characteristics of Sufi Literature

In the book of Wedhatama, syariat refers to sembah raga, tarekat refers to sembah cipta (in the first verse is mentioned as sembah cipta, and in eleventh verse is mentioned as sembah kaibu), hakikat refers to sembah jiwa (in the 16th verse is mentioned as sembah katur ming Hyang Suksma) and makrifat refers to sembah rasa (Tanojo, 8-9).

In relation to the previous explanation, it can therefore be described in the diagram as follows:

![Diagram](image)

Note:

- **S** = syariat
- **T** = tarekat
- **H** = hakikat
- **M** = makrifat
- **X** = not included in tasawuf
- **Y** = tasawuf

3. It contains problems of tasawuf but expressed in ambiguous words. The followings are some examples related to the explanation above:

4.1.1 Suluk Suksma Lelana by R. Ng. Ranggawarsita

Punapa yen wus kakekat
Estu lajang sarengatnya kawuri
Yen saking pamanggih ulun
Tan wonten kang tinilar
Jer muktamat in hadis ugi kasebut
Kak tanpa sarengat batal
Sarak tanpa kak tan dadi

Paran Gusti yen kapisah
Temah mangke kakalihira sisip
Kang lempeng taksih in kawruh
Sakawanira tungsal
Ngelmuning Hyang sarengat myang tarekatu
Kakekat miwah nakripat
Punika kami apdoli
(Simuh, 1985:22)

Translation of Suluk Suksma Lelana: Does someone allow leaving syariat when they had reached hakikat level? According to me and the Hadis there's nothing to be ignored, because truth or haq without syariat can not be acceptable and vice versa. The journey to be closer to God can not be done only with partial approach, they have to practice four things as one unity such as: syariat, tarekat, hakikat, and makrifat. These are the perfect things.

4.1.2 Serat Wulang Reh by Sri Paku Buana IV

Ginulang sadina-dina,
Wiwekane mindeng basa basuki,
Ujubriya, kibiripun, sumungah tan kanggonan,
Mung sumendhe ing karsanira Hyang Agung,
Ujar sirik kang rineksa,
Kautaman ulah wadi
(Darusuprapt, 1982.70)
Translation of Serat Wulang Reh:
"Being educated through days, hoping that they will be prosperous, they have to make serious efforts to avoid 'ujub' (adoring himself/herself), 'riya' (being arrogant) and 'sumungah' (showing off kindness), 'ujar sirik' (keeping words and faith not to be syirik), being a good secret keeper, and surrender themselves to serve God."

4.1.3 Wedhatama by Mangkunegara IV

Samengko ingsun tutur,
Gantiya sembah ingkang kaping catur,
Sembah rasa karasa rosing dumadi,
Dadine wus tanpa tuduh,
Mung kalawan khasing batos

Kalamun during lugu,
Aja pisan wani ngaku-aku,
Antuk siku kang mangkono iku kaki,
Kena uga wenang muluk,
Kalamun wus padha melok.
(R. Tanojo : 10)

The meaning of Wedhatama:
"Later on, I will give an advice about the type of obedience number 4 that is to praise God fro the deepest side of your heart in which you are able to know something without learning because they have special metaphysical knowledge. If it is not the right time for someone to get the metaphysical knowledge, don't you ever confess that you have known it already. O my grandchild, you will get the anger from God, the analogy would be: you may eat your food if the food is served in front of your eyes."

In Suluk Suksma Lelana, there are some tasawuf terms available such as kakekat (hakikat), kak (truth), tarekatu (tarekat) and makripat (makrifat). In Serat Wulang Reh on Pangkur (4.1.2) there are some Arabic words such as ujubriya, kibiripun and sumungah. Ujubriya comes from 'ujub' and 'riya'; ujub means 'adoring himself / herself' while 'riya' means 'showing off his / her kindnesses'. 'kibir' means 'arrogant' and sumungah (sum'ah) means 'telling everyone about her / his kindnesses'. In the book of Wedhatama, there is a recited Javanese poetry 'Gambuh' contains the word sembah rasa that has similar meaning with makrifat (had been discussed in the previous page).

4.2 God and a Unity of God

4.2.1 There is a God approach expression (personal mystic), or according to Mangunwijaya (1982) there is a religious substance. For instance:

"Antara Mata dan Alis" by Sumnun
(Between Eye and Eyebrow)

Telah kuenyahkan hatiku dari dunia ini (I've chased away my heart from this world)
Namun dengan-Mu hatiku tak pernah tercerai (but with You my heart will never be apart)
Hingga bila untuk sejenak mengatup mataku (until if I close my eyes for a while)
Kusua Kau antara alis dan kelopak mata (I see You between eyebrows and eyelids)

(Abdul Hadi, 1985 : 74)

4.2.2 There is a unity with God (union mystic). For example:

"Mencari" by Sanusi Pane in Madah Kelana
(Searching)

Aku mencari (I'm looking for)
Di kebun India, (in the India garden)
Aku pesiar (I take a trip)
Di kebun Yunani, (in the Greece garden)
Aku berjalan (I'm walking)
Di tanah Roma, (in Rome)
Aku mengembara (I am wonderer)
Di bonua Barat (in the western continent)

Segala buku (all books)
Perpustakaan dunia (in the world's library)
Sudah kubaca, (I've read)
Segala filsafat (all philosophies)
Sudah kuperiksa, (I've examined)
Akhirnya 'ku sampai (then I arrived)
Ke dalam taman (in a garden)
Hati sendiri (of my own heart)

Disana bahagia (feeling happy there)
Sudah lama menanti daku (have been waiting for me for a long time)
(Hooykaas, 1951: 228)

4.3 The ambiguous words in the following example shows a characteristic revealing that there is a relationship between advices for abdi dalam (high-ranking court servant in Central Java) with human that serves Allah in tasawuf doctrine.

Example:

Serat Wulang Reh by Sri Paku Buwana IV

"Megatruh"

Wong ngawula ing ratu luwih pakewuh,
nora kena linguang-minggiring,
kudu mantep sarnipun,
setya tuhu marang gusti,
dipunmiturut sapakon.

Ing Aurine yen ati during tuwajuh,
angur ta aja angabdi,
Becek ngindhunga karuhun,
aja age-age ngabdi,
yen during ekas in batos.

Ingkang lumrah yen kerep seba wont
iku,
nuli ganjaran demincih,
Yen tan oleh nuli mutung,
iku sewu-sewu sisip,
yen wus mangarti ingkang wont.
Tan mangkono etunge kang sampun
weruh,
mapan ta dhatan denpikir,
Ganjaran pan wis karuhun,
among naur sining gusti,
winales ing lair batos.
(Darusupratpta, 1982 : 74-75)

The meaning:

"People serving the king must be aware, they should not be hesitated, they must have the total loyalty to the king (God), they must obey all of the commands. In the end, if the heart is not yet 'tuwajuh' (steadily to serve) then you should not have to, it is better just to give a hand at first if you are not ready with your heart and soul to serve as a servant in the kingdom. Normally, a person becomes a royal servant for a certain purpose that is looking for money or reward for moral conduct, then if they work without being paid than they will be desperate. If you know it, then your principle is wrong. People who understand that problem eventually will realize that money or reward for moral conduct must be given, however the most important thing is to be gratitude to the kindness of the king spiritually and materially".

The word 'ratu' means 'king' in the first verse has not been clear to show the ambiguity between king and God. Likewise, the word gusti also shows the similar meaning to 'king' while in certain things it is usually used to mention God such as Gusti Allah. However, in the next verse there is an Arabic word tuwajuh which means 'facing Allah'. This word can be related to the authentic word 'tawajuh' which is in the particular ideology of tarekat institution it refers to 'facing Allah by doing zikir (repeatedly chant part of the confession of faith, often in unison, as a form of worship)'. It, therefore, is obvious that the poet has employed 'ambiguous' words of "Ratu" and "Gusti" to mean king and God.

In the poetry comes from 1st, 4th, 12th and 13th verse. The following is the 10th verse that shows that the word 'ratu' and 'gusti' are refered to their denotative meanings by citing the duties of persons who serve the king such as regent, a technician, and soldier etc.

Kang nyantana bupati mantri panewu,
kaliwon paneket miji,
Panalawe lan panajung,
Tanapi para prajurit,
Lan kang nambut karyeng katong.
(id. 74)
The meaning:
“People who are serving the kingdom are bupati, mantra, panewu, paneket miji, panalawe, panajung, the soldier and all the royal officials”.

5. Conclusion
Sufi Literature is a literary work that contains problems of tasawuf from and about Sufi people. Sufi Literature is more specific and Mystical Literature is common not only to Moslems but also covers various religions and beliefs in this world. Sufi Literature and Mystical Literature occur as a manifestation of awareness that a deep understanding on religious life should be accomplished.

By the appearance of such literatures, the literature researchers will expand their knowledge in their study to include Sufi and mystical literature as the object of literature and philology study is needed to strive for an approach for the tasawuf on mystical knowledge as one of the supporting knowledge in their researches.

In terms of comprehension, tasawuf is divided into union mystical and personal mystical. While, from religious rules point of view it is divided into nomystic and anomystic. We can know the characteristics of Sufi /Mystical Literature from three things as follows: the used terms, the expressions appear in a work and the use of ambiguity related to the tasawuf or mystical theme and topicality.

Bibliography


----------, 1985, Sastra Sufi Sebuah Antologi, Jakarta: Pustaka Firdaus.


Abubakar Aceh, 1984, Pengantar Sejarah Sufi dan Tasawuf, Sala: Ramadhani.


Barmawie Umarie, 1961, Sistematisat Tasawwuf, Sala: Ramadhani.


----------, 1982a, "Sang Kristus dalam Puisi Indonesia Baru", dalam *Sejumlah Masalah Sastra oleh Satyagraha Hoenp
