

# Doctrine Of “The Way Back (*Jalan Kembali*)”: Exploring ‘Wisdom Local Islamic Mysticism’ in Palangkaraya, Central Kalimantan Province, Indonesia

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## Abstract

This research is a specific study which directed towards teachings of mysticism, which is commonly referred to as the doctrine of “The Way Back”. Although impressed controversial, this teaching still exist and are quite interested in the community. Therefore, this study focused on what and how the process of transforming the teaching of “The Way Back”.

Through the analysis of the data, which is collected by way of participatory observation, in-depth interviews and library research, it is known that this doctrine called by his followers as the “Way Back”. Intent or purpose in the end of the whole substance of the teachings are the *husn al-khâtimah* (died in a state of complete), and not at the beginning nor at the process. The press point of this teaching is the introduction and understanding of God as the source of everything (tawhid), including the “soul” or human nafs. To be able to “return” to his Lord, human being need to know and understand the “soul”, nafs or their-self first, and then try to understand about the Lord through *dzauq* or his intuition corresponding principle “*man ‘arafa nafsahu fa qad ‘arafa rabbahu*”. Therefore, the substance of this teaching cannot be said to be “misguided”. The controversial impression of this teaching is more inherent on the assessment of the teacher profile, and not on the substance of his teachings. While the transformation process of this teaching is done individually or collectively, with dominance of discussion and question-answer method.

**Keywords:** Doctrine, “The Way Back”, Local Islamic Mysticism.

## 1. Introduction

Spiritual or mystical scenes today are so rampant and increasingly demand a lot of people, especially in the urban environment (urban). This is more feels when modernization which was originally expected to provide answers to the problems of this life, it instead adds restlessness and anxiety.

Excitement towards spiritualism in the community, both urban and rural (rural), characterized by strengthening back of local belief systems like *Trisoka*, *Subud*, *Sumarah*, *Sapto Dharmo*, *Tri Tunggal*, *Toto Buwono*, and other Javanese spirituality, in addition also the high interest in the mysticism nuanced occult - the last few years being excellent - both in electronic media and print media in Indonesia. See for example, the trend of Indonesian films that tends genre occult, mysticism and horror. Similarly, other evidence over strengthening back of local spiritualism (mystical tradisional) is evident from the popularity of the name Ponari, nine-year-old boy in Hamlet Kedungsari - Balongsari village, Jombang, East Java - which by his mystical stone capable of giving a blessing magic, and so forth. Thus, as reported by Kompas, dated 21 February 2009, that the existence of Ponari was then didn't miss from “poaching” by them are loaded with a variety of interests.

Moving on from the above phenomena, mysticism has contributed to the esoteric life and the religion intellectual. In fact, according to Sayyed Hossien Nasr (1982), the mystical dimension of Islam has colored attitudes, morals, and public behavior. He was later transformed into a pattern of awareness of ethics and aesthetics, lifestyle and way of life of Muslims.

The existence of Sufism as a spiritual conditioning, adhesive of human relationship with the Creator, has actually been around since the time of the Prophet. However, in the study of Harun Nasution (1978) stated that the Sufism term is more sticking around the third century Hijri, is characterized by the appearance of the great Sufi of caliber Hasan al-Basri, al-Rabi'a Adawiyah, Bishr al-Khafi and others.

Even so, in the long historical dynamics, the existence of Sufism was not spared from the controversies, suspicion and criticism from a group of Islamic orthodoxy. Al-Taftazani (1979) considered that the conflicts that arise between groups, both pro and con on Sufism, could be analogous a sa conflict between the Sufis and *fuqahā*, the conflict between the expert of essence and the experts of shari'ah, between adherents of esoteric

(batini) and adherents of exoteric (zahiri), or the conflict between Islamic groups heterodox and orthodox Islamic groups.

This conflict culminated in the 17th century until the 18th century AD. In this period, the presence of Sufism - including in the archipelago - has undergone some scene of revitalization and renewal. This spiritual tendency is quite accommodating to the local culture, in view of Azyumardi Azra (1995), has invited accusations as “warehouse” the development of heresy (bid’ah) and superstition (khur’afat), and is regarded as the cause of deviations from the authentic Islam. Therefore, it is not surprising that Deliar Noer in his book *Modern Islamic Movement in Indonesia 1900-1942*, mentions that the central theme of the entire movement of Islamic reform that occurred in that period, were focused on the idea of purification (purification) of Islamic teachings that are run in the community.

This purification movement occurred in nearly all corners of the archipelago was no exception in Palangkaraya, Central Kalimantan Province, Indonesia. According Haderanie HN (without year), on the earth “*Bungai Tambun*” was ever growing some nuanced teachings ecstatic and metaphysical, which turned out were a mystic syncretism of religions and beliefs that existed before Islam.

Call it the doctrine of “Science of Know Yourself” (a doctrine that is almost similar to the “ngelmu kesakten” in the tradition of Javanese) and the poaching about the knowledge of “name one” for God - which is the hundredth name for clumps of 99 asmâ al-husnâ such as “*Tik Kullah*”, “*Kun Kunung-kunung Kumasalah*” dan “*Nur Sari Marang*” - were evidence of Islamic mysticism understanding of people who are considered “deviant” and need to get a critical correction.

In the contemporary context, there is a doctrine that is quite tempting to be investigated, namely the teaching of “The Way Back”. Since initial observation, this teaching was associated with eschatological context. A review of the teaching “The Way Back” focused on what and how the procession from the learning of the doctrine intended. That is, the research was conducted within the framework of provide a “snapshot” of how the relation between religion and the local mysticism is understood, perceived and practiced by its adherents.

This research is descriptive case study was conducted for 5 (five) months, taking place on Jl. Tumenggung Tilung, Village Menteng, District Jekan Kingdom, Palangkaraya, Central Kalimantan, Indonesia, which is the residence of the Master, also the assessment center of this teaching. The subjects in this study -which the determination made through snowball technic- totaling six (6) students, while the teacher himself occupies a key position (key informant).

The approach used in this study is the approach to religion (theological-mystical) and philosophy. The approach to religion used due to the object of the research study is a religion and tasawwuf, while the problem of interpretation or meaning philosophically is the scope of philosophy. In the religious approach, “The Way Back” is analyzed through theory maqasid al-Shariah (Al-Syatibi, tth: 42) and essential elements in the science of tasawwuf. While in terms of data collection, the techniques used include participatory observation, in-depth interviews and library research.

Analysis or interpretation of the data in this study is using a “pattern of pairing”, which is a technique that ever mentioned and used by Donald Campbell. Techniques “pairing pattern” of Campbell illustrates two potential patterns that indicate that data are corresponding from each other in balance. With borrowed a quantitative approach term, the “pairing pattern” is seen as a comparative proposition that refers to the proposition “there effect” or proposition “there no effect” inter-data or inter-similar cases.

## 2. Teaching of “The Way Back”

Speaking of a doctrine, then this conversation would not be separated from the three (3) mayor mainstreams in the world of philosophy of science. First, ontological study, it is the assessment about the meaning, the essence or the authenticity context of the teachings in question. Second, the epistemological study, the study of how the scientific transformation process undertaken until the teaching can be understood by learner subject, which in this case are the students who went to question the teachings from the Master. Third, axiological study, the assessment about the use value or benefit can be taken when the process of scientific transformation or the teachings understanding had been done.

Meanwhile, with regard to the teaching world itself, there are two (2) main things that should get more attention here. First, the subject of teaching, that is the teacher and students who are directly involved in the transformation of the teaching. Second, the process of teaching and the material being taught, which incidentally means “doctrine” is.

Overall the above then becomes important for made as a basic foundation in observe, examine and assess carefully about a doctrine, which by its adherents referred to as “The Way Back”, which is an evolving doctrine - and reap its own controversies - in the City Palangkaraya, the capital of the province of Central Kalimantan.

## 2.1 The Master - Controversial Information

Like the other teachings, the teaching of “The Way Back” is also taught by a teacher. The teacher, who by his students, sometimes called “the father Tilung”, “Muallim”, or it could be by the name or the simplest terms, the “Master”. Teacher in question here is named Sakhrani, or more details are Gusti H. Sakhrani, because it is believed to have a genetic link with nobles in the land of Banjar, South Kalimantan.

The term “Father Tilung” attributed to the place where the Master is settled in the Palangkaraya city since 1983 ago, namely the Road Tumenggung Tilung District Jekan Kingdom. Residents Palangkaraya, usually, mention this Way name as Way “Tilung” only. In addition to the Master’s residence, the place is - indirectly - also used as an assessment center and container gathering of students, both from the city itself, or from outside the City, like Kereng Pangi, Sampit, Pangkalan Bun, Kapuas, Buntok, Muara Teweh, and others, even in areas outside Central Kalimantan.

Meanwhile, the term “father” in the predicate “Father Tilung” used within the framework of positioning the Master’s like a male parent (sometimes there is also a call by higher terms, namely Kai [local term of Banjar] which means “grandfather” ). Positioning means “nominat” the teacher referred as a parent (either father or grandfather) who was always giving directions, giving affection, and so on, for their children to go through life.

As for the term “*Muallim*” is taken from the vocabulary of the Arabic language, which later became a common term in the Islamic community of the archipelago. This term is used in the framework of identification that the person concerned (the teacher) is someone whose extensive knowledge in the field of Islam, which with that breadth knowledge he later taught it to his students. Even though the term “*Muallim*” could convey the same with the term “Master”, which is the name for someone who teaches in religious study groups in general (non-formal). However, the term “*Muallim*” - it seems - has the connotation of a more viscous and loaded with nuances of religious knowledge. In fact, one of the students there said:

*“Makna ‘ālim dalam sabutan muallim atawa urang ‘ālim, ya harus bujur-bujur tahu kayapa mang-esa-kan Tuhan. ‘Al ĩn itu kan salah satu sifat Tuhan.”*

If noticed on how the mention of the Master above, there is the assumption that the students here try to ta’dzim him or positioning the Master in great position, sacred and noble. It is quite normal and understandable considering what is taught by the Master is the core (the essence or ontological region) of Islam. Even more than that, the teacher is also believed, by his students, has a lot of uniqueness or *khârij al-adat* (unlike humans in general).

Uniqueness meant, among other things: First, when asked about the year of his birth, the Master replied blithely, “1673”. If that answer is true, it is certain that the Master is born in the 17th century AD, which in the view of human reasoning is impossibility. No man have the quality ‘immortality’, the average age of people in general just reached the 60’s up to 100 yearly alone. It is not known for sure if this is a serious answer or not, but some students also inform such that. Second, unique again, this explanation is accompanied with information about the phenomenon that in his lifetime that range for 4 (four) century as referred, the Master has been residing, studying and teaching religion, passed away - and was buried - in many places. The Teacher is present in the places referred by the different nickname. In Banjarmasin he was called Gusti Harum. In Teweh area, precisely in Batubua, he was called Datu Sampurna. In Jombang, Jawa, he was called Guardian Talatan. While in Sumatra, he was called Tuan Guru Adam. As for the names of persons that he inform himself as a teacher, and as well as discussion partners, which are Datu Sanggul in the Land of Banjar, Tuan Guru H. Sani (or Tuan Guru H. Darsani) in Lampung, Tuan Guru H. Abdi, Tuan Guru H. Jamal, Guru H. Abdul Mukti and Guru H. Thohir.

Third, the problem of space and time - which is usually a problem for humans as three-dimensional beings - was not an issue at all for the Teachers. It is told that when the study took place, the teacher asked for permission to go into the room, which in a few moments later came back out bring a few pieces of fresh dates, complete with stems. When confirmed, the teacher said that this fruit has just picked in the garden Dates in Arab countries there, that in fact millions of kilometers away from Palangkaraya, Indonesia.

Fourth, reading the verses of holy Qur’an which sometimes deviate from the general rule, as on reading *ihdin â al-shirath al-mustaqim* in Surah al-Fatiha is read by him by reading *ahdin â al-shir âth al-mustaq ĩm*, and also on reading *qul huwa All âh ahad* in Surah al-Ikhlâs, he read with reading *huwa All âh ahad* without the word *qul* in front of it. When confirmed, the answer given was impressed with a mere joke, while he questioned back the meaning of the passages in question.

Fifth, information about the behavior of the teacher himself who sometimes “weird” according to Islamic rules, such as ever eating and drinking in the middle of the day during the month of Ramadan. Where, according to local students, that are doing it is not the actual teacher, and there is also a mention that fasting of Master is different from fasting of ordinary people.

Sixth, in addition to some information about the above phenomenon which would make the people in general to be confused, there are still the other, that is the ability of the teacher to predict certain events in a person, and the Master has never seen work for a living like a human being usually, but never lacked sustenance, even still able to provide a decent living for a wife and several children.

Uniqueness is then controversy everywhere. To his students -who are mostly consisted by teachers of non-formal religion or religious instruction- the teacher is still honored, and even uniqueness above serve as material / discourse in strengthening their confidence level on the depth and breadth of knowledge of the teacher, that the Teacher is not an “ordinary people”. While for others, even for scholars around who are not “familiar” with the metaphysical issues like that, the Master is blasphemed and made him unbeliever because of the unusual, also his teaching was regarded as heretical teachings. Inevitably, tensions between them are pros and cons on this issue ensued, though only to the extent of the cold war and argument.

Actually, if we want to look back at the historical facts, it turns out that since the second Hijri century, there have been serious tensions between the ascetic (zāhid)/ Sufi, commonly called the inner scholars, with the scholars who do not live the life of Sufism, especially with the jurists (fuqahāʾ) and mutakallimīn commonly called zahir scholars. These tensions, according Asmaran (2002), due to, among other things: First, there are those who pretend in Sufism. This is most likely to achieve personal gain; Second, the presence of commonalty who may claim as person Sufism, but ignoring the religious obligations; Third, the presence of people who hide his sufism or his chastity by doing is not forbidden, but at low value so that they heckled people, and his Sufism become unknown; Fourth, the existence of statements that sounds odd, which arise from the tongue several prominent and influential Sufis, such as Abu Yazid and al-Hallaj; and Fifth, the notion that inner scholars is more important than Zahir scholars.

In fact, from these tensions, many of the ascetic (zāhid)/ Sufi of third century, and the centuries that followed, for reasons that are not so obvious, stamped by the jurists (fuqahāʾ) and mutakallimīn with zindeeq. In addition to al-Hallaj who was sentenced to killed, according to al-Taftazani (1979), Sufi-mystics like Zu al-Nun al-Mishri, Abu Yazid al-Bustami, Junaid al-Baghdadi, and others, did not escape from the zindeeq accusation, until their teachings too, namely the doctrine of *Sufism wujūdiyyah* or ittihādīyyah (union mystic), regarded as heretical teachings.

## 2.2 Substance and Transformation Process of Teaching

Doctrine “The Way Back” is actually not solely contain about eschatological teachings. Named the “Way Back” is because referring to the intent or the end purpose from overall what have taught by the Master, that is husn al-khāimah, and not at the beginning nor the process. And it is this, the context of husn al-khāimah, which triggers most of the students to learn “something” toward the Master.

Those who die in a state of husn al-Khitmah is believed as the person who has found the “way back” toward the presence of the Divine, not lost way. Advocates of this doctrine also believe that God already provides many paths to get back to him, *wa al-ladzīna jādū ūfīnā lanahdiyannahum subulānā* (Surah al-ʾAnkabut: 69), it just how is the pertinent finding one of the referred “streets”. Beliefs about a lot this way, also, take them in forbidden make the infidel or blame the path taken by the group / someone other than them. However, according to adherent version of this teaching, there will be special features that can be known by naked eye, who are died in a state “back” or husn al-khāimah, and which ones are not.

First of all, the students or the people who come there - either individually or collectively - are not taught about anything, just light conversations, and even impressed “*ngolor-ngidul*” only. The topics were varied, from the problems that occur in the environment, news in mass media, until the personal issues. Even if pursued with specific questions yet, sometimes the teacher answered with a joke, such as the conversation that led to the matter of “The Way Back”, and it is assumed that only those who can afford in maʾrifah that was really going “back”, then what about the others? The Master replied with a laugh, “legal expert death as tahukum, hadith expert death as bakudis “. Is this a serious answer or just rhymes and language games only? There is no definite answer here.

Typically, there will be a lot of confusion at first met with the teacher because the answers and also the Master’s statements are ambiguous and contrary to logic. Not all people who come to study with the Master gain the enlightenment. Not little of who went home with his confused head, and even reject what is taught or informed first by the teacher. As noted by a student below.

*“Karena banyak nang bingung lawan Guru, akhirnya banyak nang malapas, padahal itu hanyar pelajaran awal, padahal banyak sudah contoh-contohnya, contoh tentang urang nang mati-nya nyaman lawan bisa kembali”.*

Only on the second time or the next, the Master knowledge began to be taught. But even then sometimes given implicit, vague and enigmatic, which then requires the students themselves to answer, such as; The human had something in his soul or nafs, which was able to bring to the gate ma'rifah, something that consists of 5 (five) letter, that is the letter ra, ya, ha, hamzah, and nun.

The interpretation of the five-letter referred to was also confusing. The first letter, ra, illustrates the "taste". The "taste" is like something that is then inserted into the pocket, and then turned into a "secret". The second letter, ya, that is symbolic of "sure", and sure here is the faith in truth (haqq al-yaq ñ). The third letter, ha, referring to the term "heart". The fourth letter, hamzah, which turned out of similar shape to the lips of people who are talking but no sound, which means the "mouth" gaping. While the last letter, nun, the meaning is Ainun, which in Arabic means "eye".

When examined through the perspective of Sufism, it is - can be - which intended by the teacher here is intuition (dzauq or "flavor"), which is something that is commonly referred to as the "eyes of the heart" or soul ('irfan), which the nature and the existence so mysterious in man or is confidential, even any language generated by anyone's mouth would not have been able to illustrate precisely.

Through this medium a human being, according to Asmaran (2002), will be able to identify the secrets composition of the Divine in the universe, and finally bring full confidence (haqq al-Yaqin) on the truth and greatness of God. In fact, For Maslow, as reported by Atanley M. Honer and Thomas C. Hunt (1968), intuition is a peak experience (peak experience) of its inner condition toward God. As for Nietchze, as proposed by Kneller (1969), intuition is the highest intelligence (supra-rational).

Here, in order to understand and find the essence of each of the Master's teachings, the student is required to critically examine each of what Master convey, and indeed, there is a message from the Master who often echoed, "*apa yang kupandirkan, jangan langsung diparcaya, atawa langsung dibuang, pikirkan aja dahulu*".

In addition, the control over the basic sciences (such as the science of Tawheed, Quran Hadith, Aqeedah Morals, and Fiqh) and science tools (such as science Nahwu, Sharaf and Lughat at the level of Arabic) in the Islamic religion has also become something absolutely necessary within the framework of understanding referred.

When examined through the context of similarity teachings, which is due to the presence of specific terms are difficult to understand in general, then the Master's teachings can be categorized within the ranks of Mysticism Falsafi, that the second type Sufism after Sufism akhlaqi/Amali. This Sufism is the kind of Sufism which the teachings are combines the mystical vision or Sufism with the vision of rational (reason).

In contrast to Sufism akhlaqi / Amali who still are in the neighborhood of the Sufism Sunni such as Sufism of al-Ghazali, where according Asmaran (2002) that this type of Sufism has some specific traits or characteristics, which include teachings tend to vague, resulting from many special phrase or terminology that can be understood only by those who are advocates of this kind of Sufism alone.

However, if it is associated with the words "ma'rifah", which sometimes come out of the mouth of the Master, then this Master's teachings, too, can enter the ranks of Sufism akhlaqi / Amali, where the highest orientation of this Sufism type is ma'rifah, that is "introduction" in depth and "closeness" of man with God, not up to the problem of "unification", as it existed in the context of Sufism Falsafi. Most far the teaching of this Sufism type, according to Muhammad Abd Haq Ansari (1997) and HA Rivay Siregar (1997), only talk about the unity of the mystical vision with God in the form of musy ñadah, or commonly known as wahdat al-syuh ñd. Although the conception of "unification" between the servant to God only in the last segment, ie when the "back", died in al-khusn al-kh ñimah conditions. While on Sufism Falsafi, "unification", or more precisely the feeling of "unity" (sometimes there who have called Sufism 'Irf ñni, because it is more oriented to the achievement of experience in terms of "feeling" or is dzauqy) can happen anytime and anywhere while living in the world.

Associated with the time and place of teaching, there is no time schedule or clear provisions on this issue. Student may come and learn anytime, even anywhere when met with the teacher. The process of transformation of teaching was sometimes given on an individual basis, and sometimes collectively, i.e. when the disciples were gathered at the residence of the Master, both in terms of silaturrehim or after carrying out rituals or religious ceremonies, the plural performed by other Muslim communities. Methods question-answer and discussion become the dominant method in every meeting between the student and the teacher, while accompanied by a minor conversation. Although there are other methods, the method of "special", but its use may be considered minimal, i.e. only for segments that are considered "specific" only.

In fact, unlike in *tarikat* community or a form of Sufi community, as it is commonly known in general. Here, there is no particular religion practices (amaliyah) - its can be an activity or readings such as dzikr and so on - are required to students in general. Amaliyah given, if any, depends on the typical / character of the student

individually. That is, the amaliyah is given with pattern adjust to the motives, interests and abilities of the student. This, typically, is privative therefore tend to be concealed.

Beside the intuition above, there are still some other teachings, which presumably can be observed simultaneously, to give birth to their own understandings in terms of reaping ma'rifah Divine, to be able to head to "The Way Back". The teachings meant as illustrated below.

In the context of the syah âdat, for example, teach us about Tawheed al-Essence, Tawhid al-Asma 'and Tawheed al-shif â. It questionable here, what is meant by "witnessing" it? Answered by the Master, isn't the word "God" in the first syah âdat is ism kab fâ (name of greatness) for the Lord? That word is just a form of the name that is attached to the God, not as dz â (kunhi or essence; which are in the concept of wahdat al-wujûd of Ibn 'Arabi called by the term 'ain), until the Master said:

*"Banyak urang nang tasambah nama di sini, samantara lawan 'urang'-nya itu kada pinandu, nang ngarannya 'urang'-nya tu di mana garang?"*

Teaching about Tawheed here is certainly related to the identification of divinity, in which God is referred to, can be interpreted as a transcendent, yet at the same time, can also significantly immanent.

In addition, the word rasûlullah said in the second syah âdat is a function name. Positions given by God to Muhammad, who in the self of Muhammad there are "Ahmad" without the letter mim. Ahmad without the letter mim, which was on the inside, illustrated as qad fâ praise for the muhaddats. While Muhammad outside, illustrated as muhaddats praise to the qad fâ. This context also illustrates the position of God as The Immanent, as well as the Transcendent, to the jargon of this problem, namely al-Wahdah fi al-kasrah wa al-kasrah fi al-Wahdah, can be implemented in Muhammad, the Apostle, and in every man who has entered the gates ma'rifah. Isn't God actually resides within each human being? His presence within even much closer proximity of the man himself with his neck veins (Surah al-Qâf: 16), as illustrated by the Master's as followed, which according to the Master it comes from poem of Datu Sanggul when teaching about the Godhead.

*Kada usah jauh-jauh mencari cawan*

*Cawan itu di dalam buluh*

*Kada usah jauh-jauh mencari Tuhan*

*Tuhan itu di dalam tubuh*

When viewed from the doctrine about syah âdat and dimensions of divinity above, again, there are shades of doctrine Sufism Falsafi or teachings of ittih âdiyyah or wujûdiyyah here, which is a form of Sufism - a press point assumes that the "unification" between servant and God - which began to evolve since the sixth century of Hijri.

Furthermore, the interpretation of the syah âdat is up to reach the issue of mystical figures and sacred in the religious dimension. The first syah âdat consists of 12 letters, and not coincidentally of course, that the second syah âdat also consists of 12 letters. The totals -without the letter wâw al-'athaf - are 24 letters. This number refers to the rotation time of day, i.e. 24 hours, which in this total hours (mean, day-night) the syah âdat should be actualized in each of our human activity. And in turn, the context of takhalluq bi akhl âq Allâh -by the way to make Muhammad as uswah hasanah- can be manifested by humans.

Rounding out the mystical figures and sacred as above. In the concept of 'aqâd al- fâ fâ, there are 20 attribute wâjib, 20 attribute mustah fâ, and 1 attribute jâz for the Lord, which in total amounted to 41 attribute. Figures 41, sometimes - even often - used as a sacred number in a certain amount of reading/amaliyah (Lampahan: local term). Meanwhile -still the same concept- for Apostle himself there are 4 characteristic wâjib, 4 characteristic mustah fâ, and 1 characteristic jâz, which in total amounted to 9 characteristic. If 41 (Divine Attributes) add up to 9 (characteristic) Apostles, then it will be 50 properties. Figures 50, is said here, is identical with; First, the 50 time of prayer in when the command of the prayer is received by the Prophet when Mi'raj; Second, figure 50 is identical to 50 rak'ah in prayer -both obligatory prayers and raw âib prayers- in the 24-hour rotation above.

In addition, among the attributes compulsory (wâjib) owned by The Lord above, there are 7 properties "loaned" or "injected" into the human, the nature of qudrat, ir âdat, ilm, hayat, sama', bashar, and kalâm. Figures 7 (seven) was synonymous with seven limbs are used in every prayer movements, i.e. the face or head, 2 hands/arms, 2 knees, and 2 feet. In addition, the number 7 is also synonymous with wâw al-sab'ah (wâw seven) that presence in every prayer that is said over on when sitting between two prostration in prayer. This teaching is one of the study in terms of "recognition self (nafs)", hereinafter elaborated with "knowledge of God", man 'arafa nafsahu fa qad' arafa rabbahu.

Thus are study samples tested by the Master on taught his students, who sometimes taught as a “selective logging”, because it adapts to scientific capacity and understanding of the student. Apparently, the teacher would have understood correctly about the term *‘allimu al-nâs ‘alâ qadr ‘uqûlîhim* (teach the man according to their reasoning capacity).

These examples also, which then brings researchers to the conclusion that the teaching of “The Way Back” is the teaching that focused it studies on recognition and understanding of God as the source of everything (tawhid). Furthermore, God is assumed to be the source of the human soul, so human is necessary to know and understand the soul (nafs or herself), that in time the soul or nafs –which enlightened- will be able to “return” to Him. This returns is referred to form of paragraph *innâ li Allâh wa innâ ilâhi r’âjî in* (Surah al-Baqarah: 156), and indeed, God himself wants the souls of human is able to return to Him, *‘irjî ‘iy ilâ rabbiki r’âdhiyat mardhîyah* (Surah al-Fajr: 28).

From here, there is the faith or the belief that the human was not actually dead (passed away). If they are concerned to know about the “way” of how he would come back, then it would actually “return” to the presence of the Divine.

### 2.3 Influence of Mysticism Old or Common Symptoms?

When asked about how the “back” procession of the person, which in this case is the adherent teachings, when in question had been buried, the Master and some students just smiled before answering. Context “back”, the Master explained, means missing or lost. The bodies in question will never again be found at the funeral, because it was “back”.

Discourse about the loss of bodies or body of a person in the grave after the burial, certainly would be interesting study to observe. Why? Because of this phenomenon, beside is not a common phenomenon, is also become one characteristic of the adherent in this teaching repertoire. Simply put, they were able to “return” indicated from the bodies missing or lost after in-”planting”. The term in-”planting” become the term shall be within the framework of the mention someone who is buried. Their assumptions, the man does not deserve to “grave” because it will be garbage in the bowels of the earth. But if it is “planting”, then it will grow “back”, like seeds that are “planted” in the ground.

The phenomenon of this problem is occasionally arising in native public discourse, particularly in the conception of Dayak society in Central Kalimantan. Call it the term Dayak Maanyan commonly used in this discourse, *tatau matei* (*tatau*: rich, *matei*: dead), which died in perfect condition, peaceful, happy, that identified with missing or disappearance of the bodies (body or body) who died earlier.

However, this conception -according its story- only occur once in ancient times, long before the enactment of the law solemnization of death among Dayak Maanyan itself. At that time, death is only considered as a displacement from the mundane world into a new world, a world that is more pleasing, and perfect private property. According to them then, death is just a normal thing, which is commonly called the *tulak miidar; miidar jalan; ngalih panguli hengkâ marunsia* (go move; moved way; divert away from humans).

While now, since the enactment of the law solemnization of death among Dayak Maanyan, a term commonly used is the *tatau matei neng bangkai*, i.e. die in the condition left the carcass, the bodies, or body that is no longer alive. Context deaths like these that further the cause why should to be holding the death ceremony meant.

In addition to the phenomenon that had emerged among the Dayak Maanyan above, the Master himself is often mentioned name Dayak Day. It is said that:

*“Urang bahari banyak jua nang bisa “hilang” kayak itu, bubuhan Siang rata-rata nang kayak itu. Bubuhan Siang ini agamanya lain Kaharingan, tapi Hindu”.*

When identified more about what is meant by “bubuhan siang”, which refer directly concerned, “Dayak Day”, which is one of the Dayak tribes who live in the Barito area, which incidentally are not Muslims. However, there no specific data found associated with a discourse of loss of bodies, physical or body of persons referred Dayak Day.

Regardless of whether or not there is significant relationship between indigenous mystical tendency (the Dayaks above) against the teachings of “The Way Back” here, a great sheikh controversial from the Land of Java has also illustrates the same conception of the doctrine of “death”. Sheikh in question is Sheikh Siti jenar, which is sometimes referred to as Sheikh Lemahbang or Sheikh Siti Brit (abang, abrit, and Java language means red).

The Sheikh, as described by Ahmad Chodjim (2009), once explained that “life is eternal life, eternity, not crushed to death”. This is the essence of life, even God called al-hayy, the Living. This present life, which experienced today, can be likened to “seed” plants. Seeds do not grow when the factors around him do not

support it to grow. During does not grow, the seeds are in a phase called “dormant” phase of sleep or inactive phase. Described in the form of hadith, that phase of life right now is sleep phase, where people do not know what will actually happen behind his death. If a man is truly “alive”, then he would know what was going to happen.

Suspicion, prejudice, doubt, anxiety and other similar prove that the people living in this world filled with “ignorance”. Because he was sleeping, so how could you know? Real life -according to the Sheikh- is presence after death, that life which is eternal, imperishable; while the pace of life today is a “natural death” not a “natural life”. What is done by a man in a phase right now, including eating, drinking and working, merely in order to delay the death, it’s not for life.

In a “natural death”, the man never knew the nature of things even he does not know about the true self. Like a “seed”, he grows and does not depend on the environment. He grew not because of him, but because the substance of life that exist on the intended seed. The seeds of life substance just need to find the “body”, “crew”, the body, the physical, which in the end is a carcass, which is commonly referred to as “going to seed”. Then he later developed into seeds, to the next life if there is a suitable growing medium.

Still according Chodjim (2009), the Shaykh proposed conception is the original concept of Java, regardless of the presence or absence, lot or at least of influence brought by Hinduism, Buddhism or Islam. It seems that, in reviewing a symptom of mysticism, as said Asmaran (2002), need to pay attention to two (2) fundamental considerations, namely: First, mysticism is a common symptom that is shared by all religions. Second, the birth and development of mysticism cannot be separated from the trust or mysticism that has its roots in which mysticism is alive and growing.

Conception of “life” for example, in Javanese tradition, illustrated nicely in Borobudur temple. Although the temple be built for Buddhists, but it was the compromised embodiments with the Java teachings.

Borobudur, said Chodjim (2009), consists of 10 levels, which symbolizes the concept 10 world of Buddhism. However, 10 the world was simplified into 4 levels or 4 stages of life.

The first stage, which is at the bottom, called “kamadhatu”, that is human desires of human. At this stage, people want to live intangibles (exist) in the earth. And at this stage anyway, “living matter” would like to find *awak sarira*, body or physical to fulfill his desire.

The second stage is “*rupadhatu*”, which is the outward manifestation of human stage, the stage where the substance was found the existence of life on earth. He then expresses itself in social life in the exoteric world. In this world human then do, deed or act. That’s for what order? It’s to achieve higher living again. However, at this stage of life was plunged into darkness, until the man would not know the “road” to the next phase / next ladder. That’s why at this stage people are required for *mepes hawa nepsu*, control of all desires, for body, soul, or physical had been undergoing a process of death. If they are able to *mepes* the desire, then the substance of his life will be *netes* again to be the “seed”. That’s unceasing life cycle, which in Hindu terms called reincarnation.

There are 5 (five) in the hallway “*rupadhatu*”, the fifth is the hallway transition. The hallways represent the *kama*, the sexual pleasure; *bandha*, the enjoyment of the property; *kwasa*, namely the desire to rule and dominate; *puja*, which is human nature that want to be adored; and *anteng*, the last hall, a symbol of early stage of human action to be able control themselves. *Anteng* is a step towards the next stage, “*arupadhatu*”.

If he able to control his life, then he will find a “path” for life afterwards, the “way back”, symbolized by “*arupadhatu*”, formless nature. Concerned is still alive in the world, but he has been in a “natural without wishful thinking”, nature without the value, nature as is. The man’s selfless work again, which in Islam is called *ikhlas* (sincere), he also had to break away from his own interests or his group. He then held the “religion” that is most appropriate for him. Religions not “provided” by others. Therefore, the Buddha statues in the “*urapadhatu*” are caged (more precisely, made into a cocoon) in the *stupa*, because at this stage the man was determined to “made into a cocoon” himself, life as a cocoon.

The court “*arupadhatu*” is also a symbol for sense, creativity and initiative. Meanwhile the behavior of *anteng* (calm) is a ladder or a transition stage, intermediate stage. Life -so dripping on meat, bones and muscles- has the power to respond or give reaction to its environment. This is the power of sense which growing in the human physical body. Then he tried to understand, comprehend the things they catch through the senses, until appear the creativity in him. Humans are trying to find out the objects around him. Not only know, but also know the relationship to one another, and also its usefulness. This life force continues to grow until delivery initiative, which is desire in him.

In certain circumstances, this sense-creativity-initiative can shackled the human, until human become “captive” by his imaginary, fantasy and imagination itself, including by the fantasy and imagination of God. Humans



should open themselves to the grace and mercy of God, but in reality, humans actually “create” God’s in his mind, namely God -who, according to Ibn ‘Arabi (undated) describes as “something”- which attempted to be matched with the “box” of reason.

All this chimera of divinity must be restrained, should be covered or made into a cocoon with the stupa. Until, in turn, the Lord who found is God free from delusion, free from assumptions or beliefs. For that reason, people in this stage trying *nglakoni*, live in *Heneng*, *hening*, and *mantheng*. *Heneng*, silent, is the human effort to not cause a negative ripple in life, which is in the Sufi tradition called *takhally* or -to borrow a phrase of Muhammad (2000) called with- zero mind process. Then his mind becomes clear, transparent, full of wisdom, or commonly referred to *tahally* in order to character building. Subsequently, he became *mantheng*, solemn life, capable of being mercy and compassion for all around him. Itself become into actually or become *tajally* by itself with One God.

One God, who encompasses everything, this is the God who became “ocean” to the “back” of living substance. “Come on you as my servants! Come thou into my garden! Once the call of God in Surah al-Fajr: 29-30 when calling the “back” of His servants who have *mantheng*, who has been in a state of *muthma’innah* (Surah al-Fajr: 27), then the servants who had say: *Inn â li All âh wa inn â ilahi r âji ûn*, “in fact we are from God, and to Him is our return” (Surah al-Baqarah: 156). Because it has “returned” to him, then ... do not look for another figure!

For humans who have “returned”, its meaning he was entitled to enter the “*nirupadhatu*”, which is the final stage of the human journey. At this stage people will find *kelanggengan* (permanence), immortality herself for having entered into nature of *sunyaruri*, the absence of natural, nature of happiness that is free from all forms either had ever seen and that exists only in imagination. Nature is what is called in the Qur’an as: “Nobody knows the hidden joy for them (the true believers) as a gift for what they have done” (Surah al-Sajadah: 17).

Nobody knows about the happiness that is provided by God, both for themselves, moreover for others. Therefore, the “way back” should be known by him-self! That is why, according to Sheikh Siti jenar, that one should not made others as infidel. Even God himself, in the Qur’an, just inform about the characteristic of the unbelievers. God does not accuse someone an infidel, even Abdullah bin Ubay that famous as hypocrite was not mentioned by name in the Qur’an. Even so also with Pharaoh, the mortal enemy of Moses which is simply called the “genetic” name. Not mentioned at all - in the Qur’an - Who is Pharaoh, of a series Pharaoh hereditary control of Egypt. Even so it is with the term of Abu Lahab, who just a title (*laqab*) for a person in the time of the Prophet, and not the full name of a person who symbolized as one of the antagonist in the Qur’an.

### 3. Conclusion

Based on the results of data analysis, it can be concluded that the teaching of “The Way Back” was not merely contain eschatological doctrine of issue. This teaching, called by the adherents with the term “The Way Back”, which is the ultimate goal of all that is taught by the Master, the *husn al-kh âtimah* (passed in plenary conditions), and not in the early start nor the process. People who die in a state of *husn al-kh âtimah*, believed by advocates of this doctrine as one who has found the “way back”, returning home to the Divine Presence. Their assumptions, God gave life to man in order to give the opportunity to be able to find a “way” referred, because God is already providing a lot of “road” for it. In fact, specifically, the context of the “back” - in the version of this doctrine - means missing or lost. The bodies, entities, or physical body in question will never again be found in burial, because it has been “back”, and have “lived” with God, al-Hayy, the “ocean” where the return of all living matter.

This doctrine -even reap certain controversies- basically focused studies on recognition and understanding of God as the source of everything (*tawhid*), including such “soul” or human *nafs*. That is, God is assumed as well as the source of the “soul” of human, until human is necessary to know and understand his “soul” (*nafs* or him-self) of him-self first, and then try to understand about the Lord through the medium *dzauq* or his intuition, *man ‘arafa nafsahu fa qad ‘arafa rabbahu*.

Associated with the time and place of teaching, there is no time schedule or provisions at all. Pupils may come / learning anytime and even anywhere when met with the Master. Process of the teaching transformation is sometimes done individually, one by one, and sometimes collectively, with dominance of discussion and question-answer method. Although there are other methods, the “special” method, but its use may be considered minimal, i.e. only for segments that are considered “specific”, and not uniformly applied to all students.

When examined from the substance of the teachings, the teachings of “The Way Back” is still cannot be regarded as the teachings of “deviant”. Controversies on this issue - in fact - are more attached to the assessment of the profile of the teacher, and not on the substance of his teachings.

Although there are certain similarities between what is taught in the teachings of “The Way Back” with the local tradition, Hindu and Buddhist, but the similarities is not something absolute to debate, as long as this Doctrine adherent remains took the Qur’an and hadith as foundation. Referred similarities should be interpreted as a form of the relation between religion and ideology, culture and local traditions of the local community.

The essence of the teachings of “The Way Back” is Tawheed, which is then used as the initial step in order to enter the gates ma’rifah, “introduction” or the full understanding of God, until can “returned” to him. In addition, the context of “return” to the Divine is a general tendency in every religion. However the form of mysticism or spiritual teachings, “back” to the Divine is a universal longing that exist in every religious community.

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