

Pesantren Culture and Sufism in the Novel *Pejuang-Pejuang Kali Pepe* by Djamil Suherman: Ethnopedagosufistic Perspective

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ABSTRACT

This article departs from a novel with an ethnographic, educational, and sufistic background. However, the integration of the three literary colors is not easy to find so a new approach is needed to analyze it. To answer this, researchers present ethnopedagosufistik. Ethnopedagosufistik is education based on local wisdom with the teachings of Divine values as a manifestation of Divine humanity. This is manifested in the form of a pesantren. Pesantren as one of the largest and oldest Islamic education institutions and values in Indonesia certainly has a set of values and norms that are adopted by the community and maintained from time to time. This interpretation discusses the novel *Pejuang-Pejuang Kali Pepe* by Djamil Suherman: Ethnopedagosufistic Perspective. In this paper two main things are expressed, namely: the culture of pesantren as an educational institution and the four stages that must be passed by humans to reach makrifat, namely: distortion, concentration, illumination or kasyaf, and perfect humans. These five things are manifestations of Divine humanity that can be used as the basis of human life to behave well, to be religious, and always uphold cultural values that are inherited from ancestors, especially pesantren culture as an educational institution.

Keywords: *local wisdom, divine humanity, pesantren, ethnopedagosufistic*

1. INTRODUCTION

Talking about regional locality, education and religion in literature is very interesting. The three colors seem to dominate Indonesian literary works. However, a literary work that reflects these three colors is not easy to find. However, this difficulty will be answered if we look back at the works of Djamil Suherman (DS). In the 60s, DS was very productive in writing with local, educational, and religious nuances, in the form of poetry, short stories, and novels. Some of his novels and short stories are: *Umi Kalsum, Jalan Pintas ke Surga, Perjalanan ke Akhirat, Sarip Tambak Oso, Sakera*, dan *Pejuang-Pejuang Kali Pepe*.

As previously explained, local wisdom as a tradition / culture is very important. Ethnographic literary works can also be said to be local wisdom. Spradley argues that ethnographic literary works written by indigenous

writers provide descriptions that are close to the native perspective [1]. This statement implies that literary works can also be studied ethnographically if they meet the criteria as defined by this. Ethnographic literature has values that can influence the choice of forms, ways and goals of action in a sustainable manner. The values of local wisdom as a source of innovation in tradition/culture-based education require empowerment through the adaptation of local knowledge, reinterpretation of local wisdom values, and revitalization of these local wisdom values.

In this case, literary works are assumed to represent various cultural phenomena that surround the process of creating literary works. Markowski stated that the ethnographic characteristics of literature depart from the fact that literature is a space where human nature itself is revealed, or in other words, through human literature

finds its essence [2]. This view focuses on the importance of literary work to oneself. The literary work that is born by the author is basically a reflection of oneself and a reflection of society which contains events. That is what causes when we read literature, we are like reading ourselves and others. Thus, in an ethnographic perspective, literary works are considered as cultural documents that inform us about human existence [3].

Thus it can be concluded that literature and culture have a very close relationship. Literature and culture are like two sides of a coin that cannot be separated [4]. This is due to the relationship between humans as creators and as users or connoisseurs of literary works. Literature is the result of human thought that expresses various phenomena of life. Culture was created by humans as the manifestation of knowledge to answer every challenge and need of life.

Local wisdom or local genius is a term introduced by Wales, namely, the sum of the cultural characteristics which the vast majority of a people have in common as a result of their experiences in early life [5]. Thus it can be said that local wisdom is a culture that is owned by certain communities and in certain places which are considered capable of surviving the current globalization.

Ethnopedagogy as a practice of education based on local wisdom seems to be in line with Alexander's findings which show that there is a close relationship between pedagogy and the socio-cultural life of the people [6]. This is also in line with Bernstein's view which states: 'How a society selects, classifies, distributes, transmits and evaluates the educational knowledge it considers to be public, reflects both the distribution of power and principles of social control' [7]. Meanwhile, Alwasilah, et al. states that ethnopedagogy views local knowledge or wisdom (local knowledge, local wisdom) as a source of innovation and skills that can be empowered for the welfare of society [8]. In this case, local wisdom and education are seen as two related fields or one another. Observing this opinion, it can be said that in the general cultural context, ethnopedagogy pays special attention to local genius and local wisdom by revealing the values of local traditions / culture.

The form of local genius and local wisdom can be represented by the pesantren education model. Dhofier stated that in general, pesantren has five main elements, namely: a boarding school, a mosque, teaching classical Islamic books, kiai and santri [9]. These five things constitute its own values in the pesantren community. First, the boarding school where the students live, is usually located in the pesantren complex where the kiai lives and is close to the mosque. The closeness to the kiai's house is intended so that the students' lives can be observed by the kiai. Second, the mosque is the center of activities in the pesantren which is not only a place of prayer but also a place to learn divine books, and other religious activities. Third, the teaching of the classical Islamic book (the yellow book) is a typical learning in Islamic boarding schools which includes many aspects of religious knowledge, such as: Arabic grammar, tauhid, fiqh, hadith, ulumulquran, tasawuf, morals and so on. Fourth, the kiai are the leaders of the pesantren who are experts in Islam and teach classical Islamic books. The kiai lives in the pesantren complex and is usually located next to the mosque. Fifth, santri, which is the term for students studying in Islamic boarding schools. They come to the pesantren to study religion. They learn over the years to pursue divine books and worldly knowledge.

In connection with the deepening of religious knowledge, Islam refers to the science of Sufism. Sufism is the science of knowing how to purify the soul, clear morals, build dhahir and mind and to obtain eternal happiness. From this concept, it is clear that the main goal of Sufism is to approach the Creator (Divine). The closest approach. Way to get closer. Simuh classifies four main principles of Sufism to achieve knowledge, namely: (1) distancy, (2) concentration, (3) illumination or kasyaf, and (4) insankamil [10]. These things are used as the basis for expressing "the culture of Islamic boarding schools and Sufism in DjamilSuherman's novel *Pejuang-Pejuang Kali Pepe: Ethnopedagosufistic Perspective*".

2. METHOD

This study uses an approach to the literary works described by Abrams, namely mimetics [11]. The mimetic approach is an approach that examines literary works in the form of understanding the relationship

between literary works and reality or reality. In this approach, literary works are considered as imitation or life. For the mimetic approach, literary works, including novels, cannot be separated from reality. It is a reflection of that reality. To be able to apply it in novel studies, data related to the realities that exist outside the novel are needed. This could be the background or source of the novel's creation that will be studied.

The data source for this study is the *Kali Pepe Fighters (PPKP)*, in the form of a novel. First published in 1984 in Bandung and published by Publisher Pustaka. Based on these data sources, words, sentences and paragraphs were found which became the study data. The data collection techniques used were literature study, reading, and taking notes. The literature study technique supports researchers to find appropriate and valid data as a guide in determining the answers to any questions that arise from the object under study. This technique is done by finding various sources that are related to the object of research [12].

The data analysis technique used was hermeneutics. Hermeneutics is a theory of operations to understand the relationship with text interpretation [13]. The steps of the analysis used five stages, namely: carrying out careful reading of the research data source (DS fictional text); selecting data sources as research data; collect additional data that supports research; conduct careful analysis of research data; and formulate the conclusions of the research that has been done.

3. RESULTS AND DISCUSSION

3.1. Pesantren Culture as Educational Institution

Pesantren have strong roots and are scattered in various regions of the country, from Sabang to Merauke. Talking about the education of this nation, pesantren is the oldest and developing institution in society. Pesantren is a school or dormitory where students study religion or where they study religion, especially Islam. In terms of education, Islamic boarding schools prioritize character education. Asy'ari that all religious activities - both qalbiyyah (soul) and bodaniyyah (raga), words or deeds - are of no value at all if they are not clothed with great character, praiseworthy character and moral dignity. In fact, the

decoration of deeds with character in this world is a sign (indicator) of the acceptance of that charity in the hereafter [14]. Based on this opinion, it is clear that the importance of character education. All activities or actions that are done in the world must be done correctly and show good or praiseworthy character.

In line with the times, pesantren have also experienced developments and changes. Developments and changes in form starting from the mosque or mosque, cottage, madrasa, public schools, universities and institutions that develop internal potential and serve the community. However, these changes did not erase the old institutional form so that this development was only an addition or development. In other words, pesantren are educational institutions that teach Islamic values, but still hold strong cultural values. One of the most deeply rooted cultures is the art of 'marhaban'.

Marhaban comes from a word meaning 'welcome'. People call it a marhabanan because this ritual chants the word 'marhaban' a lot. Marhabanan as a ritual is the reading of verses in praise of Prophet Muhammad SAW. The hymns are sung in different songs by sitting cross-legged and standing occasionally. DS described and narrated it as follows. "The echo of their voices brightened and parted the silence of the night... Towards the end of the marhaban, from the village people came baskets of tumpeng rice complete with side dishes. There were also people who sent yellow rice, Maulud porridge, cakes, and fruits"[15].

Based on this, it can be seen that there is a mix of Islamic boarding school culture and local culture. Marhabanan is a pesantren culture that the local community has followed. Even the marhabanan culture has developed in the villages and in the cities. This culture is widely known today. Usually it is done once a week or once a month in a mosque, mosque, or mosque. The peak of the marhabanan activity is in the month of Maulid. The month of the birth of the Prophet Muhammad SAW. Another culture that appears in the quote is bringing food to a prayer room, Suarau, or mosque where the marhabanan is being held. Towards the end of the marhaban, the villagers arrived in baskets of rice cone complete with side dishes, porridge, cakes, and fruits. This was done after the event was finished. Giving food to students or people who are friendly shows a spirit about society that has been passed down

through generations. This shows the strength of this culture in society.

The spread of the marhabanan culture in society cannot be separated from the role of the santri. Santri who have graduated from the pesantren will return to society. In their place of origin, students who are equipped with religious knowledge will practice it in their communities. In addition, they also bring the traditions that exist in the pesantren to their home areas, including the marhabanan. "They are young humans who come with one goal, namely to gain knowledge of the afterlife and practice it later when they graduate and return to their respective villages" [15].

This further strengthens that the culture of our society which sends or lodges their children in Islamic boarding schools in order to have religious knowledge. Armed with this religious knowledge, they practiced it in their respective villages.

Distance is to take a distance between himself and the passions that try to serve his soul, and to distance himself from the bonds of the world, everything other than Allah, this distance is an absolute requirement for the means to find awareness of his "I" so that it can truly stand as caliph [16]. In Sufism, distance is intended to organize the heart so that it is not easily influenced by things that are not good. The heart must always be in a pure state, free from attachments apart from being divine alone. This can be seen in the following quote.

Middle Umar dived his head, drum Ashar heard the roar from the mosque. He got up with his friends who had also started creeping upwards. Umar hurriedly put on his sarong and walked towards the pool to get the ablution water. Soon the pesantren was busy with their voices coming to the mosque [15].

Based on the quote, it can be seen that the image of students who are obedient and obedient to the divine call to carry out the Asr prayer. Prayer is an obligation for every Muslim under any circumstances, except for those who are absent because they do not fulfill the pillars of prayer. The word "rushed" in the quote implies that carrying out worship must be hastened and must not be postponed. It shows a purity of heart that a relationship with the Divine is more important than a relationship with humans and their natural surroundings.

The choice of Asr prayer in PPKP is not without reason. Even though we are obliged to pray five times a day and we believe that the five times have their own privileges, but praying Asr has its own privileges. This opinion is contained in the Qur'an, the second letter, namely: "Maintain all (mu) prayers, and (maintain) Wustha prayers. Stand up for Allah (in your prayers) solemnly "[17]. The verse emphasizes the Wustha prayer. The Wustha prayer is the prayer that is in the middle and foremost. Some argue that what is meant by the Wustha prayer is the Asr prayer. Why is Asr special? Because the time of Asr is a time that mankind is still busy. Humans are still busy working and other activities. This can be used as a measure of someone's faith, moved to pray or continue their activities until they are finished. Prayer is a way of meeting a servant with the Divine. With prayer, a servant will feel close, the heart will be calm, and the soul will be cool.

In addition, the actualization of the distribution can create a society that is responsible, honest, and does not take advantage of certain situations for their own interests. In PPKP this can be seen in almost all figures, but what stands out is Umar. Umar was a student who was obedient and always devoted himself to the pesantren. As a child of Gedangan, Umar could not let go of his responsibility for the running of the pesantren. However, he was never satisfied with his services to his pesantren and kiyais. "Even so, Umar is not yet satisfied with the services he has made for KiyahiMukmin and the pesantren. He still hopes that throughout his life AI will continue to be useful for the life of the pesantren and the Kiyahi family whom he respects"[15].

What Umar had determined had happened. His life is devoted to the kiai family and his pesantren. In fact, he sacrificed everything, including his life to protect the kiai and his family and the pesantren. Umar didn't just kill the village head and village officials. Umar also managed to kill the police officer and detective, a Dutch spy. What Umar did was not only defending kiai and pesantren, but also defending the country and the nation against colonial oppression.

Concentration is zikrullah, dhikr to the Divine. In Sufism, concentration is a practical aspect so that everyone can do dhikr. Zikir is an activity of worship in Muslims to remember, mention and remember Allah SWT. Recitation is usually performed before and after

prayers, both obligatory and sunnah prayers. "The night began to spread its wings and Kiyahi's voice was hoarse yet fluent in reciting holy verses. How peaceful a family life is like in the Gedanganpesantren"[15].

The recitation performed by KiyahiMukmin in the quotation is classified as oral dhikr which is done alone. The kiai made dzikir by bringing the holy verses of the Koran. In Islam, besides the tayyibah sentence, sentences that come from the Koran, such as: tasbih (Subhanallah / Most Holy of Allah), tahlid (Alhamdulillah / all praise belongs to Allah), takbir (Allahuakbar / Allah Maha Bear), tahlil (La ilahallallah / there is no god but Allah), Basmalah, Al-Rahman (Most Merciful) and Ar-Rahim (Most Merciful), istighfar (Astaghfirullah / I ask Allah's forgiveness), and hawqalah, namely: la hawlawala quwwata illa billah (there is no power and effort except the strength of Allah). Apart from that, zikr is also in the form of verses in the Koran, for example surah Al-Fatihah, Al-Baqarah, verses 1-5, 163, 255 (Kursyi verse) and verses 284-285.

Recitation can also be done together. Collectively the dhikr can be carried out in the field, mosque, mosque, or other places where people can gather. Such remembrance is called istighasah. The goal is to ask Allah for help so that the Muslims can get out of this precarious situation. This tradition is often carried out among Islamic boarding schools Ahlul Sunnah walJamaah.

Concentration of dhikr if successful will experience fana 'towards sensory awareness starting from kasyaf (the veil is exposed) to the appreciation of the supernatural and culminating into makrifat [16]. This behavior can be done by certain people only. The elect, such as prophets, waliyullah, and waliyullah successors. One of those who are said to be the successors of waliyullah are kiai. They are called the Sufis, people who have left the worldly glitter. All his actions and horns are due to his divinity. His life was devoted to getting His pleasure. In PPKP this is reflected in the figure of KiyahiMukmin. KiyahiMukmin is a human figure who has many social roles. The figure of a kiai who taught his students, led congregational prayers at the mosque, led prayers in community activities, even the leader of the war against the Dutch. "Thus brothers, our Islamic boarding schools and villages are in danger

and we cannot avoid it. With this threat, our religious feelings are offended. Also a feeling of nationality, as a nation that has the right to inherit this earth"[15].

The kiai is described as a person who understands religion and becomes an exemplary driving figure. Therefore, all his words and behavior can always move the students and the community. This is part of the kiai knowledge of laduni. Knowledge of laduni is knowledge given directly by Allah SWT to His servants who are pious, pious, and always try to clean their hearts from lust and despicable traits. Laduni knowledge is obtained without any study effort. Sometimes laduni knowledge is obtained because of the blessing of the teacher, understanding the Koran, the sunnah, and the books of pious scholars. The science of laduni can be called the science of mukasyafah, wahbi, science of inspiration and divine knowledge. As stated in the Al-Qur'an surah Al-Kahfi verse 65: "And we taught him (Prophet Khidir) knowledge from our side" [15].

This verse explains that the Prophet Khidir received his knowledge of laduni directly from Allah SWT. The knowledge of laduni in the salaf books literature is not only obtained by the prophet khidzir, a wali or a Sufi can get it. In the explanation of the commentaries in the ahlussunnahwal congregation, laduni knowledge can be obtained by a servant who is obedient and has a clean heart. This decree has been very famous for many saints and Sufis who got it. Including the figure of KiyahiMukmin in PPKP. The way KiyahiMukmin stirs up the spirit of defending the divine path really shows that he has laduni knowledge. What was conveyed to the students and society before the students and the community answered, he already knew the answer.

In the end, the goal of Sufism is to become a kamil. Our people are the chosen ones. Humans who have certain features that ordinary humans do not have. As the logic of Sufism which believes that people can directly relate to the unseen and makrifat nature of God, they are seen as God's chosen human being and get the predicate as a perfect human (insankamil) [16]. Based on this, insankamil is a perfect human being in terms of form and knowledge. Perfection in terms of form because it is the perfect manifestation of God's image. In him reflected the good names of Allah (AsmaulHusnah). As for perfection in terms of knowledge because he has reached the highest level of consciousness, namely

realizing the unity of his essence with God which is called makrifat. Human beings in terms of the concept of knowledge about perfect humans. In this sense, insankamil is related to the view of something that is considered absolute, namely God. These perfect qualities should be imitated by humans. Our human beings, when viewed from a physical, biological perspective, are no different from other humans. However, from a mental-spiritual perspective he has qualities that are far higher and perfect than other human beings. Because of that quality and perfection, God made human beings His khalifah. What is meant by caliph is not merely a government position, but more specifically to the caliph as the representative of Allah with the manifestation of His names and attributes so that the reality of the existence of God is seen in him. In PPKP, the perfect human figure can be seen in KiyahiMukmin's shop, as seen in the following quote.

"My children, I stand here in the name of Allah, who created this blessed night, where in the history of this pesantren there has never been an event like this. I see your faces are all clear, full of trust. I see here the Gedangan people who are loyal to the congregation of this mosque in joy and sorrow. Alhamdulillah, we all have a 'determination to save the establishment of divine words on this earth [15]."

The way KiyahiMukmin speaks softly and her beautiful speech indicates the purity of her heart. Besides that, it also shows calmness and dignity as a pesantren leader who can provide a sense of comfort to the students. This attribute is called Al-Waliyyu (The Protecting). Not only that, the quote shows that KiyahiMukmin also understands and can understand the feelings of the students and the people of Gedangan. This attribute is called Al-Waasi'u (the Almighty). The last quote, "Alhamdulillah, we all have a 'determination to save the establishment of the divine word on this earth" is the highest form of faith. Upholding righteousness on the Divine path at the cost of everything. People on this path are people of majesty and glory. This trait is called DzulJalaali Wal Ikram (Which Has Greatness and Glory). The characteristics of KiyahiMukmin in the quote show that the character in the PPKP is a chosen human (insankamil).

4. CONCLUSION

The illumination stage or typical depicts someone Based on this description, it shows that the PPKP novel by DS as important cultural records about the culture of pesantren as educational institutions. The novel PPKP is full of narratives and expressions of pesantren rituals, elements of the pesantren and the way of life of the pesantren people. DS expresses the rituals of religious traditions that take place in the pesantren and local communities. DS also surrounds and narrates the elements of the pesantren with the values and norms currently prevailing at that time. The perspective of life of the pesantren people is well recorded in the PPKP. This was done as an effort to remaintain the values and cultural norms of the pesantren and the surrounding community.

Meanwhile, the peak of the manifestation of Divine humanity in PPKP is makrifat. To achieve makrifat, there are four stages that humans must go through, namely: (1) distance, (2) concentration, (3) illumination or kasyaf, and (4) insankamil. These four things are used as the basis for interpreting the Manifestation of Divine Humanity in the novel PPKP by DS.

In the distancy stage, the PPKP novel shows a picture of students who are obedient and obedient to the divine call to carry out the Asr prayer which has a special feature, which is called Wustha prayer. In addition, the actualization of the distribution can create a society that is responsible, honest, and does not take advantage of certain situations for their own interests. At the concentration stage, it is explained the virtues of dhikr, especially those done individually and can bring calm and purification of the soul. who has laduniknowledge. This was shown by KiyahiMukmin in raising the spirit to defend the divine path. At the human stage, the divine nature of KiyahiMukmin is depicted. The characteristics referred to are: Al-Waliyyu (Who Protects), Al-Waasi'u (The Almighty), DzulJalaali Wal Ikram (Who Has Greatness and Glory).

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