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### RESEARCH ARTICLE

#### THE HAPPY SOUL IN SUFIST LITERATURE BY CANDRA MALIK

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#### Abstract

The purpose of this research is to determine human cramps. The method used is qualitative descriptive. The results of this research are as follows: (1) self-awareness has two aspects (a) understanding one's position and (b) understanding one's condition, (2) making others happy. As an introspective human being, the aspect of understanding one's position is represented through the position of servant, student and human being. As an introspective human being, the aspect of understanding one's condition is represented by apologizing, worrying about not being responsible, humiliating oneself in front of the teacher, being naked in front of Allah SWT, to fight and hide his identity. The way humans make others happy is represented through the attitude of loving first, helping in all situations, giving and mutuality towards others.

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#### Introduction:-

The science of happiness constitutes the main and fundamental teaching of Ki Ageng Suryomentaram to develop its global vision. The science of happiness is the basis of all the thoughts of Ki Ageng Suryomentaram. The science of happiness begins with Ki Ageng Suryomentaram's view that in the world there is nothing worth seeking or desperately rejecting (Suryomentaram, 1:1985).

There are ten steps to achieving happiness according to Ki Ageng Suryomentaram (Sugiarto, 67; 2015); 1) there is nothing to desperately seek or avoid; 2) humans are *karep*, desires, drives desperately sought or avoided; 3) *interest* and *difficulty* are the taste of life; 4), understand where the desires lie. The human desire to seek *semat*, *drajat* and *kramat*; 5) *karep* is the deepest source in man which is *expansive mungkret* who gave birth to *Raos happiness difficulty* which is the basis of human life to achieve *raos sami*; 6) *understand* and *kraos* (understand and feel). Everyone is the same, sometimes *happy* and sometimes *difficult*; 7) *karep* (desire) which is unique and is called the original thing that can move life; 8) humans come out of *hell Getun* and *Sumelang*; 9) *includes Karep's* enduring attitude; 10) to be able to *discuss* (discuss) with oneself what will give rise to the seeds of *Ana's kraos*, namely me.

#### Literature Review:-

According to Irawan (60:2017), Suryomentaram's thought describes a featureless human as a figure capable of putting every problem in its place through introspection. The science of happiness begins with Ki Ageng Suryomentaram's view that in the world there is nothing worth seeking or desperately rejecting (Suryomentaram, 1985: 1). Humans who have reached the *begja stage* are humans who are not attached to anything or are called featureless humans. Sugiarto (2015:112) states that Ki Ageng Suryomentaram describes a featureless human as an

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independent, healthy, happy, prosperous and useful human being to others. When humans give up all the attributes they possess, humans actually gain true perfection, true attributes, true characteristics, true *tenger*, namely "humans without characteristics".

### Method:-

The approach of this research aims to determine the point of view in approaching the research object. The approach used in this research is the Javanese cultural psychology approach in Sufist literature related to *spiritual chaos* from the perspective of Ki Ageng Suryomentaram. In this research, the researcher acts as the main instrument of this research because during the research, the researcher plays an active role in interacting with the data source through repeated reading, attentive listening, analysis, as well as the recording and classification of data according to the direction and objectives of the research. was obtained. The data analysis technique in this research uses *descriptive analysis and content analysis techniques*.

### Discussion:-

*Behavior* is an attitude that positions itself as the center of all realities of life, so that the human self as an individual becomes something that is subject to constant attention and evaluation. There are two aspects to human *functioning*, namely introspection and making others happy.

### Introspective

Self-awareness is a turning point that allows humans to see themselves as a whole, so that what they are doing can be known whether it is on the right track or if it has gone off the rails. Self-awareness finds two aspects, namely 1) understanding one's position and 2) understanding one's condition. It is important to understand one's own position so that humans can position themselves appropriately, such as in the following data snippet.

“Muhammad is the reason why Allah created everything, including the creation of Wallaili Wannahar. You must know yourself to begin to know Muhammad and ultimately know Allah,” said Abah (Malik, 2015: 11).

The above data can be interpreted as Candra Malik's way of narrating the introspective aspect of understanding her position. The character Abah Suradira reminds Lail that knowing his position is important to knowing the end of his intentions and work. Lail must first know herself to know Muhammad Saw. and Allah SWT. Know and realize that Muhammad saw. as the main reason Allah SWT. created everything, including Wallaili Wannahar, providing a clear understanding of the position of a salik. Being self-aware by being aware of one's position is also reflected in the following data.

This evening, not far from the moment when the first call to prayer comes, under the dark sky and the glow of the moon which has moved to the edge of the lake, I will tell you a secret. I, Wallaili Wannahar, am no longer afraid of silence. There is something that scares me even more. He called to the crowd. Only by isolating myself will I find the peace necessary to keep this secret. (Malik, 2015: 18)

The above data can be understood as how Candra Malik narrates the introspective aspect of understanding her position. The character Lail, by studying Sufism with Abah Suradira, receives the secret of learning that must be kept. No one should know this because according to the account of the previous quote, rather than flowing in the mouth, it is better to flow in the stomach. Being aware of one's position can respond to an event that needs to be faced, like when Lail was no longer afraid of silence. There is something more formidable than silence: the crowd. The crowd will make it easier for people to see Lail, which will allow people to spill things in their mouths. Even if he holds scientific secrets that no one should know. You therefore need a calm and quiet place, far from the hustle and bustle of life by isolating yourself.

Being aware of one's position can keep scientific secrets within oneself safe. Isolating myself is a way of finding peace so that I can resolve and dissolve everything that I am. Understanding its position is also reflected in the following data snippet.

From then on, he called himself Sapa Nyana and concealed his identity as king. Nyana is a student farmer. He planted crops, mingled with common people, stopped talking about politics and power and studied religion from

his teacher in Bogangin, namely Kiai Hasan Tasari. Sapa Nyana refused to be treated like a king since he received the science of monotheism, which purifies the oneness and absoluteness of Allah as the only one worshiped. However, he was always guarded and escorted by a faithful servant, Sheikh Sangoe Branta. (Malik, 2015: 65)

The above data can be interpreted as Candra Malik's way of narrating the introspective aspect of understanding her position. Sapa Nyana is aware that to acquire knowledge, one must empty oneself so that knowledge can enter easily. For people who hold tightly to their identity when studying, it will be difficult for knowledge to penetrate because they are already full of their identity. Sapa Nyana learned the science of monotheism from Kiai Hasan Tasari, since then he no longer wants to be treated like a king because he understood the purity of the oneness and absoluteness of Allah SWT. so that his personal identity no longer exists. Understanding the personal position of the characters Sapa Nyana and Kiai Tasari can be found in the following data.

“Students are still students. The teacher is actually a student and remains a student. This realization strengthened Kiai Tasari's inner relationship even though he eventually discovered that his student was a great king who became a waliullah. ” (Malik, 2015: 66)

The above data can be understood as how Candra Malik narrates the introspective aspect of understanding her position. It is important for each individual to understand their own position, as Candra Malik tells it, because when everyone understands their own position, then everything will work as it should, according to natural law. Humans who have undergone this process will be light and free from everything that attaches to them. All identities attached to it are just personal identities that are not always transported anywhere, but are used in their place. Understanding its position is also reflected in the following data snippet.

Lail was sitting on the terrace of the mosque. He wondered: Could it be that Mbah Benu deliberately installed many mirrors in his mosque to remind whatever congregation it was that humans can in fact divide? Or remind us to always look in the mirror. Think about yourself. Introspective. For is this not the only way for humans to realize their existence as the center of all struggles? (Malik, 2015: 67)

The above data can be interpreted as Candra Malik's way of narrating the introspective aspect of understanding her position. Lail's character is surprised and wonders about the mosque which was installed with many mirrors by Mbah Banu. Candra Malik, through the character of Lail, asks questions that make one introspective so that they always look in the mirror, reflect on themselves. Someone who reflects, evaluates themselves often, and is introspective will increase their awareness that their true self is not based on the identity they have attached to themselves throughout their life.

The personal identity that humans acquire over the course of their lives provides them with the opportunity to divide themselves according to their inherent identity. At one time a person may be an official who has power over many people, but at another time he may be a husband who is afraid of his wife. These identity differences should always be seen as feelings that are not inherent to a person and all of these sensory identities can come and go. When people can understand their position by being introspective, they realize that they are the center of all directions. Self-awareness can be achieved by understanding one's state so that one can know oneself before reacting to an event. As can be seen in the following quote.

“Dad, what should I do?”

“Keep secret everything you have received. It's better to have a leak in your stomach than in your mouth. It is better to die as a martyr to keep the secret of this knowledge. »

"Dad, I'm scared..."

“Yes, Le, I understand. And you should be afraid, Le. From the fear of losing life, mena. Afraid of losing your life, so be afraid of losing Lin, the Most Living and the Most Living. “Fear of being abandoned by Allah,” said Abah Suradira. (Malik, 2015: 16)

The above data can be interpreted as Candra Malik's way of narrating the introspective aspect of understanding her condition. Lail's state, confused to the point of being afraid of what she is receiving, reflects that she is someone who

is still learning to be responsible. It's better to have a leak in your stomach than in your mouth, which proves that what Lail was given was a difficult thing. It is better to die as a martyr to maintain the secret of this knowledge than for it to be known to others. A Lail's feeling of fear can be interpreted as a way of being introspective, fear of losing one's own life, fear of losing the All-living and most life-giving, fear of being left behind by Allah. Lail's feelings of fear can also be seen in the following quote.

“You are lucky, Le is still so young and has been given the right to know a little of the secrets of God,” said Abah Suradira. Instead of calming me down, these words scared me even more until I fell prostrate. Tonight I say thousands of forgiveness. Knowing something is certainly not always pleasant. Knowing a lot of things is actually no more difficult than pretending not to know. And, for me, Abah Suradira's most difficult task after receiving his lesson was maintaining the confidentiality of this knowledge. It was forbidden to tell the entire conversation to anyone, including Djamil, who took me home (Malik, 2015: 16).

The above data can be understood as Candra Malik's way of narrating the introspective aspect of understanding her condition. Abah Suradira advised Lail to remain grateful as he was allowed to know a little of the secrets of Allah SWT. even though Lail's condition became more and more frightening until she fell prostrate all night. Prostration became Lail's decision to eliminate his identity and uplift the Almighty. Bowing down is symbolic of a salik being in an empty state, such that it is ready to be filled by something more substantial, namely the Almighty.

Istighfar is always said by Lail as a sign that he always feels in a state that is not suitable for receiving the secrets of Allah SWT. That. You must therefore ask forgiveness for all errors that do not deserve to receive this knowledge. Know anything, including the secrets of Allah SWT. It's not always pleasant because the responsibility is heavy. Become a salik who accepts the secrets of Allah SWT. must also do the following things.

Because, to acquire as much knowledge as possible from a Murshid, everyone must be a good student. Namely, one must sit lower than the teacher, position oneself like a container ready to be filled, not move so that the water of knowledge poured into it does not spill, and know that the container has also its own limitations. (Malik, 2015: 42)

The above data can be interpreted as Candra Malik's way of narrating the introspective aspect of understanding her condition. There are things a student must do to easily receive the knowledge he is pursuing, namely emptying himself, stooping and positioning himself lower than the teacher. The condition of an empty self, of a self-identity cast aside, offers the possibility of easier access to knowledge. It is like an empty glass that is ready to be filled, but if the self-identity is still strong, the glass is already full, so to fill it again it will overflow everywhere.

Understanding his own condition also allows the salik to know his limits. There are saliks who can become murhids so they have the right to pass on the knowledge they have acquired to others and there are also saliks, the knowledge they have acquired only for themselves. This is in line with the concept of prophets and apostles, prophets receive revelations from Allah SWT. for himself, while the apostle receives revelations for himself and others.

### **Make others happy**

The pinnacle of happiness according to Ki Ageng Suryomentaram is to make others happy. To make others happy, you don't need to wait until you are in a better position, but in any circumstance, you can make others happy, as the following quote shows.

“In this greeting is contained the hope of being loved. “The condition is that Ananda must first love,” Kiai Ja'far explained.  
“Qabiltu, Lail accept it, Kiai. Please pray and bless,” replied Lail. (Malik, 2015: 59)

The above data can be interpreted as Candra Malik's story about making others happy. The character Kiai Ja'far conveys to Lail that to hope to be loved in prayer, there are conditions that must be met, namely to love first. What Candra Malik narrated was in line with what Ki Ageng Suryomentaram said that there is no happiness other than making others happy. It's like love, to be loved, you must first love.

Considering that loving first is the main basis for being loved, one can understand that all love and grace were bestowed on Muhammad Saw. So that all humans, to receive this gift, must love Muhammad Saw. just like Allah SWT did. Allah SWT. commanded the entire contents of the universe to join in the praise of Muhammad Saw. This means that humans do what Allah SWT wants, whatever Allah SWT wants. should follow for approval. This can also be seen in the following data snippet.

“But, thanks to the advice of Abah Suradira, Mas Sukarsa and Mbak Sin forgave them. Your mother and father are wonderful people, Lail. In fact, aunt is sure that thanks to their prayers , the woman who kidnapped Lailatun Nahar, your twin sister, got pregnant and gave birth to a baby girl. Or, she was even pregnant when she kidnapped Laila and sold her, but maybe she didn't know she was pregnant. Aunt no longer follows the news. “I don't know their names or where they are now,” Bibi Tijah said.

“Kinasih, the girl's name is Bi. Lail never knew her father. But, say Mr. and Mrs., Kinasih's father died in another city . Bulik Setyowati left when Kinasih was still small. Eventually, Kinasih met her mother in Jakarta, who had remarried a foreigner. Kinasih also lives abroad with her husband and children. I hope they're happy,” I said.

“This girl, what was her name? Kinasih?”

Wasn't Kinasih also raised by Mas Sukarsa and Mbak Sin?

"Yes. “We're like brother and sister, even more than that,” I said. (Malik, 2015: 253)

The above data can be interpreted as Candra Malik's story about making others happy. Bibi Tijah narrated Lail's character about the extraordinary attitude of her father and mother. Lail's father and mother were the ones whose children were kidnapped, but they were actually taking care of the kidnapper's children. For Lail's father and mother, losing a child and caring for a child are different things even though there are similarities, namely that the child Lail's father and mother care for is the child of the kidnapper. Candra Malik, through this story, gives the message that the difficulties experienced by someone are not an obstacle to helping and making others happy.

The difficulties experienced by Mr. and Mrs. Lail were events that were within their capabilities. They realize that what happened happened and that the feeling of sadness they feel is the effect of it. Feelings of sadness, anger and whatever else are always feelings that come and go and do not affect the attitude towards caring for the kidnapper's child.

Other happy people are also found in the following data.

They are constantly learning about themselves and their weaknesses and flaws so that they can care for and protect each other. Not only are they good at praising each other, but in fact Kiai Tjokro's two favorite students are becoming more and more adept at crossing tongues and making fun of each other. They believe that true love is the willingness to accept bad things from others without criticizing them and the sincerity to encourage the good. (Malik, 2015: 190)

The above data can be interpreted as Candra Malik's story about making others happy. Two student figures from Kiai Tjokro recognized each other . Both learn each other's strengths and weaknesses to care for and protect each other, and they may even make fun of each other. In Javanese society, teasing for people who are very close is a job that often occurs in an attempt to hide the goodness they have so that the goodness becomes pure goodness directly related to Allah SWT.

Both of these figures believe that love takes the form of a willingness to accept bad things from others without criticizing them and a sincerity to invite good. Friendships that complement each other in this way can be realized if awareness of the essence of life has become a character in each person. As a human being, no one has a perfect attitude without flaws and mistakes, but understanding flaws and forgiving mistakes are complementary partners. Such an attitude proves that the awareness of understanding the feelings that come and go and focusing on what is obligatory will build a featureless human character (free humans) according to Ki Ageng Suryomentaram.

**Conclusion:-**

Based on the analysis results, the human behavior discovered in this research was as follows: (1) being self-aware, there are two things (a) understanding one's position and (b) understanding one's condition, (2) make other people happy. As an introspective human being, the aspect of understanding one's position is represented through the position of servant, student and human being. As an introspective human being, the aspect of understanding one's condition is represented by apologizing, worrying about not being responsible, humiliating oneself in front of the teacher, being naked in front of Allah SWT, to fight and hide his identity. The way humans make others happy is represented through the attitude of loving first, helping in all situations, giving and mutuality towards others.

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