

Discourse on Mangkunegara IV Javanese Islamic Spiritual Leadership

Amat Zuhri

State Islamic Institute of Pekalongan Central Java Indonesia

amatzubri@gmail.com

Abstract:

This study aims to analyze the concepts and patterns of spiritual leadership according to Serat Wedhatama, especially the ethical, ascetic and mystical potential of Mangkunegara IV Javanese Islamic spiritual leadership. In the context of civilizations and the treasure of Javanese Islamic literatures, just to have the properties as a warrior is not enough for a leader; one must also have the properties as a clergyman, or having Spiritual Leadership within oneself. Spiritual Leadership has become one of the materials to teach (pinulang) a prince, a future king or a ruler. The basis of this study is Serat Wedhatama by Mangkunegara IV which contains sublime teaching (pinulang lubur) which must be a guide for a leader. This study is a qualitative research. The data is obtained from Serat Wedhatama. Data were analyzed by descriptive method, with a scientific perspective of Sufism and hermeneutics. This study found that Serat Wedhatama teaches that a leader must adhere to the ethical, ascetic and mystical dimensions. The ethical dimension includes the behavior of a leader towards the community. Meanwhile, the ascetic dimension includes the inner attitude of a leader in order to purify his soul. And the ascetic dimension includes the form of the relationship between a leader and God.

Keywords: *Serat Wedhatama, pinulang, maqamat Sufi, ethical-ascetic and mystic dimensions.*

INTRODUCTION

Spiritual leadership is important for the community, institution or state (Crossman, 2011: 553-565; Chen and Chin-Fang Yang, 2012: 107-114) for the character of the leader, but sometimes fails to carry out ethical transformation (Tombaugh & Tombaugh, 2009: 95-119). In the context of spiritual leadership, Martin van Bruinessen's study of the relationship between the world of religion (spiritual) and the world of power (material) always leaves a question. On one hand, society tends to assume that Sufis should not approach political affairs, because it is contrary to the world of asceticism it carries out. But, on the other hand, there is one general hope that a king must be guided by a Sufi in carrying out his government duties. In this context, in the literature of Sufism, a lot is said about the problematic relationship between the Sufi's world to the sultan's (Bruinessen, 1996: 1).

The results of Martin van Bruinessen's study do not always reflect and occur in each region. In Java, what often happens is that there is good cooperation between Sufis and rulers. In fact, a ruler more often acts as a Sufi. In the Javanese view, there is a very popular phrase, *satria pinandhita*, a knight who is also a *pandhita* (priest). The expression shows that in the concept of Javanese power, it is not sufficient to only possess the

qualities of a knight (not a biological connotation, Wils on, 2004: 16-21), but one must have the qualities of being a clergyman.

In the current paradigm, the concept of leadership that combines managerial capabilities with spirituality is known as Spiritual Leadership. Spiritual Leadership is leadership that combines ethics, ascetic and mystical dimensions.

In the treasures of the treasure of Javanese Islam literatures, spiritual leadership has actually become the material of piwulang from a king or poet to the princes who will later lead the kingdom. This is because in the Javanese view, it is not enough to have only the characteristics of a knight for a leader, but he must also have traits as a clergy or spiritualist, better known as satria pinandhita.

One of the serat (manuscript) piwulang in Islamic literature which teaches the concept of spiritual leadership is Serat Wedhatama. This manuscript is the work of one of the Mangkunegaran Palace poets, Mangkunegara IV. The contents of this serat are in the form of teachings or piwulang luhur that must be a guide for a leader. This manuscript emphasizes how the behavior of a leader in carrying out his duties as a state regulator and as a servant of God. Therefore, this study is going to analyze the ethical, ascetic and mystical potential of the Javanese Islamic spiritual leadership of Mangkunegara IV. Qualitative research with library databases is analyzed by descriptive method, namely the disclosure and exposure of data and facts in accordance with the actual circumstances.

Several studies on spiritual leadership have been studied by researchers before Thobroni (2005). According to him, spiritual leadership has an effective influence in moving a good organizational culture. Ahmad Fauzi's study (2015) examines the importance of ethical values in spiritual leadership in building the epistemology of Islamic education as an alternative model of Western education that has more spectrums by the positivistic-rationalistic paradigm. Research results of Anita Rahmawaty (2016) are about the influence of spiritual leadership, organizational culture and organizational commitment to job satisfaction and employee performance. In addition to spiritual leadership, studies of Javanese leadership have also been carried out by several previous researchers, such as Damarjati Supadjar (1988) and Suwardi Endraswara (2011) regarding mystical Javanese leadership who believe that there is a God in human beings.

The studies above examined the spiritual leadership of Javanese Islam in general. Unlike the study above, this study specifically explores and analyzes the spiritual leadership of Javanese Islam in Serat Wedhatama. There is one study adjacent to this study, namely Muhammad Ardani's (1998) research entitled "Al-Qur'an and Mangkunegara IV Sufism". This study examines the values of Sufism taught by Mangkunegara IV in Serat Wedhatama.

On the basis of these thoughts, this study is clearly different from previous researches. This study intends to examine the style and concept of spiritual leadership in Serat Wedhatama, specifically the dimensions of ethical, ascetic and mystical of Javanese Mangkunegara IV Islamic Spiritual Leadership using Sufism and hermeneutic approaches.

DISCUSSION

Spiritual Leadership

There are several explanations about the meaning of spiritual leadership. According to Syamsul Hadi, spiritual leadership is a model of leadership that brings worldly aspects to the spiritual ones (Hadi, 2012: 28). Heru Sulistiyo agrees with the opinion of Syamsul Hadi above. But Heru adds that spiritual leadership also highly upholds the ethical and spiritual

spiritual dimension. According to him, among the kind of spiritual leadership that is based on religious ethics are: honesty, fairness, self-knowledge, good deeds, spiritualism, efficient work, uplifting to yourself or others, accepting change, discipline, intelligence and humility (Sulistyo, 2009: 313).

While Rafsanjani adds that spiritual leadership is a leadership that realizes that God is the true leader who inspires the conscience of His servants in a wise manner with an ethical and exemplary approach. Therefore, Rafsanjani concludes that spiritual leadership is a leadership based on religious ethics (Rafsanjani, 2017).

While Thobroni concludes that spiritual leadership is leadership that uses various approaches as well as driving forces such as moral, intellectual, emotional and spiritual aspects. In short, spiritual leadership is a combination of types of leadership based on ethics, ascetic and mystical dimensions (Thobroni, 2005: 23).

According to Abdul Kadir Riyadi, the word "spiritual" shows human nature as a religious being. This is different from the Western view which emphasizes only the sensory aspects of humans. The spiritual word is used to refer to human beings who are aware of themselves and their God and have found a balance in their lives (Riyadi, 2014: 12).

In Islam, there are teachings that emphasize material aspects which is called sharia which is an exoteric dimension, and there are also teachings that emphasize the inner aspects which are called haqiqah or tarekah which is an esoteric dimension. Thus, the teachings that emphasize the aspects of spirituality in Islam are often referred to as tarekah or tasawuf or sufism (Azra, 2008: v).

In line with Azyumardi Azra, Julia Day Howell and Van Bruinessen suggest that spiritual traditions are found in Islamic orders and Sufis (Bruinessen, 2008: 22). Religious values affect leadership in their respective contexts. (Biel and Nilsson, 2005: 178-191).

Besides the two opinions above, Kautsar Azhari Noer says that Sufism is a spiritual path to God, whose source comes from the Quran and the Sunnah of the Prophet, has a noble character, establishes human closeness with Allah, adheres to the sharia, emphasizes the balance between outer and inner aspects, aspects material and spiritual aspects, the world and the hereafter, siding with the weak and oppressed (Noer, 2013: 19-20).

While Komaruddin Hidayat says that the dimensions of spirituality in Islam, for example, when placed in the context of Islamic Science, it will lead to the science of Sufism, and in turn becoming tarekat movement (Hidayat, 1998: 221).

Identification of Sufism with spiritualism can at least be seen from the understanding, purpose and teachings of Sufism as formulated by Taftazani, "Life philosophy, which is meant to morally enhance a human soul, through certain practical exercises, sometimes to express mortal fulfillment in The highest Reality and intuitive knowledge (not rationally) whose fruit is spiritual happiness, whose reality is difficult to express in words, because the character is intuitive and subjective in character" (Taftazani, 1997: 6).

The definition put forward by Taftazani above is based on the characteristics of Sufism in general which applies to all forms of Sufism. These characteristics are: (1) an increase in morals, (2) mortal fulfillment (melting) into absolute reality, (3) the existence of intuitive knowledge, (4) the existence of peace or inner happiness, (5) the use of terminology symbolic in expressing his spiritual experience (Taftazani, 1997: 4-6).

Based on several definitions of spiritual leadership and seeing aspects of spiritualism in Islam, this study is more amenable to use Thobroni's formula, that spiritual leadership is a combination of types of leadership based on ethics, ascetic and mystical

dimensions. I believe that the formulation of Thobroni is in accordance with the characteristics of Sufism proposed by Taftazani, while Sufism is a spiritual teaching in Islam.

Serat Wedhatama Islamic Spiritual Leadership *The Emergence of Javanese Islamic Literature*

The most important Islamic state in the northern part of Java in the early sixteenth century was Demak. According to Ricklefs, the Demak Kingdom succeeded in conquering the Hindu-Buddhist kingdom in Kediri through its military expansion around 1527. The stories originating from the Javanese court illustrate that the conquest was carried out in various ways, but the bottom line is that the stories want to show that the Demak Islamic Kingdom was the heir of the legitimacy of the Majapahit Kingdom. The kingdom of Demak was told as a kingdom that directly replaced Majapahit. The first Sultan of Demak named Raden Patah was also called the last son of the king of Majapahit who married a Chinese daughter (Ricklefs, 1995: 55).

According to Simuh, Demak as the Javanese kingdom certainly did not escape and inherited the tradition of the Javanese kingdom in general. In the tradition of the Javanese kingdom, religious elements and religious officials were an integral part of the kingdom as had been in the Hindu-Buddhist kingdoms of Java in the past. Therefore the sultan immediately set up a mosque and appointed the head of the palace as a complete system of the kingdom as well as part of the city system of the royal system (Simuh, 2016: 148).

The emergence of religious officials in the Demak kingdom finally led to a new *prijaji* (noblemen) group. As explained by Sartono Kartodirdja, a person's cultural title is not only determined by heredity, but also by his position in government (Kartodirdja, 1987: 46). Therefore, the cleric who was appointed by the king to become the head of the palace as a complete system of craftsmanship had a vertical mobility to become a *prijaji*.

Thus, Simuh further explained that since the founding of the kingdom of Demak, Islam began to become part of the Javanese *prijajis*. The association of Javanese *prijajis* with religious teachers who held the title of guardian of Javanese land - inevitably - encouraged the interaction between Islam and the palace literature and culture. Even the *pujangga* (poets) looked at the establishment of the Demak Islamic kingdom as a transitional era. Namely the transition from the *Kabudan* era to the *Kawalen* era. This shift does not mean absolute as the disposal and replacement of cultural traditions and artistic heritage which is *adhiluhung* Javanese-Hindu kingdom era, but is Islamization or adjustments to the values of Islam. This adaptation gave rise to forms of transitional tradition in the form of a combination of the culture of animism-dynamism, Hinduism and elements of Islam. This form of integration is often referred to as "Islam Kejawen" (Javanese Islam) or "Kejawen" only (Simuh, 2016: 149).

The name often used to refer to Javanese Islam is *primbon*, *suluk* and *wirid*. *Primbon* contains various kinds of teachings that develop in Javanese society, such as divination, *ngelmu petung* (reading people or things), witchcraft or *teluh* and so on as well as some aspects of teachings in Islam while *Suluk* and *wirid* contain teachings related to Sufism (Simuh, 1988: 3).

Among the writings of the Javanese Islamic literature is *Serat Wedhatama* (Great Wisdom) by Mangkunegara IV. This book teaches moral values that are in accordance with the Javanese-Islamic mysticism.

Spiritual Leadership According to Wedhatama

The word Wedhatama is a combination of two words from Kawi language. The first word is Wedha which means "science" and Tama which means "good". Thus, Wedhatama means "knowledge of goodness" (Any, 1993: 3). Moh. Ardani interprets Wedhatama as "the main knowledge" (Ardani, 1998: 40). Whereas MC Ricklefs defines Wedhatama as "Great Wisdom" (Ricklefs, 1995: 192).

The thinking of Mangkunegara IV contained in Serat Wedhatama is very likely to have something to do with his life experiences which include three things. First is the condition of the kingdom and society which were greatly influenced by colonialism through the system of government and Arab culture through trade and religious channels. Dutch colonial culture had a profound effect as seen in Dutch intervention in the internal affairs of the Kasunanan and Mangkunegaran palaces, whereas the thinking of the Arabs had influenced the thinking of Pakubuwana IV (Ardani, 1998: 39). Secondly was his experience living with the higher prijaji family, Mangkunegara II. Through this experience, the characteristics of Mangkunegara IV are formed as a person that had been built on Javanese morality (Daryono, 2007: 38). And Javanese morality is very concerned about the principle of harmony and respect in social life (Suseno, 1993: 33). Third was his contact with Ranggawarsita's thoughts. Mangkunegara IV had a close relationship with Ranggawarsita. Both often discussed and exchanged thoughts even though they did not always agree with each other (Ardani, 1998: 17). From Ranggawarsita Mangkunegara IV knew about esoteric dimension which then grew in him (Daryono, 2007: 68).

Serat Piwulang by Mangkunegara IV besides Wedhatama (Ardani, 1998: 28), contain more about the teachings of practical life, life which is accompanied by nobility, for example obeying rules in marriage, government regulations, religious regulations, educating subordinates, educating children, aspiring nobles, loving the homeland, controlling lust, being virtuous and avoiding bad habits. The aspects of the teachings are the Islamic Sharia which is accompanied by noble character. In addition to containing aspects of materialistic, there are also teachings to draw closer to God. This teaching is known as Sufism. This teaching serves to underlie motivation in aspects of outer behavior or teachings. While the contents of Wedhatama emphasizing the deepening and enhancement of the teachings found in other serat piwulang. The teachings of Shariah and simple Sufism are further enhanced and deepened in the meaning of Wedhatama (Jatmiko, 2012: 17). According to Serat Wedhatama, moral teachings and Sufism must be the basis for a leader. This can be seen in his explanations about how a leader relates to God and his fellow human beings as will be explained below.

A. Vertical Spiritual Leadership (Relationship with God)

1) Four Kinds of Worship

Wayne Teasdale, a Christian monk in the tradition of Dom Bede Griffiths, says that spirituality is an inner attitude in relation to the Ultimate Reality that calls you to a higher consciousness. Spirituality manifests our deepest and purest strong desire, our passionate longing for the Divine. Spirituality is the desire to unite and be close with God, with the Ultimate Reality (Teasdale, 1995: 145).

Similarly, John White, a New Age defender born in New York City, said that in essence, spirituality is life truly with the aim of realizing God in every state of your being - thoughts, emotions, words, relationships, aspirations - or in short, your whole life, which is right in accordance with its purpose (Whitire, 1997: 239-140).

In the Javanese view, God is believed to be the source of everything that exists, even the source of power. Because power comes from revelations that are divine and obtained supernaturally, then someone who has obtained power is required to constantly seek divine guidance in his heart so that he always gets spiritual power (Moertono, 1995: 48).

Therefore, humans, including the holders of state power, must always have a relationship with God. One way to establish a relationship with God is to worship him.

According to Mangkunegara IV, there are four kinds of levels of worship to God, *sembah raga*, *cipta*, *jiwa*, *rasa* or body, heart, soul, and sense worships as stated in *Wedhatama pupuh Gambuh* verse 1:

Samengko ingsun tutur, sembah catur: supaya lumuntur, dhihin: raga, cipta, jiwa, rasa, kaki, ing kono lamun tinemu, tandha nugrahaning Manon.

Meaning:

Now I say, four kinds of worship to be imitated, namely body, heart, soul and sense worships, my child. There if it can be achieved, that is a sign of getting a gift from God.

The explanation of the four types of worships is as follows:

a) Sembah Raga

Mangkunegara IV explains the meaning of *sembah* in *Wedhatama pupuh Gambuh* verse 2 as follows:

Sembah raga puniku, pakartine wong amagang laku, susucine asarana saking warih, kang wus lumrah limang wektu, wantu wataking wawaton.

Meaning:

Body worship is an act of someone who is still a candidate (as the first step), purify one with water, which is usually done in every five times which is a rule/angger (sharia).

Body worship, which is a part of a long journey of life, is like a prospective traveler on a mystical or spiritual journey, as people who have just undergone the initial stages of mystical life. The exercise begins with purification using water. This body worship is done five times a day. The five-time worship is a must for every Muslim during his life by fulfilling the conditions and pillars of this prayer (sholat) (Ardani, 1998: 57).

By encouraging people to do this body worship, it can be understood that Mangkunegara IV is a person who also pays attention to the importance of the aspects of Sharia. In the 7th poem of *Gambuh*, Mangkunegara confirms the need for the Sharia aspect in worshipping God:

Lire sarengat iku, kena uga ingaranan laku, dhihin ajeg kapindhone ataberi, pakolehe putraningsun, nyenyeger badan mrih kaot.

Meaning:

The Shari'a was also called a method. The first is done regularly, both diligently. The result, O my son Refreshing body becomes healthier.

b) Sembah Cipta

Mangkunegara IV explains the meaning of *sembah cipta* in *Wedhatama pupuh gambuh* stanza 11-12, as follows:

Samengko sembah kalbu, yen lumintu uga dadi laku, laku agung kang kagungan Narapati, patitis tetesing kawruh, meruhi marang kang momong.

Sucine tanpa banyu, mung nyenyuda mring hardaning kalbu, pambukane tata, titi, ngati-ati, atetetp talaten atul, tuladhan marang waspaos.

Meaning:

Now worshipping by heart, if done continuously it will also be a behavior, great behavior possessed by the king, the exact growth of this knowledge, can know who is guarding himself.

The purifier is not by water, but by reducing lust in the heart, starting from a good, thorough and careful attitude, and still endlessly becoming a habit, an example for an alert person.

In the first verse of gambuh poem above, this prayer is called sembah cipta, but in the 11th verse is called sembah kalbu. Sembah Cipta is worshipping God by prioritizing the role of heart. In contrast to body worship, worship of the heart is more focused on the cleanliness and purity of the mind from various traits that cause the heart to become dark. So this worship is not sanctified by using water in the form of cleansing the body, but is sanctified by reducing the desires of lust as a means of purifying the mind (thaharah batiniah) (Ardani, 1998: 69).

In al-Ghazali's thoughts as explained by Hasyim Muhammad, maqamat Sufi has three stages of the learning process to arrive at the ideal goal of Sufism. First, emptying and cleansing the soul of despicable worldliness, called takhalli. Second, filling and decorating the soul that has been emptied with qualities, and good deeds, known as tahalli. Third, the loss of human characteristics and replaced by divine attributes, known as tajally (Muhammad, 2002: 10). With al-Ghazali framework, the worship according to Mangkunegara IV that is sembah cipta can be described as the first phase in treading maqamat Sufi namely takhally stage.

Sembah cipta will result in the inner consciousness for one who conducts this worship not only with one's body. Therefore, to be able to do sembah cipta, one cannot only cleanse oneself with water because that must be cleared by the worshipers' hearts. The human soul is like a mirror that if never used and cleaned for a long time it will be covered with thick dust, so it looks blurry and cannot be used to look at oneself (Jatmiko, 2012: 114).

If the heart is clear from all lusts, according to Mangkunegara IV, then one must be patient from all kinds of temptations and obstacles so that the heart is open to being able to see "another world". These things are explained in the poem Gambuh verse 13-14:

Mring jatining pandulu, panduk ing ndon dedalan satuhu, lamun lugu leguting reh maligi, lageane tumalawung, wenganing alam kinaot.

Yen wus kambah kadyeku, sarat sareh saniskareng laku, kalakone saka eneng, ening, eling, ilanging rasa tumlawung, kono adile Hyang Manon.

Meaning:

If you have experienced something like that, be patient with all acts and behaviours, it is carried out in a quiet, serene way but still conscious. If the feeling is lost, that is God's fairness. On the actual view, achieving the right goal/path.

If it is really a special habit, the characteristic is faint, until the opening of another world. If the heart has been cleansed from lust and his heart has been opened to be able to see the "other world" then one will be able to move to the next stage which by Mangkunegara is called sembah suksma.

c) Sembah Suksma

Sembah Suksma which is also called as soul worship is a worship to Sang Hyang Suksma (God) by prioritizing mental activity. Unlike Sembah Cipta which prioritizes heart

activity, this worship is more subtle and profound because it uses the soul, which in Sufism is called ruh (Ardani 1998: 84).

Suksma is the inner aspect of humans. This is in line with the Javanese view which states that humans consist of two realities that are fundamentally different, namely aspects of external and inner aspects. As natural beings, humans are physical beings having external aspects. But behind the external aspect, there are inner aspects. The external aspect of human beings consists of actions, movements, speeches and so on, while the inner aspects of the human being express themselves in subjective consciousness (Suseno, 1993: 117).

The mind is the central one that the Javanese mystics wish to cultivate. The mind is a golden vehicle for dealing directly with God mystically (Endraswara, 2011: 50). Therefore Mangkunegara teaches that someone in worshipping God reaches the stage called Suksma worship. Suksma worship should be carried diligently, impregnated deeply and continuously every day. This suggestion of Mangkunegara IV is contained in Sinom stanza 16:

Samengko kang tinutur, sembah katri kang sayekti katur, mring Hyang Sukma
sukmanen saari-ari, arahen dipun kecakup, sembah ing Jiwa sutengong.

Meaning:

Now that is being discussed, the third prayer is actually intended for the Suksma, run it at all times. Try to reach, worship this soul, O my child.

This soul occupies a very important position. This worship is the main goal of the journey of suluk. The way to purify is not to use water for ablution like during the phase of exercise. Not also by subduing lust as in the worship phase of heart. The method used to perform this prayer is by being alert (always alert) and emut (remembrance) of the afterlife, namely the Divine realm, as seen in Pupuh Sinom, verse 17:

Sayekti luwih prelu, ingaranan pepuntoning laku, kalakuan kang tumrap bangsaning
batin, sucine lan Awas Emut, mring alaming alam amot.

Meaning:

Actually, more importantly, it is called the end of action. Actions related to the mind, the cleanser is with caution and remembrance, to the realm of the hereafter

The way to carry out the worship of the soul is to intend firmly in the mind to pack all aspects of the soul and then tie it tightly to be directed towards what is to be achieved without releasing what is being held at that moment. In this way the Three Realms (Triloka) of the universe are rolled into one. Likewise, the great universe and the small universe are rolled into one. That is where the sparkling glow of nature looks (Ardani, 1998: 85) as seen in the Sinom poem verse 18:

Ruktine ngangkah ngukut, ngiket ngrukut triloka kakukut, jagad agung ginulung lan
jagad alit, Den kandel kumandel kulup, mring kelaping alam kono.

Meaning:

Maintain it by mastering it. Binding, embracing three universe in control, big universe rolled up with a small universe, strengthen your trust, O my son. Against the glittering state of the nature.

The teachings of Mangkunegara IV concerning the Suksma worship is like the fana (mortal) and baqa (immortal) teachings which Abu Yazid al-Busthami coined. Al-Kalabadzi explains that fana is a condition where all one's desires (passions) are complete, so that a Sufi person no longer has any feelings and loses the ability to distinguish; he has dissolved from all things and is completely dissolved into the reality that makes him, which is God.

In such circumstances, a Sufi does not care whether he is looking at a beautiful girl or a wall (Kalabadzi, 1985: 157).

Fana taught by MANGKUNEGARA IV seen in the levels of sembah kalbu (heart worship) by cleansing your passions, while *baga'* is seen in the level of sembah suksma by being awas (always beware) and emut (remember/dhikr) the afterlife, the divine realm, as seen in Sinom, verse 17.

In contrast to al-Busthami which thinks that after mortal and baqa there is the stage of itihad where at this stage he lost consciousness, Mangkunegara IV did not go to the stage of itihad which made him lose consciousness like Abu Yazid al-Busthami. The condition experienced by Mangkunegara IV is in a condition between conscious and unconscious. This is explained in the 13th verse of Pangkur:

Tan samar pamoring Sukma, sinuismaya winahya ing ngasepi, sinimpen telenging kalbu, Pambukaning warana, tarlen saking liyep layaping ngaluyup, pindha pesating supena, sumusuping rasa jati

Meaning:

No doubt about the image of Suksma (God). Infused and proven when it is quiet. Deposited in the liver. The curtain opener is nothing but a state of conscious and non-existent, like a dream, the presence of a true sense.

Thus the present study argues that the teachings of Mangkunegara IV can be assessed according to the Hulul teaching by al-Hallaj. Etymologically, hulul means occupying one place, such as the union between spirit and body. While the meaning of hulul according to the terms in Sufism is a notion that states that God chooses a person's body to dwell within, after the human nature that is in a person is eliminated (Nasution, 1992: 88). The first event according to the Sufi spiritual experience means that the Spirit of God and the human spirit are united, but are essentially incompatible and do not replace each other. The parable of the event of unification in this hulul is like water that will not become wine, even though wine is mixed into the water (Nicholson, 1991: 80). Strictly speaking, in this union al-Hallaj's self does not seem to disappear as in the itihad experienced by Abu Yazid al-Busthami. In itihad, al-Busthami's self is destroyed and there is only God. Whereas perceived in the hulul, al-Hallaj's self was not destroyed (Nasution, 1992: 90). When experiencing the hulul, al-Hallaj did indeed utter *syathahat* words: *ana al-Haq (انا الحق)* But when asked after experiencing the hulul, al-Hallaj did not claim to be God. This is explained in the phrase:

انا سر الحق ماالحق انا بل انا حق ففرق بيننا

"I am the secret of the Righteous One, and not the Righteous One, Me. I'm just one of the right ones, so differentiate between us (Nasution, 1992: 90).

d) Sembah Rasa

In contrast to the three types of worship described above. Sembah rasa is a worship that is based on sense alone. Sembah rasa is done by sensing the inner life of the creatures of the universe. If sembah cipta or sembah kalbu is to worship God by means of the inner heart, and sembah jiwa by using a soul or spirit, then sembah rasa is to worship God by using the core spirit. The core of spirit is the innermost and most subtle mental tool called *telenging kalbu* (the core of the softest spirit) (Ardani, 1998: 94).

The concept of *telenging kalbu* is called by Mangkunegara IV in the 13th pupuh pangkur stanza:

*Tan samar pamoring Sukma, sinuksmaya winahya ing ngasepi, sinimpen telenging kalbu,
Pambukaning warana, tarlen saking liyep layaping ngaluyup, pindha pesating supena,
sumusuping rasa jati*

Meaning:

There is no doubt about the image of the soul, impregnated and proven in the moment of silence, stored in the most subtle core of the spirit, the curtain of the curtain is nothing but the state of conscious and unconscious. Feels like a dream of a true feeling.

If sembah jiwa is worship in the process of achieving peak travel of suluk (mysticism), then sembah rasa is worship that is outside the mysticism travel process, but worship that made the salik (a person in a suluk state) in his final destination of suluk. In other words, a salik is in the intended place; that's where the ultimate destination of the journey of the journey. To get to the final destination the salik is still under the guidance of his teacher. But after the salik safely guided by his teacher to enter the gate of sembah rasa, the salik must then do the worship independently (Ardani, 1998: 95). This is as explained by Mangkunegara IV in the 23rd verse of Gambuh:

Samengko ingsun tutur, gantya sembah ingkang kaping catur, sembah Rasa karasa wosing dumadi, dadine wis tanpa tuduh, mung kalawan kasing Batos.

Meaning:

Now it's time for me to speak, move on to the fourth prayer. That is to worship, be the essence of this life. Materialize without guidance, only with inner tranquility

Although sembah rasa is done without the guidance of a teacher, because a salik has gone through several stages steadily before this worship, it is not impossible that can he obtain the grace of God's guidance. Who gets special instructions (inspiration) from God, surely he has extraordinary abilities in cultivating the mind, preparing quickly all aspects of the mind to get rid of all things other than Allah (Ardani, 1998: 97). This is explained by Mangkunegara IV in the 12th Pangkur stanza:

Sapantuk wahyuning Allah, gya dumilah mangulah ngelmu bangkit, bangkit mikat reb mangukut, kukutaning Jiwangga, Yen mangkono kena sinebut wong sepub, liring sepub sepi hawa,awas roroning ngatunggil.

Meaning:

someone who receives God's revelation, then he can receive and master the knowledge, be able to master the science of perfection, personal perfection. Such people deserve to be called elderly. This means that those who are not controlled by lust, can understand the two elements that become one.

"Roroning atunggal" in the temple above implies that a salik who come to sembah rasa is so close to God as if he becomes one with God or a means of union. The expression "Roroning atunggal" is not essential unity, but is unity of majazi, that is the unity of God's will at the behest of his servant so that it is reflected in the nature of the servant who worships and the essence of God being worshiped in the concept of Sembah rasa (Ardani, 1998: 99) .

According to Moh. Ardani, the teaching of Mangkunegara IV cannot be equated with al-Hallaj's teachings which are in the group of non-Sunni Sufism which is different from al-Qusyairiyah Sufism which is in the Sunni group (Ardani, 1998: 125-126).

Mangkunegara IV teachings, in particular, has the concept of "roroning atunggal", which can be equal to the concept of the hulul of al-Hallaj. The phrase "roroning atunggal" does not mean the essential oneness, but majazi oneness, the oneness of God's will to the will of His creations reflecting the nature of His creations who worship Him and the essence of the concept of the sembah rasa. For the concept of hulul, the union of God's spirit with the spirit of al-Hallaj did not cause the soul of al-Hallaj to be lost or replaced. Hulul events according to the Sufi spiritual experience means the Spirit of God and the human spirit are united, but are essentially not mixed and do not replace. The parable of the event of unification in this hulul is like water which will not become wine, even though wine is mixed into the water (Nicholson, 1981: 80). This is seen in the poem put forward by al-Hallaj:

انا من اهوى ومن اهوى انا نحن روحان حللنا بدنا
فاذا بصرتنى ابصرته واذا ابصرته ابصرتنا

*"I am the one I love and the one I love is me.
We are two souls in one body.
If you see me, you see Him.
And if you see Him you see us"* (Nasution, 1992: 90).

From the verse above, it can be understood that although the Spirit of God is united with the human spirit in al-Hallaj's body, the difference between the two remains. It is like water that does not turn into wine even though it has been mixed in one cup.

The concept of the four types of worship from Mangkunegara IV, if understood by Evelyn Underhill's opinion, is the stages of the spiritual path that is clearly the path that is passed by a salik to God. As quoted by Hasyim Muhammad, Evelyn Underhill explains the salik steps are: first, awakening of consciousness; second, purification; Third, illumination; fourth, the dark night state and then into the unitive state (Muhammad, 2002: 10). Sembah raga is the stage of awakening of consciousness, sembah cipta is the stage of cleansing, sembah suksma is the stage of illumination and "dark night of the soul" while sembah rasa is the stage of unity.

2) Function of Vertical Relationship with God for Leaders

a). Gaining Power and Requesting Guidance in Leading

In the Javanese view, the king is a representative of God whose power is unlimited. His power is metaphysical originating from the supernatural or including the divine. This adidunia power is an expression of formless divine energy and is always creative in permeating the entire cosmos. This metaphysical power is not a typical social phenomenon and is different from the forces of nature, but a cosmic power, which can be imagined as a fluidum which covers the entire universe (Moertono, 1995: 130).

Because power is meta-empirical, it cannot be obtained in empirical ways. Empirical factors such as physical and military power, wealth, relations, ingenuity, etc., do have an important but not decisive role. The real effort to gain power must be directed at tapping the magical cosmic power, in terms of the mind and the universe. For this reason, attention must be focused on the inner self, not at the external one.

On the one hand, people must let go of their attachment to the sensory world. He must not be controlled by lust and worldly interests, even though the desire to be in power is a human instinct (Ahmad, 2011: 277-296). For that, people must meditate and be abstain from various pleasures. On the other hand, one must focus on one's own mind, he must be active. For this reason, people must be alone or *tapa brata*, usually in a quiet and haunted places like mountains or sacred tombs (Suseno, 1994: 36).

It seems that the belief that the power of a leader comes from God is also believed by Mangkunegara IV. Mangkunegara IV recommends that his children and grandchildren follow the example of Panembahan Senopati, the first king of Mataram. It is seen in Sinom verses 1 as follows:

Nuladha laku utama, tumrape wong tanah jawi, wong agung ing ngeksiganda, panembahan senapati, kepati amarsudi, sudane hawa lan nepsu, pinestu tapa brata, tanapi ing siyang ratri, amamangu karyenak tyasing sesama.

Meaning:

Take example from the main action, for the Javanese, the great person at Ngeksiganda (Mataram) is Panembahan Senapati, who diligently reduces the air of lust with asceticism, and day and night, always pleases the hearts of others.

According to Mangkunegara IV, because of the ascetic perseverance done by Panembahan Senapati, God gave him power. This can be seen from the phrase stated in the 3rd Sinom verse:

Saben mendra saking wisma, lelana laladan sepi, ngingsep sepuhing supana, mrih pona pranawing kapti, tis tising tyas marsudi, mardawaning budya tulus, mesu reh kasudarman, ning tepining jalanidi, sruning brata kataman wahyu dyatmika.

Meaning:

Everytime leaving the palace, wandering to a quiet place, absorbing various levels of good knowledge, in order to achieve the intended goal; achieving the ultimate tenderness, gaining a sense of living compassion, at the edge of the ocean, because of the hard asceticism that he received divine revelation.

According to Damardjati Supadjar, the sentence Wong Agung ing Ngeksigandha used to refer to Panembahan Senapati in the above verse does not only contain denotative meaning to the name of a location and figure, but also has deep connotations namely "ngeksigandha" which means "breathing exercise", which is the beginning in the framework of "physical body/sumuruping Eneng dateng ing Ening".

So, continued Damardjati, Senapati's experience, "saben mendra due to homelessness, desertion and so on," is not appropriate if only interpreted as the ordinary experience of going out of the house exploring deserted coastal areas; but rather felt when the connotation of spiritual experience that will be experienced by anyone who managed to "get out" to overcome the level of physical (Supadjar, 1988: 26).

Because power comes from divine revelation which must be obtained by concentrating inner strength through practice and avoiding all worldly passions, then a king in Javanese view must always establish communication with God to remain given power and always be instructed in leading the country. In the puppet play, the puppeteer will never forget to mention in *kandhanya* that the king rested into the inner court of the palace after the audience, changed the clothes of a *pandhita* (priest) and then entered *sanggar pamujan* (worship room) to know "God's will" (Moertono, 1995: 48). In this case, Mangkunegara also reminded that a king would often come out of the palace to conduct *lelana* to a lonely place, as expressed in the 2nd verse of Sinom:

Samangsa ing pasamuwan, mamangun marta martani, sinambi ing saben mangsa, kala kalaning asepi, lelana teki-teki, nggayuh geyonganing kayun, kayungyun eninging tyas, sanityasa pinrihatin, puguh panggah cegah dhahar lawan nendra.

Meaning:

In each meeting, creating inner happiness with calmness and patience. Meanwhile, on every occasion, when there is no busyness, wandering in meditation, achieving heart aspirations, fascinated by a pleasant atmosphere, Always heart made concerned, by holding fast to prevent eating and sleeping,

In addition to aiming for an abundance of power, the other purpose of conducting lelana is so that the king always gets revelations or instructions from God. If he gets special instructions (inspiration) from God, surely he has extraordinary abilities in cultivating the mind, as well as in managing the country.

b). Means of Self Transcendence

Humans are creatures that consist of two aspects, spiritual and physical aspects. Because it is natural for humans to have the desire to fulfill all material physical needs, besides having the desire to fulfill nonmaterial needs. Based on the hierarchy of need theory developed by Abraham H, Maslow, every human being has five needs in the following order: (1) physiological needs, (2) safety and security needs, (3) social needs in the form of friendship, affection, intimacy, acceptance and attachment, (4) ego needs, which is the need for self-esteem (5) the need for fulfillment or self-actualization (Maslow, 1992: 74-77).

Towards the end of his life, Maslow added the sixth need, namely the need for self-transcendence or overcoming human selfhood. He also introduced the transpersonal term identified by the realization of the need for self transcendence (Mahzar, 2004: ix).

Adding to this sixth level need, Maslow encouraged psychologists afterward to break into the mystical and paranormal world in the fourth power movement that leads to a new branch of psychology called transpersonal psychology. The emergence of transpersonal psychology specifically begins with an empirical study of the phenomenon of the development of the human soul which produces specific theories: peak values, metaneed, peak experience, mystical experience, self transcendence, unity of being, etc. (Muhammad, 2002: 156).

Maslow describes the peak experience as a repetition of the return of the oceanic experience of the fetus in the womb that blends with its mother (Mahzar, 2004: xi). In other words, a person who has achieved personal conditions through the peak of spiritual experience will gain peace and true happiness.

In the view of Javanese Islam, God is also the ultimate goal of this universe because all of this nature comes from God. Therefore Javanese Islamic mysticism also teaches that there is a peak experience as a source of inner calm. In this case, Mangkunegara IV wants everyone, especially a king, to draw closer to God, just as mentioned in Sinom verses 2-3 that have been explained above.

In the second verse of the poem sinom, it is said that one of the goals of wandering in asceticism is to achieve a valid atmosphere which is the dream of all people. In order to achieve this pleasant atmosphere one must leave the physical lust which is symbolized by the expression puguh panggah cegah dhahar lawan nendra (struggling hard to leave food and drink). The necessity to leave physical desire to leave food and drink was then

strengthened by the expression “mendra saking wisma lelana laladan sepi” (leaving the palace to wander to a quiet place).

Although Mangkunegara IV recommends that a king often conduct lelana, but he warns that this is done at times when he was not busy with his responsibilities as a king. Therefore he asserted that the ceremony was carried out when when kala kalaning asepi (when there was no activity). For Mangkunegara IV, a superior human being is a human who always hones his heart with a heart apart from the bonds of his luxury but still carries out his obligations as a knight. This can be seen in the 17th verse of the Sinom verse:

Mangkono janma utama, tuman tumanem ing sepi, ing saben rikala mangsa, masah amemasuhbudi, lahire den tetepi, ing reh kasatriyanipun, susila anor raga, wigunya met tyasing sesami, yeku aran wong barek berag agama.

Meaning:

Such is the superior human being, likes to get used to silence, at certain moments, sharpen sharpness and cleanse the soul, his outer life continues to carry out his duties as a knight, acts kind and humble, is good at getting along and pleasing to others, that's what people call carry out religious orders.

Because of the principle of Mangkunegara IV that lelana must be done when there is no activity in carrying out its obligations to manage the state. When he was busy with state affairs, Mangkunegara IV usually conducted jama' prayer (combine 2 prayer times into 1). According to Moh. Ardani, what was done by Mangkunegara IV can be justified by some schools of jurisprudence in Islam, especially the schools of Dhahiri and some of Maliki (Ardani, 1998: 14-15).

B. Horizontal Spiritual Leadership (Relations with Others)

Mulder explains that in Javanese society, a leader must be a father, a figure who gives protection like a father who stimulates feelings of trust and dependence. The leader must make his followers feel that he is paying attention and that he is indeed superior, making a sense of fatherhood (Mulder, 1996: 58). Therefore the king as a person who occupies the highest hierarchy in the country must be able to behave like a father to all his citizens. The king must be able to be a source of law that is fair to the community. In addition, the king must also be able to provide welfare and security to all people.

In this case, Mangkunegara IV illustrates that a king should imitate the behavior of Panembahan Senapati which always pleases his people, as he revealed in Sinom verse 1 as has been mentioned before.

Mangkunegara IV also emphasized that a good leader is a leader who purifies the soul by avoiding all passions by "seclusion" and continues to carry out his duties as a knight, humble and sociable. This can be seen in Wedhatama in Sinom verse 17.

For Mangkunegara IV, managing the government for people's welfare is very important. Therefore, Mangkunegara IV recommends that for a leader who wants to do lelalana to reach his heart's aspirations to seek serenity in communicating with God, he must seek time when there is no duty as a leader. Because of that, Mangkunegara IV often performs five daily prayers by using the jama' prayer.

CONCLUSION

Based on the study and discussion above, it can be concluded that the model of spiritual leadership in Serat Wedhatama of Mangkunegara IV is a combination of ethical, ascetic and mystical leadership models. The ethical dimensions of Mangkunegara IV

spiritual leadership can be seen from the Wedhatama verses which suggest that a leader should imitate Panembahan Senapati's behavior which always makes people happy (Sinom poem verse 1). Mangkunegara IV also recommends that in addition to diligently sharpen honed intellect with often meditate, a leader must keep his obligations as a warrior, humble and jaunty (Sinom verse 17). Therefore, Mangkunegara IV often used jama' prayer when he was busy with state affairs.

The ascetic dimension of the Mangkunegara IV spiritual leadership can be seen from the Wedhatama verses which suggest that leaders lead a simple life, not bound by the luxury of the palace (mendra saking Wisma lelana laladan sepi) and always try to seriously reduce eating and sleeping (puguh panggah cegah dhahar lawan nendra). These suggestions are found in the 2-3 verses of Sinom poetry. Mangkunegara IV mystical image can be seen from his teachings on sembah cipta/kalbu, sembah suksma/jiwa dan sembah rasa. Sembah cipta/kalbu is in line with inner appreciation with the qalb which emphasizes inner purity. Sembah sukma/jiwa is in line with inner appreciation with the spirit that prioritizes mental clarity with a mindful and alert attitude that needs to be accompanied by the depth of remembrance to Allah. Sembah rasa is in line with the appreciation of the heart silently by uniting one's will with God's one so with his mind's eye he can do musyahadah or look at God.

In the leadership discourse Mangkunegara IV, sembah sense in which a person feels "Roroning atunggal" can be equated with the teachings of hulul brought by al-Hallaj. The conclusion of this researcher is different from the conclusion of Mohammad Ardani, that the teaching of the Mangkunegara IV prayer is different from the teachings written by non-Sunni Sufis such as al-Hallaj. In this context, Mangkunegara IV teachings do not deviate from the sharia dimension in Islam. It can be seen from the teachings of sembah raga in which he defines body worship with five daily prayers to be performed in accordance with the rules of sharia. He argues that the sembah raga is the first step for someone to walk the spiritual path to God. Thus, Mangkunegara IV teachings are in accordance with the three dimensions of Islam, namely the shariah, thariqah and haqiqah.

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