

Sufi Tradition as Legitimization of Guardianship in The Java: The Study of Manuscripts of Babad Demak Pesisiran

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Abstract

The development of Islam in Java is inseparable from the role of *wali* as a preacher of Islam. The title of *wali* is given to selected people who get privileges such *karamah* and knowledge about Islam. This research aims to analyze *sufi* tradition carried out by Java *sufi* until they reach the degree of *wali*. This research uses a qualitative method with descriptive analysis. The research source used is *Babad Demak Pesisiran*, which was transliterated by the Indonesian Education and Culture Ministry in 1984. The result of this research is about *sufi* tradition carried out by *wali*, such as fasting to curb the lust (*tan dhahar rikala rina*), praying all night long to get closer to God (*tan sare rikala wengi*), and solitude by meditating in a quiet place such as mountain or home. This condition happened because of *Sufi*'s influence and the mysticism values that developed in Java.

Keywords: *Sufi Tradition; Saint of Java; Babad Demak Pesisiran.*

Introduction

Sufism and Sufi are two terms that are considered interrelated. The term Sufi often refers to groups of Muslims who study Sufism. In general, we know that the definition of Sufi comes from the Arabic *ash-shafa*, which means clarity because it is considered that a Sufi person is a person who has inner clarity. Another opinion says that the term Sufi is taken from the term *suffah al kaffah*, which refers to the *Muhajirin* who often perform *Iqtikaf* at the Grand Mosque. Another opinion also says that the word Sufi is associated with the origin of the word *shuf* which means woolen cloth, because Sufi people often wear clothes made from woolen cloth to live an ascetic life.

Imam Qusyairi, in his book *Ar Risalah Al Qusyairiyah fi Ilmit Tasawuf*, compiled in 1046, has a different argument regarding the definition of Sufism and Sufi. According

to Imam Qusyairi, the word Sufi, taken from the word *ash-shoufa*, which means sincerity, is considered very far from the words in Arabic. Meanwhile, if the word Sufi comes from the basic word *shaff* (line), the meaning does not follow the ascription to the word *shaff*. In his book, Imam Qusyairi, he collected several opinions regarding Sufism and Sufi according to several figures such as Ruwaim bin Ahmad, who explained that Sufism is built on three things, namely adhering to poverty and being poor, liking to give and prioritizing others before oneself, closing oneself and full surrender to God. Ahmad Al-Jariri believes that Sufism is entering all the morals of the Prophet and leaving the morals that are not praiseworthy. Meanwhile, Dalf Asy-Syibli believes that a Sufi (who studies the teachings of Sufism) is disconnected from creatures and connected to Allah, as He says in surah Thaha: 41 (An-Naisaburi, 1046).

From this explanation, the term Sufi can be interpreted into three criteria, namely as someone who lives a life in the world of poverty (not oriented towards wealth and worldliness); Sufis are people who have commendable morals and always protect themselves from immoral acts; and a Sufi is a person who is willing to abandon worldly matters and only draw closer to God.

Sufis and Sufi traditions have developed since the Prophet Muhammad SAW. The Prophet Muhammad exemplified Sufi behavior by going into exile in Hira Cave. Exile is not limited to staying away from life with society, it is also done to worship and get closer to God and purify the soul from worldliness. Until then, the Prophet Muhammad SAW also received the first revelation of the Qur'an in Hira Cave. In the following period, the Sufi tradition developed widely at the same time as Islam developed in various regions. Every place has a different Sufi tradition style. In the city of Khurosan, the Sufis emphasize their asceticism, morality towards others, and carrying out religious obligations. In Baghdad, Sufis carried out Sufi traditions by practicing seclusion and separating themselves from public life to find clarity of heart. Meanwhile, the development of the Sufi tradition in Persia is identical to the ideology of *wujudhiyyah* initiated by Ibn Arabi and *wahdatul wujud* initiated by Al Hallaj (Halim, 2022).

These Sufi traditions then influenced the development of Islam in the archipelago. Anthony H. Johns explained that Islamization in Indonesia occurred at the end of the 13th century and developed on the coast of Sumatra. The development of Islam on the north coast of Sumatra was influenced by Ibn Arabi's Sufism teachings, known as the teachings of *wahdatul wujud*. These teachings then led to the development of Sufi traditions in the archipelago (John, 1993). Hamzah Fansuri is one of the Sufi figures who was influential in developing the Sufi tradition in the archipelago. Hamzah Fansuri inherited the Sufi tradition from Persia, which expressed the Sufi tradition through mystical poetry related to God, love, and asceticism (Faiz, 2016).

Meanwhile, in Java, the development of the Sufi tradition cannot be separated from the role of *walisanga* as an Islamic preacher. Islamization on the island of Java began with interactions between Muslims who stopped at ports on the north coast of Java, such as Gresik and Tuban. The first guardian figure who started preaching Islam was Maulana Maghribi, from Arabia. Maulana Maghribi preached to Champa in 1404 and died in Gresik, East Java in 1419. The regeneration of saints as Islamic preachers in Java continued through genealogy (descendants) and the relationship between student-teachers such as Sunan Kalijaga, who became a guardian figure in Java. was a student of Maulana Maghribi (Laffan, 2011).

In Nicholson's thinking, Wali refers to people chosen from the Sufi community, but not all Sufis can be called guardians. Nicholson (1998), in his writing entitled *The Mystical Islam* explains that a Sufi is a chosen person among Muslims, while saints are a chosen group of Sufi people (Nicholson, 1998). So, a Sufi person does not necessarily become a guardian, while a guardian is part of the selected Sufi people. To obtain the title of sainthood, a Sufi must undergo certain practices to approach God.

This research was conducted to answer the question of how the Sufi tradition developed in Java based on the information contained in the *Babad Demak Pesisiran*, how the Sufi tradition legitimizes the authority of figures in Java, and how the Sufi tradition is in an Islamic perspective. Why does this study focus on the *Babad Demak Pesisiran* manuscript? First, research and analysis of the *Babad Demak Pesisiran*

manuscript are still rarely carried out; *Second*, the Babad Demak Pesisiran provides information that is not discussed in other chronicle texts, namely about the Sufi traditions carried out by the saints; *Third*, to introduce to the public, apart from the Babad Demak there is also the Babad Demak Pesisiran manuscript, both of which have different contents and values.

This research aims to find out the Sufi tradition among saints (as Islamic preachers), which developed in Java, and to find out the relationship between the Sufi tradition in Islamic views by referring to previous Sufi figures. This research uses qualitative research, where the data produced is written words in sentences (Moleong, 2012). The method used is the library research method with a descriptive-analysis approach. Sugiyono (2016) explains that library studies are theoretical studies, references, and other scientific literature related to culture, values, and norms that were developing at that time (Sugiyono, 2016). The research source is the text of the *Babad Demak Pesisiran*, which has been transliterated and translated. The data collection technique uses content analysis, namely by sorting the contents of the Babad Demak Pesisiran text to describe it according to the research objectives.

Discussion

Babad as Historical Sources

Etymologically, babad means opening an area (mbabad alas; mbabad desa). In another sense, babad is defined as a story or chronicle related to a certain place, such as *Babad Demak*, *Babad Mataram*, *Babad Gresik*, and so on. *Babad* is a story full of traditional nuances, so its stories are often flavored with myths, legends, and the author's point of view (Puspitorini, 2018). Babad is a fairy tale whose content is deliberately transformed into a historical story, and the content of the story is usually made a little hyperbolic (Aziz, 2015). It is not uncommon to find supernatural and magical stories in *babad* literature. In the historical development of Javanese literature, babad is classified as a new Javanese literary work whose development began when Islam developed in Java.

Although chronicles contain stories that tend to be ahistorical and cannot be trusted. However, the position of the chronicle as a new Javanese literary work provides information about historical events in the 16th-century era along with the development of Islam in Java. Brandes believes that chronicles are literary works with no historical value and no place in Javanese history. Babad is likened to a pastiche wherein a series of 'same events' has different stories. Brandes gave an example of the history of the founding of the Majapahit Kingdom. In the *Babad Tanah Jawi* it is said that the descendants of the first King of Majapahit came from Padjajaran, while in Pararaton, it is said that the King of Majapahit came from the descendants of Tumapel nobles. According to Brandes, when conducting studies on chronicle manuscripts, it is not only seen from a historical perspective. In studying chronicles, it is also necessary to study literature and culture in general (Brandes, 1897).

Hoesein Djajaningrat's article, *Local Tradition and The Study of Indonesian History*, believes that literary works such as chronicles cannot be thrown away when conducting historical studies. To differentiate between historical or hyperbolic events, we need comparative material from chronicle literature, such as information from Portuguese records that have been in the archipelago since 1514. The philological and historical elements contained in the chronicle manuscripts are related to each other. As for Hoesein Djajaningrat's idea regarding the relationship between Javanese literature and history, namely that historical literary works (*babad*) can help in uncovering historical events, however, in using Javanese literary works as historical sources, other comparisons need to be used so that the events contained in literary works are not only viewed from one angle. Just look at it (Djajaningrat, 1995).

Babad Demak Pesisiran is a different manuscript from Babad Demak. Babad Demak Pesisiran was found in Gresik, East Java. *Babad Demak Pesisiran* is written using *pegon* letters and the new Javanese language, although in some words, terms are also used in the old Javanese language. The first pupuh explains that *Babad Demak Pesisiran* was written on the twenty-fourth day of Saturday Pon, the month of *Ruwah*, in the year nineteen by a writer named Marsuf. Regarding the number of years of writing the

babad manuscript, it is still unknown exactly to which year nineteen refers. However, previous research has suggested that the year nineteen may refer to several years, such as 1619, 1719, 1919, or other possibilities (Hutomo et al., 1984).

The Babad Demak Pesisiran manuscript was first researched by the Center for Language Guidance and Development of the Ministry of Education and Culture in 1984. This research focused on studying the language and literature of the manuscript as well as the transliteration from Pegon to Latin. The condition of the manuscript at the time of examination was already somewhat damaged. The book's cover was damaged, so the manuscript owner replaced it with yellow manila paper. The Babad Demak Pesisiran manuscript studied consists of 143 pages. Page 1 was damaged, so the page was attached (by glue) to the book cover. The manuscript "Babad Deihak Pesisiran" was written on brown, unlined paper and was old. The writing was in black ink. The writing on the page numbers was no longer visible, so the owner himself bolded it with ink (Hutomo et al., 1984).

The Conception of Guardians in Java

Wali, as an Islamic preacher figure, is a title (*maqam*) given to selected people (*auliya'*: lovers of Allah) who are given the gift of guidance and *laduni* knowledge (known as *weruh sakdurunge winarah*: knowing what will happen). Besides being chosen people, guardians also have certain privileges that humans generally do not have, called *karamah*. In the Qur'an, the discussion regarding guardians is explained in Surah Yunus: 62: '*There will certainly be no fear for the close servants of Allah (The Saint), nor will they grieve*'. Based on the interpretation of *tahlili* by NU Online, it is explained that the Saint (*wali allah*) in this verse are people who believe and are pious, as a term for people who defend Allah's religion and people who enforce His laws amid society, and as opposed to people who are hostile to His religion, such as polytheists and infidels (see tafsir Surah al-Anam/6: 51-55). It is said that there is no fear for them because they believe that Allah's promises will definitely come, and His help will certainly arrive, and His guidance will certainly guide them to the straight path. And if a disaster

occurs them, they remain patient in facing and overcoming it with full steadfastness and trust in Allah (see tafsir Surah al-Baqarah/2: 249). Their hearts are not troubled because they believe and are willing to accept that everything that happens under God's laws is within His control. They are not sad because they are separated from the world, with all its great pleasures. They are not afraid of receiving Allah's punishment on the day of judgment because they and all their souls have been surrendered to religious interests. They do not feel like they have lost anything, because they have received invaluable guidance (see Tafsir Surah al-Baqarah/2: 2 and al-Anfal/8: 29) (*Tafsir Surah Yunus:62, 2022*).

In Javanese society, the term *wali* is often associated with *wali sanga*, which refers to nine saints who spread Islam in Java. It seems that the construction of this idea refers to information from the Babad Tanah Jawi which mentions Islamic preacher figures (*wali*) consisting of nine people, namely Sunan Ampel, Sunan Bonang, Sunan Giri, Sunan Gunung Jati, Sunan Kalijaga, Sunan Drajat, Sunan Udung, Sunan Muria, and Sheikh Maulana Maghribi (Brandes, 1899).

However, several other sources state that there are not only nine guardians in Java. The *Babad Demak Pesisiran* mentions a different guardian figure from the *Babad Tanah Jawi*. The guardian figures in the *Babad Demak Pesisiran* include Raden Rahmat, Molana Ishak, Raden Jekandar (nicknamed Sunan Melaya), Ngabdul Kadir (nicknamed Sunan Gunung Jati), Sayid Ahmad, Ki Ngusman Haji (nicknamed Sunan Ngudung), Ki Sayid Muhsin, Raden Ibrahim (nicknamed Sunan Bonang), Halifah Husen (nicknamed Sunan Kertayasa), Raden Sahid (nicknamed Sunan Kalijaga), Raden Paku (nicknamed Sunan Giri), Raden Patah (nicknamed Sunan Bintara), Raden Kasim (nicknamed Sunan Derajat), Raden Sangid (nicknamed Sunan Murya), and Amir Haji (nicknamed Sunan Kudus) (Hutomo et al., 1984). The book *Ahlā al-Musāmarah fī Hikāyāt al-Auliya' al-'Asyrah* by Sheikh Abul Fadhol Senori from Tuban, explains that the number of saints who spread Islam in Java was ten people consisting of Sunan Ampel (Raden Rahmat), Sunan Giri (Raden Paku), Sunan Bonang (Sayyid Ibrahim), Sunan Drajat (Raden Qasim), Sunan Demak (Raden Fatah), Sunan Kalijaga (Raden Sahid), Sunan Kudus

(Sayyid Amir Haji), Sunan Gunung Jati (Syekh Abdul Qadir), Sunan Muria (Raden Umar Said), and Sayyid Abdul (Syekh Siti Jenar) (Fadhol, 1994).

Douwe Adolf Rinkes's writing entitled *The Nine of Saints* contains stories about saints in Java and their *karamahs*. However, in this article, Rinkes only mentions four guardian figures consisting of Sheikh Siti Jenar, who is buried in Pamlaten near Cirebon, Sunan Gesang (the saint of Kedu), and Sunan Bayat (Ki Pandanarang) buried at Tembayat, in the neighborhood of Klaten, Central Java, and Pangeran Panggung (the Saint of Tegal). In his writing, Rinkes had not finished the number of nine guardians he wanted to write about. Rinkes had difficulty identifying people who were classified as saints as believed by Javanese society, because in Javanese tradition, there was no certainty about which saints should be counted and which should not be counted (Rinkes, 1996). In essence, guardianship and guardianship are gifts from God to servants who always draw closer to God. So, the definition of guardian is not limited to the number of nine people selected.

The Sufi Tradition of the Guardians in Babad Demak Pesisiran

Babad Demak Pesisiran mentions several forms of habit that the saints undertook before finally attaining the degree of guardianship. The following texts from Babad Demak Pesisiran relate to the Sufi tradition of the saints (see Table 1.):

Table 1. Babad Demak Pesisiran's content explains the Sufi tradition

<i>Pupuh, Tembang, and Bait</i>	Content	
IV, Pungkur, 26-27	<p>26. Raden Jakandar mertapi amesuning raganipun ning Demung gigenya mertapa pan wus lama angsalipun bentur laku jinujung mering Pangeran keramat tur dadi wali jinujung mering Pangeran keramat tur dadi wali</p> <p>27. Jejuluk Sunan Melaya Ki Jakandar tan putus denya mertapi sumeja bekti Yang Ngagung</p>	<p>26. Raden Jakandar did asceticism to curb the passions in Demung. After doing penance for a long time, God appointed him as a guardian.</p> <p>27. Nicknamed Sunan Melaya, Ki Jakandar never stopped doing penance to worship the Almighty God. However, the</p>

	<i>nanging tapa oneng wisma Ki Jakandar badannya pan sampun mungkur ngadhepaken ingakherat berongta mering Yang Widdhi</i>	meditation was carried out at Ki Jakandar's house. His body (soul) is solemnly facing the afterlife to worship God.
V, Asmaran, 2-3	2. Ngabdul Kadir duk semana ambentur laku karsane hanging tapa oning wisma tigang sasi datan dhahar tinarima ing yang agung apan dadi waliyullah 3. nama Sunan Gunung Jati	2. Ngabdul Kadir performed penance by meditating in his house for three months without eating (his penance) was accepted by God and then received the title of <i>waliyullah</i>
V, Asmaran, 19	19. Sayid Ahmad amertapi nanging tapa oning wisma kelangkung mati ragane dhatan dhahar dhatan nedera anyegah ing napsu hawa sampun angsal tigang satun sinung derajat waliyullah	19. Sayid Ahmad did asceticism in his house with 'pati raga', not eating, not sleeping, to prevent his desires for three years, then received the title of the guardian.
V, Asmaran, 23-24	23. ...Raden Ibrahim mertapi ardi Gadhing gennya tapa kelangkung mati ragane tanpa sare tanpa dhahar anyegah ing napsu hawa nyinggahi haram lan mekeruh fadlu sunah tan tinigal 24. sampun angsal tigang sasi tinarima ing Pangeran Raden Ibrahim tapane sinung derajat waliyullah nama Kanjeng Sunan Bonang	23. Raden Ibrahim did asceticism on Mount Gadhing with 'pati raga', not sleeping and not eating to prevent his desires from abandoning <i>haram</i> and <i>makruh</i> matters and not abandoning obligatory and <i>sunnah</i> matters. 24. After three months of practicing asceticism, Raden Ibrahim was accepted by God and given the title of guardian Kanjeng Sunan Bonang
V, Asmaran, 27-28	27. amesu ing raganipun mertapa ardi Jambangan 28. ora dhahar kala hari anyegah ing napsu hawa ora sare ing wengine ngibadah maring Pangeran fardlu sunah tan tinigal suminggah ing haram mekeruh tumajuh maring Pangeran 29. sampun angsal tigang sasi lah punjul sedasa dina Ki Ngutsman Haji tapane tinarima ing Pangeran	27. did asceticism to prevent his desires in Jambangan Mount 28. not eating during the day to prevent his desires, not sleeping at night to worship God, not abandoning <i>fardu</i> and <i>sunnah</i> matters, avoiding <i>haram</i> and <i>makruh</i> matters, and facing God.

	<i>sinung derajat waliyullah</i>	29. After three months and ten days of asceticism, Ki Ngutsman Haji was accepted and given the title of guardian.
V, Asmaran, 32-33	34. <i>Halifah Husin tumulya ambentur laku karsane ardi Yadhi gennya tapa tanpa sare tanpa dhahar sampun angsal tigang santun tinarima ing Pangeran</i> 33. <i>Sinung derajat dadi wali nama Sunan Kertayasa</i>	34. Halifah Husin also practiced asceticism in Yadhi Mount, not sleeping and not eating for three years, and God received his meditation. 35. received the title of guardian with the name Sunan Kertayasa
VI, Kinanthi, 9-10	9. <i>...Raden Paku bangun tapa amesu ing raga neki</i> 10. <i>mertapa wanten ing gunung ardi Tukangan kang nami sampun angsal tigang wulan lan pujul sedasa hari tinarima ing Pangeran sinung derajat dadi wali</i>	9. ...Raden Paku did asceticism to prevent his desires in Tukangan Mount for three months and ten days. His meditation has been received by God and given the title as a guardian
VI, Kinanthi, 16-17	16. <i>Raden Patah bentur laku amesu ing raga neki nanging tapa oning wisma ora dhahar ing raga neki nanging tapa oning wisma ora dhahar kala hari wengine tan mawi nedera sampun angsal tigang sasi</i> 17. <i>jinujung maring Yang Ngagung sinung derajad dadi wali anama Sunan Bintara</i>	16. Raden Patah did asceticism to prevent his desires in his house, not eating during the day to prevent his desires, not sleeping at night for three months 17. was given the title of guardian with the name Sunan Bintara by God the Almighty
VI, Kinanthi, 21-23	22. <i>ing Lawangan Ian Sedayu Derajat dhukuhan neki tumulya ambentur tapa Jongpangkah gennya mertapi ora sare ora dhahar sampun angsal tigang sasi</i> 23. <i>jinujung mering Yang Agung sinung derajat dadi wali anami Sunan Derajat</i>	22. (Raden Kasim) at Lamongan and Sedayu, Derajat village did asceticism in Jongpangkah, not eating not sleeping for three months 23. was given the title of guardian with the name Sunan Derajat by God the Almighty
VI, Kinanthi, 28-29	28. <i>Raden Sangid bentur laku amesu ing raga neki mertapa ning Sapterangga orang dahar kala hari</i>	28. Raden Sangid restraining his desires by meditating in Saptarengga, not eating, and

	<i>wengine tan mawi nedera sampun angsal tigang sasi</i> 29. <i>jinujung mering Yang Agung sinung derajat dadi wali dadi nama Sunan Murya</i>	not sleeping for three months 29. was given the title of guardian with the name Sunan Murya by God the Almighty
VI, Kinanthi, 31-32	31. <i>...Mir Haji tapa neng wisma datan dhahar tigang sasi</i> 32. <i>jinujung mering Yang Agung sinung derajat dadi wali nama Sunan Kudus</i>	31. ...Mir Haji did ascetism in his house for three months 32. was given the title of guardian with the name Sunan Kudus by God the Almighty

From the excerpts of texts in Babad Demak Pesisiran, there are similar patterns in describing the Sufi tradition that a Sufi undergoes to reach the state of guardianship. These traditions include:

a. Practice asceticism through meditation (*ambentur tapa/mertapa*)

Ambentur tapa means to practice asceticism. The term asceticism is defined as the practice of secluding oneself from the hustle of the world by restraining lusts such as eating, drinking, sleeping, and lust to seek inner peace. The practice is exemplified by the Prophet Muhammad SAW, who liked to be self-exiled in Hira Cave until he received the revelation of the Qur'an. Through self-exile, contemplations that bring the soul and mind to calm will be obtained. In order to isolate oneself from worldly life, ascetic practices are carried out in lonely places such as caves. However, among Javanese Sufis, ascetic practices were carried out in mountainous areas such as Sunan Bonang, who practiced asceticism in the Gadhing Mountain area; Sunan Giri practiced asceticism at Mount Tukangan; Sunan Kertayasa at Mount Yadhi; and Haji Ngusman meditated at Mount Manyuran.

The mountain as a place of meditation is inseparable from the influence of the culture that developed before Islam came. In Hindu belief, mountains are considered sacred places because they are the abode of the gods. During the Hindu-Buddhist period, it was believed that the universe was flat, and Mount Mahameru was the center point. Mahameru is considered a cosmos that connects three realms, namely the

underworld, where humans and animals are still filled with desires and lust; the middle world on its slopes, where holy creatures live who are always closer to the gods; and the upper world is the dwelling place of the gods (Munandar, 2020). In the Hindu-Buddhist period, the mountainside area was used as a place of seclusion for *Rsi* to achieve soul perfection and get closer to the gods who were considered to reside at the top of the mountain.

In the Islamic period, the sacredness of the mountain was maintained but with Islamic values inserted. Mountains and places in the highlands are philosophized as the point where a person reaches perfection. The atmosphere of a high mountain and quiet from the hustle and bustle of the worldly crowd symbolizes human *zuhud* or someone who has been released from the traits of *hubb ad-dunya* so that he chooses to remove himself from the worldly world to get closer to Allah SWT. Places with higher terrain conditions are also used to seclude and isolate themselves from worldly life to get closer to Allah SWT. In these quiet places, the saints tried to purify their hearts and minds from worldliness and curb all forms of lust to get closer to Allah SWT and reach the degree of perfection.

b. *Tan dhahar rikala rina*

Tan dhahar rikala rina means not eating during the day, which means fasting. Fasting in Islam is part of the third pillar of Islam and is commonly practiced by all Muslims. Fasting that is mandatory is Ramadan fasting, and fasting is sunnah, namely Monday-Thursday fasting, fasting Daud, *Rajab* fasting, and others. Sunnah fasts are often used to practice *tirakat*. However, fasting is not only done by Muslims. Some other religions and beliefs also make fasting practice a means of worship. Because fasting itself functions as a form of restraint against worldly desires. In addition to being a form of restraint against lust, fasting is also used as a means to live a life of *prihatin* to achieve certain goals. By living a *prihatin* life, a person is expected to get closer to the creator and slowly put aside worldly problems. Current practices such as fasting daud or *mutih* fasting are practiced by certain people.

The manuscript of Babad Demak Pesisiran explains that the saints practiced *tirakat* in the form of fasting '*tan dhahar rikala rina*' and were accompanied by increasing dhikr. This dhikr practice is usually done at night. So the term *tan dhahar rikala rina* is accompanied by the practice of *tan sare rikala dalu*, which means not sleeping at night. The practice of *tirakat tan dhahar rikala rina*, *tan sare rikala dalu* is part of the practice of asceticism. Efforts to approach Allah SWT. and restraint of lust are carried out by fasting during the day and increasing dhikr at night. The two practices are like a unity where fasting functions as a purification of lust while dhikr as an inner purification. The practice is also inseparable from the beliefs and views of the Javanese people, who make fasting and meditation a spiritual practice to achieve the soul's perfection.

In Islam, guardianship and Sufi practice are two interrelated things. Several pieces of literature explain that to achieve a *maqam wali*, a person must undergo caring practices as Sufis has practiced. In the book *Lujain ad-dani* by Sheikh Husein bin Abdul Karim bin Muhammad, which contains the life story and mystical experiences of Waliyullah, Sheikh Abdul Qodir Jailani discusses several forms of Sufi practice undertaken by Sheikh Abdul Qodir Jailani. The book says that after Sheikh Abdul Qodir Jailani grew up, he studied with the ulama and led an ascetic life. He left his son, wife, and all the pleasures of the world and chose to live alone in the forests of Iraq, where his existence was no longer known to humans. Sheikh Abdul Qodir Jailani carried out this practice for twenty-five years. The clothes that Sheikh Abdul Qodir Jailani wore were woolen clothes with a cloth head covering, and he walked barefoot. When undergoing his penance, Sheikh Abdul Qodir Jailani also never slept or drank except as little as he needed (Karim, 1845).

Al Junaidi is an expert in jurisprudence. One time, someone asked him, "Who is that wise person (*a'rif billah*)?" Then Al Junaidi answered, "The person who can tell your secrets while you are silent." He said again, "I got Sufism not from what Fulan or someone else said, but from hunger, abandoning the world, abandoning (worldly) habits and pleasures". From this conversation, it was explained that people who practice Sufism to reach Sufi status are those who succeed in passing through and

resisting worldly desires such as eating, doing things, and worldly pleasures (An-Naisaburi, 1046).

Conclusion

As a new Javanese literary work, *Babad* has an important role in inheriting the history of the Islamic era in Java. Even though the *Babad* contains events and stories that are difficult for people to accept, its position in Islamic historiography is worthy of consideration. Due to the nature of the chronicle text, which tends to be ahistorical in some parts of the story, when conducting studies regarding the chronicle text, comparisons should also be made with other literature related to the topic of discussion.

In the *Babad Demak Pesisiran* Manuscript, Sufi traditions such as (*ambientur tapa*), fasting (*tan dhahar rikala rina*) for a certain period, *munajat*, and perpetuating dhikr at night (*tan sare rikala wengi*) to curb lust and purify the mind seem to be legitimate. On the guardianship of Sufi figures in Java. This condition cannot be separated from the development of Sufism practice in the east (*Jazirah Arab*), which reached Java. The path to achieving Sufism that spread in Java has similarities with the traditions of Sufism in the East, such as carrying out caring practices, praying as an effort to approach God, retreating to quiet places such as forests and mountains, and restraining one's desires by fasting.

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