



Living Sufism in SIHATSU (Silat Hati Suci): Practices and Impact

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Abstract. This article discusses one of the phenomena in Gresik Regency, precisely in Bunga District, there is an internal martial arts college called Sihatsu in which it only teaches three movements starting with "pengisian" which is different from martial arts schools in general. This study uses a qualitative method with a field research type of phenomenological approach to find elements of living Sufism in this college, namely the Sihatsu college based on the Qadiriyyah wan Naqsabandiyah al-Ottoman congregation, this is because the teachers of this college are direct students of Sheikh Uthman al-Ishaqy (mursyid tarekat Qadiriyyah Wan Naqsabandiyah in Surabaya). The teachings that are required for students of this college are Riyadhah and Mujahadah bersanad of Sheikh Uthman al-Ishaqy. From Mujahadah and Riyadhah, every student can pour it into medicine by using verses from the Qur'an or commonly known as Sufi Healing .

Keywords: *Sihatsu, Tarekat Qadiriyyah Wan Naqsabandiyah al-Ottoman, Sufi Healing.*

INTRODUCTION

Sufism is one of the sciences in Islam which is also known as Islamic Mysticism. People outside call it that because there are things that are not discussed in other sciences, are spiritual, not empirical, or commonly known as unseen. It is spiritual because Sufism discusses taste in every sharia that is carried out, not empirical because there are many things that cannot be scientifically proven to prove that Allah's knowledge is extensive. Even so, Sufism can still be said to be a science because all knowledge in this world actually comes from one source from Allah swt, which theory is known as wahdatul ilmi.

The mystique of Sufism makes Islam more easily accepted by the Indonesian people, especially the Javanese. This is because the Indonesian people still hold tightly to animism and dynamism beliefs, so they are more interested in what is called sacred. A wali or Islamic preacher who chooses karomah or sacred is more ogled than a preacher who only brings normative Islam.

The phenomenon of Javanese society, which is synonymous with mystical things, often cannot be reasoned with with reason. Its existence is real for everyone who believes, as is the case with the phenomenon of one of the internal martial arts colleges, precisely in Bunga District, Gresik Regency. Silat Hati Suci or Sihatsu is one of the names of the inner strength martial arts school in which it only teaches three movements, starting with "pengisian" by the teacher to his students. The filling or "pengisian" is done in stages. There are the first three stages of ordinary

chicken, white chicken, and the highest level is goat. Uniquely, each filling, students will be allowed to eat the innards from the slaughter at every level. Phenomenons like this are rare and have not even been found in various places, so through this phenomenological approach, it is hoped that living Sufism can be found in martial arts colleges and energy in Sihatsu.

Getting to Know Sihatsu (Silat Hati Suci)



Figure 1. Sihatsu Logo

Sihatsu, which stands for Silat Hati Suci, is one of the names of the martial arts and internal energy colleges in East Java. A name that is less familiar to the public turns out to already have branches in several regencies and cities in East Java, such as in Surabaya, Sidoarjo, Kediri, Gresik, and Lamongan.

Sihatsu himself comes from the city of Kediri, brought and introduced by Mbah Mun and has students who develop and spread this college, so that between universities in different places has its own characteristics. Like Sihatsu in Gresik, precisely in Bunga sub-district, Gresik district, a teacher is better known as Mbah Minto. The significant difference can be seen from Mbah Minto who is a direct student of Sheikh Uthman Al-Ishaqy (murshid of the Qadiriyyah wa Naqshabandiyah tarekat in Surabaya). So that there is a diploma in the form of routine practice, which Mbah Minto is required to do for his students in every exercise, namely joint dhikr, which in Jama'ah Al-Khidmah is known as Iklilan. So, in Sihatsu Bunga, Sihatsu collaborated with the Qadiriyyah wa Naqshabandiyah al-Ottoman Order.

METHOD

This article uses a qualitative *field research method* with a phenomenological approach to find elements of living Sufism in this silat college, namely 1. The Sihatsu school is based on the Qadiriyyah wan Naqshabandiyah al-Ottoman Order, 2. The teachings used in this silat school are Sufism teachings like the previous Sufis.

RESULT**Living Sufism in the Martial Arts College****Sihatsu, Bunga Gresik**

The Qadiriyyah Wan Naqshabandiyah al-Ottoman Order	Sufi Healing Practice
1. College teachers are direct students of Sheikh Uthman al-Ishaq (TQN Mursyid in Surabaya)	1. Every student who has done mujahadah riyadhah and filling will be given training in projecting it in medicine
2. The teachings carried out as a mandatory routine for every student are those taught by Sheikh Uthman in TQN such as dhikr " <i>Laa ilaaa ha illa allah</i> "	2. Treatment or healing using moves based on the verses of the Qur'an, this is similar to ruqyah
3. The cleansing of the heart through tazkiyatun Nafs, Mujahadah and Riydhah became the first play performed by the students	3. Treatment is also through the flow of energy with certain prayers similar to Sufi's Reiki

DISCUSSION**A. The Main Teachings of Sihatsu Bunga Gresik**

In the Sihatsu school, each student begins with an introduction to prana and creativity which is the opening door in learning movements and the next step in this martial arts and internal energy school. Prana and Cipta are a very closely related unit. Prana without Cipta will not work, nor will Cipta without Prana work. Prana means breathing, and Cipta means silence, meditation or Javanese people call it *semedi*. Prana has a task, namely as a collector of power and then stored, while the task of creativity is to process the power that has been collected so that it can become a more powerful magical power and also contains a protective substance.

Before the practice begins, all students are allowed to make a pledge or promise commonly known as *limo M*, namely:

1) Moh Madon

Who has the intention not to do indecent things to women.

2) Moh Madat

The point is not to bully parents, more emphasis on respecting both parents in particular.

3) Moh Maling

Don't be a thief, don't steal or take something that doesn't belong to you.

4) Moh Mendem

Desperate to hold on to a fever, or not to get drunk. Avoid liquor or those containing alcohol.

5) Moh Maen

Emoh Maen in the sense of being reluctant to gamble or not wanting to gamble.

Then proceed with dhikr together, like the usual tahlilan event, but using the guidelines of the Al-Iklil book which is a diploma from Sheikh Uthman al-Ishaqy. Like dhikr in general, it starts with wasilah to the Prophet Muhammad and 5 guardians namely Sheikh Subandari, Sheikh Mahdi, Sheikh Khori, Sheikh Abdul Qadir al-Jilani, Sheikh Syarif Hidayatullah.

After that there is a play that characterizes Sihatsu called "filling" or "pengisian". The Sihatsu school believes that on the right side of the back there is a container which is a place to fill the stance, if the container is filled then someone will get supernatural knowledge. There are three levels of filling or "pengisian" namely:

1) Chicken filling

Each student brings a chicken to be slaughtered and then the innards of the chicken such as liver, gizzard, intestine are burned without seasoning. After that, filling in the moves from the teacher to the students. Each filling is accompanied by eating the offal earlier.

2) White chicken filling

Each student brings a white chicken, this is the second level in Sihatsu. Then do the same thing, namely slaughter the chicken and take the innards. Filling the stance is also the same as the first stage by eating the chicken innards.

3) Goat filling

The highest level in charging, five students will pay a fee to buy a goat, but they have to find a goat that has a white color like a belt around the goat's stomach. The process remains the same, namely by eating the slaughtered offal while filling it by the teacher to the students.

Mbah Minto also explained that the three plays above have their own purposes, which are as follows:

1. Filling the chicken is done with the hope of getting rid of the traits that are the same as chickens, such as not being able to control our appetites, being greedy, etc.
2. The filling of white chicken, at this second level, has the reason that white chicken is the preferred chicken by Sheikh Abdul Qadir al-Jilani ra.

3. Filling or “pengisian” goats teaches us to sacrifice as in the history of Islam exemplified by Prophet Ibrahim and Prophet Ismail AS. As previously explained, there are criteria for the goat to be chosen, namely a goat that has a white line on its stomach or the Javanese call it *Wedus Kendit* . This is a symbol to teach humans the importance of knowing the rules, such as a white line that circles like a belt on the goat. Humans must be bound by the rules.

After filling it out, each student will be tried to practice sensitivity, which is commonly known as "amarah". In the process, the teacher will be in the middle and each student will try to approach him. In this process, it functions to be more sensitive and feel the subtle wind that is around. Then alternating the pupil in the middle, how can he control the opponent's attack without touching him (this will work if the sensitivity to the surrounding subtle wind is strong).



Figure 2. Sihatsu students during practice source www.google.com

B. Elements of Living Sufism in Sihatsu Bunga Gresik

1. The Qadiriyyah Wan Naqsabandiyah al-Ottoman Order became the main foundation

The Qadiriyyah wan Naqsabandiyah al-Ottoman Order, shortened to TQNU, which was the Qadiriyyah wan Naqsabandiyah Order in Surabaya, where its followers added the name Ottoman to the murshid of the tarekat named Sheikh Uthman Al-Ishaqy ra. Starting from Sheikh Khatib Sambas who has many students, including KH. Tamim from Jombang. At the end of 1970 AD, the Darul Ulum Islamic Boarding School in Jombang, which was the center of TQN in East Java, had an influence and spread to the island of Madura. The entry of this tarekat was introduced by his son-in-law named KH. Kholil Madura, who received a diploma from his teacher named Sheikh Ahmad Hasbullah from Makkah. Before KH. Kholil died, the leadership was given to the son of KH. Tamim, namely KH. Ramli then revealed his leadership robe to one of his students named KH. Uthman Al-Ishaqy.

KH. Uthman Al-Ishaqy was one of KH. Romli Tamimy’s favorite students Rejoso Jombang, East Java, and he was sworn in as a murshid by Kiai Makki circa 1977. The leadership of KH. Uthman Al-Ishaqy in the Qadiriyyah wan Naqsabandiyah tarekat is

growing rapidly, especially in East Java such as Gresik, Lamongan, Sidoarjo and other areas around Surabaya. Then, after KH. Uthman Al-Ishaqy died, the TQN murshid was handed over to his son, KH. Achmad Asrori Al-Ishaqy. Of course, during the leadership of his son, TQN grew rapidly outside Java and even to neighboring countries, namely Singapore, Malaysia and Brunei Darussalam.

Suluk teachings or *suluk* in this tarekat are divided into four *suluk* namely, worship *suluk* (related to ablution, prayer, dhikr and wirid), *Riyadhah suluk* (related to exercises to restrain lust, such as reducing eating and drinking), *Suluk Suluk* (related to traveling behavior), *taqarrub ilallah*, and eliminate tasamud nature, and *suluk Tariqul Khidmah wa Bazlul jah* (related to khidmah, good behavior to fellow human beings).

Wirid or tarekat practice given to students or members of Sihatsu are not entirely the same as those of the *salik* who enter the tarekat, because there are differences between tarekat adherents in bai'at and without bai'at. Judging from the area of obligatory practice or obligatory *suluk* of followers of the tarekat with allegiance is heavier than those who do not.

2. Sufi Healing in Sihatsu

Every student who has filled out will be given a mandatory practice to do alone, and every student has the potential to channel his stance on treatment, in this case the author gives an example of treatment through water. The steps taught in Sihatsu are as follows:

- a) Prepare water that is placed about two-thirds of the glass
- b) Then the left hand supports the right hand to cover the glass
- c) Inhale slowly as much as 2 breaths
- d) After finishing breathing, read the suggestions below

لا تدركه الأبصار وهو يدرك الأبصار وهو اللطيف الخبير ×3

ربنا تقبل منا انك انت السميع العليم

"With Your help, O Allah, I made this water an antidote to relieve pain for people who drink this water, all pain will disappear and blood circulation will be smooth again (recovered 3 times)". After that, drink the water to the patient. Inshaallah with His help the pain will be reduced.

This phenomenon is one of the forms of Sufi healing or Sufi healing, which has been taught by the Prophet Muhammad, namely treatment through prayer or better known as *ruqyah*, water *ruqyah*. *Ruqyah* or *raja*, amulet, mantra are synonyms that have the same meaning. If the *ruqyah* used comes from the Qur'an or the words of the Prophet Muhammad, then the material is justified. As in Sahih Muslim, it is stated that Auf bin

Malik al-Asja'i could use mantras during the jahili (pre-Islamic) period and he carried this habit with him when he converted to Islam. Then he asked the Messenger of Allah about it, and the Prophet replied that it is permissible to do so on the condition that the spell does not contain elements of shirk.

According to Hasan Fuady, who is a student of Mbah Minto, that there is no certain level in Sihatsu. A person can reach a high level seen from how big a person's tirakat is, both in acts of worship such as prayer, fasting and others. The strength that comes from the tirakat or in Sufism is known as mujahadah riyadhoh. After that, everything was channeled to help other people, so we can be sure that the majority of Sihatsu's students work as therapists.

CONCLUSION

The Sufi practice in this martial arts college has its own charm, especially for today's youth. Sufism, which was previously known to only sit cross-legged and dhikr, made its devotees mostly from the elderly. In fact, it is not uncommon for many to think that Sufism is an old science, but in fact it sounds more fun in the SIHATSU Silat and Internal Power College. This college emphasizes more on approaching God and minimizing lust with mujahadah riyadhoh. Building good relationships with creators and fellow creatures is the main goal of this college, which will have a good impact on the welfare of mankind. This phenomenon shows that Sufism is more flexible and can be used for all circles and is a *problem solving*, especially in this day and age.

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