



THE BASIC ELEMENTS OF PAGUYUBAN NGESTI TUNGGAL

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Abstract

As an independent mysticism community which has an independent system belief and form of praying, etc., Paguyuban Ngesti Tunggal (Pangestu) does not force the members to come out of the religion they embraced. Pangestu explicitly declares as a community of mysticism that offering an oasis of spirituality, which is not given by a great religion, such as Islam, Christianity, Catholicism, etc. Thus, the Pangestu members have a dualistic belief at the same time: believing in their religion and believing in Pangestu. This paradox would be interesting to be a problem of research. In this case, I would like to examine Pangestu with the point of Durkheim theory that is the 'basic element' in rural religion. The point of view of the writer would be: system belief, practice relative and sacred thing. In the end, the conclusions of this study are: 1. The system belief of Pangestu including to: the concept of divinity in the form of Tripurusa; The ritual of worship is nyawiji (emanation) process between man and God; Rules of procedure, including to the orders in the form of Hastasila and prohibited in the form of Paliwara. 2. The practice relatife of Pangestu including to Bawa Raos that it to convey the core of Pangestu teaching and ceremonies held at every August 16th to commemorate the death of the holy man Pak Dhe Narto. 3. The Sacred thing of Pangestu which including to the grave, the house of Pak Dhe Narto which made as museum, the inscription, the flag, akik (the agate stone) that being spread over around the grave, etc. which it would be functioned as a reminder to the teaching of Guru Sejati.

Abstrak

Sebagai sebuah paguyuban kebatinan yang mandiri, -yang memiliki ajaran, bentuk sembahyang, dst., yang independen- Paguyuban Ngesti Tunggal atau biasa disingkat Pangestu, tidak memaksa anggotanya untuk keluar dari agama yang mereka peluk. Pangestu secara tegas menyatakan dirinya sebagai paguyuban kebatinan yang menawarkan oase olah batin, yang tidak diberikan oleh agama besar, seperti Islam, Kristen, Katolik, dst. Dengan begitu, pemeluk Pangestu, memiliki dualisme kepercayaan sekaligus: percaya pada agama besar mereka dan percaya kepada Pangestu. Paradoks ini tentu menjadi hal menarik dan layak untuk dibawa ke ruang penelitian. Penulis dalam hal ini akan meneliti Pangestu menggunakan teori basic elementer Durkheim. Sudut pandang yang akan penulis ulas adalah: *system beliefs* (ritual-ritual, tata aturan, hukuman-hukuman, dll), *practice relatife* (praktik komunal), *sacred thing* (benda sakral). Pada akhirnya, kesimpulan dari penelitian ini adalah: Adapun *system beliefs* pangestu meliputi: konsep ketuhanan dalam bentuk tripurusa; ritual manembah yang merupakan proses nyawiji (bersatu) antara manusia dan Tuhan; tata aturan, meliputi perintah dalam bentuk *hastasila* dan larang dalam bentuk *Paliwara*. Adapun *Practice relatife* Pangestu meliputi Bawa Raos untuk menyampaikan inti ajaran Pangestu dan upacara setiap tanggal 16 untuk memperingati kematian Pak Dhe Narto orang suci. Adapun *Sacred thing* Pangestu yang meliputi makam, rumah Pak Dhe Narto yang dijadikan Museum, prasasti, bendera, batu akik yang ditebarkan di atas makam, dst yang difungsikan sebagai pengingat kepada ajaran Guru Sejati, bukan benda klenik.

Keywords: *Basic Element, Beliefs, Sacred Thing, Ngesti Tunggal*

A. Preliminary

'Paguyuban Ngesti Tunggal' or commonly known in a short term as 'Pangestu' is one of the societies that educating the 'inner taste' to the members. The 'Pangestu' teaching was revealed on February 14, 1932 to R. Soenarto Mertowardojo in Surakarta; However, this teaching only then officially established on May 20, 1949, in Surakarta. Literally, 'Paguyuban' defined as an association that imbued with the harmonious life and the spirit of brotherhood. 'Ngesti' means an inner effort based on a request to God Almighty. 'Tunggal' means come together within the society life and reunited with God Almighty¹.

¹ www.Pangestu.or.id

As a belief that has its own rituals, rules, and even forms of praying, 'Pangestu' does not ask members to abandon their religion (such as Islam, Christianity, Catholicism, etc.). 'Pangestu' has been plotted as the '*Fakultas Kebatinan Olah Rasa*' (Inner Taste Nurture Faculty) for religious believers who can not fulfill their 'inner needs' in the religion they embrace.² Therefore, 'Pangestu' becomes an oasis of inner freshness for the members. Herein lies the unique of 'Pangestu'. The 'Pangestu' followers have a duality of beliefs, they are: 'Pangestu' belief and religion they embrace. Thus, 'Pangestu' is commonly referred to as a result of the syncretism between religion and local belief. This syncretism form, there are two things: harmonization and deviation. It is said harmonization because the belief is trying to harmonize between local beliefs and religion of members. It is said deviation because 'Pangestu' has many creative innovations that came out of a standard pattern of religion.³

Based on the issues that the writer has put forward, so the writer will review 'Pangestu' through the theory of Emile Durkheim's sociology. For him, religion is: The set of system beliefs and practice relatives to sacred things⁴.

From that definition, it can be understood that: religion or belief must have (1) a set of beliefs and (2) communal practices that interact with (3) sacred objects. These three things must arise in every religion or belief. Methodically, the writer will examine these three things. First is system beliefs; What is meant by the system of beliefs, for Durkheim here are rituals, rules of procedure (some are forbidden and some are allowed), punishments, etc. that exist in a doctrine⁵. Back to the context of 'Pangestu', in this case, the author will look at the rituals, rules and restrictions that exist in this teaching.

Secondly is the practice relative; What is meant by Durkheim's relative practice is that in a belief system, it is not possible if the belief system

² Soehada, *Orang Jawa Memaknai Agama*, (Yogyakarta: Kreasi Wacana, 2002) p. 8

³ In Islam this is called as heresy. Such rejection is also commonly practiced by Islam whose nota bene as the majority vote. (Muryana, *Dialog Interreligius-Kultural Dan Civil Religion (Studi atas Paguyuban Ngesti Tunggal (Pangestu))*, Jurnal ESENSIA Vol. XIV No. 2 Oktober 2013)

⁴ Daniel L. Pals, *Seven Theories of Religion*, (New York: Oxford University Press, 1996), p. 99

⁵ *Ibid*, p. 104

is self-administered; of course, the belief system is practiced by the group⁶. This is actually the concern of Durkheim. In the context of 'Pangestu', the author will see how the group practices that existed in the 'Pangestu' teaching rituals. This communal practice, in essence, has the function of 'taste' for the 'Pangestu' members. Therefore, while at the first point the author will parse the ritual structures of Pangestu teachings, so on this second point the author will parse how the ritual structures of this doctrine could be functioned in the society.

The third is the sacred thing, for Durkheim, it must be a belief system practiced by a group of people who possess sacred objects; An object that should not be touched except by certain rules of procedure, etc. Durkheim calls it 'totem'.⁷ While the context with the teachings of Pangestu, in this case, the author will parse the totems that exist in this teaching. Not only to see the physical form of 'totem', but the author will describe the process of a sacred object, which in turn serves as a totem by members of Pangestu teachings. Apart from that, the author will also associate this totem with the rituals practiced by Pangestu members: how the totem is being placed and how the totem works for Pangestu members.

These three aspects, Durkheim call them as basic element⁸. In fact, the basic element designations are taken by Durkheim from chemical scientists in the mention of atomic nuclei, which are the smallest components that must exist from an object. This study has the same assumptions as the chemists' assumptions. This study is to find basic element or components that must exist in every religion, belief, or inner teaching. Therefore, the significance of this research is to see the basic

⁶ *Ibid*, p. 107

⁷ The term totemism comes from the word Ojibwa (Algonkin of North America), written in various, totem, tatam, and dodaim. Certain Totem clans may be birds, fish, animals, or certain herbs. The totemism beliefs are usually followed by some of the totem-related rules they believe, for example, the community should not hurt, kill or eat animals that are considered totems. Totem is revered, respected or sacred because it relates to the clan. Certain tales usually associate the totem as it relates to the existence of its community, usually inherited from their ancestors. Totemism prevalent in Africa, America and Pacific Island nations. Many tribes in America then form their totem symbols on sculpture or wood carvings. According to Émile Durkheim, totemism is not individual, always associated with community values. In Australia for example, they believe in certain animal totems because they represent unity among their tribe members. Values that are believed to be good in the animal totems are then lived and used as a guide to moral values in living together. Daniel L. Pals, *Ibid*, p. 101

⁸ *Ibid*, p. 98

element of Pangestu. This research will contribute theoretically and practically. Theoretically, this paper is useful in the development of Durkheim's sociology theory. Practically, this article will capture: how the Javanese in responding to their local beliefs and the religion they embrace that known as imported religion.

B. Pak Dhe Narto and Wahyu Pangestu

In this chapter, the author will explain the general description of 'Pangestu'. The general description of 'Pangestu' includes the founding history of 'Pangestu' and how 'Pangestu' was revealed. The purpose of this section is to give a brief description of 'Pangestu' before going into the detailed 'Pangestu' problem including: system beliefs, practice relative and sacred thing.

The author would like to start this part as the founder of 'Pangestu', they are: Soenarto Mertowardojo was born on April 21, 1899 in Simo village, Boyolali district, Surakarta. Narto, his nickname, is the sixth son of eight siblings. His father, R. Soemowardojo,⁹ was a 'Mantri Penjual'. From this job, he earned the mediocre salary; Quite difficult to raise 8 children. However, R. Soemowardojo has a fate, his son must get the best education. Therefore, Soenarto at the age of 7 years was being entrusted to his father's or mother's brother in town for school. In this phase, in Java, known as 'ngenger'. Soenarto underwent 'ngenger' up to 15 years. He spent this time moving around. This is a tough time. In this 'ngenger' period, the longing for God began to grow. He wants to meet God, pleading His justice¹⁰.

The religious knowledge that Narto possessed only came from a small place when he was a kid in Simo village; While his knowledge of the 'dhaim' praying was taught by his mother. In addition, he also studied at a person who taught him occult things.¹¹ In the end, Narto realized that his occult teacher was not right. He should not continue his learning in the occult field. One day, on Sunday *Pon*, February 14, 1932, at half past six, Soenarto sat on his porch in Solo. Narto mused; Narto was aware that the process of seeking the right knowledge was to ask God's guidance and instruction. At that moment, Narto wondered: "Is it true that pure

⁹ The abbreviation R here means Raden. Raden is a name for people born in noble families.

¹⁰ www.Pangestu.or.id. Read also Soehada, *Orang Jawa...*, p. 53

¹¹ Javanese mysticism.

knowledge explains the end of life that is life after death? What is the meaning of heaven and hell? If it really exists, where is it? "Then Narto practiced the 'dhaim' prayer. In a state of silence and solemnity, he received the answer to his question. The answer is accepted in the heart of the following words¹²: "Know that what so-called as Pure Knowledge is a clear indication, that is, the direction that indicates the right path, the path to the origin and purpose of life."

Like the flowing of cold water that seeped into the recesses of the heart, the body was cold, then followed by fear. That was what Narto felt when he received the first word. Then came the question: "Who said just now?" Then, the answer came as follows:

"I am the True Suksma, who sustains the universe, enthroned in all the properties of life. I am the Eternal Messenger of God, who is the Leader, the Guide, the True Master is the World Teacher. I have come to bestow the grace of God upon you in the form of enlightenment and guidance. Accept it by looking upward, looking up which means submissive, prostrating before me.

Know My disciples, that all the attributes of life are derived from Suksma Kawekas, Lord of the universe, the true location of the lord is the Source of Life, who will return to Him. Indeed, life is One, which is eternal and encompasses nature in its entirety."

This is the second word¹³. After that, Narto's heart felt calm, serene and happy. However, Narto felt unchaste, when he had been given instructions. Growing doubts. Finally, with a sense of "sadness" Narto begged God to be purified from the defilements of the world. Narto was quiet again, following an echo in his heart:

"Understand thee my disciples! The One who hold the measure and the scale is Me, therefore: Do not be discouraged if anyone does not believe in you, do not be offended if anyone laughs and belittles you, do not worry and worry if anyone slanders you.

I protect and lead up to the welfare of all the people who walk in the way of 'rahayu', which shelter under the protection of My Court.

I will not uphold those who represent my work.

Enlightenment, is the command of my discourse spread, and give it to anyone, men and women, young and old, with no discrimination between the kinds of people and degrees, who need my enlightenment and guidance, but remember, do not feel any strings attached. This noble and sacred obligation is done with sincerity, patience, and sacrifice.

¹² Soehada, *Orang Jawa...*, p. 62

¹³ *Ibid.*, p. 62-63

Anyone who wants to represent my work, that is spreading my word, is the word of God with the conditions that I have mentioned, will receive the grace of God.

My students! Wait for the time, I will give you the servant whom I will record all my commands: Hardjoprakoso and Soemodihardjo. The student also sends Kuutus to spread the God-given commands that I bring. Remember My words, do not ever small and wary of your heart. The three of you will carry the great work; In the future many will help you.

The light of my teaching will shine filling the world.

That's my commandment for a long time."

This is the third word¹⁴. Narto's hesitation turned into gratitude and trust. Then Narto waited patiently for the realization of the True Master's word. A few months later, On May 19, 1932, R.T. Hardjoprakoso came to R. Soenarto's house. Apparently, R.T. Hardjoprakoso admitted to know R. Trihardono Soemodihardjo. Then on May 27, 1932, the three of them finally met. From then they received the 'wejangan' (teachings) that the True Master preached through R. Soenarto, R.T. Hardjoprakoso and R. Trihardono Soemodihardjo who became witnesses and recorded the word. It lasted until January 1933. The word is the 'Sasangka Jati' literature.

Narto worked as a clerk at the Solo District Court (Landraad) office; Hardjoprakoso worked as Regent of Anom Mangkunegaran VII; While Trihardono Soemodihardjo worked at the Printing Swastika, Solo. Every month, exactly on the night of the full moon, the three of them gather to learn the word of the True Master. In addition, this learning was also followed by anyone who wants to deepen the word of the True Master. Those who deepen the teachings of the True Master are called 'True Teacher Students'.¹⁵

After 1945, when the Dutch tried to occupy Indonesia again, Dutch made rule that forbidden to gather at night. However, True Teacher disciples stayed together before curfew to deepen the taste of True Master teachings. On May 20, 1949, at Narto's house, at 4:30 pm the True Master was pleased to return through the heart of Narto at seven students. The Word is to command that the students be gathered in one community (association). In the end the community was named as 'Paguyuban Ngesti Tunggal' that abbreviated as 'Pangestu'.¹⁶ After 'Pangestu' was formed as an

¹⁴ *Ibid.*, p. 63

¹⁵ www.Pangestu.or.id.

¹⁶ www.Pangestu.or.id. Read also Soehada, *Orang Jawa...*, p. 65.

organization, Pangestu developed and spread throughout Indonesia. As for Narto himself, the next is better known as *Pak Dhe* Narto. For Pangestu members, the 'Pak Dhe' call is a call of honor.

C. Pangestu's Beliefs System

After the author explained how 'Pangestu' was revealed and stands up to be an independent organization, in this section the author will describe the beliefs system of 'Pangestu' which includes: first, the concept of divinity, secondly, the ritual of worship from man to God or in 'Pangestu', and the third, the rules of the order, which include the command and prohibition in 'Pangestu'. The focus of this section is to provide a related description of the beliefs system in Pangestu. Next, in each sub-chapter of this section, the author will give a little description of the writer findings regarding 'Pangestu'.

1. The Concept of Divinity

Before the writer goes on to explain about the sacred and pagan religions in Pangestu's terminology, the writer will first present the divine concept in Pangestu. In Pangestu, the concept of their deity is actually monotheism, but they have the concept of Tripurusa (the equivalent of the Christian-Catholic trinity concept). Definitively, Tripurusa is defined as the state of the One Godhead but has three characteristics, that:¹⁷

- a. 'Suksma Kawekas' or true God. The Arabs call Him: Allah; The Greeks called him: Deo; Westerners call Him: God; The Chinese call him: Thian.¹⁸ Suksma is defined as: Who Sustains, Who Makes Life, Who Causes Human Beings to have a sense of life. That way, Suksma Kawekas is the Most Advanced Suksma; Suksma Kawekas is the master of life.
- b. 'Suksma Sejati' is a messenger. It has the same meaning as the 'true guide', the True Master, or the messenger of God. Sukma Sejati is the initiative or activity of Sukma Kawekas. In the Islamic term, this 'Sukma

¹⁷ R. Soenarto Mertowardojo, *Sasangka Jati* (Jakarta: Badang Penerbitan dan Perpustakaan Pangestu Pusat, 1983), p. 13. Also read Soehada, *Orang Jawa...*, p. 89-90. Also read Rosmaria Syafariah Widjayanti, *Perbandingan Shalat Dan Laku Manembah Aliran Kebatinan Pangestu Dan Sumarah*, Studia Insania, Vol. 3, No. 1, April 2015, p. 69

¹⁸ Rosmaria Syafariah Widjayanti, *Perbandingan Shalat...*, p. 71. Also read Suwarno Imam S, *Konsep Tuhan, Manusia, Mistik dalam Berbagai Kebatinan Jawa*, (Jakarta: PT Raja Grafindo Persada, 2005), p. 305

Sejati' is the equivalent of Nur Muhammad; While in the Christian term, this true soul is the equivalent of the Son.

- c. The holy spirit or true human, is defined as: the true human soul. The holy spirit is a living trait, given life, given power, in carrying out the intention (in the Indonesian language known as *kehendak*, *Qudrah* in Arabic, *will* in English). This term has an equivalent to the concept of the Divine Nur in Islamic mysticism or known as *tasawwuf* and the concept of the Holy Spirit in Christianity. The holy spirit here is a divine light dwelling within man.

This concept has a unique concept. Pangestu, as an inner oasis for adherents who are contesting with the big religions that being chaotic of one follower to each other, was trying to harmonize and innovate in a new way between religious teachings. Harmonizing and pairing by Pangestu became an attempt to exclude contradictory religious teachings. The concept of God, Nur Muhamad and human nature, is certainly different from the Trinity in Christianity. However, from Pangestu's point of view, it can look harmonious and have a correlation with each other; In fact, it looks the same. This is his own achievement from Pak Dhe Narto in establishing and developing Pangestu belief.

The interesting and unique things that the author note here are the styles: harmonizing and innovating. According to the author, this is a typical style of Java people. From this data, the author conclude that: harmonization and innovation is the style of Javanese in general, represented by Pangestu people, in addressing differences, tensions and beating each other. The Javanese do not like beating each other. Javanese do not like to look for differences. Javanese prefer to seek equality, even from different things at once. For the writer, this is the basic structure of Javanese thinking style.

2. *Manembah* (Worship)

Before the author explains the concept of 'worship' conducted by Pangestu, the author first wants to explain about the concept of man according to Pangestu. It aims to give an introduction 'why humans should worship at *suksma kawekas*'. Thus, the focus of this section is to illustrate the concept of the Pangestu worship, the reason why humans should serve and the purpose of worship.

Relating to the concept of human according to Pangestu, as explained in the book of Sasangka Jati, that: before the world was created, God had the Will to lower the holy spirit, the light of God. The will stalled because there is no arena and place that has been stayed. Therefore, God

created the world¹⁹. In the silent Supreme Consciousness is contained the Divine Will to release the lights, as a spark of fire from the greater fire. This great fire is the Great One; While this little spark is a holy spirit. In the end, the lights are released from and by the Suksma Sejati²⁰. From here, we can conclude that the holy spirit actually comes from the Supreme Court. In other words, the holy spirit is the light of God, who was previously united with Suksma Sejati

Then, because the holy spirit that dwells within the human being is a spark of fire from the Great Fire of Suksma Kawekas, then, every human being must have a longing for Suksma Kawekas. Basically, this longing will be remedied by this worship. The process of this worship is to restore the spark of fire ('holy spirit') which dwells in man to the Supreme Being, the Suksma Kawekas. In this way, the essence of manambah is the process of unifying the holy spirit to Suksma Kawekas.

The interesting thing that the author note here is: this 'manambah' becomes the inner oasis of Pangestu. This is the religiosity given by Pangestu. From the outside, we see Pangestu as an 'abangan' organization (unknowledgeable community) that has no religiosity. But, from the inside, we can see that Pangestu is an inner community that is highly loaded with religiosity. In fact, Pangestu himself ultimately claimed to be a psychology faculty because he accommodated all the 'feelings' spilled by his adherents to Pangestu.

3. The Core Teachings

The core of Pangestu teachings is divided into two things, they are: The command or commonly referred to as the sacred *ati* and the Prohibition which also called as 'Paliwara'. The command in Pangestu consists of eight commands that called Dasasila (eight sila). Dasasila consists of two things, they are Trisila (three precepts) and Pancasila (five precepts). To achieve this Dasasila, Pangestu followers are assisted by 'Dalan Rahayu' (there are five rules in Rahayu). In addition, Pangestu also has ten basic guidelines called Dasasila. The prohibition (Paliwara) in Pangestu teachings consists of five things. This is what came to be called the True Master Teaching.

Trisila is the attitude of the human spirit to God that must be done at all times. This attitude includes 1) Consciousness; That is, conscious to worship God, 2) Believing; it means to be the connecting line between the

¹⁹ R. Soenarto Mertowardojo, *Sasangka Jati...*, p. 47.

²⁰ Suwarno Imam S, *Konsep Tuhan...*, p. 310.

servant and God. Without believing, I will not be connected to God, 3) Obedient to carry out all commands and stay away from God's prohibitions.

Pancasila are the five main characters to purify the human heart in order to carry out the three attitudes of the souls that exist in Trisila, either in community life or individually. The five characteristics are: 1) Rela which means sincerity in giving up all the property, rights, and the results of his work to God, 2) Narima which means to receive with the tranquility of the hearts of all who are part, 3) Jujur, means to keep the promise, both spoken Or unspoken (inwardly), 4) Sabar which means hearted field, strong to accept all trials and not easily discouraged, 5) Budi Luhur; For this part, can only be achieved if someone has already possessed all four of the main characters.

Dalan Rahayu which is the auxiliary road to reach the hastasila, includes: 1) Paugeran God to the Servant, which contains the testimony of the servant that only God should be worshiped, 2) Panembah, which is the form of servant devotion to God Almighty. In performing Panembah, the servant is given the freedom to do so in accordance with his religion and belief, 3) Budi Darma, the embodiment of compassion to others, 4) Restraining the Lust to be able to perform these three obligations; Lust restraint is done by *tapa brata* or fasting, 5) Budi Luhur, that is all noble behavior or deeds.

The Dasasila is the attitude of life in and out or inward and inward for its members, they are: 1. Worship to God Almighty, 2. Serving to the Messenger of God, 3. Faithful to Khalifatullah, that is Head of State, 4. Devoted to the homeland, 5. Worship to the parents (father-mother), 6. Devoted to the elder brother, 7. Worship to the teacher, 8. Worship to the lesson of virtue, 9. Love to fellow life, 10. Respect for all religions.

The Paliwara consists of five principal prohibitions that are: 1. Do not Worship to Beyond Allah, 2. Be Careful in Things Syahwat, 3. Do Not Eat That Damage the Body, 4. Obey the Law of the State and its Regulations, 5. Do not Fight.

In fact, the True Master teaching can be summarized into six main points as follows: 1. Reminding all the people who forget the sacred duty, those who disobey the commandments of God, 2. Show the right path is the main path that ends in welfare, Tranquility, and eternal glory 3. Show the deviation that ends in darkness 4. Show God's prohibitions to avoid, not to be broken, 5. Show the existence of eternal law, 6. Explain about the great world and the small world, is the universe Nature in its entirety.

4. Practice Relative: Bawa Raos

In this section the author will describe the practice relative or ritual practices performed in congregation. In the context of Pangestu, the event is Bawa Raos. In carrying raos, a new student (newly admitted member), they must meet several conditions. The requirement is to pronounce Prasetya Suci and get enlightenment up to eight times from the Guru from among Pangestu. While the contents of Prasetya Suci are:

“For the sake of Allah. He is the Suksma Kawekas. I am the true servant of the true servant, the servant pledge earnestly to perform the dacasila, do the inner birth, by persevering in daily life, to the words of the True Master, engraved in the Sacred Book of "Sasangka Jati", diverting the center of consciousness to the true nature, to Tripurusa is our goal, members of 'Paguyuban Ngesti Tunggal'.”

'Bawa Raos' is held every month in the first week. This event is attended by Pangestu adherents branch level. The activity is called "Bawa Raos" which literally means 'Inner Taste Nurture'. Bawa Raos was executed with the following event arrangements: First, Preamble. This event is filled with Sesanti. Next event was done with "Paugeran Pangeran Dateng Kawulo". This praise is like with shahadat in Islam. The content of Paugeran Pangeran Dateng Kawulo is: Suksma Kawekas is a true Pangestu devotee. While Suksma Sejati is the envoy of *Pangeran Sejati* (the True Prince) who became the guide or also called the true teacher. Only Suksma Kawekas controls the universe and the rest. Only the True Suksma guides the human beings. All rulers, in the power of Suksma Kawekas.²¹

The Second Event is Charging. Charging is done by giving lectures on the teachings of 'The True Master' and its contents about Pancasila. An example is the doctrine of patience, of willingness, etc.²²

The third event is the Questions and Answers. Frequently ask questions are filled with experience sharing between adherents. Usually the adherents will tell us about the experience daily and then linked with 'Teachings of the True Master'. The next is continued with a question and answer on "Teachings of the True Master." The experience here is more about the meaning of 'Teachers of the True Master' which are then combined or compared with self-experienced. The question itself means the

²¹ Ivan Noorwahid, *Keberadaan Paguyuban Ngesti Tunggal (Pangestu) Di Kota Semarang (Studi Kasus Pangestu Cabang Semarang III)*, (Semarang: Jurusan Sosiologi Dan Antropologi Fakultas Ilmu Sosial Universitas Negeri Semarang, 2013), p. 54.

²² *Ibid*,

curiosity of 55 Pangestu members about Teachings of the True Master Questions and Answers are done first and then continued with the experience space²³.

The fourth event is Organizational News. Organizational News here on delivery of upcoming event news and who is the next renderer, as well as about the implementation of the 'ranting' level and 'ranting' level of speaker. After the sharing the experiences to each other, the next agenda is choosing the speaker for next mounth.²⁴

The fifth event is Penutupan. Penutupan is the end of the arrangement of each event performed with the songs "Dhandanggula Eling-eling" and 'Pangesti Kesejahteraan Negara' which contains: "Eling-eling pra siswaden eling, kang pracaya mring adiling Suksma, mituhu kabeh dawuhe, aja nrajang pepacuh, marsudia ambeg utami, rila, sabar, narima, temen, budi luhur, anetepi Dasa Sila, Pepakeming Paguyuban Ngesti Tunggal, Mrih antuk sih ing Suksma".²⁵

5. Sacred Thing

In this theory, basically, Sacred Thing or even sacred places are the most urgent. In fact, this theory is better known as the totem theory than the basic element.²⁶ It is said to be most urgent because communal practices and belief systems are born out of interactions with these sacred objects. Relation with Pangestu, the author will see trough the sacred objects and places that exist in Pangestu. The purpose of this section is to see how Pangestu members interact with their sacred objects or places.

Furthermore, sacred objects that the author encountered in Pangestu, such as tombs, the house of Pak Dhe Narto, his relics, inscriptions, flags, even agate on the grave, etc., functioned as 'pepeleng' or reminder to the core of Pangestu teachings. It can not used as a functional such like the Javanese concept of 'occultism'. These sacred objects, on the contrary, are interpreted rationally to reminds Pangestu followers to the core of Pangestu teachings.

²³ *Ibid*,

²⁴ *Ibid*, p. 55.

²⁵ *Ibid*,

²⁶ The author prefers to use the mention of basic elements because the mention is done by Durkheim himself. The mention of the totem theory, performed by the people after Durkheim. Why is it called as element element, because what Durkheim wants to look for from his research is elementary formula (smallest unit) of a religion or belief. Whereas called totem theory because, Durkheim research results say, the most important thing of a religion or belief is totem. It is said to be terracotta because of the communal practice born of this totem. Communal practice will eventually give birth to a belief system.

An example is Pak Dhe Narto grave. The ritual associated with Pak Dhe Narto grave is a ritual held at every 16 August. This ritual is held in order to commemorate the day of the death of Pak Dhe Narto. The essence of this event is the reading of Pak Dhe Narto biography. Events like this are like a *Barzanji* reading event among Muslims; Christians and Catholics also have events like this, which are conducted every Sunday. While the purpose of this event is to commemorate Pak Dhe Narto and his teachings, not to consider the tomb as a place full of magical thing.

In addition to Pak Dhe Narto historical reading event, at the end of the event, there is an event called 'nyekar' or sowing flowers. In this event, according to the story of Mbah Widji the guardian of the tomb²⁷, flowers sown can reach four to five trucks. While in this 'nyekar' event, the aim is to honor those who have contributed to Pangestu and who are buried in the cemetery complex of Pangestu, Bonoloyo, Solo.

In Pangestu cemetery complex, in addition to the tombs, the author discover are unique things, such as: inscriptions, red-and-white objects, frangipani trees and agate stones sprinkled over tombs and covered by glass to protect. These objects are not objects of heresy, but they are valuable as a reminder of Pangestu teachings.

From this data, the author conclude that the core of Pangestu teachings is not to obtain a pragmatic functional value, as well as to gaining wealth, supernatural powers, authority, etc., but Pangestu teachings serve to remind people of the origin of their creation. This concept is already very attached among the people of Java, commonly called as *Sangkan Paraning Dumadi*.

In addition, in the cemetery complex of Pangestu, the author finds beautiful ornaments that exist in the Pangestu tomb. The ornament is actually a symbol of Pengestu: (1) two flower buds, that is, a pink rose and a white frangipani with golden yellow color on the edges, (2) three spikes on roses and (3) The base of the symbol is purple. While the meaning of the symbol is: Rose flowers symbolize the task out (*keduniawian*). Frangipani flower symbolizes the task in man, that is: devoted to God Almighty, obey His command and stay away from His prohibition. Three thorns symbolize: that the human has three heart diseases within theirs, they are 3A (Adigang Adigung Adiguna); Other than that humans are often lulled to 3Ta (harTa tahTa waniTa / treasure, throne, women). These three thorns are things to

²⁷ The interview has been done at 4 June, 2017

avoid. Purple Base: It means to wake up, meaning that every human being's heart is conscious of outward and inward tasks.

This symbol is a symbol often used by Pangestu. This symbol is an artificial sign (conventional sign). It is said that the Artificial Coat because the symbol is intentionally made for a certain purpose, not natural as well as it is. This symbol is made to be a 'pepeleng' or a reminder for Pangestu followers in life.

D. Examination

This symbol is a symbol often used by Pangestu. This symbol is an artificial sign (conventional sign). It is said that the Artificial Coat because the symbol is intentionally made for a certain purpose, not natural as it is. This symbol is made to be a 'pepeleng' or a reminder for Pangestu followers in life.

There are two big dichotomies of the religious way in Java, they are: Abangan and Santri. In a previous review of Abangan and Santri, Clifford Geertz argues that the fundamental difference between Abangan and Santri lies in two things: doctrine and social organization. As for doctrine, Geertz says that *santri* are people who have strict religious doctrines. The *santri* reject what is beyond Islam. While *abangan*, more flexible in dealing with problems. As for the problem of social organization, we can see mosque, *surau*, *langgar*, *mushola*, even boarding school, KBIH building, etc., in *santri* society. This shows that they have a well-structured and neat social organization. Unlike the *Abangan* who have nothing. In fact, the hallmark of them is 'selamatan' which is only done at home, not a place of worship or place of other organizations.²⁸

Pangestu among the Javanese, including to the Abangan class. In this section, the author will describe the author findings about Pangestu that has the nature of developing previous research that has been achieved by Geertz. The first finding, related to religious doctrine, Pangestu has a doctrine that is also flexible. In fact, in its rules, the system of command and prohibition Pangestu is very global, not as detailed as the rules of Islam in Fiqh. For Pangestu, true and wrong can be felt with the heart and can be considered with rationality. That is why, the Pangestu association looks like more flexible and not rigid.

²⁸ Clifford Geertz, *Abangan, Santri, Priyayi dalam Masyarakat Jawa*, (Jakarta: Pustaka Jaya, 1981), p. 172-178

In addition, the findings of this research are the belief system of Pangestu is a belief system that tries to harmonize inter-beliefs from major religions (Islam, Christianity, Catholicism, Hinduism and Buddhism). For example: Christians and Catholics have the concept of trinity; Islam has the concept of monotheism. These two concepts are contradictory; But in Pangestu, this becomes a harmony and gave birth to the concept of Tripurusa.

The next research findings are: indeed, the core of Pangestu teachings are the importance of acknowledging the existence of God and the importance of *Manembah* (Worship) with the purpose of union with God. The pragmatic problems of the world, such as shortcomings, sickness, fear, etc., are not pragmatically resolved through the occult path, but are dealt with open hearts, such as patience, acceptance, and so forth. As reported in *Pancasila* and *Trisila* (*Hastasila*).

According to the author, Pancasila that offered by Pangestu is a unique, because in highlighting a problem, what is seen is not how the problem occurs, but how the subject (human) is facing a problem. The problem must have happened in human life. Problems come in turn. Should not, human being focused on one particular problem, to forget 'Sangkan Paraning Dumadi'. Instead, problems should be faced with a pure heart. According to the author, this is Pangestu achievement as a community of inner taste nurture, which gives a psychological oasis to its adherents.

The next finding, with regard to sacred objects and places, for Pangestu, that the sacred objects and places is to become 'pepeleng' (reminder) to the core of Pangestu teachings. Pangestu sacred objects and places are not even used as temporary 'means of interest', like the occultism, but the sacred place and objects of Pangestu are rationally interpreted to remind Pangestu teachings.

In addition, Pangestu also often create symbols for his teachings such as the symbol of Pangestu, the sycamore that is sown in Pangestu cemetery, etc. This is done in order to become 'pepeleng' for the Pangestu people. This finding, indicates that Pangestu is full of Javanese people who loves to create symbols to convey a teaching (*homo symbolicum*). Again, this symbol does not offer a pragmatic functional value such as wealth, glory, woman, etc. In fact, for Pangestu, it is a world thing that to be avoided. Furthermore, for Pangestu, true happiness can be achieved if we know the 'paraning dumadi' (the origin of life) and realize the true nature of life that always has problems. The problem in life is not to be faced with a petty attitude but faced with

patience and acceptance. In fact, if the problem can be faced, we can not then do 'adigang adigung adiguna'.

The second finding, related to social organization: Pangestu as an 'abangan' group, has a social organization different from Geertz's findings. Pangestu has a well-structured organization. Even since the first time, the 'true students' of Pangestu have been well-organized. There are three levels of organization, they are: the central level, branches and 'ranting' (the smallest branch). The central board is located in Jakarta. In carrying out its duties, the central board is assisted by the Regional Coordinator. The highest forum in the organizational structure of Pangestu is Pangestu Congress. Currently, Pangestu Congress was held in 2015 which is the 17th Congress. In addition, Pangestu also has a Pangestu museum located at Jl. Rajawali III / 3A, Manahan Surakarta. This museum is actually the home of *Pak Dhe Narto*. The museum aims to gain insight into the teachings of the True Master.

E. Conclusion

Based on the explanation before, things related to Pangestu basic elements can be summarized as follows: Pangestu beliefs system include: first the concept of divinity in the form of tripurusa; The two rituals of worship from man to God or in Pangestu or called manembah, are a process of unity between man and God; And, the three rules of procedure, include 1) orders in the form of hastasila (consisting of Pancasila and trisila) and 2) prohibited in the form of Paliwara. This command is based on Dasasila; Is in the process of his accomplishment assisted by Dalan Rahayu.

Pangestu's relative Practice includes Bring Raos and ceremonies every August 16th. Bring Raos is a communal practice conducted once a month to convey the core of Pangestu's teachings. While the ceremonial ritual every August 16 is to commemorate the death of Pak Dhe Narto. Pak Dhe Narto is a Pangestu saint who receives the teachings of the True Master; Commemorating him is like deepening the teachings of the True Master.

Sacred thing Pangestu which includes the grave, the house of Pak Dhe Narto which made the Museum, inscription, flag, agate stone spread over the grave, even the symbol of Pangestu in the form of roses and three frangipani flowers purple. These sacred objects functioned as a reminder to the teachings of the True Master, not the occult objects. Pangestu treats these objects very rationally by interpreting them, not objects or magical places. []

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