CHAPTER I

INTRODUCTION

A. Background

Psychology in general is the science of consciousness. Every science in psychology is always in contact with consciousness either directly or indirectly. Human being tried to correlate their behavioral experience with the awareness within, they also tried to connect consciousness to one another. Human consciousness is always connected with their environment even though they do not realize it.[1]

Further discussion about consciousness, there is other side of normal consciousness as known by ASC (altered state of consciousness).[2] Come in with ASCs our present science of psychology growt to understand human experience such as human consciousness when trance, hypnotic, mindfulness, dreaming, drugs intoxication, shamanic experience, spirit possesion, etc. this theory placed in fourth force (transpersonal psychology).[3]

Transpersonal psychology is concerned with the study of humanity's highest potential, and with the recognition, understanding, and realization of unitive, spiritual and transcendent states of consciousness.[4]

ASCs also noticed by individual deviation mental states of subjective experience or psychological functioning, from the cognitive norms of that individual during waking, alert consciousness. Generally, ASCs can be produced

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[1] Charlest t tart, *Transpersonal Psychologies.* Harper & Row publisher, New York, 1977. Page 3.

[2] Charlest t tart explained normal state of consciousness is the one in which he spends the major part of his waking hours. Normal state of consciousness and mind are quite similar and similar to all other normal men that is almost a universal assumption and one of questionable validity. An altered state of consciousness is feels a qualitative shift in his pattern of mental functioning, that he feels not just a quantitative shift (more or less alert, more or less visual imagery, sharper or duller, etc.), but also that some quality or qualities of his mental processes are different.

[3] There are fourth force theory in psychologi: positivistic or behavioristic theory ("first force"), classical psychoanalytic theory ("second force"), humanistic psychology ("third force"), Transpersonal Psychology ("fourth force")

[4] Alternative Journal of Nursing July 2006, Issue 11, page 2.

by any agent wich interferes with normal flow of sensory stimuli, the normal outflow of motor impulses, the normal 'emotional tone' or the normal flow and organisation of cognitive processes. Specific activities which can cause such irregularities include sensory deprivation (sleeplessness or fasting), meditation, intensive and prolonged dancing, repetitive movement (particularly when combined with rhythmic sound, light flicker or fatigue) and the consumption of psychoactive (mind-altering) substances.[5]

ASCs can be produced through a variety of methods and can appear in almost any context. Inducing the transition to an ASC is a three-step process, based on two psychological and physiological operations. The process is what happens internally; the operations are the particular things you do to yourself, or someone does to you, to make the induction process happen. In the following pages the steps of the process are described sequentially and the operations are described sequentially, but note that the same action may function as both kinds of induction operation simultaneously[6]

The first induction operation is *disrupting forces* in order to disrupt the stabilization of your normal consciousness, to interfere with the loading, positive and negative feedback, and limiting processes/structures that keep your psychological structures operating within their ordinary range. Several stabilization processes must be disrupted. Stabilization processes can be disrupted directly when they can be identified, or indirectly by pushing some psychological functions to and beyond their limits of functioning. Particular subsystems, for example, can be disrupted by overloading them with stimuli, depriving them of stimuli, or giving them anomalous stimuli that cannot be processed in habitual ways. The functioning of a subsystem can be disrupted by

[5] David collard, *Altered States of Consciousness and Ritual in Late Bronze Age Cyprus, thesis*, University of Nottingham, t.th. page 24-25.

[6] Charles T tart, *State Of Consciousness*, Dutton publisher, New York, 1983. Page 71.

withdrawing attention/awareness energy or other psychological energy from it, a gentle kind of disruption.[7]

The second induction operation is to apply *patterning forces,* stimuli that then push disrupted psychological functioning toward the new pattern of the desired ASC. These patterning stimuli may also serve to disrupt the ordinary functioning of the normal consciousness insofar as they are incongruent with the functioning of the normal consciousness. Thus the same stimuli may serve as both disruptive and patterning forces. The conclusion is there are two induction operations to entering altered state of consciousness, disrupting forces and patterning forces.

Entering an ASC was seen as providing a means of entering or interacting with the supernatural world and its inhabitants, commonly interpreted with reference to religious belief and experience, and associated with a corresponding shift from the 'normal', natural world towards an 'other' or 'spiritual' world.

Study about ASCs in society are describing and concepting phenomena ASCs experienced in cross-cultural meaning, habitat, attitude, ritual, and spiritual practice. The cultural meaning supplied for these states and the institutional framework within which they operate vary from society to society, and thus the specific functions they fulfill vary also. Yet, there are some common trends. In traditional societies and to a considerable extent in modern societies as well the context in which such pat- terned states are viewed most often by the people concerned is one that we may broadly call "religious." I mean here that altered states tend to be spoken of in connection with supernatural entities such as "spirits" or "souls." Thus, a person in an altered state may be thought of as "possessed" by certain spirits or, on the other hand, his soul, or one of his souls, may be thought to be temporarily absent. Such beliefs account for the individual's altered behavior as well as for his altered

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[7] Ibid, page 72.

subjective experience of himself and of the world. If he behaves strangely, the behavior may be attributed not to him but to a possessing spirit.[8]

Based on concept of phenomena spirit possesion, society try to use and mastering soul or spirit discipline. It is can be indicated by existency of ritual spirit mediumship, shamanic phenomena, spirit releasement practice, and moreover, spirit medium performance[9] (like: *debus, kuda lumping, reog, spirit transformation,spirit communication,* etc).

Bourguignon divided of possession phenomena into two types. Both types include the belief that a 'person is changed in some way through the presence in him or on him of a spirit entity or power, other than his own personality, soul, or self'. The two types were labelled 'possession trance' and 'possession'. Possession trance is expressed in altered states of consciousness; in possession, such trance states are absent. Thus also known as executive possession and possession and pathogenic possession. Both possession forms entail the direct actions of spirit entities in or on a person's body. Pathogenic possession concepts result from the operation possession concepts result from the operation of cognitive tools that deal with the representation of contamination (both positive and negative); the presence of the spirit entity is typically (but not always) manifested in the form of illness. Executive possession concepts mobilise cognitive tools that deal with the world of intentional agents; the spirit entity is typically represented as taking over the host's executive control, or replacing the host's 'mind' (or intentional agency), thus assuming control of bodily behaviours.[10]

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[8] Erika Bourguignon, *Altered States of Consciousness, and Social Change,* Ohio State University Press, United States of America. 1973. Page 3.

[9] Spirit medium performance is term used by Raimond Firth in the book *Religion Humanist Interpretation* to describe ritual in malay. He gave title " A malay spirit medium performance" . This ritual begin with music instrument and pantomimic dancing. When a man as spirit medium goes in to a trance, claims to be a god and dance in the name of god. (Raimond Firth, *Religion Humanist Interpretation,* Routledge, New York, 1996.page 112-115).

[10] Ethnos, vol. 73:1, march 2008 (pp. xx–xx). Page 1-3.

In other side, there is phenomena in *Pondok Pesantren Rohmatul ummah Assalafy* Jekulo Kudus that have correlation with spirit or possession. This phenomena is *karomahan*[11] performance. *karomahan* is one of the *Ilmu hikmah* that be studied and practiced in *Pondok Pesantren Rohmatul ummah Assalafy* Jekulo Kudus. *Karomahan* was believed as phenomena where human communicate with spirit. Here, practitioner can call spirit that he want, and the spirit hold on and take over the body of practitioner. When the spirit take over the body, performance the ability of the spirit will happen. This performance is performance that out of ordinary habitat of human being and strange for ordinary consciousness.

For example of *karomahan* is performance of *macan putih* (white tiger), where the body practioner was taken over by *macan putih* (white tiger) spirit. This performance show practitioner move easily as seem as tiger, jump and have behavior like tiger. This phenomena is performance where the body of practitioner was taken over by spirit of tiger. This phenomena practitioner become medium for the other spirit and the spirit can use the body of practitioner as long as the performance happen.

Moreover about spirit, Islam described and explained that spirit is god bussiness. Human being just know little about it.

$$وَيَسْـَٔلُونَكَ عَنِ ٱلرُّوحِ قُلِ ٱلرُّوحُ مِنْ أَمْرِ رَبِّي وَمَآ أُوتِيتُم مِّنَ ٱلْعِلْمِ إِلَّا قَلِيلًا$$

"And they ask you about the soul. Say: The soul is one of the commands of my Lord, and you are not given aught of knowledge but a little."[12]

And *Qur'an Al-Baqarah* verse 1-3 explained that belive to spirit is one of symbol of faith :

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[11] *Karomahan* also known as *struman* in general society, *karomahan* is term that be used in *Pondok Pesantren* familiarly.
[12] Qur'an Al Isro' 85

الٓمٓ ١ ذَٰلِكَ ٱلْكِتَٰبُ لَا رَيْبَ ۛ فِيهِ ۛ هُدًى لِّلْمُتَّقِينَ ٢ ٱلَّذِينَ يُؤْمِنُونَ بِٱلْغَيْبِ وَيُقِيمُونَ ٱلصَّلَوٰةَ وَمِمَّا رَزَقْنَٰهُمْ يُنفِقُونَ ٣

"*Alif Lam Mim.*This Book, there is no doubt in it, is a guide to those who guard (against evil).Those who believe in the unseen and keep up prayer and spend out of what We have given them".

Even in this verse Allah has warned not to question the human spirit, because the spirit of the problem only God knows, but many of the scholars also discuss and investigate the nature of the soul. Among the opinions that are: [13]

1. The Spirit it is *jisim* (objects) , conscience (in the form of a living light) , down to the world of high nature , in contrast to its *jisim* (body) physical that can be seen and touched it .
2. Spirit was in the bodies (physical body) a person, as the flow of water in the roses, or in which the flow of fire in the embers.

The Spirit gives life to the body of a person during a body that is capable and able to accept it. If the body is not able to accept the spirit, the body becomes dead. This opinion is the opinion of *Al - Razi and Ibn al-Qayyim.* According *Al - Ghazali, AI - Asfahani Ragib* and *Abu Al – Qasim* it was not the spirit nor body and shaped something, but it is just something that is dependent on the care of the body and body finish interests.[14]

After described the teoritical explanation about ASCs and look at phenomena of *karomahan* performance, I intend to make researh in this field. In this research, I will describe *karomahan/struman*, what kind of ASC feeling/experience in *karomahan* performance. What the characteristic ASC of *karomahan* performance. It is true or lie when a man goes to trance in performance, claims to be animal, ghost, evil, angel, or god.

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[13] Users.6.nofeehost.com/alquranonline/Alquran_Tafsir.asp?pageno=5&SuratKe=17. Retrieved on may 5 2014.

[14] Ibid

B. Research Question

Based on descriptive explanation above, I will make border in this research to make easy understanding. The question research in this project can be pressed in question below :

1. What is *karomahan* performance ?
2. What kind of feeling/experience in *karomahan* performance?

C. Aim and Significant of Research

Every study project has purpose, generally, it can be useful for other directly or indirectly. As regards to clarify what is the aim and significant of research, following description will explain what is the aim and what is the significant of research.

1. The first is aim of research
   a. To know comprehensively the concept altered state of consciousness in general psychology
   b. To know and make description *karomahan* performance phenomena
   c. In general, to develop the science of Islamic psychology discipline and also enrich science in Islamic development.

2. The second is significant of research

   The significant of research can be divided in two parts that is theoretically and practically:
   a. Theoretically, I hope this research can be literature and became contributor (in the form of an idea or suggestion) for the Islamic thought and psychology science.
   b. Practically, this research can increase treasure and thought firmament and apply the science in reality of life.

D. Prior Research

Actually, prior research or literature review in a study project have purpose to get framework of thinking and barometer research, in order to get an expected result. There many research about ASCs experienced, this research have theme study cross-cultural.

Research, written by Mukhamad Rikza, *Ilmu kanuragan di pondok pesantren Rohmatul Ummah Assalafy Jekulo Kudus.* This research described about kind of *Ilmu kanuragan* that be studied in *pondok pesantren.* This research also described motivations and methode of *santri* (student) study about *Ilmu kanuragan.*[15]

Thesis written by Lucy Angela Clare Springate, *Kuda lumping dan fenomena kesurupan Massal: Dua studi kasus tentang kesurupan Dalam kebudayaan jawa.* This research report was conducted as a case study on spirit possession in Java. The report focused on two case studies that involve spirit possession: one being a traditional Indonesian dance called kuda lumping and the second being a form of mass possession that occurs mainly amongst female high school students and female factory workers in Indonesia. The report found that spirit possession plays an important role in Indonesian culture and society and that there are numerous contributing factors concerning the reasons as to why spirit possession occurs and what it means to Javanese people.[16]

Thesis written by David Collard, *Altered States of Consciousness and Ritual in Late Bronze Age Cyprus.* This thesis combines an anthropological approach to the study of Altered States of Consciousness (ASCs) with a detailed analysis of previously published evidence for the consumption of psychoactives from Late Bronze Age Cypriote (Late Cypriote) contexts to investigate the

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[15] Mukhamad rikza, *Ilmu kanuragan di pondok pesantren Rohmatul ummah Assalafy Jekulo Kudus.* Individual research IAIN Walisongo Semarang 2010. Page vi

[16] Lucy Angela Clare Springate, *Kuda lumping dan fenomena kesurupan Massal: Dua studi kasus tentang kesurupan Dalam kebudayaan jawa.* Thesis, fakultas ilmu sosial dan ilmu politik Universitas muhammadiyah malang, 2009. Page iv-v.

possibility that such mental phenomena may have been utilised within religious rituals of this period. This evidence primarily consists of ceramic vessels associated with the consumption of opium and alcohol (often supported by organic residue analysis), but also includes iconography, ethnographic and historical sources and neuro-psychological studies of the effects of the relevant psychoactive substances. This range of evidence is analysed using a 'contextual analysis' designed to interpret the meanings (symbolic and socio-political) associated with the ASCs these substances can induce, particularly in relation to ritual practice.[17]

Research about ASCs there are many differencies and many characteristic, it is caused by vary of ritual and methode. This is in step with the multiple varies of culture and ritual practice in society. It is the reason this study would be conducted.

E. Research Method

Based on formulation of the problem above, then the process of writing this thesis is field research. The data will be combined to explain the question of research, there are books articles, journals and the other writings will be analyze and make conclusion about it. Therefore, to create these data or information needed systematic as follow:

1. Data source

    Data source have two categories, primary source (the primary data that will be basic reference) and secondary source (additional writings that support the primary sources or basic reference).

a. Primary sources

    The primary source is data which acquired in direct from research subject as source information searchable. The primary data in this research are field observation.

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[17] David Collard, *Altered States of Consciousness and Ritual in Late Bronze Age Cyprus.* Thesis, Philosophy university of Nottingham. Page 1

b. Secondary source

Secondary source is data which advocates and supports this research. There are books on occasion of the formulation of the problems, internet sources, journals, articles, or much information directly contributed to the topic.

2. Data collection technique

A data collection technique describe step of strategy in research, because primary purpose of research is getting data, and make analysis or conclusion. Without understanding about technique of data collection researcher will not have data appropriate with standard research. These research use three technique to collect data:

a. Observation

Observation is appropriate with social research. It is useful for deep understanding and see through the reality of subject. There are several reason this research use observation as data collection technique:[18]

1) Observation based on direct experience. Direct experience is effective tool to prove the truth.

2) The researcher can make self-note, it should be or based on reality.

3) Observation technique give possibility to design knowledge together (researcher and subject)

b. Interview

Interview is conversation which have certain purpose. This conversation is held by interviewer and interviewee. The purpose of interview is construct, verify, change, and extent the concept (about people, incident, organitation, feeling, motivation, demand, care, and etc).[19]

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[18] Lexy J. Moleong, *Metodologi Penelitian Kualitatif,* PT Remaja Rosdakarya, Bandung, 2013. Page 174-175

[19] Ibid, page 189.

c. Document and Record

Record is noted statement that is written by individu or organization in order to examine the incident. Document is all of literature that is not be prepared by investigator (different with record). Below is several reason record and document was used:[20]

1) Rich source, stable, and motivated source.

2) Useful as evidence, probable to extent point of knowledge.

3) Appropriate in context, natural literature.

3. Method of data analysis

Analysis data is effort to splash around with data, organize data, elaborate data, examinate, seek and find out the form, and decide in order to share with other.[21] The most serious and central difficulty of qualitative data is that methods of analysis. It will mess up if there is not well formulate. Data analysis in qualitative research is an ongoing activity that occurs throughout the investigative process rather than after process.[22]

Analysis data this project is descriptive analysis method, which analyzes the data without using statistics. The author will describe, or explain about the altered state of consciousness experienced in spirit medium performance.

F. Systematic of Writing

In order to get a main image of research comprehensively, and to be able to get connection between one chapter and other, it needs to be explained with a systematic writing which arranged as below:

The first chapter is general review of this research, describing the background, and the research question. Besides that, there are also explain the aim and significant which wants to reach, prior research, and description method

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[20] Ibid, page 216-217.
[21] Ibid. Page 248
[22] Sugiyono, *Metode Penelitian Kuantitative Kualitatif Dan R&D*. Alfabeta. Bandung. 2006. Page 275

research (consists: data source, data collection techniques and method of data analysis), the last is systematic of writing.

The second chapter discusses the altered state of consciousness in psychology, this chapter consist of: human consciousness, division of consciousness, and altered state of consciousness.

Chapter three discuss about description of *karomahan* performance. this chapter consist of : description of *Pondok Pesantren Rohmatul Ummah Assalafy* Jekulo Kudus*, karomahan* In *Pondok Pesantren Rohmatul Ummah Assalafy*, method of *karomahan,* feeling/experience in *karomahan,* benefit of *karomahan.*

The fourth chapter is an analysis altered state of consciousness experienced in *karomahan* performanced. This chapter consist of feeling/ experience before performance (preparation), feeling/ experience in processing performance, feeling/ experience after performance, and also *karomahan* in modern era.

Fifth chapter is the last chapter, consist of conclusion of matter this research, suggestions, that are considered relevant and important to the subject matter, and the closing of this research.