

Reconstruction of the Meaning of Death
According to Martin Heidegger and Syekh Siti Jenar
(Comparative Study of Existentialism Philosophy)



THESIS

Submitted To Fulfill One of Requirements
To Gain Degree In Ushuluddin and Humaniora Science
Major of Theology Philosophy

By:

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THE SPECIAL PROGRAM OF USHULUDDIN AND
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WALISONGO STATE ISLAMIC UNIVERSITY
SEMARANG
2016

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By this, I declare that in this thesis, there is no any work that ever been submitted to fulfill a degree at any University, and based on my knowledge there is no any work or argument that ever been written or published by someone else, except which written as reference in this paper or which mentioned in bibliography.

Semarang, June 09, 2016



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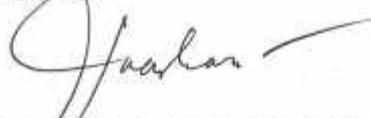
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MOTTO

In every religion some of people dominated by fanatics whose convince to act with what they call the will of God. Holiness is in right action.

What God desire is in your mind and your heart, and what to do decide to do every day you will be good man or not.

“When I was seventeen I won a great victory, I felt in that moment, I shalt to be live in one hundred. Now I know, I shall not see thirty”.

None of us chooses our end really.

A king may move a man, a father may claim a son, but remember that even when you will be a king or man of power, your soul is in your keeping alone. When you stand in front of God, you cannot say that I was told by others to do those, or that virtue was not companion at the time.

__“Kingdom of Heaven”

DEDICATION

I dedicate this thesis for they who endeavour to be “human”_

TRANSLITERATION

English Transliteration System International Version¹

Arabic	Written	Arabic	Written
	B		ḃ
	T		ṭ
	Th		ṯ
	J		Gh
	ḥ		F
	Kh		Q
	D		K
	Dh		L
	R		M
	Z		N
	S		W
	Sh		H
	ṣ		’
	ḍ		Y

¹ Tim penyusun skripsi, *Pedoman Penulisan Skripsi Fakultas Ushuluddin*, Fakultas Ushuluddin, Semarang, 2013p, 142–144.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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I hoped to Allah that gave reward in return for a helping hand from any parties which could not mention one by one. Finally, I was conscious any shorts of this paper. And my success (in my task) could only come from Allah, with Him I trust, and unto Him I look. I always receives the constructive criticism for repairing later. I hope this paper could benefit especially for me and generally to other person.

Semarang, June 09, 2016

The writer,



M. Fajri Mubarok

NIM. 094111023

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ABSTRACT

Death is the absolute destiny for all living beings in this universe. There is nerve in our soul when we remember about death. It is because there is an existential principal of *anti-nothingness* in the deepest of human existence to refuse death. It can make human falls into the “*possessing principle*” and forgets on the “*existing principle*”, which more responsible, polite, easy to forgive, love and peace. The title of this research is “*Reconstruction of the Meaning of Death According to Martin Heidegger and Syekh Siti Jenar (Comparative Study of Existentialism Philosophy)*” that purposed to know what Martin Heidegger and Syekh Siti Jenar’s thought about death; what is the factor and background that influenced Martin Heidegger and Syekh Siti Jenar’s thought about death; what is the reconstruction of death. This research uses the method of synthetic analytical, by historical and philosophical approach.

According to Martin Heidegger, death is a condition when Dasein stopped as Being-in-the-world; it is also “*a possibility to die*”, in which Dasein is always facing its “future” in heading to die. The conception of death in Heidegger’s thought influenced by some factors and background; Heidegger lived in a crisis era of The World War II, he also influenced by many figures such as Aristotle, Husserl, Wilhelm Dilthey, Kierkegaard, St. Augustine Hippo, Karl Barth, Duns Scotus, Friedrich Nietzsche and Friedrich Hölderlin.

In other side, for Siti Jenar, death is only a transit for spirit in the physical world. It covers all human when he separated from God (The Eternal Live) and trapped in this physical world (the grave world). Syekh Siti Jenar’s thought about death influenced by his teachers such as, Syekh Datuk Kahfi, Aria Damar, and his companions such as Ahmad al-Mubasyarah. Siti Jenar also influenced by other figures of Moslem and Sufism, such as al-Kharaj, al-Qusyairi, Ibnu ‘Arabi, al-Ghazali, al-Thawasin, al-Hallaj, al-Busthami, and al-Jilli. Siti Jenar mixed the concept of death from many notions and cultures with his spiritual experience. He lived in a crisis of era transition; from Majapahit to Islam Demak.

The writer reconstructs the meaning of death in Heidegger and Siti Jenar’s conception that death is a condition of human *in* or *out* of this world that is a transit of his existence or his spirit from nothingness-towards-nothingness, from separation-towards-unity with God. This definition can resolve some weakness spots of Heidegger and Siti Jenar’s thought about death, it is that an act of pessimistic will transform to be optimistic because we aware that we will unite with God, and an act of passive will transform to be active when we aware that we are thrown, because by this awareness, human will use his time as good as possible. Thereby, the veil of pessimistic of death that can appear in Heidegger’s thought and the veil of passivism of death that can appear in Siti Jenar’s thought can be avoidable. If someone has already able to be optimistic and active, then he will easy to achieve or at least to run his life authentically as the real human (*manusia sejati*).

Key words: *Death, Dasein, The Real Human, Care, Syahâdat, Manunggal.*

CHAPTER I INTRODUCTION

A. Background

Death is the absolute destiny for all living beings in this universe, included human. Someone can not escape from the death. There is nerve in our soul when we discuss about death, it is an awareness that death will arrive and destroy everything that we dream and love in this life. This nerve will make a rejection that; we all do not want to die. Everyone try to go away from the doors of death.¹ Sick and pain are a door heading into death until fear of uncomfortable situations are always shadowing everyone. No matter how much cost we will spend to heal our body when we are attacked by disease and sickness. We make all those attempts because we desire to live safely.² Indeed, the phenomenon of death is so terrible. People only can pray and try to delay it, but they cannot deny it. We fear of death because we do not want that everything we have in our life to be gone. A desire to have the eternal life happened because the age of human is as not long as his hope. Everyone dies bringing his desire that never to be an end. If one desire has been already accomplished, it surely makes another desire. The phenomenon of death is the clearest and strongest thing for all living beings. All of them want to defend their life, even, an ant for instance, it will bite us and fight back for its life.³ In other word, we do not want that *nothingness* become our final destination. This makes some of scientist argue that fear of death is a sign into the eternity, because there is an existential principal of *anti-nothingness* in the deepest of human, it is an existence to refuse death.⁴

Death and life are very strange and paradox. When a baby growing up becomes a man, he will realize about what he have seen in this world.

¹ Louis Leahy, S. J., *Misteri Kematian; Suatu Pendekatan Filosofis*, PT Gramedia Pustaka Utama Publishers, Jakarta, Second Edition, 1998, Page xvi

² *Ibid.*, Page xx

³ Komaruddin Hidayat, *Psikologi Kematian*, Hikmah Publishers; Mizan Publika, Jakarta, Seventh Edition, 2006, Page viii

⁴ Abbas Rashed, *Tour Kematian*, AMZAH Publishers, Jakarta, First Edition, 2008, Page 7

Yesterday his friend died, and now his brother dies too, until he wonders and asks himself; shall I die too? The answer is exactly, “yes” he will. He begins asking himself; where do exactly I come from? Why I was born in this world? To what end do I live? Moreover, heading to what place, will I come? Sometime life feels good, glad, happy, and sometime life becomes so evil, cruel, sad, and suffer. Finally, someone have to face his own end, it is death, that will finish off all his knew, all his desire, and all his love. In this case, Louis Leahy explained in his book; “*Misteri Kematian; Suatu Pendekatan Filosofis*” that Goethe ever told us; “*Death is something so stranger that in spite of our experience of it, we do not think it is possible for those we cherish; it always surprise us as something unbelievable and paradoxal*”. People cannot refuse his destiny; the destiny, which makes him, was born in this world and the destiny, which makes him, will certainly die, it is undeniable thing.⁵ Nevertheless, in other side, some people are more dominant to choose ignore it. This case is appropriate with what Pascal noted, “*Because human failed in facing death, suffers, and the unknown things, they decided to forget about it*”.⁶

Some people presume that happiness can be satisfied through fulfilling all things that they needed. In fact, all those fulfillments are never stopped and satisfied; only disappointment that would they met. Each requirement will produces new requirements. Because inward of human, there is *the horizon of relation*, it is unlimited desire. This *horizon* will grow and become larger continually, like the characteristic of *horizon* itself, when we approach it, they move away.⁷ We knew that we have various needs, which become our economical basis. We narrowing our existence on the development and searching goodness around us that can fulfill our fundamental happiness. When people get one desire, it will make a new desire come. The consequence is disappointment and the madly hunting on those new desires. That is why, “*no matter how priceless something, man will always find something new, it is*

⁵ Louis Leahy, S. J., *Misteri Kematian; Suatu Pendekatan Filosofis*, Page ix-xi.

⁶ *Ibid.*, Page 4

⁷ *Ibid.*, Page 54

something that more perfect and complete”, Ovidius says.⁸ The modern industry that providing prosperous and things make kind of slavery, laziness, and an instant behavior. Watching television was already become our routine in our days and there is no day without it. Luxurious things, moneys, savings, positions are part of a trend mark of our life style in our society. In shortly, “*possessing principle*” becomes the first priority than “*existing principle*”, which more responsible, polite, easy to forgive, love and peace, and so on. Therefore, the authentic values of humanity spiritually are must be found.⁹ People have to responsible on his life. Life itself is a fight, but to fight we needs a purpose, a motivation beyond life itself. Therefore, human must have something to surrendering his own life for it. If not, he will just follow his desire, each time life feels no meaning anymore. “*A desperate man decided to suicide, whereas a hero or a warrior decided to live, no matter how much costs will spend although he must face a death*”, Louis Leahy says.

Death will become a destroyer of our existence not only when death was thought, considered, or be faced bravely, but also when death considered as the end of our life.¹⁰ If our heart and our mind can believe that death is the only thing, which finishes off life, means there is no life after death, maybe we do not care about religion anymore. As psychologists say, “*it is death that creates religion*”.¹¹ Nonetheless, no matter how terrible the image of Hell and how beautiful the image of Heaven told to people, the concepts of Hell and Heaven in religion has no impact significantly for them, because the nature of Hell and Heaven are not experienced before. This case will make some consequences, for some people, they will easy to break God’s laws or laws of a country without fearsome and ashamed. For some people God is The Greatest Forgiver, so that why they will repent to God when their crimes and evils are satisfied. While for the other, God is a place to return and surrender. They submit to God and surrender to Him like a child when he met his

⁸ *Ibid.*, Page 23

⁹ *Ibid.*, Page 26

¹⁰ *Ibid.*, Page 134-135

¹¹ *Ibid.*, Page 109

mother, because God is The Greatest Lover than his mother, although that child is very bad and naughty, God will embrace him with love and peace.¹²

Until this point, the phenomenon of death still has no meaning significantly, but how if we relate it with human existence. How is the position of death for our life? What will we do when death is the absolute possible for us and we can die at any moment? Actually, death still understood as fear of a nihilistic thing. Fears of being alone or in a confined space for instance, are fears whose connections with anxiety on death. No one would have a desire to live alone in his whole life. It will become death upon death. Our perspectives on death mostly were come from the failure in viewing “Being”. The subjects (*ratio*), cognizant, observation, and historical subject are included with what we called by *logos*. This is one of the sources of negative effects, which appear in this era, like manipulation, exploitation, corruption, etc. Subject of cognizant is one of amount ways the reality reveals itself. In this phenomenon, Heidegger as German Philosopher, who lived at World War II and which experienced the early Renaissance of Social Industry era was responded bravely and stated that awareness is not everything; in fact, it is forgetfulness of Being itself.¹³

The core (the departure point) of Heidegger’s thoughts in disclosing Being is ontological differentiation [*Ontologische Differenze*] between “exist” [*Sein*] and “existences” [*Seindes*].¹⁴ In more far away, Heidegger criticized two modes of Being’s forgetfulness [*Sein Svergessenheit*]; *first*, it forget what is Being and *the last*, it forget about forgetfulness of Being itself.¹⁵ At the same time, for Heidegger, *cogito ergo sum* (René Descartes: 1596-1650) is also included into Being’s forgetfulness; for example; I realize a car outside of me, and then the car was exist. According to Heidegger, this is only one of many ways in which Being reveals itself.¹⁶

¹² *Ibid.*, Page 113

¹³ F. Budi Hardiman, *Heidegger dan Mistik Keseharian: Suatu Pengantar Menuju Sein und Zeit*, Kepustakaan Populer Gramedia (KPG) Publishers, Jakarta, Second Edition, 2008, Page 3-4

¹⁴ *Ibid.*, Page 44

¹⁵ *Ibid.*, Page 37

¹⁶ *Ibid.*, Page 31

Very orderly, realities (entities) are grasped in their Being as ‘presence’ [“*Anwesenheit*”]; this means that they are understood by regarding to a definite mode of time – “the present”.¹⁷ The concept of Nature and Spirit and the like are comes from the certain presupposition, which not checked any more. Consequently, presuppositions of subject and object are determined. This is source of the mistakes in viewing a reality. Heidegger argued that Being reveals itself to human by *language*. With this way, he tries to remove an argumentative method which already dominated by Western thoughts since Aristotle.¹⁸

To disclose Being, Heidegger suggested to begin from the existences [*Seinde*] who asking Being [*Sein*] itself. Obviously, there are no other creatures on this earth who can ask Being itself but human, and Heidegger call it as “*Dasein*” (not human), because human is a name that used for something abstractly. For him, *Dasein* exist in *there* – exist just *present-at-hand*, unknown and veiled in its “whence” and “whither”. This is *Dasein*’s facticity [*Faktizität*]. *Dasein* is thrownness [*Geworfenheit*]. However, *Dasein* can ask its Being because it had connection (access) to it. *Dasein* can open on its Being. So, Being [*Sein*] from the existences [*Seiende*] is certainly something other than Being itself. As Heidegger noted that Being is not union or amount of the existences. For him, beyond every common union, Being constitutes the existences and makes it possible *to be* exist.¹⁹

At the first time, Heidegger founded that *Dasein* is possibility; it is *possibility into nothing*, which is death. While in the *nothing* situation, it will appear anxiety [*Angst*]. Through this anxiety Heidegger argued that it can reveal our existence for our possibility itself [*Sein Zumeigensten Seikönnen*]. Anxiety [*Angst*] reveals our existenzial freedom, because we realize our freedom, and we free in that anxiety. For Heidegger, we are anxious because

¹⁷ Martin Heidegger, *Sein und Zeit*, Translated by: John Macquarrie & Edward Robinson, *Being and Time*, Harper & Row Publishers, New York, Seventh Edition, 1962, Page 47

¹⁸ F. Budi Hardiman, *Heidegger dan Mistik Keseharian*, Page 40-41

¹⁹ *Ibid.*, Page 46-49

we leap into nothing, not leap into faith.²⁰ Heidegger also tries to find out the most fundamental or a primordial act inward of human itself, it is an act of the totality of his Being in-the-world. This action is the existenzial root of moods and becomes a totality of the structure of Dasein's Being that covers all situation neither ontical or ontological. This is what Heidegger called by Care [*Sorge*]. He argued that human without Care [*Sorge*] is not human, because he or she does not exist as human, and yet of course, there is no human in this kind. Care [*Sorge*] exist because human is *Being-just-present-at-hand*, *sank in forgetfulness of Being*, and *Being-towards-death*, this is its [*Conditio Humana*] which cannot be deniable. If Care [*Sorge*] is gone, all of meanings and values of Dasein's life in the horizon of its future are also disappear. Therefore, in this way death is very important to life, and musing of death is nothing else than musing life itself.²¹

In other side, far away from Martin Heidegger's era, there was born a Moslem Philosopher from Cirebon, West Java, which had a brilliant thought concerned death, it is Syekh Siti Jenar. He made a collaboration of Islamic teachings with Java culture. In viewing the phenomenon of death, he began his view by searching the origin of human itself. According to him, human comes from an innermost feeling ("*manusa* or *manungsa*"; *Manunggaling-rahsa*) of God. The origin of human was as the spiritual creature that filled by the values of glory and virtue of divinity.²² Siti Jenar got meaning that everything which he ever seen and knew was *nothing*, all of existences are exist because they has a "name". In fact, when we looking for those names, actually there was *nothing*. Those names exist because they agreed become exist. "*In what part Abdul Jalil exist?*", Siti Jenar asked. However, if we also insist to find those names continuously, we will arrive into one name, the source of all those names. It is God, The Absolute Existence (*Dzât Wajîbul Maulanâ*) or which

²⁰ *Ibid.*, Page 78

²¹ *Ibid.*, Page 82-86

²² K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar: Kajian Kitab Serat dan Suluk Syekh Siti Jenar*, Narasi Publishers, Yogyakarta, First Edition, 2014, Page 134

usually called by Siti Jenar as “*Ingsun Sejati*”.²³ It means that all living beings are having no any existence and it will come to death and perish, included human.

In living a life in this world, According to Siti Jenar, actually human is in a blind situation, to be born, and finally must to die. For him, life is a journey and heading to life, *The Genuine Life*, it is life without death at all, and always lives forever. He argued, everyone that living on this earth is a life condition which covered by “death” and they also can die *at any moment*.²⁴ It can to do so because life in this world is covering Hell and Heaven; sad and glad, bad and good, health and sick, and so on. Syekh Siti Jenar gave an example that in this world, human is like a “*live corpse*” who looking for food, clothes, house, and property. People will happy when they get what their want, people will glad when they get their own desires, but they are forget that all those happiness will be extinct. Life is death. Therefore, death is the real live, because people will get freedom from any responsibilities, anxiety, fearsome and suffers. It is because for Siti Jenar, “life after death” is actually *The Genuine of Life* and eternal.²⁵

Death is a symbol. In the beginning, there was nothing. Since human exists in this world, they moves heading to their death, back to their origin. In turn, this movement back to the origin discloses what we call as ‘*Thawâf*’ (in Arabic language). Moreover, in Islamic teaching, we can meet it when we do the pilgrim (*Haji*) in Mecca. Therefore, according to Siti Jenar, *Hajar Aswad* (Black Stone of Mecca) was become a symbol of the beginning and the ending from an expression; “*Innâ lillâhi Wa Innâ Ilaihi Râji’un*” (we are from Allah and only to Him we return). At this point, Syekh Siti Jenar stated that if we want come back to Him, then we have to know the path rightly heading to

²³ Agus Sunyoto, *Suluk Malang Sungsang: Konflik dan Penyimpangan Ajaran Syekh Siti Jenar Buku 1*, LKiS Group Publishers, Yogyakarta, First Edition, 2012, Page 187-189

²⁴ Achmad Chodjim, *Syekh Siti Jenar; Makna Kematian*, Serambi Ilmu Semesta Publishers, Jakarta, Fourteenth Edition, 2009, Page ix

²⁵ K.H. Muhammad Sholikhin, *Manunggaling Kawula Gusti: Filsafat Kemanunggalan Syekh Siti Jenar*, Narasi Publishers, Yogyakarta, First Edition, 2014, Page 473

Him. Moreover, God already prepared this path in our selves.²⁶ This is what he called by The Real Self, “*Ingsun Sejati*”, (*Pribadi*²⁷ in Indonesian language).

In Syekh Siti Jenar’s thought, life in this world²⁸ is a drama. All of activities concerned with human and his world are filled by lie and secrets. Many things that we do not understand but we continue to tell it to people. Siti Jenar argued that an action to give information each other without “*Ilmu Sejati*” (the truth knowledge) is included into an action of falsehood. Therefore, human trapped into a fake life, they lives and follows something because someone say so.²⁹ Moreover, for Siti Jenar, sense, mind, opinion, reason, image, and consciousness are also cannot to be a way to living life because the possibility to be false and wrong is very high. For him, it must be exist something other than consciousness, sense, mind, etc. and this is what he called by *Dzât Wajîbul Maulanâ* (The Highest Protector, The Highest Guidance). Therefore, Siti Jenar stated that what we call as a “live creature” is life in the grave cage. The death substance is never creates life, and the life substance is untouchable by death. Moreover, Siti Jenar argued all things that still covered by death are never called “live”.³⁰

Life in this world is as “*death in the body*”. Indeed, this human life is like a dead person. We do not know in what kind of place we will die, and more ironically, we do not know where we should go to our purpose in life. Orderly, we just guessing, predicting, and following other people, and we easier to do something, to following a trend market that now developing in our life.³¹ Furthermore, human life is actually an independent life. Since from we

²⁶ Achmad Chodjim, *Makna Kematian*, Page x-xi

²⁷ The word of “*Pribadi*” was come from Kawi language (Java) means “alone, one self”. Thereby, personality (*Kepribadian*) characterized by uniqueness and make the people are different each other. There is no two seems personal in this world, although they are twins. Therefore, uniqueness is a basic character for the self (*Pribadi*). *Ibid.*, Page 103

²⁸ In Syekh Siti Jenar’s perspective, “world” is everything which exist or always “becoming exist”. And something which become exist is certainly will be destroyed. In other word, we can say that world is something that not have any shapes. *Ibid.*, Page 151

²⁹ *Ibid.*, Page 42

³⁰ *Ibid.*, Page 60-79

³¹ *Ibid.*, Page 123-153

were born, there is no title, status, or properties, and it will happen again when we died. Therefore, for they who already aware, there is no pride of social status, tribes, clan, family, popularity, and so on.³² This is because life at right now is only to preparing ourselves entering into The True Life.

In living this life, Syekh Siti Jenar is more relying on the origin of life, it is *Al-Hayyu*, The Highest Live, The True Live. For him, the true live is a life that not using the physical body anymore, because all of physical instruments can be broken, damaged, corrupted and decomposed. Those instruments are a cause of death for human. So that why, if human only take care of those instruments, he will be trapped in his physical body, one day, when he experiencing death, he will lost his awareness of life and suffer. His spirit not able to come back yet. Whereas for they who take care his spirit, when their body experiencing death, they aware fully that they are running a path of death.³³ For him, the spirit (*rûh*) of human is come from the nature of life and it will return to the nature of life itself, it is God. In this way, Syekh Siti Jenar stated that his own self united with God, but this unity was only limited on the unity between human and God in the world.

This unity covering *fanâ'* and *baqâ'*, it is an evanescence that followed by the eternity or the reality that going concern. Between both of phenomenon lies what Syekh Siti Jenar call as "*the grave world*". They who already died continuing their journey heading in and with God. The end of that journey called as "*Manunggaling kawula-Gusti*" (MKG).³⁴ In this case, Syekh Siti Jenar was more stands on the practical life (*laku*). For him, belief is just belief, not realistic. What he taught is how human able to return his spirit to God and his body into the clay, into his origin. Therefore, The Real Human (*manusia sejati*) can live which not trapped by flash, blood, muscle, bond, and marrow again.³⁵

³² Agus Sunyoto, *Suluk Malang Sungsang: Buku 1*, LKiS Group Publishers, Yogyakarta, First Edition, 2012, Page 113

³³ K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar*, Page 356

³⁴ K.H. Muhammadiyah Sholikhin, *Manunggaling Kawula Gusti*, Page 420

³⁵ Achmad Chodjim, *Makna Kematian*, Page 81-84

B. Research Question

There are some cases, which the writer wants to disclose based on the background of this thesis, and the focus of those problems are as follows:

1. What is Martin Heidegger and Syekh Siti Jenar's thought about death?
2. What are factor and the background that influenced Martin Heidegger and Syekh Siti Jenar's thoughts about death?
3. What is reconstruction of the meaning of death?

C. Aim and Signification of Research

Then form those research questions, the writer formulated the aims of this research are as follows:

1. To know Martin Heidegger and Syekh Siti Jenar's thought about death.
2. To know factors and the background that influenced Martin Heidegger and Syekh Siti Jenar's thoughts about death.
3. To know reconstruction of the meaning of death.

Thereby, the significations of this research are as follows:

1. Give contribution in the thoughts of philosophy, especially existentialism, or more specifically, is about death.
2. Add a horizon of intellectual experience in comprehending some figures of existentialism philosophy.
3. Develop a horizon of existentialism discourse, as a thought of individual and social movement.
4. Give contribution of thought to re-contemplate the meaning of death.

D. Prior Research

The discussion of Heidegger and Syekh Siti Jenar has many authors. In so far, there are some discussions, since from books, articles, essays, journals, until thesis which concerned and discussed Heidegger and Siti Jenar's thought about death, such as;

K.H. Muhammad Sholikhin, *Ajaran Makrifat Syekh Siti Jenar: Panduan Menuju Kemenyatuan dengan Allah, Refleksi dan Pengalaman Syekh Siti Jenar*, Narasi Publishers, Yogyakarta, First Edition, 2014. In this book, Sholikhin explained about the method and ways to know and to pass through the death according to Syekh Siti Jenar. In this book, he used the method of library and field research.

K.H. Muhammad Sholikhin, *Manunggaling Kawula Gusti: Filsafat Kemanunggalan Syekh Siti Jenar*, Narasi Publishers, Yogyakarta, First Edition, 2014. In this book Sholikhin explained about life, death, and the meeting between servant and God (*Baqâ' Wa Liqâ'illâh*) according to Syekh Siti Jenar.

K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar: Kajian Kitab Serat dan Suluk Syekh Siti Jenar*, Narasi Publishers, Yogyakarta, First Edition, 2014. In this book, Sholikhin described about aphorism and Syekh Siti Jenar's thoughts concerned with death. Actually this book is more focus on the research about some ancient manuscripts which was spread in *suluk*, *serat* and *babad*.

Achmad Chodjim, *Syekh Siti Jenar: Makna Kematian*, Serambi Ilmu Semesta Publishers, Jakarta, Fourteenth Edition, 2009. This book talked about the meaning of death and how to understand life and death according to Syekh Siti Jenar. He used the library research and ancient manuscripts in describing some of Syekh Siti Jenar's thoughts.

Achmad Chodjim, *Syekh Siti Jenar: Makrifat Kasunyatan 1*, PT Serambi Ilmu Semesta Publishers, Jakarta, Third Edition, 2014. In this book, Chodjim explained some themes of Syekh Siti Jenar's thoughts, such as The Source of life and death, the nature of The Hereafter, Hell and Heaven, fasting months, *zakat* (charity), pilgrim, and some steps to become the real human.

Agoes Sunyoto, *Suluk Malang Sungsang: Konflik dan Penyimpangan Ajaran Syaikh Siti Jenar Buku 1-7*, LKiS Group Publishers, Yogyakarta, First Edition, 2012. Actually, these books are explaining Syekh Siti Jenar's thoughts in form of novel stories. It contained about some Syekh Siti Jenar's

thoughts begin from child until adult. This novel made based on some ancient manuscripts, such as *Babad Tanah Sunda*, *Babad Tanah Djawa*, especially *Babad Tanah Cirebon*, *Carita Purwaka Caruban Nagari*, and some another ancient manuscript in Cirebon's version.

Jennifer Anna Gosetti-Ferencei, "*Death and Authenticity: Reflections on Heidegger, Rilke, Blanchot*", (2014), this essay considered the relationship between death and authenticity, a concern in philosophy since from Socrates' speech about the sentence of his own death in Plato's *Apology*. While, death lies outside of both ontology and phenomenology, a proper relationship to death, which has become the central discussion for the existentialist thought. In Heidegger's philosophy, the notion of *being-towards-death* defined the singularity of existence, and death dramatically informed both Rilke's poetics and the literary theory of Blanchot. That essay showed how the relationship between death and authenticity in their works; forms of the horizon between the imaginable and the unimaginable, and forms of a mode of thinking about the limits of thought and language.

F. Budi Hardiman, *Heidegger dan Mistik Keseharian: Suatu Pengantar Menuju Sein und Zeit*, Kepustakaan Populer Gramedia (KPG) Publishers, Jakarta, Second Edition, 2008. Hardiman explained the principle of Heidegger's thought since from the modes of human existence, what is Being, how to see phenomena in everydayness, what is time, and it also explained about death by good enough sketch. So, in this book we can get some descriptions of Heidegger's thoughts about death.

K. Bertens, "*Filsafat Barat Kontemporer: Inggris-Jerman*" (2013), which explained the thoughts since from English philosophers until Germany philosophers, in this book was explained about some Heidegger's thought even though just little and it explained also about Biography of Heidegger.

"*Forward to Time and Death; Heidegger's Analysis of Finitude*", by Hubert L. Dreyfus. This essay described the phenomenology of Being until death and finitude.

“Compare and contrast the account of the relation to death in Levinas and Heidegger. Why does Levinas place such an emphasis on „the impossibility of death“ in *Existence and Existents?*”, by Rebecca Broadbent. This essay explained about Existence and Existents (The Impossibility of Dying according to Heidegger); Death and Authenticity; and The Responsibility for the Death of the Other in Levinas’ thoughts.

“*Dasein, Death and Future (A Study in the Philosophy of Heidegger)*”, by G. S. Herbert. This essay described about death and the explanation of “the future” in the landscape of Heidegger’s thoughts.

“Heidegger’s Philosophy of Death”, by Akademia’s journal. This paper described the preliminary understanding of Heidegger’s philosophy of death; Being-at-an-end; ownmost, non-relational, and not to be outstripped; they-self, authentic self, falling, fleeing in the face of death; anxiety, fear, potentiality for Being, authentic and inauthentic; authentic being-towards-death; and Freedom-towards-death.

Based on those references, the writer will disentangle Heidegger and Syekh Siti Jenar’s thought about death by using a method of synthetic analytical through a philosophy of historical approach. As long this time, there are some books which still rarely and it not yet enough in discussing Heidegger and Siti Jenar’s thought with this method by comparatively and of course, in the case is about death. Besides that, when we look in details, Heidegger’s thought tries to disclose the mode of Being opened and widest enough. Through “Dasein”, Heidegger concluded the existence of Being inside and also outside of it by using “time” as potential basic of a way “to be” which belong to Dasein’s *Being in-the-world* with however its possibilities. Elsewhere, in Syekh Siti Jenar’s thought, death viewed as a media to get back the origin of human becoming clay as a symbol, and rising humanity as the most perfect creation from God to be The Real Human (*manusia sejati*) under his concept of “*Manunggaling kawula-Gusti*”. Therefore, with the method of synthetic analytical through a philosophy of historical approach, the writer will make a portrait and a special analytical in

the case of death as part of the dramas of human life, in which care [*Sorge*] is a way “to be” for Dasein and “*syahâdat*” is a way to be united (*Manunggaling kawula-Gusti*) with God for The Real Human.

E. Theoretical Framework

When we look at the object of this research, this thesis is included into qualitative research. In this case, the qualitative research is more setting out on its results which not through a statistical procedure or another kind of quantification.³⁶

Continuously, the main concept of this research is about death and human existence. Death according to Oxford Dictionary means; first, the action or fact of dying or being killed (an instance of a person or an animal dying). Second, the state of being dead (“Death” is the personification of the power that destroys life, often represented as a skeleton or an old man holding a scythe). The last, is the end of something (such as the death of her hopes).

M. Quraish Shihab, in his book, “*Kematian Adalah Nikmat*” (2013) told some scholars’s opinion that death is something does not work as its functions itself. Therefore, human who was not work as its functions can call failed.³⁷ According to him, death is not just a problem between you and me or them, but also it is a problem for all generations, wherever and whenever we are. He began in recognizing the opposite of death that is life. According to him, we can recognize death as we recognizing the process of life from beginning until its ending.

In this case, Al-Qur’an told us that at the first time, human was created from *turâb* (تُرَابٌ) means ground, then ground becomes *thîn* (طِينٌ) means a combination of ground and water, then *Thin* experienced a process, and it called as *min hamâ’in masnûn* (مِنْ حَمَاءٍ مَسْنُونٍ), it is a ground which

³⁶ Anslem Strauss & Juliet Corbin, *Basics of Qualitative research*, Translated by: Muhammad Shodiq & Imam Muttaqien, *Dasar-Dasar Penelitian Kualitatif*, Pustaka Publishers, Yogyakarta, First Edition, 2003, Page 4

³⁷ M. Quraish Shihab, *Kematian Adalah Nikmat*, Lentera Hati Publihers, Tangerang, Second Edition, 2013, Page 10-11.

mixed with water also stench, so God make easier to forming and willing it with any kind of shape, then He blows a *holy spirit* into it. Until here, Quraish Shihab suggested that when we make the first process of death into an end of the process of life, then we will discover what first happen when one die is a kind of pulling out spirit (*rûh*) from the body of human.³⁸

Elsewhere, Anand Krishna, in his book “*Life after Death*” (2004) explained that death is actually only a bridge between life in this world and life after death. One has no death at all. It is only a transformation from a place to another place, it is like a door.³⁹ For him, all of what we did in this world, it is nearly similar for our death and life after it. Therefore, death and life are becomes one, it is caused that all of what we have done here will be founded the result there, in the next life.⁴⁰

However, death will be different when we viewing it according to philosophers. Such as Karl Jaspers who divided death into two comprehensions. Death perceived; first, as the ceasing of existence as an objective fact, or second, as a specific boundary situation. Put simply, a fact of death is very different from *death as a boundary situation*. Facing one’s own death is a specific boundary situation and it is personal because *Existenz* convinces itself that *Dasein* as the basic of its empirical existence is the bodily existence that temporal and transient and has to come to an end. Despite in the end of one’s empirical being, *Existenz* itself is not subject to death. As *Existenz* we are concerned with the significance of death and how we relate to it. We know that we have to face up *nothingness* as there is no return for *Dasein* and we have to come to terms with this. Through *the boundary situation* of death, Jaspers suggests that anything we do as possible *Existenz* in existence has to be “in view of death”. In a sense, life becomes a continuous

³⁸ *Ibid.*, Page 71-72

³⁹ Anand Krishna, *Life after Death*, Gramedia Pustaka Utama Publishers, Jakarta, 2004, Page 25

⁴⁰ *Ibid.*, Page 50

process of learning to die. Jaspers, however, develops a concept of transcending death, not as a person or *Dasein* but as *Existenz*.⁴¹

Furthermore, Emmanuel Levinas as one of philosophers also has a response concerned his thoughts of death. According to Levinas, death is something outside of the subject, something never graspable for the subject, but, through suffering, sorrow and pain the subject is capable for itself and in itself to get closeness to the death. Death is something hidden, something dwelling in darkness, and suffering also remains in darkness, according to Levinas. It is something more to suffering than what the subject does not know, and that the subject is. The darkness belongs both to suffering and to pain, both lacks the clarity of the factual. Levinas also claimed death makes the subject's activity to passivity, and that death shares this ability with suffering. In suffering the subject reach the limit of the possible. According to Levinas: "*It the subject finds itself enchained, overwhelmed, and in some way passive*".

The other also plays a central role to Levinas thinking on death. For Levinas, the death of The Other is a message with a meaning that changes the subject. It is not an experience for the subject, but it is an exceeding that changes the subject's relation to itself.⁴² Levinas pertains that death is the impossibility of all our possibility in that the other person is beyond my control. For Levinas, we experience pure Being in anguish and suffering, not just in moments of anxiety, in which we exposed to the possibility of our death. The Responsibility for the Death of the Other Death for Levinas is not just mineness. Death is not separable from the relation with The Other. Death is not "nothingness" but it is the possibility of nothingness.⁴³

⁴¹ Filiz Peach, 2000. Philosophy Now a Magazine of Ideas. *Death, Faith & Existentialism*, Retrieved On November 9, 2015 from

https://philosophynow.org/issues/27/Death_Faith_and_Existentialism

⁴² Jonas M. N Sørensen, 2013. Retrieved On November 19, 2014 from

<http://skemman.is/stream/get/1946/15816/37884/1/Levinas.pdf>

⁴³ Rebecca Broadbent. 2010. *The Relation to Death in Heidegger and Levinas*. Retrieved On November 9, 2015 from

https://www.academia.edu/679117/The_relation_to_death_in_Heidegger_and_Levinas.pdf.

The next problem here is existence for human being. Generally, the words of “existence” means *being*, but for existentialists it meant as *a way of human to be exist in the world*. This is different with another thing beside human such as plants, animals, trees or rocks. Only human who called by “existence”, and while, for the other things only can be called just “being”. The expression of “existence” derived from “ex” means “out”, and “sistence” which derived from the verb “sisto” means “standing”, “dwelling”. So that why, the expression of “existence” can meant that human is someone who standing as himself by out of himself. Furthermore, the term of existentialism comes from the word of “*existere*” (Latin) which etymologically means: (“*the mode of being which consist in interaction with other things ..., sometimes identified with truth of reality, opposite of essence*”). In addition, terminologically it is mean: (*determines the worth of knowledge not in relation to truth but according to its biological value contained in the pure data of consciousness when unaffected by emotion, volition and social prejudice*).

The existentialists distinguished between existence and essence. “*Existence*” is an actual condition that happened in time and space. It assigned on something that located “*here and now*”. It also means human is someone who admitted. Otherwise, “*Essence*” is something that can make different among another thing and its characteristics. It is make thing as such.⁴⁴ In this case, Gabriel Marcel the expression of “*existence*” does not means “A mode of being” for human, but it is “*being as such*”, even more it used as “*being bodily as such*”.⁴⁵ Human unable lives a lonely, but he always together with another people. Despite human has autonomy of his freedom. This autonomy which makes him can transcendent himself. It can make choices and make able to decide “*yes*” or “*no*” when he or she facing something. Existence is not only located here but also it is a will to disclose *being* and *not being*.

⁴⁴ Harun Hadiwijono, *Sari Sejarah Filsafat Barat 2*, Kanisius Publishers, Yogyakarta, Twentieth Edition, 2007, Page 155

⁴⁵ Dr. Zubaedi, M.Ag., M.Pd., *Filsafat Barat*, Ar-Ruzz Media Publishers, Yogyakarta, First Edition, 2010, Page 174

Therefore, human is a manifestation of being (*être incarné*), a creature which identical with its body and with more than just body. Therefore, body becomes a point of connection, between *being* and *not being*.⁴⁶

F. Methodology of Research

In this research, of course, the writer needs some methods that used to disclose ideas and the main concepts of Heidegger and Syekh Siti Jenar's thought, especially concerned with death. Those methods that used by the writer in this research are as follows:

a) The Method of Data Collecting

Based on the background, the method which used by this research is included into literature research. In this way, the writer using a method of "*library research*", it is by searching data and information which provided at the library, then collecting it.⁴⁷ In this case, the writer using data or information as follows:

1. Primary Data

This data is a primary data that become the source of research and investigation for Heidegger and Syekh Siti Jenar's thought. The primary source is a work of Heidegger himself [*Sein und Zeit*] which translated by John Macquarrie & Edward Robinson, "*Being and Time*", Harper & Row Publishers, New York: 1962, Seventh Edition. While the primary source for Syekh Siti Jenar is actually still not founded by scientist and historians, because Syekh Siti Jenar himself not leaved works, or it can to be said that some contents in some works that supposed belong to him, such as *Kitab Talmisan*, *Kitab Musakhaf*, and *Balal Mubarak* are just can be founded in many ancient manuscripts, such as *suluk*, *serat* and *abad* that provided in many books that discussed about Siti Jenar.

2. Secondary Data

⁴⁶ *Ibid.*, Page 175

⁴⁷ Sutrisno Hadi, *Metodologi Research*, Rineka Cipta Publishers, Yogyakarta, 1992, Page

This data will be taken from some of books that discussed or correlated with Heidegger's thoughts about death, such as; F. Budi Hardiman, *Heidegger dan Mistik Keseharian: Suatu Pengantar Menuju Sein und Zeit*, Kepustakaan Populer Gramedia (KPG) Publishers, Jakarta, Second Edition, 2008. While for Syekh Siti Jenar's thought, especially in the case of death, the writer using the secondary data, such as; The Trilogy of Syekh Siti Jenar; ("*Sufisme Syekh Siti Jenar: Kajian Kitab Serat dan Suluk Syekh Siti Jenar*", "*Ajaran Makrifat Syekh Siti Jenar: Panduan Menuju Kemenyatuan dengan Allah, Refleksi dan Pengalaman Syekh Siti Jenar*", "*Manunggaling Kawula Gusti: Filsafat Kemanunggalan Syekh Siti Jenar*"), Narasi Publishers, Yogyakarta, First Edition, 2014, by K.H. Muhammad Sholikhin; "*Syekh Siti Jenar: Makna Kematian*", Serambi Ilmu Semesta Publishers, Jakarta, Fourteenth Edition 2009, by Achmad Chodjim; "*Syekh Siti Jenar: Makrifat Kasunyatan I*", PT Serambi Ilmu Semesta Publishers, Jakarta, Third Edition, 2014, by Achmad Chodjim, and "*Suluk Malang Sungsang: Konflik dan Penyimpangan Ajaran Syekh Siti Jenar Buku 1-7*", LKiS Group Publishers, Yogyakarta, First Edition, 2012, by Agus Sunyoto.

b) The Method of Data Processing

The method that used in this research is a method of analytical descriptive. This research is not characterized by hypothetically which based on a field research, yet this research is pressing on descriptive method by analytically, which is by analyzing the sketch of thoughts or phenomena.⁴⁸

c) The Method of Data Analyzing

⁴⁸ Suharismi Arikunto, *Prosedur Penelitian*, Rineka Cipta Publishers, Jakarta, 1993, Page 208-209.

In analyzing data and information in this research, the writer using some methodological approaches as follows:

1. The Method of Synthetic Analytical

The method of synthetic analytical will use on the chapter four in taking some conclusions. The purposes of that method is to get knowledge by providing data in details and make selection between one interpretation with another, or by comparing a new definition at all. This method will help the writer in understanding the meanings and aims of Martin Heidegger and Syekh Siti Jenar's thoughts, specifically about death. This method also will help to find out a new synthesis that concerned with it.⁴⁹

2. Historical Approach

This historical approach will use to get explanation of Heidegger and Syekh Siti Jenar's thoughts in details. In order it can conclude some conclusions by systematically,⁵⁰ because it correlated with the existence of Being, which is *Dasein* and *The Real Human*, in which human is as a historical actor, in the mode of a way *to be*, and he advances in a process which containing possibility and potentiality. In this case, in one side, "Dasein" is not only thrown in the world, falling into everydayness, but it also has already thrown towards death. While in other side, "The Real Human" as manifestation from his right (*hak*), independence (*kemandirian*), and his destiny (*kodrat*) is not only trapped in the physical world, he also must come back to be united with God (*Manunggaling kawula-Gusti*) become One Reality. With this method, it make possible for the writer get help to disclose the case of death which brought by Martin Heidegger and Syekh Siti Jenar.

3. Philosophical Approach

⁴⁹ Dr. Sudarto M. Hum, *Metodologi Penelitian Filsafat*, PT. Raja Grafindo Persada Publishers, Jakarta, 1997, Page 39-62

⁵⁰ Drs. Achmad Charris Zubair, Dr. Anton Bakker, *Metodologi Penelitian Filsafat*, Kanisius Publishers, Yogyakarta, 1996, Page 47

This philosophical approach is a method to analyze data by interpreting the thoughts of philosopher inductively or deductively in order it can get an appropriate interpretation concerned with those philosopher's thoughts without leaving all of their main visions. The writer uses this approach in order able to interpret themes and the principles thought of Martin Heidegger and Syekh Siti Jenar without leaving the philosophers before them or some influences from their social-political situation.⁵¹ Based on this approach, the writer expects that it can discover the character of Heidegger and Siti Jenar's thoughts among of other philosophers.

G. Systematical of Writing

The writer will systemize this research with data or available information chronologically, in order to be a systematical research. Actually, this research divided into five chapters.

The first chapter is introduction. In this part explains the background of death and existentialism discourses, which are *Dasein* and *The Real Human*. In this part, it disentangles about a glimpse of Anxiety, Care, Dasein, in the landscape of unpredictable destiny that is the potentiality for Dasein to leap into *nothing*, which is death. It also explains about The Real Human that trapped by "the grave world" and must come back to be united with God through the concept of "*Manunggaling kawula-Gusti*". This chapter also explains the focus problem, the aims and the significations of research, the theoretical framework, the methodological research, and the systematical writing in this thesis.

In second chapter discloses about the basic theory of death. In this basic theory, actually the writer sees death in some aspects; by etymologically, Islamic view (theology and tasawuf), psychologically, and philosophically. This chapter will also explore the problem of death in the thoughts of some scholars, and philosophers.

⁵¹ Dr. Sudarto M. Hum, *Metodologi Penelitian Filsafat*, Page. 98-99

In third chapter disentangles fully about death in Heidegger and Syekh Siti Jenar's thought begin from his biography, the works of Heidegger and Siti Jenar, some themes which concerned with death until at the main problem of death itself according to Heidegger and Syekh Siti Jenar's thoughts, such as a situation which covering the three modes of Dasein's Being; it is thrownness, fallenness, Time, Care, Freedom towards to death, anticipation; and also some characteristics of The Real Human, Personal (*Pribadi*), Destiny (*Kodrat*), Will (*Iradat*), the position of life and death, the meaning of death, The Real Human which covered by Hell and Heaven in a process to be *Manunggaling kawula-Gusti*. Based on those some points, it will explore Martin Heidegger and Syekh Siti Jenar's thoughts in details concerned with death.

In fourth chapter contains an analysis. Through the basic theory of death in Martin Heidegger and Syekh Siti Jenar's thoughts, the writer will try to sketch and find out the character, the comparison between them and among of some aspects and figures, what are factor and background, and how reconstruction of Heidegger and Siti Jenar's thought about death that depicted by Dasein and The Real Human.

In fifth chapter contains a closing statement. In this chapter, the writer makes a conclusion of the comparison between Martin Heidegger and Syekh Siti Jenar's thoughts concerned death. Suggestion and closing are become the last words in writing of this research.

CHAPTER II

KNOWING DEATH

A. Signification of Death Generally

1. Death Etymologically

Death according to Oxford Dictionary means; *first*, the action or fact of dying or being killed (an instance of as person or an animal dying). *Second*, the state of being dead (“Death” is the personification of the power that destroys life, often represented as a skeleton or an old man holding a scythe). *The last* is the end of something (such as the death of her hopes).

In other language (Arab), the word of (death) is come from –
- يموت, means “*part of the end*”, and it can have some meanings in its various forms, as explained by Ahmad Masrokhan in his book, “*Misteri Ruh, Mimpi, dan Orang-Orang Yang Hidup Setelah Mati*” (2008) as follows:

- a. *Al-Mâ'it* means a person who not yet died.
- b. *Maut* in the meaning of ready, as mentioned in one of Hadits; “our *Syi'ar* is, *ya Manshûr, amût amût*”. It is in order get help after struggling and ready to die.
- c. *Maut* in the meaning of cooked, as mentioned in one of Hadits; “*for people who eat it, in order he make it die with cook*”. It is making it cooked until it no longer makes some smells again.
- d. *Maut* in the meaning of firmness, as used in Al-Qur'an [Q.v. Al-Baqarah [2]: 133]. It is in order we are truly firm in holding on the religion, until when death comes we are in Islam condition.
- e. *Al-Mâ'ithah* is a condition when die.
- f. *Maut* in the meaning of everything which silent and cannot move. If said that in this place, water died, it means the water is no longer flowing or well is not works anymore.

- g. *Maut* in the meaning of grave, fear on something that destroying life, as mentioned by Al-Qur'an [Q.v. Ibrahim [14]: 17]: "...and arrived the death from any places".
- h. *Maut* in the meaning of rebellious, as explained in Hadits, "The first person who died is The Devil". It is the first who rebelled.
- i. *Maut* in the meaning of blood relationship, it is as when Umar Ibn Al-Khattab said in Hadits, "*that mother's milk is not died*". It means if a baby drink the milk of a women who died, then he forbidden to marry children's and family of that women as he drink to her when she still alive. It is the same when those milks squeezed from that women then it drunk to a baby, then it will make a consequence of the same law.
- j. *Maut* means to allow something in law, such as mentioned in Hadits, "*those carcasses permitted*". It is each animal, which died in it.
- k. *Mar'ah Mumayyitah*, means a women who lost her husband or children. It is also same with a camel that lost its child.
- l. *Maut* in the meaning of show off, as Ibn al-Mubarak said that "*Al-Mutamâwwitûna Al-Murâ'ûna*", means people who pretending die is people who show off.
- m. *Istamîtu Shaidakum*, means watch your prey, is already died or not yet.
- n. *Al-Mustamit* is people felt himself quiet and good.
- o. *Tamâwata* means weak and fear, such as when Umar. R. a. seen someone weak in worship, then he said; "*you do not make our religion die, so Allah will make you die*".
- p. *Al-Mustamît* means a brave person or a person who want to die.

We now know that the usage of word "*maut*" in its any form is very various. Al-Qur'an itself mentioned word of "*maut*" 175 times in various places and meanings.¹

The property of 'dead' seems applicable to something that has lost some capacities. "The ending of life" itself is potentially ambiguous. In

¹ Ahmad Masrokhan, *Misteri Ruh, Mimpi, dan Orang-Orang Yang Hidup Setelah Mati*, Citra Risalah Publishers, Yogyakarta, First Edition, 2008, Page 10-13

one hand, it might be a process where our lives progressively extinguished, until finally they are gone. In other hand, it might be a momentary event. This event we can understand it in three ways. First, it might be the ending of the dying process—the loss of the very last trace of life, this called by ‘denouement death’. Second, it might be the point in the dying process when extinction is assured, at least given the resources available to prevent it. This moment called by ‘threshold death’. The third possibility is that life ends when the physiological systems of the body have lost its capacity to function as an integrated whole, or when this loss becomes irreversible (Belshaw 2009; De Grazia 2014). This moment called as ‘integration death’.

Furthermore, in this case, there are three main views which related with death: *Animalism*, which says that we are human beings (Snowdon 1990, Olson 1997, 2007); *Personism*, which says that we are creatures with the capacity for self-awareness; and *Mindism*, which says that we are minds (which may have or may not have the capacity for self-awareness) (McMahan 2002). *Animalism* suggests that we persist over time just in case we remain the same animal; *Mindism* suggests that we persist just when we remain the same mind. *Personism* is usually paired with the view that our persistence determined by our psychological features and the relations among them (Locke 1689, Parfit 1984).²

2. Criteria of Death

A creature is dead just when the vital processes by which it sustained have irreversibly ceased. A criterion for death, by contrast, lays out conditions by which all and only actual deaths may readily identified.

In the United States, the states have adopted criteria for death modeled on the Uniform Determination of Death Act (developed by the President’s Commission, 1981), which says that “an individual who has

² Luper, Steven, 2014. Stanford Encyclopedia of Philosophy. *Death*. Retrieved On October 9, 2015 from <http://plato.stanford.edu/entries/death/>

sustained either (1) irreversible cessation of circulatory and respiratory functions, or (2) irreversible cessation of all functions of the entire brain, including the brain stem, is dead. A determination of death must be made in accordance with accepted medical standards”. In the United Kingdom, the accepted criterion is brain stem death or the “permanent functional death of the brain stem” (Pallis, 1982).³

Actually, there are some indicators when one considered by death, such as:

- a. There are no signs of life by clinically;
- b. There are no waves in the brain, and
- c. Malfunction of some vital organ in the body.

In other side, death has some significations, yet actually, death purposed on the loss of biological ability. As Harvard Medical School (1997) mentioned that the concept of death entailed with five capacities of individual basic, which is:

- a. Unable to receive and to respond stimulus,
- b. There is no movements or respiration,
- c. No reflects,
- d. EEG [*electro encephalo gram*] in flat condition, and
- e. There is no circulation in the brain.⁴

B. Death in Some Perspectives

1. Death According to Theologian

An American philosopher contemporary, Will Durant in *The Story of Civilization* stated, as cited by Komaruddin in “*Psikologi Kematian*” (2006) says that, “*Death is the origin of religion. It might be possible if*

³ Luper, Steven, 2014. Stanford Encyclopedia of Philosophy. *Death*. Retrieved On October 9, 2015 from <http://plato.stanford.edu/entries/death/>

⁴ Kresna Konsultan Skripsi Yogyakarta, 2012. *Judul Skripsi Psikologi: Pemahaman Kematian*, Retrieved On August 15, 2015 from <http://skripsi-konsultasi.blogspot.com/2012/12/judul-skripsi-psikologi-kematian.html>

there is no death, God will not exist in our mind".⁵ Some psychologist also has an argument; "*It is death that creates religion*". It is that life always directed to what we want and imagine, and we wish something in order it could be happen in the future.⁶

Talking about death, According to Komaruddin, Islam makes its follower optimize and to decrease their fearsome and anxiety. In this case, there are some reasons why people worried or fear about death, such as:

- a. It is very clearly for us that what will happen after death is still mystery.

This case decreased by an explanation in Al-Qur'an such as described in [Q.v. Al-Wâqi'ah (56): 89]. This verse explained that there is peaceful and happiness in Heaven for they who believe and obey God, whereas for they who rebellious and do not want to believe with God will be perforced to make their soul out by the angel when death arrived. God also provided and showed to them about their place, it is Hell.

- b. Death also makes people worried and fear because someone thinking about people who will be leaved by him.

This described in [Q.v. Fushshilat (41): 30-31] which explained that there is no need to worried about people who will be leaved because the angel will take care of them.

- c. Death might be a fearsome because a person feels that a place, in which they will head for, so terrible. This can only be solved by doing charity and goodness.⁷

Fearsome rooted from a hidden wish in order life become comfort. This fearsome is closely identical with tragedy, sick, hopeless, loss, and disadvantage.⁸ A German philosopher, Arthur Schopenhauer (1788-1860) as cited by Abbas Rashed in "*Tour Kematian*" (2008),

⁵ Komaruddin Hidayat, *Psikologi Kematian*, Hikmah; Mizan Publika Publishers, Jakarta Selatan, Seventh Edition 2006, Page viii.

⁶ *Ibid.*, Page 109

⁷ *Ibid.*, Page xii

⁸ *Ibid.*, Page xx

once says that “fear of death is an expression of human’s firmness in holding life and his anxiousness on the unknown future. Thereby, a man who fears on death is a man who not knows about death and something after it, because fear on death more inclined into “*the unknown*” that in matter of second, death can change everything into nothing”.⁹ Put simply, we fears of death because we do not want *nothingness* or *nihilistic* become our final destination as human. This is become a reason for the scientist to declare that fearsome of death signed a clue and directing us into “*the eternity*”, because there is an existential principle of anti-nothingness inward of human which denying the death.¹⁰

Actually, The Moslem Scholars mostly argued that death was not mean *nothingness* at all, it was only separation between spirit (*rûh*) and body (*jisim*), and it was a change of condition and a movement from one place into another.¹¹

M. Quraish Shihab, in his book, “*Kematian Adalah Nikmat*” (2013) told that some of Moslem scholar viewed that death was something does not work as its functions itself. Therefore, human who not work as its functions called by fail.¹² Quraish added, death was not just a problem between you, them or me, but also it was a problem to all generations, wherever and whenever. He begun in recognizing the opposite of death, it was life. We could rgognizing death as we recognizing the process of life from beginning until its ending.¹³

⁹ Abbas Rashed, *Tour Kematian*, AMZAH Publishers, Jakarta, First Edition, 2008, Page 2

¹⁰ *Ibid.*, Page 7

¹¹ Imam al-Jalaluddin as-Suyuthi, Muhammad Hasan al-Hamshi, *Berziarah ke Alam Barzakah*, Pustaka Hidayah Publishers, Bandung, Second Edition, 2000, Page 21

¹² M. Quraish Shihab, *Kematian Adalah Nikmat*, Lentera Hati Publihers, Tangerang, Second Edition, 2013, Page 10-11

¹³ *Al-Qur’an itself tells us that at the first time, human was created from turâb (تَرَابٌ) means ground, then ground becomes thîn (طِينٌ) means a combination of ground and water, then Thin experienced a process and it call min hamâ’in masnûn (مِنْ حَمَاءٍ مَسْنُونٍ), it is a ground which mixed with water, also stench, so it make easier to forming it with any kind of shapes which willed, then God blows a holy spirit into it. Until here, Quraish suggested that when we make the first process of death into an end of the process of life, we will founded that what first happened when one dies is a pulling out the holy spirit from the body of human. *Ibid.*, Page 71-72*

According to him, there were two kind of death: slowly death and suddenly death. The first death actually signed by diseases before, and the last death usually signed such as by stroke, heart attack, or accident.¹⁴ This case was available with what Al-Qur'ân described in the verse (Q.v. An-Nâzi'ât [79]: 1-2):

{2} والنشطت {1} والزعت

Meaning:

“1. By those [angels] who extract with violence. 2. And by [those] who remove with ease”.

Furthermore, Quraish stated that according to the experts, there were some steps in the journey of human in his existence:

- a. Exist in the world of spirit (*rûh*). According to Moslem's scholars, this step signed in His word (Q.v. Al-A'râf [7]: 172), and it mentioned in many Hadits.
- b. The body has already formed and spirit (*rûh*) entered into it until be born in this world. This showed by (Q.v. Al-Mu'minûn [23]: 13-14).
- c. Be present on this world.
- d. Separation of the spirit and body, it is death.
- e. Begin from death until the day of resurrection.
- f. The process of consideration for each of human and his home, in one of two places, it was Hell or Heaven.¹⁵

When we look at all those steps, it explains to us clearly that the position of our death on this world is not the ending or the beginning of our existence; in fact, it is in the middle of our existence.

In other side, Al-Qur'an also used and showed the term of death in some words, this case as explained by Quraish as follows:

- a. *Maut*

¹⁴ *Ibid.*, Page 88-90

¹⁵ *Ibid.*, Page 20-21

The word of *maut* () in any form is the most of popular word that used by Al-Qur'an in many times; it mentioned at less 50 times. Moreover, this word repeated by Al-Qur'an in any form in 145 times as repeating the word of *Hayat* (Live).

b. *Ajal*

Literally, *ajal* () means “the end border of something”. In many times, Al-Qur'an mentioned and showed this word that when *ajal* has arrived then it cannot be increased or decreased, as explained in the verse (Q.v. Âli ‘Imrân [3]: 154):

في لبرز الدين القتل إلى

{154}

Meaning:

“154. ... Say: “Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death ...”.

In this verse, we can understand that we cannot delay and remove the *ajal*, or in other word, there is no power which able to change its presence. It was because God has already destined the time and place of death for each human, as recorded in Al-Qur'an (Q.v. Ar-Ra'd [13]: 38-39):¹⁶

ولقد أرسلنا رسلا وجعلنا لهم أزواجا وذرية، وما كان لرسول أن يأتي إلا بإذن الله، أجل كتاب {38} بمحوا الله يشاء ويثبت وعنده أم الكتاب {39}

Meaning:

“38. And indeed We sent Messengers before you (O Muhammad), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allah's Leave. (For) each and every matter there is a Decree (from Allah). 39. Allah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (Al-Lauh Al-Mahfuz)”.

¹⁶ *Ibid.*, Page 120-122

c. *Wafât*

This word means “*perfect*”, “*complete*”. It used in Al-Qur’an in many places, such as in the verse of an appeal of prophet Joseph As. in (Q.v. Yûsuf [12]: 101):

{101} توفني وألحقني

Meaning:

“**101.** ...Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous”.

d. *Ar-Ruj’a/Râji’un*

Ar-Raj’a or *Râji’un* (/) were come from the word which has meaning, “*return*”. It used by Al-Qur’an to showing the death in meaning, “*returning the spirit into Allah*”, in which at the first time God blew up this spirit into the first human and into the embryo in four months of its age. This verse applied such as in (Q.v. Al-Baqarah [2]: 156):

{156} إنا وإنا إليه رجعون

Meaning:

“**156.** ...In truly we belong to Allah and to Him we will return”.

The selection of that word is not only to make us aware that everything is belong to God and come from Him, but also to plant into our heart that we were from there and will return into there. “*Return*”, gives a positive impression about something familiar and it showing that a place that we heading for, it is unfamiliar for us. “*Return*” is also giving a positive impression about yearning and absorption. It is likewise when we are come home to our village and met with our beloved one. God used this word to convincing believer’s people that their death and their place that they heading for, it is a comfortable place.

e. *Yaqîn*

Al-Qur’an also used the word of “*yaqîn*” (يقين) in the meaning of death. Such as through (Q.v. Al-Hijr [15]: 99), Allah commanded:

واعبد ربك حتى اليقين {99}

Meaning:

“99. Worship to your God until faith (death) comes to you”.

f. *Syahîd/Syuhadâ*

The word of *syahîd/syuhadâ* (شهود / شهداء) viewed from language aspect taken from the word of *syahîd*, which means “to witness”. The pattern of this word means on object and subject, therefore *syahîd* can means someone “who witnessed” or “who witnessing”. He witnessed by the other side as warrior and it made as a witness in the meaning of example, and in the same time he also witnessing God’s reward that has already promised for them. This word used by Al-Qur’an to show the meaning of death, such as in (Q.v. Âli Imrân [3]: 140):

إن قرح القوم قرح وتلك الأيام نداؤها الناس
وليعلم الله الذين آمنوا ويتخذ شهداء والله لا يحب الظلمين {140}

Meaning:

“140. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the Zalimun (polytheists and wrong-doers)”.

g. *Raib al-Manûn*

The expression of *Raib al-Manûn* (ريب المنون) used by *Musyrik* people that delivered their wish about Prophet Muhammad’s death, this recorded as in (Q.v. Ath-Thûr [52]: 30):

أم يقولون ريب المنون {30}

Meaning:

“30. ... Or do they say: "(Muhammad is) a poet! We await for him some calamity by time”.

The word of *raib* (ريب) on the verse above means a natural event or a journey of time. All words of *raib* in Al-Qur’an mean doubt (*syak*), except in the verse above. While, the word of *al-Manûn* can means death or a journey of time. The *Musyrik* people used this

plural's word to show the meaning of death that caused by a journey of time or events that happened. They denied to confess God's involvement and denied to declare that death only happened because God's order.¹⁷ Their attitude recorded by Al-Qur'an (Q.v. Al-Jâsiyah [45]: 24);

وقالوا إلا الدنيا نموت ونحيا وما يهلكنا إلا الدهر، وما لهم
إن لا يظنون {24}

Meaning:

“24. And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except Ad-Dahr (the time). And they have no knowledge of it, they only conjecture”.

h. *Qadhâ Nahbahû*

The word of *Qadh* () in the beginning means “do something goodly and perfectly, and do it to the side who must be done”. While the word of *nahbahû* was taken from word *al-Nahb* () which in the beginning means *nadzar* (what determined by someone for himself in order it to be done). The sentence of *qadhâ nahbahu* (قضى نحبه) means, “fulfilling his promise”. The Moslem's scholars understand this sentence as a metaphor of the meaning of death and *syahâdat*. This caused every Moslem, either in the field of war or in this life promised to God to obey and do the task that obligated them or *nadzar* that promised on them. As in (Q.v. Al-Ahzâb [33]: 23) which used that plural's word:

المؤمنين رجال صدقوا عهدها الله وما يدلوا
نحبه ومنهم {23}

Meaning:

“23. Among the believers are men who have been true to their covenant with Allah [i.e. they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers], of them some have fulfilled their obligations (i.e. have been martyred), and some of them are still waiting, but they have never changed [i.e. they never proved

¹⁷ *Ibid.*, Page 126-131

treacherous to their covenant which they concluded with Allah] in the least”.

The usage of that plural’s word gave an impression that everyone had responsibilities and promises to God, people, self, family, or society. All are have to be done goodly, and whoever which succeeded call as the real believer.

i. *Halaka*

The word of *halaka* (هلك) is the opposite of word *hayât* (حياة). In the beginning, the word of *halaka* used for the meaning of “fall” and “break”, while something to formulate or bring down called by *mahlik* (مهلك). The dead person called with this word because they fallen down and cannot move, he was broken and cannot works any more. This word also actually translated by extinct.

In (Q.v. Al-Anfâl [8]: 42), that word used in the context of the first battle in Islam, it is *Badr* war. In those verses, Allah stated that, the time and place of that war has already set by Allah, it not decided by one of two sides that had been war. According to those verses, it happened because God, as explained in Al-Qur’an:

ولو تواعدتم في الميعاد ولكن الله أمرا كان
ويحيى وإن الله {42}

Meaning:

“42. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allah might accomplish a matter already ordained (in His Knowledge); so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allah is All-Hearer, All-Knower”.

The word of “*halaka*” at less can contains; *the meaning of death, lost in the war, disrepair of a system of society.* All of them

can contain by the basic meaning of that word, *fall, broke, and fall into the abyss*.¹⁸

Elsewhere, Anand Krishna, in his book “*Life after Death*” (2004) also explains that death is only a bridge between life in this world and life after death. One has no death at all. It is only a transformation from one place to another place like a door.¹⁹ Anand defined life as a life force, it is a strength to live, something important to survive in life which moved by *etheric* body.²⁰ As long as we still breathing, there is always a chance to complete our life to be better. While concerned death, he give an illustration that it is like a ‘mirror’. Therefore, all of what we did in this world, it is nearly similar for our death and life after it. Therefore, death and life are becomes one, it is because all of what we have done here will be founded the result there, in the next life.

Anand added that the purpose of our life is the perfect freedom and the eternity of happiness. Death frees us from the body that no longer able to be used and it gives benefits for life.²¹ Furthermore, death not only happened when our breath stopped or our vital organs have already broken, actually, death experienced everyday when we slept. In sleeping, we are alive but we die, we die but we are still alive. Indeed, the world of they who sleep and they who awake is very different.²²

A great scholar from Egypt, Professor Doctor Syaikh Muhammad Mutawalli Sya’rawi, in his book, “*Al-Hayât Wa Al-Maut*”, mentioned as Anand cited him as follows:

“A man who exists in the sleep world may be able to feel dark even though by day he slept; in otherwise, he may feel bright when by

¹⁸ *Ibid.*, Page 131-133

¹⁹ Anand Krishna, *Life after Death*, Gramedia Pustaka Utama Publishers, Jakarta, 2004, Page 25

²⁰ As we knew, actually *etheric* body was came from *Sanskrit* language; “*Prana*”. *Pra* has meaning, “*to continue*”, and *Na* means “*breath*”. *Ibid.*, Page 50

²¹ *Ibid.*, Page 22

²² *In sleep’s world, rules of the conscious world are not working. The size of time in sleep’s world is different with the size of time in the conscious world. Thirty minutes for the conscious world can mean days for the sleep world. According to the scientists, the longest time for a dreamer is seventeen seconds. Ibid.*, Page 10-11

night he slept. Sleep means human escape from the matter of reality. He does not feel and not know anything in the world of awake. Moreover, when human escaped from the event of reality, automatically he no longer connected with rules when he awake. In his dream, he can see something while his eyes are closed. He can run while his feet are quiet and not move....”.

Then he continued and argued:

*“The movement from one norm to another is always happening in us. Allah make that event as warning for human in order he knows that when he sleep, in truly spirit of human moved into the death’s world. Then Allah gives back that spirit until human awake from his sleep”.*²³

Everything has consequences and functions; it is also same with death. According to Muhammad Sholikhin, in his book, *“Makna Kematian Menuju Kehidupan Abadi”* (2012) explains that for believer’s people, death has some functions, such as:

- a. Death delivers believer’s people to the happiness in the hereafter.
- b. Death will become a good witness about our actions when we were lived in the world.
- c. Death becomes a medium to clean up our faults and sins for our soul.

At the same time, Sholikhin also explains that in some cases, people have reactions on death in the different levels:

- a. For the believer people, deaths like a friend that always expecting its arrival.
- b. For the unbeliever people and they who have little charity, death will bring them to a process of purification of the spirit and become a witness for all less of their deeds.
- c. For the unbeliever people and they who have no charity, death is like a dead end and they always worry about its arrival, yet it is undeniable.²⁴

2. Death According to Sufi

²³ Drs. Madchan Anies, *Mereka Hidup Kembali Sesudah Mati*, Pustaka Fajar Publishers, Jakarta, 2006, Page 12

²⁴ K.H. Muhammad Sholikhin, *Makna Kematian Menuju Kehidupan Abadi*, PT. Elex Media Komputindo Publishers, Jakarta, 2012, Page 39

Death according to Sufi perspective is not the end of the journey of our life, yet it is as the opener from the eternity of life and as the beginner from the higher degree of a step of His creation. Syaikh Abdul Qadir al-Jailaini gave the signification of death, as cited by Muhammad Sholikhin, in his book, “*Makna Kematian Menuju Kehidupan Abadi*” (2012), as follows:

*“When you have already died and the relationship among you was broken, then it will said to you; ‘may God bless you’, it will break all kind of pleasures. If you have already broken up with pleasures, it will said to you; ‘may God bless you’, it will break all your desires and hopes. Moreover, when you have already broke up with all your desires, it will said to you; ‘may God bless you’, and Allah will make you alive in life without death after it. You will be given wealth that has no poor after it. You will be given a gift that has no prevention after it. You will given pleasure that has no calamity after it, you will given bliss that has no worry after it, you will lucky and never found bad luck after it, you will noble and not insulted, you will near and not far. You will be raised and not have been put low. You will be exalted and not insulted. You will be holy and not dirty”.*²⁵

Syaikh Abdul Qadir al-Jailaini in *al-Fath (al-Rabbany*, page 7), also explained that life in this world is only happens for the believer people and that life will continue until the day hereafter in which death is only a process of transformation. Al-Jailani added that the believer people are alive, while the unbeliever people are dead. People who stand in one God is alive and for they who make the other gods are dead. Thereby, death is always connecting with our existence in this world at right now. If we are free from any pretention, desires and not chain by our own *ego* then we will live free and free in life. Whereas for they who ruled by their *ego*, it make them dead either in this world or in the hereafter.²⁶

In other side, Jalaluddin Rumi tried to give an interpretation about Hadits that says: “*mutû qabla an tamûtû*” (be died before you die), [Bihar al-Anwar, 66/317]. Here it mentioned word “die” twice to showing the death. The death in word “*tamûtû*” is a natural death (*al-maut al-thabi’i*).

²⁵ *Ibid.*, Page 79-80

²⁶ *Ibid.*, Page 90-91

This was familiar for us. While the death in a form of command, “*mutû*”, is a mystical death, a death of *ego*, or a death of self.

In Al-Qur’an, (Q.v. Al-Baqarah [2]: 260), Allah said:

وإذ قال إبراهيم رب أرني
قلبي، قال أربعة الطير
وألهم أن الله
ثم ادعهن
وإذ قال إبراهيم رب أرني
قلبي، قال أربعة الطير
وألهم أن الله
ثم ادعهن
{260}

Meaning:

“**260.** And (remember) when Ibrahim (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allah) said: "Do you not believe?" He [Ibrahim (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allah is All-Mighty, All-Wise”.

When interpreting this verse, Rumi explains that we only alive when we kill four fowl that reflected in our egoism. The four of those fowl are a duck, which reflects greediness, a rooster that symbolizes desire, a peacock that draws arrogant and a crow that describes pretention. While what may more relevant for our country is a duck, and about that duck, Rumi says it as follows:

*A duck is greediness, because its beak that always in the ground
Rub down anything drown, dry or wet
Its throat is not rest even for while
It hearing everything but God's word:
"kulû wasyrabû" (eat and drink it!)
It like the pillager who robs a house and fulfill its pocket quickly
It put something in its pocket, bad or good
Diamond or bean is not different
It entering into its pocket wet and dry
Because it worries, its competitor will grab it
Time limited, chance is tight, it scaring out
Immediately, under its hand it collects anything.²⁷*

According to Rumi, inward of human lies the hidden power, it can make someone happy, free from the chain of world, and having a large of

²⁷ *Ibid.*, Page 88

knowledge about God and human. That power called as the divinity of love (*'Isyq Ilahi*'). For Rumi, a way of love can make someone understand himself and the origin of life. Love is a power of desire to achieve something and to manifest ourselves. He says that a lover wants to be known his love; someone who yearning wants to be known his yearning; and a seeker wants to be known that he is seeking.²⁸

In this way, for Rumi, *ma'rifat* becomes useless, if with it someone cannot achieve a mystical union (*unio-mystica*) with The Greatest Being, God. When it happened or a spiritual union with God has been achieved, a soul of someone can feel himself as part of the eternity and the eternal rotation of life.²⁹

Another notion beside Rumi is Ibn 'Arabi which call death as "*al-maut al-Irâdiy*", a death wish, or the death which we desire.³⁰ Ibn 'Arabi explains that, there are two kinds of meeting with God. The first one is a perforce meeting or call as "*ruju' idhthirârî*", like or not, one day we will meet with God, it is when we are dead. The last one is a voluntary meeting or call as "*ruju' ikhtiyârî*". This is a meeting with God, which we choose by ourselves, which we plan and try for it, and then God replies it.³¹ For Ibn 'Arabi, the knowledge about divinity and love to 'The One' was located on heart and not in mind.³² He argued that in '*Wahdatul Wujûd*', the world was not something different at all and without any relation with God, yet it was as manifestation (*tajalliyat*) from Him, either character, name, and acts (*af'âl*).³³

Indeed, death will coming for us with peace if we have already succeeded to release our desires and *ego*. If not, death will make us suffer and painful because everything what we love are will be destroyed, when

²⁸ Drs. A. Bachrun Rifa'i, Drs. Hasan Mud'is, *Filsafat Tasawuf*, CV Pustaka Setia Publishers, Bandung, First Edition, 2010, Page 106- 108

²⁹ *Ibid.*, Page 113

³⁰ *Ibid.*, Page 82

³¹ *Ibid.*, Page 325

³² *Ibid.*, Page 110

³³ *Ibid.*, Page 163

we still trapped and cannot escaped from something that used to be we loved.³⁴ Rasulullah himself gave a warning for us with saying: “*Love anything you want to love, but remember, you must be separated with them, Live with any style you want, but remember that you will die, and Do anything you will, but remember you will be pay for*”.³⁵

Al-Ghazali in his book, *Ihya’ ‘Ulum Al-Dîn* as explained in book “*Metode Menjemput Maut*” (2001), described that human divided into four group based on his degree in the hereafter:

- a. People who destroyed (*al-hâlikûn*), it is “they who worship the world, denying God and His Messengers”. They stayed in Hell forever.
- b. People who got punishments (*al-mu’adzdzabûn*), it is “they who had the basic faith yet failed to used it”. They will stay in Hell until God sent the messengers as His vices to giving salvation to their own people.
- c. People who saved (*al-nâjûn*), they consisted from people who had no good or bad deed that could be used for reason to responsible, such as crazy people, childrens of the unbeliever people, and they who did not ever heard an appeal of the messengers. They will stay in a place which known by call *Al-A’râf*.
- d. People who victorious (*al-fâ’izûn*), it was a right group (*ashâb al-yamîn*) that praised by Al-Qur’an, and they gaining a place in Heaven. They are selected people who got closeness (*al-muqarrabûn*), and gained a grace to see God.³⁶

Furthermore, al-Ghazali divided human who live in this world into three groups based on his levels in viewing the death as follows:

³⁴ Sometime for example, there is someone who love a car, even that car and the cost of its treatment are too expensive he will do anything to having that car, and if he asked by someone, would you handed over your big house to exchange this car? He will do it, and he do so because the value of that car is priceless than anything included his own house. Therefore, he more wills to lose his house than that car itself, because the loss of that car is bigger than his house. This problem will become danger to someone that finally make him blind on something that should be released when he facing his death. See Drs. A. Bachrun Rifa’i, Drs. Hasan Mud’is, *Filsafat Tasawuf*, Page 135-136

³⁵ Al-Ghazali, *Metode Menjemput Maut: Perspekti Sufistik*, Mizan Publishers, Bandung, Ninth Edition, 2001, Page 146

³⁶ *Ibid.*, Page 18-19

- a. They are who busy with the world.

People who fallen with the world will not remind the death; if they remind it, they do so by mourning over their world and they hates the death. For those people, remembering death is only making them away from God.

- b. They are who repent.

People in this type are remembering death in many times. Therefore fearsome and worry perhaps show up in their heart, thereby it compliting their repent. In other word, they worries that the death will arrive before their repent and supplies are accomplished. They not included into a group that hates their meeting with God. They just fear on their meeting, while they still in carless condition in obeying God. They are like a late person in meeting with their love because they still busy in preparing their selves in order that meeting make a love for their love. Furthermore, al-Ghazali adds that the characteristic of this people is their efforts in preparing that meeting continually and their attitude in alleviating on concerning something else, if not, they will include into human that just fall in the bussiness of world.³⁷

- c. They are who achieved the degree of *'arifin*.

'Arif people will always viewing death as something beautiful. For people in this type, death is a moment of happiness with their love; because a lover person is never forget a promise to meet with God that they love most. Usually, people in such kind feel the arrival of death is slow, and they happy with its arrival because after long this time finally they meet and stay in God's side forever.

In other place, al-Ghazali also mentions that when death happens, spirit experiencing two kinds of alterations:

- a. Spirit separates from the eye, ear, feet, and from all organs in the body as it separates from its family, childrens, neighbors, all persons who known, horses, traders, house, and all ever that it has before.

³⁷ *Ibid.*, Page 25

That separation is a kind of suffering. If in this world, someone has something that he love, enjoy, and always want, and then his regret after die and his separation with it would be so heavy. In otherwise, if in this world, the only thing that makes him happy is remembering God and be peace with Him, then his happiness will be perfect because he success in breaking the wall between himself and his Love (God).

- b. Through the death, it revealing everything that cannot reveal when he still alive in this world. It is as someone who sleeps then he wakes up from his dream.

The tasawuf perspective sees the death is not an end for our existence, and it is only separation between body and spirit. The body become extinct and the spirit still exist in other world. Therefore, when we referred to Al-Qur'an and Hadits, death not means that spirit is lost or the ability of spirit destroyed. In fact, spirit still has ability to feel, think, and sense as when it still exist with the body in this world.³⁸ This informed by Al-Qur'an (Q.v. Âli 'Imrân [3]: 169):

ولا الذين قتلوا في الله أمواتا، أحياء رهم يرزقون
 {169}

Meaning:

“169. Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision”.

In *Haidts Shahih* mentioned that Rasulullah called *Musyrik* people who dead after the *Badr* War. In that event, it clearly proves that spirit of someone who already dead still can communicate with Prophet Saw as follows:

وفي الصحيحين ص. وجوه متعددة: أنه أمر بدر، فألقوا في
 ثم جاء حتى وقف ونادهم بأسمائهم: " فلان فلان، وجدتم
 ما وعدكم ربكم فأني وجدت ما وعدني ربي ". فقال : يا رسول الله

³⁸ *Ibid.*, Page 121-123

ما تخاطب أقوام جيفوا، فقال: "والذي بعثني ما أنتم بأسمع أول ولكنهم لا يستطيعون وانا".

This also stated by Imam Syamsuddin Abi 'Abdillah Ibn Qayyim al-Jawziyyah in one of his work, "Ar-Ruh" (2005), that spirit can know someone who read "salam" to the Moslem people who regarded them, they also replied him. Human corpse also has said that they could hear a footstep of someone that visited them in the cemetery, as informed as follows:

قال ابن البر: النبي ص. أنه قال: " قبره أخيه كان في الدنيا إلا رد الله روحه حتى يرد السلام".
و النبي ص.: "أن الميت قرع نعال المشيعين إذا انصرفوا
" 39

It is not only that, spirit also can visit each other, even they can visit and communicate each other with people who still alive in their sleep. This case as explained by Hadiths as follows:

قال أبو الله مندة: ابن عباس في هذه الآية قال: بلغني أن رواح الأحياء والأموات في المنام، فيتساءلون الله أرواح الموتى، ويرسل أرواح الأحياء إلى حسادها.⁴⁰

In Al-Qur'an (Q.v. Az-Zumar [39]: 42) also explained that only soul which experienced the death, while spirit always alive.

الله يتوفى الأنفس لها والتي لم في التي الموت ويرسل الأخرى إلى أجل إن في ذلك لقوم يتفكرون {42}

Meaning:

"42. It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which

³⁹ Imam Syamsuddin Abi 'Abdillah Ibn Qayyim al-Jawziyyah, *Ar-Ruh*, Darul Fikr Publishers, Beirut, Lebanon, 2005, Page 11

⁴⁰ *Ibid.*, Page 31

He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply”.

3. Death According to Psychologist

Psychologically, death is something remarkable which very influencing on life of someone, yet mostly someone do not want discuss it or unwilling to talk about it transparently. Death itself is part of the process that must be passed over for any individual, yet there are some persons that still unready in the face of death. It causes some speculations inward human itself. It become psychological conditions which signed by uncomfortable feelings, such as fear, worry, and the unknown future. In the concept of psychology, death can be articulated when thought stopped.⁴¹

At least there is some responses concerned death for people psychologically:

1. Death viewed as misfortune, which carry away life's comforts.

This case causes people to live hedonistically before death arrives. They praise world's enjoyments as long as they still live. In turn, this way of life will see life as *'the golden years'* of life.

2. Death viewed as a spiritual way to leave the bliss of the world.

They convince that the higher happiness only exist beyond life at right now, it is the hereafter. They move away the worldly life and seeking the hereafter as the real happiness, which must happen in life after death.

3. Death viewed as part of natural mechanism.

This way of life sees death as something that no needs to be discussed or taught, it is because think or not, death will happen and come. Thereby, they who used this way will assume death as something useless, the only important thing is life itself and how to enjoying it as long as they live.

⁴¹ Kresna Konsultan Skripsi Yogyakarta, 2012. *Judul Skripsi Psikologi: Pemahaman Kematian*, Retrieved On August 15, 2015 from <http://skripsi-konsultasi.blogspot.com/2012/12/judul-skripsi-psikologi-kematian.html>

Psychologically inward of human there is a refusal that each of us does not want to die. This caused by awareness that one day human must die in time. Everyone try to avoid all roads, which leads them to the death. Our soul is always imagine the eternity. In turn, this refusal of death creates two main views in psychology of death:

1. Religious ideology

This view believes that religion as a resource that there is the eternity after death. Consequently, a religious people will views the hereafter becomes an object and a higher target. The world at right now is only a medium to invest and preparing our supplies in the hereafter.

2. Secular ideology

This view assumes that there is no life after death. People in this view believe that death is only happening once in a whole life.

However, psychologically Komaruddin insists both of this view has a same value, it is *spirit heroism*, which desires to the eternity of life. Everyone refuses the death and wants live everlasting.⁴² According to Komaruddin, the eternity will reachable when someone able to get out from the chain of the past and the future then he jump into the moment of the present (now and here). In other word, someone who thinking about the past until ignoring today, or someone who drown and imagining things that not yet happen in the future until the opportunity today is gone means he run away from the eternity space, it is a momentum of “*here and now*” itself.⁴³ We can achieve the eternity when we escaped from time⁴⁴ and space and united in the zone of God, The Greatest Eternity.

People wants live forever. This caused by difficulty to say good-bye with the world and something, which concerned with it. It was not fear which caused by the image of Hell. The image of Hell or Heaven cannot guaranty for someone to fear or happy. Because both are only in our

⁴² Komaruddin Hidayat, *Psikologi Kematian*, Hikmah; Mizan Publika Publishers, Jakarta, Seventh Edition, 2006, Page xv-xvii

⁴³ *Ibid.*, Page 98

⁴⁴ *Ibid.*, Page 139

imagination and we not yet experienced them before. The fact that there many people still doing crime and bad actions are indicated that the image of Hell or Heaven are not always assuring someone to be influenced by them in living his life in this world.⁴⁵

Furthermore, according to Sigmund Freud as explained by Komaruddin in his book, “*Psikologi Kematian*” (2006) says that, “each people under his consciousness saved a deep yearning on a beautiful experience that had lost; it is a quiet life inside of mother’s womb. That yearning leaved a soul burden that very heavy and it cannot be erased. In return, in unrealized way, human always creates a substitution and compensation by building a forward-imagination of the Heaven”. For Freud, psychologically, the idea of God and Heaven are only a creation from human to helping a psychological burden latently. Thereby, for Freud, the idea about God or Heaven was appear because a condition of unhealthy soul.⁴⁶ However, in psychology there is a term which familiar with ‘*death instinct*’, it is someone who had a feeling on the arrival of death in short time. This phenomenon mostly found in our society. However, actually this feeling just realized after death arrived.⁴⁷

4. Death According to Philosopher

In this part, the writer only took four philosophers to knowing how death viewed by philosophically as disentangled as follows:

a. Jean Paul Sartre (1905-1980)

In his thought, Sartre firstly argued that Being is pre-condition for something appear, it is always trans-phenomenal. Sartre formulated that consciousness on oneself lies as conscious on something, consciousness is self-consciousness, yet for him, this is different with

⁴⁵ *Talking about time, Komaruddin underlines that the problem of time and space more characterized by psychological. It is not a product of math-geometrical calculation. When we enjoy the party for example, we feel it too short. Whereas, when we wait for someone or a guest, time feel so long. In fact, we always consume a same time every day. Ibid., Page 113*

⁴⁶ *Ibid., Page 123*

⁴⁷ *Ibid., Page 132*

self-experience because *cogito* is not self-recognition but it is self-presence in non-thematically. Consciousness is attendance on oneself. This is a necessary condition and makes it sufficient for consciousness. We no needs Subject-transcendental or I-Absolute likewise Idealism.

According to Sartre, some phenomenologist, especially Husserl, not gave explanation about the existence of phenomenon clearly. According to Husserl, the existence of object principally is not different with the object itself. Husserl stopped on the essence [*eidōs*], yet it is never reach the existence of an object. Sartre believed that Being is a requirement of the existence of something. Being is always trans-phenomenal.⁴⁸ Sartre's philosophy is more known by existentialism. In investigating human, Sartre began his philosophy through subject who realizing its world. In his book, "*Existentialism is a humanism*" (1956), Sartre mentioned that; "*Man is free, or rather, man is freedom... Man is nothing but that which he makes of himself*". There is no destiny that adhering to human as subject that realizing his freedom.⁴⁹

In his book, "*Being and Nothingness*" (1948), Sartre was differing two mode of human's existence in the world:

1. Being which not realizing its existence; *Etre-en-soi* (Being-in-itself).

It is always identical. It is not passive or active, not affirmative or negative. It is completely solid. It is like "is". For instance, rock. The destiny of that rock is unchanging. About *etre-en-soi*, it must be said "*it is what it is*". It has no past, present or future. It has no possibility or course. It is always contingent, means Being-just-present-at-hand without any fundament and not be created. For Sartre, causality is a supplement relation that was made

⁴⁸ K. Bertens, *Filsafat Barat Kontemporer: Prancis*, PT Gramedia Pustaka Utama Publishers, Jakarta, Fourth Edition, 2006, Page 100

⁴⁹ Drs. Muzairi, *Eksistensialisme: Jean Paul Sartre (Sumur Tanpa Dasar Kebebasan Manusia)*, Pustaka Pelajar Publishers, Jakarta, First Edition, 2002, Page 5

on Being, yet Being itself is exist-just-present-at-hand. Contingency is absolute; therefore, it has no reason at all.⁵⁰

2. Being which realizing its existence; *Etre-pour-soi* (Being-for-itself).

It is not identical. Because it realizes, it always able to say “no” (*what is not*), it is not solid. So that why, nothingness is always exist in Being who realizing its existence, it is human. For Sartre, the consciousness of human is “*it is not what it is*. Therefore, the essence of human is depended on human itself, it is depended on his freedom and how he makes his own existence. Freedom is identical with consciousness of human; therefore, his freedom is pre-essence. “ ... *man must create for himself his own essence*”, Sartre says.⁵¹

According to Sartre, the existence of human precedes his essence. This means that the essence of human is result from an act of his freedom. “*Human freedom precedes essence in man and makes it possible; the essence of the human being is suspended in his freedom*”, and “*man exists first and he is capable of realizing this essence.....*”, Sartre says. In otherwise, Heidegger defined it as a possibility for human to be authentic or inauthentic. For Sartre, existence is not only unique, but also a concrete consciousness of human in the world and what he experiences in it.⁵²

Sartre views, the essence of human (such as, fate, destiny, profession and the definition of what is human) preceded by his existence; it is by his existence and activities in the world. In other word, the essence of human was chosen and determined by the existence of human in the world itself. For instance, my existence at right now as a teacher was preceded by my existence (my existence that already runs before), my existence as a teacher is my free choice. It is different with things. Te existence of thing was preceded by essence.

⁵⁰ K. Bertens, *Filsafat Barat Kontemporer: Prancis*, Page 101-102

⁵¹ Drs. Muzairi, *Eksistensialisme: Jean Paul Sartre* Page 5-6

⁵² Zainal Abidin, *Filsafat Manusia*, PT. Remaja Rosdakarya Publishers, Bandung, Fourth Edition, 2006, Page 197-198

For instance, the essence of chair (image and function about chair) precedes the existence of chair itself. The existence of that chair is not come from itself, yet from the outside of itself (it is an image from the maker of chair), while my existence as a teacher is not determined by the outside authorities (circumstances or other people), yet it was determined by my own existence.⁵³

Some characteristics of Sartre's phenomenology can cover some aspects as follows:

1. Consciousness

Sartre divided consciousness into two parts;

- a. Pre-reflective consciousness (*non-conscious consciousness*), it is a direct consciousness which narrowed on the object without attempts to reflect it, for instance when we read a book. Our consciousness is not narrowed on our action in reading, but our consciousness narrowed on the content of that book.
- b. Reflective consciousness (*conscious consciousness*), it is an consciousness that makes pre-reflective consciousness has a theme. At this point, our consciousness is not only narrowed on the content of that book, but also it narrowed on our action when we read that book. For Sartre, our life everyday is an existence through pre-reflective consciousness.⁵⁴

2. The character of consciousness

For Sartre, at least, consciousness has three main characteristic, it is:

- a. Intentionality

It means that our consciousness is not only narrowed on something, but it is also as reflective consciousness.

- b. Negativity

⁵³ *Ibid.*, Page 190

⁵⁴ *Ibid.*, Page 198

In “*Being and Nothingness*”, Sartre explained that our consciousness is actually a source that makes nothingness. In other word, consciousness for Sartre is the origin of nothingness itself (Spiegelberg, in Abidin, 2009). For Sartre, the real Being of nothingness is absence from parts which lost in the totality of Being. However, what lost in the totality of Being is actually not comes from Being itself, yet from negativity in consciousness, it is in act to negate Being.

c. Subjectivity

For Sartre, principally, consciousness is subjectivity, not objectivity. Although I objectify someone else, he is still his ownmost pure subjectivity. Thereby, we cannot really know someone else. In *Being and Nothingness* (1948), as cited by Abidin, Barnes wrote: “*We can never proof the Other’s existence. This is because of the Other is by definition a For-self outside my consciousness and proof must be based on what is within my experience*”.

3. Freedom

Our real existence is nothing else a product of our own free actions. According to Sartre, to be our selves is only possible when we choose and decide our own existence. In other word, human is free to change his condition and situation in his life.⁵⁵ Thereby, freedom is identical with consciousness or subjectivity itself. This signed by an act of negativity. For him, freedom is always adhering on human. Human or consciousness is principally a freedom. The freedom of human is completely absolute. There is no restrictions for a freedom, besides restrictions that determined by our own freedom.⁵⁶

4. Anxiousness

⁵⁵ *Ibid.*, Page 201.

⁵⁶ K. Bertens, *Filsafat Barat Kontemporer: Prancis*, Page 110

In anxiety, there is no object [*Nitche*] to be anxious on it, yet in fact, nothingness itself is a real threat for Being. In “*Was ist metaphysic*” as cited by Abidin, Heidegger explained that nothingness is a direct threat for Being, so was also for Dasein’s Being in the world. In the middle of Being, human only delays nothingness, delays a possibility to be nothing, while the peak of nothingness itself is death.⁵⁷ In otherwise, for Sartre, anxiety is a universal indication that can attack anybody in any moment, when he realizes that he lives alone and he must take his whole responsibility which comes from his freedom.⁵⁸

However, freedom is not always gratify, because the consciousness on that freedom is without any foundation and eventually makes our life become anxious. Actually, freedom is a situation that we do not choose, and we just accept it as such. Freedom is something that cannot we deny, because it is destiny that always hunting us. Freedom makes us anxious because we faced on responsibility and unpredictable consequences that must taken by us alone. It is different with fear that always has object. Anxiety is concerned with our life; it means that our whole existence depends on our own selves.⁵⁹

5. *Malfiade*

In anxiety, human denies his freedom. This is what Sartre calls as bad faith [*malfiade*]. In consciousness on anxiety and freedom, human covers his existence and falls into bad faith. Anxiety is actually not really and not always be realized by human. It exists in pre-reflective consciousness. *Malfiade’s* man makes himself as object, not as subject or free consciousness. It can do so because it makes him feels comfort and safe. He makes “fate” and “destiny” as the outside authority that has

⁵⁷ Zainal Abidin, *Filsafat Manusia*, Page 178.

⁵⁸ *Ibid.*, Page 201-202.

⁵⁹ K. Bertens, *Filsafat Barat Kontemporer: Prancis*, Page 107

power to determine him. For Sartre, biological and psychological factors can become a reason to deny and cover his anxiety and freedom. For instance, *I was perforce to accept his decision or because since I was kid, my parents were died, I am to be like this.*⁶⁰

Through his writings, Sartre makes it clear that for humans, *existence precedes essence*; that “*first of all, man exists, turns up, appears on the scene, and, only afterwards, defines himself.*” For Sartre, our authenticity lies solely in living “*a life of choice and acknowledging this responsibility*”. Our actions define who we are and create meaning in our lives, including our death.

Sartre claims that death is just another part of life that happens when it happens or if we choose it to be happened. For Sartre, it is good to acknowledge death, but the more important thing is in order to acknowledge *our responsibility of choice*. He states, “*man is nothing else but what he makes of himself*”. Man’s choices are what define him and himself only. Since there is no God or higher being, we are open to the opportunity of choice. We live because we choose to, not because we are born into it.

We are each responsible for ourselves, and how we live in this world, we are not defined by others, only ourselves. To acknowledge our freedom of choice and the responsibility that we hold as a being is, according to Sartre, to live an authentic life. As we choose we must realize that not only we are responsible for ourselves but for all of humanity. The very world around us is a product of our decisions and we must take responsibility for it as well.

Sartre sees death as a choice. We have the power or responsibility to choose whether to end our lives at any moment or not. If one were to stand at the edge of a bridge for example, he or she has the power to choose between jumps or not to jump. Sartre sees the anxiousness coming from one’s realization of ultimate responsibility

⁶⁰ Zainal Abidin, *Filsafat Manusia*, Page 202-204

for not only himself/herself but all of humanity. Sartre asks the individual to focus on their choices and their responsibility.⁶¹ For Sartre, fear and anxiety are different. Fearsome has an object; it is things in the world. While anxiety concerned with myself through states that all my existence depends on my own self. Therefore, for Sartre human's freedom is absolute. There is no restrictions, except borders which what we determined by our own freedom.⁶² Thereby, consciousness means distance, interval, and non-identity. Sartre argued that nothingness appear with human through "*etre-pour-soi*". Human is a creature, which brings the nothingness. Nothingness not lies outside of Being, yet it constantly shadowing Being, it cannot be separated at all.⁶³

b. Jacques Derrida (1930-2004)

There are three main points to understand how Derrida viewing the theme of death as the final destiny for human being, at least the writer constructs those points as follows:

1) Deconstruction

We cannot understand how Derrida's notion about death without understands the main of his concept about deconstruction. For Derrida, Words shows to other words. Every texts shows on the network of another text. It is different with metaphysic which viewed Being as presence, for Derrida presence must be understood and be based on the sign system which shows between one and another. He treated sign as trace. Derrida stated that Being is not present for itself or in itself, but in fact, the presence appears as effect from trace. In other word, any manner to delete the trace it makes another trace by self. Therefore, the sign is always precedes the presence itself.

⁶¹ Shawn. M Hatjes, 2010. *Heidegger and Sartre on Death and Authenticity*, Retrieved On July 27, 2015 from <http://unlockyourmind.wordpress.com/2010/01/29/heidegger-and-sartre-on-death-and-authenticity/>

⁶² K. Bertens, *Filsafat Barat Kontemporer: Prancis*, Page 110

⁶³ *Ibid.*, Page 109

Derrida calls the sign as text, which he took from Latin language, “*textere*” which means, “weaving”. Everything that exists is text. There is no *horstexte* (something outside the text), because the text never isolated but it is always related with another texts.⁶⁴ Language can exist because there is *system of difference*, and the core of this system is a binary opposition, an opposition between form and content, language and parole. Conversation as explained by Saussure is the unity between mark and marker which considered as one, equal, and which constructs a sign.⁶⁵

Text for Derrida is pre-condition from language, even it was exist before the oral utterance. In other word, text is more primordial than language itself. Text is an alteration process of meaning constantly and this alteration lies beyond the absolute truth (*logos*). And this is what Derrida call as “*differance*”.⁶⁶ The word of “*differance*” lies in hanging position between two France words, it is “*to differ*” and “*to defer*”. Language is very depends on difference, as stated by Saussure again, it is because the structure of language contained oppositions which become basic for the content of that language. Therefore, fro Derrida, meanings must always to be deferred.⁶⁷

Meanings related with knowledge. Knowledge is a product of human thought, it is just a procedure and an operation in interpreting the world and it is not appears in a pure reality. It is also as stated by Saussure, meanings bounded in one system of relationship and difference, which thus determines our way to thinking and sensing.⁶⁸ It is just an image of the outcome reflection from visual metaphor or

⁶⁴ *Ibid.*, Page 367-368

⁶⁵ Christopher Norris, *Memebongkar: Teori Dekonstruksi Jacques Derrida*, Ar-Ruzz Publishers, Yogyakarta, First Edition, 2003, Page 9

⁶⁶ “*Differance*” comes from France language in which it is similar with “*difference*” in its spelling. It comes from word “*differer*”, which means “*different*” and “*delay*”. In “*differance*”, the only thing that can be said as certainty for Derrida is the indeterminacy. *Ibid.*, Page 11- 12

⁶⁷ *Ibid.*, Page 79

⁶⁸ *Ibid.*, Page 32

spacing that always used as reference in an effort to get comprehension.⁶⁹ Knowledge, sense, and products of logic⁷⁰ are must always to be validated.

2) Death as Aporia

Death is a phenomenon, and any phenomenon is a text. Any text is trace, and any trace is always “*differance*”, likewise life itself. In *Aporias* (1993), Derrida proposed a rethinking of death not as pure possibility, but as *the aporia of the impossible*. “Aporia” comes from Greek’s word means “*dead end*”, it “*not getting through*”, or being “*without passage*”.⁷¹ The aporia of the impossible for Derrida, is directed towards a reckoning of the death of *the completely Other*, which compels a rethinking of social ethics based on a disposition towards those outside of oneself, which Derrida gives the name “*arrivant*”. Derrida analyzes death by identifying three things;

a) Problem

Actually, the word “*problem*”, as Derrida notes, comes from the Greek; “*problema*”. In the ancient Greek usage, *problema* signified both *projection* and *protection*. It is something that one throws in front of oneself as a project; like a task or assignment to complete, or as a source of protection; like a shield or barrier. Death conceived here as that which is on one hand *projected* as a border-limit and on the other hand, as that possibilizes Dasein’s self-constitution in its *protection* of its “possibility of being free for its ownmost potentiality of being [*für das eigenste Seinkönnen*]”.

b) Border

Derrida proposes to think of death as *aporia*, whose apposite image would therefore not be of a border “*not to be*

⁶⁹ *Ibid.*, Page 162

⁷⁰ *Logic is a product from will to understand, this will that thus arranges and determines every mind action in attaining the certain sense from direct experience. Ibid.*, Page 158

⁷¹ *Ibid.*, Page 108

bypassed”, but rather as a *nonpassable border*, that is, death as a nonpassage. The aporia of death as a nonpassable border derives from the Greek notion of an *aporia*, which indicate “*limits of truth*” whose borders “*must not be exceeded*”.

c) Waiting

Derrida reinterprets the ontological possibility of death not as a relation that discloses a being-toward-death as *running ahead*, but it is rather as a relation that discloses the aporia of death as *absolute waiting*.

At this point, Derrida translates “*Dasein stands before itself*” to “*Dasein awaits itself*” to replace the figure of the *not-yet* in Heidegger as untimely character of death which Derrida’s figure of the *arrivant* evokes. We can foreground at least three modes of waiting in Derrida’s concept:

a) The awaiting oneself;

There is no object properly speaking to the waiting other than to oneself. Hence, one simply awaits oneself, nothing else.

b) The waiting for the *arrivant*;

One waits for something, one waits to a something. This “something” is the completely *other*, whose other name is the *arrivant*.

c) The waiting for each other;

To wait for each other at the *nonpassable border* of death involves recognizing and reckoning with the untimely character of death: “*life always being too short, the one is waiting for the other there, for the one and the other never arrive there together*”, Derrida said.

3) Death As The Absolute Impossibility of Possibility

Death as the possibility of an impossible does not mean that it is the impossibility of a *being-able-to*. Heidegger does indeed

present death as *the most proper possibility* that is at the same *the possibility of an impossibility*. Another peculiar Heideggerian formulation which Derrida identifies is that which is closest to Dasein is also paradoxically that which is the farthest: “*The nearest nearness of being-toward-death as possibility is as far removed as possible from anything real [einem Wirklichen]*”. As Derrida notes, “*it is not only the paradoxical possibility of a possibility of impossibility: it is possibility as impossible*”. “*Is it that the impossible be possible? Is the aporia the impossible itself?*”.

Derrida thus proposes the following more challenging interpretation: not the possibility of an impossibility, but rather *the impossible becoming possible*, or better yet, the possible appearing *as such*, as impossible. The impossible thus turns out to be radical possibilization. The power of possibilization is indicated here by Derrida’s hewing of the modal verb “*can*” to “*impossibility*,” such that one can “*do*” and “*wait*” the impossible. For Derrida, death is precisely the figure for this originary contamination, wherein *being-toward-death* would be another name for *the impossible becoming possible*. Put simply, we can read *being-toward-death* as *absolute waiting*, death as *the impossible possibility* whose limits at which *one can wait*.

Derrida’s critique on Heidegger’s existential analysis of death with respect to the concept of possibility is at least threefold;

- a. Firstly, “*death as the possibility of the impossible*” means that properly dying is that which is in fact, *inaccessible to man*. The implication of this for Derrida is that Dasein “never has a relation to death as such, but only to perishing, to demising, and to the death of the other”.
- b. Secondly, the “*mineness*” of death is subordinated to and superseded by an ethical relation toward the death of the

completely other. Derrida emphasizes instead what he calls the “*death of the other*”,

- c. Thirdly, Derrida reinterprets the Heideggerian motif of *running ahead* or of *Dasein’s standing before itself* as the “*awaiting for each other*” and “*for the completely other*”. We wait for each other and for the completely other at the nonpassable, impossible border of death which itself awaits us. But because death is always (*the death of the other in ‘me’*) death becomes that which cannot in fact be retrieved as the most proper property of my Dasein.

For Derrida, the thinking of “*the possible as impossible*” is also the thinking of ethics, of ethical decision, indeed of justice and responsibility. As he does elsewhere, Derrida ascribes *the impossible* as the condition of possibility of responsibility and of the ethical decision: “*to do the impossible cannot be an ethics and yet it is the condition of ethics. I try to think the possibility of the impossible*”.

Thus, Derrida engages “*the impossible as possibilization*” becomes three ways:

- a) The possible as impossible;

The impossible is not the opposite of the possible, this would commit an Aristotelian mistake. Derrida argues instead that the impossible is what in fact possibilizes the possible: “*the impossibility is thus not simply the opposite of the possible. It seems only to be opposed but it also supports possibility: it passes through it and leaves it in the trace of its taking away*”.

- b) The impossible as possible;

Derrida suggest, a relation toward death as the *aporetic condition of an impossible*, yet inexorable, waiting. Derrida illustrates this in terms of ‘*waiting for the arrivant*’. The phenomenology of this waiting, however, does not entail a waiting for oneself or for each other at a time and place we

determine in advance, nor does it mean *we wait for the completely other* in the manner we would wait for a guest or a visitor. In principle, we cannot expect the *arrivant* because it “*does not yet have a name or identity*”: the *arrivant* is not a self-same identity or sovereign selfhood whose name we can call or whose body we can accept. We are enjoined to think of a mode of waiting without the economy of expectation. As Derrida explained that;

“... *To wait for somebody or something whom one cannot know and therefore whom one cannot expect, much less apprehend, means that this waiting for the arrivant requires an unconditional hospitality. It is a hospitality without condition because the coming of the arrivant can never be called upon or be reduced to its invitation; its visitation will always be radically unpredictable, its coming, a surprise*”.

c) The possibility of the impossible;

Waiting for the *arrivant*, hence, is another name for the experience of the impossible, the enduring of an *aporia*. Instead, *the aporia of death* means that the limits and “ends of man” become themselves indeterminate. It seems to me that one of the implications of Derrida’s argument here is the way in which the *arrivant* unsettles any mode of thinking that takes the subject as sovereign, unitary; hence, as primarily self-sufficient and self-determining.

In its waiting for the *arrivant*, the self remains constitutionally exposed to a radical openness and vulnerability to the completely other. Derrida argued that;

“... *the respect for those others who are no longer or for those others who are not yet there, presently living, whether they are already dead or not yet born. No justice...seems possible or thinkable without the principle of some responsibility, beyond all living present, within that which disjoins the living present, before the ghosts of those who are not yet born or who are already dead, be they victims of wars, political or other kinds of violence, nationalist, racist, colonialist, sexist, or other kinds of*

exterminations, victims of the oppressions of capitalist imperialism or any of the forms of totalitarianism”.

Derrida also added that the possibility of mourning of ethics and of life more generally lies in; “the impossible waiting for and responding to the *arrivant*, the completely other among whom include the already dead, those with or without a name, and the not yet born. Derrida insists that one must wait for the *arrivant*”. Derrida affirms possibility on the side of and with respect to the impossible. To live, finally, is thus a being toward death’s aporetic limits, a death which I cannot simply call my own and my own only, but always the “impossible possible” death of the other in me.⁷²

c. Gabriel Marcel (1889-1973)

In his first work, *Existence et Objectivité (Existence and Objectivity)* Marcel used the term of “existence” not by means the way of existing for human, yet it is obvious Being or Being as bodily truth.⁷³ The departure point of his thought is the case of existing. In existing, human not lives alone, yet together with other people. Nevertheless, human is a creature that has freedom and autonomous.⁷⁴ Existence is not lies here, but it is a will that able to break either his Being nor his not Being. Indeed, the movement of human’s existence lies between two poles, it is between “Being” and “not-Being”. This caused that human is a manifestation of existing” (*être incarné*), it is not only a creature, which in certain meaning identical with his body, but also is more than just his body. This body is a border-area. In other word, it can to be said that in one hand, human able to rule his body, even, that body can be killed (suicide) and it can be used to do something. While

⁷² Paul Nadal, 2012. *Death as Impossible Possibility: Notes on Derrida’s Critique of Heidegger’s Existential Analysis of Death*. Retrieved On September 04, 2014 from <http://belate.wordpress.com/2012/01/06/derrida-aporia-death/>

⁷³ Harun Hadiwijono, *Sari Sejarah Filsafat Barat 2*, Kanisius Publishers, Yogyakarta, Twentieth Edition, 2007, Page 174

⁷⁴ *This autonomy makes human can transcendence himself, he can make choices, he can say “yes” or “no” on everything that faced by him.*

in other hand, human cannot free from his body. Thereby, for Marcel, body becomes a meeting point between “Being” and “not-Being”.

At this situation, he can be alienated from himself. Only in the world of “existing” human can creatively transcendences himself to participate with Being. Therefore, for Marcel, human must be liberated from that alienation. He must be freed from his powerless on other people. Human must admit the presence of other people as “thou” (*toi*). In relation with other people, Marcel argued only “love” that can available with the existence of human. In relation of love, human will experience other people as an appeal, this appeal must be treated as “love” which summons him come out from himself and receives them as “thou”. These means that human must sacrifice his autonomy.⁷⁵

Actually, the autonomy of human is really ends into death, *the nothingness*. The struggle of human happened in the border-area between “Being” and “not-Being”. Therefore, human become worried, desperate, and fear on death. Yet for Marcel, no matter how strong the death is, it will be exceeded by “love” and loyalty, which never ends. Both “love” and “loyalty” gives a hope to overcome the death. In “love” and “loyalty” lies the certainty that “*you, you in particular will not die*”. The reason why the death is not an end, it is because hope comes out which in turn, brings someone into “The Highest Thou”, it is God, which only could be founded in submission likewise with when

⁷⁵ *In border-area, human’s life is always in temptation constantly to betray himself, to be not opened on someone else, and with it together. Human’s autonomy makes him to be not opened for someone else, and if human gives up to that temptation, he will be alienated from himself. The dangerous of alienation from himself was caused by “behaving” and “possessing” (être et avoir). Human is an incarnation of “existing” (être incarné). Therefore, human can creates creativity, he can make relation I-thou, and he can participates through the way of existing. Thereby, human can “possessing” Being.*

*“Love” is creative; it can make a new existential dimension. In this dimension, the relation between “I” and “thou” happened perfectly, in which “I” is really become “I”, and other people is really become “thou”. Both of them are united in which there is no autonomy any more. “I” and “thou” united in “us”. In the relation of love contained loyalty (fidélité creatrice). In turn, this loyalty will bring human into the higher reality, in which he makes himself more humble and preparing himself for other people. See Harun Hadiwijono, *Sari Sejarah Filsafat Barat 2*, Page 175-176*

we discover “thou” or other people in self-submission in “love” and also in openness and participation in the real existence.⁷⁶

Gabriel Marcel talking the theme of death from the most significant thing, it is a love that he calls it as *l’indubitable existentiel* (the undeniable of the existential basic): “*I love someone is by saying that you will not die*”. This is a prophetic expression, in which those sentences can mean; “no matter how, you and me will stick and stay together, not anyone can destroy and break the eternity of our love promise”. What is the point here is that where love survives, there finally death will never reach us.⁷⁷ Marcel argued that, “*The love which it is able to bestow*”. love can come only when the other becomes a ‘*thou*’ for me.

For Marcel, “*the only essential problem is posed by the conflict between love and death*”. An indestructible faith that exist in me, is a world that no longer dwelled by love will destroyed by death. The value⁷⁸ of life takes its meaning is at the moment of death, and especially at the moment of sacrifice.

There are some themes to understand Marcel’s notion about death, it is:

1) The Moments of Death

Death, as the seeming annihilation of the mystery of life, looms as that which has the power to destroy all that loved. Yet for Marcel, this is not, as it is for so many others, reason to despair, but rather reason to hope. In fact, despair constitutes the very submission to death, the abandonment of love. It is in the moments of death that we see most clearly the link between love and hope.

⁷⁶ *Ibid.*, Page 177

⁷⁷ Louis Leahy, S. J., *Misteri Kematian; Suatu Pendekatan Filosofis*, PT Gramedia Pustaka Utama Publishers, Jakarta, Second Edition, 1998, Page 81

⁷⁸ Value is that which is experienced in love. Marcel says, “*Love is not yet a value and yet, on the other hand, there is not and cannot be any value without love*”.

In Marcel's writing, there are four moments in which love and hope shine forth in death; firstly is "*Suicide*", secondly is "*Sacrifice*", thirdly is "*My own death*", and the last one is "*The death of the other*".

a) Suicide

It relates to the antithesis of hope, variously referred to as a simply despair, or sometimes strengthened into the term 'unhope'. Suicide is the expression of absolute despair, unhope and unlove; "the absolute negation of oneself". It must be pointed out that for Marcel suicide is always preceded by a kind of lived suicide, as Marcel says, it "can be prefigured in my very way of life". Suicide amounts to a rejection of the mystery of life.

b) Sacrifice

In sacrifice, the martyr struggling for something else that he asserts means more, that is worth more; he puts his life at the disposal of that higher reality. We see in sacrifice then, the beginnings of hope, that there is something beyond ourselves. As Marcel says, "*there is not and cannot be any sacrifice without hope*". Even in its highest form, death for the Absolute Thou, God, he "fancies that he will be associated with the victory". We must distinguish a further sacrifice of love, where we do not give my life up for a cause, for something in which we believe, but rather for a person whom we love. Marcel argued that; "*What matters is neither my death, nor yours; it is the death of the one we love*".

c) My own death

Somewhere between suicide and sacrifice lies my own foreseen death. Marcel points out the event of our illness can take two forms. Either "we ourselves can announce our fate as final, or it can deliver to us by our doctors". The announcement of our impending death becomes the setting in motion of its arrival. Yet for Marcel, this scenario plays out very differently if, we informed by another that, we would certainly die. In this case, rather than

resigning to our fate, we can instead gain “*not merely the strength to deny it, but to prove it to be wrong in fact*”. The announcement of our death appears as a challenge which we cannot accept, and which further we must overcome. We can make the avowal, through hope, that “*I will beat this disease, I will live*”.

d) The death of the other

When we look at the death of the other, it is easiest to see the meaning of hope and love, because the other’s death is the death which we live through, which we must deal with not only prior, but also after its happening. Here Marcel makes his most profound statements, one coming from the mouth of a character in one of his plays, (*to love a being is to say you, and you in particular, will never die. Because I love you, because I affirm you as being, there is something in you, which can bridge the abyss that I vaguely call ‘death’*).

Love does not deny death as the sick patient did, rather love says that death is not the end. That death, whatever it may be when it comes, will not be the close of the other, and will not be the close of my love for them. The close relation between hope and love is the hinting that *one cannot exist without the other*. For this movement must surely be one of hope, hope of transcendence, and hope that there is life after death. Without love, there is no hope, because hope is in its fullest sense hope that the beloved might live. Marcel underlined that; “*The only dead are those whom we no longer love*”. So long as we love, there is hope, which says, “*You, you in particular shall not die*”.

At this point, we arrive to Marcel’s second great statement, “*I hope in thee for us*”. In this way, we have a perfect example of the statement “I hope”, hope of community, availability. I hope that I will be present to you, and you will remain present to me. Here, another person becomes for me a ‘thou’, becoming present to me as a second person. This is not simply nearness of body-to-body, for as Marcel

points out; “I may sit next to a man on the train, and yet feel no connection with him at all. Though he is near to me, he is not present to me; he not presented to me as a ‘thou’ to love. I first recognize that there is another like me, who lives with me, and for whom the same question of existence arises. From here, the “thou” becomes the “we” in love, in intersubjectivity”. Marcel speaks at times of the other living in me, being part of my very being.

For Marcel, intersubjectivity is something more primal than solitude; my own being cannot be worked out except in its relation to others, to a “we”. What question which may be appear is not “Does anything exist?” but rather of assurance of my own being, which can only be asked as “does anyone love me?” Marcel’s work in the grounding of the Ontological Mystery is in love. As Marcel himself notes, “*it is indeed necessary to observe that the “I” can designate only an absence, more precisely only a lack*”. Without love, there is no intersubjectivity, and therefore, no subjectivity of any kind. On the other hand, when intersubjectivity recognized as the proper mode of existence, when others become thous, and I move into the realm of “we”, we can reach the heights of Marcel’s great statement: “*I hope in thee for us*”.⁷⁹ The hope in the other, in their existence with me, willing what I am willing, brings us into the realm of intersubjectivity, which for Marcel is synonymous with love.

To say love needs a hope that someone shall not die. This is why we must go back and question the involvement of an Absolute Thou, guaranteeing our love, so that “*I hope in thee for us*” becomes “*I hope in Thee for us*”. It is God who loves us before we existed, whose love for us is unconditional. Whether the “us” in that formulation can refer

⁷⁹ *The action of “I hope”. Not just any hope, but a hope “for us”. It is a hope, which does not give any conditions or restrictions. I hope for us no matter who or what or where intervenes between us. The connection bonded in this hope is one, which is truly transcendent. I hope for us that we remain no matter if you are to depart on a trip and be no longer near to me. “To love a being is to say that you shall not die” and “I hope in thee for us” both become the same, “I affirm that you will not depart from me, nor I from you”.*

exclusively to myself and God is still uncertain, but when God is added in to my relations to others as an insurer the possibility of love, of intersubjectivity, becomes even more assured.

2) Relation Between Love and Hope

Hope's proper element always seems to revolve around the rejection of death and the affirmation of transcendence. Hope points at death and seeks to overcome. Love points at the other and seeks to be overcome by them, a surrender into intersubjectivity. In turn, it will make the transcendence of self to other. This horizontal transcendence brings the self out of himself and into communion with the other. The love of another is, and must always remain, a love of other for other. As Marcel says, "*there is, at the root of love, the belief in the inexhaustible richness and the unpredictable spontaneity of the being who is loved*".

It is certainly true that the element of the transcendent hangs over love, but it is not loves, which responds, but rather hope. Vertical transcendence not only makes love possible for Marcel, but is also the foundation for hope. The transcendent ground of hope leads to the ontological mystery. This is the way, which hope grows from the root of love, as Marcel says, "*Hope is what truly opens up love to the vertically transcendent*". These two phenomenon can never be separated, because they work together to bring the self out of itself and into communion, into the ontological mystery. This is the movement of hope, as Marcel has said repeatedly that, "*Hope without love is hubris*", and "*Love without hope is lust*". Love brings us out of ourselves into a communion of persons, of other thous. Hope brings us, as communion, beyond ourselves, beyond mortality, and into the realm of the Infinite Thou, the fullness of the ontological mystery.⁸⁰

d. Emmanuel Levinas (1906-1995)

⁸⁰ Tyler Viale. *Gabriel Marcel: Hope and Love in Time of Death*, Retrieved On November 11, 2015 from https://www.academia.edu/6103595/Gabriel_Marcel_Hope_and_Love_in_Time_of_Death.pdf.

To understanding Levinas' thoughts of death, the writer proposed some themes of his views as follows:

1) The Metaphysics of "The Other"

Living in this world is live with the other. My relation with other people cannot be based on "*do et des*" or (take and give). For Levinas the departure point of philosophy is not consciousness (*la conscience theorique*), yet it is moral conscience (*la conscience morale*). In morality lies language as medium for human to communicate each other. Language is a conversation or dialogue and in that dialogue, "*I accost the other*". The theme of conversation is always happen by one who accosted. To say something is always means to accost the other.

For Levinas, the nature of language is interpellation. Therefore, the signification about "good" lies at across of Being. God as The Other presents to me as far as I do justness and goodness to other people. My relation with God cannot be escaped from my ethical relation with other people. Knowing God means knowing what must I do on other people. Levinas argued that, my responsibility cannot be measureable and based on my freedom. I also responsible on what I am not do, in fact, on what other people do to me. "*Cogito ergo sum*" (I think, then I exist) from Descartes should be replaced with "*Respondeo ergo sum*" (I responsible, then I exist). This also similar with what a German poet, Paul Celan that says; "*Ich bin du, wenn ich ich bin*" (I am thou, if I am who I am).⁸¹

2) Suffering and Death

The subject relates to other human individuals, but each subject stands in a distance to other individuals. For this reason, Levinas states that the human individual exists in solitude. Levinas holds that solitude is one of the human individuals' ways of being.

⁸¹ K. Bertens, *Filsafat Barat Kontemporer: Prancis*, PT Gramedia Pustaka Utama Publishers, Jakarta, Fourth Edition, 2006, Page 321-328

Levinas describing that the subject in its existence is isolated and alone and that solitude might be a consequence of our way of existing. Levinas relates this existential solitude to pain, sorrow and suffering. In its extremity, existential solitude ends in pain, sorrow and suffering. Therefore, suffering is the human mode of being closest to death. The suffering is unbearable. The unbearable is represented by darkness; “*suffering is outside of all light*”, Levinas said.

Levinas understand the subject’s relation to death through the subject’s relation to *The Other*. A fundamental point in Levinas philosophy is that the subject’s responsibility for the other is infinite. In meeting “*The Other*”, the subject relates to infinity in much the same way as when relating to death. According to Levinas, death is something on the outside of the subject, something never graspable for the subject. However, through suffering, sorrow and pain the subject is capable for itself and in itself to get closeness to the death. Not only the subjects own, but also the others suffering, sorrow, and pain might give the subject closeness to the death.

Levinas holds that the subject’s relation to death got similarities to the subject’s relation to *The Other*. This relation can be described by saying that both death and *The Other* are something outside the subject, something unknown. Suffering remains in darkness, according to Levinas. The darkness belongs both to suffering and to pain, they both lacks the clarity of the factual. Death cannot be known, because the subject death will always be the future. Death is something hidden, something dwelling in darkness. Levinas regards the subject’s responsibility to *The Other* as infinite.

The death of *The Other* affects me into my identity as a responsible I, the death of *The Other* affects my identity as me. For Levinas the death of *The Other* is a message with a meaning that changes the subject. It is not an experience for the subject; yet it is an

exceeding that changes the subject's relation to itself. For the subject it seems like an influence, but at the same time as passivity, it is like an influence of something incomparable. "*The death of The Other is the influence of something not present, something more intimate than any intimacy*", Levinas says.

3) Time and Death

Levinas's thesis holding that death will always be the future. Death is never now, as long as the subject lives, death is future. For Levinas solitude is absent of time. The time is not something for the isolated subject, but something that must be seen as part of the subject's relation to *The Other*. This deepens the abilities time offers loneliness, in Levinas' view. Levinas claims death makes the subject's activity to passivity, and that death shares this ability with suffering. Levinas underscores that only the one being so lonely that he has suffered, and thereby got an understanding of how suffering is related to death, is able to see *The Other* as an opportunity.

Levinas is describing the one subject's death, suffering and pain. In suffering the subject reach the limit of the possible, according to Levinas: "It (the subject) finds itself enchained, overwhelmed, and in some way passive. Levinas says, "*We recognize The Other as resembling us, but exterior to us; the relationship with The Other is a relationship with mystery*". The similarities Levinas finds between the subject's relation to death and the subject's relation to *The Other* can be expressed by saying that both relationships are relations to infinity. Dying is future for the subject, but the future in dying cannot be seen as time.

Levinas holds that it is possible to come closer to an understanding of the darkness in death through an understanding of the death of *The Other*. By making the death of *The Other* into an

object of our aesthetic experience, we are able to come closer to the emotions of *The Other*, emotions closely related to death.⁸²

4) The Death of The Other and Anxiety

Levinas's central argument is that we only witness death as the death of *The Other*, an alterity that can only be found in the other human being. Levinas pertains that death is "the impossibility of all our possibility" in that the other person is beyond my control. For Levinas, we experience pure Being in anguish and suffering, not just in moments of anxiety in which we are exposed to the possibility of our death.

Levinas undermines this, for when one becomes aware of "*the there*" is, the world disappears: there is no world for Dasein to be "in". "*The there*" is, is precisely the impossibility of dying. In Existence and Existents, the relationship with the human being as *Other* is a relation of transcendence. Levinas argued, "*Even in anxiety, even through anxiety, death remains unthought. To have experienced anxiety does not allow one to think it*". This is because we cannot "know" the nothingness of death, for Levinas claims nothingness is impossible to think of, as it is outside the phenomenal world; "*In the being of beings, death is not understood*". According to Levinas, "*the there*" is, is the impossibility of nothingness; "*the there*" is "*leads us to the absence of God, the absence of any being*".

However, for Levinas death is not revealed in anxiety towards my own death, but is concern for death of *The Other*. Anxiety, according to Levinas is not the fear of finishing life, but the realization that "*to-have-to-be is also to-have-to die*". The meaning of death comes from the death of another person. "*It is my receiving the other - and not the anxiety of death awaiting me - that is the reference to death. We encounter death in the face of the other*".

⁸² Jonas M. N. Sørensen, 2013. Retrieved On November 19, 2014 from <http://skemman.is/stream/get/1946/15816/37884/1/Levinas.pdf>.

5) Responsibility of The Death of The Other

Dasein loses its structure according to Levinas when it comes to the end. Dasein can never appropriate itself fully because, despite its finitude, it can never reach its end. It is impossible for Dasein to ever be whole; Death is precisely *not-being-there*. Death always approached, but can never be grasped: it is a possibility, but one, which is impossible to realize, as it will put an end to all Dasein's possibilities, thereby making Dasein's totality impossible. Death puts an end to all relationships with others.

However for Levinas there is an event, which breaks from the structure of "*mineness*" and that, is "*the death of the other*", as I am an irreplaceable substitute for him. It is for the death of the other that I am responsible to the point of including myself in his death... I am responsible for the other in that he is mortal. For Levinas, death fundamentally signifies my responsibility for the death of *The Other*. The death of *The Other* frees me from anxiety, and in Levinas's words, it subjects me to a "*love as irrefragable as death*". For Levinas, it is the responsibility I have to *The Other* which gives me myself. "*Because death cannot come from myself, it must come from the other, death delivers me to myself as the unique self that I cannot decline*". Death therefore shows the nearness of the neighbor and the responsibility of the survivor and hand in hand with this, shows my responsibility for his death, opening me up to his face, which expresses the command "*thou shalt not kill*". To conclude, death for Levinas is not "nothingness" but is the possibility of nothingness.⁸³

⁸³ Rebecca Broadbent, 2010. *The Relation to Death in Heidegger and Levinas*. Retrieved On November 9, 2015 from https://www.academia.edu/679117/The_relation_to_death_in_Heidegger_and_Levinas.pdf.

CHAPTER III

DEATH IN MARTIN HEIDEGGER AND SYEKH SITI JENAR'S PHILOSOPHY

A. Martin Heidegger (1889-1976 AD)

1. Biography

The figure of Heidegger maybe not too impressive, he was not been looked had a noble character. His appearance is more closely into a farmer and a ski player, which used a hat and simple clothes. As cited by Hardiman in his book, *"Heidegger dan Mistik Keseharian"* (2003). Hardiman mentioned that this is a story which depicted by his student Stefan Schimaski which said, *"he (Heidegger) used a farmer's cloth of Schwaben, a cloth which often used as long as he hold a Rector of University at Freiburg, his heavy boot and square are indicated his familiarity with soil"*.

Heidegger was born at Messkirch City, from a humble family on 26 September 1889; from husband/wife spouse, Friedrich and Johannah Heidegger. His father was work as a manager of a rectory at The Catholic Church, St. Santo Martinus in town (a name of *"Martin"* taken from this Church). Heidegger was grown up in a religious situation. In turn, this young Martin was hope become *"Imam"* and enter to the seminary. That intention has already appeared when Heidegger was still in Junior High School in Gymnasium at Konstanz City, at side of Bodensee Lake 1906. It looks on his article in one of Catholic's magazine; Heidegger's thought at that time has already formed by formal's attitudes of Catholic Church Pre-Council of Vatican II that was anti-modern.¹

In 1909, on twenty of his age, Heidegger entered Freiburg University to study in Theology Faculty until four semesters. In that time, he also was

¹ F. Budi Hardiman, *Heidegger dan Mistik Keseharian: Suatu Pengantar Menuju Sein und Zeit*, Kepustakaan Populer Gramedia (KPG) Publishers, Jakarta, First Edition, 2003, Page 10

met some lecturers, which concerned with natural and human science.² A popular professor at philosophy faculty in that time is Heinrich Rickert which known as one of followers of neo-Kantianism that guided him into philosophy.³ In 1911, Heidegger experienced a crisis of life, he got drop out from Priesthood, and eight years later, his connection with The Church was broken. However, he allowed himself took a back up donation of The Church for his study.

After he leaved Priesthood's education, he learned phenomenology, which at that time going become a trend in Universities of Germany.⁴ His interest on phenomenology made him learned all works of Husserl, which in turn; Husserl appreciated with this young smart philosopher and recruited him as his assistant. Following days, Husserl has a hope with Heidegger and deputizing him as a leader of phenomenology. Heidegger attained his Doctoral degree of philosophy at 1913 through his dissertation about "*Die Lehre vom Urteil im Psychologismus*" (Thought about Verdict in Psychology), which was discussed about the contradiction of psychology and logic. Two years later, he maintained his *Habilitationsschrift*, under a title "*Die Kategorien-und Bedeutungslehre des Duns Scotus*" (Thought Duns Scotus about categories and meaning). This work edited under Rickert's guidance and published at 1916. In those years, Heidegger also came to Freiburg as a successor to replace Rickert.

In 1923, Heidegger⁵ invited to Marburg to become a professor in the University there, in which at the time, Marburg was became the center of neo-Kantianism. At Marburg, in thirty eight of his age, he also launching a

² K. Bertens, *Filsafat Barat Kontemporer: Inggris-Jerman*, PT. Gramedia Pustaka Utama Publishers, Jakarta, 2013, Page 201

³ Harun Hadiwijono, *Sari Sejarah Filsafat Barat 2*, Kanisius Publishers, Yogyakarta, Twentieth Edition, 2007, Page 152

⁴ *Phenomenology discovered by Edmund Husserl (1859-1938) and become a new discipline of science at the time. Heidegger ever told his experience when he borrowed a book of primary works of Husserl, "Logische Untersuchungen" (Researches of Logic, 1900).*

⁵ *Heidegger is one of philosopher who expert enough in philosophy at middle ages, certainly in realm of metaphysic that has already advanced at the time. Based on Gadamer's estimation, Heidegger also was expert in Ancient Greek Philosophy. In ontology realm, Heidegger got a title as Philosophiekönig (King of Philosophy) by his students. See F. Budi Hardiman, Heidegger dan Mistik Keseharian, Page 10*

work that made his name was very popular among of International philosophers: *Sein und Zeit* (Being and Time: 1927). This work published in *Jahrbuch für phänomenologie und phänomenologischen Forschung*, it was a publication in once a year which leaded by Husserl.⁶ In 1928, Heidegger replaced Husserl at Freiburg. When we take a look his first works, we will founded his strong motivation to the conscience (*stimmung*) in which later advanced in *Sein und Zeit*.

The side of his personality was also interested. In twenty eight years old, He got married with Elfriede Petri when The Revolution of Russia blew up at 1917 and they have granted two sons. Petri is a loyal wife, even though, Heidegger remained made a relationship with another women. In Schwarzwald, a Province that named by Todtnauberg, at 1922 Heidegger built a shack from the wood. In this place, he spent his time with his wife a lonely, and lived by hard discipline. His name not applied in any phone book. Even a currier messenger also forbidden to push button of the bell of his shack just put letters to the box. His daily arrangements are very well ordered. At the morning after breakfast, he was reading, writing, replying some letters, and came to rest at 17.00 pm. His wife arranged his daily schedules and saved from guests who interrupted him. At noon, he read some classic poetry, especially Friedrich Hölderin's works with his wife. In 1923, after he became a professor at Marburg, he met with his student, a girl of Jew's descent in which she later becomes a great philosopher also, Hannah Arendt (1906-1975).

When Heidegger's age was thirty-five years old, he saw Frau Arendt, a young girl eighteen years old, as a student that got talent in philosophizing. In otherwise, Arendt founded the intellectual authority that she amazed inside a figure of Heidegger. Moreover, both of them made relationship beyond the marriage. Such confession of his wife, Heidegger called Arendt as "*die passion seines Lebens*"; his (Life Passion). Heidegger much made some poetry for Arendt. For Heidegger, this student

⁶ K. Bertens, *Filsafat Barat Kontemporer: Inggris-Jerman*, Page 206

is an art of goddess that was inspired “*Sein und Zeit*”. Without Arendt, based on his confession, his *Magnum Opus* might be cannot to be written. After World War II, he took a refuge at United State; Arendt heard that her love and her master were involved into Nazi. Since 1967, Arendt visited Heidegger routinely, and as return, Heidegger gave his poetries to his beloved student. Yet recalled their relationship could be disturbed his marriage, Heidegger demanded Karl Jaspers (1889-1969 AD) to guide Arendt’s dissertation.

A quite complex period of Heidegger’s life is National-Socialism era. In 1931, at his shack at Todtnauberg, Heidegger celebrated the night of New Year and declared his will to become a member of Nazi’s party, it is NSDAP, and he declared his appreciation to Hitler.⁷ In 1933, when Hitler became a ruler in Germany, Heidegger elected as a rector of Freiburg University. In his speech, under a title “*Die Selbstbehauptung der deutschen Universität*” (Self Attestation of Germany University) which contained a political dimension of Dasein’s analytical that advanced in *Sein und Zeit*. He gave an appreciation for National-Socialism regime at Leipzig, Heidelberg and Tübingen. However, Heidegger was not one of amount people which involved because a new hope for German society through the appearance of *Der Führer* (The Leader) at that time. Heidegger himself began disappointed with National Socialism’s government. He became a rector only in ten months. At February 1934, he was resend because his rejection to change some chiefs of faculty as what government’s request. After that, he never talked about political subject in public any more. In this journey of his life, one of tragic events is his relationship with Husserl became too bad, in which as a Jewish, Husserl has suffered a lot in the Nazi’s era but he denied leaving Germany. In the end of war, Heidegger was commanded to follow a force worker which made by National Socialism’s government. After war at 1945, by a leader’s ally in South of Germany he got a prohibition in the activity of

⁷ F. Budi Hardiman, *Heidegger dan Mistik Keseharian*, Page 11-13

teaching until 1951. After that, some lectures and seminar just opened again until 1958.⁸

Heidegger was not pro-Nazi completely, but he also took a distance to this totalitarian regime. It such looked in his lectures about F.W. Nietzsche (1844-1900 AD) around 1936-1940; he delivered it over his critiques on Nazi. Because it suspected that, the party sent a spy, which followed his lectures in the class. In 1989 he published a book, work of Silvio Vietta, *Heidegger Kritik am Nationalsozialismus und an der Technik* (Heidegger's critiques on Nationalism and Technique) which approved a critical action of Heidegger in some of his writings.

At 23 September 1966, Heidegger interviewed by a journalist of *Der Spiegel* about his involvement in Nazi. This journalist confessed an experience of "*Heideangst*" (fear on Heidegger) when he faced this figure, which has silent with secret. Their conversations talked around texts who wrote by Heidegger and his involvements with Nazi's ideology. In Germany and France, Heidegger's involvement on Nazi made a controversy which caused by Jürg Altweg, and it published under a title "*Die Heidegger Kontroverse*" (Controversy about Heidegger, 1988); a book with Heidegger's picture who wear Nazi's uniform and Hitler's moustache. Heidegger's thoughts opened a path towards postmodernism. France philosophers, such as Jacques Derrida (1930) and Michel Foucault (1926-1984) owed enough to him.

Heidegger lived in a crisis era of The World War II. War⁹ changed man into community, which was lost orientation; joblessness increased, so the value of human become cheaper; not only that, Germany military obligated its citizens to *Militärdienst* (military obligation). Heidegger really experienced this war era, because for a long 1915-1918 he followed a

⁸ K. Bertens, *Filsafat Barat Kontemporer: Inggris-Jerman*, Page 204-206

⁹ *In the field of war, one is nothing; he like thrown without knows where he came from and to where his course. For Heidegger, this experience eventually make someone feels anxiety and thrownness. These negative experiences of anxiety and thrownness considered most real by Heidegger, which then become a prior motive in his philosophy.* See F. Budi Hardiman, *Heidegger dan Mistik Keseharian*, Page 16

military obligation. Some works who wrote after *Sein und Zeit*, such as about *technique* that intended by Heidegger to exceeding the dependence of human on technology with *Gelassenheit* (letting and willing), it is a great mystic thought's of Germany, he known as a *viewer* from Messkirch as "*ein Meister aus Seutschland*" (Master from Germany).¹⁰

Heidegger's enchantment is never end. It proved by amount visitors, philosophy students who visited his shack at Todtnauberg in every year. Heidegger was become an icon at Germany, so the citizens of Messkirch sings a mars about Heidegger in each of his birthday. There is a detail story that interested enough about hobby of this philosopher. Like any citizen of Germany, Heidegger much appreciated with football. However, because he did not has television, he visited to his neighbor to watch a football game like a common people or such what he called – *das Man*, he also has cheered up when his beloved club played so well. At sixty's year, in the game SV Hamburg Vs FC Barcelona, he completely sank in the nuance of that game until drip his cup tea. When a manager of theatrical at Germany met on the train and interviewed him about the stage and literature, this manager was not succeeded to made distraction for Heidegger away from memory about that football game, which just newly watched by him. In otherwise, Heidegger invited him to talk about Franz Beckenbauer that amazed by him as a brilliant player.

In one morning, Heidegger awakened for a moment, before he preceded his sleep and breathed for the last time. His body buried at Messkirch in two days later. Indeed, Martin Heidegger took a distance from The Catholic Church's dogmas, a man with his philosophy but he was not included into empty-religiosity. His student, Max Müller ever told how Heidegger when *hiking* at the jungle, then he arrived at a chapel, made a cross (Christian) with holly water, and kneeled. Müller wondered,

¹⁰ According to F. Budi Hardiman; *Mystic of Heidegger is not a casual mystic, but it is in the era, which was not religious anymore. "No one" as Safransky says, "who was letting a religious experience still opened at era which was not religious anymore. Heidegger founded thoughts of the reality closely and safe away from falling into banality". See F. Budi Hardiman, Heidegger dan Mistik Keseharian, Page 17*

is through that action Heidegger did not indicate into the inconsequence.¹¹ He felt happy life in solitude and disgorged his whole time and his effort in philosophy. In this way, he could be compared with Immanuel Kant, like Kant he also denied to leave his province when he offered a professor position by some Universities that were greater and more popular in Germany. Instead, he defended his attitude in an article under the title “*Warum bleiben wir in der Provinz?*” (1934) (What cases, we live in Province?). Until his passing, Heidegger lived a lonely life at Freiburg, in his *Hütte* (shack) that he built in 1922 at Todtnauberg, Schwarzwald Province (Black Forest). He died on 26 May 1976 in eighty-seven years old and buried beside his parents at his city, Messkirch.¹²

2. Works of Martin Heidegger

Actually, we can see the amount of works of Martin Heidegger in two periods from the journey of his life. Those works can be classified into two points; it is “the first works” in which Heidegger lived in the era of World War II and “the later works” in which he lived after it.

a. The First Works

At Todtnauberg, Heidegger wrote most of “*Being and Time*”¹³ (German title: *Sein und Zeit*), that was published in 1927; it is Heidegger’s first academic book. He had been under pressure in publishing it in order to qualify for Husserl’s (to whom he dedicated this work) chair at the University of Freiburg and the success of this work ensured his appointment to the post. “*Being and Time*” investigates the question of Being by asking about the being for whom Being is a question. Heidegger names this being as “*Dasein*”. In this book, he also investigates themes such as mortality, care, anxiety, temporality, and historicity.

¹¹ *Ibid.*, Page 16-19

¹² *Ibid.*, Page 204-206

¹³ This first treatise was made in the spring of 1927 in the *fahrbuch für Phänomenologie und Phänomenologische Forschung*, edited by Edmund Husserl. See Martin Heidegger, *Sein und Zeit*, Translated by: John Macquarrie & Edward Robinson, *Being and Time*, Page 17

Being and Time planned by Heidegger in two volumes, but only the first volume, which published (and actually, it not completed). “*Kant und das Problem der Metaphysik*” (Kant and Metaphysic Problem: 1929) might assume as a work, which set forth into the second volume. This unfinished of his work was much related with an advance in Heidegger’s thoughts. After *Being and Time*, Heidegger was publishing many works again, almost until his passed away. Those works mostly provided one of speech or speech’s collections, which ever brought by Heidegger, such as:

- a. “*Was ist Metaphysik?*” (What is Metaphysic?: 1929),
- b. “*Holzwege*” (Ways of End: 1950),
- c. “*Vorträge und Aufsätze*” (Speech and Works: 1954),
- d. “*Identität und Differenz*” (1969),
- e. “*Einführung in die Metaphysik*” (An Introduction of Metaphysic: 1953),
- f. “*Was heist Denken?*” (What Meant by Thought?: 1954),
- g. “*Nietzsche*”, two volumes (1961).

b. The Later Works

Heidegger’s later works, began in 1930 and largely established by the early 1940’s, seemed to many commentators to at least reflected a shift of focus, if not indeed a major change in his philosophical outlook, which is known as “the turn” (*die Kehre*). One way this has understood as a shift from “*doing*” to “*dwelling*” and from *Being and Time* to *Time and Being*. Heidegger focused less on the way in which the structures of being which revealed in everyday behavior and more on the way in which behavior itself depends on a prior “*openness to being*”. The essence of human being is the maintenance of this openness.

Furthermore, two recurring themes of Heidegger’s later writings are *poetry* and *technology*. Heidegger sees poetry and technology as

two contrasting ways of “*revealing*”. Poetry reveals being in the way in which, if it is genuine poetry, it commences something new. Technology, on the other hand, when it gets going, inaugurates the world of the dichotomous “subject and object”, which modern philosophy commencing with Descartes reveals. Heidegger did unequivocally condemn technology, while he acknowledged that, the modern technology contains grave dangers. Nevertheless, Heidegger also argued that it might constitute a chance for human beings to enter a new epoch in their relation to being.

At least, Heidegger’s later works can be known as follows:

- 1) In a 1950 lecture he formulated the famous saying “*Language Speaks*”, later published in 1959, essays collection; “*Unterwegs zur Sprache*”, and collected in 1971, English book; “*Poetry, Language, Thought*”.
- 2) “*Vom Wesen der Wahrheit*” (On the Essence of Truth: 1930),
- 3) “*Der Ursprung des Kunstwerkes*” (The Origin of the Work of Art: 1935),
- 4) “*Bauen Wohnen Denken*” (Building Dwelling Thinking: 1951),
- 5) “*Die Frage nach der Technik*” (The Question Concerning Technology: 1954)
- 6) “*Was heisst Denken?*” (What Is Called Thinking?: 1954).
- 7) “*Beiträge zur Philosophie*” (*Vom Ereignis*) (Contributions to Philosophy ‘From *Enowning*’) composed in the years 1936–38 but not published until 1989, on the centennial of Heidegger’s birth.¹⁴

3. The Problem of Death in Heidegger’s Thought

We may formulate in this discussion of death into some points in order we can grasp some ideas in Heidegger’s concept concerned the death itself as follows:

a. Dasein is the “Not-Yet”

¹⁴ Wikipedia, 2016. *Martin Heidegger*, Retrieved On May 29, 2016 from http://en.wikipedia.org/wiki/Martin_Heidegger

The 'end' of Being-in-the-world is death. As long as Dasein is, there is in every case something still outstanding, which Dasein can be and will be. But to that which is thus outstanding, the 'end' itself belongs to Dasein.¹⁵ Heidegger maintained that the "not-yet" belongs to Dasein as long as it is. As long as any Dasein is, it too is already its "not-yet". This expression 'belongs' to an entity, but is still missing. Outstanding, as a way of being missing, grounded upon a *belonging-to*. To be still outstanding means that what belongs together is not yet all together. In this way, Heidegger gave an instance, "*the last quarter is still outstanding until the moon gets full*". The "not-yet" diminishes as the concealing shadow disappears. However, in this way, the moon is always present-at-hand as a whole already. Our problem does not pertain to getting into our grasp the "not-yet" which is of the character of Dasein; it pertains to the possible Being or not-Being of this "not-yet".

Heidegger showed that our "not-yet" was different with for example the ripeness of a fruit. A fruit is unripe, and it "goes towards" its ripeness. In this process of ripening, the fruit brings itself to ripeness, and such a bringing of itself is a characteristic of its Being as a fruit.¹⁶ The "not-yet" has already been included in the very Being of the fruit, not as some random characteristic, but as something constitutive. Nevertheless, this does not signify that ripeness as an "end" and death as an "end" coincide with regard to their ontological structure as "ends". With ripeness, the fruit fulfils itself. However, for Heidegger, even 'unfulfilled' Dasein ends. On the other hand, so little is it the case that Dasein comes to its ripeness only with death, that Dasein may well have passed its ripeness before the end. Therefore, Heidegger argued that "ending" does not necessarily mean "fulfilling" oneself. For Heidegger, as long as any Dasein is, it too is already its

¹⁵ Martin Heidegger, *Sein und Zeit*, Translated by: John Macquarrie & Edward Robinson, *Being and Time*, Page 276

¹⁶ *Ibid.*, Page 286-287

“not-yet”. Dasein must, as itself, become – that is to say, be – what it is not yet.

Heidegger took some steps in understanding the character of “not-yet” which in turn, become his main thesis of “Being-towards-death”. For Heidegger, the term of “*ending*” at least contained three meanings:

- 1) “*Ending*” signifies “*stopping*”.

This term can signify either “passing over into non-presence-at-hand” or else “Being-present-at-hand only when the end comes”. For example, the rain stops, that is to say it is no longer present-at-hand.

- 2) “*Ending*” signifies “*finishedness*”.

Heidegger asserted that “ending” as “getting finished” does not include “fulfilling”. Fulfilling is a mode of “finishedness”, and is founded upon it. “Finishedness” is itself possible only as a determinate form of something present-at-hand. According to Heidegger, this kind of “ending” has two functions; it can be used on something “unfinished” and “finished”. It may be used either for something which is present-at-hand in an unfinished way, such as “a road breaks off when one finds it under construction”; or it may rather constitute the ‘finishedness’ of something present-at-hand, such as “the painting is finished with the last stroke of the brush”.

- 3) “*Ending*” signifies “*disappearing*”.

For Heidegger, “ending” as “disappearing” can still have its modifications according to the kind of Being which an entity may have. For instance, “the rain is at an end” – that is to say, it has disappeared. “The bread is at an end” – that is to say, it has been used up and is no longer available as something ready-to-hand.

In turn, the latter kind of “ending” used for the ending of that which lives. According to Heidegger, Dasein too can “end”, without authentically dying, even though on the other hand, *qua* Dasein, it does not simply “perish”. We usually designate the ending of anything that is alive, denoted as “perishing” [*Verenden*]. While, for the term of “demising”, can mean that Dasein, can demise only as long as it is dying.

Heidegger then argued that in death, Dasein has not been fulfilled nor has it simply disappeared; it has not become finished nor is it wholly at one’s disposal as something ready-to-hand. For Heidegger, when we speak of death does not signify Dasein’s Being-at-an-end [*Zu-Ende-sein*], but a Being-towards-the-end [*Sein-zum-Ende*] of this entity. It is because death is a way “to be”, which Dasein takes over as soon as it is. “*As soon as man comes to life, he is at once old enough to die*”, Heidegger said. However, at this point, Heidegger still unsatisfied to depict the character of “not-yet”, because it only resists an interpretation as something still outstanding.¹⁷

b. Dasein’s Possibility

Heidegger’s philosophy called a fundamental ontology (the basic science about the meaning of Being). Based on his investigation, Heidegger founded the fact that ‘being’ [*Sein*] is actually something that was existed ‘there’ [*Da*], so his investigation not narrowed on the meaning of being that was existed there [*Dasein*] who become an existence for human itself. “Existence” meant by Heidegger as our *possibility for “to be” or not “to be”* ourselves. This means that the possibility of human’s existence faced on choice to be an authentic life become ourselves or to be an

¹⁷ *Ibid.*, Page 288-291

inauthentic life by not to be ourselves.¹⁸ If Dasein exists, it has already been thrown into this possibility.

Heidegger stated that Dasein's Being is possibility [*Seikönnen*] which is a never ending movement. Human is more "to be" [*Werden*] than "be" [*Sein*]. In this way, as long as Dasein's Being exist, it is never reached its wholeness. Dasein is never reached its wholeness, yet it is always not-yet [*Ständige Unabgescholsssenheit*]. Dasein will reach its totality when it die [*Tod*] which is the zenith of Dasein's Being totality, Dasein losing its Being (an ontological core), it is when Dasein stopped as Being-in-the-world. This is a paradox, which makes its facticity – human existence. After Dasein died, the rest is only an experience of world-together, which is, reminded for them whom leaved. Connection with the "they" that already died like still dwelled in world-together, which become the sedimentation of memory (a result from habituality as long as Dasein contacted with its meaning).¹⁹

c. Dasein's Position Before Death

We now know that the nature of Dasein's Being in this world is possibility [*Seikönnen*] which means that Dasein never reach its wholeness. What become the most crucial for Dasein here is when it faced on its destiny. No one can deny that one day Dasein reach its wholeness, it is when the death come. Yet as Heidegger explained that whenever Dasein exist, it is always "to be" and never reach its wholeness. Therefore, Heidegger argued that the position of Dasein when facing its own death is only to be said as "already-ahead-of-itself" [*über sich hinaus*] in one's ownmost potentiality-for-Being. Dasein as Being towards the potentiality-for-Being which it is

¹⁸ Zainal Abidin, *Filsafat Manusia*, Page 168-170

¹⁹ F. Budi Hardiman, *Heidegger dan Mistik Keseharian*, Page 87-89

itself. In each case, it already been thrown into a world.²⁰ For Heidegger, as long as Dasein exists, it must in each case, as such a potentiality, not yet be something. As long as Dasein is, there is in every case something still outstanding, which Dasein can be or will be.

The ‘end’ itself is belongs the ‘end’ of Being-in-the-world, it is death. In Dasein there is always something still outstanding, which, as a potentiality-for-Being for Dasein itself, has not yet become ‘actual’. Such a lack of totality signifies that there is something still outstanding in one’s potentiality-for-Being. As soon as Dasein ‘exists’ in such a way that absolutely nothing more is still outstanding in it, then it has already for this very reason become “no-longer-Being-there” [*Nicht-mehr-da-sein*]. Heidegger said that, “as long as Dasein is as an entity, it has never reached its ‘wholeness’”.²¹ This becomes a special character for Dasein, because Dasein no matter how, it is always in the position of “to be”.

d. Falling

In facing our death, we flee into the “at-home” of publicness; we flee in the face of the “not-at-home”; we flee in the face of the uncanniness, which lies in Dasein; we flee in Dasein as thrown Being-in-the-world.²² Heidegger explained such as temptation, tranquillization, and alienation are distinguishing marks of the kind of Being called “*falling*”. As falling, everyday Being-towards-death is a constant fleeing in the face of death. For Heidegger, Being-towards-the-end has the mode of evasion in the face of it – giving new explanations for it, understanding it inauthentically, and concealing it.²³

²⁰ Martin Heidegger, *Sein und Zeit*, Translated by: John Macquarrie & Edward Robinson, *Being and Time*, Page 236

²¹ *Ibid.*, Page 276-280

²² *Ibid.*, Page 234

²³ *Ibid.*, Page 298

We talk about the death of someone, but we forget about the ownmost possibility of our death. Death is ‘known’ as a mishap that is constantly occurring – as a ‘case of death’. Someone or other ‘dies’, be the neighbor or stranger. People who are no acquaintances of ours are ‘dying’ daily and hourly. Heidegger argued that, in Dasein’s public way of interpreting, it is said that ‘one dies’, because everyone else and oneself can talk himself into saying that “in no case is it I myself”, for this “one” is the “nobody”.

‘Dying’ is an occurrence, which reaches Dasein, to be sure, but belongs to nobody in particular. For Heidegger, this evasive concealment in the face of death dominates everydayness so stubbornly that, in Being with one another, the ‘neighbors’ often still keep talking the ‘dying person’ into the belief that he will escape death and soon return to the tranquillized everydayness of the world of his concern. Such ‘solicitude’ meant to ‘console’ him. At bottom, however, this is a tranquillization not only for him who is ‘dying’ but also just as much for those who ‘console’ him. It is already a matter of public acceptance that ‘thinking about death’ is a cowardly fear, a sign of insecurity on the part of Dasein, and a somber way of fleeing from the world. For Heidegger, our everyday falling evasion in the face of death, Dasein maintains itself usually and for the most part in an inauthentic Being-towards-death.²⁴

e. **The Full Conception of Death**

Death is not daily activities, because the characteristic of everydayness can be replaced with another person. For Heidegger, nobody could replace his death for another person. Death is the most of authentic moment and existenzial for Dasein. Therefore, Heidegger call death as *Jemeinigkeit* (in each case mine). At this point, Heidegger formulated the full existential-ontological

²⁴ *Ibid.*, Page 302-304

conception of death made clear as thrown Being towards its ownmost *potentiality-for-Being* are as follows:

1) Non-relational

The certainty of death does not become exclusive to one or two people, but it belong to all human. Death not only comes to the health or the sick people before. The death arrival is always non-relational, that is to say the road for the death arrival cannot be stopped or disturbed by anything. All human has the same potential to meet his or her own death, in any time and any place. There is no guaranty for human to make sure his life tomorrow at all; there is no way to be safe.

2) Certain and indefinite

For Heidegger, the certainty of death should be placed on the indefinite way. It can to be said that the certainty of death will be certain itself when the indefiniteness works in it. Death is certain but indefinite. This “indefiniteness” is not making death itself become something, which can be delayed and predictable. In fact, through this indefiniteness, one cannot escape from the possibility of his own death.²⁵

One says, “*Death certainly comes, but not right away*”. With this ‘but’, the “they” denies that death is certain. “*Not right away*” is not purely negative assertion, but away in which “they” interprets itself. However, when this “indefiniteness” has been covered up, the “certainty” has been covered up too. Thus the basic character of death as a possibility gets veiled – a possibility which is certain and at the same time indefinite – that is to say, possible *at any moment*.

3) Not to be outstripped.

²⁵ *In conviction, Dasein lets the testimony of the thing itself which has been uncovered (the true thing itself) be the sole determinant for its Being towards that thing understandingly. See Martin Heidegger, *Sein und Zeit*, Translated by: John Macquarrie & Edward Robinson, *Being and Time*, Page 300*

For the most part, everyday Dasein covers up the ownmost possibility of its Being – that possibility which is non-relational and not to be outstripped. As far as one knows, all men ‘die’. Death is probable in the highest degree for every man, yet it is ‘unconditionally’ certain. This ‘other way’ is what everydayness for the most part veils from itself. Everydayness does not dare to let itself become transparent in such a manner.

As potentiality-for-Being, Dasein cannot outstrip the possibility of death. Death is “the possibility of the absolute impossibility” of Dasein. Death reveals itself as that possibility which is one’s ownmost, which is non-relational, and which is not to be outstripped. As such, death is something distinctively “impending”. Its existential possibility is based on the fact, that Dasein is essentially disclosed to itself, and disclosed, indeed, as *ahead-of-itself*.²⁶

f. Care

An action which becomes existenzial root of moods²⁷ [*Stimmungen*] for the structure of totality of Dasein’s Being which covered by its every situation either ontical or ontological is called by care [*Sorge*]. For Heidegger, human without care is not human, because he does not exist as human, and yet of course, there is no human in that kind.²⁸

Care is the basic state of Dasein.²⁹ Heidegger stated that the totality of Being-in-the-world as a structural whole has revealed itself

²⁶ *Ibid.*, Page 294-301

²⁷ *The mood is only an effect from this careness. Man cares on his facticity, his thrownness, and on his possibility of uncertain existence, so that why, human is more relying on his moods than consciousness, objective or rational attitude.* See Harun Hadiwijono, *Sari Sejarah Filsafat Barat 2*, Page 159

²⁸ F. Budi Hardiman, *Heidegger dan Mistik Keseharian*, Page 84

²⁹ Martin Heidegger, *Sein und Zeit*, Translated by: John Macquarrie & Edward Robinson, *Being and Time*, Page 239

as care.³⁰ The ontological signification of the expression of “care” has been expressed in the ‘definition’; “*ahead-of-itself, Being-already-in* (the world), and as *Being-alongside* entities which we encounter (within-the-world)”.³¹ The formulation of care [*Sorge*] according to Heidegger is “*Sich-Vorweg-Schon-Sein-in-[der-Welt]-als-Sein-bei [Innerweltlich belegendem Seinden]*”. These sentences must be spelled as one unity. Thereby, Dasein’s Being has three fundamental characteristics as follows:

- 1) Dasein’s existentiality, means [*Sich Vorweg*] to anticipate in the “*Being-ahead-of-itself*”;
- 2) Dasein’s facticity, means [*Schon Sein In der Welt*] has already in the world in the “*Being-already-in*”; and
- 3) Dasein’s falling, means [*Sein bei Innerweltlich belegendem Seinden*] possibility of entity which encountered in the world in the “*Being-alongside*”.

The scheme of human in living life in the world is that, human has already “thrown in this world”, “sank into everydayness” [*Alltäglichkeit*] and “finally die”. Care [*Sorge*] exist because human “*Being-just-present-at-hand*”, “*sank in forgetfulness on Being*”, and “*Being-towards-death*”. This is the destiny for human [*conditio humana*] which undeniable. If Care [*Sorge*] is gone, all of meanings and the valuation of Dasein’s life which rooted on the horizon of its future also will be gone. Therefore, death is very important for life, and musing of death is nothing else than musing life itself.³² Care [*Sorge*] was become the basic of every human’s relation, his world and with his own existence.

³⁰ *Ibid.*, Page 275

³¹ *Ibid.*, Page 237

³² F. Budi Hardiman, *Heidegger dan Mistik Keseharian*, Page 85-86

Furthermore, Heidegger argued that Care [*Sorge*] related with temporality (time),³³ and each human's existence is always involving on three directions of time, which is:

- 1) The possibility of existence in "the future",
- 2) Already thrown and bonded on his thrownness in "the past", and
- 3) Fall in the power of other people's control and live in superficial routines of everydayness in "the present".

From all those times, Heidegger stated that the future direction is the most dominant. The future direction make human's existence moves, and in fact, the meaning of his existence will appear on his future direction.³⁴ For Heidegger, Being can never be escaped with time, because Dasein is time itself.

Dasein is always in a way "to be" of its self-realization. This signed by the future direction. The past [*Gewesenheit*] and the present [*Gegenwart*] must be understood as the future. "Time" is phases, which cannot be separated between the past, the present, and the future. For Heidegger, time is the same real. Only in those extensions of time, someone is always in the position of his ownmost potentiality and thereby, choices and freedom will appear for self-actualization. In this situation, human faces his lostness (the not-yet and the experience of nothingness). It makes human anxious, because he faces his restrictiveness and his own nothingness.³⁵

g. Anxiousness

Heidegger defined anxiousness [*Angst*] as a terrible condition where human have to facing with "nothingness" [*Nitch*] or "no-

³³ *Time is a period, (which consists of the present; the future consists of the present that not-yet happen and in time it will happen; then the past is understood as the present that used to be ever exist, yet at right now it no longer exist). The common structure of time is only work for the other beings [Seinde], not for Dasein. In fact, It can transcendence another being because the actor and the potentiality of self-realization are met (it already is what it can be). Therefore, the higher dimension for Heidegger is the future [Zukunft]. See Harun Hadiwijono, Sari Sejarah Filsafat Barat 2, Page 159*

³⁴ Zainal Abidin, *Filsafat Manusia*, Page 179-181

³⁵ Harun Hadiwijono, *Sari Sejarah Filsafat Barat 2*, Page 159

thing”, “*non-being*” that in case “mine”. It is different with “fearsome”, the object of fear is clear and real, whereas the object of anxiety is actually “nothing” [*Nitchen*], whenever and wherever it is always nothing. Heidegger stated that “nothingness” is a direct threat for Being, and it can do so for human’s existence [*Dasein*] too. Human cannot escape from “nothingness”, because it always exists in the middle of Being and human itself. In the middle of Being, human is only awaits and delays the “nothingness” or in other word, delays on the possibility to be “nothing”. In this way, the peak of “nothingness” itself is death. For Heidegger, anxiety is not an accidental or random mood of ‘weaknesses’ in some individual; but, as a basic state-of-mind of Dasein, it amounts to the disclosedness of the fact that Dasein exists as thrown Being towards its “end”.³⁶

Heidegger argued that human exist in this world and the possibility of the ready-to-hand in general; that is to say, it is the world itself. Anxiety is anxious about *Being-in-the world*, that is to say, anxious about our *potentiality-for-Being-in-the-world* itself. It individualizes Dasein for its ownmost *Being-in-the-world* and projects itself essentially upon possibilities. In other word, it discloses Dasein as Being-possible, the uttermost possibility.³⁷ In this way, Dasein feels ‘uncanny’ to expression: the “nothing and nowhere”. “Uncanniness” meant by Heidegger with “not-being-at-home” [*das Nicht-zuhause-sein*],³⁸ and this uncanniness pursues Dasein constantly, and is a threat to its everyday lostness in the “they”, though not explicitly.³⁹ For this reason, anxiety as a basic state-of-mind belongs to such a self-understanding of Dasein on the basis of Dasein itself. Being-towards-death is essentially anxiety.⁴⁰

³⁶ Martin Heidegger, *Sein und Zeit*, Translated by: John Macquarrie & Edward Robinson, *Being and Time*, Page 284

³⁷ *Ibid.*, Page 232

³⁸ *Ibid.*, Page 239

³⁹ *Ibid.*, Page 232-233

⁴⁰ *Ibid.*, Page 310

h. Being-towards-Death [*Sein-zum-Tode*] and Freedom-towards-Death [*Freiheit-zum-Tode*]

According to Heidegger, in the context of death, “*no one can take the Other’s dying away from him or her*”. Dying is something that every Dasein must take upon itself at the time. Dying means towards to an end, towards to an end means “not-yet at an end”, and this means that Dasein is still outstanding. Therefore, Heidegger argued that when Dasein coming-to-an-end has the character of “no-longer” and⁴¹ it implies a mode of Being in which the particular Dasein simply cannot be represented by someone else.

Being-at-an-end implies existentially Being-towards-the-end. The end is impending for Dasein. Death is not something not yet present-at-hand. Death is something that stands before us, something impending. With death, Dasein stands before itself in its ownmost potentiality-for-Being. Its death is the possibility of *no-longer-being-able-to-be-there*. If Dasein stands before itself as this possibility, it has been fully assigned to its ownmost potentiality-for-Being. However, as potentiality-for-Being, Dasein cannot outstrip the possibility of death. From here, now we arrived to Heidegger’s thesis that death is “*the possibility of the absolute impossibility of Dasein*”.⁴²

Heidegger stated that Dasein has always already is its not-yet, as long as Dasein exist, he or she also always already is its ending. In this way, Heidegger argued that in truly, ending is not an end [*Zu-Ende-Sein*] of Dasein, but we can only say a “*Being-towards-death*”. Indeed, the ending has already existed from the beginning, death already ahead of Dasein since its thrownness. Heidegger says that “*since man was born, he already too old to die*”. “*Being-towards-death*” [*Sein-zum-Tode*] is because “*ahead of itself*” since beginning until end, and because death extending in everydayness. Death always

⁴¹ *Ibid.*, Page 284

⁴² *Ibid.*, Page 294

and it is not just once present to Dasein, so was also birth. “*Dasein’s facticity exist’ by always born, while Dasein’s facticity dies by always born which means being-towards-death*”. Heidegger showed that “birth is not and never something which has passed in which not exist anymore, nor also “death”, is not something not-yet exist”.⁴³ Being-towards-the-end does not first arise through some attitude which occasionally emerges, nor does it arise as such an attitude; it belongs essentially to Dasein’s thrownness, which reveals itself in a state-of-mind (mood) in one way or another. It only proves and for the most part Dasein covers up its ownmost Being-towards-death, fleeing in the face of it.⁴⁴

Dasein’s authentic accept the death as possibility itself [*Vorlaufen*] means “*flee ahead*” – anticipation. Our decision become authentic, because we always anticipate the future, in which when that decision is not to be regret before our death. Every day, we facing our own possibility, and must leap into those possibilities. Act of courage in facing this particular possibility is nothing else than an action of self-open on the death itself, because with death, we are always stands before our possibility which most singular. Dasein is not only realizing everydayness and its thrownness but also brought on its possibility to be ourselves. This is an experience of existenzial freedom that called by Heidegger with “*Freedom-towards-death*” [*Freiheit-zum-Tode*].⁴⁵

Towards something possible – may signify “*Being out for*” something possible, as in concerning ourselves with its actualization. Even though actualized, it remains, as actual, something possible for doing something; it is characterized by an “*in-order-to*”. Thus, if by “*Being towards death*” we do not have in view an ‘actualizing’ of

⁴³ F. Budi Hardiman, *Heidegger dan Mistik Keseharian*, Page 90

⁴⁴ Martin Heidegger, *Sein und Zeit*, Translated by: John Macquarrie & Edward Robinson, *Being and Time*, Page 295

⁴⁵ F. Budi Hardiman, *Heidegger dan Mistik Keseharian*, 93-94

death, can we mean; “dwelling upon the end in its possibility”. For Heidegger, this is the way, one comports oneself when and how this possibility may perhaps be actualized.⁴⁶

Heidegger concluded that the characterization of authentic Being-towards-death as we have projected it existentially: anticipation reveals to Dasein its lostness in the ‘they-self’, and brings it face to face with the possibility of being itself. Heidegger said, “*Being itself, rather, in an impassioned freedom towards death – a freedom which has been released from the illusions of the “they”, and which is factual, certain of itself, anxious*”.⁴⁷

i. Death As a Way “to be” The Authentic

Heidegger’s intention to reveals the meaning of death is not because death is an indication that able to finish off the existence, but it is because its function as an event that always “shadowing” the existence. About the authentic existence, death interpreted by Heidegger as “*a possibility for existence to be authentic*”. For him, the possibility to be a solid personality is achievable when human accepts death as a fact that cannot separate from his existence. Receiving death means accepts the reality that is to say human is in “Being-toward-Death” (*Sein-zum-Tode*), and accepting the reality, that is to say human is always “Being-toward-Death”, and it means opening the door largely heading to the authentic existence or solid personality.⁴⁸

Thereby, for Heidegger, death means not in physically but “a possibility to die”. In one side, we see in way of everydayness (falling) people say that; “man certain die” [*das Man*]. While in another side, we see in way of existenzial, people say that; “but people

⁴⁶ Martin Heidegger, *Sein und Zeit*, Translated by: John Macquarrie & Edward Robinson, *Being and Time*, Page 305

⁴⁷ *Ibid.*, Page 311

⁴⁸ *Ibid.*, Page 178-179

unknown when and how he or she will die” (uncertainty). In this extending between [*das Man*] and way of *existenzial* lies [*Angst Vor dem Tod*] – ‘an existenzial moment’, which is anxiety of possibility itself in care [*Sorge*]. From this point, according to Heidegger as explained by F. Budi Hardiman in his book, “*Heidegger dan Mistik Keseharian*” (2003), there are two attitudes in the face of death:

- a. Dasein’s inauthentic – means it makes someone comfortable by statement that death certainly belong to anybody.
- b. Dasein’s authentic – opens oneself to the possibility, which most possible from his own existence, it is death.

The statement of “*everyone certainly dies*” makes someone feel comfortable, console him and forget that death for him is possible at any moment. “*We are not alone in experiencing death*”, it was only a mind reaction [*falling*], which alienated him become inauthentic. In fact, “*we are facing death by personally and a lonely*”; it is reality [*Existenzial*].⁴⁹

j. Disclosing Time

Dasein exists through time. Heidegger argued that, time can be called tame not if human capable to control it, and yet make self-open on it and experiencing it as ‘myself’. Dasein is not just in time, but also it is “time” itself. Taming the time is different from invulnerable on saturation. This last one is not sensitive any more about time. Taming time is open ourselves on our possibility itself. The time of tame is an “existenzial time”, which is a primordial time. It is not “we”, who control time, but time is something that controls us.⁵⁰ The modern world is a world, in which likes to measure speed, to make it fast in a process and in this way, time was controlled. Time is not shall become money or to make money. In fact, if we want it, we can make time waits for us, and not in the opposite.

⁴⁹ F. Budi Hardiman, *Heidegger dan Mistik Keseharian*, Page 93-94

⁵⁰ *Ibid.*, Page 97-98

Time is not only in there, but also in here. Albert Einstein once ever says that, “*when two hours together with a nice girl, man felt two minutes, when two minutes shit down upon stove, man felt two hours*”. This is what we call by “the relativity of time”. A second objective is objectification of the real duration, it is a duration in here, and Hardiman call it as “heart clock”. “Heart clock” is not seconds, so it is not constant, which means it can expand and reduce. Time placed on the inside and the outside. “*‘Half an hour’ is not thirty minutes, but a duration [Dauer] which has no ‘length’ at all in the sense of a quantitative stretch*”, Heidegger said. Such duration is always interpreted in terms of well-accustomed everyday ways in which we ‘make provision’ [Besorgungen].⁵¹

In this case, Heidegger divided time as explained by Hardiman as follows:

- 1) [Innerzeitigkeit] it is Being-within-timeness (the objective time) for [Seinde]
- 2) [Zeitlichkeit] it is temporal time (the primordial timeness) for [Sein]
- 3) [Vulgaeres Zeitverständnis] it is (the vulgar time) – in sequence of time.

Hardiman added that the sequences of time could be parted in [Innerzeitigkeit] – some points and all those times are call as “the objective time”.

- 1) Point which we passed over called by (the past)
- 2) Point which we stand now called by (the present)
- 3) Point which we not-yet come called by (the future).

If we erase the objective time, then human without it will remain, making self-directing into the future, it is making self-open to what come close to him – which is death. For Heidegger, the future

⁵¹ Martin Heidegger, *Sein und Zeit*, Translated by: John Macquarrie & Edward Robinson, *Being and Time*, Page 140

[*Zukunft*] is “*Zukommen*” means, “*which comes closer*”. The future itself is death, which comes closer; this is the certainty for human existential. From this point, all timeness of human is determined. When death comes, human is no longer in those sequences of time any more. Time is over through death, so the death makes the structure of timeness for human. Only because we can die, so life has meaning and there is always time to fill our life. What if human cannot die, it is not only life will lost its meaning – because the projection of life only possible in the *horizon of death*.⁵²

Table 1: The Structure of Time in Heidegger’s Conception

No	Time	German Language	The Authentic Act	The Inauthentic Act
1	The Future	<i>Zukunft</i>	“ <i>das Vorlaufen</i> ” (Anticipation)	“ <i>Gewärtigen</i> ” (Awaiting)
2	The Present	<i>Gegenwart</i>	“ <i>Augenblick</i> ” (Moment of Vision)	“ <i>Jetzt</i> ” (Now)
3	The Past	<i>Gewesenheit</i>	“ <i>Wiederholung</i> ” (Repetition, Taking Back)	“ <i>das Vergessen</i> ” (Forgetfulness)

Dasein is timeness itself. Care [*Sorge*] is nothing more than timeness that experienced.⁵³ A primordial activator [*Urmovense*] that actuates “concern” [*Besorgen*] and “solicitude” [*Fürsorge*] is care [*Sorge*]. In Heidegger’s conception, moments of timeness for the original time [*Ursprüngliche Zeit*] can be divided as follows:

- 1) *Existentiality*, it is an existential movement [*Bewegtheit der Existenze*] – which directed to the future
- 2) *Facticity*, it is Being-towards-death [*Sein-Zum-Tode*] – which directed to the past

⁵² F. Budi Hardiman, *Heidegger dan Mistik Keseharian*, Page 95-106

⁵³ *Ibid.*, Page 108

3) *Falling*, it is Dasein's sequence [*Erstreckung des Daseins*] – which directed to the present.

In facing death, someone only can call as Being-towards-the-end. According to Heidegger, Dasein covers up its ownmost Being-towards-death, fleeing in the face of it. Factically, Dasein is already dying as long as it exists, but usually it can do so by “way of falling”. It has always likewise been absorbed in the ‘world’ of its concern. In Being-towards-death, Dasein comports itself towards itself as a distinctive potentiality-for-Being.⁵⁴

Existentially, birth and die are not happening just once time, but it can happen in many times, it is expanding in Dasein's everydayness, and in everydayness, Dasein always using time. Heidegger called the past, the present, the future (in moments of timeness and existential movement) as the ecstatical of time [*Zeitekstase*]⁵⁵.

Let us understand the formulation about ‘*the ecstatical of time*’ according to Heidegger as explained by Hardiman as follows:

1) Firstly, ‘the authentic future’ [*Eigentliche Zukunft*] called by *das Vorlaufen* means “*anticipation*”. That is Dasein as its possibility itself that most particular, letting itself come closer to itself. In this way, the moment of authentic future is when someone makes self-open to his possibility.⁵⁶ The authentic future is openness to the possibility itself, it comes from self-consciousness as possibility. In oppositely, ‘the inauthentic future’ signed by act of awaiting [*Gewärtigen*], it is come from daily activities [*Besorgen*]. Therefore, in this way, Dasein trapped with its

⁵⁴ Martin Heidegger, *Sein und Zeit*, Translated by: John Macquarrie & Edward Robinson, *Being and Time*, Page 295-296

⁵⁵ The word of ‘ecstatical’ in Greek language refers on an increasing emotional condition and consciousness into other degrees. “Ecstatical of time” means that moment which exceed it, it is an existenzial movement in which Dasein is an existence that has meaning, stand outside of itself [*Ausser-sich*]. The past dragged to exceed itself to the future as the present towards to the future. See F. Budi Hardiman, *Heidegger dan Mistik Keseharian*, Page 111

⁵⁶ *Ibid.*, Page 112

concern and just waiting on the future direction. For instance, when one waits the chance for a job. With this “waits”, one not explicitly denies that chance, yet he simply awaiting its arrival without anticipates it.

- 2) Secondly, ‘the authentic present’ [*die Gegenwart*] - [*die eigentliche Gegenwart*] characterized by “*Augenblick*” comes from [*Augen*] means “eye” and [*Blick*] means “vision”, therefore it called “*moment of vision*” which comes from Germany language means “temporal”. Its opposite is [*Jetzt*] means “now”, and “now” is not included into timeness.

Moment of vision is exceedness [*Entrückung*]⁵⁷ of time for Dasein, but it still hangs in “resoluteness”. Moment of vision can be encountered in situations and possibilities which can be handled. The authentic present is not only an openness, but it is “*a moment of resoluteness*”, for instance; when someone makes his decision, “*yes, I will attempt to get a job again, and I will not letting myself to be down*”. We see here that “moment of vision” which was the authentic present made [*Zeitigt Sich*] from the authentic future because ‘the resoluteness’ was come from the anticipation of possibility (*ahead-of-itself*).

The opposite of the authentic present is the inauthentic present [*die Uneigentliche Gegenwart*], which called as [*das Gegenwärtigen*] means “*presence*”. Heidegger stated that each of the future is present, but not always have a “*moment of vision*”. For example, “*now I am busy, he said*”. With this ‘now’, someone can make an excuse that in fact; he actually able and can do something else. “Now” [*Jetzt*] is an articulation of the inauthentic present. Heidegger said, man, which have no “resoluteness” and sank in everydayness can losing time. While

⁵⁷ [*Entrückung*] has meaning “impress”. While the basic meaning of these words comes from, “bring” [*rücken*] and “get out” [*ent-*], which means, “exceedness”. *Ibid.*, Page 111

man who has a “resoluteness” never losing time, he always has time, why? Because “resoluteness” [*Entschlossenheit*] itself is time, it is the authentic present or a moment of vision [*Augenblick*].

- 3) Thirdly, the past [*Gewesenheit*] is auxiliary verb of [*gewesen*] it is [*Sein*] in past form. It is “been”. The authentic past [*die eigentliche Gewesenheit*] called [*Wiederholung*] means “repetition” which changed becomes “taking” [*Holen*] and “back” [*Weider*]. What which taken back? When Dasein make its self-open on the possibility in “ahead” and make “resoluteness”, back into situation of its thrownness, to the situation in which it must face all those situations alone. In “anticipation”, Dasein taking itself back into the possibility which the most particular is “mine”. The authentic past comes from the authentic future. In oppositely, the inauthentic past [*die Uneigentliche Gewesenheit*] called [*das Vergessen*] means “forgetfulness”. Heidegger said, “forgetfulness is not means no memory at all, in fact the memory is possible because forgetfulness itself”.⁵⁸

Table 2: The Formulation of ‘The Ecstatal Time’ In Heidegger’s Conception

No	Time	The Authentic Moment	The Inauthentic Moment	Implication
1	The Authentic Future [<i>die Eigentliche Zukunft</i>]	Anticipation [<i>das Vorlaufen</i>]	—	Openness to the possibility itself
2	The Inauthentic Future [<i>die Uneigentliche Zukunft</i>]	—	Take care [<i>Besorgen</i>]	Awaiting [<i>Gewärtigen</i>]
3	The Authentic Present	Moment of vision	—	Resoluteness [<i>Entschlossenheit</i>]

⁵⁸ *Ibid.*, Page 113-116

	<i>[die Eigentliche Gegenwart]</i>	<i>[Augenblick]</i>		<i>]</i>
4	The Inauthentic Present <i>[die Uneigentliche Gegenwart]</i>	—	Now <i>[Jetzt]</i>	Presence <i>[das Gegenwärtigen]</i> Sank into daily activities
5	The Authentic Past <i>[die Ergentliche Gewesenheit]</i>	Repetition <i>[Wiederholung]</i>	—	Make self-open to the possibility in ahead
6	The Inauthentic Past <i>[die Unergentliche Gewesenheit]</i>	—	Forgetfulness <i>[das Vergessen]</i>	Make self-cover to the possibility

k. Anticipation

Being towards possibility, as Being-towards-death, is so to comport ourselves towards death that in this Being, and for it, death reveals itself as a possibility. Our terminology for such Being towards this possibility is “anticipation”. Heidegger says that, “*the closest closeness, which one may have in Being towards death as a possibility, is as far as possible from anything actual*”. Death, as possibility, gives Dasein nothing to be ‘actualized’, nothing that Dasein, as actual, could itself be. Being-towards-death as anticipation of possibility, is what first makes this possibility possible, and sets it free as possibility. Being-towards-death is the anticipation of a potentiality-for-Being of that entity whose kind of Being is anticipation itself.

In anticipation, there is the non-relational character, which individualizes Dasein down to itself, and this non-relational possibility is not to be outstripped. Being towards this possibility enables Dasein to understand that giving itself up impends for it as the uttermost possibility of its existence. Furthermore, Heidegger added that indeed, the non-relational possibility makes death individualizes – but only in

such a manner that, as the possibility, which is not to be outstripped, it makes Dasein as Being-with have some understanding of the potentiality-for-Being of Others. Therefore, for Heidegger that anticipation includes the possibility of existing as a whole potentiality-for-Being.⁵⁹

Dasein's mood brings face to face with the thrownness of "*that it is there*". This signed by the act of anticipation, which utterly individualized Dasein, and allows it, to become certain of the totality of its potentiality-for-Being. "*Dasein itself, which I myself am, and which, as a potentiality-for-Being, I can be authentically only by anticipation*", Heidegger said. In anticipating [*zum*] the indefinite certainty of death, Dasein opens itself to a constant threat arising out of its own "*there*".⁶⁰

B. Syekh Siti Jenar (Around 829-930 H/ 1348-1446 J/ 1426-1524 AD)

1. Syekh Siti Jenar as A Historical Figure

In this part, the writer needs to explain that Syekh Siti Jenar is really as a historical figure, in this case, the writer formulates it becomes two sections; (*Document of Kropak Ferrara* and *Syekh Siti Jenar's Thoughts in Ancient Manuscripts*) that could be a source of references for inquiring him as explained by Sholikhin as follows:

a. Document of *Kropak Ferrara*

Keropak is the other name of *siwalan* (palm; Indonesia: *tal/rontal/lontar*) a leaf that used to writing a document. *Ferrara* is a name of City in Italia. Put simply, *Kropak Ferrara* is a document which written on a leaf that at right now was located in *Ariostea Public Library* at Ferrara, Italia. "*Lontar Ferrara*" is a writing work that contained about religious advices that was convinced from

⁵⁹ Martin Heidegger, *Being and Time*, Page 306-309

⁶⁰ *Ibid.*, Page 310-311

“*Jaman Kewalen*”.⁶¹ It written on a leaf (*tal, lontar*) which consisted of 23 pages, size: 40 x 3, 4 cm. This manuscript systematically contained about a life directly in order become a perfect Moslem which *Kaffah* (perfect) and at the same time it pointed to pull up the new Moslem and a hope in order the Java people frees himself from paganism. It written in a condition in which the Moslem community still in view number.

The first part of this manuscript tells about an informal discussion (*sarasehan*) of members of *The Council of Walisanga* that written around 18th century. This document also portrayed the discussion between The Council of Walisanga with Syekh Siti Jenar at *Giri Kedaton*, while the next texts contained about religious advices and this is the biggest part which reflected 14th or in fact, 15th AD. This second text much used the vocabulary of ancient Java language; it looks like in the language of *Pararaton*⁶² books.⁶³ At the below part of this manuscript, there is a copper, which had written a sentence: “*an unknown manuscript from a book was made from palm’s leaf consisted of 23 papers from Museum Marquis Cristino Bevilacqua at Ferrara*”, the owner of that manuscript was unknown. Nevertheless, before it becomes Library property, initially this manuscript became personal collection of someone.

⁶¹ *The age of Kewalen or Kuwalen is an expression from Java society and is a popular expression that recorded in amount of Java manuscripts classic to call the era in which the members of The Council of Walisanga still alive.*

⁶² “*Pararaton*” contains the origin of myth that followed by a genealogy, it is as lists of nobility that saved by Keraton’s family as the archives, it is like an official document of state. It is different with “*Kidung*”. It is a romantic story about a legend figure, it usually made by orally. If “*Pararaton*” written at Java, while for “*Kidung*”, some of them written at Bali. See J. J. Ras, *Masyarakat dan Kesusastraan di Jawa*, Pustaka Obor Foundation Indonesia Publishers, Jakarta: First Edition, 2014, Page 231

⁶³ G. W. J. Drewes, *Perdebatan The Council of Walisanga Seputar Makrifatullah: An translation from An Early Javanese Code of Muslim Ethics*, Translated by: Wahyudi, Al-Fikr Publishers, Surabaya, 2002, Page 1

It was supposed that this manuscript brought by Italian sailor or a group of Rome Catholic.⁶⁴ In 1962, the copy of that manuscript had delivered to Leiden in order the ancient Java language in it, could be studied by the experts of language. Finally, at 1978 the manuscript of *Keropak Ferrara* had published by *Koninklijk Instituut voor Taal Land en Vokenkunde* (KITLV), Martinus Nijhoff, Den Haag, under title *An Early Javanese Code of Muslim Ethics* by Prof. Dr. G.J.W. Drewes. The original book used Dutch's language where then translated into English language and it was retranslated by Wahyudi into Indonesian language, published by Al-Fikr, Surabaya at 2002. The main content of that book is not far different with another kind of ancient manuscript, which is about the debate of *The Council of Walisanga* and Syekh Siti Jenar.

In those manuscripts was known various thoughts about *Ma'rifat, The Nature of Human, God and Heaven*. There is also a formula of the ethic guidance of life and religious for Muslim people. From that document, it also revealed of Syekh Siti Jenar's consistence in teaching *ma'rifat* knowledge to people, and he requested The Council of Walisanga in order to do not have a suspicious feeling. At least, through this document (*Keropak Ferrara*), it showed that Syekh Siti Jenar was a historical figure. He was a man that gave a great contribution in 15-16th century.

b. Syekh Siti Jenar's Thoughts in Ancient Manuscripts

Beside "*Keropak Ferrara*", Syekh Siti Jenar's thoughts and his biography as a historical figure also recorded in some ancient manuscripts as follows:

⁶⁴ *These also supported such as by J. J. Ras which explained that in the end of 16 century, there are two texts of New Java which most authentic, both brought by sailor to Europe. The first one is primbon, and the second one is "Peringatan Seh Bari", which also called as "Kitab Bonang" which contined about the controversy of the basics of Islamic mystic. However, J. J. Ras added that Keropak Ferrara is an older text than those two texts. See J. J. Ras, Masyarakat dan Kesusastraan di Jawa, Page 251*

- 1) *Suluk Syekh Lemahbang*, by Holland scholar, Van Ronkel published in 1913. In this manuscript, it felt an enmity between Syekh Siti Jenar and The Council of Walisanga. In other side, some mystical about the source of Syekh Siti Jenar also appeared.
- 2) *Serat Syekh Siti Jenar*, it written by Ki Sasrawijaja that used a name Raden Panji Natarata from Ngijon, Yogyakarta. At the first time, it published in 1900 as a supplement of H. Buning's calendar. This book became the prime material of a book, *Falsafah Siti Djenar* at 1954 by Bratakesawa.
- 3) *Falsafah Siti Djenar*, it written by Bratakesawa. This manuscript was accomplished by Bratakesawa in chronogram's (Java: *sengkalan*) year, *Margaing Basuki Angesti Tuduh* (1885 J or 1954 AD). It published by Djoyoboyo Foundation Publishers, Surabaya, until the sixth edition.
- 4) *Serat Seh Siti Jenar*, with Java's characters, by Mas Ngabehi Mangun Wijaya, Widya Poestaka Publishers, Weltevreden, 1917. The content of this book has very strong nuance in theological debates and the meeting between *The Council of Walisanga* and Syekh Siti Jenar sharply and detail.
- 5) *Serat Siti Djenar*, Tan Khoen Suwie Publishers, Kediri. This book written in two versions, it is Java and Latin. In Java version published at 1922, while in Latin version published at 1931. This book converted by Harjawijaya on the book that named as a work of Sunan Giri II. On the cover of this book, written, "*Boekoe Siti Djenar Inkang Toelen*". This manuscript was a correction on books of Syekh Siti Jenar that published before.
- 6) *Serat Siti Jenar*. This book was anonym. This document saved at Sono Budoyo Library, Surakarta, with catalog number SB. 137. The content of this book is not different with *Serat Siti Djenar*, Tan Khoen Swie Publication, Kediri.

- 7) *The Tenth Wali's Book (Kitab Wali Sepuluh)*, by Karto Soedjono, Tan Khoen Swie, Kediri, published in 1950. This book explains about the great actor of Syekh Siti Jenar as the tenth *Wali* of *The Council of Walisanga's Council* in Islamic process at Nusantara land. This book is more representative than work of Ki Sasrawijaya or Panji Natarata, because placing it in smooth frame and not judged Syekh Siti Jenar into apostate or errors of his thoughts.
- 8) *Serat Badu Wanar* and *Serat Drajat*. Sjamsudduha researched both of these manuscripts. From his research, it mentioned that Syekh Siti Jenar is a Moslem Scholar that was not came from Java. His knowledge and his thoughts included into a highest knowledge (*difficult*). He not taught a lost knowledge. There is no a story which stated Syekh Siti Jenar claimed himself as God until he punished by death. It also mentioned that Syekh Siti Jenar learned knowledge of the oneness (*ilmu wahdat*), *tauhid*, *junun*, *ma'rifat*, and *tasawuf* from Sunan Ampel. These knowledges were taught in the framework of *Madzhab Sufi, Ahl al-Sunnah wa al-Jamâ'ah*.
- 9) *Cirebon's Manuscripts*. There are seven manuscripts about *The Council of Walisanga* that came from Cirebon; it is *Carita Purwaka Caruban Nagari, Babad Tanah Sunda, Sejarah Cirebon, Babad Cerbon terbitan Brandes, Carub Knda, Babad Cirebon* and *Wawacan Sunan Gunung Jati*.⁶⁵
- 10) The story of Syekh Siti Jenar in *Babad Tanah Jawi, Babad Demak, Babad Jaka Tingkir, Babad Kendal* and there is much more.

⁶⁵ Among of those manuscripts which mentioning that Syekh Siti Jenar taught a dark knowledge and then killed is only three manuscripts; it is *Carita Purwaka Caruban Nagari, Babad Tanah Sunda, and Wawacan Sunan Gunung Jati*. While the rest manuscripts mentioned that Syekh Siti Jenar was as a noble actor. There is no mistake and controversy in his thoughts and no assassination on Syekh Siti Jenar by Sultan or *The Council of Walisanga*. See K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar: Kajian Kitab Serat dan Suluk Syekh Siti Jenar*, Narasi Publishers, Yogyakarta, First Edition, 2014, Page 17

We can see there are also some supporting manuscripts which can be used to track an evident that Syekh Siti Jenar is as a historical figure as follows:

- 1) *Serat Dewarotji*, Tan Khoen Swie, Kediri, 1928.
- 2) *Serat Gatolotjo*, Tan Khoen Swie, Kediri 1931.
- 3) *Serat Kebo Kenanga*, Tan Khoen Swie, Kediri 1921.
- 4) *Serat Soeloek Walisongo*, Tan Khoen Swie, Kediri, 1931.
- 5) *Serat Tjebolak*, Van Drop Publication, Semarang, 1886.
- 6) *Serat Tjentini*, Bat. Genootschap van Kunsten en Wtwnshappen Publication, St. 4 Batavia, 1912-1915.
- 7) *Kitab Wedha Mantra, bunga rampai of Wali's thought that gathered by Sang Indrajit*, published by Sadu Budi, Solo. At 1979, it has already printed in 12 times.
- 8) *Suluk Walisanga*, by R. Tanojo, that contained some dialogues between Syekh Siti Jenar and members of *The Council of Walisanga*.
- 9) *Wejangan Walisanga*, which consisted by Wirya Panitra and published by book's shop Sadu Budi, Solo, around 1969.⁶⁶

c. Archaeological Sites

Syekh Siti Jenar has relics, which almost similar with another *wali kelana*, it is Sunan Kalijaga. His sites were spread at any regions in Java Island began from Cirebon, Purwodadi, Demak, Semarang, until Yogyakarta. In this case, Syekh Siti Jenar has some sites it is;

- 1) *Sanggar Pamejang* (a place in which Syekh Siti Jenar gave spiritual admonitions and designated his students such as Ki Ageng Pengging) this place located in area of R.Ng.Yasadipura I, Pengging, Boyolali;
- 2) Well site, a place to *khalwat (petilasan, mushalla at Balong Jepara)*, unfortunately, this place was broken;

⁶⁶ *Ibid.*, Page 14-18

- 3) *Pesanggahan* site (considered as cemetery) at Mantingan, Jepara;
- 4) *Petilasan* (considered as cemetery) at Gedong ombo, Tuban;
- 5) A site that considered as cemetery, at Kemlaten and Giri Amparan Jati, Cirebon;
- 6) Some relics site that until right now is still exist; *Pedukuhan Lemah Abang, Mabang, Tanamira, Tanah Abang, Lemah Ireng, Lemah Kuning, and Lemah Putih* which spreaded in any regions of Java and Sumatera, began from Banyuwangi, Pasuruan, Bangkalan, Sragen, Magetan, Wonogiri, Ungaran, Brebes, Cirebon, Indramayu, Bekasi, dan Banten; and
- 7) Some regions that named by *Kajenar* and *Jenar* which many existed in any places and regions in Java Island.⁶⁷

2. Biography

In some literatures, the history of Syekh⁶⁸ Siti Jenar has always covered by controversy, began from genealogy, name, education and his death. These happened because political situation at that era, which makes this figure and his thoughts are should be covered by Sultan and The Council of Walisanga (The Nine Holy Men). In this section, the writer needs to explain clearly the biography of Syekh⁶⁹ Siti Jenar according to Sholikhin as follows:

a. Syekh Siti Jenar's Names

⁶⁷ K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar*, Page 28-32

⁶⁸ The title of "Syaiikh" more chosen by Syekh Siti Jenar than Mursyîd because it concerned with his thariqah that not needs a master physically to guide him, therefore, "Syaiikh" only means as a master of spiritual. *Ibid.*, Page 95

⁶⁹ The term of "Syaiikh" means, "become old" or "be older". In *Lisân al'Arab Dictionary*, (5/245) mentioned that if the age of someone have already achieved between 51-80 years old, he included into "Syaiikh". The title of "Syaiikh" in Islam classic is equal with "Professor" in our era right now. That title was given by amount of Islamic scholar in any knowledge realm, to someone that was filled criteria and qualified as the great master in Islamic knowledge. Such as an expression of "Syaiikh al-Azhâr", this means a Professor or the great master from Al-Azhar University, Mesir. In tasawuf perspective, the title of "Syaiikh" granted to the highest mursyîd (khalîfah) in thariqah, at certain region geographically, that leading some mursyîd and badal ursyîd. The title of "Syaiikh" more chosen by Syekh Siti Jenar than "Mursyîd" because it concerned with his thariqah that not needs a master physically to guide him, therefore, "Syaiikh" only means as a master of spiritual. *Ibid.*, Page 455

As another Moslem's Scholar, which lived in the middle era, Syekh Siti Jenar has many names. Those names were given by parents, someone, companion or society. According to Sholikhin, some names of Syekh Siti Jenar can be known as follows:

- 1) *Syaikh 'Abdul Jalil*. This name attained by Syekh Siti Jenar when he lived at Malaka after he became a Muslim's Scholar there.
- 2) *Syaikh Jabaranta*. It was a name that has meaning, "the holy master" (*guru suci*), which using an improper cloth at Palembang and Malaka.
- 3) *Prabu Satmata*. It was a name, which means, "a master that appear upon the eye" (*Gusti yang nampak di mata*). This name attained by Syekh Siti Jenar when he drowns himself into spiritual experience. It used also by Sunan Giri.
- 4) *Syaikh Lemah Abang (Lemah Bang)*. This name came from Lemah Abang's society. A community that built by Syekh Siti Jenar.
- 5) *Syaikh Nurjati, Pangeran Panjunan, Sunan Sasmita*. This name came from *Babad Cirebon*, a work by S.Z. Hadisutjipto.
- 6) *Syaikh Siti Bang, Syaikh Siti Brit, or Syaikh Siti Luhung*. It is a name that given by Middle Java society.
- 7) *Sunan Kajenar*. This name existed in Islam-Java literature in Surakarta version at R.Ng. Ranggawarsita era in 1802-1873.
- 8) *Syaikh Wali Lanang Sejati, Syaikh Jati Mulya, Susuhunan Binang, or Syaikh Sunyata Jatimurti Susuhunan ing Lemah Abang*.

While a name that attained by Syekh Siti Jenar which depicted his thought, in which "Siti" means clay, and "Jenar" means red. For him, human only come from the "red clay" biologically, and the rest is God's spirit (*rûh Allah*). Siti Jenar got this name from Sunan Bonang when he introducing him to The Council of Walisanga.⁷⁰

b. Syekh Siti Jenar's Genealogy

⁷⁰ *Ibid.*, Page 36-37

Syek Siti Jenar was born around 829 H/ 1348 J/ 1426 AD at Pakuwuan Caruban, a center of Caruban Larang, City at that time, which at right now known as Astana Japura, Cirebon. It is a region which multi-ethnic, multi-language, and as the center of culture exchange and civilization of any tribes and nations. Syekh Siti Jenar has a little name, “*San Ali*” which then popular by name Syaikh ‘Abdul Jalil, son of Islamic Scholar at Malaka, it is Syekh Datuk Shalih al-‘Alawi. There is a story in which Syek Siti Jenar was come from worm, yet according to *Serat Candhakipun Riwayat Jati*, Middle Java Province Library (2002, page 1) as written by Muhammad Sholikhin (2014) explained as follows: “*Wondone kacriyos Lemahbang punika asal saking cacing, punika dede, sajatosipun inggih pancen manungsa darah alit kemawon, griya ing dhusun Lemahbang*”. (It told that if Lemahbang [Syekh Siti Jenar] was come from worm, it was wrong. Indeed, he was human that has humble blood, lived at Lemahbang village).

Based on those explanations, it was clearly that Syekh Siti Jenar is a common citizen. This thing proved that Syekh Siti Jenar is really as a historical figure. Indeed, he included one of noble people in which when he come back to Java, he living his life as a farmer, which at that time included into a lowest structure for social-culture of Java.

Furthermore, when we look at the genealogy of Siti Jenar, actually he still included into the descent of Rasulullah, Muhammad Saw. Thereby, he called by name; Sayyid Hasan ‘Ali bin Sayyid Shalih (Syaikh Datuk Shalih) bin Sayyid ‘Isa ‘Alawi bin Sayyid Ahmad Syah Jalaluddin al-Husain bin Syaikh Sayyid Amir ‘Abdullah ‘Azmat Khan Khannuddin bin Syaikh Sayyid ‘Abdul Malik al-Qazam bin Sayyid ‘Alwi ‘Ammul Faqih bin Sayyid Muhammad Shohib Mirbath bin Sayyid ‘Ali Khali Qasam bin Sayyid ‘Alwi Shahibul Marbath bin ‘Alwi Amir al-Faqih bin Sayyid Muhammad Maula Ash-Shaouma’ah bin Sayyid ‘Alwi al-Mubtakir bin Sayyid ‘Abdullah ‘Ubaidillah bin Sayyid

al-Imam Ahmad Al-Muhajir Ahamad al-Husaini al-Faqih al-Muqaddam bin Syaikh Sayyid 'Isa al-Muhajir al-Bashari al-'Alawi al-Rumi bin Sayyid Muhammad al-Naqib al-Rumi bin Sayyid 'Ali Al-'Uraidhi bin Sayyid Ja'far Ash-Shadiq bin Imam Muhammad al-Baqir bin Imam 'Ali Zainal 'Abidin bin Imam al-Husain Asy-Syahid bin 'Ali bin Abi Thalib *wa* Sayyidah Fathimah Az-Zahra binti Nabi Muhammad Saw.⁷¹

In 1425, Syekh Datuk Shalih with his wife arrived at Cirebon, in that time, Syekh Siti Jenar still 3 month in his mother's womb. At 1426, his father passed away, although he ever spread Islam with Syekh Datuk Kahfi⁷² at Caruban. Since that time, a kid, San Ali (Syekh Siti Jenar) nursed by Ki Danusela⁷³ also his adviser, Ki Samadullah (Pangeran Kian Santang) which has learned at Cirebon under the guidance of Syekh Datuk Kahfi. Indeed, at that time, Cirebon through Padepokan Giri Amparan Jati which leaded by a Moslem Scholar from Makkah and Malaka, Syekh Datuk Kahfi has able made that region become one of Islamic teaching center.

3. Education and Journey of Syekh Siti Jenar's Life

Generally, we can understand the journey of Siti Jenar's life in three periods. The first period is a point in which Siti Jenar still study and learn the basic of religious educations in *Padepokan Giri Amparan Jati*, at Cirebon and some places in Nusantara (Indonesia). The second period is a point in which Siti Jenar goes to Middle East and learns the tasawuf

⁷¹ K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar*, Page 43-46

⁷² Syekh Datuk Kahfi is one of the first Moslem spreader at West Java. He is son of Datuk Ahmad bin Datuk 'Isa Tuwu. In other word, he is a cousin brother of Syekh Siti Jenar. He is a founder of "Padepokan Giri Amparan Jati" (Islamic boarding school). In West Java, This boarding school is the second one after the first boarding school (Pasantren Quro) at Pura Dalem, Kampung Pulo, Karawang, which built by Maulana Hasanuddin or Maulana Qurratul 'Ayn from Campa at 1416 AD. *Ibid.*, Page 47

⁷³ Ki Danusela is a younger brother of Ki Danuwarsih, a priest of Hindu at Gunung Dieng, Wonosobo which then entered become a Moslem. Ki Danuwarsih has a daughter, Endang Geulis which married with Pangeran Kian Santang (Ki Samadullah). Initially, Ki Danusela is a chief of village (kuwu; a chief of wisaya) at Caruban, yet he deputized by Rsi Bungsu. One day, Rsi Bungsu deputized by Ki Samadullah or Pangeran Cakrabuana, Adipati Sri Mangana. *Ibid.*, Page 47

knowledge,⁷⁴ while the last period is a period in which Siti Jenar coming home and spreading his thoughts in Java Island.

a. The First Period

As we knew that Syekh Siti Jenar brought by his parents to Cirebon when he still in his mother's womb. He nursed by Ki Danusela until five years old. Around 1431 AD, Syekh Siti Jenar (San Ali) handed over to Syekh Datuk Kahfi, a founder of *Padepokan Giri Amparan Jati*. In this boarding school, he spent his time to study and learn the basics of Islamic thoughts, especially in *fiqh* realm, *ushul fiqh*, *musthalah hadits*, *mantiq*, *balaghah*, *nahwu*, *sharaf*, *tafsir* and *tasawuf* knowledge until 20 years old. Syekh Siti Jenar was included a student of the second generation before Syarif Hidayatullah⁷⁵ or Sunan Gunung Jati.⁷⁶

In 1446 AD, after 15-year learning knowledge in Giri Amparan Jati, San Ali (Syekh Siti Jenar) intended to search and deepen his spirituality. He tried to find out the nature of his own personal (*sangkan-paran*). In his journey, he stayed in Pajajaran, which at that time still full by scholars of Hindu-Buddha.⁷⁷ In that Country, he

⁷⁴ Generally, *tasawuf* has some categories; first, *tasawuf 'ilmîy* or *nadzariy* which give priority to theoretical concepts in guiding human's soul. Second, *tasawuf 'amalîy* which more practical in form of "tarekat" by doing some certain rituals under the guidance of master or mursyid, through exceeding some spiritual levels (*al-maqâmat*), the condition and spiritual experiences (*al-ahwâl*). Third, *tasawuf falsafîy*, in which a logical reasoning works and always lightening by spiritual experiences that has already achievable. See K.H. Muhammad Sholikhin, *Manunggaling Kawula Gusti*, Page 184

⁷⁵ According to Banten and Cirebon's manuscripts, such as *Pustaka Negarakertabhumi*, *Carita Purwaka Caruban Nagari*, etc., Syarif Hidayatullah was born at 1370 J (1448 AD), son of Syarif Abdullah Mesir with Nyi Rara Santang, or her Egypt's name is Syarifah Mudaim, a younger sister of Pangeran Walangsungsang (Abdullah Imam al-Jawi). After Syarif Hidayatullah adulated, around age 20, he intended to develop Islamic religion. He made a journey to Mecca to studying Islam *Syafi'iyah* deeply, then to Baghdad studying *tasawuf*, Gujarat, Pasai and Banten. At Banten, he founded the reality that in there Islam has developed as the result of Sunan Ampel (passed away at 1481 AD) missionary; therefore, he continued his journey to Ampel, to study in there. Syarif Hidayatullah passed away at 12 in Badhra month, 1490 J (1568 AD). See K.H. Muhammad Sholikhin, *Ajaran Makrifat Syekh Siti Jenar: Panduan Menuju Kemnyatuan dengan Allah, Refleksi dan Pengalaman Syekh Siti Jenar*, Narasi Publishers, Yogyakarta, First Edition, 2014, Page 49

⁷⁶ K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar*, Page 48

⁷⁷ For Buddhist people, there are ten levels in Buddha's thoughts. Those levels could be parted become three conditions; desire condition (*kâma dhâtu*), form condition (*rûpa dhâtu*), and

learned about spirituality (*Sufi*). Initially, San Ali studied *Catur Viphala's* book,⁷⁸ it was the legacy of Prabu Kertawijaya⁷⁹, Majapahit. After he finished in learning it, he leaved Pajajaran and went to Palembang around 1448-1450 AD to meet Aria Damar⁸⁰ and study to him. In Palembang, Siti Jenar studied “*The Nature of Oneness of The Universe*” which explained from the concept of “*nûr ‘alâ nûr*” (Light on The Light) or which then popular by the cosmology of emanation. From Palembang, he went to Malaka. In there, he communed with the royalties of Tamil and Malayu’s tribes and named by “Syaikh Jabaranta”. By Datuk Musa (son of Syaikh Datuk Ahmad), he also got a family’s name and as a master of religion, he was called as “Syaikh Datuk Abdul Jalil”.

b. The Second Period

Beside Malaka, Siti Jenar also made a journey to Baghdad, in this trip, he accompanied by Ahmad al-Mubasyarah (a Moslem Scholar from Baghdad which lived at Malaka). Along that journey, the conversation of Siti Jenar with this his companion was around the nature of Sufi. From those conversations, Siti Jenar began to understand about the oneness of deeds of God (*Af’âl Allâh*), which is about a

formless condition (arûpa dhâtu). See J. J. Ras, in “*Masyarakat dan Kesusastraan di Jawa*”, Page 50

⁷⁸ ‘*Catur Viphala*’ contained about the four principal behaviors (Java; laku); the first one is “*nihspraha*”, in which there is no something that wants to be achieved by human any more. The second one is “*nirhana*”, in which someone has no body, so that why, he does no longer have any purposes. The third one is “*niskala*”, which means the highest of spiritual process, merges, and melts with The Empty, The Unimaginable, The Unthinkable, and The Incomparable One. So in this condition, human’s microcosmic (*jagad cilik*) was merged with (*Ingsun*), The Big Macrocosmic (*Jagad Ageng/God*). Moreover, the fourth one is a soul condition that leaved “*niskala*” and melts into *parama-laukika*; which is the highest dimension that has no any shapes of situation, there are no characteristics and it overcomes The “*Ingsun*”. See K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar*, page 50

⁷⁹ Prabu Kertawijaya is one of Kings of Majapahit that presumed as Moslem. He is a student of Syaikh Maulana Malik Ibrahim (passed away 1419 AD). Indeed, since King Wikramawarddhana until the Queen Suhita, Islam has already developed at the north beach of Java and regained freedom in its spreading from rulers of Majapahit. *Ibid.*, page 49

⁸⁰ Aria Damar is Adipati, which has mystic-sufism type; he is one of student of Maulana Ibrahim Samarkandi. When his age was getting old, he lived at the Ogan River, Padamaran. He passed away in his age, around 85 year old. *Ibid.*, Page 50

consciousness that every move and all events in this universe either physical or metaphysical were actually the deeds of God.

After his arrival at Baghdad, Siti Jenar lived at Ahmad Al-Tawallud's house. In this house, Siti Jenar's knowledge begun to be sharp, because Ahmad al-Tawallud has many books of *Ma'rifat* from the legacy of Syaikh Abdul Mubdi (grandfather of Ahmad al-Tawallud), such as a book of *al-Shidq* (al-Kharaj), *al-Ta'aruf al-Kalabadzi* (al-Qusyairi, *Futuh al-Makkiyyah*), *Fushus al-Hikam* (Ibnu 'Arabi), *Ihya' 'Ulum al-Din* and the *Tasawuf* books by al-Ghazali. Beside those books, Siti Jenar also read and learned the tradition of Sufi from al-Thawasin, al-Hallaj's works and al-Busthami. Some assessments mentioned that he ever touched with the view of *Syi'ah Ja'fariyyah* when he lived at Baghdad. However, from all tasawuf's book that he was read, the book of *Haqîqat al-Haqâ'iq*, *al-Manâzil al-Ilâhiyah*, and *al-Insân al-Kâmil fî Ma'rifat al-'Awâkhiri wa al-Awâmil* were the most passionate for him. It could be assumed that all of those books were a peak from a Sufi Scholar, Syaikh 'Abdul Karim al-Jili.

At Baghdad Syekh Siti Jenar has many times to learned and followed the lesson of tasawuf music's in which at that time it was very advanced like fungus in the rain season since 9th century. Based on his spiritual experience until *fawa'id's* degree, Syekh Siti Jenar was very different with a common human. God's illumination which revealed into his heart was made his spiritual could be lightened. He was experienced various disclosures of *hijab* from his souls. From here, he could combined his spiritual's experience with the thoughts of some authors such as al-Hallaj, Ibnu 'Arabi and al-Jili.

In 1457, on 31 of his age, Syekh Siti Jenar went from Bashrah to do pilgrim at Makkah. For Syekh Siti Jenar, pilgrim is an action of *'abîd* (servant) to directing heart (*qiblat*) into *Ma'bûd* (God). In this way, Syekh Siti Jenar achieved some spiritual experiences. Based on those experiences, Syekh Siti Jenar guided to be the real human (*al-*

Insân al-Kâmil), in which the potency of *Rûh al-Haqq* optimized for his existence in the world. For Syekh Siti Jenar, human is only as corpse when *Rûh al-Haqq* not optimized. It also same with worships formally, it will has no effectiveness for life at all when *Rûh al-Haqq* is not activated.

In *fanâ'* (ecstasy) condition, Syekh Siti Jenar felt his light (*nûr*) has united with *Nûr Muhammad*. He experienced *kasyf* (revelation) which made him met with a great figure Prophet Muhammad that revealed the secret of the sentence "*Anâ min nûr Allâh wa khalq kulluhum min nûrî*", the secret of *Haqîqah Muhammad*, which in it there was another name of Prophet Muhammad, and it was "*Ahmad*". Syekh Siti Jenar informed that name of "*Ahmad*" in Hadits "*Anâ Ahmadun bilâ Mîm*", which means, "*I am Ahad*" (I am the only one). So, Prophet Muhammad which given the universe name of "*Ahmad*" is a manifestation of "*Ahad*" (God) Himself. In his spiritual experience, Syekh Siti Jenar was cannot distinguish between *fanâ' fî Allâh* and *fanâ' fî rasûl*. It is because both are essentially same. *Fanâ' fî rasûl* that works through the secret name of "*Ahmad*" is also *fanâ' fî al-Ahad*.⁸¹

c. The Last Period

In his journey from Makkah, Syekh Siti Jenar is not directly coming home to Java. Firstly, he came back to Baghdad. At Baghdad, he met with Moslem Scholar of Syi'ah Muntadzar, Syaikh 'Abdul Malik al-Baghdadi (*Negara Kretabhumi Sargha*, III, poem 77). In fact, Syekh Siti Jenar married by al-Baghdadi's daughter, Fathimah. From that marriage, in 1459 AD, Syekh Siti Jenar granted his first daughter that given a name 'Aisyah, which then changed become Zainab and married with Sunan Kalijaga. Therefore, she was Sunan Gunung Jati's nephew.

After his daughter was born, he leaved his family at Baghdad and coming home to Java. In his journey, he met with Syekh 'Abdul Ghafur

⁸¹ *Ibid.*, Page 50-60

al-Gujarati at Ahmadabad. In Ahmadabad, he stayed in Adamji Muhammad or more known as Sayyid Muhammad al-Gujarati. In this place, Syekh Siti Jenar married again with Shafa binti Muhammad al-Gujarati. From this marriage, Syekh Siti Jenar has son that named by “*Darbuth*”, which means “*the secret of the secret house*” in 35 of his age, 1461 AD. Before his son was born, Syekh Siti Jenar got spiritual experience entering the deepness of nothingness in his personal, which is a place in which *al-Haqq* hidden. Yet a name for his son, “*Darbuth*” not agreed by Syaikh ‘Abdul Ghafur because it will make Syekh Siti Jenar *‘ujub* (arrogant) which can appear again in his heart.⁸²

Syekh Siti Jenar did his journey from Ahmadabad to South, by spreading Islam in some regions at Gujarat. In Gujarat, Syekh Siti Jenar met with three Wali. The first one, he met with Syaikh ‘Abdul Malik al-Isbily (from Sevilla, Spain). The second Wali is Syaikh ‘Abdur Rahim al-Kadisy (Sibutu, Zulu Island, Filipina), while the third Wali is Syaikh ‘Abdul Malik Israil (from Granada, Andalusia). Initially, this last Wali is a Jewish people, which enter become Moslem and living his life as “*da’i kelana*”. He ever lived at Egypt in one year and married with a daughter of Syaikh ‘Abdul Hamid al-Mishri and granted a daughter. Then this daughter married with Syarif Mahmud bin Syaikh Syarif ‘Abdullah Kahfi al-Mishri, from this marriage, Syarif Hidayatullah and Sayrif Nurullah⁸³ were born. Syarif Nurullah stayed at Egypt and inherited his father’s job, while Syarif Hidayatullah joined with Syekh Siti Jenar did journey to Cirebon.

They went from Gujarat and heading to Cirebon through Hindustan, they spreading Islam to Belgum and Goa people. From Goa

⁸² *Ibid.*, Page 61-63

⁸³ *There is another resource from Cirebon saying that Syarif Hidayatullah is son of Rara Santang. She is a younger sister of Pangeran Walangsungsang (Kian Santang) which got out together from Pakuan, and entered to Islam. When Pangeran Walangsungsang and Rara Santang do pilgrim at Makkah, they stayed at Syaikh Bayanullah’s house, a cousin brother of Syekh Siti Jenar. Rara Santang proposed by Syarif ‘Abdullah at Agypt, she named by Syarifah Muda’im. From this marriage, Syarif Hidayatullah and Syarif Nurullah were born. Ibid.*, Page 64

Syekh Siti Jenar arrived at Calicut, and then heading to stay in Pasai for a month. In Pasai, Syekh Siti Jenar got many followers, such as Abdurrahman al-Singkili. From Pasai, Syekh Siti Jenar continued his journey to Malaka, and visited his uncle that has already passed away, Syaikh Datuk Ahmad. Then he arrived at Palembang and visited to Aria Damar's cemetery, and finally he came home and heading to Caruban Larang, Cirebon. In this City, Syekh Siti Jenar with Syaikh Datuk Kahfi made Cirebon as center of his Islamic teachings, in which *Padepokan Giri Amparan Jati* and *Paguron Lemah Abang*⁸⁴ were a place of Islamic religious missionary. Syekh Siti Jenar taught mostly by tongue to tongue, so that why, he has no many works. He only known has three books which are; *Talmisan*, *Musakhaf (al-Mukasysyaf)*, and *Balal Mubarak*.⁸⁵

4. Syekh Siti Jenar's Death

According to Sholikhin, in his book, "*Sufisme Syekh Siti Jenar*" (2014), mentioned actually Syekh Siti Jenar still alive when Sultan Trenggono holds the throne at 1522 AD. This based on some ancient manuscripts from Cirebon and Banten. When Syekh Siti Jenar passed away, Sunan Bonang also still alive and he just passed away at 1525 AD. Therefore, Sholikhin stated that Syekh Siti Jenar passed away in the beginning of 1524 AD⁸⁶ (around February, in his age, 98). This also based on "*Serat Syekh Siti Jenar*", which showing that Syekh Siti Jenar just passed away nearly before Jaka Tingkir was born; it is the last period of

⁸⁴ If "*Padepokan Giri Amparan Jati*" that teaching syar'i knowledge called as "*Pondok Pesantren*", then a place that teaching the secret knowledges called by Syekh Siti Jenar as "*Paguron Lemah Abang*". "*Paguron*" come from ancient Java language, "*aguron guron*" (become student) that has meaning, "*become a seeker on way of God*" (*sâlik*). So, "*Paguron*" means "*a place for people who become student*" or "*a place for sâlik to get study and the secret guidance to discover the real truth*". *Ibid.*, Page 94

⁸⁵ *Ibid.*, Page 65

⁸⁶ This year refers to some data, which point out, that when Syekh Siti Jenar died, Sunan Bonang still alive and he passed away at 1525 AD. *Ibid.*, Page 35

1524 in which at the end of 1524 AD, Ki Ageng Pengging also passed away.⁸⁷

Syekh Siti Jenar passed away in Sultan Trenggono era at 1524 AD, in which Sultan Trenggono era began from 1518 AD until 1546 AD (28 year), an era in which Demak has already collapse. While Hasan Ali executed by Sunan Gunung Jati by his heirloom, *keris Kantanaga* at 1530 AD, and the death penalty for San Ali Anshar did by Sunan Kalijaga at 1517 AD.⁸⁸ Sholikhin asserted that The Council of Walisanga was never made court session to those two persons who pretending as Syekh Siti Jenar (Hasan Ali and San Ali Anshar) brought to justice. Those news were only falsehood that made by some of Moslem Scholars (Sultan Trenggono's officials). This suitable with explanation from S.Z. Hadisutjipto in (*Babad Cirebon*, poem 16 and 31) as cited by Sholikhin, saying that Syekh Siti Jenar also called by name *Syekh Nurjati*, *Pangeran Panjunan*, and *Sunan Sasmita* as "*sang suwung*", was really fallen down as clay which always be treaded and humiliated by human as the will of Syekh Siti Jenar himself. Indeed, a Sufi must burying his existence or *ego* far away from human. This available with what Syaikh Ibn 'Athâillâh al-Sakandarî said in his book, "*Al-Hikam*":

إدفن وجودك في أرض الخمول لم

"bury your existence in the deepest earth. Because any seed that not buried, its development will be not perfect".

Furthermore, according to Sholikhin, Syekh Siti Jenar has already alienating himself (*'uzlah*) went to a region, (a jungle of bamboo at South of *Dukuh Lemah Abang*, Cirebon, which at right now become a place that popular as *Kemlaten*). Indeed, the existence of Syekh Siti Jenar and his identity hidden by The Council of Walisanga because his condition that has always *majdzub (jadzb)*, it is always in ecstasy condition with God. Syekh Siti Jenar spent the rest of his life by living his life spiritually. He

⁸⁷ *Ibid.*, Page 230

⁸⁸ *Ibid.*, Page 258-259

with some family and his students stayed at some chalets in the middle of solitude. Some story mentioned that he accompanied with his companions, his wife, Shafa binti Muhammad al-Gujarati, Nyi Mas Gandasari (a former commander women of Keraton Cirebon, which then followed Syekh Siti Jenar became *sâlik* (the seeker of way in heading to God), Ki Waruanggung (Wiku Suta Logkeswara), and of course his best companion, Ki Ageng Pengging.

Syekh Siti Jenar passed away at South *Dukuh Lemah Abang*, Cirebon around 1524 AD; in 98 years old, (another version is at 1530 AD, in 104 years old). Moreover, his corpse buried by the members of Wali honorably at *Astana Kemlaten*,⁸⁹ Cirebon, in which at that era, this place known as “*suwung*” (*kasunean*; solitude), a special place that used to get closely into God. The solitude of his grave until right now is nothing else showing his will in order he always belong in the solitude with God. In another version mentioned that Syekh Siti Jenar passed away by “*moksa*”, in which his body also disappeared and absorbed fully become spirit into God.⁹⁰

5. The Problem of Death in Syekh Siti Jenar’s Thought

a. The Structure of Human

In the end of 2013 year, there was an ancient manuscript that founded by Sholikhin and it supposed to be written around 1800 AD. This manuscript contained about the unity of God and things that concerned with the concept of “*wujûdiyyah*” as taught by Syekh Siti Jenar. It presumed as a copybook from one of Syekh Siti Jenar’s works which known as “*Kitab Talamis*” or “*Kitab Talmisan*”.⁹¹ According to

⁸⁹ According to “*Babad Cirebon*” and “*Babad Tanah Sunda*”, Syekh Siti Jenar buried at “*Kemlaten*”, Cirebon. At right now, his grave located in the middle of cemetery public, in a simple building and dark, by wide 5x5 meter. Syekh Siti Jenar’s grave located at the center, it accompanied by a grave of both of his student; Pangeran Jagabayan at the right side and Pangeran Kejaksan at the left side. *Ibid.*, Page 207

⁹⁰ *Ibid.*, Page 263-266

⁹¹ Based on kind of paper and its ink, this manuscript supposed to be written around 1800 AD. In sheet 19 of this manuscript mentioned that; “*punika anthuk ametheti saking Kitab*

this manuscript as cited by Sholikhin, the basic elements for human are as follows:

“Utawi Allah ta’ala andadekaken eruh iku karana anyatakaken kahananing Allah ta’ala, kang andadekaken ing jisim iku andadekaken shifat ing Allah, kang mulya Allah andadekaken ing ati, iku anyatakaken asmaning Kang Maha Luhur Allah ta’ala, iku andadekaken rahsa iku karana anyatakaken rahsa iku karana anyatakaken af’ale kang tetela”.

Translation:

(Allah ta’ala makes spirit (rûh) because to declaring the situation “kahanan” of Allah ta’alâ. Allah creates that physical body (badan wadag) to make Shifat Allah, The Supreme Glory. Allah also creates Heart (hati) to manifesting the existence of Asmâ’ Allah, The Highest Glory. Allah creates sense (rasa) because to manifesting Af’âl Allah that has already exist).

Based on those explanations, Sholikhin described those basic elements in his book, “*Ajaran Makrifat Syekh Siti Jenar*” (2014) as follows:

1) *Roh* (Spirit)

God gave *rûh* (spirit) through his blast to human as a medium of manifestation (*tajalli*) for the condition of God. Therefore, *rûh* always in holy situation, it manifested in *inner* person that never can be lie. We have to showing that condition of God to be understood by other people through us. Usually, this element signed by the feeling of shame (*al-hayâ’*) that located inward of us in order we always in the righteousness.

2) *Badan Wadag* (Physical Body)

The situation of physical body meant by God in order it able to manifesting the glory characteristics of God (*Shifat Allah*). Therefore, the aim of physical actions is not following our deisre

*Tiilaamas...”; (this writing was taken [rewriting] from Kitab Tiilaamass). In the content of this manuscript, there are many citations of Sunan Giri’s thoughts, Sunan Kalijaga, Sunan Ampel, and Syekh Lemahbang, the conversation of members of Wali about “ma’rifat”, and also the concept of “Wujûdiyyah” as taught by Syekh Siti Jenar. See K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar*, Page 363*

into the lowness degree before God, yet it have to manifesting the twenty characteristic of God.

3) *Hati* (Heart)

The third element is heart. God gave this element to manifesting the Golory of *Asmâ' Allah* that at least has 99 Names. At this point, between *Shifat* and *Asmâ'* which manifested by the movement of physical body and heart must always synchronize. Therefore, human not allowed to be a hypocrite in living this life.

4) *Rasa* (Sense)

Sense used by human to manifesting '*Af' al Allah. Af'âl* or acts related with *asmâ'* and *shifat* (names and characteristics). So that why the synchronization in manifesting *asmâ'* and *shifat* will determine the realization of *af'âl* itself. Throught this element, someone have to keep his sense far away from negatives prejudice (*sû'u al-dzan*) on God. In otherwise, he have to running his sense by positives prejudice (*husn al-dzan*), in order he acchieving *ahwâl* (the condition of bliss, pleasure, comfort and happiness) from God. Thereby, his life will be optimistic, active, progressive and always oriented on goodness, and prosperous.

For Syekh Siti Jenar, the manifestation of those elements are nothing else in order human able to aplicate the three *syahâdat*; it is *syahâdat muta'awwilah*, *mutawasithah*, and *muta'akhkhirah*. This appropriate with sheet-51 (page 101-102) in *Kitab Talamis* that mentioned;

“...*Tegese papanggerening (pepagere) jisim iku papat. Kang dihin jisim, kapindho ati, kaping telu eruh, kaping pat rahsa*”.

Translation:

(*what become the defence of jisim is four. Firstly is jisim itself, secondly is heart, thirdly is spirit, and fourthly is sense*).

Thereby, basically the four basic elements that given by God, it is physical body, heart, spirit, and sense are become the protection and

guard for human who willing and walking in God's Path, the ocean of *ma'rifatullâh*.⁹²

b. The Real Human

God cannot be described and compared by anything. So that why, He is "*suwung*" (no-thing). In order everything which looks can be present, then His Being appears as The Absolute Live (*al-hayyu*). He willing a medium which known as "*Nûr Muhammad*". There is character of live and medium of life. When there is a possible condition or there is a meeting of suitable elements, then it rising "life".⁹³ God is as the character or the source of life, and "*Nûr Muhammad*" as a medium for life itself.⁹⁴

In truly, the creator and the creation are one. It is because there is no creation without the creator, so that why God covers everything. His character adhering on all existences in this universe. His Character and His Being cannot be separated. The nature of God is The Perfect Existence, while the perfect existence (*فى أحسن تقويم*) is human. So that why, human becomes the container (*wadah*) for His characters.⁹⁵

In Islamic terminology, the perfect human often called by *al-insân al-kâmil*, while Syekh Siti Jenar calls it as "*manusia sejati*" (the real human). The real human formulated by Syekh Siti Jenar in "*Serat Seh Siti Jenar*", poem II: 2, as follows:

*Manusia hakiki (sejati) adalah
Wujud hak, kemandirian, dan kodrat.
Berdiri dengan sendirinya.
Suksma menjelma sebagai hamba,
Hamba menjelma pada Suksma.
Nafas sirna menuju ketiadaan,
Kehampaannya meliputi alam semesta.*⁹⁶

⁹² K.H. Muhammad Sholikhin, *Ajaran Makrifat Syekh Siti Jenar*, Page 391-393

⁹³ Achmad Chodjim, *Syekh Siti Jenar: Makrifat Kasunyatan I*, PT Serambi Ilmu Semesta Publishers, Jakarta, Third Edition, 2014, Page 121

⁹⁴ *Ibid.*, Page 127

⁹⁵ *Ibid.*, Page 166

⁹⁶ K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar*, Page 497

Translation:

(The real human is a manifestation of right, independence and destiny. Stand on his own feet, Spirit manifest as servant, servant manifest to Spirit. The soul disappears toward the nothingness, the emptiness covering the universe).

From those explanations, at least there are three main points that we can understand here:

- 1) The real human is a manifestation of right (*hak*), independence (*kemandirian*), and his own destiny (*kodrat*).

According to Siti Jenar, the real human lives from his own right (*hak*), independence (*kemandirian*), and his own destiny (*kodrat*). As explained by Chodjim, the real human was not born because there is a sexual activity. He was not born through a compulsion, yet he was born because his right, a right of his parent and a right of child that will be born. He does not care, which way he must come through. For him, through a natural way or clone are same. The important thing is they have to be prepared for living a life independently. It is not only a faith based on their gender, but also a faith to living a life based on their own potency or their talents, not a life that ruled by their circumstances or other people.⁹⁷

This case was available in “*Serat Syaikh Siti Jenar*”, Ki Sasrawijaya, poem III, Dandanggula, 49-52, as cited by Sholikhin as follows:

*“Dalam alam ini manusia hidup mulia, mandiri diri pribadi, tiada diperlukan lantaran ayah dan ibu. Ia berbuat menurut keinginan sendiri tiada berasal dari angin, air, tanah, zapi, dan semua yang serba jasad. Ia tidak menginginkan atau mengharap-harapkan kerusakan apa pun. Maka apa yang disebut Allah ialah barang baru, direka-reka menurut pikiran dan perbuatan yang curang, kedurjanaan agama”.*⁹⁸

Translation:

⁹⁷ Achmad Chodjim, *Syekh Siti Jenar: Makna Kematian*, Page 81

⁹⁸ K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar*, Page 356

(In this world, human live by glory, a personal independent, no needs father and mother. He works by his own will, not come from air, water, soil, fire and all physical characters. He is not desire or expecting any damage. Then what called by Allah is a new thing, fake by reason and cheat action, an evil of religion).

- 2) The real human is Spirit (*Sukma*) that manifests as servant (*hamba*) and servant (*hamba*) that manifests as Spirit (*Sukma*), or Siti Jenar calls it as “live in harmony” with the nature.

Two names, yet actually they are one reality. “*Manunggaling kawula-Gusti*” is a unity of servant and God. It was not a unity of physical, because God not existing on the outside or the inside of human. It is “a unity of reality”.⁹⁹ Human that become a manifestation of right, independence and destiny is a divine man (*lahût*), which is human that was exceeded the world of *nasût* (common human), *tarekat* (human in angle version), and *jabarût* (human that has divine power). He eat not for enjoyment yet for live, he learning not for clever yet for live, he working not for seeking wealthy yet for live. All those things done not for live at right now, but for the real live, it is a life after death.¹⁰⁰

These as described in “*Serat Syekh Siti Jenar*”, Sinom, Widya Pustaka; page 25-26, lyric 30-36 as cited by Sholikhin as this belows:

⁹⁹ *There is a little difference between Sufi and Syekh Siti Jenar’s view on the theme of ‘Wahdatul Wujûd’, a view about the unity of servant and God. The focus of ‘Wahdatul Wujûd’ was on that unity. While the focus of Syekh Siti Jenar’s view is self-personal (pribadi), “qiyâmuhû bi nafsihî”, stand up on our own feet and our own personal. If in ‘Wahdatul Wujûd’ there is two existences that united, while in Syekh Siti Jenar, there is only One Reality in this universe. Siti Jenar has no concept of dualism; it is a view that everything is always two. In the concept of dualism there are two world independently, separated, irreducible, and unique, such as God and nature, spirit and material, soul and body, etc. he also has no the concept of monism, it is a view that reality is only one, and the others is only absurd. Siti Jenar not stood on belief. He is free from any notions. Syaikh stands on a practical life. For him belief is just belief, it is not realistic. The important thing is how human who live on this world able to bringing back his soul to the world of nothingness and his physical body back become a clay. Therefore, this selfness can live which not trapped by flash, muscles, bond, and marrow any more. See Achmad Chodjim, Syekh Siti Jenar: Makna Kematian, Page 81*

¹⁰⁰ *Ibid.*, Page 81-84

“Di dunia ini kita merupakan mayat-mayat yang cepat juga akan menjadi busuk dan bercampur tanah... ketahuilah juga, apa yang dinamakan kawula-Gusti tidak berkaitan dengan seorang manusia biasa seperti yang lain-lain. Kawula dan Gusti itu sudah ada dalam diriku, siang dan malam tidak dapat memisahkan diriku dari mereka. Tetapi hanya untuk saat ini nama kawula Gusti itu berlaku, yakni selama saya mati. Nanti, kalau saya sudah hidup lagi, Gusti dan kawula lenyap, yang tinggal hanya hidupku sendiri, ketentraman langgeng dalam Ada sendiri. Bila kau belum menyadari kebenaran kata-kataku maka dengan tepat dapat dikatakan, bahwa kau masih terbenam dalam masa kematian. Di sini memang terdapat banyak hiburan aneka warna. Lebih banyak lagi hal-hal yang menimbulkan hawa nafsu. Tetapi kau tidak melihat, bahwa itu hanya akibat panca-indra. Itu hanya impian yang sama sekali tidak mengandung kebenaran dan sebentar lagi akan cepat lenyap. Gilalah orang yang terikat padanya. Saya tidak merasa tertarik, tak sudi tersesat dalam kerajaan kematian. Satu-satunya yang kuusahakan, ialah kembali kepada kehidupan”.

Translation:

(In this world, we are corpses that going fast to be decomposed and mingling with the ground... be know also, what called as kawula-Gusti is not concerned with a common human like the others. Kawula and Gusti has already existed inward of me, day and night cannot seperating me from them. However, only for this time a name of kawula-Gusti works, it is as ong as I die. Oneday, if I live again Gusti and kawula is diseppear, the only one is my own life, the eternity of peaceful in Being itself. If you not yet realizes the truh of my words, then it can surely that you still falling in the period of death. Indeed, in here there are many amusements variously. Mor than that, there are many things that makes desire. Yet you cannot see, that those things are an effect of senseory perception. It is only a dream that has no truth at all and sooner it going to be perish. Be creazy for someone who trapped on them. I feel does no interested, I do not willing to be lost in the empire of death. The only thing that I try is come back to The Life).

Syekh Siti Jenar asserted that he was chracterized as God. He was having life, Exist in his own personal and also become The Lord for a whole world. For they who already united with *asmâ'*, *shifat* and *af'âl* Allah, then he have a will to power (*purba*

wasesa)¹⁰¹, as a gift of God's power. Syekh Siti Jenar also argued that at right now, human live in the dead world. His physical body is only a corpse, and he will founded his true live when he experienced the death. Therefore, the real human will always escaping himself from the temptations of this world.¹⁰²

3) The real human is “*suwung*”.

That unity of reality will make the real human live in harmony with the whole cosmos. Automatically, this awareness ensued on the feeling of “*suwung*” (emptiness). Through this feeling, the real human is not only in solitude condition with God (*kasyf, jadzib; ecstasy*), but also he was empty and so far from personal pretentions, ego, or worldly desire because filled by the divine characters and absorbed positive aspects from any element of the universe.¹⁰³ At this point, the real human will discover his real personal.¹⁰⁴

c. Characteristics of The Real Human

The real human is human that able to representing characteristics of God and attributes of a messenger of God. This case mentioned in “*Wawacan Sunan Gunung Jati*”, Emon Suryaatmana and T.D. Sudjana, poem 38, Sinom, lyric 13, as cited by Sholikhin mentioned that;

“*Syekh Lemahbang namaku, Rasulullah ya aku, Muhammad ya aku, Asma Allah itu sesungguhnya diriku; ya Akulah yang menjadi Allah Ta'ala*”.

Translation:

¹⁰¹ *In the world of tasawuf, that power usually called as karâmah, or karamât al-awliyâ' (the glory of waliyullâh).* See K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar*, Page 329

¹⁰² *Ibid.*, Page 328-329

¹⁰³ *Ibid.*, Page 470

¹⁰⁴ *In that universe, there are material (earth and sky), ray, light and The Being of Live (Sejatining Urip) as an emanation of The Absolute Being, God. This Being is unimaginable (tan kena kinyanagapa), cannot understood by mind, ratio, sense, or spiritual power. Human only knowing Him as the first derivat of God in which in literature of Java known as “Suksma Kawekas”, “Dzat Sejating Urip”, “Pangeran”, “Gusti” or “Ingsun”. Ibid.*, Page 472

*(Syekh Lemahbang is my name, Rasulullah is me, Muhammad is me, indeed, Asmâ' Allah is myself, I am who become Allah Ta'alâ).*¹⁰⁵

All existences covered by His Power, so that why all those existences are a manifestation of Him. This is what we call in the expression “*Lâ mawjûda illa Allâh*” (there is no existence except Allah). He known as “*Ingsun* (I)” that manifested becomes “*We*”. Therefore, all characteristics, names, actions are become our own personal. Thereby, reward and torture are also becomes our own personal.

In other word, our actions are a medium for The Absolute Being, so all actions of God manifested in our own self. However, our actions are not the action of God. He is only preparing a power to make an action. He act by using our life, yet our life is not His Live. This is as explained by Al-Qur'an in (Q.v. Al-Shafat [37]: 96):

{96}

Meaning:

“96. But Allah has created you and your handwork!”.

That verse stated that Allah is The Absolute Owner of power () and strenght (). However, these powers and strenghts chanlized through human. In other word, if we doing the bad thing, then we used the power from God, yet our action cannot be claimed on Him, because our action is come from our own will. God not doing bad thing, because He is *al-rahmân* and *al-rahîm* from the beginning until the ending. Thereby, human is a container for His presence.¹⁰⁶ Therefore, human have a status as a caliph of God (*khalîfatullâh*) on this earth.

Human as *khalîfatullâh* is not works anymore if human not using his own personal as *al-insân al-kâmil*. The center of *al-insân al-kâmil* is “*rûh Muhammad*”¹⁰⁷ or “*al-haqîqat al-muhammadiyah*”. So,

¹⁰⁵ *Ibid.*, Page 292

¹⁰⁶ Achmad Chodjim, *Syekh Siti Jenar: Makrifat Kasunyatan 1*, Page 67-68

¹⁰⁷ The word of “*Muhammad*” comes from “*hamida*” (هَمِيدَة) which means “*praise*”. From this word appears the word of “*hamîd*” (هَمِيد) which means “*the side who praising*”, while the

according to Sholikhin (2014), for Syekh Siti Jenar, inward of human there is always an “idea of Muhammad” (*al-haqîqah al-muhammadiyah*), thereby, human always has potency to unite into *rûh Muhammad* to become the perfect human.

Syekh Siti Jenar stated that the perfect human is a copy (*nuskha*) of God. This also supported by Hadits, that “*God created Adam in His Image*”. So that why “*al-asmâ’ al-husnâ*” is characters that must be characterized by human. Syekh Siti Jenar argued that the essential name and the divine characteristics are belonging to the real human through his fundamental right; it is as something that *built-in* for the essence of humanity. Thereby, in this context, God works as The Mirror (*mir’u, mir’ah*) for human and he also becomes the mirror, a place for God to watching Himself. It is like someone that watching himself through a mirror, and he cannot watching himself without that mirror itself.¹⁰⁸ It makes connectivity between God and *al-insân al-kâmil*. As Hadits which explained that () “*al-insânu sirrî wa anâ sirruhu*” (human is My secret, and I am a secret place for human, in the secret of human lies My secret, and in My secret lies the secret of human).

Put simply, it can to be said that “*Manunggaling kawula-Gusti*” happen because *shifat* and *asmâ’ Allah* become a fundamental right for the real human. Through this way, according to Sholikhin, it make human possible to do process of “*tashfiyat al-qulûb wa tazkiyyat al-*

word of “*mahmûd*” () has meaning “be praised”. Then “*ahmad*” () means “which the most praise”, thereby, the word of “*muhammad*” () means “someone who get the praise” or “the praise one”. In this way, one of God’s Names is “*Al-hamîd*” (); “*The Absolute Prasié*”. So that why, for human that have the behaviour of praise is a manifestation of The Owner of All Praise, God. Thereby, the subject and the object of praise are actually one. *Ibid.*, Page 166

¹⁰⁸ Thereby, the perfect human cannot possible to see himself except through “*The Mirror of God*”; in which human also becomes “the mirror” for God, because God willing to watch Himself and be known. Then because God willed to be known, therefore, the real human created. So, through “the mirror of human”, God will watch Himself. At his point, Syekh Siti Jenar believed and experienced that human able to be “resemble” with God, in fact he able to “entering” God fully. Nevertheless, it is impossible to identifying that human is fully God, besides that *rûh* and his soul which fully God are still trapped in the corpse. See K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar*, Page 32

nafs” (the cleansing of heart) by “*maqamat*” and discipline in “*laku*” spiritual. That fundamental right makes Syekh Siti Jenar’s thought has very strong effect, because it makes a spirit of equality. All human have chance and the same right in religious rites, and get the highest of spiritual experience.¹⁰⁹

That case asserted by Sholikhin in “*Serat Syekh Siti Jenar*”, Ki Sasrawidjaja, poem III: Dandanggula, 40-42, as follows:

“Lain jika kita sejiwa dengan Zat Yang Maha Luhur. Ia gagah berani, maha sakti dalam syarak, menjelajahi alam semesta. Dia itu Pangeran saya, yang menguasai dan memerintah saya, yang bersifat wahdaniyah, artinya menyatukan diri dengan ciptaan-Nya. Ia dapat abadi mengembara melebihi peluru atau anak sumpitan, bukan budi bukan nyawa, bukan hidup tanpa asal dari mana pun, bukan pula kehendak tanpa tujuan”.

*“Dia itu yang bersatu padu menjadi ujud saya. Tiada susah payah, kodrat dan kehendak-Nya, pergi kemana saja tiada haus, tiada lelah tanpa penderitaan dan tiada lapar. Kekuasaan-Nya dan kemampuan-Nya, tiada kenal rintangan, sehingga pikiran keras dari keinginan luluh tiada berdaya. Maka timbullah dari jiwa raga saya kearif-bijaksanaan tanpa saya ketahui keluar dan masuk-Nya, tahu-tahu saya menjumpai Ia sudah ada di sana”.*¹¹⁰

Translation:

(It is different when we are one spirit with The Supreme Being. He strong and brave, the most powerful in sayarak, roving the universe. He is my Lord, that ruling and ordering me, He is wahdâniyyah [independence], means uniting self with His creations. He can eternal and roam more than bullet or arrow, not mind not soul, not life without any origin, not also a will without direction).

(He was united and became my existence. No tired, Power and His Will can go anywhere without thirsty, no tired, no suffer and hungry. Authority and His Ability not know restriction, so hard reason from desire gone and powerless. Then it is appearing from me wisdom and I do not know He come in and come out, suddenly I meet Him, and He has already there).

According to Siti Jenar, essentially human is one spirit with God. This was nearly similar with what explained by Mulla Shadra, in book “*Kearifan Puncak*” (2004) mentioned that “*wujud*” is singular,

¹⁰⁹ *Ibid.*, Page 32

¹¹⁰ *Ibid.*, Page 10

but it exist in different gradation. This also supported by Syuhrawardi in his concept of “*mâhiyat al-nûr*”. In this case, we can compare any existences of light. There is sun, lamp, and candle, all of them are light, yet by different predicate, it exists in different manifestation and condition. It can to do so when we say that there is God, human, stars, or rocks. All are in one existence, one reality, yet by different intensity and manifestation. These gradations were not located on *mâhiyah* (essence), yet it was located on *wujûd* (existence).¹¹¹

At this point, according to Shadra as also asserted by Ibn ‘Arabi; God’s Love which actually unites all existences is not something that will separate them absolutely. Put simply, *al-insân al-kâmil* (the real human) is someone who really love the others as he love himself, because he knew (*ma’rifat*, not *‘ilm*) that all of them are singular (*Wujûd qua Wujûd*).¹¹² Thereby, it was clear that the Source of any existences is *The Reality of Pure Existence* that not contaminated by anything beside the Existence of Himself. Therefore, Siti Jenar argued that the real human also has the twenty characters like God.¹¹³ This stated by Sholikhin in “*Serat Syaikh Siti Jenar*”, Ki Sasrawijaya, poem III, Dandanggula, 39-40, which mentioned that God has twenty characters;

“...*Gusti Zat Maulana. Dialah yang luhur dan sangat sakti, yang berkuasa maha besar, lagi pula memiliki dua puluh sifat, kuasa atas segala kehendak-Nya. Dialah yang maha kuasa, pangkal mula segala ilmu, maha mulia, maha indah, maha sempurna, maha kuasa, rupa warna-Nya tanpa cacat, seperti hamba-Nya. Di dalam raga manusia Ia tiada tampak. Ia sangat sakti menguasai segala yang terjadi, dan menjelajahi seluruh alam semesta, Ngindraloka*”.¹¹⁴

Translation:

(*Gusti Dzat Maulana. He is The Supreme and very powerful, The Most Greatest, and also got twenty characters, powerful on any His*

¹¹¹ Mulla Shadra, *Kearifan Puncak*, Pustaka Pelajar Publishers, Yogyakarta, Second Edition, 2004, Page xvii

¹¹² *Ibid.*, Page 95

¹¹³ *Ibid.*, Page 81

¹¹⁴ K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar*, Page 320

will, He is the Greatest powerful, the source of any knowledge, The Most Glorious, The Most Beautiful, The Most Perfect, The Most Powerful, His color shape without defect, like His servant. In human's body, He is not visible. He is very powerful ruling anything that happened and roving the whole universe, Ngindraloka).

In recognizing the conception of the real human, we have to know that actually the real human has twenty characteristics, such as *wujûd*, *qidam*, *baqâ'*, and so on. According to Siti Jenar, these characters are a fundamental right for the real human, and some of those characteristics are as this belows:

1) *Wujûd*

Human could be called as the real live when he can express himself, he is not ruled by someone else. Human cannot allowed to rule each other in this life, because ruling people was included into infraction of the right of live itself.

2) Live is *qadîm*

In truly, this live not meant in physical meaning. The potency and tallent of human are not a legacy from his parrents, and it is not a gift from other people. It is a right inward of human itself. Therefore, if life in this world is the real live, everyone could express their tallent and potency.

3) Live is *baqâ'*

It means never touchable by death. For Siti Jenar, as long as human is still finding his physical body, he would be not escaped form pain and suffer although he founded any kind of enjoyments. The real human is *baqâ'*. He is not influenced by grief and happiness. Grief or sorrow will vanishes when human able to become the real human. He always do his responsiblities and do not want to be or make a conflict.

4) The real human is different with something new (*Mukhâlâfatun li Al-hawâdits*).

“Different with something new” means independence. People does not called as independent when he still depended on someone else. Indeed, he realizes that he must become a flower to giving its honeys to the bees. He is not a bee, which depends on a flower, yet he is the flower itself. Charities and good deeds are a fruit of the real human.¹¹⁵

- 5) Make fruits without pretentions or personal motives. Thereby, he called as *Qiyâmuḥû bi nafsihî* (able to stand on his own feet, independent).

The real live is a life without the necessity to anyone else; it is a “*mansiri*” life (independence). If we still depend on someone else, it means we not have the real live yet. This was as explained in verse Al-Fâtihah “*Iyyâka Nasta’in*”, (only to Him we bagging and asking help). Moreover, the peak of help is to discover a straight way; it is a way to come back to Him on our own will, and human cannot come back to Him with his own will before he knows the secret of his own life and death on this world.¹¹⁶

Other people cannot support his life. He is not obeying to any human on this world. He is beautiful not for himself, but for they who seeing him. He is beautiful not for praise; he is beautifulness that comes as a manifestation of his independence. His presence was a gift for people around him. His religion is growing up from inward of himself, so the differences are only an expression of his freedom. He live because himself. Thereby, the real human is unique, and there is no same person at all. Each of people is not only as a caliph of God but also they are His messengers.

- 6) The real human is *Wahdâniyat* (One).

They feel one. They are different but also one (*Tan hana dharma mangrwa*). There is no truth in two forms. The differences

¹¹⁵ Achmad Chodjim, *Syekh Siti Jenar: Makna Kematian*, Page 92-94

¹¹⁶ *Ibid.*, Page 77

are only an illumination of His Majesty. On the other side, the real human also has destiny. He not submits to any power of human, and not makes people submit to him. He is not be harmed or be a harmer.¹¹⁷ For Siti Jenar, life should be in one spirit with His Being, God. Human must have characters like His characters. Live as *Wahdâniyat*. At this point, human can be wise.

d. Personal (*Pribadi*), Destiny (*Kodrat*), Will (*Iradat*)

The term of personal (*pribadi*) was come from *Kawi*¹¹⁸ language means ‘alone’, ‘myself’, this is what meant by “personal”. So that why, personality means “specialty” (different from others) and this is the nature of someone that differs from other personal. Therefore, personality is unique. There is no two same peronal exactly, even their physical body are closely similar enough.¹¹⁹ Existentially, human is peronsal (*pribadi*). There is no pressure on his existence. He is like one of many organs in the body. Brain works suitable with its duty, lung works to accommodate the oxygen, heart also works to forging the blood, and so on. They works based on their own function without ruling each other.¹²⁰

“Personal” lives not under an order of any body. He has will (*iradat*) and destiny (*kodrat*). Through his destiny, he no needs a certain medium to achieving something. Whereas through his will, he able to be an independent human. His will no needs negotiation through someone else. “Personal” is a manifestation (*tajalli*) of God. He has twenty characters. Therefore, his destiny is unique. His power is

¹¹⁷ *Ibid.*, Page 95-97

¹¹⁸ “Kakawin” is work of poetry in genre India which written into ancient Java language. The expression of “Kakawin” was derivate from the word of Sanskrit; it is “Kawi” which means “poet” or “wise”. “Kakawin” with ka + n was derivate from the grammar formation of Java as translation from Sanskrit, “Kawya”. Initially, this word means “wisdom” or “prophetical inspiration”, yet in later era it used for “poetry formation”. See J. J Ras, *Masyarakat dan Kesusastraan di Jawa*, Page 182

¹¹⁹ Achmad Chodjim, *Syekh Siti Jenar: Makna Kematian*, Page 103

¹²⁰ Achmad Chodjim, *Syekh Siti Jenar: Makrifat Kasunyatan 1*, Page 12

without medium. Destiny (*kodrat*)¹²¹ is a power for personal. It is character that adhering on personal and eternal. Beside destiny, personal also has will (*iradat* or *irâdah*) which has meaning of *will*, *wish*, or *desire*. Actually, the movements of this will (*iradat*) is a wish without negotiation.

These as explained by Sholikhin in poem III, “*Serat Siti Jenar*”, Dandanggula: 31-32, mentioned that:

*Kodrat merupakan kuasa pribadi
Tiada yang mirip atau menyamai
Kekuasaannya tanpa peranti
Dari tan rupa menjadi warna-warni
Lahir batin satu sebab sawiji (manunggal)
Iradat artinya karsa tanpa runding.*¹²²

Translation:

(Destiny is a personal power; it cannot be resembled or imitated, its power without instrument. From nothing to be full colors, inward outward is one seed (be united). Will means a wish without negotiation).

The meaning of “destiny” and “will” also explained in “*Serat Syaikh Siti Jenar*”, Ki Sasrawijaya, poem III, Dandanggula, 31, ac cited by Sholikhin that:

*“Yang disebut kodrat itu yang berkuasa, tiada yang mirip atau yang menyamai. Kekuasaannya tanpa peranti, keadaan ujudnya tidak ada baik luar maupun dalam merupakan kesatuan yang beraneka ragam. Iradat artinya kehendak yang tiada membicarakan, ilmu untuk mengetahui keadaan, yang lepas jauh dari panca indera bagaikan anak sumpitan lepas tertiuip”.*¹²³

Translation:

(What called as destiny is power, it cannot be resembled and imitated. Its power without instrument, the condition of its existence is nothing, outside or inside is the unity of variety. Will mean an

¹²¹ In modern era, the meaning of *kodrat* can be understood by what we call as “totipotent” means that each of cells saving all part of the creature. Totipotent is a shape of *kodrat*. If one cell was located on a medium that suitable with its development, then it will grow up perfectly. For example, one cell of apple will grow up become one tree of apple. *Ibid.*, Page 115

¹²² K.H. Muhammad Sholikhin, *Ajaran Makrifat Syekh Siti Jenar*, Page 184

¹²³ K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar*, Page 303

unspeakable wish, knowledge to knowing the condition, which far away from sensory perception, like an arrow flew away).

Inward of personal, there is will and destiny. According to Chodjim, these two combinations make three forces; it is sense (*rasa*), creative (*cipta*), and wish (*karsa*). When these forces are united, then a work or creation will be born. So that why, it is only human that can producing works. Culture and civilization are included into a manifestation of human's work.¹²⁴ In his position as the perfect human,¹²⁵ for someone who able in using his mind rightly, then his own personal will able to empowering his spirit (*rûh*). So, human can finding himself and he can knowing himself.¹²⁶

When human able to empowering his own personal (*pribadi*) he will not feel sick or tired in living this life. There is no glad and sad. There are no pleasure and suffer that appearing on the outside of him. Sadness and gladness that experienced by human appeared because he has been losing his own personal. His soul has been empty; therefore, the stimulation of gladness and sadness are entering into him. The personal no needs happiness from the outside, because he lives based on sense (*rasa*), creative (*cipta*), wish (*karsa*), and his will (*iradat*). His life is appropriate with his will. This is a peak of the real human.¹²⁷ These also asserted by Ki Sasrawijaya as cited by Sholikhin, in poem VIII Dandanggula, 1-4 as follows:

¹²⁴ Achmad Chodjim, *Syekh Siti Jenar : Makna Kematian*, Page 113-117

¹²⁵ *In literature of Java (Siti Jenar), the quality of the real human which lowest called as "ingsun sejati" (The Real Self). In this type, human is no longer influenced by other people, he was founded his own world in this life. He is no longer become follower (epigone) to someone else; either to the parents, friends, or his idol of some figures. This is what Syekh Siti Jenar taught to become the real human. Ibid., Page 123*

¹²⁶ *Finding himself is a first step to knowing the four brothers spiritually. In Java culture, they known as the four brothers (sedulur papat) it is "ketuban" (fetal membrane), "ari-ari" (placenta), "tali pusar" (navel's string), and "blood" that accompany the baby which was born. These four brothers helps in forming a baby until exist on this world. Ibid., Page 124*

¹²⁷ *Ibid., Page 123-125*

“Lain halnya bila orang hidup tanpa raga, hanya diri pribadi-lah yang ada. Tidak kenal haus, lapar dan lesu. Yang ada hanya selamat serta bahagia melulu”.¹²⁸

Translation:

(It is different when someone lives without the physical body, only his own personal that exist. He does not know thirsty, hungry, and tired. The rest is only safety and happiness).

e. The Position of Death and Life

Talking about life is also talking about death. For Siti Jenar, loving life means also loving death. They who loving life but still unloving death means they do not know God in the truth meaning of *Asmâ'*, *Shifât*, and *Af'âl Ilahi* yet. In other word, they still do not believing God into One (*tawhîd*) yet. This phenomenon suitable with what explained by Louis Leahy in his book, *“Misteri Kematian: Suatu Pendekatan Filosofis”* (1998), which saying that in Japan culture, there is a popular thought from the master of samurai, Yagyu-Tajima-nokami: *“whoever knows death, knows life, and whoever forget death is also forget life”*.¹²⁹

For Syekh Siti Jenar, the position of life and death is not too far and not too close with the creature. Death and life was not located on the outside or inside of living beings. All creatures belong in the cover of death and life. Because we are the dependent Being or a possible creatures (*Mumkin al-wujûd*), while death and live are the truth image of The Absolute Being (*Wujûd al-Muthlaq*). Like a fish that has death and live in the water, it works to do so with our death and our life that already belong in His Cover.¹³⁰ Human dies, if not through a gun, of course through another cause. However, death itself is only one.¹³¹ No

¹²⁸ K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar*, Page 367

¹²⁹ Louis Leahy, S. J., *Misteri Kematian; Suatu Pendekatan Filosofis*, PT Gramedia Pustaka Utama Publishers, Jakarta, Second Edition, 1998, Page 5-6

¹³⁰ Agus Sunyoto, *Suluk Malang Sungsang: Buku 5*, Page 223-224

¹³¹ Agus Sunyoto, *Suluk Malang Sungsang: Buku 6*, Page 336

one can guaranty death and live of the others, not only that, death also can coming suddenly and at any moment.¹³²

In other side, death is a couple of life. When we feel alive now, at the same time we are actually have been fight with the death. In every second, thousands or even billions of our cells are going to be dead daily. Time by time, our organs always experienced the decreasing of quantity and quality, so that why in actually death is always united and it happened with life itself.¹³³ Each beating heart, each breath reminds us that the existence of our body is a structure that have been corrupted and rebuild again in the middle of billions cells.¹³⁴ We all have been walking into a place of The Death, an address of The Real Love. We are forbidden, cannot, and even impossible to stop that. We must heading to Him by releasing everything in ourselves. We have to releases all, until we are naked like a baby who does not know something except his mother's teat. It works to do so when we heading to Him.¹³⁵ Life of 'i' (human) will back into 'I' (God), The Highest Live, through a door that called by the death, it is a shadow of The Death (*Al-Mumît*). For Siti Jenar, whoever consider The Highest Live (*Al-Hayyu*) and The Hihghest Destroyer (*Al-Mumît*) as two different Being is "*musyrik*".¹³⁶ It is because both are in one image of God.

Siti Jenar explained that when human is alive, he will not founded the body any more. It was mentioned on (poem VIII Dandanggula, 1-4); "*it is different with human which live without body, only his own personal is alive. He do not knows thristy, hungry. The only thing he met is happy and safe*". For him, The Real Live is a life which not using the physical body like at right now. In fact, the physical body is only delimitating movements and human become so late and not to be

¹³² *Ibid.*, Page 341

¹³³ Muhammad Sholikhin, *Makna Kematian Menuju Kehidupan Abadi*, PT. Elex Media Komputindo Publishers, Jakarta, 2012, Page ix.

¹³⁴ Louis Leahy, S. J., *Misteri Kematian; Suatu Pendekatan Filosofis*, Page 70

¹³⁵ Agus Sunyoto, *Suluk Malang Sungsan*,: Buku 7, Page 254

¹³⁶ *Ibid.*, Page 474

free. This available with what Agoes Mustofa said in his book, “*Lorong sakaratul Maut*” (2011), he argued that death becomes a bridge between the worldly life heading into the higher of spiritual awareness.¹³⁷ Our body is not material anymore, but it is the body of energy, our sense is not a material sense anymore, but it is intuition. Therefore, sharpness and speed of information also becomes very high.¹³⁸ The Real Live for Siti Jenar is untouchable by death. The body, bond, marrow, muscle, flash are only a trap for our life. If a person is alive, then what become alive is only his own personal (*pribadi*). In that condition, there is no thrusty, hungry, and listless any more. The rest is only safe and happy. It because live at right now is only to preparing ourselves enter into The Real Life.¹³⁹ Thereby, a person who lives in this world has a status as people that going to be a corpse.

According to Sholikihin (2014), in deciphering live and life, Syekh Siti Jenar is more relying on the origin of life, it is *Al-Hayyu*, The Highest Live, the tru life. He orinted on the core of life; “*sak jeroning urip ana urub, sak jeroning urub ana urip kang sejati*”; (in this life, there is “*urub*” [the fire of life], and in that “*urub*” there is the true of life). For Siti Jenar, the true live is a life that not using the physical body anymore, because all of physical instruments can be broken, damgaed, corrupted and decomposed. Those instruments are a cause of death for human. So that why, if human only take care of those instruments, he will be trapped in his physical body, one day, when he experiencing death, he will lost his awareness of life and suffer. His spirit not able to come back yet. Whereas for they who take care his

¹³⁷ *In this world of energy, time and space become different with the world that based on materials. The mechanisms of energies on this world are creeping on things that covered by body, so that why it make so late. It is different with the world of energy, all sprays in radiation way. It has a high speed that make the dimension of time space become relative. Time and distance become shorter. We knew that the speed of creeping electricity in nerves system is around 120 per second. It is so late, although it has already amusing enough. However, if we compare it with the light, which able to creep with 300.000 km speed per second, it is much more remarkable. See Agus Mustofa, *Lorong Sakaratul Maut*, Padma Press Publishers, Surabaya, 2011, Page 193*

¹³⁸ *Ibid.*, Page 193

¹³⁹ Achmad Chodjim, *Syekh Siti Jenar: Makna Kematian*, Page 23

spirit, when their body experiencing death, they aware fully that they are running a path of death. They knows the condition of his body that have been taken a bath, burried and decomposed in the ground, and so on.

Furthermore, Sholikhin explained that what become the focus of Syekh Siti Jenar's awareness is the reality of life, soul and the existence of human. Therefore, he really aware that live in this world was located in the dead world. As what Al-Qur'an informed in (Q.v. Al-Mu'minûn [23]: 13-15);

ثم في قرار {13} ثم النطفة العلقة
 المضعة العظم ثم أنشأناه وإخرا، فتبارك الله
 أحسن الخلقين {14} ثم إنكم ذلك لميتون {15}

Meaning:

"13. Then We placed him as (a drop of) sperm in a place of rest, firmly fixed. 14. Then We made the sperm into a clot of congealed blood; then of that clot We made a (foetus) lump; then we made out of that lump bones and clothed the bones with flesh; then we developed out of it another creature. So blessed be Allah, the best to create! 15. After that, at length ye will die".

In those verse were explained the condition of human after he has already created in this world was *"tsumma innakum ba'da dzâlika lamayyitûn"*; (then indeed, after that [born as baby into this world] is really in a pferiod of corpse). For Siti Jenar, the real communication with God is happen after human experiencing death, in the true of life. He warned that life in this world is to running our destiny (*kodrat*). *Kodrat* was a *blueprint* that determined by God on every spirit before they be born in the world. The journey of destiny was together with *iradat*, while *iradat* was located in spirit (*rûh*). It make destiny become real, and it needs a vehicle, the physical body.¹⁴⁰

¹⁴⁰ K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar*, Page 356-359

f. The Meaning of Death

Human comes from the *azali* world (the eternal void), when he still in a pure spirit and in blast stage which did by God (*roh al-idhafi*), this moment called by “*innâ lillahi*” (*sangkan ing dumadi*). Whereas when the body of human died, spirit comes back to Him, this stage called by “*ilaihi râji’ûn*” (*paraning dumadi*). After the biological process happen and delivering spirit to the womb world, then the new process of life is together with the process of death for the body, in which some instruments when human still in the womb world are no longer works anymore or died. When sperm races heading to ovum, it is contains three hundreds millions candidates for a new human. However, it is only one cell that can enter and adhering to the uterus. Furthermore, not all parts of that one cell can enter to ovum. It has to cut some parts and only “the head” part which can enter it. That is the first death and the first birth for human. Since sperm enter to ovum and spirit have already enter to the body, then the condition of spirit changes from the *azali* world into the first of the dead world. This process as described by Al-Qur’an in (Q.v. Al-Mu’min [40]: 67):

هو الذي خلقكم من تراب ثم من نطفة ثم من علقة ثم يخرجكم طفلا ثم لتبلغوا أشدكم ثم لتكونوا شيوخا، ومنكم من يتوفى من قبل، ولتبلغوا أجلا مسمى ولعلكم تعقلون {67}

Meaning:

“67. It is He Who has created you from dust then from a sperm-drop, then from a leech-like clot; then does he get you out (into the light) as a child: then lets you (grow and) reach your age of full strength; then lets you become old,- though of you there are some who die before;- and lets you reach a Term appointed; in order that ye may learn wisdom”.

At the stage of meeting between sperm and ovum (*jam’ / hajj*), involves the three elements, it is a sense of father, mother, and a blast of God (spirit / *Nûr Ilahiah*) which nothing else called by Sykeh Siti Jenar

by “*manungsa*”; *manunggaling rasa* (the unity of sense).¹⁴¹ In this way, we can understand that actually death is only a transit for spirit in the physical world. What we call as death is actually not absolute. It is not really is. It is only an illusion and just for while. What will happen is only live, although sometimes it using a kind of birth in a new existence.

Syekh Siti Jenar argued that; live is forever (حي دائم لا يموت أبدا) “*hayyun dâimun lâ yamûtu abadâ*”; life is always continue, never stop by death. So that why, it is always live and not die forever.¹⁴² In book “*Sufisme Syekh Siti Jenar*” (2014), Sholikhin explained as written in “*Serat Syekh Siti Jenar*”, Ki Sasrawijaya, poem V, Dandanggula, 26-28, that in viewing death, Syekh Siti Jenar hold on the verse of *Musakhaf*.¹⁴³ He said; “*kayyun daim layamuta abadan*”; (the correct writing: “*hayyun dâimun lâ yamûtu abadâ*”), means that life does not know die, eternal and forever. Therefore, for Syekh Siti Jenar, this world is not the world of life and we are in the dead world. This available with Al-Qur’an in:

(Q.v. Al-Baqarah [2]: 154);

ولا تقولوا لمن يقتل في سبيل الله أموات
أحياء ولكن لا تشعرون

{154}

Meaning:

“**154.** And say not of those who are slain in the way of Allah: “They are dead.” Nay, they are living, though ye perceive (it) not”.

(Q.v. Ali Imran [3]: 169);

¹⁴¹ K.H. Muhammad Sholikhin, *Manunggaling Kawula Gusti*, Page 282-283

¹⁴² *Ibid.*, Page 289

¹⁴³ According to Sholikhin, those expression supposed as a special argument from Syekh Siti Jenar in “*Kitab Musakhaf*”, the word of “*Musakhaf*” is very possible comes from word “*mush-haf*”, it is papers of the holy book. In Prophet Muhammad and khulafa al-rasyidin era, a popular word to call Al-Qur’an is “*mushaf*” (مصحف). However, in the process of writing in Java language, those expressions were written less correct by its writer. *Ibid.*, Page 362

ولا تحسبن الذين قتلوا في سبيل الله أمواتا، بل أحياء عند ربهم يرزقون
 {169}

Meaning:

“169. Think not of those who are slain in Allah's way as dead. Nay, they live, finding their sustenance in the presence of their Lord”.

Sholikhin added that the expression of (لا يموت) “*lâ yamûtu*”; [not die forever] mentioned by Al-Qur'an three times in different verses, such as in:

1. (Q.v. Al-Furqân [25]: 58)

In this verse, God described that He lives forever, then for they who surrender totally to him is also live.

وتوكل الحى الذى يموت و بحمده، وكفى بذنوب عباده
 حبيرا {58}

Meaning:

“58. And put thy trust in Him Who lives and dies not; and celebrate his praise; and enough is He to be acquainted with the faults of His servants”.

2. (Q.v. Thâha [20]: 74)

This verse explained that for the sin people, they would not die and not live in Hell.

إنه يأت ربه مجرما فإن لا يموت ولا يحيى {74}

Meaning:

“74. Verily he who comes to his Lord as a sinner (at Judgment), for him is Hell: therein shall he neither die nor live”.

3. (Q.v. Al-A'lâ [87]: 13)

In this verse was asserted that for they who avoiding and denying the admonition of God, they will not live and alos not die in Hell.

إن الذكري {9} يخشى {10} ويتجنبها
 الأشقى {11} الذي النار الكبرى {12} ثم وت ولا يحيى
 {13}

Meaning:

“9. Therefore give admonition in case the admonition profits (the hearer), 10. The admonition will be received by those who fear (Allah), 11. But it will be avoided by those most unfortunate ones. 12. Who will enter the Great Fire. 13. In which they will then neither die nor live”.

Siti Jenar also said; “*wa’lmayatu fi’l’alamu’lkubri yuzidu khalibahu*; (the correct writing: “*wa al-mayyitu fi al-‘alami al-qabri yuzadu khalibahu*”) means that people in the grave world acquiring the physical body (*ahlab*); which is spirit (*rûh*) that get the body, so that why he receiving Hell and Heaven.¹⁴⁴ Furthermore, Sholikhin explained those Syekh Siti Jenar’s statements also recorded in some verses, such as in:

1) (Q.v. Al-Zumar [39]: 30-31)

ثم إنك وإهم ميتون {30} إنكم يوم القيمة ربكم
 تختصمون {31}

Meaning:

“30. Truly thou wilt die (one day), and truly they (too) will die (one day), 31. In the end will ye (all), on the Day of Judgment, settle your disputes in the presence of your Lord. ”

Usually, the translation of this verse is; “*indeed, you will die, and they will die too*”. In this case, the word of “*mayyit*” (ميت) often become word of “*maut*” () which was very different with word of “*mayyit*” (ميت) itself. In fact, the word of means “*death*”, while ميت means “*thing that getting die, or corpse*”.

2) (Q.v. Al-Mu’minûn [23]: 12-16)

¹⁴⁴ Ibid., Page 362

ولقد الإنسان {12} ثم في
 قرار {13} ثم النطفة العلقة المضغة
 العظم ثم أنشأناه باخر فتبارك الله أحسن
 الخالقين {14} ثم إنكم ذلك لميتون {15} ثم إنكم يوم القيمة تبعثون
 {16}

Meaning:

“12. Man We did create from a quintessence (of clay).
 13. Then We placed him as (a drop of) sperm in a place of rest,
 firmly fixed. 14. Then We made the sperm into a clot of
 congealed blood; then of that clot We made a (foetus) lump;
 then we made out of that lump bones and clothed the bones with
 flesh; then we developed out of it another creature. So blessed
 be Allah, the best to create! 15. After that, at length ye will die.
 16. Again, on the Day of Judgment, you will be raised up”.

3) (Q.v. Ash-Shaffat [37]: 51-60)

قال إني كان لي {51} يقول أهلك المصدقين
 {52} أءذا وكنا ترابا وعظاما إءنا لمديونون {53} قال أنتم
 مطلعون {54} فرءاه في سواء الجحيم {55} قال تاءللء إن
 كءء لترءءن {56} ولولا ربى المحضرن {57} أقما نح
 {58} إلا الأءولى وما نحن {59} إن هءا لهو الفوز
 العظىم {60}

Meaning:

“51. One of them will start the talk and say: "I had an
 intimate companion (on the earth), 52. Who used to say, 'what!
 art thou amongst those who bear witness to the Truth (of the
 Message)? 53. When we die and become dust and bones, shall
 we indeed receive rewards and punishments? 54. (A voice) said:
 "Would ye like to look down? 55. He looked down and saw him
 in the midst of the Fire. 56. He said: "By Allah! thou wast little
 short of bringing me to perdition!, 57. Had it not been for the
 Grace of my Lord, I should certainly have been among those
 brought (there)!. 58. Is it (the case) that we shall not die? 59.
 Except our first death, and that we shall not be punished? 60.
 Verily this is the supreme achievement!”.

Generally, the point of all those verses are same. That human in this world is as corpse (ميث) and it happen when human still in this world. Syekh Siti Jenar explained that live is eternal. This is the nature of life, because Allah is *Al-Hayyu*. For him, the spirit (*rûh*) of human is come from the nature of life and it will return to the nature of life itself. However, when human live in this world, he needs the physical body, “*awak*” (*ahlab* or container), that must be suitable with the condition of earth. Therefore, when spirit moves into this world, automatically it rides a corpse for its place.¹⁴⁵

This case as recorded in “*Serat Syaikh Siti Jenar*”, Ki Sasrawijaya, poem III, Dandanggula, 52-57, as cited by Sholikhin as follows:

“Kelahiranku di dunia alam kematian itu demikian susah payahnya karena saya memiliki hati sebagai orang yang mengandung sifat baru”. Keinginan baru, kodrat, irodad, samak, basar, dan ngaliman. Betul-betul terasa amat berat di dunia alam kematian ini. Pancapranawa kudus, yaitu lima penerangan suci, semua sifat saya, baik yang dalam maupun yang luar, tidak ada yang saya, semuanya itu berujud najis, kotor dan akan menjadi racun. Beraneka ragam terdapat tersebar dalam alam kematian ini. Di dunia kematian ini, manusia terikat oleh pancaindra, menggunakan keinginan hidup, yang dua puluh sifatnya, sehingga saya hampir tergila-gila dalam dan kematian ini.

Berjuta-juta yang menyesatkan, surga dan neraka berbau amis, busuk sesuai dengan dalil al-Qur’an; Wa-ama ngalamu jawatuni, artinya yang tersebar dari alam semesta ini semua berupa mayat. Nah, makna tersebut sesuai benar dengan kenyataan. Mayat-mayat berkeliaran ke mana-mana, ke utara dan ke timur mencari rizki, mencari makan dan sandang yang bagus dan permata serta perhiasan yang berkilauan, tanpa mengetahui bahwa mereka adalah mayat-mayat belaka. Yang naik kereta, dokar atau bendi itu juga mayat, meskipun sering kali ia berwatak keji terhadap sesamanya. Orang yang dihadapi oleh hamba sahayanya, duduk di kursi, kaya-raya, mempunyai tanah dan rumah yang dihias bagus, merasa sangat menang dan bangga. Apakah ia tidak tahu, bahwa semua benda yang terdapat di dunia ini akan musnah menjadi tanah? Meskipun demikian ia bersifat sombong lagi congkak! Oh, berbelas

¹⁴⁵ *Ibid.*, Page 364

kasihan saya kepadanya! Ia tidak tahu akan sifat-sifat dan citra dirinya sebagai mayat! Ia merasa dirinya yang paling cukup dan pandai!”.

Translation:

(My birth in this dead world is so heavy because I have heart as someone that has new characteristic. The new desire, kodrat, iradat, samak, basar, and ngaliman. Indeed, it feels very heavy in this dead world. Pancapranawa kudus, it is the five of holy illumination, all is my characteristic, either the inside and the outside, there is no me at all, all is excrement shape, dirty and become poison. Many various spread in this dead world. In this dead world human trapped by sensory perception, using the desire of life that consisted of twenty characteristics, until I almost mad in and this death.

Millions leads astray, heaven and hell odors, decomposed based on argumentation of al-Qur'an. Wa-ama ngalamu jawatuni, means which spread from this universe, all is corpse. Well, that meaning is very appropriate with reality. Corpses hanging around everywhere, to north and east, looking for livelihood, looking for food and good cloth, jewel, also shiny jewelry, without know that they are only corpses. Someone who rides the train, buggy or carriage is corpse too, although in many times he is cruel on the other. People who faced by his servant, sit on the chair, rich, having land and house with nicely decoration, feels so win and proud. Is he does not know, that all things that located in this world are will be extinct become ground? Nevertheless, he is arrogant and haughty! Oh, I am pity to him! He does not know on his characters and his own image as corpse! He feels the most enough and smart!).

According to Syekh Siti Jenar, life in this world is as death that alighted in his body. He thought that he was lost in this world. For him, all things in this world will be extinct.¹⁴⁶ He argued that “*kullu ‘alamin mawjûdûn*”; every world has existence. The extension between spirit and corpse in this world is nothing else in order spirit can to be exist in the condition of this dead world. So that why the existence of human in this world is only as “*khalîfatullâh*”, a caliph of God, in which, in his practical life called as ‘*abdullâh*, a servant

¹⁴⁶ *Ibid.*, Page 357-358

of God. Therefore, the drama of life for human in this world have to narrowed on God only as his final destination.¹⁴⁷

Furtheromre, for Siti Jenar, death is a friend of life. It is becasue the nature of life happen after someone passing over the gate of death in this world. As Al-Qur'an said that life in this world as game (*lahw, lâ'ib, matâ'un ghurûr*), so that why the existence of human in this world called by death. Normally, we have to be glad and always welcoming the death whenever it comes.

Death and life is one. Siti Jenar sserted that "*maut*" (death) is not separate from "*Al-Mumât*", which is actually one with (*Al-Hayy*). Human as a fraction of "*Al-Hayy*" is not belonging to this immortal world, yet he is belonging to the nature of life after he dies. In Siti Jenar's perspective, death is part of the existence of God, in which The Death is one image, like one coin with different side. Therefore, death is another name from birth. It because for they who already died in this world was actually born in another world that larger and eternal. This available with what Al-Qur'an described in (Q.v. Al-Baqarah [2]: 28):

نكفرون وكنتم أمواتا ثم يحييكم ثم إليه ترجعون {28}

Meaning:

"28. How can ye reject the faith in Allah?- seeing that ye were without life, and He gave you life; then will He cause you to die, and will again bring you to life; and again to Him will ye return?"

According to Sholikhin, if The Death and The Live are same, if death is same with born, then there is no reason for human to fear on death. Actually, that fearsome is appear because a desire to keep alive in this immortal world. Human loves the world because he presumes that the world is eternal and he love it very tightly. In other

¹⁴⁷ *Ibid.*, Page 365

word, for they who denying the world as the dead world is same with they who presuming the eternal world at right now. What become point here is that death can be learned and trained. Death also can be manifested in knowledge shape, so that why someone can preparing his self as good as possible to exceed the gate of death heading to the eternal ocean. Finally, by those thoughts, students of Syekh Siti Jenar has a spirit to live and they has resoluteness in holding their theology of “*Manunggaling kawula-Gusti*” as proved by Siti Jenar himself with his students in which all of them were not afraid in facing the death.¹⁴⁸

Thereby, death as the door of perfection for the nature of life is also actually become an unseparate thing for human as personal. Death is not something terrible, it is not something that can be chosen by other people. It is also appear with the will of personal that has already in the condition of “*manunggal*”. So that why, for Siti Jenar, actually tehere is no term of “*be died*” or “*be returned home*” either by God or any body, because in this way there is no pressure or compulsion. The door of death is something that must be run by willingness and sincerely. It have to be learned in order human knows when he willing his death.¹⁴⁹

f. Hell and Heaven

In understanding the end of world, Syekh Siti Jenar argued that “Hell” and “Heaven” is only creature, they are same just like us. So that why, it is impossible human come back to those place. For Siti Jenar, Hell and Heaven is a condition of life in this world, at right now. The impressive Heaven was located in the deepest feeling of heart that was happy, peaceful and quiet. A peaceful of heart with God is the highest Heaven. In the other side, the impressive Hell was also located in the

¹⁴⁸ K.H. Muhammad Sholikhin, *Manunggaling Kawula Gusti*, Page 469-471

¹⁴⁹ *Ibid.*, Page 298

deepest feeling, such as sad, sorrow, disappointment and sufferings.¹⁵⁰ According to Sholikhin, this does not mean that Siti Jenar denying the existence of Hell and Heaven, yet in truly, both are only a little part of His creations. The degree of Hell and Heaven is far away under human. This available with what Siti Jenar said in “*Kitab Widya Pustaka*”, page 28, as cited by Sholikhin as follows:

“Surga neraka tidaklah kekal dan dapat lebur, ataupun letaknya hanya dalam rasa hati masing-masing pribadi, senang puas itulah surga. Adapun neraka adalah; mangkel kecewa dalam hati. Bahwa surga neraka terdapat di alam akhirat, itulah hal yang semata hayal, tidak termakan akal”.

Translation:

(Heaven-Hell are not eternal and extinct, or it was located in heart feeling for each personal, glad and satisfied are Heaven. While Hell is angry and dissatisfied in the heart. That Heaven-Hell which located in the hereafter is imagination, not makes sense).

Syekh Siti Jenar connecting the concept of Hell and Heaven with the cycle of death and life for human. When human died, spirit was separated from his body, and the body changed to be corpse. The body is prison and a trape for the existence of spirit (*rûh*) in this world. In this world, human get reward and torture in shape of happiness and calamity. Either spirit or body feels those experiences together. So that why Heaven-Hell are located inward of each personal.¹⁵¹ Sholikhin explained that Hell and Heaven are only part of the universe that no needs special attention from human. Human that only directing his orientation on Hell or Heaven is blind, because he will never get the

¹⁵⁰ Sholihin added that the point of Hell-Heaven are only a kind of feeling in this world based on that Allah is the only one who is eternal, while Hell-Heaven are only as part of creatures of God, in which it is as a place for human's spirit in his process in heading come back to Allah. Therefore, when human is really come back to Allah, of course, Hell-Heaven will be nothing, except in the context of human's feeling physically. Furthermore, actually the whole universe is only a little part of 'Arsy Allah. So that why, when human notyet return to God, he notyet founded the real place to come back. Thereby, because Allah is The Source of everything, then the existence of human in His 'Arys, automatically returning him to the true place of any places, it is to Allah Himself, or in the term of Syekh Siti Jenar is “*kemanunggalan*”. See K.H. Muhammad Sholikhin, *Manunggaling Kawula Gusti*, Page 140

¹⁵¹ K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar*, Page 374

aim and the true of his life. This available with what Siti Jenar said in “*The Book of Cebolek*”, S. Soebardi, page 103, as follows:

“*Jika ada seorang manusia yang percaya kepada kesatuan lain selain dari Tuhan Yang Mahakuasa, ia akan kecewa karena ia tidak akan memperoleh apa yang ia inginkan*”.¹⁵²

Translation:

(If there is human that believe to another unity beside from God The Most Powerful, he will disappoint because he will not acquiring what he want).

The theology of Hell and Heaven dragged by Siti Jenar into the concrete world of his life in order it can wreaking the goodness for people. For him, this world become a place for sad and suffer because his spirit still using the physical body that requiring the material things. His body and his spirit are attractive each other in fighting over the influence of his worldly life, and it will stop when death comes. At that moment, human will come back to his perfect life, untouchable by death, and eternal in the true of happiness.¹⁵³

In Syekh Siti Jenar’s perspective, Heaven and Hell not included into the necessary problem, because for him, both are a kind of worldly life. An action of human that narrowed on Heaven and Hell is only a kind of fulfilment for his *ego* and his desire. Syekh Siti Jenar argued in an Arabic idiom that, “*anal jannatu wa nara katannalir al anna*”; [the correct writing; *inna al-jannatu wa al-nâru qath’un ‘an al-âna*], () which means; “*indeed, the existence of Heaven and Hell has already exist since at right now, in this world*”. For him, Heaven and Hell is not a certain place to giving a retribution on bad and good for human. Both are a kind of feeling of the existence of human’s spirit in the world, as consequence from his condition that not united with God yet. However, for they who has the knowledge of “*kasampurnan*”, they will return to The Live itself, it is an imaginable

¹⁵² *Ibid.*, Page 290

¹⁵³ K.H. Muhammad Sholikhin, *Manunggaling Kawula Gusti*, Page 473

life, *tan kena kinaya ngapa* (the perfect life and eternal as The Live), it is as a peak destination for all human.

In shortly, Heaven and Hell are only creature, so that why both are not eternal and not a place for human to come back. It is because impossible for human as creature come back to creature, except the condition that not perfect yet. The process of human in come back to God is nothing else as “*kemanunggalan*”.¹⁵⁴ These as informed by Al-Qur’an, such as in (Q.v. Al-Mâ’idah [5]: 105):

يا أيها الذين آمنوا أنفسكم، إذا اهتديتم، إلى
الله جميعا تعملون {105}

Meaning:

“**105.** *O ye who believe! Guard your own souls: If ye follow (right) guidance, no hurt can come to you from those who stray. The goal of you all is to Allah: it is He that will show you the truth of all that ye do*”.

“Heaven” and “Hell” is a condition either physically or spiritually. Actually, both are not exist separately or there is a distance between them, because “existence” is an interaction of duality. We can call something “happy” because we can compare with “sufferings”. This available with what informed by Al-Qur’an in (Q.v. Al-Sajdah [32]: 17), that “Heaven” is unimaginable.

لهم أعين يعملون {17}

Meaning:

“**17.** *Now no person knows what delights of the eye are kept hidden (in reserve) for them - as a reward for their (good) deeds*”.

This is what in Java’s perspective called by the expression of “*urip iku sawang-sinawang*” (life is seeing each other) which means

¹⁵⁴ *Ibid.*, Page 375-377

that maybe people see someone else is more happy than him, but perhaps in the reality, he is more happy than him.¹⁵⁵

“Place” and “locus” is different thing. When we feels “happy”, it looks “Hell” does not exist for us. When we feels “suffer”, we feels “the happiness” is never exist. Therefore, According to Chodjim, “happiness” and “sufferings” is not completely relates with a place, yet it relates with “*the dimension of sense*”.¹⁵⁶ Although a place as locus for a condition is needed. Such as when we feels happy, then it felt by inward of chest. If we feels dizzy or confused, then it felt by head or specifically brain. However, although those feelings are happen inward of chest of brain, yet the object that make happy or dizzy is different for each people. Thereby, “happiness” and “sufferings” are located in the chest, Hell and Heaven are exist inward of our own self.¹⁵⁷

Heaven and Hell is not the final destination. In this life, human wants to achieving “the happiness” and avoiding “sufferings”. In the reality, it shows that the end point is never exist. The only exist is “*the relativity of existence*”. It means that a baby is only ends as a baby when he/she was bron, but the live itself is never experiencing death. “Happiness” and “Suffernigs” is something that needed by human continously to elevate his quality. It elevates to the unlimitedness, and the only limit is quality (God Himself). So that why, deah is not the end, yet it is a process to get the better life. This suitable with Al-Qur’an, such as in (Q.v. Al-Mulk [67]: 1-3):¹⁵⁸

{1}	شيئ قدير	وهو	بيده
{2}	وهو العزيز		والحيوة ليلوكم أيكم
		{3}	هل

Meaning:

¹⁵⁵ Achmad Chodjim, *Syekh Siti Jenar: Makrifat Kasunyatan 1*, Page 254

¹⁵⁶ *Ibid.*, Page 265

¹⁵⁷ *Ibid.*, Page 272

¹⁵⁸ *Ibid.*, Page 276-277

“1. Blessed be He in Whose hands is Dominion; and He over all things hath Power, 2. He Who created Death and Life, that He may try which of you is best in deed: and He is the Exalted in Might, Oft-Forgiving, 3. He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of (Allah) Most Gracious. So turn thy vision again: seest thou any flaw?”

g. Syahadat

Faith is a kind of declaration and application of testimony (*syahâdat*). Faith is also come from testimony.¹⁵⁹ Actually, *syahâdat* is a process of testimony through the peaceful of heart directly. In Syekh Siti Jenar’s thoughts, at least, there are two things that become the main point in recognizing *syahâdat*. This case was as explained by Sholikhin as follows:

1. A confession that human is one spirit with *Gusti Dzat Maulana*, God, The Great Protector.
2. Human is a manifestation of Muhammad.

The second point is a logical consequence for the first point. In this way, the first point called by “*syhâdat tauhîd*”, it is *tauhîd al-wujûd; (kemanunggalan)*. Then the second point called by “*syhâdat rasûl*”, it is as an effect in this physical world directly, and also as human that has a status of the messenger of God, it is a caliph of God (*khalîfah*) on this earth.¹⁶⁰

In *Kitab Talamis* or *Kitab Talmisan*,¹⁶¹ sheet-49 (page 97-98) as cited by Sholikhin (2014), Syekh Siti Jenar mentioned that;

“...Tegese imam (iman) iku roro sawiji imaning Allah, lan kapindho imaning manusa”. “Utawi imaning Allah iku nugaraha kang tumiba ing kawula, iku tegese nugaraha iku pituduhing Allah, tegese ora bakal jenenging manusa iku ing sadurunge ana wus kinarsakaken ala becike Islame Kafire, ora kena pinasti ing kawula

¹⁵⁹ K.H. Muhammad Sholikhin, *Ajaran Makrifat Syekh Siti Jenar*, Page 379

¹⁶⁰ *Ibid.*, Page 117

¹⁶¹ *Kitab Talamis* or *Kitab Talmisan* is a copybook that presumed part of Syekh Siti Jenar’s thoughts and it written around 1800 AD. It contained about the unity of God and things that concerned with the concept of *wujûdiyyah* as taught by Syekh Siti Jenar. This manuscript founded by Sholikhin at the end of 2013. See K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar*, Page 26-27

ujar iku mapan Islame wong iku wus jinatanan (jinatahan) ing syahadat tigang perkara, sawiji syahadat muta-awilah lan syahadat mutawasithah lan syahadat muta-akhirah”.

Translation:

“...what meant by Iman is two. Firstly is God’s faith, and secondly is human’s faith. God’s faith is a gift for servant; it is a gift in guidance form and an instruction of God. It never happened on human before his existence; it has already certain his bad and his good, his Islam and his Kafir. His Islam cannot be sure on that servant, except if he has three syahadat; firstly, syahadat muta’awilah, secondly syahadat mutawasithah and syahadat muta’akhkirah”.

Therefore, Allah explained in Al-Qur’an (Q.v. Âli Imrân [3]: 18) as follows:

لا إله إلا الله أنه لا إله إلا الملكة وأولوالعلم العزيز الحكيم {18}

Meaning:

“18. There is no god but He: That is the witness of Allah, His angels, and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise”.

Furthermore, Sholikhin also explained the division of *syahâdat* in “*Kitab Talamis*” according to Syekh Siti Jenar as follows:

1) Syahadat Muta’awwilah

This *syahâdat* explained in *Kitab Talamis*, sheet-50 (page 99-100) that:

“...Tegese syahadat muta-awilah iku duk lagi awang uwung durung ana jagad kabeh, wus sinaksinan deweke”.

Translation:

“... Syahâdat muta’awwilah happened when it still in awang-uwung (there was nothing except Him). The universe not yet exist, yet it has already testified by Him (spirit in His Spirit), spirit in the azali world (the eternal void)”.

“*Syahâdat muta’awwilah*” is the first *syahâdat* that commencing everything on this universe, this *syahâdat* is as testimony that makes every existence exist (*mawjûd*). It is a

testimony when everything still in “*awang-uwung*” (the eternal void), or still in empty world except Allah. However, the condition and the existence of God in this *awang-uwung* world become meaningless, because there is no “the other” at all, therefore, there is no confession for Him. So that why Allah testify on Himself, that it will exist the other existences that come from Him as a manifestation of His Existence.

We can see here that between the believer people with the unbeliever people (anti God and anti religion) is different. The believer people states that the existence of everything happened because The Existence of God. It means Allah is *Al-Awwal wa Al-Âkhir* (The Beginning and The Ending). Allah is *Al-Muqaddim*, which commencing everything. Allah wills everything beside Him, in order there is the other side that confessing His Existence. Whereas the unbeliever people presumes that everything exists by self, and The Existence of God is only made by human.¹⁶²

2) Syahadat Mutawassithah

God creates this universe by gradual. When the universe was exist, then the angel also created by God to take care this universe. Allah informed those angels that He will create another creature that named by human (*baysar*). He is creature that given all manifestation of God, included freedom (*al-hurriyyah*) to worship Him or not. This freedom is not granted to another creature beside human. This case was informed in Al-Qur’an (Q.v. Al-Hijr [15]: 28-30) as follows:

جماء مسنون	إني بشرا	وإذ قال ربك
{29}	روحي فقعدوا	فإذا ونفخت {28}
		الملفكة أجمعون {30}

Meaning:

“28. Behold! thy Lord said to the angels: "I am about to create man, from sounding clay from mud moulded into shape, 29.

¹⁶² K.H. Muhammad Sholikhin, *Ajaran Makrifat Syekh Siti Jenar*, Page 380-385

When I have fashioned him (in due proportion) and breathed into him of My spirit, fall ye down in obeisance unto him. 30. So the angels prostrated themselves, all of them together”.

Based on this verse, we can see that “*syahâdat mutwassithah*” happen when Allah creating the first human which known as “Adam” in which all spirits inward of him taken their testimony that Allah become The Source and God in a whole of their life. Therefore, Allah ordered the angel to honour on the glory of Adam and his descent.

The meaning of “*syahâdat mutwassithah*” formulated by Syekh Siti Jenar as follows;

“...Tegese syahâdat mutawasithah iku sajatining ana, tegese sajatining ana iku andadekaken jenenging eruh kang dihin, iku tegese Allah ta’ala akarsa anyatakaken ing kitab hanane ira (lauh al-mahfudz), tegese jenenging eruh iku kang minaka tunggalan”.

Translation:

*“...Syahâdat mutawasithah is the truth of existence, this is spirit which prepared with the physical body (badan wadag) to be united, and recorded in the azali world, it means Allah willed in your book (in Lawh al-Mahfûdz), that spirit is as the oneness”.*¹⁶³

This was suitable with Al-Qur’an (Q.v. Al-A’râf [7]: 172) as follows:

وَإِذْ أَخَذَ رَبُّكَ مِن بَنِي آدَمَ ظُهُورَهُمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ
أَنْفُسَهُمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ نَحْنُ أَشْهَدُونَ هَذَا
{172}

Meaning:

“172. When thy Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (who cherishes and sustains you)?" They said: "Yea! We do testify!" (This), lest ye should say on the Day of Judgment: 'Of this we were never mindful'.”

¹⁶³ *Ibid.*, Page 385-388

“*Syahâdat mutawassithah*” is a primordial agreement before Allah, a blast of spirit to each human, sons of Adam that be born from the seed of the vertebrae bond of thier parent. That agreement coveres the case of worship, it is a confession on Allah through the practice of worship, either physical worship in form of *syarî’at*, *tharîqat*, *haqîqat* or internalization of values in form of *ma’rifat*. Beside that agreement, “*syahâdat mutawassithah*” also contains an agreement for each personal (*ingsun*) concerned with a contract of life or the destiny that written on the book (*qadhâ*), such as the determination of birth, life, death and the condition of his spiritual. This agreement can be different between one person and another. However, actually, this agreement (*qadhâ*), in its journey in form of destiny can change.

The aplication of this “*syahâdat mutawassithah*” is natural for each human. Therefore, Allah warned us in (Q.v. Al-A’râf [7]: 173) as this bellows:

أَفْتَهَلِكُنَا وَكُنَّا ذُرِّيَّةً أَوْ قَوْلُوا إِنَّمَا أَشْرِكُ آبَاؤُنَا
المبطلون {173}

Meaning:

“173. Or lest ye should say: “Our fathers before us may have taken false gods, but we are (their) descendants after them: wilt Thou then destroy us because of the deeds of men who were futile?”.

According to Sholikhin, “*syahâdat mutawassithah*” in the context of Al-Qur’an and Al-Hadits was located on *al-Ihsân* degree. The realization is sense (*rahsa*) that always united with the presence of Allah (*tajalli*). This presence is not only a consciousness that Allah is “The Presence” by watching every deeds of human, but it is also the real presence about togeteherness and involvement with God in life of human.¹⁶⁴ This consciousness makes human careful, wise

¹⁶⁴ *Ibid.*, Page 390

(*waskitha*) in living his life. Every desire and his deeds measured by what become *irâdah* and *qudrah* (will and destiny) of Allah on him.

3) Syahadat Muta'akhhirah

This *syahâdat* explained in *Kitab Talamis*, sheet-51 that:

“...*Utawi syahadat muta-akhirah pekan (?) Wus gumelar sadaya dadi wajib angeweruhana iya yen weruha ing syahadat muta'awwilah lan syahadat mutawasithah, ora sah yen ora ngaweruhi syahadat an la ilaha illah muhammadurrasulullah*”.

Translation:

“...*Syahâdat muta-akhhirah is everything that has already exist become obligation to be known, in order to proving the existence of syahâdat muta'awwilah and syahâdat mutawasithah. Those syahadat (syahâdat muta'awwilah, mutawasithah, and muta-akhhirah) are not valid if not be based on the real knowledge that, indeed there is no God except Allah and and Prophet Muhammad is the messenger of Allah [manifested in reslouteness of syahâdat tauhîd and syahâdat rasûl]*”.

What meant by “*syahâdat muta'akhhirah*” is everything that exist in this universe, or which known as *al-âyât al-kawniyyah* (the real signs that has already exist in this world) by Allah. Then in this world, human through the four basics (spirit, physical body, heart, sense / *roh, badan wadag, hati, rasa*) must always try to climb up the *maqâmat* of life, in order he come back to his origin. He must proves *syahâdat muta'awwilah* and *syahâdat mutawassithah*, in order become real in the world of *syahâdat muta-akhhirah* in this life at right now.

“*Syahâdat muta'akhhirah*” is a real implementation of the whole *syari'at* (life and religion), *tharîqat* and *ma'rifat* in order human achieving the nature of sense (*hakikat rasa*) in this world. Through his position as *insân kâmil*, then he will always ready to come back to his origin any time and any where, *bighairi hisâb* (without any calculation from Allah). Their condition as described by Allah in Al-Qur'an (Q.v. Âli Imrân [3]: 191) as follows:

الذين يذكرون الله وقعودا وعلى جنوبهم ويتفكرون في
السموات والأرض ربنا هذا عذاب النار {191}

Meaning:

“191. Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire”.

One of manifestations of the realization of “syahâdat muta’akhhirah” is that in every condition and place we always together with Allah, through what we called as “dzikr”. Heart never seperated with Allah, even his physical body busy in any activities. He able to placing his position as ‘abdullâh and khalîfah, that has duty to manage the earth, living life as *insân kâmil*. Therefore, he alwasy bagging to God and trying in order not become the lossy people in his life, this case was as described by Al-Qur’an in (Q.v. Âli Imrân [3]: 192-193) as follows:¹⁶⁵

ربنا إنك النار أخزيته، وما أنصارك ربنا
ربنا إنا سمعنا مناديا ينادي ربنا أن آمنوا
لنأذنبنا وكفر وتوفنا الأبرار {193}

Meaning:

“192. Our Lord! any whom Thou dost admit to the Fire, Truly Thou coverest with shame, and never will wrong-doers Find any helpers!. 193. Our Lord! we have heard the call of one calling (Us) to Faith, 'Believe ye in the Lord,' and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous”.

Generally, “syahâdat” meant as a testimony on God and the messenger of God. However, for Syekh Siti Jenar, the meaning of *syahâdat* is as recorded in (*Wejangan Walisanga*: 26, no. 82): “*Asyhadu*; the falling of sense, *Ilâha*; the nature of sense, *Ilallâh*;

¹⁶⁵ *Ibid.*, Page 394-396

the meeting of sense, *Muhammad*; a work which exist, *Pangeran*; the true of life”.

- a) The falling of sense (*tibaning rasa*) means Allah absorbed in the will and the depth of soul.
- b) The nature of sense (*sajatining rasa*) means doing *laku* spiritually, in which the totality of soul fulfilled by *Al-Haqq* (Allah).
- c) *Illallâh* means a unity of the meeting of sense that appearing power, creativity and positive energy.
- d) *Muhammad* means a real work as the real manifestation of *Wajîb al-Wujûd*.
- e) *Pangeran* (God) means the true of life or life itself.

In Syekh Siti Jenar’s system, “*syahâdat*” is not only a kind of confession orally (*syahâdat tawhîd* and *syahâdat rasûl*), but it is also a testimony of spiritual that applied in the real action as a manifestation of the unity of servant-God (*kemanunggalan kawula-Gusti*). From this way, “*syahâdat*” will be able to producing the useful works.¹⁶⁶

h. Manunggaling Kawula-Gusti

All existences covered by His Power, so that why all those existences are a manifestation of Him. This is what we call in the expression “*Lâ mawjûda illa Allâh*” (there is no existence except Allah). He known as “*Ingsun* (I)” that manifested becomes “*We*”. Therefore, all characteristics, names, actions are become our own personal. Thereby, reward and torture are become our own personal too.

In other word, our actions are a medium for The Absolute Being, so all actions of God manifested in our own self. However, our actions are not the action of God. He is only preparing a power to make an action. He act by using our life, yet our life is not His Live. This is as explained by Al-Qur’an in (Q.v. Al-Shafat [37]: 96):

¹⁶⁶ K.H. Muhammad Sholikhin, *Manunggaling Kawula Gusti*, Page 404

{96}

Meaning:

“96. *But Allah has created you and your handwork!*”.

This verse stated that Allah is The Absolute Owner of power () and strenght (). However, these power and strenght channelized through human. In other word, if we doing the bad thing, then we used the power from God, yet our action cannot be claimed on Him, because our action is come from our own will. God not doing bad thing, because He is *al-rahmân* and *al-rahîm* from the beginning until the ending. Thereby, human is a container for His presence.¹⁶⁷

The seed can determining what have already grow, yet a leaf cannot influencing that seed. Therefore, all bad actions cannot be calimed on Allah. As what Al-Qur’an explained that; *every good thing is come from God, while every bad thing is come from our own self*. His Will and His Power flows in our self.¹⁶⁸ Thereby, there is always a room for human to unite (*manunggal*) with Him.

Wahdat al-wujûd (kemanunggalan) is the peak of a simple process, in which soul isolated gradually from the other things beside Allah. It covers *fanâ’* and *baqâ’*, it is an evanescence that followed by the eternity or a continuity with the reality. Between *fanâ’* and *baqâ’* lies a world which called by Syekh Siti Jenar as “*the dead world*”, in which for they who already died in order they can live in and with God. Thi is the final destination which called by “*Manunggaling kawula-Gusti*”, which can be described as “the mirror” with “someone who look in that mirror”. The shadow in the mirror is as “*kawula*”, and the mirror itself is like “*Gusti*”. In this position, it will delivering someone to an experience of “*kemanunggalan*” in an condition of (*jadzb/majdzub/ecstasy*) which appearing the mystical expression such

¹⁶⁷ Achmad Chodjim, *Syekh Siti Jenar: Makrifat Kasunyatan 1*, Page 67-68

¹⁶⁸ *Ibid.*, Page Page 77

as “*I am God*” (*Ingsun Allah*) or “*Anâ Al-Haqq*” like Sykeh Siti Jenar did. Thereby, the similarity between Creator and creation is happen when “the mirror have been used”. In such context, someone have been entered into the eternity.¹⁶⁹

In other side, the term of “*wahdat al-wujûd*” (the unity of existences) is actually different with “*wahdat al-mawjûd*” (the unity of all things that to be exist).¹⁷⁰ According to Simuh as cited by Sholikhin explained that generally, “*wahdat*” (unity) is a unity that contains plurality. No separation between ‘*ilmu*, ‘*âlim*, and *ma’lûm*. It also called as “*hakikat Muhammad*”, it is as *ta’yun awal*, the beginning of everything and reality. “*Wahdat*” is like a seed, in which it appears branch, bough, leaf and stem. They are part and still unite (*manunggal*) in that seed. So that why, in “*wahdat*”, there is no diffrent between “*kawula*” and “*Gusti*”, both are singular. Indeed, in Hadits, Prophet Muhammad Saw. not specifically called “*wahdat*” as unity (*ketunggalan*), yet he called it by soft term, it was as “*meeting*” after the experience of death in this world.

This available with (Hadits Shâhîh al-Bukhâri no. 6507, 6508, chapter *al-Riqâq*), that narrated by Hajjaj, from Hammam, from Qatadah, from Anas, from ‘Ubadah bin ash-Shamit ra., from Rasulullah Saw., says;

حجاج همام قتادة أنس عبادة الصامت
 النبي الله وسلم قال أح لقاء الله أحب لقاءه ومن كره لقاء
 الله كره لقاءه أو أزواجه إنالكره الموت قال ذلك ولكن
 المؤمن إذا حضره الموت برضوان الله وكرامته شيء أحب إليه أمامه
 لقاء الله وأحب الله وإن الكافر إذا بعذاب الله و
 شيء أكره إليه أمامه كره لقاء الله وكره لقاءه اختصره أبو داود

¹⁶⁹ K.H. Muhammad Sholikhin, *Manunggaling Kawula Gusti*, Page 420

¹⁷⁰ *Ibid.*, Page 103

وعمره
الله وسلم.
وقال
قتادة
زرارة
التي

“for someone who glad to meet with Allah then Allah glad to meet with him, and for someone who hate to meet with Allah then Allah hate to meet him”. ‘Aisyah or some of Prophet Muhammad’s wife says: “indeed, we are hate the death”, Prophet reply: “it is not like that, yet the believer people when the death comes, then they given by good news about the willingness of Allah and His glory. There is no something that most loved by them than from what lies in front of them (a good news) then they glad to meet with Allah and Allah glad to meet them. Indeed, the unbeliever people when death comes to them, then they given a grief news about punishment and the torture of Allah. There is no something that very hated by them than what lies in front of them (a grief news), then they hates to meet Allah and Allah also hates to meet them”.¹⁷¹

Death is not “to meet with Allah”, yet it is as a medium (*washîlah*) to meet with Allah, because no one can meet with Allah except he has already died.¹⁷² The sentence of “glad to meet” is not a prerequisite but it is an order, because prerequisite is not as consequence to achieving the result. This order was taken by Syekh Siti Jenar in the experience of “*kemanunggalan*”.¹⁷³

Furthermore, for Syekh Siti Jenar, Allah is not something isolated for human. Spiritually (*rûhiyyah*), Allah is the existence of human itself. Inward of human, there is *rûh al-idhâfî* that guiding him to knowing God. As a medium, inward of little brain of human, Allah put the *God Spot* as filter, in order human not trapped by materialistic and mathematical things. This is a point, in which spirit and body connected through *rûh-al-idhâfî*. From that system then, the eternity of “*kemanunggalan*” always happen.¹⁷⁴

¹⁷¹ Abi ‘Abdillah Ibn Isma’il Ibn Ibrahim al-Bukhari, *Shahih al-Bukhari*, ‘Ibad al-Rahman Publishers, Agypt, First Edition, 2008, Page 781

¹⁷² K.H. Muhammad Sholikhin, *Manunggaling Kawula Gusti*, Page 479

¹⁷³ *Ibid.*, Page 478

¹⁷⁴ K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar*, Page 298

Ontologically, according to Sholikhin, this case appearing the concept of dialectic in Syekh Siti Jenar's thought; that "*small existence*" (human and other creatures) is not "exist" without "*Beig Existence*" (The Absolute Being). In other word, there will be no human in this world without the existence of God. However, the existence of God will not real without declaring Himself to the "*small existence*". This is the connection between "*microcosmos*" and "*macrocosmos*".¹⁷⁵ Furthermore, Sholikhin compared the concept of dialectic between Hegel, Marx and Syekh Siti Jenar. For Hegel, the nature of everything is actually exist because *roh* (idea). As *thesis*, *roh* (idea) develops because there is resistance with *anti-thesis* that comes from itself. That conflict make a new reality, it is *synthesis* that comes from *thesis* and *anti-thesis*. So, according to Hegel, the concept of dialectic will works when $thesis \times anti-thesis = syntheses$ in which it will end on the final *syntheses*, it is The Absolute Spirit (*Der Absolute Geist*). Whereas for Karl Marx, the final *syntheses* is not *roh* (idea), yet it is *materil*. If the concept of Hegel called as "the Dialectic of Idealism", then the concept of Karl Marx called as "the Dialectic of Materialism". In reality, for Hegel, actually those resistances are happen because the conflict of idea, while for Marx those resistances are happen because there is pretention to take over factors of production.

It is different with Syekh Siti Jenar. For him, human and God cannot be separated in their own existence. Human cannot exist without God.¹⁷⁶ And God also cannot exist alone by a satatus of "God", without human who confessing Him as God. A movement will possible for human if there is *syntheses* between "small existence" (*ada kecil*) and "Big Existence" (*Ada Besar*). This concept translated by Syekh Siti Jenar through the unity of "*kawula*" (servant) and "*Gusti*" (God), a

¹⁷⁵ K.H. Muhammad Sholikhin, *Manunggaling Kawula Gusti*, Page 500

¹⁷⁶ *Ibid.*, Page 498-499

union between “*microcosmos*” and “*Macrosomos*”.¹⁷⁷ Therefore, Syekh Siti Jenar often stressing the unity between *iradat* and *kodrat*.¹⁷⁸

Actually, according to Sholikhin, the experience of “*kemanunggalan*” is something that concerned with the main purpose of the existence of human. It is because human comes from God and he must come back to Him. Therefore, the existence of death is nothing else only as a gate toward the true of life; it is the origin, a life that untouchable by death (*urip tan kena ing pati*).¹⁷⁹

Syekh Siti Jenar’s thought which known by “*Manunggaling kawula-Gusti*” was centered on “*sasahidan*”. It has a core of two sentences; “*lâ ilâha illâ Anâ*” and “*anâ al-Haqq*”.¹⁸⁰ Syekh Siti Jenar hold on a concept, that actually human is a manifestation of God. Therefore, he views the universe as Macrocosmic that same with microcosmic. Human was consisted of spirit and body, in which spirit is as a manifestation of God, and body is as the outside form which completed by the five senses and any organs in the body. The connection of body and spirit ends after human die in this world. According to Siti Jenar, the separation event of human from the chain of this dead world is heading to united “*manunggal*” with God in the eternity.

In Syekh Siti Jenar’s perspective, God is Being that become the basic and as a cause on the existence of human, flora, fauna, everything, and as the source of any existence, in which, those existences depends on that Being. It proved by Syekh Siti Jenar’s statement that he has characteristics and one soul with God, “*Hyang Widi*”. “*Manunggaling*

¹⁷⁷ Sholikhin added that this concept has a consequence about the impossibility of the destruction of everything in this universe. This case happen because the “Big Existence” cannot exist without the “small existnce” nor the otherwise. Between “Big Existence” and “small existence” is always exist. If there is a distance between them, it will make something quiet, and it will move when both are united. Therefore, because there always possibility to be united, this reality is impossible to be end. This movement is eternal (*khâlidîna fihâ abadâ*). *Ibid.*, Page 503

¹⁷⁸ *Ibid.*, Page 502

¹⁷⁹ *Ibid.*, Page 463

¹⁸⁰ *Ibid.*, Page 134

kawula-Gusti” is only an experience that strengthens “*laku*”. In this life, the only important thing is our attitudes, actions and “*laku*”. In the experience of “*Manunggaling kawula-Gusti*”, there are two kind of ways; the first one is “*tanazzul*” in which God go down in our existence. The second one is “*tarakki*”, in which human enter to the reality of God. It is like when we entering gas to a container, then that container can contain gas. However, when we open that container, then gas will fill a room or even it can fill in this whole earth. So that why, God called as “Al-Qawiy”, He was able to increase and decrease.¹⁸¹

The thought of Syekh Siti Jenar has a focus on the ideology of “*tawhîd al-wujûd*”; (*kemanunggalan Allah, Nur Muhammad, and Ingsun Sejati*; in *Ingsun Sejati*¹⁸² lies *roh al-idhafi, roh al-Haqq, and Al-Haqq*), the knowledge of “*sangkan paran*” [through this knowledge, someone will know about his origin, where he will come back, when and how is the process]. This way performed in the application of “the way of death” in heading to “the way of the real life”; *al-insân al-kâmil* in *maqamat* (degree) of “*Manunggaling kawula-Gusti*”.¹⁸³

In “*Kitab Mantra Yoga*”, page 63, Syekh Siti Jenar expressed his statement (*syathahat*) as cited by Sholikhin as follows:

“*Sabda sukma, adhep idhep Allah, kang anembah Allah, kang sinembah Allah, kang murba amisesa*”.

Translation:

(*The declaration of spirit, meeting and facing before Allah, the subject of worship is Allah, the object of that worship is Allah, that covering everything*).

According to Sholikhin, the main point of that expression is spiritually (*rûhiyyah*) always face to face with Allah. This was available

¹⁸¹ *Ibid.*, Page 141-155

¹⁸² Literally, the meaning of “*Isngsun*” is same with word of “*saya*”. But both are different, because the word of “*saya*” comes from “*sahaya*” which means “*slave*” or “*servant*”. Whereas for “*Isngsun*” means “*I*” which actually eliminates “*the other*”, in which in Sykh Siti Jenar’s perspective, “*Isngsun*” is as the answer to recognizing our own selves. See Achmad Chodjim, *Syekh Siti Jenar: Makrifat Kasunyatan 1*, Page 22

¹⁸³ K.H. Muhammad Sholikhin, *Manunggaling Kawula Gusti*, Page 121

with the meaning of “*inna shalâtî wa nusukî wa mahyâya wa mamâtî, lillâhi rabbi al-‘âlamîn*”. Through the concept of “*Manunggaling kawula-Gusti*”, Syekh Siti Jenar invites human in order the condition of their spiritual become “very close” with God. Thereby, the true of life looks very real and death only become “life in this world”. It is because for they who very close with God, then there is no distance between death and life. Live and die, Heaven and Hell, reward and torture are only limits that less meaning for they who really serve to God by willingness and honestly.¹⁸⁴ Thereby, according to Mulkhan as cited by Sholikhin, “religion” and “the presence of God” can be understood as a hope that always giving place for someone who desperate, giving happiness for they who sad, make they who success to be cry, and make they who rules to be a common people.¹⁸⁵

¹⁸⁴ *Ibid.*, Page 496

¹⁸⁵ K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar*, Page 497

CHAPTER IV
COMPARISON, FACTOR, AND BACGKROUND OF HEIDEGGER AND
SYEKH SITI JENAR’S THOUGHT ABOUT DEATH

A. The Comparison of Martin Heidegger and Syekh Siti Jenar’s Thought About Death

In this part, the writer will analyze some main points of Martin Heidegger and Syekh Siti Jenar’s thought about death systematically. Those points can be explained as follows:

1. The Definition of Death

Either Heidegger or Siti Jenar, both are no mentions the definition of death clearly. But at least, there are two points which become the definition of death according to Heidegger:

- a. Firstly, Death is the most of authentic moment and existenzial for each Dasein,¹ in which it is happen when Dasein stopped as Being-in-the-world.² This is a physical definition of death.
- b. Secondly, death means not in physically, but it is “*a possibility to die*”, in which Dasein is always facing its “future” in heading to die.³ For Heidegger, Dying is not an event; it is a phenomenon to be understood existentially.⁴ This is an existential definition of death.

Thereby, For Heidegger, death is not only in physical meaning, but it must be understood in existential meaning in which human must open his death as a way to comprehend his existence in the world.

In other side, in viewing death, Syekh Siti Jenar has three points to explain about death:

- a. Firstly, the origin of human

All human is come from God that has the character *Al-Hayyu*, means “The Eternal Live”, never touchable by death. Therefore, for

¹ Martin Heidegger, *Sein und Zeit*, Translated by: John Macquarrie & Edward Robinson, *Being and Time*, Page 302

² F. Budi Hardiman, *Heidegger dan Mistik Keseharian*, Page 87-89

³ *Ibid.*, Page 93-94

⁴ Martin Heidegger, *Sein und Zeit*, Translated by: John Macquarrie & Edward Robinson, *Being and Time*, Page 284

Siti Jenar, actually human is eternal (*baqâ'*). Because he is one soul with God.⁵ Siti Jenar argued that, live is eternal forever; (حي دائم لايموت) “*hayyun dâimun lâ yamûtu abadâ*”; so that why life is always continue and never stopped by death.⁶

b. The status of human as corpse

Corpse is ‘more’ than a lifeless material thing. For Siti Jenar, human becomes corpse because he has separated from God and trapped by the physical world (*fanâ'*).⁷

c. *Manunggal* as The True Live

Human will discover The True Live when he come back to united (*manunggal*) with God, The Owner of The Absolute Live.

For Siti Jenar death is only as a “transit” for spirit (*rûh*) in the physical world. This is as explained by Siti Jenar as cited by Sholikhin in “*Serat Syekh Siti Jenar*”, Sinom, Widya Pustaka, page 25-26, lyric 30-36, as follows :

“Di dunia ini kita merupakan mayat-mayat yang cepat juga akan menjadi busuk dan bercampur tanah... ketahuilah juga, apa yang dinamakan kawula-Gusti tidak berkaitan dengan seorang manusia biasa seperti yang lain-lain. Kawula dan Gusti itu sudah ada dalam diriku, siang dan malam tidak dapat memisahkan diriku dari mereka. Tetapi hanya untuk saat ini nama kawula Gusti itu berlaku, yakni selama saya mati. Nanti, kalau saya sudah hidup lagi, Gusti dan kawula lenyap, yang tunggal hanya hidupku sendiri, ketentrangan langgeng dalam Ada sendiri. Bila kau belum menyadari kebenaran kata-kataku maka dengan tepat dapat dikatakan, bahwa kau masih terbenam dalam masa kematian. Di sini memang terdapat banyak hiburan aneka warna. Lebih banyak lagi hal-hal yang menimbulkan hawa nafsu. Tetapi kau tidak melihat, bahwa itu hanya akibat panca-indra. Itu hanya impian yang sama sekali tidak mengandung kebenaran

⁵ K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar*, Page 10

⁶ K.H. Muhammad Sholikhin, *Manunggaling Kawula Gusti*, Page 289

⁷ K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar*, Page 321

dan sebentar lagi akan cepat lenyap. Gilalah orang yang terikat padanya. Saya tidak merasa tertarik, tak sudi tersesat dalam kerajaan kematian. Satu-satunya yang kuusahakan, ialah kembali kepada kehidupan”⁸.

Translation:

(In this world, we are corpses that going fast to be decomposed and mingling with the ground... be know also, what called as kawula-Gusti is not concerned with a common human like the others. Kawula and Gusti has already existed inward of me, day and night cannot seperating me from them. However, only for this time a name of kawula-Gusti works, it is as ong as I die. Oneday, if I live again Gusti and kawula is diseppear, the only one is my own life, the eternity of peaceful in Being itself. If you not yet realizes the truh of my words, then it can surely that you still falling in the period of death. Indeed, in here there are many amusements variously. Mor than that, there are many things that makes desire. Yet you cannot see, that those things are an effect of senseory perception. It is only a dream that has no truth at all and sooner it going to be perish. Be creazy for someone who trapped on them. I feel does no interested, I do not willing to be lost in the empire of death. The only thing that I try is come back to The Life).

2. The Characteristic of Death

In his investigation, Heidegger clearly explained some characteristics of death for the existence of Dasein as Being-in-the-world, they are:

a. Non-relational

Death no needs any reason; means the road for the death arrival cannot be stopped or disturbed by anything. For Heidegger, ‘dying’ is an occurrence which reaches Dasein, to be sure, but belongs to nobody in particular.

⁸ *Ibid.*, Page 329

b. Certain and indefinite

All human cannot escape from the possibility of their own death; therefore, they are a creature that possible to die at any moment.

c. Not to be outstripped

Death is something distinctively certain, but impending, so that why death is the possibility of impossibility.⁹

Whereas for Siti Jenar the characteristics of death are as follows:

a) Death was not located on the outside or inside of living beings.

All human in this world are covered by death, because death is the truth image of The Absolute Being (*Al-Mumît*).¹⁰

b) Death always exist when human still trapped by the physical world (receiving Hell and Heaven).¹¹

For Siti Jenar, Hell and Heaven is a condition of life in the physical world, and it can be felt at right now.¹² For Siti Jenar, this world become a place for sad and suffer because his spirit (*rûh*) still using the physical body that requiring the material things.¹³

c) Death is always happen when human still separated (not yet *manunggal*) from God.¹⁴

In this case, either Heidegger or Siti Jenar were agreed that all human experiencing death. If Heidegger views death in “the future” as Being-towards-end, while Siti Jenar views death in “the present” and “the future” as a condition that not yet united (*manunggal*) with God. If Heidegger mentioned that the death arrival is not-relational with anything, while Siti Jenar mentioned that the cause of death is a condition of human that still trapped by the physical world and not yet united with God.

⁹ Martin Heidegger, *Being and Time*, Page 294-301

¹⁰ Agoes Sunyoto, *Suluk Malang Sungsang: Buku 5*, Page 223-224

¹¹ K.H. Muhammad Sholikhin, *Manunggaling Kawula Gusti*, Page 375-377

¹² K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar*, Page 374

¹³ K.H. Muhammad Sholikhin, *Manunggaling Kawula Gusti*, Page 473

¹⁴ K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar*, Page 329

3. The Function of Death

In Heidegger's conception, we can analyze that death have some functions as follows:

- a. Death makes the structure of timeness for human.

This function makes life has meaning and there is always time to fill our life by optimum.¹⁵ So people will fulfill his life with good activities when he knows that he will die. This signed by the act of anxiety when Dasein facing his potentiality to die. When people do not realize because they forget about their own Being, that there is no guaranty to be saved from death, people will use their time with meaningless activity, such as idle talk, laziness, only following something that become a trend mark without know what it is, desperate, do something by not optimally, and so on.

- b. Death individualizes human as the character of "*Freedom-towards-Death*".

As the possibility which is not to be outstripped, non-relational, certain and definite, death not only makes free for one person, but it makes all human free going towards-death in any moment. Therefore, Dasein as "Being-with" also have understanding of the potentiality-for-Being of Others.¹⁶

Different with Heidegger, in Siti Jenar's conception, at least, death has two main functions as follows:

- a. Death works as destiny (*kodrat*) in order human running a blue print of God for the existence of his life in this world.¹⁷
- b. Death is also as a medium (*washîlah*) in heading to meet and be united (*manunggal*) with God and live in the eternity of God.¹⁸

Thus, in Heidegger's notion, death works in order human really appreciate his existence in this world and respect the other existence as the

¹⁵ F. Budi Hardiman, *Heidegger dan Mistik Keseharian*, Page 95-106

¹⁶ Martin Heidegger, *Being and Time*, Page 309

¹⁷ K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar*, Page 356-359

¹⁸ K.H. Muhammad Sholikhin, *Manunggaling Kawula Gusti*, Page 479

equal subject which so powerless before the death. While in other side, death as destiny and a medium to be united with God in Syekh Siti Jenar's notion makes human more optimistic and fully realize that death is only as a part that cannot be separated from a journey of all human in heading to be united with God.

4. The Position of Death For Human

Heidegger shows that death is always “shadowing” the existence.¹⁹ This means that human is thrown from the beginning until the ending of the existence of human in this world, from thrownness to thrownness, from nothingness to nothingness. But for Siti Jenar, All human in this world covered by death and life.²⁰ He called dead when he still trapped by the dead world and not yet unite (*manunggal*) with God, and he called live when he united with God. Thereby, life and death are actually one. Human comes from God and there is no other way except come back to God.

5. The Cycle of Life and Death For Human

Siti Jenar and Heidegger showing that all human have cycle of life and death. Heidegger argued that the totality of Being-in-the-world as a structural whole has revealed itself as care [*Sorge*]:

- a. Factical, means in the “*Being-already-in*”; thrown into nothingness; it is Being-towards-death [*Sein-zum-Tode*] – which directed to “the past”. Factically one's own Dasein is always dying already; that is to say, it is in a Being-towards-its-end.²¹
- b. Falling, means in the “*Being-alongside*”. Thrown into everydayness; it is Dasein's sequence [*Erstreckung des Daseins*] – which directed to “the present” and absorbed in the world.

¹⁹ Martin Heidegger, *Sein und Zeit*, Translated by: John Macquarrie & Edward Robinson, *Being and Time*, Page 178-179

²⁰ Agoes Sunyoto, *Suluk Malang Sungsang: Buku 5*, Page 223-224

²¹ Martin Heidegger, *Sein und Zeit*, Translated by: John Macquarrie & Edward Robinson, *Being and Time*, Page 298

- c. Existenzial, means in the “*Being-ahead-of-itself*”; faced on the impending of death that most possible at any moment; it is an existenzial movement [*Bewegtheit der Existenze*] – which directed to “the future”.²² Everyday everyone standing before his own death.

Whereas, Siti Jenar defined the cycle of life and death for human is as a “testimony” of the three testimonies (*syahâdat muta’awwilah*, *mutawassithah* and *muta’akhkhirah*) as follows:

- a. *Manunggaling rahsa*: Life with God, this is the origin of human (the past).
- b. Corpse: this is the condition of human as a corpse after separated from God and trapped in the physical world (the present)
- c. *Manunggaling kawula-Gusti*: come back to The True Live with God, this is the condition of human eternally after united with God (*manunggal*) and free from the physical world (the present and future).²³

Table 3: The Cycle of Life and Death for Human

No	Figure	Existence of Human	Time		
			Past (beginning)	Present (now)	Future (ending)
1	Heidegger	Care [<i>Sorge</i>]	Factual	Falling	Existenzial
2	Siti Jenar	<i>Syahâdat</i>	“Manungsa”; <i>manunggaling rahsa</i>	Corpse	<i>Manunggaling kawula-Gusti</i>

6. The Attitude of Human in Facing Death

In facing the death, either Heidegger or Siti Jenar divided human into two attitudes:

- a. Two attitudes of human in facing death according to Heidegger:

²² *Ibid.*, Page 237-239

²³ K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar*, Page 329

- 1) Dasein's inauthentic – means it makes someone comfortable by statement that death certainly belong to anybody. This is forgetfulness of death. Because this attitude makes someone not realistic that in any situation, he possible dies at any moment. The characteristics of this attitude are as follows:
 - a) Take care [*Besorgen*] for “the future”: (Awaiting [*Gewärtigen*]), awaiting the impending of death.
 - b) Now [*Jetzt*] for “the present”: (Presence [*das Gegenwärtigen*]), sank into daily activities.
 - c) Forgetfulness [*das Vergessen*] for “the past”: (Make self-cover to the possibility).²⁴

- 2) Dasein's authentic – means open oneself to the possibility, which most possible from his own existence, it is death. This is the awareness on death authentically. When human knows that he can die in any moment, he will do meaningful activities in his life. For Heidegger, the authentic potentiality-for-Being-a-whole becomes visible as a mode of care [*Sorge*].²⁵ The characteristics of this attitude are as follows:
 - a) Anticipation [*das Vorlaufen*] for “the future”: (Open to the possibility itself, included his own immortality).
 - b) Moment of vision [*Augenblick*] for “the present”: (Resoluteness [*Entschlossenheit*] on any activity in his life).
 - c) Repetition [*Wiederholung*] for “the past”: (Make self-open to the possibility in ahead which appearing hope and act of optimistic).²⁶

However, Heidegger underlies this Dasein's authentic by act of anxiousness. In other word, for Heidegger, human only can be authentic when he really feels anxious. Therefore, Being-towards-

²⁴ F. Budi Hardiman, *Heidegger dan Mistik Keseharian*, Page 95-106

²⁵ Martin Heidegger, *Sein und Zeit*, Translated by: John Macquarrie & Edward Robinson, *Being and Time*, Page 277

²⁶ F. Budi Hardiman, *Heidegger dan Mistik Keseharian*, Page 93-94

death as anticipation, reveals to Dasein its lostness in the publicness, and brings it face to face with the possibility of being itself, in an impassioned freedom towards death – a freedom which has been released from the Illusions of the “they”, and which is factual, certain of itself, anxious.²⁷

b. Two attitudes of human in facing death according to Syekh Siti Jenar:

1) Trapped by “the other” besides God become “corpse”.

Human who denying his image as “corpse” or denying this world as “the grave world” and narrowing his orientation to “the other” (included Hell and Heaven) besides God;

2) Be united with God becomes “the real human”.

Human who realizing his image as “corpse” or realizing this world as “the grave world” and narrowing his orientation only to God, because they really understands that death always happen when human still not yet united with The True Live itself, God.²⁸

7. The Existence of Human After Died in The World

In “*Being and Time*”, Heidegger did not tell about the existence of human after exist in this world. For Heidegger, an entity *present-at-hand* within the world can be touched by another entity only if by its very nature the latter entity has *Being-in* as its own kind of Being – only if, with its *Being-there [Da-sein]*, something like the world is already revealed to it, so that from out of that world another entity can manifest itself in touching, and thus become accessible in its *Being-present-at-hand*. Heidegger brought back Dasein to its “facticity” as Being which thrown ‘*within-the-world*’ that has *Being-in-the-world* in such a way that it can

²⁷ Martin Heidegger, *Sein und Zeit*, Translated by: John Macquarrie & Edward Robinson, *Being and Time*, Page 311

²⁸ K.H. Muhammad Sholikhin, *Manunggaling Kawula Gusti*, Page 469-471

understand itself as bound up in its ‘*destiny*’ with the Being of those entities which it encounters within its own world.²⁹

It can be understood that indeed, in his investigation about the ontology of Being, Heidegger used phenomenological method to investigate it as something as such. For Heidegger, phenomenology³⁰ as a method, does not characterize the “what” of the objects of philosophical research as subject-matter, but rather the “how” of that research. The term ‘phenomenology’ can be formulated as “to the things themselves”.³¹ “Phenomenon”, the showing itself-in-itself, signifies a distinctive way in which something can be encountered. For Heidegger, the bewildering multiplicity of ‘phenomena’ designated by the words “phenomenon”, “semblance”, “appearance”, “mere appearance”, cannot be disentangled unless the concept of the phenomenon is understood from the beginning as that which shows itself in itself.³² Thus “phenomenology” meant by Heidegger to let that which shows itself be seen from itself in the very way in which it shows itself from itself.³³

Different with Heidegger, Syekh Siti Jenar told that the most important existence after human died in this world is live eternally with God.³⁴ He believed that all human is come from God as The Absolute Existence and certainly come back to Him.

8. The Origin of Human

Based on Heidegger’s thought, Human is ‘being (*Sein*) that thrown ‘there’ (*Da*). Dasein ‘thrown’ as such or “*being-just-present-at-hand*” like

²⁹ Martin Heidegger, *Sein und Zeit*, Translated by: John Macquarrie & Edward Robinson, *Being and Time*, Page 82

³⁰ *The Greek expression phenomenon, to which the term ‘phenomenon’ goes back, is derived from which signifies “to show itself”. Thus phenomenon means that which shows itself, the manifest itself is a middle-voiced to bring to the light of day, to put in the light comes from the stem like the light, that which is bright – in other words, that wherein something can become manifest, visible in itself. Thus the expression ‘phenomenon’ signifies that which shows itself in itself, the manifest. Ibid., Page 51*

³¹ *Ibid.*, Page 50

³² *Ibid.*, Page 54

³³ *Ibid.*, Page 58

³⁴ Achmad Chodjim, *Syekh Siti Jenar: Makna Kematian*, Page 81

a leaf fallen down on the ground.³⁵ According to Heidegger, this characteristic of Dasein's Being – this 'that it is' – is veiled in its "whence" and "whither". He call it as the "thrownness" [*Geworfenheit*] of this entity into its "there". Indeed, Dasein is thrown in such a way that, as Being-in-the-world, it is the "there".³⁶ Furthermore, Heidegger explained that the entity which is essentially constituted by Being-in-the-world is itself in every case is 'there' points a 'here' and a 'yonder'. The 'here' of an 'I-here' is always understood in relation to a 'yonder' ready-to-hand, in the sense of a Being towards this 'yonder' – a Being which is directional and concerned. For Heidegger, the "yonder" belongs definitely to something encountered within-the-world.³⁷

Whereas, Syekh Siti Jenar said that Human comes from an innermost feeling ("manusa or manungsa"; *Manunggaling-rahsa*) of God. For him, the origin of human was as the spiritual creature that filled by values of glory and virtue of God.³⁸ God created human as the perfect human (*al-insân al-kâmil*). As *al-insân al-kâmil*, human willed by God to be a representation of Him on the earth (*Khalîfah Allâh fî al-Ardh*). Therefore, Syekh Siti Jenar argued that, human must having a natural majesty and glory as the perfect human, because human inherits Names (*Asmâ'*) Characters (*Shifât*), and Acts (*Af'âl*) of Allah.³⁹

Table 4: The Comparison of Heidegger and Siti Jenar's Conception about Death

NO	SUBJECT	MARTIN HEIDEGGER	SYEKH SITI JENAR
1	The Definition of Death	a. Death is when Dasein losing its Being-in-the-world.	Death is only a "transit" for spirit in this the physical world.

³⁵ Zainal Abidin, *Filsafat Manusia*, Page 175-177

³⁶ Martin Heidegger, *Sein und Zeit*, Translated by: John Macquarrie & Edward Robinson, *Being and Time*, Page 174

³⁷ *Ibid.*, Page 171

³⁸ K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar*, Page 132-134

³⁹ Agoes Sunyoto, *Suluk Malang Sungsang: Konflik dan Penyimpangan Ajaran Syekh Siti Jenar Buku 4*, LKiS Group Publishers, Yogyakarta, First Edition, 2012, Page 85

		b. Death means not in physically but “a possibility to die”.	
2	The Characteristics of Death	a. Non-relational b. Certain and indefinite c. Not to be outstripped.	a. Death covers all human b. Death is in the physical world c. Death is separation with God
3	The Function of Death	Death makes the structure of timeness for human and makes meaning in life.	a. As a medium (<i>washîlah</i>) b. To running our destiny (<i>kodrat</i>)
4	The Position of Death For Human	Death always “shadowing” the existence.	All human belong in the cover of death and life.
5	The Root of Human’s Existence	Care [<i>Sorge</i>]: a. Factical b. Falling, c. Existenzial	<i>Syhadât</i> : a. <i>Muta’awwilah</i> b. <i>Mutawassithah</i> c. <i>Muta’akhhirah</i>
6	The Attitude of Human in Facing Death	a. Dasein’s inauthentic b. Dasein’s authentic.	a. Trapped with “the other” besides God becomes “corpse” b. Be united (<i>manunggal</i>) with God becomes “the real human”
7	The Existence of Human after Die in This World	—	Live eternally with God.
8	The Origin of Human	Dasein ‘thrown’ as such or “being-just-present-at-hand”.	(“ <i>Manusa</i> or <i>Manungsa</i> ”; <i>Manunggaling-rahsa</i>) of God.

Table 5: Death in Some Perspectives and Figures

No	Perspective	Subject	Definition of Death
1	Etymology	Arabic	<i>Mâta-Yamûtu-Mautan</i> , means “part of the end”.
		Oxford Dictionary	a. The action or fact of dying or be killed like animal dying. b. The state of being dead it is the personification of the power that destroys life. c. The end of something.
2	Medical		a. Unable to receive and to respond stimulus

			<ul style="list-style-type: none"> b. There is no movements or respiration c. No reflects d. EEG [<i>electro encephalo gram</i>] in flat condition e. There is no circulation in the brain.
3	Islamic	General	Separation between spirit (<i>rûh</i>) and body; a change of condition from one place into another.
4		Quraisy Shihab	Not works as its functions itself.
5		Anand Krisnan	Bridge between life in this world and life after death.
6	Tasawuf	General	The opener from eternity of life and as the beginning from higher degree of His creation.
7		Abdul Qadir al-Jilani	Death is a process in our existence to remove everything but Allah.
8		Ibnu ‘Arabi	<ul style="list-style-type: none"> a. Death as “<i>rujû’ idhthirârî</i>”, b. Death as “<i>rujû’ ikhtiyârî</i>”.
		Al-Ghazali	Death as a leap into God’s Love and Grace to remove anything except Allah.
9		Rumi	Death as a mystical death means the death of <i>ego</i> or <i>self</i> .
10	Psychology	General	Death articulated when thought stopped.
11		Komarudin Hidayat	<ul style="list-style-type: none"> a. Death viewed as misfortune b. Death viewed as spiritual way, and c. Death viewed as natural mechanism.
12	Philosophy	General	Something never graspable
13		Jean Paul Sartre	Death as choice and responsibility.
14		Jacques Derrida	Death as the aporia of “the impossibility of possibility”.
15		Gabriel Marcel	Death as love <i>l’indubitable existential</i> .
16		Emmanuel Levinas	Death as the possibility of nothingness through Suffering and Pain.

Based on the comparison between Heidegger and Siti Jenar’s concept about death and the formulation of data of those tables above, the writer conclude that, both conception of death between Martin Heidegger and Syekh Siti Jenar is **very different**. Both are only agreed on one thing, it is about the object of death, which is all human. It means that all human certainly experiencing the death.

B. The Factor and Background of Martin Heidegger and Syekh Siti Jenar's Thought About Death

Martin Heidegger and Syekh Siti Jenar are two historical figures that ever live in different era and place with different social-political-cultural condition. Therefore, of course, those factors will make different idea and different background from both figures. In this chapter, the writer will sketch out some factors that become the basic for this both figures in whole of their thoughts, especially concerned their conception about death.

1. Martin Heidegger (1889-1976 AD)

In this chapter the writer will disclose some factors and background that influencing Martin Heidegger's thought, especially about death. The writer summarizes it in some points as follows:

a. Social and Political Factor

Heidegger is one of amounts popular philosopher at 20th century and a figure that lived in social landscape of a crisis era of The World War II.⁴⁰ War changed man into community that loss orientation; joblessness increased, so the value of humanity become cheaper; not only that, at that era, Germany military obligated its citizens to followed *Militärdienst* (military obligation). Heidegger really experienced this war era, because for a long 1915-1918 he followed a military obligation, even he worked first as an unsalaried "*Privatdozent*". He served as a soldier during the final year of World War I, working behind a desk and never leaving Germany. In the field of war, one is nothing, he was like thrown without know from where and to where his direction.⁴¹

In those years, Heidegger also drafted by the German army, but in view months he got unfit for combat duty and he assigned to the postal service. In the field of war, one is nothing; he like "*thrown*" without knows where he came from and to what places his destination.

⁴⁰ F. Budi Hardiman, *Heidegger dan Mistik Keseharian*, Page 3

⁴¹ *Ibid.*, Page 16

For Heidegger, these experiences eventually make someone feels “*thrownness*” that appearing “*anxiety*”. Someone does not know his “future”, then he will anxious about his possibility, included his own immortality. These experiences of anxiety and thrownness are influencing Heidegger in prior motive of his philosophy and considered by Heidegger as the most real experience.⁴²

Political factor also influenced Heidegger’s thought in Being and Time [*Sein und Zeit*]. Through his speech under title the *Rektoratsrede*, on “*Die Selbstbehauptung der Deutschen Universität*” (“The Self-assertion of the German University”) on May 27 which contained political dimension of Dasein’s analytical that he advanced in *Sein und Zeit*, he became member of Nazi party and declaring himself to support Nazi. Adolf Hitler was sworn in as Chancellor of Germany on January 30, 1933. One year later, Heidegger was elected rector of the University of Freiburg on April 21, 1933. On May 1 he joined the Nazi Party.

In his period as rector, Heidegger faced on difficulties from the outset. Some National Socialist education officials viewed him as a rival, while others saw his efforts as comical. Some of Heidegger’s fellow National Socialists also ridiculed his philosophical writings as gibberish. He finally offered his resignation on April 23, 1934, and it was accepted on April 27. Heidegger remained a member of both the academic faculty and of the Nazi Party until the end of the war. In 1945 Heidegger wrote of his term as rector, giving the writing to his son Hermann; it was published in 1983:

“The rectorate was an attempt to see something in the movement that had come to power, beyond all its failings and crudeness, that was much more far-reaching and that could perhaps one day bring a concentration on the Germans’ Western historical essence. It will in no way be denied that at the time I believed in such possibilities and for that reason renounced the actual vocation of thinking in favor of being effective in an official capacity. In no way

⁴² *Ibid.*, Page 16

will what was caused by my own inadequacy in office be played down. But these points of view do not capture what is essential and what moved me to accept the rectorate”.

When we look at those writings, it looks that actually, Heidegger has been doing his concept about time that gave him a *moment of vision* and *resoluteness*. Heidegger never publicly apologized for his involvement with National Socialism. Since the 1960s his influence has spread beyond continental Europe making an enormous impact on philosophy Western philosophy. On September 23, 1966, Heidegger was interviewed by Rudolf Augstein and Georg Wolff for *Der Spiegel* magazine, in which he agreed to discuss his political past provided that the interview is published posthumously. (It was published on May 31, 1976.). In the interview, Heidegger defended his entanglement with National Socialism in two ways: first, he argued that there was no alternative, saying that he was trying to save the university (and science in general) from being politicized and thus had to compromise with the Nazi administration. Second, he admitted that he saw an “awakening” (*Aufbruch*) which might help to find a “new national and social approach”, but said that he changed his mind about this in 1934.

Heidegger was not completely pro-Nazi and took a distance from this totalitarian regime. It proved by his critiques on Nazi between 1936-1940 through some his lectures about F.W. Nietzsche (1844-1900) and a book by Silvio Vietta, “*Heidegger Kritik am Nationalsozialismus und an der Technik*” (Heidegger’s critique on Nationalism and Technique) in 1989.⁴³

b. The Influence of Some Figures

In producing his thoughts, of course, Heidegger also influenced by some figures. One crucial source of these insights were Heidegger’s reading of Franz Brentano’s treatise on Aristotle’s

⁴³ *Ibid.*, Page 14

manifold uses of the word “Being”, a work which provoked Heidegger to ask what kind of unity underlies this multiplicity of uses. A mentor, Dr. Conrad Grober, gave him a copy of Brentano’s “On the Manifold Meaning of Being According to Aristotle”, and this early exposure to Brentano. In reading Aristotle, Heidegger increasingly contested the traditional Latin translation and scholastic interpretation of his thought. Heidegger claimed to have revived the question of being, the question having been largely forgotten by the metaphysical tradition extending from Plato to Descartes, a forgetfulness extending to the Age of Enlightenment and then to modern science and technology.⁴⁴

Edmund Husserl is a figure that also influencing Heidegger’s thought. Husserl’s thoughts made a great impression on Heidegger. For Husserl, all that philosophy could and should be a description of experience (hence the phenomenological slogan, “back to the things themselves” [*Zurück zu den Sachen selbst*]).⁴⁵ As his student, Heidegger felt that Husserl’s thinking was trapped by its relationship to a concept of God and the transcendent. Heidegger argued that, understanding experience is always already situated in a world and in ways of being. Thus Husserl’s understanding that all consciousness is “intentional” (in the sense that it is always intended *toward* something, and is always about something) is transformed in Heidegger’s philosophy, becoming the thought that all experience is grounded in “care” [*Sorge*]. This is the basis of Heidegger’s “existential analytic”, as he develops it in *Being and Time*.⁴⁶ If we call Husserl’s phenomenology as “*epistemology*” because it concerned

⁴⁴ *Ibid.*, Page 10

⁴⁵ F. Budi Hardiman, *Filsafat Fragmentaris*, Kanisius Publishers, Yogyakarta, 2007, Page 39

⁴⁶ *Phenomenology is a method that tries to sketch out what become appear directly for awareness, it is phenomenon. Phenomenology tries to understand reality as such. It is a reality that not yet interpreted by positives knowledge and or philosophy. Ibid.*, Page 38

about the knowledge of world, then Heidegger's phenomenology called as "*ontology*" because it concerned about "reality".⁴⁷

Heidegger also read Max Scheler, and works of Dilthey. In his analysis about time, Heidegger is more influenced with Wilhelm Dilthey. This correspondent of social sciences hermeneutic, with Grafen Yorck Von Wartenburg about the nature of intuition and time played the important key in *Sein und Zeit*.⁴⁸ Heidegger's concepts of anxiety and mortality also draw on Kierkegaard and are indebted to the way in which the latter lays out the importance of our subjective relation to truth, our existence in the face of death, the temporality of existence, and the importance of passionate affirmation of one's individual Being-in-the-world. Heidegger also discussed with his companion, Rudlof Bultman (1884-1976) in many times. Bultman was a theologian that developing the theology of crisis and the concept of de-mythology in hermeneutic of Christian holy book texts.

Heidegger also was substantially influenced by St. Augustine of Hippo and that Martin Heidegger's *Being and Time* would not have been possible without the influence of Augustine's thought. Augustine's *Confessions* was particularly influential in shaping Heidegger's thought. Augustine viewed time as relative and subjective, and that being and time were bound up together. Heidegger adopted similar views, it is that time was the horizon of Being: "*time temporalizes itself only as long as there are human beings*".

Sein und Zeit (Being and Time) was published firstly in 1927. Before that time, in 1916-1927, is a period of Heidegger's silent. At that time, Heidegger more influenced by readings that not only on Husserl's works, but also some other figures. We not surprised to see his writing style in *Sein und Zeit*. According to Budi Hardiman, that style (writing by clarifications and concepts) received by Heidegger

⁴⁷ F. Budi Hardiman, *Heidegger dan Mistik Keseharian*, Page 28-29

⁴⁸ *Ibid.*, Page 36

from Karl Barth in his commentary about Römerbrief (A letter to *Jemaat* in Roma) that was published in 1918.

When we looked at the first works of Heidegger, we will found the strong of his motive on the heart nuance [*Stimmung*] that latter advanced in *Sein und Zeit*.⁴⁹ This influence was looked when he completed his doctoral thesis on “*The Doctrine of Judgment in Psychologism*” in 1914 influenced by Neo-Thomism and Neo-Kantianism, and the following year he completed his writing in 1916, *Habilitationsschrift* (a work to get a professor degree in Germany), by thesis *Die Kategorien-und Bedeutungslehre des Duns Scotus* (The theory of Duns Scotus about categories and meanings).⁵⁰

Friedrich Nietzsche and Friedrich Hölderlin were both important influences on Heidegger, and many of his lecture courses were devoted to one or the other, especially in the 1930s and 1940s. For Heidegger, Hölderlin expressed the intuitive necessity of metaphysical concepts as a guide for ethical paradigms, devoid of reflection. Many of Heidegger’s works from the 1930s onwards include *Meditations* on lines from Hölderlin’s poetry, and several of the lecture courses are devoted to the reading of a single poem (see, for example, *Hölderlin’s Hymn “The Ister”*). In other side, the lectures on Nietzsche focused on fragments posthumously published under the title “*The Will to Power*”, rather than on Nietzsche’s published works. Heidegger read *The Will to Power* as the culminating expression of Western metaphysics, and the lectures are a kind of dialogue between both two thinkers.

2. Syekh Siti Jenar (Around 829-930 H/ 1348-1446 J/ 1426-1524 AD)

a. Education-Religion Factor

⁴⁹ *Ibid.*, Page 10

⁵⁰ *Ibid.*, Page 11

In education realm, Syekh Siti Jenar had some teachers that influenced his thoughts about death. In 1431-1446 (5-20 years old/ 15 years) he learned with Syekh Datuk Kahfi, about basics of Islamic thoughts, especially in *fiqih* realm, *ushul fiqh*, *musthalah hadits*, *mantiq*, *balaghah*, *nahwu*, *sharaf*, *tafsir* and *tasawuf* knowledge. From this master, Siti Jenar began know the door to learn tasawuf.⁵¹

In 1446-1448, Siti Jenar searched and deepens his spirituality. He tried to find out the nature of his own personal (*sangkan-paran*). In his journey, he stayed in Pajajaran, which at that time still full by scholars of Hindu-Buddha.⁵² In that Country, he learned about spirituality (*Sufi*). Initially, San Ali studied *Catur Viphalas* book,⁵³ From Hindu-Buddha culture and this book, Siti Jenar received the knowledge of his basic thoughts about death and *kemanunggalan*.

Catur Viphalas' book contained about the four principal behaviors (Java; *laku*); the first one is "*nihspraha*", in which there is no something that wants to be achieved by human any more. The second one is "*nirhana*", in which someone has no body, so that why, he does no longer have any purposes. The third one is "*niskala*", which means the highest of spiritual process, merges, and melts with The Empty, The Unimaginable, The Unthinkable, and The Incomparable One. So in this condition, human's microcosmic (*jagad cilik*) was merged with (*Ingsun*), The Big Macrocosmic (*Jagad Ageng/God*). Moreover, the fourth one is a soul condition that leaved "*niskala*" and melts into *parama-laukika*; which is the highest dimension that has no any shapes of situation, there are no characteristics and it overcomes The "*Ingsun*".

⁵¹ K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar*, Page 48

⁵² J. J. Ras, *Masyarakat dan Kesusastraan di Jawa*, Page 50

⁵³ K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar*, page 50

In 1448-1450 AD (22-24 years old/ 2 years) he went to Palembang around 1448-1450 AD to meet Aria Damar⁵⁴ and study to him. He studied “*The Nature of Oneness of The Universe*” which explained from the concept of “*nûr ‘alâ nûr*” (Light on The Light) or which then popular by the cosmology of emanation. Aria Damar also gave his influence to Siti Jenar’s thoughts about death and *Kemanunggalan*. But those are not enough to be his basic knowledge to make a great concept. He continued his study to the outside of Indonesia from 1450 AD until 1461 AD, since when he was 24 years old until 35 years old (about 11 years).

In 1450 AD when he was 24 years old, he went to Baghdad and accompanied by Ahmad al-Mubasyarah (a Moslem Scholar from Baghdad which lived at Malaka). His conversation with this companion made Siti Jenar understand about the oneness of deeds of God (*Af’âl Allâh*). From those conversations, Siti Jenar argued that human has the same characteristic with God from the beginning.

At Baghdad, Siti Jenar lived at Ahmad Al-Tawallud’s house. In this house he read a book of *al-Shidq* (al-Kharaj), *al-Ta’aruf al-Kalabadzi* (al-Qusyairi, *Futuhât al-Makkiyyah*), *Fushus al-Hikam* (Ibnu ‘Arabi), *Ihya’ ‘Ulum al-Din* and the *Tasawuf* books by al-Ghazali. Beside those books, Siti Jenar also read and learned the tradition of Sufi from al-Thawasin, al-Hallaj’s works and al-Busthami. He also read the book of *Haqîqat al-Haqâ’iq*, *al-Manâzil al-Ilâhiyah*, and *al-Insân al-Kâmil fî Ma’rifat al-‘Awâkhiri wa al-Awâmil* were the most passionate for him. It could be assumed that all of those books were a peak from a Sufi Scholar, Syaikh ‘Abdul Karim al-Jili.

From those books Siti Jenar received some new knowledges to complete his concept about death and *kemanunggalan*. His concept of *kemanunggalan* was more like Ibnu Arabi, he had concept of *Insan*

⁵⁴ Aria Damar is Adipati, which has mystic-sufism type; he is one of student of Maulana Ibrahim Samarkandi. When his age was getting old, he lived at the Ogan River, Padamaran. He passed away in his age, around 85 year old. *Ibid.*, Page 50

Kamil from al-Jilli. Siti Jenar also mixed the two concept of the extinction (*fanâ*) of the body and spirit from Abu Yazid al-Busthami's concept about *Ittihad* and Mansyur al-Hallaj's concept about *Hulul*. This concept is one concept with death. It is because this concept of *Ittihad* and *Hulul* is about how human was created and how human destroyed.

Beside he received some knowledge from learning; Siti Jenar also had some experiences about death and *kemanunggalan*. Based on his spiritual experience until *fawa'id's* degree, Syekh Siti Jenar was very different with a common human. God's illumination which revealed into his heart was made his spiritual could be lightened. He was experienced various disclosures of *hijab* from his souls. From here, he could combined his spiritual's experience with the thoughts of some authors such as al-Hallaj, Ibnu 'Arabi and al-Jili.

In 1457, Syekh Siti Jenar went from Bashrah to do pilgrim at Makkah. He achieved some spiritual experiences. Based on those experiences, Syekh Siti Jenar guided to be the real human (*al-Insân al-Kâmil*), in which the potency of *Rûh al-Haqq* became optimal for his existence in the world. For Syekh Siti Jenar, human is only as corpse when *Rûh al-Haqq* not to be optimum. It also same with worships formally, it will has no effectiveness for life at all when *Rûh al-Haqq* is not activated.⁵⁵

b. Social-Cultural and Political Factor

In social-cultural realm, Syekh Siti Jenar lived in Caruban that has multi-ethnic culture.⁵⁶ It made Siti Jenar familiar with the culture and the concept of the other religion and cultures, such Hindu, Buddha, etc. Siti Jenar also had some occasions to learn them. This made his thoughts is so universal and can be used by all of human not

⁵⁵ *Ibid.*, Page 50-60

⁵⁶ K.H. Muhammad Sholikhin, *Sufisme Syekh Siti Jenar*, Page 43-46

only for Muslim or Javanese people. This also made his way to look human is also so general. He did not divided human into some degrees, but he looked them are same. All person is equal, there is no the clever or stupid, the rich or poor, the high degree or low degree, there is no the boss or the servant.

This view is become his reason to spread his thoughts to all human fairly, and also gave the stimulus for all human not to fear with government because they are in one degree, as *Khalîfatullâh* and ‘*abdullâh*. This view made the government and the council of Walisongo in that time against him.

C. Reconstruction of the Meaning of Death

After we discussed about the comparison between Heidegger and Siti Jenar’s conception about death, the writer can reconstruct the meaning of death that at least covers three things as follows:

1. Death is pre-condition and post-condition of faith

According to Heidegger, death is a phenomenon that “*already-in*”, means it already exists together when human thrown into this world. Whereas for Siti Jenar, death also already exists when human has separated from God, means it already exists when human was born in the world. The difference was located on *the death as subject* that present for human, and *human is as object* that receiving death. For Heidegger, before the death, human is nothing [*Nicht*]. *Dasein* cannot know why he must die, he only know that he is thrown into the absolute possibility to be nothing, it is death.

Death in Heidegger’s conception is more characterized into pre-condition of faith, in which the existence of human in the world is only “*thrownness*”. The condition of thrownness here can be understood as a condition in which someone unable to reach the nature of his existence in the world. This is as asserted by Nicholas from Cusa, as cited Muhammad Al-Fayadl that explained about “the absolute of the unknown” (*Docta*

ignorantia). For Nicholas, “the absolute unknown” is not just a condition in which someone does not know about something, in fact, it is more than the unknown condition after someone knew, because his knowledge about something is limited and he does not able to reach it.⁵⁷ For Heidegger, human must confess himself as such, means as Being-thrown-in-the-world. Thereby, the authentic life can be achievable when human anxious in his existence as Being-freedom-towards-death.

In otherwise, for Siti Jenar, death covers either pre-condition or post-condition of faith for human. Death will always happen when human was born in the world and after he died in the world. So that why, death is only a condition of human that has separated from God (The Eternal Live). Human was not thrown in the world, but he was delegated by God to be “the real human” (*manusia sejati*) that has two functions; as “*kahlifatullâh*” (a caliph of God that inherits His Names, Characters and Acts) and as “*abdullâh*” (a servant of God that must obey only to Him). Through these both functions, death not only works in order human to be “Dasein’s authentic” like Heidegger, yet it becomes a medium to manifesting *hak* (right) *kemandirian* (independence) and *kodrat* (destiny) of his existence as “the real human”. Thereby, human will understand himself as “the glorious creature” in his function as “*kahlifatullâh*” and as “*abdullâh*” in this world.

2. Weakness spots of Heidegger and Siti Jenar’s thought about death

When we look at the conception of Heidegger’s thought about death, the writer founded some weakness spots as follows:

a. Some of Heidegger’s weakness spots

1) Death can make human pessimistic

In “Being and Time” [*Sein und Zeit*], especially in talking about death, Heidegger not discuss about the existence after human

⁵⁷ Muhammad Al-Fayyadl, *Tologi Negatif Ibn ‘Arabi: Kritik metafisika Ketuhanan*, PT. LKIS Cemerlang Printing, Yogyakarta, First Edition, 2012, Page 114

die in this world at all. There is no guaranty for human to live again after die in the world. So, more or less, it can make human pessimistic, because Dasein is thrownness itself.

2) The application of this concept is difficult

It is impossible for human to always anxious and to be authentic. To apply the conception of death in Heidegger's perspective in this era, it looks difficult to using it in application of everydayness. Recall it is impossible for human to always anxious in living his whole life to be authentic. So, as Heidegger himself attested that initially, human was fallen into *Das Man*.

b. Some of Siti Jenar's weakness spots

1) Death can make people inclined into an act of passivism

Syekh Siti Jenar viewed that either this universe or all human in this world are as corpse or the grave world. All of them have a status as the creature that having a new character () which means that everything besides Allah will be extinct. Thereby, it can make people inclined into an act of passivism for them who not yet really understand Syekh Siti Jenar's thoughts about death.

2) The application of this concept is so difficult

In one of his thoughts, Syekh Siti Jenar is more pressuring on the conception of "*Manunggaling kawula-Gusti*" (the unity of God and servant). To apply this concept, someone have to do (*laku*) to achieving a degree of the real human (*manusia sejati*). He must behaviors like God's behavior in which in this case, human will always die when he not yet removes anything besides God. In other word, the application of this concept is so difficult, because the temptations of our everydayness are so massive. Thereby, this concept only works for they who really endeavor to removes anything besides God.

3. Strength spots of Heidegger and Siti Jenar's thought about death

When we look at the conception of Heidegger and Siti Jenar's thought about death, the writer also founded some strength spots as follows:

a. Some of Heidegger's strength spots

1) Human who realizing his death in this world will humble

In the beginning, human is only thrown into this world and in the ending, he also thrown into the death.

2) Death can make ethical consequences and responsible each other

Human as Dasein will open to the potentiality of death not only for his own existence but also for the other existences in this world. So, it can make ethical consequences and responsible each other for human.

3) Death makes the equality for all human

Dasein as Care [*Sorge*] will run his everydayness by realizing and using his timeness as good as possible. It means it will make individual awareness to respect between one and another. All human are equal before the death, because each person has same potentiality towards their death in any moment. It is because death is very pure and fair.

4) Death makes life become meaningful

In living this life, human will able to empowering his existence become meaningful when he realize that death is possible of impossible. Our everyday falling evasion in the face of death is an inauthentic Being-towards-death. But for Heidegger, inauthenticity is based on the possibility of authenticity itself.⁵⁸ Therefore, human will always be opened to his Being, it is the death itself. Thereby, as Being-towards-death, Dasein will anxious and endeavor to living life with any virtue and goodness.

b. Some of Siti Jenar's strength spots

⁵⁸ Martin Heidegger, *Sein und Zeit*, Translated by: John Macquarrie & Edward Robinson, *Being and Time*, Page 303

- 1) Death can make human become independent and solid in his personality

Through the conception of “*Manunggaling kawula-Gusti*”, human will realize that he is come from The True Live and will come back to The True Live itself, God. That is why; death is only a transit for spirit of human as long as he still not yet united with God. In other word, there is no reason to fear, anxious, or worry for they who only narrowing his orientation to God. Thereby, it make human become independent and solid in his personality.

- 2) Death can make human far away from any negative characters

In Syekh Siti Jenar’s thought, Hell and Heaven are only a kind of worldly life; both are also creature just like our physical body that will be extinct and not eternal. Both are only exist to fulfill our desires in our physical necessities. At this point, we knew that our negative character appears because we still fight each other to achieve those physical necessities. When we understand that Hell and Heaven are only a kind of the grave world, we will able to remove our negative character that comes from those physical necessities.

- 3) Death makes the principle of equality

The rich people not be arrogant to the poor people, the poor people not become pessimistic on his future. At this point, it will appear the principle of equality (*tasammuh*, *tawazzun*, and *tawassuth*). That the nature of all human is going to be corpse. As the candidate of corpses, we are really equal. The difference is only in qualitative degrees, it is how someone attempts to be a caliph and servant of God in the world, means *taqwâ*. Thereby, only God who has really knows it, not human. Therefore, human not allowed to feels stronger or weaker, bad or good, smart or stupid, arrogant than another.

- 4) Death can make the nuance of harmony for all human

That in this grave world they are same, it is as “corpse”. Therefore, in living this life, human cannot rule or be ruled each other. Human is forbidden to feel higher than another. All human must live suitable with their jobs and duties. In other word, it will make an equal degree for all human. Thereby, it can make the nuance of harmony for all human in this life.

From those three things above, the writer can reconstruct the meaning of death for both Heidegger and Siti Jenar’s conception that death is a condition of human *in* or *out* of this world that is a transit of his existence or his spirit from nothingness-towards-nothingness, from separation-towards-unity with God. In other word, death is a condition in which *firstly*, human must confess himself existentially, it is as Being thrown into death; “Being-towards-death” [*Sein-zum-Tode*]⁵⁹ and *secondly*, he must believe himself essentially, it is as existence that came from God and will return (*manunggal*) to Him.

Furthermore, death in Heidegger and Siti Jenar’s conception has the main weakness spot either in its implication or application as follows:

a. Implication

In Heidegger’s conception of death, either “authenticity” or “inauthenticity” of Dasein will become pessimistic because both are thrown into nothingness. Whereas, in Siti Jenar’s conception of death, either “corpse” or “the real human” will become passive because both are came from God and will return and unite (*manunggal*) to Him.

b. Application

The application of Heidegger’s conception of death is difficult enough. However, to achieve the moment authentic may be is not too difficult, but to defend that authenticity is so difficult, because Dasein is impossible to always anxious and to be authentic in its whole life. The application of Siti Jenar’s conception of death is also so difficult. This difficulty is not only to achieve the degree of the real human

⁵⁹ *Ibid.*, Page: 311

(*manusia sejati*), but one crucial here is how human to defend that degree in his whole life.

Both those weakness spots above can be resolved if we define death as a transit of human existence or his spirit from nothingness-towards-nothingness, from separation-towards-unity with God. An act of pessimistic will become optimistic because we aware that we will unite with God, and an act of passive will become active when we aware that we are thrownness, because by this awareness, human will use his time as good as possible. Thereby, the veil of pessimistic of death that can appear in Heidegger and the veil of passivism of death that can appear in Siti Jenar can be avoidable. If someone has already able to be optimistic and active, then he will easy to achieve or at least to run his life authentically as the real human (*manusia sejati*).

From those explanations above, it can conclude that we cannot grasp and comprehend fully the meaning of death when both of these criteria have separated. It must works together as an active dynamics that fills each other in our life.

CHAPTER V

CLOSING

A. Conclusion

Based on this research about Martin Heidegger and Syekh Siti Jenar's thought concerned with death, the writer can conclude:

1. According to Martin Heidegger, death is divided into two types; firstly, death in physical meaning, it is a condition when Dasein stopped as Being-in-the-world. Secondly, death in existential meaning, it is "*a possibility to die*", in which Dasein is always facing its "future" in heading to die. Death is non-relational, certain and indefinite, and also not to be outstripped. It makes human fulfill his life as a meaningful life. It always shadows human since he was born in this world. Death in Martin Heidegger's version has some weakness spots, those are: first, human is Being-just-present-at-hand in the world, he is only from nothingness and will be thrown into nothingness again. Second, the application of this concept is difficult enough. Third, he did not discuss about the existence after human died in this world at all.

In otherwise, for Siti Jenar, human was not thrown into the world, but he was delegated by God to be "the real human" (*manusia sejati*) that has two functions; as "*kahlifatullâh*" (a caliph of God that inherits His Names, Characters and Acts) and as '*abdullâh*' (a servant of God that must obey only to Him). Through both functions, human can be "the real human" which becomes a medium to manifesting *hak* (right) *kemandirian* (independence) and *kodrat* (destiny). Thereby, human will understand himself as "the glorious creature" in his function as "*kahlifatullâh*", and he will understand himself as "corpse" in his function as "*abîdullâh*". According to Syekh Siti Jenar, death is only a "transit" for spirit in this the physical world. It covers all human when he separated from God and trapped in this physical world (the grave world). Death is a medium for human to reach the true eternal life with God. It is also as a "testimony"

(*syahdât*) for all human. Death in Syekh Siti Jenar's version also has some weakness spots, those are: First, his concept can make people incline into an act of passivism for them who not yet really understand it. Second, the application is also difficult like Heidegger's concept. However, one of his main concepts is viewing human in equal degree; it can make human have an optimistic, brave, independent, and good character.

2. Heidegger's thought about death is influenced by some factors and background. In social and political realm, he was influenced by historical aspect, that he lived in a crisis era of The World War II that made human into depersonalization and totalitarianism. He was influenced by many figures such as Aristotle, Husserl, Wilhelm Dilthey, Kierkegaard, St. Augustine Hippo, Karl Barth, Duns Scotus, Friedrich Nietzsche and Friedrich Hölderlin. In philosophical realm, he was influenced by the basis of the Greek's initial contributions towards an interpretation of Being, a dogma has been developed which not only declares the question about the meaning of Being to be superfluous, but sanctions its complete neglect. It is said that "Being" is the most universal and the emptiest of concepts.

Syekh Siti Jenar's thought about death is influenced by his teachers such as Syekh Datuk Kahfi, Aria Damar, and his companions such as Ahmad al-Mubasyarah. He read many books from another religion, such as Catur Viphala's Book. He also touched with the other figures of Muslim and Sufism, such as *al-Shidq* (al-Kharaj), *al-Ta'aruf al-Kalabadzi* (al-Qusyairi, *Futuhât al-Makkiyyah*), *Fushûs al-Hikam* (Ibnu 'Arabi), *Ihya' 'Ulûm al-Dîn* and the *Tasawuf* books by al-Ghazali, al-Thawasin, al-Hallaj's works and al-Busthami. He also read the book of *Haqîqat al-Haqâ'iq*, *al-Manâzil al-Ilâhiyah*, and *al-Insân al-Kâmil fî Ma'rifat al-'Awâkhiri wa al-Awâmil* from Syaikh 'Abdul Karim al-Jili. Siti Jenar mixed the concept of death from many teachers, notions his spiritual experience and many cultures, especially Java.

Beside those factors, Siti Jenar's thoughts also influenced by the condition that at least can covers culture, social and religion. In his era, Siti

Jenar lived in crisis situation. These caused by a *political-transition* from Majapahit Kingdom toward Kesultanan Demak, included the crisis of belief and ideology as consequence of losing orientation on the old religion of spiritual necessity for society and the presence of Islam that promises the meaning of better life.

3. Death in Heidegger's conception is pre-condition of faith for human. This concept has some weakness spots; that the implication of death can make human become pessimistic and the application to be Dasein's authentic is difficult enough, but it makes human humble, makes ethical consequences and responsible each other, makes the equality for all human, and makes life become meaningful. Whereas death in Siti Jenar's conception covers pre-condition and post-condition of faith for human. This concept also has some weakness spots; that the implication of death can make human become passive and the application to be the real human is so difficult, however, it makes human become independent and solid in his personality, far away from any negative characters, death makes the principle of equality, and it can make the nuance of harmony for all human.

The writer reconstructs the meaning of death in Heidegger and Siti Jenar's conception that death is a condition of human *in* or *out* of this world that is a transit of his existence or his spirit from nothingness-towards-nothingness, from separation-towards-unity with God. In other word, death is a condition in which *firstly*, human must confess himself existentially, it is as Being thrown into death; "Being-towards-death" [*Sein-zum-Tode*] and *secondly*, he must believe himself essentially, it is as existence that came from God and will return (*manunggal*) to Him.

This definition can resolve some weakness spots of Heidegger and Siti Jenar's thought about death, it is that an act of pessimistic will become optimistic because we aware that we will unite with God, and an act of passive will become active when we aware that we are thrown, because by this awareness, human will use his time as good as possible. Thereby, the veil of pessimistic of death that can appear in Heidegger and the veil of

passivism of death that can appear in Siti Jenar can be avoidable. If someone has already able to be optimistic and active, then he will easy to achieve or at least to run his life authentically as the real human (*manusia sejati*).

B. Suggestion

1. By this research the writer invites and hopes it can give suggestion to all human to re-contemplate their origin and their purpose of their life and death.
2. To the later researchers, the writer hopes that there will be the other researches about this theme, because this research has been not enough yet.

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