

CHAPTER IV

ALTERED STATE OF CONSCIOUSNESS IN *KAROMAHAN*

A. *Karomahan and Khodam*

Basically, *karomahan* scientifically is paranormal phenomenon.¹ It have been specially reseached by science of parapsikologi², one of brances in of psychology, that is science that studied about data and phenomenons wich seen as strange and magic behavior. For example, phenomenon and data about prognosis, telepaty, clairvoyance, invulnarable with fire, flying in the air, and so forth. Psychology divided phenomenon into normal and a-normal. A-normal phenomenon divided into three categories:

1. Abnormal phenomenon
2. Supra-normal phenomenon
3. Para-normal phenomenon

Abnormal phenomenon become object of pathopsychology, and supra-normal and para-normal phenomenon become object of parapsychology.³ So, based on data and phenomenon of *karomahan* can be classified in data and phenomenon of para-normal. Those are:

¹ Term “paranormal” first time used by M. Dessoir in the end of 19 century. Prefix “para” also be used in medical science, like paramedis, parathypus that have meaning “other side” so, paranormal phenomenon is phenomenon in other side of normal. Paranormal be based on human psyche.

² Parapsychology is science about a) phenomenon that happen without usual sensory perception b) physical change that be based on human psyche. Human that master in this field called by parapsycolog.

³ Soesanto kartoatmodjo, *Parapsikologi (Paragnosi, Parergi, Dan Data Paranormal)*. Pustaka sinar harapan, jakarta 1995. Page 10-13.

1. The existance of psycical power controled body

It can be seen on the feeling and experience of practitioner when he lost of control and changes of practitioner power become stronger than before.

2. The existance of a- normal activity

In this case a-normal activity appeared directly when practitioner became invulnerable, perform strange behavior, and so forth.

Furthermore, *karomahan* performance include paragnosi and parergi phenomenon.⁴ It means those phenomenon have described control of consciousness sipirit in the body of medium (psyche effect into psychological behavior), and the existence of changes power (psyche effect to body/ physic). Phenomenons of *karomahan* performance also can be called as extrasensory perception (ESP) phenomenons that is psi *phenomenons*. Psi is the powers and process that effect to paranormal phenomenons.⁵

Karomahan performance practically, involved *khodam* as change of behavior and ability. *Khodam* change the normal consciousness and change the power of practitioner. In the traditional term, khadam is non psycical bieng helped the players to change their counsciousness. But in the modern term, the function of *khodam*

⁴ Parapsychology basically studied two kind of paranormal phenomenons that are paragnosi dan parergi. Paragnosi is phenomenon that be correlated with human psyche and the result in human psyche. Parergi is phenomenon that be based with human psyche and the result in human physic.

⁵ Charles T Tart, *Transpersonal Psychology*, Harper & Row, Publishers, New York, 1977 Page 117-118.

can be replaced by the power of human intellect (sciences). *Khodam* exist and appear when practitioner do *riyadhoh*, pray, and read dhikr. It can be sketch as bellow:

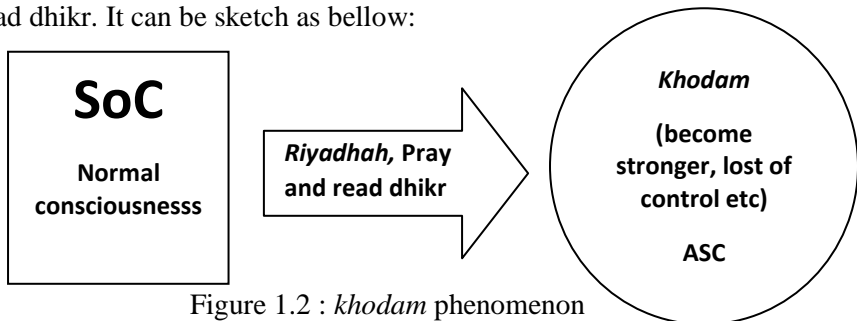


Figure 1.2 : *khodam* phenomenon

This *sketch* explained that is like magic power. Practitioner after *riyadhah*, pray and read dhikr, become stronger than before, lost of control and etc. *Khodam* act as medium of movement consciousness. In other hand, Charles T tart described induction operation of ASC. There are two induction operations to entering altered state of consciousness, disrupting forces and patterning forces. Based on this point, induction process in *karomahan* performance can be divided into three categories, those are before performance (preparation), when performance, and after performance.

First, Before performance (preparation). In this case, practitioner tried to configure the body and the spirit by practicing preparation list such as prayer, fasting, dhikr, *wasilah*, and so forth. Practitioner build the system believe for the body and spirit to be medium for another spirit. Preparation *karomahan* is a process of disruptive force in order to disrupt the stabilization of normal state of consciousness, to interfere with the loading, positive and negative feedback, and

limiting processes/structures that keep your psychological structures operating within their ordinary range. So, feeling that be created when practitioner practice the preparation is feeling of believe to be medium for another spirit.

Several stabilization processes must be disrupted. Stabilization processes can be disrupted directly when they can be identified, or indirectly by pushing some psychological functions to and beyond their limits of functioning. Particular subsystems, for example, can be disrupted by overloading them with stimuli, depriving them of stimuli, or giving them anomalous stimuli that cannot be processed in habitual ways. The functioning of a subsystem can be disrupted by withdrawing attention/awareness energy or other psychological energy from it, a gentle kind of disruption.

Second, is Performance moment. That is the process of patterning force. Patterning forces is operation stimuli that push disrupted psychological functioning toward the new pattern of the desired ASC. These patterning stimuli may also serve to disrupt the ordinary functioning of the normal state of consciousness insofar as they are incongruent with the functioning of the normal state of consciousness.

This process happened when practitioner read the dhikr, *wasilah* and call the spirit that be desired. This process stimuli may serve as both disruptive and patterning forces. It means when practitioner read dhikr and call the spirit that be intended he did two process directly, disruptive force (disrupt the stabilization of normal

state of consciousness) and patterning force (disrupted psychological functioning toward the new pattern of the desired ASC).

The feeling/ experienced of practitioner in *karomahan* performance that be grouped in this process are, loss of control, forget time and change body image. This condition of feeling/ experience caused by new pattern of the desired ASC in the process of patterning force.

Third, After performance. Feeling of practitioner after do *karomahan* performance can be described as physical feeling/ experienced, that is feel faint and tired after doing the process *karomahan*. Practitioner seemed exhausted after carrying out *karomahan* performance. Here, practitioner consciousness back to ordinary or normal consciousness.

Below is the sketch of induction process of *karomahan* performance:

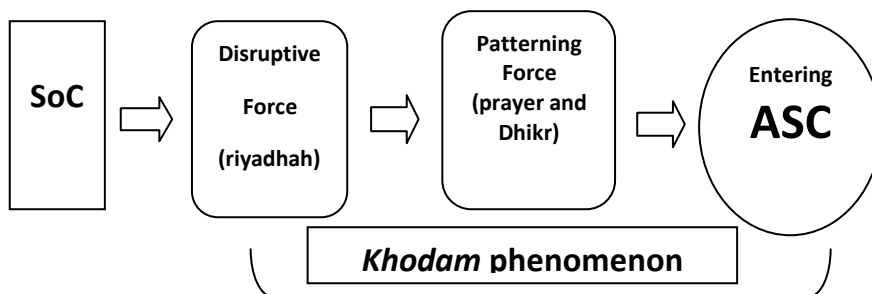


Figure 1.3. induction in *khromahan*

Generally process induction in *karomahan* performance can be explained as follow:

- a. The first is practitioner be in normal state of consciousness, forming a system or construction (the state of consciousness) in a gravitational field (the environment).
- b. The second is disrupting forces, to begin induction. Changing relationship of some of the latent potentials outside consciousness (practitioner do preparation).
- c. The third figure is patterning forces are successful in finally breaking down the organization of the normal state of consciousness. The construction/state of consciousness comes apart, and a transitional period occurs (practitioner of *karomahan* pray and read dhikr as affirmation and visualisation)
- d. The last step is the patterning stimuli/ forces must now push the isolated psychological structures into a new construction, the third and final step of the processes in which a new, self-stabilized structure, the ASC, forms. Some functions available in the normal state of consciousness may be available at the same or at an altered level of functioning in the ASC (practitioner lost of control, forget time, and change body image).

B. Benefit of consciousness change

Changes of human consciousness (change of normal state of consciousness into altered state of consciousness) impacted to invention of new experience. Based on this change, human being try to find meaning of their live. This live will not give us the answer about what is the ultimate meaning of our live, but give over to us to find and decide what is the valuable meaning in our live. The existance of ultimate meaning place on the other side of real word,⁶ it means that ultimate meaning hang on beyond ego phenomenon.

According to ludwigg, change of normal consciousness into altered state of consciousness affect to change of meaning, increased meaning, change ideas or perception and contributing to feeling of profound insight, illumination and truth. It can be sketch as bellow:

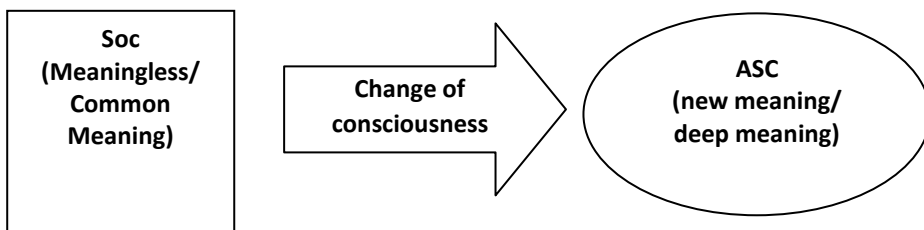


Figure 1.4 Meaning as change of consciousness

⁶ H.D Bastaman, *Logoterapi (psikologi untuk menemukan makna hidup dan meraih hidup yang bermakna)*, P.T Raja Grafindo persada, Jakarta, 2007. Page 3.

Human being sometimes do anything without meaning or use common meaning. change of consciousness give human a chance to find deep meaning. in the dimension of body, we are imprisoned. In the dimension of psyche, we are driven, in the dimension of spirit we are free. Meaningfull of life can be found in the change of consciousness.

Meaning is one of the human needs. meaning in human life will guide to happiness of live. Happiness is reward in the practice of do meaningful activity. It can be conclude that life of happiness is life full of meaning. self fulfillment of meaning will driven human to happiness, but in other hand if need of meaning insatiabile will driven human to meaningless of life. Meaningful life is fondation of productivity, real purpose of life, intimate relation, maturity of individual, and gate of happiness.

Viktor frankl also stated meaning is one of valuable thing in this world. He argued that meaning can be aplied as therapy. He explined the important of meaning to face the real world. Althought suffering and pain have meaning. furthermore, without meaning human will loss their life, but with meaning human will have value in happy and hard condition.⁷

⁷ Ibid 37-38.