

HARMONIZATION OF ASCETIC FAMILY IN PURWO FOREST BANYUWANGI IN ISLAMIC LAW PERSPECTIVE

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ABSTRACT

This paper raises the theme of harmonization of ascetic families, the study of concept of the ascetic family of Alas Purwo Banyuwangi, there are three important questions related to this study, first how is the demography of Alas Purwo Banyuwangi, and secondly how is the concept of the *hermit*, *mujahadah* and meditation? third, how the harmonization of the ascetic family in the Banyuwangi perpetual pedestal of fiqh and positive law, using interview methods and documentation to explain the data, the results of this study are to know the demographics of Alas Purwo Banyuwangi, and the two concepts of ascetic and mujahadah meditation, the three concepts of harmonization of the Alas Purwo ascetic family Banyuwangi.

INTRODUCTION

Marriage satisfaction is a condition of fulfilling a basic need in marriage where the three basic needs are material needs, sexual needs, and psychological needs. A living is a gift from a husband to his wife after a marriage contract is held. Is it obligatory for the law to exist because there is already a legal procession both from the perspective of religion and the state? And also because of the form of devotion of a wife to her husband. What is meant by living here is all the needs and needs of the wife who apply according to circumstances, places, and customs. Like food, clothes, houses, and so on.

The position of the husband in the family is as the head of the family where the husband is obliged to provide good living clothing, food and shelter. And the wife acts as a housewife who regulates finances obtained from her husband's livelihood as stipulated in article 79 of the Compilation of Islamic Law (KHI) which reads: "the husband is the head of the family and the wife of the housewife; (2) the rights and position of the wife are balanced with the rights and position of the husband in domestic life and association with the community."¹In reality what happens in married life we often find various kinds of problems that arise such as the problem of the division of tasks and the role of husband and wife. Like the traditional marriage concept, a wife has the role of taking care of all household matters and taking care of her children at home, while the husband has a role to make a living. This does not apply in this advanced age, especially now that we have regulations that allow us to acquire and think freely, and also in the year around 2010, it was celebrated by the emancipation of women.²

In Law Number 1 of 1974 emphasized in article 1, namely: Marriage is a physical bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family (household) based on the wholeness of the Almighty. General explanation of Law No. 1 of 1974 paragraph (4) letter a, states that the purpose of marriage is to form a happy and eternal family, for that to develop his personality to help and achieve spiritual and material well-being. It is emphasized in the compilation of Islamic law article 3 that: Marriage aims to realize a household life that is *sakinah*, *mawaddah*, *warahmah*.³Marriage gives rise to the consequences of civil law between husband and wife. Marriage has a very noble goal which is to build a happy, eternal, eternal family based on the Godhead of the Almighty.

¹ Nuansa Aulia Editorial Team, *Compilation of Islamic Law* (Bandung: CV. Nuansa Aulia, 2015), 73.

² Rahmad Hakim, *Islamic Marriage Law* (Bandung: Pustaka Setia, 2000), 239.

³ Ahmad Azhar Basyir, *Islamic Marriage Law* (Yogyakarta: Uii Press, 2007), 183..

For this reason, it is necessary to regulate the rights and obligations of husband and wife. If the rights and obligations of each husband and wife are fulfilled, then the husband and wife's dream will be realized.

Making a living has been the decree of Allah SWT on husbands, that they are obliged to fulfill it to their wives and children according to their abilities. At this time the demands for daily life are increasing, many husbands who do various ways just to fulfill the obligations of living to his wife and children so that they feel sufficient in fulfilling their lives, not a few of them (the husbands) who make a living in various ways such as selling, working as coolies, some are opening their own businesses, farming, gardening etc. Not many of them use methods that are not legal or against the law, such as stealing, robbing, looting, gambling, a treat, etc.⁴ In this growing age where human needs are also growing, we often encounter various cases where a husband leaves his wife and children at home with various goals, such as doing business abroad, working outside the island, becoming a migrant worker, even some are leaving his wife only to take a long vacation. In Indonesia, especially in East Java, there is a district whose people are still very thick with its culture, its geographical situation is still very beautiful, the name of the district is Banyuwangi. The name Banyuwangi is not foreign to our ears, with its culture which is very rich and still very thick, not infrequently we encounter foreign tourists visiting there to see their culture firsthand and not infrequently they are just on vacation enjoying their weekends to enjoy the natural beauty offered by Banyuwangi, one of the famous places is Plengkung Alas Purwo beach. Alas purwo has been famous for a long time either because of the nature which is still very beautiful or because of the news of its mysticism. Alas Purwo is located in the district of Tegal Delimo, Banyuwangi Regency. This place has its own charm in the eyes of local people too often when we go there will meet a variety of people from different provinces.

The panormal often touch the base purwo not for a vacation but to find calm, strength, kanuragan, wealth, etc. Usually they stay not only a matter of days or weeks even they can stay for months there by using the Cave Istana, Cave Padepokan, and Cave Mayangkoro. In the results of interviews with the people who sell there one of the people we interviewed was Pak Misnato, he revealed that many other people in the area had been staying at Alas Purwo for a long time, such as Bandung, Sumatra and Maluku. They are purwo dialas or in palace caves around 1-2 months or more, some even for months just to be imprisoned, without us knowing here there is an interesting event, where when we try to think a little critical,⁵ The problem that will be discussed in this paper focuses on the problem of the livelihood given by a husband where the husband's position here often leaves his wife for subjects who cannot be rationally thought about. Indonesia, which is a country with a majority tribal population and is still very thick with its cultural customs, certainly cannot be separated from its beliefs. Not infrequently we see many of the traditional Javanese teachings and rituals that they often do today, one of which is "Meditating / HAPPY" purwo dialect, for no apparent reason they leave their wife and family for a while in the period quite a long time for uncertain things, if you go to work or something that can increase their needs it can still be tolerated because the majority of people who do this hermitage are middle-low people, which can be said to meet their needs, they use a system to dig a hole through the pit. A slightly intriguing problem arose to examine how the harmony of their household ark, how their family's condition was, how their paradigm was so that they were willing to leave their wife and children for a matter according to which most people do not have mercy, and how the process of providing for their wife's children left behind. So A slightly intriguing problem arose to examine how the harmony of their household ark, how their family's condition was, how their paradigm was so that they were willing to leave their wife and children for a matter according to which most people do not have mercy, and how the process of providing for their wife's children left behind. So A slightly intriguing problem arose to examine how the harmony of their household ark, how their family's condition was, how their paradigm was so that they were willing to leave their wife and children for a matter according to which most people do not have mercy, and how the process of providing for their wife's children left behind. Soin this paper will be discussed factors relating to family living that are focused on ascetic families and also, explain about the perspective of Islamic law in addressing it. Based on the descriptions above, researchers are interested in conducting a study of the concept of fulfilling the hermits' livelihoods in an effort to make the family they built into a sakinah mawaddah warahmah family.

⁴ Ahmad Azhar Basyir, 184.

⁵ The results of an interview with one of the sellers who are on the Purwakarta dialect

HARMONIZATION OF ASCETIC FAMILY IN PURWO FOREST BANYUWANGI

Dreams of destiny and spiritual favour Demography of Banyuwangi Regency: Purwo Forest



General description of people who settled and lived around the Alas Purwo village, Purworejo village, Tegal Delimo sub-district Banyuwangi. The following will explain the condition of the people of Alas Purwo, Kalipait Village, Tegal Delimo District, Banyuwangi Regency. Which is related to the phenomenon that occurs in Alas Purwo, that there are so many people from various regions who dwell here to do penance or meditation / ascetic and will also be explained about geographical location, number of inhabitants, livelihoods of the native people of Alas Purwo and also those who are meditating there, do not forget the management of the Kalipait Village. First, The Phenomenon of Meditation in Alas Purwo Alas purwo is no stranger to our ears, a forest that holds a million mysteries and awesomeness that has spread to the Indonesian archipelago even before the independence of the Alas Purwo forest has been known to foreign countries, Indonesia's first president ir. Sukarno is said to have meditated there. Because of the mysticism that is in the Alas Purwo forest, many people from foreign countries such as Maluku, Yogyakarta, Subang, Bandung travel there and not infrequently also spend the night there for some time to do meditation⁶.

Alas purwo itself has several places / locations that are commonly used as a place of asceticism by people who are looking for wangsit (hints of dreams) or people who are looking for the peace of life such as cave gentong, cave serngenge, cave palace, cave mayangkoro and cave padepokan. Most of the hermits who were there chose the palace cave as the location of the hermitage because the location of the palace cave was very close to the last spring in the forest, the source of this spring was called a spring by the people, according to one of the hermits there if someone wanted to enter the third cave this, it would be nice to do the ritual first, which is a big shower in the spring so that when we enter the area in a holy state and when bathing it should burn incense,⁷

This phenomenon is very interesting to discuss because most people who imprison there are not only in the near future but there are also those that take months or even years. From the results of interviews conducted by researchers with the ascetics there, most of them have a family, children and wife, when compared to those who live alone it is 1: 9 very rare. This is what makes researchers interested in studying the phenomena that occur on the bottom of the purwo. From the results of interviews with Mr. Saiful as the forest supervisor who is on duty there every year many people from various provinces go to the purwo to meditate / meditate with different goals, some are looking for supernatural powers, visions (dream guides), heirlooms, a treat ,etc.⁸

Being imprisoned for quite a long time indirectly the person is leaving the matters that he must be responsible for, such as working, meeting friends, taking care of the household, wife's living, etc. Especially if that person has a wife and children which they really need will be his presence in the household. That is a very big sacrifice the bet is unfortunate if the household ark built in a long time is sacrificed only for a few things such as asceticism or the like which if looked more focused does not have an advantage for their household, even though when going to do meditation they are given permission by their family but according to religious or state rules there are certain limits a head of household leaves his family.

⁶ Observation, Alas Purwo, 16 March to 09 April 2019.

⁷ Observation, Alas Purwo, 16 March to 09 April 2019.

⁸ Saiful, interview, Alas Purwo, 16 February 2019.

Second, The geographical location of Alas Purwo is located in two sub-districts namely Purwo Harjo and Tegal Delimo Sub-districts, but the place studied by the author is very close to Tegal Delimo Sub-district, Banyuwangi Regency, precisely in Kalipait Village. Alas Purwo is located at the far end of Banyuwangi Regency, geographically the Purwokwo is located at the southeast end of the island of Java, south coast region between 8° 26'45 "-8 ° 47'00" latitude and 114 ° 20'16 "-114 ° 36'00" east longitude.⁹ Third, Total Population of Kelurahan The number of population in kalipait village, Tegal Delimo Sub-district, Banyuwangi Regency is 7,895, consisting of 3920 men and 3965 women. They consist of 1,420 families. Fourth, the number of people meditating on als purwo from previous years, in 2017 there were nearly 700 people who performed meditation rituals there, out of the total number of people who meditated there were about 30 people who were permitted to carry out meditation for up to one year from the month of shuro to the month of shuro again,¹⁰

With this myth, it is not uncommon for people to go there to get the famous heirlooms owned by Bung Karno. Fifth, livelihood Kalipait village is one of the villages in the area of Tegal Delimo, where most of the community's residential areas are forest and beach. Residents in the village of kalipait on average work as farmers, laborers and fishermen. Most people there prefer to become farmers by planting rice on their vacant lands, the rice they plant is different from rice in paddy fields because their rice is planted on land which incidentally is land for plantations, their villages are very difficult to find water for rice fields therefore besides planting rice they also grow other plants such as dragon fruit, teak, sengon, corn etc.¹¹

But not all residents there work as farmers, some of them also work as teachers who teach in small schools, employees outside the city, coolies, cattle ranchers and camps, there are also trades that sell, with the value of tourism from the base of many purwo people from other regions go there, taking advantage of this opportunity many of them open small businesses, such as selling snacks, selling nasik, selling clothes and so on. The data accounts for the livelihoods or occupations of the kalipait villagers as follows:

Table 4.1
Livelihoods or work for the people of Kalipait Village

No	TYPES OF JOBS	TOTAL
1	Farmers	38%
2	Farm workers	23%
3	Trader	10%
4	Teacher	7%
5	Fisherman	12%
6	Construction laborers	10%

Data source: kalipait village documentation in 2018

Meditation, Prosperity and How Much

In Arabic, the term mujahadah is isim (noun) in the form of mashdar from fi'il madhi (past verb) jahada. The sentence has several meanings, namely physical war, force, earnestly devote all abilities, and fight (subdue lust) In the book of Hashiyyah al-Shani explained the interpretation of the phrase'aduadu fillah and fi sabiilillah 'as follows: your enemies who are real (outward) and inner (inner). Outward enemies are infidel groups and (people). How to fight it already understood, and called "small war". While what is meant by the inner enemy is lust, pleasure, and Satan. The way to combat it is to refrain from the pleasures of lust little by little.¹² The definition of mujahadah in general is to fight, earnest, or fight against lust The term mujahadah takes from the basis of the Koran surah al-Ankabut verse 69 which means "and those who want to worship (seriously) to find our faith, really we will show them our ways. " Mujahadah is a medium to train yourself to be aware of Allah through the practice of sholawat and Wahidiyah teachings which have been guided by the muallif sholawat Wahidiyah RA. The definition of mujahadah according to the meaning of language, shar'i, and the term expert nature as opinion of Sheikh

⁹ Documentation, Alas Purwo, 17 February 2019.

¹⁰ Documentation, Alas Purwo, 17 February 2019.

¹¹ Observation, Alas purwo, 16 March to 09 April 2019.

¹² Moh. Saifullah Al-Aziz Senali, Thasawuf and the Way of Life of Trustees (Gresik: Student's Son, 2000), 32.

Dhiyauddin Ahmad Mustofa al-Kamsyakhonawy al-Naqsabandy contained in the book of Jami 'al-Usul fi al-Auliya', p. 22111

"The meaning of mujahadah according to language is war, according to the rules of syara 'is the war against the enemies of Allah (unbelievers who are hostile to Islam), and according to expert terms is to fight the anger of the bis-suu' and put a burden on him to do something heavy for him in accordance with the rules of syara '(religion). Some scholars say: "Mujahadah is not following the will of lust", and there are others who say: "Mujahadah is to hold lust from pleasure".

The main goal of someone carrying out meditation is to want to get happiness. This is in line with the opinion that meditation is an inner development that aims to achieve insight. By practicing vipassana, the defilements can be realized and then eradicated to its roots, so that people who practice meditation or mujahadah can see life and life naturally. This life is gripped by impermanence, suffering, and without eternal me. Meditation or worship can lead to inner cleansing, complete liberation, and very calm attainments. So, it can be concluded that meditation aims to achieve happiness indirectly. With insight, one can eliminate all defilements and be free from defilements. This freedom from inner impurities called haqiqi calmness, attains inner purity. So, meditation or worship aims to achieve insight, so that people will be able to see this life as it really is, he will be able to accept changes, see impermanence, suffering, and without eternal me.

The aim of the mujahadah is to look for something that is very rarely made by humans as a goal, namely the realization of safety, peace, prosperity, and happiness, physically and spiritually, materially and spiritually in the world and in the hereafter for the people of Indonesia and for the people of the world. There are so many benefits to someone who likes meditation, the first benefit is purity. If a person meditates frequently, he can purify his mind from all defilements. The second benefit is that it can overcome sadness and anxiety. You will not feel anxious about failure or feel sorry for your death or loss of job. The next benefit is overcoming the sadness caused by several things like death from family, losing something of value or another cause. The fourth benefit is the cessation of physical or physical suffering, the fifth benefit is the cessation of inner suffering. All kinds of suffering¹³For someone who is always busy, meditation will help him to free himself from tension and get relaxation or relaxation. For people who are confused, meditation will help him to calm down from confusion and get tranquility that is temporary or permanent (permanent). For a person who has many uninterrupted problems or problems, meditation will help him to produce courage and courage and develop strength to overcome these problems. For people who lack self-confidence, meditation will help him to get the confidence in himself that he really needs.

For people who are always dissatisfied with everything in their environment or in this life, meditation will give him change and development that leads to inner satisfaction. For the person whose mind is in chaos and despair because of a lack of understanding of the nature of life and the state of this world, meditation will help him to give understanding to him that his mind is confused for things that are of no use. For a student, meditation will help him to generate and strengthen his memory and to study more closely and more efficiently. For a rich person, meditation will help him to be able to see the nature and usefulness of his wealth, how to use the treasure for his own happiness and the happiness of others.¹⁴For the poor, meditation will help him to have a sense of satisfaction and calm and not vent jealousy towards others who are more capable of him. For an elderly person who is bored with this life, meditation will help him into a deeper understanding of this life, and that understanding will give him relief and freedom from the suffering and bitterness of this life, and will give rise to new excitement. for himself. For people who are irritable, meditation will help him develop the will power to overcome his weaknesses. In general, there are many positive things obtained by those who diligently worship or meditate, among others: First, Getting guidance toward awareness of God, as the word of God QS. Al-Ankabut verse 69. Second. Getting a third fortune, Gaining awareness to God. In this regard, Abu Ali al-Daqaq stated: "Whoever adorns his lahiriyah with mujahadah then Allah will repair his inner prayer with the fourth musyaadah, Clearing his heart and ma'rifat to Allah.

Discussion: Harmonization of Happy Families in Banyuwangi Purwo Forest

¹³ Moh. Saifullah Al-Aziz Senali, Thasawuf and the Way of Life of Trustees (Gresik: Student's Son, 2000), 32.

¹⁴ Moh. Saifullah Al-Aziz Senali, Thasawuf and the Way of Life of Trustees (Gresik: Student's Son, 2000), 32.

Meditation is a matter that is common to most Indonesian people, especially for the supernatural, but in looking at this case we have to be a little rational not only from a cultural point of view, but it would be nice to look at it from a social perspective because we live not only about ourselves we ourselves will also have an impact on others. Of the eight sample objects above they are people who meditate on Purwo dialect and they also have a family, children, and wife. Which is they are the backbone of their family, where they have to meet the livelihoods and needs of their wife and children at all times, moreover a child needs the presence of a father as a role model for himself and a protector for his wife,¹⁵. The hermit who meditates on Purwo dialect, there are various models, some only take a few moments, some take one to 7 days, some take several months, some even up to meditate there within a period of several years as a statement from mbah suliwa who was a hermit who meditated for a year and a half on the base of the purwo precisely in the palace cave, he said:

"I am decked out because I have Suee Lee Enek 7 months, I am in a bad mood, I want to meet with a bad man, but I am in a bad condition when I am stuck in sakdurunge posoan, because I am so sorry for the fact that I have a deck because of the lack of knowledge of the defensive post Poso".

(I have been here for quite a while now, maybe around 7 months, I have started the month of Muharram here, I want to go down from here again, but I want to go home before Ramdhan because the problem is while there is a math calculation here and fasting)¹⁶.

The hermit who is purwo dialect meditating there not only aims to seek inner pleasure, but there are also those who receive wangsit (dreaming of meeting their ancestors) who intends to meditate on purwo dialas like mbah lantri from Yogyakarta. Mbah Lantri has been in Purwo dialect for almost 4 months, he went to Alas Purwo because he got a wangsit from his long-lost ancestor, so Mbah Latri visited Alas Pedwo and meditated there for 9 months and was only ordered to eat vegetables there. You should not eat rice and only drink one glass of water while you are there as revealed by Mbah Latri when met by researchers

"Mbah deck doesn't want to go to opo-opo le, mbah sneak in mongkong koa's palace, meet the dream deck on the deck of the purwo base when diving into the songo moon diving man, there's no need to gowo sangu in the manganese opon zinc to protect the base of the purwo lan deck. not by a dandruff over a glass sack, lek thought yoh abot le, strong zinc sopo dandruff sak din mek sak glass, when mangane opo jare deck hit it would not be by gowo comestible, but lek in delok maneh iku supoyo manungso iku ileng, biyen sak durunge Born Manungso Iku, I haven't been dandruff for 9 months. Mother's wetenge deck is right when you don't feel sick, intine ben, thank you, orep.¹⁷.

"(Mbah here has no purpose whatsoever, just that you came here because you were told by your ancestors who had died long ago to als purwo. They appeared in your dream and told you to go to the bottom of the purwo and meditate for 9 months, and you didn't allowed to bring lunch in order to eat whatever there is purwo dialas that can be eaten, and can only drink one glass every day, if you think it is heavy, which humans are only strong drink one glass in a day and may not bring lunch as well, but if you look again at the wisdom of humans being in the womb for 9 months without eating and drinking also without friends, the point is we just have to be thankful) "

In Javanese culture, meditation is a culture that will not disappear from the Javanese community itself, even in Islam meditation also existed in the times of the previous prophets, such as the prophet Muhammad who did solitude in cave hira, like the Prophet Ibrahim who gained enlightenment from Allah in Bukit at-Tsur, from the two cases above is a case known as meditation in Javanese terms, in Islamic terms there are many names such as worship, mujahadah, etc. The hermit who purwo dialect meditation does not merely have the same goal or the same reason, but there are several factors that force these hermits to do purwo dialect meditation, among others: first, the existence of ancestors Wangsit ancestors already familiar in heard by Javanese people,¹⁸

Islam entered Indonesia was brought by Middle Eastern people through trade, marriage, education, etc. After Islam spread to Indonesia there was a group that was most striking in the eyes of the community which consisted of 9 people called walisongo. They are figures who will never be forgotten by the Javanese community because of their services in spreading Islam in a way that does not conflict with the beliefs of Javanese people, there is one of these nine people who is very thick and is often associated

¹⁵ Republic of Indonesia Law Number 1 of 1974, concerning husband's obligations, article 34 paragraph (1).

¹⁶ Mbah suliwa, interview, Alas Purwo, 15 March 2019.

¹⁷ Mbah Latri, interview, Alas Purwo, 15 March 2019.

¹⁸ Mbah Fathor, interview, Alas Purwo, 15 March 2019.

with Javanese traditions, namely sunan kali jogo he is one of the saints who spread the religion of Islam in a unique way not contrary to the traditions of the people at that time and he in spreading Islam was full of tolerance, He made hymns from Javanese language which contained Islamic values, played puppets that included Islamic values, so because of the many Javanese traditions he included in spreading Islam, the people who adhered to Islam at that time referred to their religion as Islam. *kejawen*, Islam which is still thick in the Javanese traditions. This statement is in accordance with what was expressed by Mbah Fathor, he said:

"Indonesia used to be the archipelago, before Islam entered here *kejawen* already existed as a religion of ancestors, many thought that *kejawen* was *shirk*, actually this assumption was wrong, because the gods worshiped at the Javanese *kejawen* were the same, namely one, only the different settings. such as the use of incense or incense, then showering flowers, giving offerings, these values are the same as the religion of Islam, that God likes things that smell good, then we must *shodaqoh* like that".¹⁹

Second, Looking for supernatural powers or *kanuragan* Java community can not be separated from the names of shamans, magic, psychics, *karomah*, witchcraft, spells, invitations, etc. These things have existed since before colonialism or pre-colonial times, there are many folk or historical stories that explain the earlier people when fighting using mystical powers, such as lame-paralyzed practices, *brojomusti* spells, white tiger blows, snapping *singo barrel*, river crossing and many kinds. Things like this are hard to get rid of and are still there today. The hermits who are mostly Javanese people often do not meditate in *dialas purwo*, they also have a purpose like that, to do the act to have power or privileges that are not owned by others, not because of feelings or anything,

"Zinc *topo deck* alas *purwo* iku akeh le, yo aime wong *topo* yo akeh pisan, enek zinc golek sakti, runny zinc golek pusek, runny zinc niate golek wedokan, runny zinc mek try-try, lek zinc try-try iki le seng usual in gudo "

(The number of *purwo dialas* has a lot of children, the purpose of the hermitage varies, there are those who want supernatural powers, some are looking for heirlooms, there are those who want women, there are also those who only want to try, well usually those who try often try this often teased)²⁰

Third, Looking for wealth (*pesugihan*) Humans all have the same view, have the same desires, possessions, homes, dignity, women, wealth, glory, etc. Human nature is actually very greedy and greedy want to have everything in this world, let alone talk about wealth, humans are very materialistic, only if humans in their hearts have been entered into by religious norms, surely humans will survive from things like that . Economy is the main factor that becomes a support for human survival, but over time sometimes life is not in accordance with what we predict and plan. Because life cannot run smoothly, sometimes when we are at the top, we are suddenly placed in the lowest place.

Looking for wealth not only has to work but there are other ways such as a treat or an agreement with Satan to fulfill these desires. People who imprisoned *dialwo purwo* can not be denied that they are a group of people from the lower classes, some are even those who are unable, rationally, people whose economies are considered lacking to meet the needs of their families must be willing to sacrifice their time to do *purwo* dialect meditation, instead of being used to earn extra income but instead to waste time in vain, then especially if it is not for the purpose of enriching themselves by greeting the patron of the *purwo* pedestal and conveying all his wishes and allying with them so that their desire to become rich can be realized,

"Life must work hard, if you want to be successful, you have to work hard, but don't keep asking those who have everything in the world, many friends here who want to get hooked, like that, let me get rich quickly, if you are rich, I am a simple Madurese, I want to be rich, work and work hard, and most importantly have to be diligent and resilient "²¹

Fourth, Exploring history Rumors about the base of the *purwo* if there was once used as a place where the first president of the ir. Soekarno could not be ascertained to be true, because this is a lip-to-lip story there is no written evidence that Sukarno had meditated on the *Purwo Pad*. Most of the people who meditated there when they came down from *palungguhan* often told that they met with President Soekarno, this could not be proven concretely because the world they encountered was a different world or the term unseen nature, which can only be seen by certain people only or people who have special powers such as enlightenment and penetrate the jinns. Alas *Purwo* which is located in Banyuwangi which was once a former kingdom of Blambangan has a million mysteries in it, not only alas *purwo* but many places that still have mystery and mystical history such as *rowo bayu*, *watu dodol*, *tabu tabu tawang alun*,

¹⁹ Mbah Fathor, interview, Alas Purwo, 15 March 2019.

²⁰ Mbah suliwa, interview, Alas Purwo, 15 March 2019.

²¹ Mbah Karjo, interview, Alas Purwo, 16 March 2019.

mbah dowo tomb, and spring which are in the middle of alas purwo forest, according to people who have entered the world This supernatural spring was used as a bathing place for the beautiful princesses of the Blambangan kingdom. This statement is in line with the expression mbah suliuwa when found in the palace cave.

"Knock it off quietly, Sakjane O Rame, Delok Dek Jero Akeh Wong Tuwek Seng Mengengi me, Dek Kene iki nggon kumpule wong-wong biyen le, at other times I was caught in the kingdom sometimes on goods"

"(It just seems quiet here, actually it's crowded here, just look at the many parents who accompanied me, here the gathering place of ancient people, sometimes I was invited to their kingdom, sometimes they also told the history of people before them)"²²

Fifth, Looking for Heirlooms Each region has its own characteristics that are offered to people who visit the area, whether culinary, tourism, ethnic culture, crafts, or heirlooms unique to the area. The Javanese community had never been separated from those whose names were kris, sword, spear, whip and others. These objects in the past were believed to have special strengths that could be used as heirlooms such as the blambangan to fortify the house, the tondhung moso kris to destroy enemies, the semis of compassion to entice the opposite sex, the Omyang jimbe keris to make a good fortune, whip gheni so that when destroying enemies there is an enemy who hurled directly out of the fire. Objects such as in the current era are not widely known even not many people believe, because objects like this have been buried long enough under the ground or moved to the supernatural so that they are not used by irresponsible people who are feared to be disastrous for others. According to Mbah Latri, the people who meditate here almost mostly have a goal to get a heritage either coming through dreams or suddenly coming on their own.

"I will use the Uwong Iku deck for the Goleki heirlooms, but it depends on the strong Uwonge that is not stiff. Lan iso in Percoyo nyekel nyekel pusokone wong sometimes when he is being used, he is used instead of a zinc enek in the enek zinc, in a gawe, he doesn't move to catch liane, well things go crazy iki zinc byasane angel entok'e, dadi samean deck deck purwo maybe corner pusek golek but interested in golek prek, pusoko will teapot dewe "²³

Sixth, Seek Inner Peace and Reason The purwo hermits have another paradigm with ordinary people in general, they have the same opinion about the meaning of life that everything in this world will not be eternal and everything in this world is good and bad or good, good or bad, comfortable or uncomfortable, it's all a gift from God that we have to enjoy and be thankful for. If we look at the position of als purwo which is a forest area on the coast with dry soil and only filled with wild plants, large trees, and bamboo which from this plant does not produce food even, they eat it all according to their mind is edible, plus their resting place is housed in a cave that is only grounded,²⁴

The things that are not normally done by humans in general have their own inner satisfaction, despite the hectic urban life, and the chaotic life they live in prefers to calm down on the bottom of the purwo which gives calm to their hearts, indeed when researchers stay there 3 nights, the atmosphere that happens on the base of the purwo is very comfortable, regardless of the rumors or the reality that tells about the base of the purwo is haunted, mystical and so on, if you can enjoy the atmosphere it also automatically gets peace without having to go through the spiritual path first. The majority of the hermits interviewed by researchers that the tendency of people (ascetics) to do meditation is to carry out a belief that they believe in and is very thick with themselves. And in their implementation, there is absolutely no purpose or reason for the interests of the family, although one reason for the interests of the family that is seeking wealth by means of a treat does not adequately represent the reasons of others to be imprisoned dialas purwo. The conclusion that can be understood from the results of interviews conducted by researchers is that these hermits did ascetics not for the purpose of making their families happy, but were more dominant about fulfilling their own desires and fulfilling what their world really needed is called aura, which they say every human being has different aura and this aura must be obeyed and followed. although one reason for the interests of the family is to seek wealth by means of a treat it does not adequately represent the reasons of others to be imprisoned dialas purwo. The conclusion that can be understood from the results of interviews conducted by researchers is that these hermits did ascetics not for the purpose of making their families happy, but were more dominant about fulfilling their own desires and fulfilling what their world really needed is called aura, which they say every human being has

²²Mbah suliuwa, interview, Alas Purwo, 15 March 2019.

²³ Mbah Latri, interview, Alas Purwo, 16 March 2019.

²⁴ Mbah Karjo, interview, Alas Purwo, 16 March 2019.

HARMONIZATION OF ASCETIC FAMILY IN PURWO FOREST BANYUWANGI

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CONCLUSION

First, The background of the puwo hermits ascetics to do the ascetic ritual or purwo banyuwangi dialas meditation is that they only fulfill the desire / aura that is in themselves. The purwo hermits have their own world and the world is different from the world we are exploring in this case is the world of academia. The hermits have their own goals and missions such as looking for wangsit, supernatural powers, kanuragan, a treat, heritage, and inner peace. The world of the ascetics is very different from the world of academics and for this reason this phenomenon is interesting to study.

Fulfillment of living done by the hermit according to fiqh law has fulfilled the prerequisites set out in Islamic law, that the livelihood that must be given to a family or wife and child is just one mud per day regarding the obligation of a husband to love, protect, protect, that does not have to be set in writing because it is all the nature of a husband and the obligations of a husband that must be carried out without any rules.

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