

The Function of Markum Discourse in Learning Islamic Tasawuf in the Sasak Community

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Abstract

This paper was written based on the results of qualitative research which aims to examine some of the functions of Markum's discourse in learning Islamic Sufism in the Sasak community of Lombok. This study uses Bragenski's theory with the focus of its study on text studies. The Sasak people of Lombok view that the Markum manuscript is a very acceptable discourse. This is because this manuscript has functions, including: 1). The function of Markum's discourse is to grow a sense of beauty, 2). Markum's function which positions Mursyid as an Important Figure, 3). Markum Functions that Form good Adab, especially when studying, and 4). Markum's function that makes Murshid a source of knowledge. With the facts above, it can be said that the Markum discourse has a very significant function in learning Sasak Islamic Sufism. In other words, Sufism learning through Markum's discourse can shape the character of a civilized society starting or commendable. This is what makes the Sasak people very synonymous with the character of Islam.

Keywords

markum discourse; function theory; islamic sufism; sasak society



I. Introduction

Sufism is one of the disciplines of Islamic science that focuses on the spiritual aspect of Islam. Sufism is also a noble and holy science, because it is related to the noble goals of mahabbah (love) and knowing (makrifat) to Allah Ta'ala. To achieve mahabbah and makrifat to Allah, one must believe and surrender to Him, and practice commendable practices and stay away from and leave all Allah's prohibitions (Labib, 2000:13).

Studies on Sufism are studies that cannot be separated from Islamic studies in Indonesia. Even the study of Sufism has been very widespread throughout society, both rural and urban communities. This is very visible elements of Sufism coloring religious life in society. This can be seen from the splendor of Islamic Sufism studies through several congregational movements that are muktabarah in the community, such as the Naqsyabandiah Order, the Qadiriyyah wa Naksyabandiyah Order and many other orders. Even in modern times, studies on Sufism are very popular and widespread, we can pay attention to this on social media and through virtual worlds such as YouTube channels.

Sufism as a way to take the road to closeness to Allah Ta'ala through several makom. The main goal for someone in undergoing Sufism is to get the end and things in the form of; peace, tranquility and true happiness in this world and happiness in the Hereafter. According to Muntahhari (1992: 28-29) emphasizes that humans should not only study and try to achieve anything related to the body, but he must also be able to learn the process of humanizing himself related to the soul in order to achieve his essence so that his spiritual needs can be fulfilled. In order for humans to be able to humanize themselves and express

their true nature, a harmonious relationship between humans (maManifest) and God (Manifest) is needed.

Sufism is a way of human life that is solely looking for relief, the love of Allah and His messenger (Khaja, 1987:177 in Sangidu, 2003:4). The goal is to get to God, so that they can direct makrifat to Allah's Essence or even some who want to unite with God (Simuh, 2003:25), so that it feels right that someone is in His presence. Sufism can also be said as a form of spirituality in Islam and is a psychological struggle against every desire that can divert and distance humans from the path of God. A Sufi who wants to take the path to God and be as close as possible to Him, he must go through several levels and the highest level is the level that ends with a sense of unity with God (Garaudy, 1982:69,7 in Sangidu 2003:40).

Talking about the teachings of Sufism cannot be separated from its supporters, namely those who always live *zuhud* so that in their lives they always worship Allah SWT. In his life, he is not too fascinated by the luxuries of the world. He always makes remembrance and praises, remembers and glorifies the greatness and power of Allah. People who make *dhikr* usually say *La ilaha illAllahu*, which means "There is no god but Allah".

Based on the mystical experience of several Sufi experts, he distinguishes two types of mysticism, namely the first type, namely the mysticism of infinity, and the mystic of personality (Scimmel, 1986:3 in Oman 1999:20). The first type of mystic views God as an absolute and infinite reality. This first ideology often gets fierce attacks because it is considered to produce pantheism and monoism as well as heterodox Sufism. While the second type, emphasizes the personal aspect for humans and God. In this second understanding, the relationship between man and God is described as the relationship between the subject and the master, or the creature and its creator, the relationship between the owner and the possessor. This second type is based on orthodox Sufism.

Mengenai puncak penghayatan makrifat dalam tasawuf terdapat dua faham. Mayoritas penghayatan tasawuf mempertahankan konsep dualisma dalam ajaran Islam, yakni menarik garis perbedaan yang tegas antara Tuhan sebagai khalik dan manusia sebagai makhluk (aliran yang ortodok). Disamping itu, terdapat golongan kecil para penganut tasawuf yang cenderung berpaham pantheisme (heterodok). Aliran ini memandang Tuhan bersemayam dalam diri manusia atau alam semesta. Golongan ini mengatakan bahwa dalam puncak penghayatan makrifat, manusia mengalami penghayatan manunggal dengan Tuhan (*Wachdatul-Wujud* atau manunggaling kawula-Gusti), manusia merasa sama dengan Tuhan (Simuh 1984; dalam Zahrun 1985; 85-86).

The two types of Sufism above are also in line with the two schools of Sufism in Islam. First, the flow of philosophical Sufism (theosufist Sufism), in which its followers tend to use odd expressions and depart from a mortal state towards a statement about the union between the servant and God. Second, the flow of *amali* Sufism (Sunni Sufism), where its adherents always fence off Sufism with sharia-based scales based on the Qur'an and Sunnah, and associate their spiritual condition and level with both (Taftazani, 1985: 95 and 140 in Oman 1999: 21)

Furthermore, Simuh (1997:4-5) suggests that the characteristics of Sufism are individual. Each Sufi figure has its own specificity of Sufism teachings. Al-Hallaj, Ibn had their own Sufism teachings, Jalalludin Rumi, Hamzah fansuri and Seh Siti Jenar both taught the concept of the union of man with God, only by studying the teachings of al-Hallaj Sufism. But each character has his own Sufism teachings which cannot be understood only by studying the teachings of al-Hallaj alone. Each Sufism figure whose

teachings can only be understood in accordance with the history of life, appreciation, and the environment that surrounds his life.

All of the Sufism figures above teach the concept of the union of man with God (Manunggaling kawula Gusti). Such an understanding leads to a prolonged polemic. His Sufism teachings can confuse most people and cannot be accepted by reason and tend to ignore the Shari'a and even be considered unimportant. The most important thing for him is how he can live and feel united with God. Sufism (tariqa movement) in its history of development cannot be separated from various accusations such as; the tarekat ignores and or does not attach importance to the shari'ah; The tarekat only teaches people to do a lot of dhikr to Allah and the hereafter (hereafter centric) and ignore worldly life.

The teachings of Sufism can be read through the Sufism texts that were born and created by the Lombok Sufis of the Naksyabandiyah order. Sufism ideas from the Naksabandiyah order are contained in the form of a discourse entitled Markum. This Markum by the Sasak people, especially followers of the tarekat sect, is used as a means of da'wah or as a supplementary book for the study of Sufism in the tarekat group. The reading of this manuscript uses the Sasak language and culture. Through this appreciation approach, the teachings and values of Sufism in it can be exposed.

This manuscript contains the teachings of Sufism, namely the teachings of monotheism (witnessing that God is One). This manuscript was found in the Naksyabandiyah Tarekat college group based in Padamara, East Lombok. Markum has been appreciated by the Tarekat College since a long time ago as a medium for conveying Sufism ideas specifically to thousands of people, in this case to the congregations of the congregation who are scattered in the badal (mursyid representative) area in Lombok, meaning that the text is not discussed in public.

Mark's text belongs to poetic Sufism. Poetic Sufism is allegorical works that have a plot or those without a plot, both in the form of poetry and artistic prose (Braginsky, 1993; xiii).

Markum's text is compiled based on the macapat and pupuh-pupuh tembang meters known by the Sasak people and uses cultural language in the form of expressions and figures of speech, so that this text becomes very unique, not merely as a logical narrative, but as a full symbolic delivery and narrative. mean. In understanding the markum text, we will not stop at its outer meaning but further seek to find the inner meaning of the text, so that the parts of the text that are symbolic or metaphorical are understood as stairs going up to a higher awareness through the infinite inner horizon.

The followers of the tarekat have been given an understanding by their teacher that all the symptoms of life that are visible to the eyes and the ordinary mind are only outward expressions and symbols of the hidden ultimate reality. That way we will get a true aesthetic experience.

According to Gazalba (1988; 195), that the function of literature as a branch of art in Islam is a channel of da'wah to convey Islamic teachings. The same thing was said by Hamid (1989:2) that Indonesian literary works of Islamic influence aim to become a medium for conveying Islamic teachings to their readers. about the teachings of the Islamic religion that he embraces. The reading of Markum's discourse is discussed in a recitation program in a tarekat college and interpreted, explained by his teacher or Mursyid. Furthermore, it is hoped that the congregation will always implement the concept of Sufism both physically and mentally.

Markum's text as a da'wah discourse, was carried out to convey the ideology of Sufism to thousands of congregations of the Naksyabandi Tarekat. The tradition of religious da'wah which is Sufistic with a traditional approach by sitting cross-legged in

front of its students. The study manuscript used in this tarekat college is markum text. This text is read together using the art of reading tembang (pepaosan), the content of the text is explained by the teacher using easy-to-understand language.

For the time being, the Markum text seems to have only been carried out specifically by groups of Naksyabandiyah tarekat colleges scattered in the Lombok area, centered in Padamara, East Lombok. the general public.

This text is discoursed on the congregational congregation group, because the content of the study in it is a description or description of the ideology of Sufism it has. In Althuserr's sense, discourse tends to be understood as an ideology in practice. There is no ideology without discourse, there is no discourse without ideology. On the other hand, an ideology that does not materialize, without a subject and for a subject, will lose its function (Althusser in Faruk, 2002: 142) Seeing the relationship between Sufism texts and supporters of Sufism, both that must be researched, namely examining the content of the literary text and how the reader's response, in this case the congregation of the tarekat, to the teachings of Sufism in the Markum Sasak text.

The object of this research is Markum Text. This text reveals the spiritual journey of man towards the highest truth, namely Tawhid. The object of this research is approached with Semiotic theory to understand the content of the text and reception theory to describe the reader's response to the study text.

Based on the above basis, the writer conducted research on Mark's text. One thing that should be observed is that as far as the author of Markum's text, it has never been done as a scientific study. The research was conducted because there was a problem. Problems are important things that become the basis for research work activities. The problems raised in the research emerged as a certain sensitivity of literary observers to the literary phenomena they faced (Chamamah, 1990:5-6). The formal object of the study, this research is "Teachings of Sufism in Mark's text and how the process of welcoming the readers" is also a problem in this research.

II. Review of Literature

The benefits of literary works are described in the study of the function of literary works, besides that literary works also contain meaning, which is outlined in their contents. In this chapter, we will discuss the function of the discourse of Sufism in the Markum text in the life of the Sasak people, as a medium for preaching Islamic orders. According to Horatius, the main function of literary works is dulce (sweet) which means very pleasant or enjoyable, while utile (useful) means that the content is educational (mikics, 2007: 95). Bresslr (1999:12) calls these two functions the terms to teach and to entertain. The function of entertaining (dulce) means that literature provides its own pleasure in the reader so that the reader feels interested in reading literature. The teaching function (utilite) means that literature provides advice and inculcates ethics so that readers can imitate positive things in literary works. In this case, literature enables humans to become more human: to realize and recognize themselves as human beings, others, the environment, and various problems in life.

A good literary work can only be said to be good if it fulfills at least these two functions, meaning that it is able to provide at least positive energy for the reader. Also, I hope that literature can provide the function of liberating the reader and the writer from emotional stress. As termed by Aristotle with the word catharsis (catharsis); the release of the soul from the emotional stress that exists is to enjoy literary works.

Literature examines the properties contained in literary texts, to find out how these texts function in society. Literature referred to here is literature in general (Luxemburg, 1984:2). It is further said that studying the characteristics of literature systematically will be able to help us to understand the text. These literary characteristics are a special feature contained in each type of literature related to its function in society. Among the several definitions of function, there are several definitions of function that are in accordance with this discussion, al Ekadjati, Braginsky, and Horatius. According to Ekadjati, function is what the author aims at in his essay. What is the author's intention in making such an essay and what is the function of the parts of the essay in its entirety (1980/1981:21)? Braginsky in his research on Malay literary works outlines three circles of function, namely: the circle of beauty function, the circle of usefulness function, and the circle of functions of the perfection of the soul (Imran Teuku Abdullah, 1988: 76). Apart from that, Horatius stated that the task and function of the poet is to provide benefits and provide entertainment or *utile et dulce* (Teeuw, 1984: 183-184). Teeuw asked which thing should be prioritized between the *utile* and *dulce*. Until now, it is not known explicitly about the traditional Indonesian view of the function of literature, but it is implicitly known that the moral aspect takes precedence over the aesthetic aspect. The benefits of literary works are described in the study of the function of literary works, besides that literary works also contain meaning, which is outlined in their contents. In this chapter, we will discuss the function of Sufism discourse in the Markum discourse in the life of the Sasak people, as a medium for preaching Islamic orders.

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III. Research Method

The essence of this research is qualitative research. Its application to Mark's text. This study refers to the workings of the hermeneutic method. Hermeneutic methods provide an understanding of the interpretation of the text. Poul Ricoeur's hermeneutic method places the central problem of hermeneutics by stating that the main task of hermeneutics is on the one hand to look for the internal dynamics that govern the working structure of a text, on the other hand to look for the power possessed by the work of the text to project itself outward and allow the text to surface. This view is in line with the definition of hermeneutics, namely the method of operating understanding in relation to the interpretation of the text (Ricoeur, 1985: 43 in Rai Putra, 2010: 28). The disassembled literary text, admitted by Ricoeur.

IV. Result and Discussion

Discourse Markum has the following functions:

4.1. The function of Markum's discourse is to grow a sense of beauty

Markum Pupuh 2:3 and Pupuh 11:5,9 Pupuh 14;1-2

Pupuh 2:3

Tatimbangan hing deweke amung sawiji/ pada ning karsa/ tegesing Allah wisesa/ kaping solas tegese/ langgeng karsening Allah agung/ tegesing Allah panunggale kang dumadi/ iya iku kaelokan/ tegesing Allah Agung/ ya ta dadi tyas/ tegesing Allah katinggian sakehing puji/ nora nana wawatasan//

Translation :

(How does the resistance of two things become one, between Allah and the Servant, the same in behavior and speech, between the shadow and the one who has a shadow, looks two but is actually one, that is how Allah, the One and Only, radiates himself in his attributes, names and actions, like numbers) Eleven twins (11) consist of the number one as a shadow and the other as a shadow, that is the case with Muhammad and Allah. So Allah is the one who has something, verily Allah is the union of all creatures, that is Allah, the most beautiful and the nature of His beauty radiates in the mind. His servant, indeed the nature of Jamal Allah is the gathering of all beauties and His beauty has no limits.

This quote reveals the beauty of Tawhid. The beauty in emitting the light of His nature, His Asma in the heart of His Servant and adorning every movement of His Afa'al. Every outward movement and inner movement of the Servant becomes a beautiful shadow, because it comes out of the radiance of His Jamal nature (The Nature of Beauty). So every outward movement and inner (beautiful) movement actually comes from His Jamal nature. The shadows or fragments that appear in His afa'al will unite again. Everything that looks different and different seems to come from the same essence. From this one will realize that the essence of the many forms is actually one, meaning the manifestation of the love of the One, namely Rahman and His Rahim.

Pupuh 11; 1,5,6,9

- 1) *Mapan mula salip agung jeneng tinggi/ samar katon kurungan batang/ iling rupane babatang siji/ den katon pangulunta siq abang//* (God is very supernatural / unseen but real, remember the appearance of a single subtle body, so that our leader (true self) looks real).
- 5) *Sere dudur siq ku mikir/ si ndeq bau dengah gong bayan/ kocap ndeqna araq tanding/ gong Lombok jari sandingna//* (the sadder the heart feels, because you can't hear the parrot gong, which is incomparable, the Lombok gong is the counterpart).
- 6) *Sing dedengah ndeqna burung gila kiki/ apalagi gong puspalaya/ moga gamaq sida girang birahi/ meta siq maraq ling crita//* (whoever hears must be crazy, let alone hear gong Puspalaya, may we love lust, say what it means).

Markum's quote explains the beauty of the voice of the qadim that never stops ringing within. A beautiful voice covers Nature so that everything besides Allah is mortal. With the opening of the beauty of the voice of the qadim, it is what makes oneself always love Allah.

- 9). *Nanging araq bengaqta laiq gong biri/ laiq dalam desa Puspalaya/ umung maraq jaladri/ babadossan ling tatabuhanna//* (but some are surprised at the big gong, in the village of Puspalaya, the sound is roaring like the ocean, the sound of the beat is smooth).

This stanza describes the beauty of the inner voice of nufus like the sound of the ocean. The sound of straight breaths without words roared like the sound of the sea. This is the beauty of the secret remembrance sound. Without letters without sound.

Pupuh 14:1-2

1. *Yan katingalan jajeneng laya kabir/pasti sira brangta kasmaran/ eman kesah cili ukir/ duh jeneng mulya moga sun katemua//*

Translation :

(if the real Asma 'God is great, surely you will get a very large sense of love, love for Allah the mountain is smaller, the name of God's glory and greatness may be found).

The quote above informs that when the light of the Great Asma'Allah shines on a person's soul or heart, surely that person will be stuck with a very beautiful feeling. A feeling that expands the chest, a sense of love and sincerity. So that it can strengthen a person's love for the great God great to God. Great love for greatness can not be compared with other than Allah

2. *Yen tuhu sira poro jaya gambar sari/ pasti panglelenan dunia/ rasa siyep serep sari/payu minduhur uga panyeppan pangan//*

Translation:

(if you can see the light of the name of Allah Almighty within you, surely this world will disappear in your heart and mind, the feeling of zahir disappears and sinks into the true feeling, the feeling rises through the crown).

Furthermore, in stanza 2 above, it describes the presence of the light of asthma in the form of appearances (images) of a very subtle physical spirit without blemish. The beauty of the physical spirit is revealed when it is present in the mind's eye, then the memory of other than Allah will be erased and disappear in a beautiful true sense.

Cant 18;4

1. *Islam jati tetu mula lebih suci/ mapan awak berate cahaya/cahyaning pengeran luwih/ lawan puji tetep tunggal//.*

Translation :

(True Islam is more sacred, because the body contains light, the light of Allah is Holy, with praise remains single).

This quote explains the beauty of the light of Islam that shines on a servant. When Allah shines a light of guidance on everyone he wants, then that person has received a very large gift. The light of the beauty of guidance from Allah will always be present or present in oneself as a guide or guide in every outward and inward movement. opened his heart by Allah to (accept) the religion of Islam and then he gets light from his Lord (same as the person whose heart is stoned)? So, woe to those whose hearts have hardened to remember Allah. They are in real error.

4.2. Markum's function is to position Mursyid as an important figure

In order for us to know Allah, we must have a spiritual guide or murshid. It is not up to the level of the Sufis except by doing spiritual exercises with a sheikh who has noble character and can give him advice.

However, this knowledge of knowledge of Allah is not obtained easily like studying Shari'a knowledge, because there is one most important condition that must be done is to take bai'at by a murshid who is a kamil mujahil who is included in the genealogical chain of the sheikhs of the Sufi orders which is continuous. until the Messenger of Allah. A murshid whose lineage is continuous until the Prophet Muhammad, must obtain permission or status from the previous murshid. Thus, a murshid must have received a perfect education, already Arifbillah, a guardian who received permission or statute from the previous murshid. A student who has a tariqa without a shaykh then his murshid is a devil. Sheikh Abu Yazid Al Bustami said, which means People who do not have Sheikh Mursid.

As spiritual guides, the murshid has perfect spiritual qualities, is clean and has a pure inner life, is strong in spirit and has virtue and always has wisdom in Allah. Murshid is a lover of Allah, a waliullah who has received blessings from Allah as well as a carrier of

wasilah from his servant to Allah A murshid is provided by Allah with perfect knowledge of Allah's shari'a, knows spiritual diseases and how to treat them, and gets the gift of the ability to bring wishes. or karama-karamah.

Murshid is a lover of Allah. He is a waliullah who is able to guide and provide directions for the path to makrifatullah. Allah has said, which means "O you who believe, fear Allah and be with the righteous" (9:119). Furthermore, the Messenger of Allah said: "Make (make) yourself (your spirit) with Allah, if you have not been able to make yourself (your spirit) with Allah, then make (make) yourself (your spirit) together with those who are with Allah, then indeed that person is the one who is with Allah. connects you to Allah (i.e. spiritually) (Narrated by Abu Dawud). In the words of the Messenger of Allah, those who have been with Allah include the saints or Murshids.

In order for us to know Allah, we must have a spiritual guide or murshid. It is not up to the level of the Sufis except by doing spiritual exercises with a sheikh who has noble character and can give him advice. Whoever does not have a sheikh or a teacher who is a murshid, then Satan will be his teacher.

However, this knowledge of knowledge of Allah is not obtained easily like studying Shari'a science, because there is one most important condition that must be done is to take bai'at by a murshid who is a kamil mujahil who is included in the genealogical chain of the sheikhs of the Sufi orders which is continuous. continue until the Messenger of Allah. Therefore, the only way for us to know Allah is to study tarekat knowledge under the guidance of a murshid. Allah commands in the QS. An-Nahl verse 43; so that you ask the Dhikr (people who know) if you do not know. Dhikr experts are people whose hearts and minds always remember Allah and always receive inspiration from Allah SWT.

Also Allah explains in Al-Kahf verse 17 "Man Yahdillaahu fa huwal muhtad wa man yudhlil falan tajida lahuu Waliyyan Mursyiida" which means "Whoever is given instructions, he will get guidance/blessing. And whoever is misled, he will not be able to meet a murshid expert."

Markum pupuh 13:1 and Pupuh 20:7

1. *Subahnala gamaq awak/ ndeqku lagi tao ngrasannin, mapan masihku kedok buta/ ndeqna bau siqku pikirang diriq/ awakta siq mula urip/ sok bangke bais bae mergu/ sai keno aseq badaq ite/ mula iya taoqku srah pati urip/trang diri badaq ita siq kabir laya patah//*

Translation:

(Glory to Allah, I am very locked in my heart, closed in my hearing and sight, I have never contemplated this life of myself, my gaze is only on my rough body, to those who are willing to tell, to him I surrender myself to be fostered, and explained about the nature of myself. and the greatness of God).

7. *Baya grunts at the finger of reason, finger langanta Bedait/ established in the village of Saruruwa/ Mun ta Endeq suppresses the smell of Bedait/ Dait Guru is single, Siji/ I'm more than a bitch, I know it's hard/ mate bangkang kepusaq/ I ndeqku smells like my year old/ Kocap Araq Jari medon ate hard //*

Translation:

(then now how, we can meet, because we are in the village of Saruruwa, if we can't meet, with a single teacher Siji, we really lose as people, will die astray, can't know ourselves, it's said there is a medicine for hard hearts).

4.3. Markum Functions that Form good Adab, especially when Studying

Imam al-Ghazali said Adab is training oneself physically and mentally to achieve holiness to become a Sufi. According to al-Ghazali there are two levels of adab. First, the

wisdom of adab, which is mortal from looking at his worship and seeing the worship he does can be carried out solely thanks to the permission and grace of Allah SWT to him. Second, the adab of the hadratul uluhiah expert, namely the adab of people who are close to Allah. Their adab is carried out completely following the manners of the Prophet Muhammad. Inner birth.

About etiquette is a very basic thing in living the life of the world, especially in Sufism. In the teaching of thoriqah in general, placing adab becomes something very important so that it is included in the teaching curriculum. In the teachings of Sufism, etiquette for murshid teachers is the main and main thing, because almost all Sufism teachings contain the development of human morals into noble character as the morals of the Prophet. And a student must be able to serve his teacher as well as possible. With good manners towards a murshid, the knowledge gained from him will get blessings and a burst of light of wisdom to his heart. Attitudes and Adab to Mursyid can be read in Markum's pupuh stanza.

4.4. Markum's function that makes Murshid a source of knowledge

Seeking knowledge is the duty of every Muslim from birth to the grave. In Islam, there are many hadiths that demand knowledge, all of which emphasize the importance of studying knowledge to gain the pleasure of Allah. Allah will raise the rank of those who seek knowledge because of His pleasure. In the Qur'an, Allah SWT says which means "O you who believe, when it is said to you, "Be spacious in the assembly" then be spacious, Allah will surely make room for you. And when it is said "Stand ye" then stand up, surely Allah will exalt those who believe among you and those who have been given knowledge by several degrees and Allah is Knower of what you do" (Al-Mujlah verse 11). the word of Allah swt, Rasulullah SAW said which means "Whoever goes out seeking knowledge then he is in the way of Allah until he returns" HR. Timdzi. This hadith provides good news for those who seek knowledge that their position is mujahid in the way of Allah. Because it is very noble and respectful of the position of those who seek knowledge.

15. *Duh prince Said Sirbudiman/ established to study sadya parek laiq kyai/ shoots of science downen prince/ endaq studying ilip gene/ established to study more happily laiq ilmi/ Said Sirbudiman no banjur nyambut/ Oops my son Said Sessionukama/ mule ndeqku bae gen ilip-ilip/ si araq mule laiq amaq //*

Translation :

(Dear Tuanku Sir Budiman, because the servant deliberately went to the Master, asking for Allah's knowledge, do not cover it up, sir, because I am very happy with knowledge, Said sir Budiman then said, Oh my son Said Sessionukama, I really will not cover it up, which is in father).

14. *Duh prince Said Sirbudiman/ established to study sadya parek laiq kyai/ shoots of science downen prince/ endaq studying ilip gene/ established to study more happily laiq ilmi/ Said Sirbudiman no banjur nyambut/ Oops my son Said Sessionukama/ mule ndeqku bae gen ilip-ilip/ si araq mule laiq amaq //*

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Allah SWT has said in the Qur'an which means;

"Indeed, those who hide what We have sent down in the form of (clear) information from the Book, they are cursed by Allah and cursed (too) by all (creatures) who can curse. Except for those who have repented and made amends and explained (the truth), then it is against them that I accept their repentance and I am the One who accepts repentance, the Most Merciful" (2:159-160).

The above verse was reaffirmed by Rasulullah SAW in one of his sayings narrated by Ibn 'Abbas ra said, which means: "Whoever is asked about knowledge and hides it, then the Day of Resurrection will come when he is beaten with a whip made of hell fire, and whoever talks about the Qur'an while he does not know, it will be dragged on the Day of Resurrection with a whip from the fire of hell" (HR. Al Bushiri)

15. *Laguq sertanda tulus dunie aherat/ngangken amaq turda bakti/ wajib turut hukum saraq/ laiq guru sarta Allah si Luwih, wajib nastiti bakti/ meno ntanta lampah beguru/ tur ilmu sino kican berkat/ isiq Allah pangeran Luwih/ Dunia aherat ndeqta bekelin tangket gurunta//*

Translation:

(But and sincerely sincere in the world and the hereafter, acknowledge fatherhood and be filial, must follow the prescribed law, to teachers and to Allah Almighty, the world and the hereafter do not separate from our teachers).

Markum's quote above shows the attitude of a salik when seeking Allah's knowledge, a salik must have the ability to meet the requirements that the murshid puts on him as the contents of bai'at (taking talqin) to his muryid. muryid as spiritual parents, and serve Allah, the apostle and the mursid by implementing Islamic sharia law. Do not be separated from the teacher from this world to the hereafter.

V. Conclusion

The Markum manuscript is one of the most closely held manuscripts by the Sasak people in Lombok. This manuscript is written in Jejawan letters and is in Kawi language. The Sasak people of Lombok view that the Markum manuscript is a very acceptable discourse. This is because this manuscript has functions, including: 1). The function of Markum's discourse is to grow a sense of beauty, 2). Markum's function which positions Mursyid as an Important Figure, 3). Markum Functions that Form good Adab, especially when studying, and 4). Markum's function that makes Murshid a source of knowledge. With the facts above, it can be said that the Markum discourse has a very significant function in learning Sasak Islamic Sufism. In other words, learning Sufism through Markum's discourse can shape the character of a civilized society starting or commendable.

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