



Transcendental Thought in the Philosophy of Life Nggahi Rawi Pahu

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Abstract

All regions have their own philosophy of life in accordance with the values that live in the midst of society. Dompu as a region and society that is rich in cultural values also has a philosophy of life, namely Nggahi Rawi Pahu. Philosophy actually has transcendental values derived from the fundamental teachings of Islam. The philosophy of Nggahi Rawi Pahu at least intersects with the three main teachings of Islam, namely faith, piety and good deeds. Nggahi Rawi Pahu is interpreted as faith because faith is belief in the heart, spoken orally and carried out in actions. Nggahi Rawi Pahu is also interpreted as Taqwa because Taqwa is a predicate that is attached to people who always carry out Allah's commands. And finally, Nggahi Rawi Pahu is interpreted as pious charity because pious deeds are a form or form of action which in the philosophy of the Dompu people are called Pahu.

Keywords: *Transcendental; Philosophy; Dompu; Nggahi Rawi Pahu*

Introduction

Indonesia is a country rich in culture, customs, and philosophy of life. Ethnic groups and races spread from Sabang to Merauke are a very extraordinary wealth to be explored and studied as research material based on local wisdom. This wide-spread cultural wealth deserves to be studied in order to revive cultural roots that are full of the noble values of the nation and the region as a symbol of the ideals and nobility of the region.

Dompu is one of the districts in West Nusa Tenggara. Dompu is right in the middle of the island of Sumbawa which is directly adjacent to Sumbawa in the west and Bima district in the east. While in the south it is directly bordered by the Pacific Ocean which connects it with Australia.

One of the objects studied in this paper is related to the philosophy of life of the Dompu community. The philosophy of Nggahi Rawi Pahu is a philosophy that has lived in the Dompu community since time immemorial. This philosophy emerged simultaneously with the spread of Islam in Dompu which occurred after the Coleps Majapahit in the 15th century. According to Suarbhawa, some of the oldest Islamic sultanates in Indonesia include the Samudra Pasai Sultanate, the Cirebon Sultanate, the Demak Sultanate, the Gowa Sultanate, and so on. Through the sultanate of Gowa the spread of Islam on the island of Sumbawa occurred, which began in the 16th century (Suarbhawa, 2020). According to the

historian Dompou, Sultan Syamsudin was the first Dompou sultan to embrace Islam who ruled since 1545 AD (Sumerata, 1978).

The local wisdom of the Dompou people are the values that live in the life of the Dompou people. This philosophy of Nggahi Rawi Pahu always lives and accompanies the life of the Dompou community, both in social life and in the life of belief. According to Wulandari, local wisdom is the fruit of wisdom in a society that is obtained from the interaction of the community with the environment (both physical and non-physical) as gratitude for the gift of God Almighty. Local wisdom is things that are more moral than material. As quoted by Nisa from Roikhwanphut Mungmachon who stated that local wisdom is the basis of knowledge obtained from the balance of life with nature. These basic knowledges are accumulated in a community culture and are preserved from time to time (Nisa & Wulandari, 2015).

In language terminology, the term philosophy of life is identified with the term folklore because folklore as part of a culture according to Dananjaya, folklore is a group of people who have cultural identifying characteristics that distinguish them from other groups and are passed down from generation to generation orally accompanied by actions and as reminders. Koentjaraningrat defines folklore as a collective part of culture that is created and disseminated verbally accompanied by actions or reminders (Rostiyati, 2020).

Transcendent legal thought as the basis of analysis to see the linkage between local cultural values or local wisdom with Islamic teachings. A transcendent approach in seeing culture as Kelik said that the prophetic paradigm is based on the Epistemological Assumption, namely that relative morality is the result of the creation and will of absolute reality and morality norms, namely reality should be (sollen) created by the will of the authorities through messengers, with values/ethos epistemology in the form of a combination of social reality and revealed values (Dimyati, Absori, Wardiono, & Hamdani, 2017).

Through this paper, the author tries to examine the philosophy of the ngahi rawi pahu of the Dompou community with the title "Transcendental Thoughts in the Nggahi Rawi Pahu Life Philosophy". This paper tries to find a transcendental thread in this philosophy in order to enrich the cultural treasures of the nation as noble values that should be explored and used as objects of study.

Method

The type of research used in this research is normative. The use of this method is to collect information through supporting literature such as historical writings, books and articles that are relevant to the topics discussed. The approach used is a historical approach, with secondary data types. Data analysis used descriptive analysis, by providing a comprehensive explanation of the data collected.

Results and Discussion

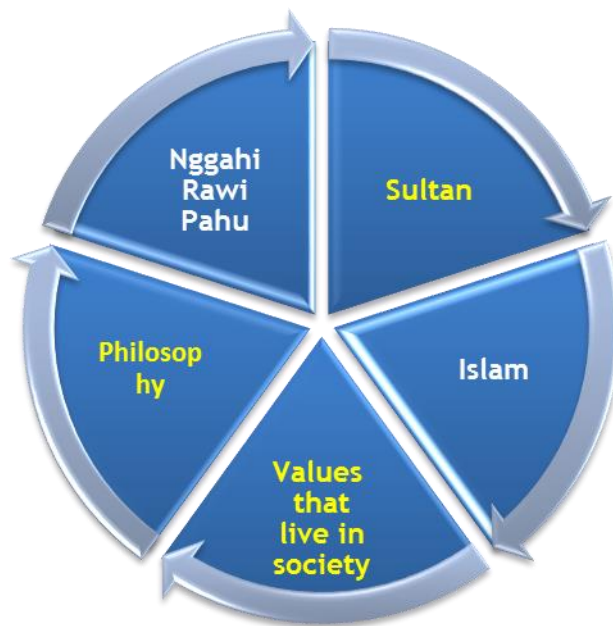
The transcendent paradigm or transcendent thinking is a term popularized by Kuntowijaya through his writings. Kuntowijaya was born with the concept of prophetic social science by interpreting Surat Ali Imran: 110 by interpreting Amar Ma`Ruf as theocentric Humanization, Nahi Munkar as liberation and Tu`Minu Nabillah as transcendence.

Then the prophetic paradigm was developed by Absori, Dimyati and Wardiono in the field of law with the paradigm of transcendent law or prophetic law. They explained that the prophetic paradigm that refers to revelation, empirical reality, and the ratio of those three knowledge sources is perfectly interrelated. The three sources of knowledge are perfectly interrelated (Dimyati et al., 2017)

This paradigm explains the inherent linkage between the Holy Qur`an, context and reason. Understanding this paradigm cannot be separated from us understanding the Prophet / Prophet as a messenger of God to humans to be used as a life guide and a road map that is not only oriented to the goodness and safety of life in the world, moreover to the salvation of life in the hereafter. The revelation was not in a vacuum, but coincided with real events in human social life, it could be God's answer to solving human problems, it could be God's command for the good of mankind. In certain contexts, the provisions of the law brought by the Prophet there are reasonable and some do not make sense, such as things that are eschatological or metaphysical in nature. However, from the legal aspect, what is regulated by God through revelation, actually everything can be captured by human reason.

Translating the prophetic paradigm is the same as translating the interconnection between the physical aspects of humans and their spiritual aspects. On the one hand we are talking about the mind at the same time we are talking about the brain as a repository of information. Likewise, when talking about the heart, it is impossible for us to be separated from the human organ called the heart. This connection is indeed a bit difficult to explain, but is felt by all humans.

Likewise, in seeing the philosophy of Nggahi Rawi Pahu as a living value in the Dompu community. The transcendent paradigm sees values, philosophy and religion as inseparable from revelation, context and reason. All are interconnected to form a social and contextual order in which, under the guidance of revelation, a value order is created based on the fundamental teachings of the Islamic religion. This linkage also cannot be separated from the role of the ruler or sultan as the initial seed in mainstreaming Islam in the Dompu community as shown in the picture below.



Picture 1: The Cycle of the Establishment of Nggahi Rawi Pahu's Philosophy

The spread of Islam which may be different from other societies or kingdoms. In Dompu at first Islam was accepted by the ruler or Sultan who was the embodiment of the Dompu community. Islam, which entered and was brought by people from the kingdom of Gowa, then spread through scholars who were specially sent by the kingdom or Lebe to study Islam and then spread and taught it to the general public. Thus, Islamic teachings began to color the lives of the Dompu people, until the formation of the philosophy of Nggahi Rawi Pahu which was a reflection of the life and identity of the Dompu people.

This philosophy is a living value that always accompanies all activities of the native Dompu people. The word *Gahi* is interpreted as a word, *Rawi* means an action. While *Pahu* can be interpreted with the face, can also be interpreted with the form or result of the action. So, literally, *Rawi Pahu* can be interpreted with expressions and actions that are realized in the form of real works or quotes and actions that are manifested in real behavior.

As described in the introductory section of this paper, the root of the *Nggahi Rawi Pahu* philosophy is derived from the implementation of very fundamental Islamic teachings. Not born from the tradition of animism and dynamism or Hindu-Buddhist teachings that became the teachings of the ancestors of the Dompu before the birth of Islam.

According to Munir, the cultural values of Bima *Nggahi Rawi Pahu* reflect the compatibility between words and actions. *Nggahi* means words, *Rawi* means action, and *Pahu* means conformity or appearance. This is very much in line with the concept of honesty in Islam. Al-Qur'an verses that are in accordance with the concept of *Nggahi Rawi Pahu* can be found in QS. al-Shaf verses 2-3 "O you who believe! Why do you say what you don't do? It is very hated in the sight of Allah if you say what you do not do". The value of *Nggahi Rawi Pahu* requires honesty of the heart and mouth in a personal or personal context and also reflects the character of honesty in a wider context, namely the people. Hadith narrated by Bukhari and Muslim from "Sulaiman Abu Rabi' said Ismail bin Ja'far said Na'if bin Malik bin Abu 'Amir Abu Suhail from Malik Abi Amir from Abu Hurairah, the Messenger of Allah. said: "The signs of a hypocrite are three kinds, namely: when he speaks he lies, when he promises he breaks and when he is trusted he betrays" (Munir, 2018).

The philosophy of *Nggahi Rawi Pahu* is at least born of three terminologies in Islamic teachings, namely faith, piety and righteous deeds. Faith means the union between the intentions of the heart, words and deeds. While *Taqwa* is to stay away from all prohibited actions and carry out all actions recommended by Allah. While good deeds are good deeds that are always recorded as a reward.

First Faith. According to Fazlur Rahman, Faith is a part of the heart, namely in the form of a person's firm surrender to God and His message and obtaining peace and security as well as a fortress from disturbances (Naila Farah, 2018).

Faith or sure means to feel certain or a sense of certainty. Knowledge with certainty about something. The opposite of sure is *syakk* (*shak*, lack of trust. Al-Jurjani, an Arabic linguist and theologian, in his *At-Ta'rifat* (definition definition) says that several definitions of belief, among others: , eyesight of the heart with the light of faith, and knowledge that is obtained after doubt." Al-Junaidi al-Bagdadi said that belief is the steady state of knowledge so that people who possess it do not want to turn away and change course (Nur, Azhari, & Urka, 2020).

The principle of belief According to al Ghazali in his book *Minahjul Abidin* are (1) Patience: In the language of *Sabar* means 'to be restrained'. In terms of patience, it means holding back the tongue from complaining, holding the heart from anger, and holding the limbs from showing anger. (2) *Tawakal*: *Tawakal* is the practice of the heart, in the form of leaving the impulse of lust accompanied by surrender of power and strength only to Allah S.W.T. by severing the dependence of the heart with other than Allah. (3) *Rida*: *Rida* is the loss of feelings of sadness towards any law that occurs and welcomes it with joy, and peace of mind with the choice of Allah S.W.T. to His servant. (4) *Takwa* (fear): *Takwa* is something that is very closely related to belief, namely a strong determination in the heart not to commit sins, and hatred of disobedience to Allah (Nur et al., 2020).

Faith and *Nggahi Rawi Pahu* actually have the same meaning. The word faith is explained in the hadith narrated by Ibn Majah Rasulullah said "al Imanu Aqdu Bilqalbi Wa Iqararun Billisan Wal Amalu Bil Arkan", faith is harmony between heart, speech and action. And this became the basic teachings of Islam as the foundation for other Islamic buildings. The word *Nggahi* can mean heart and speech or

"Qalbu Wa verbal" because in the habit of *Dompu Ngahi*/speech that comes out is a picture of the heart's content. So that the heart and the tongue are one unit. *Rawi pahu* can mean tangible actions or "Arkan" in the language of hadith which in the belief of the *Dompu* people the word *Pahu* is an affirmation of actions. So, *Rawi Pahu* is an al Arkan that shows the commitment of a poor person's life who should not work half-heartedly. Must be completed and realized into a real work that can be enjoyed the results.

Both *Taqwa*. Etymologically the semantics of the lexeme, which links *Taqwa* with "ethical immunity" which provides conscious insight prevent the form of moral agent from falling into moral evil. This awareness is accompanied by hope for worldly success and salvation in this world and in the hereafter. *Taqwa*, according to the Qur'an, is an innate attribute (revealed by God) in the human essence, shared by all, which precedes revelation and religious rules. This is the criterion of the goodness of people even after the completion of the revelation. The Qur'an treats *Taqwa* as the essence of the rule of law and the goal of all moral obligations. This shows that *Taqwa* in the Qur'an reveals the innate ethical conscience in humans (Helli, 2021).

Taqwa in language and some explanations in the verses of the Qur'an: *Taqwa* comes from the root word w-q-y which means 'to save from destruction, to guard. The word *Wiqayah* or *Waqayah* has the meaning of a container which if something is placed in it it will not be scattered and then disappear. That is, protecting oneself or someone from danger also means being careful, paying attention, and so on (Naila Farah, 2018).

The understanding of *Taqwa* is clear: first, *Iman* is a belief that occupies the inner area – although it must be manifested in outward behavior, while *Islam* is submission to God's Law relating to outward actions, then *Taqwa* includes both. *Taqwa* must come from faith in the heart, but *Taqwa* as an outward act is also mentioned in the Qur'an. As the verse of the Koran that explains about *Hajj*. That's because, if the pilgrimage without the basis of faith is only a mere ritual (Naila Farah, 2018).

From the description above, it is related to *Taqwa*. So *Taqwa* can also mean *Nggahi Rawi Pahu* because the fruit of good human actions will produce *Taqwa* as stated in the letter al Baqarah: 183 regarding fasting. The word "La`Alakum Tattaqun" is the fruit that will be picked for those who fast. The fruit of *Taqwa* is *Pahu* in the philosophy of the *Dompu*.

The three good deeds. Even though faith is a matter of conscience or heart and mind, it must end with action. If faith is separated from good deeds, then it has deviated from the Qur'an. Because the Qur'an always partners Faith with righteous deeds when explaining about believers (*Mu'min* Or *Mu'mininun*) and explaining Faith itself. While the Qur'an does not go hand in hand with regard to good deeds when contrasted with those who do not believe. Good deeds must come from faith, otherwise it will be dangerous (Naila Farah, 2018).

Likewise, with *Nggahi Rawi Pahu* which also means good deeds. Charity is an act that in general can mean good deeds can also mean evil deeds. But the word *Sholeh* is an adjective form that explains and justifies that the act is a good one not a bad one. So that good deeds are *Rawi Pahu* which must be translated into good deeds.

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