

REVEALING THE SANCTITY OF THE ETERNAL COSMIC HIERARCHY: A Comparative Analysis of Javanese Mysticism and Islamic Sufism

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Abstract: Most religious cosmology studies focus on the microcosm and macrocosm; however, the origin of cosmic mysticism is the eternal cosmos extensively studied in cultures and religions such as Javanese and Islam. This study aimed to examine the different interpretations of the sanctity of the eternal cosmos hierarchy in Javanese mysticism and Islamic Sufism. The eternal cosmos is referred to as *jagad langgeng* and *'alam akbar* in Javanese mysticism and Islamic Sufism, respectively. This qualitative study conducted document reviews to obtain primary and secondary data analyzed through comparative analysis. This study aimed to examine the concept of the five eternal cosmos hierarchies of the absolute universe, lordness universe, transcendent universe, celestial universe, and terrestrial universe. The findings reinforce the concept of cosmic spirituality, divine cosmology, and wisdom of cosmology as well as theoretical and practical implications. Theoretically, the study contributes to the integration of sacred Javanese Islamic, and Western cosmologies and the clarification of the eternal and temporary cosmos in theological discussions. The findings also have practical implications in creating eco-leadership based on *basta brata* values.

Keywords: Eternal Cosmic Hierarchy; Sufism; Javanism Mysticism; Islamic Cosmology.

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Introduction

The cosmos is an eternal creation whose hierarchy is explained through mechanistic, holistic, and spiritualistic theories.¹ Studies on modern cosmology have adopted the mechanistic model developed by the French philosopher and scientist René Descartes (1596-1650).² According to Descartes, the universe is like a great machine, a giant quantum computer, or a rebooted clockwork.³ This implies the universe does not have its own purpose, life, and soul,⁴ merely obeying the physical laws.⁵ This mechanistic view of the universe has become the dominant paradigm of modern cosmology.⁶

The mechanistic theory disregards the view of the universe as a living and holistic entity, resulting in environmentally-unfriendly human behavior and actions.⁷ According to Gilkey, modern human relations, attitudes, and views toward nature have led to various ecological disasters.⁸ This is because the modern world is founded on the scientific-empirical worldview that nature provides the rough material to use and make objects that benefit humans. Modernity supported by science has also provided intellectual legitimacy for commercial and industrial exploitation for the sake of profits.

¹ Jennifer M. Gidley, *Spiritual Epistemologies and Integral Cosmologies: Transforming Thinking and Culture* (London: Peter Lang Publishing, 2006), 12.

² Michele Moresco et al., "Unveiling the Universe with Emerging Cosmological Probes," *Living Reviews in Relativity* 25, no. 6 (2022), 1-23. DOI: <https://doi.org/10.1007/s41114-022-00040-z>; Zappala Giani, "Cultivating Spiritual Intelligence for A Participatory Worldview: The Contribution of Archetypal Cosmology," *Journal for the Study of Spirituality* 11, no. 2 (2021), 159-73. <https://doi.org/10.1080/20440243.2021.1961463>; Martin Kemp, "Cartesian Contrivances," *Nature* 394, no. 2 (1998), 1-10.

³ Gregg Jaeger, "Clockwork Rebooted: Is the Universe A Computer?," *Springer Nature* 1, no. 2 (2018), 71-91.

⁴ Andrea Christofidou, "Descartes, Dualism versus Behaviourism," *Behavior and Philosophy* 46, no. 1 (2018), 63-99; Keith Moser, "(Re)-Discovering the Sacred in the Material Universe: An Exploration of Cosmic Spirituality in the Works of Malcolm de Chazal and Michel Serres," *French Cultural Studies* 27, no. 4 (2016), 372-84.

⁵ Bradon T.L. Smith, "Indeterministic Metaphors: The Popular Science Books of Fritjof Capra and Gary Zukav," *Public Understanding of Science* 22, no. 5 (2013), 538-45. DOI: [10.1177/0963662512473727](https://doi.org/10.1177/0963662512473727); Fritjof Capra, *The Turning Point: Science, Society and the Rising Culture* (New York: Bantam Books, 1982), 60.

⁶ Steven C. Frautschi, *The Mechanical Universe Mechanics and Heat* (Cambridge: Cambridge University Press, 2013).

⁷ Capra, *The Turning Point*, 12.

⁸ Langdon Gilkey, *Nature, Reality, and the Sacred the Nexus of Science and Religion* (Minneapolis: Augsburg Fortress, 1993), 79.

Through science, the mechanistic hierarchy of the universe and all its entities are considered legitimate for subjugation, control, and exploitation by humans.⁹

The hierarchical model of a mechanistic universe has received much criticism, leading to the emergence of a more holistic view.¹⁰ This view originates from the philosophy of ecological holism derived from Islamic philosophers, Sufis, and Western mystics such as Ibn ‘Arabi (1165-1240), the Brethren of Purity or Ikhwān al-Ṣafā (9th-10th century), Mulla Sadra (1572-1641), Seyyed Hossein Nasr (1933-), Alfred North Whitehead (1861-1947), Gregory Bateson (1904-1980), Arne Næss (1912-2009), Fritjof Capra (1939-), and Titus Burckhardt (1908-1984).¹¹ According to Burckhardt, modern or Western cosmology has been reduced to mere cosmography,¹² and the conception of a mechanistic physical world perceived by modern scientists has overlooked a more holistic cosmic system, including the integrated spiritual order.¹³ Through Eastern cosmology study, Capra formulated a scientific view of a new reality of the universe.¹⁴ The formulation was based on a systemic view of reality as a whole phenomenon rather than as an assembly of individual parts. Additionally, the formulation employed an ecological philosophy that does not separate human beings from nature and acknowledges the intrinsic values of all living beings.¹⁵

Spirituality is the deepest intrinsic value of all living beings, including the universe.¹⁶ Therefore, Islamic Sufis believe that studies

⁹ Ibid., 85.

¹⁰ Samuel Bendeck Sotillos, “The Eclipse of the Soul and the Rise of the Ecological Crisis,” *Spirituality Studies* 8, no. 2 (2022), 34–55; Mella Ismelina Farma Rahayu, “Religious Cosmology Indonesian Legal Studies: Basic Philosophical Understanding of Indonesian Law Based on Wisdom,” *Review of International Geographical Education* 11, no. 8 (2021), 2785–91.

¹¹ Heriyanto, “Filsafat Holisme-Ekologis: Salah Satu Paradigma Post-Positivisme,” *Tesis*, (Universitas Indonesia, 2019), 231.

¹² Titus Burckhardt, “Cosmology, and Modern Science,” in *The Sword of Gnosis: Metaphysics*, ed. by Jacob Needleman (London: Arkana, 1986), 125.

¹³ Samuel Bendeck Sotillos, “Siena, City of the Virgin: Illustrated by Titus Burckhardt,” *Studia Gilsoniana* 10, no. 2 (2021), 449–54.

¹⁴ Fritjof Capra, *The Hidden Connections* (London: Flamengo, 2003); Fritjof Capra, *The Web of Life: A New Scientific Understanding of Living Systems* (London: Flamengo, 1997).

¹⁵ Capra, *The Turning Point*, 11.

¹⁶ Shunhua Jin, “Representing and Experiencing Islamic Domes: Images, Cosmology, and Circumambulation,” *Religions* 13, no. 6 (2022), 1–23. <https://doi.org/10.3390/rel13060526>.

on the universe should also examine its sacred and spiritual values.¹⁷ Islamic Sufis such as Ibn ‘Arabi, Ikhwān al-Ṣafā, and Seyyed Hossein Nasr have offered the concepts of *wahdat al-kawn*¹⁸ or divine cosmology,¹⁹ wisdom of cosmology,²⁰ and *scientia sacra* cosmology²¹ or cosmic spirituality.²² Therefore, Nasr stated that modern cosmology is anthropocentric, lacks eternal values, and is losing its sacredness, metaphysical aspects, and sanctity dimensions.²³ The sacredness and sanctity dimensions of cosmology have been extensively studied by Islamic and Western mystics; however, this study intended to explore *jagad alit* or *‘alam ṣaghir* (microcosm) and *jagad ageng* or *‘alam kabir* (macrocosm). The third category of the cosmos is *jagad langgeng* or *‘alam akbar* (eternal cosmos), the source of the sanctity and spirituality of the entire universe. Studies on the eternal cosmos are found in many Eastern mystical teachings, including Javanese spirituality in Indonesia and Islam in the Middle East. Therefore, this study aimed to examine the comparison of interpretations between Javanese mysticism and Islamic Sufism regarding the sanctity of the eternal cosmos hierarchy.

This qualitative study employed document or text review²⁴ and used primary and secondary data. The first primary data source was *Kitab Jagad Gumelar* compiled in Turangga Seta. This book was derived from *Serat Praniti Radya* compiled by Sang Mapanji Sri Aji Jayabaya. The second source was the *Rasā’il* by Ikhwān al-Ṣafā volumes 1 to 4. The third source was *Shajarat al-Kawn* and *al-Futūḥāt al-Makkiyah* volumes 1 to 9 written by Ibn ‘Arabi. The secondary data were

¹⁷ Sayyed Hossein Nasr, *Man and Nature: The Spiritual Crisis in Modern Man* (Chicago: ABC International Group, Inc, 1997), 22.

¹⁸ Ibn ‘Arabi, “Syajarat al-Kawn,” in *Bibliotheca Alexandrina*, ed. by Riyadh Abdullah (Kairo: Alexandria Press, 1985), 343.

¹⁹ Taufiqurrahman, “The Divinity Cosmological Model of Ibn ‘Arabi: The Relations between Mystical and Logic,” *Jurnal Fuaduna: Jurnal Kajian Keagamaan dan Kemasyarakatan* 5, no. 1 (2021), 57–69. DOI: <http://dx.doi.org/10.30983/fuaduna.v5i1.4164>.

²⁰ Ikhwān al-Ṣafā, *Rasā’il Ikhwān al-Ṣafā*, vol. 2 (Beirut: Dār al-Islāmiyyah, 1992), 27.

²¹ Seyyed Hossein Nasr, *Knowledge and the Sacred* (New York: State University of New York Press, 1989).

²² Moser, “(Re)-Discovering the Sacred in the Material Universe,” 12.

²³ Moh. Anas, “Kritik Hossein Nasr atas Problem Sains dan Modernitas dalam Kalam,” *Jurnal Studi Agama dan Pemikiran Islam* 6, no. 1 (2012), 1–10.

²⁴ Glenn Bowen, “Document Analysis as A Qualitative Research Method,” *Qualitative Research Journal* 9, no. 2 (2009), 27–40.

obtained from authoritative, up-to-date, and relevant literature sources on Javanese mysticism and Islamic Sufism. The collected data were analyzed by comparison to find similarities and differences in the ideas. In the next step, the data were categorized thematically and structured based on the obtained information to answer the problem formulation. The data were also analyzed using philosophical cosmology²⁵ and interpretive-mystical cosmology before being presented in conceptual themes as new findings. The mystical or Sufi interpretation was based on the argument that the Qur'anic text contains four levels of meaning, including *ẓāhir* or practical, *ḥadd* or legal, *bāṭin* or metaphorical, and *maṭla'* or testimonial. In this case, *ẓāhir* is understood by the common people, *ḥadd* is related to the legal aspect, *bāṭin* is an allegorical meaning, while *maṭla'* is the dimension of truth or essence.²⁶

Javanism and Islamic Cosmic Hierarchy

Cosmology is rooted in the word *cosmos*, meaning order and harmony. The opposite of *cosmos* is *chaos*, which implies disturbance and confusion.²⁷ Cosmological studies examine the fundamental nature of the universe, and cosmology is considered an important part of natural philosophy.²⁸ Pure conceptual philosophical cosmology is a speculative categorical analysis conducted by philosophers and mystics. This contrasts with scientific cosmology as a branch of astronomy that studies the origin and evolution of the universe.²⁹ Therefore, philosophical cosmology is highly relevant for comparing ideas on the eternal hierarchical cosmos between Javanese and Islamic cosmology.

²⁵ Michael Proudfoot and A.R. Lacey, *The Routledge Dictionary of Philosophy* (London, and New York: Routledge, 2010), 23.

²⁶ Sahl al-Tustarī, *Tafsīr al-Tustarī*, translated by Annabel Keeler and Ali Keeler (Jordan: n.p., 2011), 12.

²⁷ Proudfoot and Lacey, *The Routledge Dictionary of Philosophy*, 91; N. Wyatt, *The Mythic Mind: Essays on Cosmology and Religion in Ugaritic and Old Testament Literature* (London: Equinox Publishing Ltd, 2005); Simon Blackburn, *Oxford Dictionary of Philosophy* (Oxford: Oxford University Press, 2005), 81; Nicholas Bunnin and Jiyuan Yu, *The Blackwell Dictionary of Western Philosophy* (New Jersey: Blackwell Publishing, 2004); Carl Sagan, *Cosmos* (New York: Random House, 1996).

²⁸ Proudfoot and Lacey, *The Routledge Dictionary of Philosophy*, 100; L. Kattsoff, *Pengantar Filsafat*, ed. by S. Soemargono (Yogyakarta: Tiara Wacana, 1996), 240.

²⁹ Blackburn, *Oxford Dictionary of Philosophy*, 91.

Javanese cosmology is a life philosophy about the deepest nature of the cosmos.³⁰ The Javanese believe that God, universe, and man are one single element.³¹ In Islamic cosmology, the cosmos is *wahdat al-ajsām al-manjūdāt* (the unity of tangible objects) interconnected like the unity of a city, an animal, or a human being.³² The universe in Javanese mysticism is called *jagad*³³ built upon three hierarchies which include *jagad langgeng* (eternal cosmos) located in *kahyangan*, *jagad ageng* (macrocosm) in *bumana* or *arcapada*, and *jagad alit* (microcosm) in the human body.³⁴ In Islamic Sufism, the universe is called *‘alam* and *kaun* built upon three hierarchies which include *‘alam rūḥānī* or *‘alam al-‘aql* or *al-‘alam al-‘alā* (the spiritual, or intellectual, or transcendent universe), *al-‘alam al-‘alawī* (the upper material or celestial universe), and *al-‘alam al-sufā* (the lower material or terrestrial universe).³⁵ The hierarchy of the universe or *kaun* resembles a tree originating from the seed of *kun*,³⁶ a view different from Javanese cosmology.

In general, Javanese cosmology only recognizes *jagad ageng* and *jagad alit* or macrocosm and microcosm. The word *jagad* means world, while *ageng* implies big and *alit* means small. Therefore, *jagad ageng* and *jagad alit* could be interpreted as the big and small worlds³⁷ interrelated

³⁰ Syafaatun Almirzanah, “God, Humanity and Nature: Cosmology in Islamic Spirituality,” *HTS Theological Studies* 76, no. 1, a6130 (2020), 1–10; Niels Mulder, *Mistisisme Jawa* (Yogyakarta: LKiS, 2001); Simuh, *Sufisme Jawa: Transformasi Tasawuf Islam ke Mistik Jawa* (Yogyakarta: Yayasan Bentang Budaya, 1999); Franz Magnis-Suseno, *Etika Jawa: Sebuah Analisa Falsafi tentang Kebijaksanaan Hidup Jawa* (Jakarta: Gramedia, 1993).

³¹ Waston, “Building Peace through Mystic Philosophy: Study on the Role of Sunan Kalijaga in Java,” *Indonesian Journal of Islam and Muslim Societies* 8, no. 2 (2018), 281–308. DOI: <https://doi.org/10.18326/ijims.v8i2.281-308>; Mulder, *Mistisisme Jawa*, 34; Simuh, *Sufisme Jawa*, 45.

³² Seyyed Hossein Nasr, *Three Muslim Sages* (New York: Caravan Books, 1964), 53.

³³ Turangga Seta, *Jagad Gumelar* (Yogyakarta: Turangga Seta Press, 2009), 1.

³⁴ *Ibid.*, 15.

³⁵ al-Ṣafā, *Rasā’il Ikhwān al-Ṣafā*, vol. 4., 144.

³⁶ Ibn ‘Arabī, *Syajarāt al-Kaun*, 343. According to Ibn ‘Arabī, God’s primary motivation in creation is none other than to engage in relations with others. The motivation to be known is what prompted God to say the word *kun* (be) and then impart “His Breath of the All-Merciful (*Nafs al-Rahmān*)”, and thereupon the universe was created.

³⁷ Raden Soenarto Mertowardjo, *Sasangka Jati: Reden Tumenggung Hardjoprakoso*, ed. by Raden Trihardono Soemodihardjo (Yogyakarta: Paguyuban Ngesti Tunggal Press, 2014).

harmoniously.³⁸ Ikhwān al-Ṣafā stated that the two *jagad* are closely related,³⁹ where humans are a miniature of the universe and both are subject to similar conditions and laws. Humans are a summary of this entire universe and also become its waste and sediment. In this regard, referred to humans as *jagad alit* with the term *al-kawn al-jam'*.⁴⁰

The *Kitab Jagad Gumelar* from Turangga Seta explains a type of highest *jagad* beyond the microcosm and macrocos called *jagad langgeng*, eternal cosmos, or world's biggest, located in the *kahyangan* (heavens).⁴¹ *Kahyangan* comes from the word *hyang* which is etymologically rooted in the ancient Javanese-Sundanese language and means "the worshipped figure" or "God." This refers to the unseen deity residing in heaven.⁴² *Jagad langgeng* or *kahyangan* could be equated with the position of *'alam al-hābūt* and *'alam al-lāhūt*, the realms of God's presence and divinity according to Islamic Sufis in the cosmos hierarchy.⁴³

Al-Hallaj (d. 922) was the first Islamic mystic to offer a simple concept of the cosmos hierarchy through *lāhūt-nāsūt* polarity from the highest to lowest realm. This concept was developed by Imam al-Ghazali (d. 1111) through the more complex unity hierarchy of the cosmos using the trilogy concept of *'alam al-jabarūt*, *'alam al-malakūt*, and *'alam al-shabādah*.⁴⁴ Other Sufi groups also used *'alam al-jabarūt*, *'alam al-malakūt*, and *'alam al-nāsūt*.⁴⁵ Furthermore, Sufi scholars synthesized both hierarchies into four categories including *'alam al-lāhūt*, *'alam al-jabarūt*, *'alam al-malakūt*, and *'alam al-nāsūt*. Referring to

³⁸ Iswahyudi, "Cosmology and Social Stratification of the Madurese Population in the XIX Century," *Cogent Arts & Humanities* 9, no. 2 (2022), 1-18. <https://doi.org/10.1080/23311983.2022.2104798>; Onok Y. Pamungkas, "Javanese Cosmology: Symbolic Transformation of Names in Javanese Novels," *HTS Theological Studies* 77, no. 4, a6593 (2022), 1-7; N.Q. Lutfillah, "Konstruksi Tanggung Jawab Auditor Perspektif Mamayu Hayuning Bawana," *Jurnal Akuntansi Multiparadigma* 7, no. 1 (2016), 36-50.

³⁹ Darraz, "Islamic Eco-Cosmology in Ikhwan al-Safa's View," 34-40.

⁴⁰ Ibn 'Arabī, *Syajarat al-Kawn*, 45.

⁴¹ Seta, *Jagad Gumelar*, 14.

⁴² S. Endraswara, "Memayu Hayuning Bawana dalam Perspektif Ekoantropologi Sastra," *Susastra: Jurnal Ilmu Sastra dan Budaya* 6, no. 1 (2017), 1-15.

⁴³ Armahedi Mahzar, *Merumuskan Paradigma Sains dan Teknologi Islami: Revolusi Integralisme Islam* (Bandung: Mizan, 2006), 136-137.

⁴⁴ Armahedi Mahzar, *Integralisme: Sebuah Rekonstruksi Filsafat Islam* (Bandung: Penerbit Pustaka, 1983), 34.

⁴⁵ F. Schuon, *Dimensions of Islam* (London: Allen & Unwin, 1970), 144.

the Qur'ān (17:44), Lings explained the four cosmos hierarchies as *'alam al-ghayb*, *'alam al-jabarūt*, *'alam al-malakūt*, and *'alam al-mulk*.⁴⁶ Ibn 'Arabi completed this series through the concept of *al-ḥaḍrah al-kebamsah al-ilāhīyah*, referring to five principles of God's presence⁴⁷ to describe the universal hierarchy.⁴⁸

These five divine principles are *'alam al-lāhūt* as the essence of *ilāhīyah* (*al-dhāt*), *'alam al-bāhūt* as the attributes of *ilāhīyat* (*al-asmā' al-ṣifātīyah*), *'alam al-jabarūt*, *'alam al-malakūt* and *'alam al-mulk* (*'alam al-nāsūt* or *'alam al-shahādah*).⁴⁹ *Ṭarīqah* Sufis from the Malay Archipelago completed these five hierarchical realms by adding their centers as the circle of the cosmos.⁵⁰ The centers of *'alam al-bāhūt*, *'alam al-lāhūt*, *'alam al-jabarūt*, *'alam al-malakūt*, and *'alam al-mulk* are in *jazabat*, *rof-rof*, *'arsh*, *bayt al-ma'mūr*, and *ka'bah*, respectively. *'Arsh* and *bayt al-ma'mūr* are part of the 13 *baytullāh* constructions, including *'arash*, *bayt al-ma'mūr*, *bayt al-raḥmān*, *bayt al-raḥīm*, and *bayt al-'atīq*. Other constructions include the water that came out of three wells during the time of Prophet Nuh, the big rock from which the camel came out during the time of Prophet Salih, the wood on which Prophet Musa prayed to God, the axis of the world (Prophet Musa), the heart of the universe (Prophet Dawud), the navel of the world (Prophet Isa), *baitullāh* (Prophet Muhammad), and *kebaḥā'in 'indallāh*. Therefore, *kebyangan* could be equated with the positions of *'alam al-bāhūt* and *'alam al-lāhūt*, the two top realms.

Ka(hyang)an could also be taken from the word *iyang* or *hiyang* as the *Parahyangan* Mountains in Java, Indonesia. *Parahyangan* means the abode of *rahyang* or deities.⁵¹ *Dewa* or deities are the radiance of God. The word *dewa* comes from *div* which means to shine, emanate, or

⁴⁶ Martin Lings, *The Book of Certainty the Sufi Doctrine of Faith, Vision, and Gnosis* (Cambridge: The Islamic Texts Society, 1996), 41.

⁴⁷ Dāwūd bin Maḥmūd al-Qayṣarī, *Maṭla' Khusūṣ al-Kalim fi Ma'āni Fuṣūṣ al-Ḥikam* (Beirut: Dār al-Kutub 'Ilmīyah, 2012), 73; Abulfazel Kiashemshaki, "The Universal Degrees (*Marātib*), Manifestations (*Mazābir*) and Divine Presences (*Hadarat*) of the Existences in Ibn Arabi's School of Mysticism," *Kanz̤ Philosophia: A Journal for Philosophy, Mysticism, and Religious Studies* 1, no. 1 (2011), 39-59.

⁴⁸ Schuon, *Dimensions of Islam*, 146-147.

⁴⁹ Ibn 'Arabi, *al-Futuḥāt al-Makkeyyah*, vol. 4, ed. by Aḥmad Shams al-Dīn (Beirut: Dār al-Kutub al-'Ilmīyah, 2011), 35; al-Qayṣarī, *Maṭla' Khusūṣ al-Kalim fi Ma'āni Fuṣūṣ al-Ḥikam*, 73-74; Schuon, *Dimensions of Islam*, 146-147.

⁵⁰ Jin, "Representing and Experiencing Islamic Domes," 10.

⁵¹ Simuh, *Tasawuf Jawa*, 10.

manifest.⁵² *Hyang* or *Dewa* or deity is a spiritual existence that is intangible and has supernatural power. This spiritual existence could be *ilāhīyah* or *rububīyah*, the spirits of ancestors. The form of worship *Hyang* is called *sembahyang* or prayer, composed of two ancient Javanese words *sembah* and *hyang*. Moreover, Javanese vocabularies such as *simbah* and *hèyang* are commonly used to refer to respected parents, grandparents, or ancestors. *Hyang* has manifested its nature and attributes in the divine realm (*kahyangan*), resulting in *al-kathrah* (multiplicity).⁵³ Unlike *kahyangan* as the upper realm, *bawana* is the lower realm and all its contents. It is regarded as *jagad rame*, while *jagad rame* is the place where humans live in reality.⁵⁴

Eternal Cosmos as the Third Cosmos: Source of Spirituality, Divine, and Wisdom of Cosmology

In Javanese cosmology, *jagad langgeng* or *'alam akbar* (eternal cosmos) is known as the world *keluburan*, grandeur, or greatness.⁵⁵ The three types of *buwana* in *jagad langgeng* include *utamapada*, *mayapada*, and *watespada*. *Jagad langgeng* comprises nine hierarchies of *kahyangan* with two boundaries between them. The nine hierarchies include *alang-alang kumitir* or *'alam bahūt* (absolute universe), *kahyangan jong giri saloka* (*Ratu Tri Loka Buwana* or *Sang Hyang Jagadnata* or *Batara Guru*), *kahyangan suduk pangudal-udal* (*Sang Hyang Batara Narada*), *kahyangan manik maninten* or *'alam lahūt* (lordness universe), *kahyangan batara-batari* or *'alam jabarūt 1* or *'alam a'la 1* (magical universe 1), *kahyangan dewa-dewi* or *'alam jabarūt 2* or *'alam a'la 2* (magical universe 2), *kahyangan widadara-widadari* or *'alam jabarūt 3* or *'alam a'la 3* (magical universe 3), *kahyangan hapsara-hapsari* atau *kahyangan suralaya* or *dang hyang* or *danyang* or *'alam malakūt* (transcendent universe), and *sela matangkep* or *pintu pengarip*.⁵⁶ The two boundaries or *barzakh* between *kahyangan* are *kori pengapit* as *'alam barzakh muṭlaq* and *sela matangkep* or *pintu pengarip* as *'alam barzakh muqayyad*.⁵⁷ According to Qaysarī, *barzakh* or *'alam mūthāl* is *'alam malakūt*, the boundary and connection between *'alam*

⁵² Ibid., 20.

⁵³ Mohammad Bāqir, *Sharḥ Fuṣūṣ al-Ḥikam* (Jakarta: Paramadina, 2015), 6.

⁵⁴ Tri Wulandari, "Konsep Tribuana/Triloka pada Ornamen Relief Kalpataru di Kompleks Candi Prambanan Sebagai Ide Penciptaan Karya Kriya Seni," *Corak Jurnal Seni Kriya* 4, no. 1 (2015), 63–71.

⁵⁵ Seta, *Jagad Gumelar*, 13.

⁵⁶ Ibid., 2.

⁵⁷ Ibid.

jabarūt (rūḥ) and *‘ālam mulk (jism)*.⁵⁸ Being the boundary between *kahyangan*, *‘ālam mīthāl* or *‘ālam malakūt* or *barzakb* has two degrees, including *‘ālam mīthāl muṭlaq* and *‘ālam mīthāl al-muqayyad*.

The arrival of Hinduism and Buddhism in Indonesia saw the term *kahyangan* used alongside *swarga* (heaven). According to Islamic Sufism, *swarga* has eight names,⁵⁹ including *maqām al-amin*,⁶⁰ *dār al-muqāmah*,⁶¹ *firdaws*,⁶² *‘adn*,⁶³ *na‘im*,⁶⁴ *ma‘wā*,⁶⁵ *dār al-salām*,⁶⁶ and *kbuld*.⁶⁷ Referring to Nasr’s categorization, the hierarchy of *kahyangan* or *swarga* is in a higher realm than the celestial nature. Nasr mentioned nine hierarchies of the universe as (1) Creator as one, simple, eternal, permanent; (2) Intellect (*‘aql*) as the innate and acquired; (3) Soul (*nafs*) with vegetative, animal, and rational species; (4) Matter (*hayūla*) comprising artifacts, physical, universal, and original matter; (5) Nature (*ṭabī‘ah*) composed of celestial and four elemental natures; (6) Body (*jism*) with six directions, including above, below, front, back, left, and right; (7) Sphere with seven planets; (8) Elements with eight qualities combined as earth (cold and dry), water (cold and wet), air (warm and wet), and fire (warm and dry); and (9) Being of this world, constituting the mineral, plant, and animal kingdoms, each having three parts.⁶⁸

⁵⁸ al-Qayṣarī, *Maṭla‘ Khuṣūṣ al-Kalim fī Ma‘āni Fīṣūṣ al-Ḥikam*, 74.

⁵⁹ Tim Winter (ed.), *Classical Islamic Theology* (Cambridge: Cambridge University Press, 2008), 11.

⁶⁰ The Qur’ān 44:51.

⁶¹ The Qur’ān 35:34.

⁶² The Qur’ān 18:107.

⁶³ The Qur’ān 9:72.

⁶⁴ The Qur’ān 31:8-9.

⁶⁵ The Qur’ān 32:19.

⁶⁶ The Qur’ān 6:127.

⁶⁷ The Qur’ān 25:15.

⁶⁸ Nasr, *Three Muslim Sages*, 51-52; Sayyed Hossein Nasr, *An Introduction to Islamic Cosmological Doctrines: Conceptions of Nature and Methods Used for Its Study by the Ikhwān al-Ṣafā* (Cambridge: al-Biruni, and Ibn Sina, The Belknap Press, 1964), 23.



Figure 1 *Jagad langgeng* (eternal cosmos)
Source: Turangga Seta, *Jagad Gumelar*, 2009

Figure 1 describes the nine hierarchies of *kabyangan* in *jagad langgeng* and the beings who inhabit them. When the universe was still *sumung* (empty), devoid of life, stars, planets, and any elements, there existed a form called Sang Hyang Ogra Pesti. This invisible form was enveloped by a very bright light.⁶⁹ Suhrawardi referred to this first form shrouded in and radiated light as *nūr al-anwār* or the light of all lights that illuminated the hierarchies below.⁷⁰ Sang Hyang Ogra Pesti as *nūr al-anwār* was located in *kabyangan alang-alang kunitir*. *Kabyangan alang-alang kunitir*, which was divided into the upper and lower parts called *kabyangan puncak pemalang* and *kabyangan ondar-andir bawana*, respectively.⁷¹ The upper part could be called *nūr aqrab* (the nearer or greater light), or *nūr a'ẓam* (the greatest light). Similarly, the lower part could be called *nūr ba'īd* (the far light) or little light or *nūr 'aẓīm*.⁷² *Kabyangan puncak pemalang* has 13 Sang Hyang, including (1) Sang

⁶⁹ Seta, *Jagad Gumelar*, 1.

⁷⁰ Nasr, *Three Muslim Sages*, 71; Nasr, *An Introduction to Islamic Cosmological Doctrines: Conceptions of Nature and Methods Used for Its Study by the Ikhwān al-Ṣafā*, 67.

⁷¹ Seta, *Jagad Gumelar*, 2.

⁷² Ian Richard Netton, *Allah Transcendent: Studies in the Structure and Semiotics of Islamic Philosophy, Theology, and Cosmology* (London: Published by Routledge, 1989), 17; M. Fakhry, *A History of Islamic Philosophy* (New York: Columbia University Press, 1970), 10.

Hyang Ogra Pesti (the Great Creator), (2) Sang Hyang Bramana Wasesa, (3) Sang Hyang Toya Wasesa, (4) Sang Hyang Wiji Wasesa Jagad, (5) Sang Hyang Jagad Pramana, (6) Sang Hyang Wasesa Jagad Pramana, (7) Sang Hyang Jagad Kitaha, (8) Sang Hyang Atmana, (9) Sang Hyang Atmani, (10) Sang Hyang Arta Etu, (11) Sang Hyang Wilangan, (12) Sang Hyang Kasaha Etu Jagad, and (13) Sang Hyang Tunggal.⁷³

There are eight Sang Hyang residing in *kahyangan ondar-andir bawana*, including (1) Sang Hyang Wenang, (2) Sang Hyang Wening, (3) Sang Hyang Batari Maharani, (4) Sang Hyang Batari Kanestren, (5) Sang Hyang Batari Uma, (6) Sang Hyang Batara Antiga atau Teja Mantri, (7) Sang Hyang Batara Ismaya, and (8) Sang Hyang Batara Manikmaya.⁷⁴ It is believed that Sang Hyang Wening created an egg which was crushed into three parts floating in the air. The first part was the eggshell which became the form of Sang Hyang Batara Antiga, the egg white became Sang Hyang Batara Ismaya, and the egg yolk became Sang Hyang Batara Manikmaya.⁷⁵ This symbolization of the three egg layers can be interpreted as the three layers of the macrocosm in Islam. Referring to Ibn ‘Arabi, the macrocosm has three degrees including *‘alam jabarūt*, *‘alam malakūt* and *‘alam mulk*.⁷⁶ There is a barrier gate between the *kahyangan puncak pemalang* and *kahyangan ondar-andir bawana* called *kori pengapit* or *barzakh mutlaq*.⁷⁷

Sang Hyang Wening created the *kahyangan jong giri saloka* located below the *kahyangan alang-alang kumitir*. This *kahyangan* is occupied by *Ratu tri loka buwana* in charge of organizing the hierarchy of the universe. *Ratu tri loka buwana* is the ruler of three worlds, including *arcapada* (earth occupied by humans), *madyapada* (the supernatural world), and *mayapada* (*kadewatan*, the sublime world where *hyang* from *batara-batari* to *hapsara-hapsari*).⁷⁸ Ibn ‘Arabi discussed this concept in the context of *ilāhi* rule or regulation (*al-tadbīrāt al-ilāhiyah*) over the human kingdom (*al-mamlakah al-insāniyah*).⁷⁹ Furthermore, Sang Hyang Wening appointed his third descendant, Sang Hyang Batara

⁷³ Seta, *Jagad Gumelar*, 1–2.

⁷⁴ Ibid.

⁷⁵ Ibid.

⁷⁶ al-Qayṣarī, *Maṭla‘ Khuṣūṣ al-Kalim fī Ma‘āni Fuṣūṣ al-Hikam*, 74.

⁷⁷ Seta, *Jagad Gumelar*, 4.

⁷⁸ Ibid., 8.

⁷⁹ Ibn ‘Arabi, “al-Tadbīrāt al-Ilāhiyah fī Iṣlāḥ al-Mamlakah al-Insāniyah,” in *Kleinere Schriften des Ibn al-‘Arabi*, ed. by H.S. Nyberg (Leiden: Brill, 1919), 101-240.

Manikmaya, Sang Hyang Batara Guru, Sang Hyang Jagadnata, Sang Hyang Jagad Pratingkah, or Sang Hyang Syiwa together with Sang Hyang Batari Uma as *Ratu tri loka bumana*.⁸⁰ Sang Hyang Wening then assigned two of his other descendants, Ki Lurah Togog (Sang Hyang Batara Antiga) and Ki Lurah Semar (Sang Hyang Batara Ismaya) as *pamomong* (caretakers) for humanity in the *arcapada*. Ki Lurah Togog is the *pamomong* for humanity in the Western and Northern parts of the *arcapada*, while Ki Lurah Semar is the *pamomong* for humanity in the Eastern and Southern parts of the *arcapada*. As *pamomong* in *arcapada*, Ki Lurah Togog created a traveling companion called Bilung, while Ki Lurah Semar is accompanied by his shadow Bagong.⁸¹ Referring to Ibn ‘Arabi, *pamomong* of the universe is called *quṭb*, the axis of nature, *ghawth* (helpers), or *sultān al-awliya’* (king of the saints). *Quṭb* has two representatives called *wali aimmah*, the “right imam” ruling over the ‘*alam malakūt* in *kahyangan* (the realm of power, the unseen world). *Wali aimmah* also serves as the “left imam” ruling over the ‘*alam al-mulk* (the realm of kingship, the physical world).⁸²

Kahyangan jong giri saloka was subsequently invaded by Kaneka Putra or Sang Dang Hyang Jagad Lor. On arriving at the *sela matangkep*, he met the group of Ki Lurah Semar, Bagong and Ki Lurah Togog, and Bilung going to the *arcapada* to carry out their duties as *pamomong* of humans.⁸³ A fierce battle ensued between Ki Lurah Semar and Kaneka Putra, who succumbed to Ki Lurah Semar’s *aji kemayan*. Through his intelligence and cleverness, Dang Hyang Jagad Lor Kaneka Putra was assigned the main advisor of the *kahyangan jong giri saloka* to assist Sang Hyang Batara Guru in managing the hierarchy of the universe and was given the title Sang Hyang Batara Narada or Resi Kaneka Putra residing in the *kahyangan suduk pangudal-udal*.⁸⁴

Sang Hyang Wening then created the *kahyangan manik maninten* or ‘*alam lahbūt* (lordness universe) located under the *kahyangan alang-alang kumitir* as residence for Sang Hyang Batara Manikmaya, Sang Hyang Batari Uma, and their descendants.⁸⁵ Sang Hyang Wening further created partners for the sons and daughters of the *batara* and

⁸⁰ Seta, *Jagad Gumelar*, 9.

⁸¹ Ibid.

⁸² Ibn ‘Arabi, *al-Futūḥāt al-Makkiyah*, vol. 4, 12.

⁸³ Ibid., 10.

⁸⁴ Ibid.

⁸⁵ Ibid.

batari and placed them in the *kahyangan* or *mayapada* located under the *kahyangan manik maninten*. From the *batara* and *batari* or 'alam jabarūt 1 or 'alam a'lā 1 (magical universe 1) came the *deva* and *devi* or 'alam jabarūt 2 or 'alam a'lā 2 (magical universe 2). Similarly, the *deva* and *devi* produced the *widadara* and *widadari* or 'alam jabarūt 3 or 'alam a'la 3 (magical universe 3). From the *widadara* and *widadari* emerged the *hapsara* and *hapsari* or *dang hyang* or *danyang* or 'alam malakūt or 'alam a'lā 4 (transcendent universe) residing in *kahyangan suralaya*.⁸⁶ According to the Ikhwān al-Ṣafā, this emerging process is known as the derivative phase (*al-muwalladāt*) occurring in the lower material realm or *al-ālam al-suflā* (terrestrial universe). This realm is located below the middle material realm or *al-ālam al-ālawī* (celestial universe), which lies under the upper material realm or *al-ālam al-a'lā* (transcendent universe).⁸⁷

The last hierarchy of the *jagad langgeng* is the *sela matangkep* also known as *pintu pengarip* or *watespada* as *al-ālam barzakḥ muqayyad*. When the *jagad raya* began, Sang Hyang Wening created the *sela matangkep* or *pintu pengarip*. This is the boundary between the *kahyangan setra ganda layu* below as well as the *kahyangan suralaya* and other *kahyangan* above.⁸⁸ In Islamic Sufism, the boundary of the world is called *barzakḥ* between the *māddah* (material) and 'aql (immaterial) dimensions.⁸⁹ *Barzakḥ* prevents the inhabitants of the *kahyangan setra ganda layu* from re-entering the higher *kahyangan*. *Sela matangkep* is guarded by *cingkara bala* and *bala upata* who do not permit anyone to enter the *jagad langgeng* or *dunia keluburan*.⁹⁰ Islamic Sufism recognizes the term *malak al-ḥafazāḥ*, the guardian angel of the macrocosm⁹¹ and *rāqib-ātīd* angels,⁹² the two guardian angels of the microcosm. *Kahyangan setra ganda layu* is inhabited by *lelembut* (spirits) and *drubikṣa* (giants). The *lelembut* are numerous and materialize from the wrong

⁸⁶ Ibid., 3.

⁸⁷ al-Ṣafā, *Rasā'il Ikhwān al-Ṣafā*, vol. 4, 362.

⁸⁸ Seta, *Jagad Gumelar*, 5.

⁸⁹ Sara Haq Hussaini, *Beyond Binary Barzakhs: Using the Theme of Liminality in Islamic Thought to Question the Gender Binary* (George Mason University, America, 2012), 34; William C. Chittick, *The Suḥī Path of Knowledge: The Supreme of Barzakḥ* (London: Bantam Books, 1997), 7.

⁹⁰ Seta, *Jagad Gumelar*, 5.

⁹¹ Muḥammad Ḥusayn al-Ṭabāṭabā'ī, *Tafsīr al-Miẓān fī Tafsīr al-Qur'an*, vol. 7 (Beirut: Ḥuqūq al-Ṭibā'ah wa al-Taqlīd Maḥfūzāḥ wa Masajjalāḥ li al-Nāshir, 1973), 135.

⁹² The Qur'an 6:61; 82:11; 50:18.

words of Sang Hyang Batara Antiga. Sang Hyang Batara Antiga had tried to leave the *kahyangan ondar-andir bawana* and imitated Sang Hyang Wening's habit of speaking. Therefore, Sang Hyang Wening created a place for the *lelembut* called *kahyangan setra ganda layu*.⁹³ In this study, it was referred to as the *'alam barzakib muqayyad al-muqayyad* or *'alam jin*, from the *jagad langgeng* to *jagad ageng*, the hierarchy of the cosmos below.

From *Arcapada* (Earth) Toward *Antariksa* (Higher Space)

Jagad ageng is the macrocosm comprising the earth or *arcapada* with its seven layers, from the core to the crust.⁹⁴ This is consistent with the Qur'ānic explanation that the sky and the earth have seven layers.⁹⁵ Referring to the Ikhwān al-Ṣafā, the macrocosm comprises the celestial universe as the upper material or orbital realm (*al-'alam al-'alami*), and the terrestrial universe as the lower material realm (*al-'alam al-sufā*).⁹⁶ This means that *arcapada* is *al-'alam al-sufā* while *dirgantara* (aerospace), *angkasa* (lower space), and *antariksa* (higher space) are *al-'alam al-'alami* which contains *al-aflāk* (orbital layer) and *al-samāwāt* (sky cluster).⁹⁷ This orbit contains the Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn, and the fixed stars (*al-kawākib al-thābitah*), forming 12 constellations, including Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces.⁹⁸ *Arcapada* or *ard* (earth) is the sub-lunar realm, also known as *al-'alam al-sufā*, *al-'alam al-arkān*, or *al-'alam al-kawn wa al-fasād*. This realm contains *al-kawn wa al-fasād*, the physical or material substances that always undergo change and corruption, unlike the matter in the fixed upper realm. Physical substances in the lower material realm such as the four elements (*al-arkān al-arba'ah*) namely fire, water, air, and earth. These substances could be transformed into the three derivative organisms (*al-muwalladāh al-thalāthah*), including mining goods or minerals, plants, and animals.⁹⁹

⁹³ Seta, *Jagad Gumelar*, 5–6.

⁹⁴ *Ibid.*, 14.

⁹⁵ The Qur'ān 65:12; Sa'īd Nursī, *al-Lam'at* (Turkey: Nursi Society, 2014), 34.

⁹⁶ al-Ṣafā, *Rasāil Ikhwān al-Ṣafā*, vol. 1, 404.

⁹⁷ Muhammad Abdullah Darraz, *Alam Sebagai Manusia Besar: Eko-Kosmologi Islam dalam Rasail Ikhwān al-Ṣafā* (Jakarta: Paramadina, 2012), 99.

⁹⁸ al-Ṣafā, *Rasāil Ikhwān al-Ṣafā*, vol. 1, 285-286.

⁹⁹ *Ibid.*, 146-147.

The three types of *bumana* (world) in Javanese mysticism include *arcapada* (earth, where humans reside), *madyapada* (the unseen world, where angels reside), and *mayapada* (*kadewatan*, where *hapsara-hapsari* to *batara-batari* reside).¹⁰⁰ Islamic Sufis mention three types of worlds, including *al-‘alam al-sufli* (terrestrial universe), *al-‘alam al-‘alawi* (celestial universe), and *al-‘alam al-a’la* (transcendent universe).¹⁰¹ The first two worlds fall into the category of the macrocosm or *jagad ageng*, while the third world falls into the realm of the eternal cosmos. *Madyapada*, *‘alam al-mulk*, the celestial universe, or *al-‘alam al-‘alawi* comprises three layers, including *antariksa* (higher space), *angkasa* (lower space), and *dirgantara* (aerospace), each with seven layers.¹⁰² The seven layers are called *sab‘ samawāt* (seven layers of the sky) and are mentioned seven times in the Qur’ān.¹⁰³

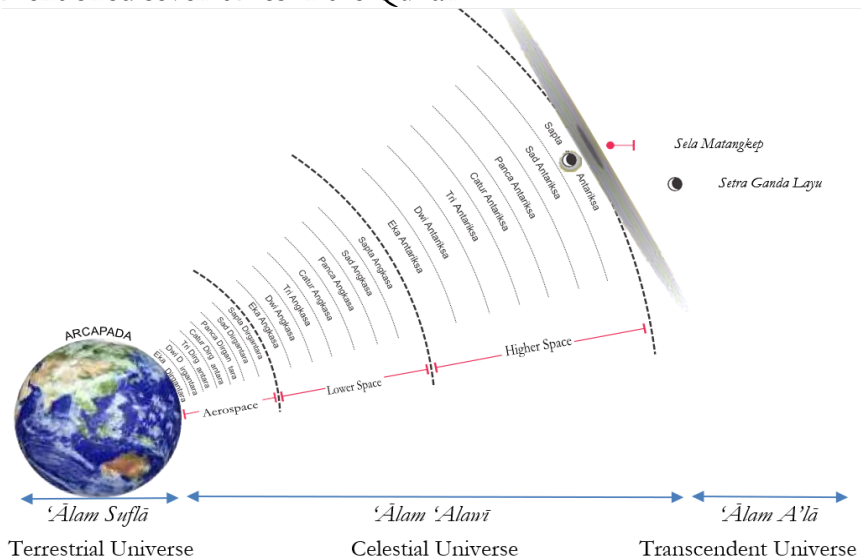


Figure 2 *Jagad ageng* (macrocosm)

Source: Turangga Seta and Ikhwān al-Ṣafā, *Jagad Gumelar and Rasā'il*

Figure 2 above explains the hierarchy of *jagad ageng* or *al-‘alam al-‘alawi* and *al-‘alam al-sufli*. *Jagad ageng* consists of the *arcapada* with its seven layers ranging from *sapta pratala* (earth’s core) to *eka pratala* (earth’s crust). Earth is often symbolized as the realm of lowliness,

¹⁰⁰ Seta, *Jagad Gumelar*, 8.

¹⁰¹ al-Ṣafā, *Rasā'il Ikhwān al-Ṣafā*, vol. 1., 404; Darraz, *Alam Sebagai Manusia Besar*, 147.

¹⁰² Seta, *Jagad Gumelar*, 13.

¹⁰³ The Qur’ān 2:29; 17:44; 23:86; 41:12; 65:12; 67:3; 71:15.

darkness, descent, receptivity, fertility, and actualization. According to Ibn ‘Arabi, the earth is *al-baḍrat al-jāmi‘ah* or all-comprehensive, a place where humans reside. The sky is above the earth and is considered the realm of height, light, ascension, grace, and beginning.¹⁰⁴ In Javanese mysticism, the sky has three hierarchies known as *dirgantara*, *angkasa*, and *antariksa*.¹⁰⁵ *Dirgantara* has seven layers ranging from *eka dirgantara* to *sapta dirgantara*. Moreover, above *dirgantara* is *angkasa* from *dirgantara* to the atmosphere’s boundary. This layer has seven layers ranging from *eka angkasa* to *sapta angkasa*. *Antariksa* extends from *angkasa* to *sela matangkep* and has seven layers, ranging from *eka antariksa* to *sapta antariksa*.¹⁰⁶

The *arcapada*, terrestrial universe, or *al-‘ālam al-suflā* (plant, animal, human) has nine spiritual guardians of sky and earth, from *sapta pratala* to *eka pratala*. The nine spiritual guardians are Sang Hyang Batara Syiwa as the center, Sang Hyang Batara Brama in *kidul* (south), Sang Hyang Batara Wisnu in *lor* (north), Sang Hyang Batara Maheswara in *wetan* (east), Sang Hyang Batara Mahadeva in *kulon* (west), Sang Hyang Batara Sambu in *wetan lor* (northeast), Sang Hyang Batara Kartika in *kidul wetan* (southeast), Sang Hyang Batara Antiga in *kidul kulon* (southwest), and Sang Hyang Batara Narada in *kulon lor* (northwest).¹⁰⁷ These spiritual guardians are called *langlang buwana* or *pangider-ider bumi* or *dewa sembilan penjuru jagad*.¹⁰⁸ Referring to Ibn ‘Arabi, the guardians could be aligned with one *qutb awliya’* as the center, four *wali qutb*, and four *wali awṭad*¹⁰⁹ as illustrated in Figure 3 below.

¹⁰⁴ Sachiko Murata, *The Tao of Islam*, ed. by Rahmani Asturi and M.S. Nasrullah (Bandung: Mizan, 1997), 175.

¹⁰⁵ Seta, *Jagad Gumelar*, 13.

¹⁰⁶ *Ibid.*

¹⁰⁷ *Ibid.*, 11.

¹⁰⁸ *Ibid.*, 12.

¹⁰⁹ Ibn ‘Arabi, *al-Futūḥāt al-Makkiyah*, vol. 2., 231.

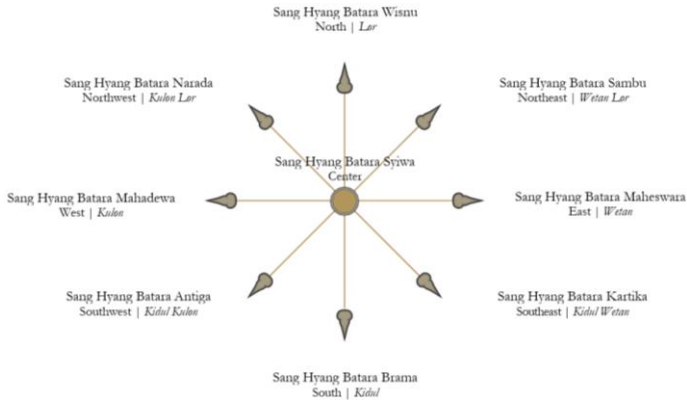


Figure 3 *Langlang buwana* or *pangider-ider bumi* or *dewa sembilan penjuru jagad*
Source: Turangga Seta, *Jagad Gumelar*, 2009

The spiritual guardians of the seven layers of the *arcapada* are as follows. The *eka pratala*, *dwi pratala*, *tri pratala*, *catur pratala*, *panca pratala*, *sad pratala*, and *sapta pratala* are ruled by Sang Hyang Batari Pertiwi, Sang Hyang Batari Kusika, Sang Hyang Batari Gangga, Sang Hyang Batari Sindula, Sang Hyang Batari Danampalan, Sang Hyang Batari Manikem, and Sang Hyang Batara Hananta Boga, respectively.¹¹⁰ In *Tafsir Ilmi Islam*, the earth's layers consist of seven parts, ranging from the crust, lithosphere, asthenosphere, upper mantle, inner mantle, outer core, and inner core.¹¹¹ Figure 4 below shows an overview of this explanation.

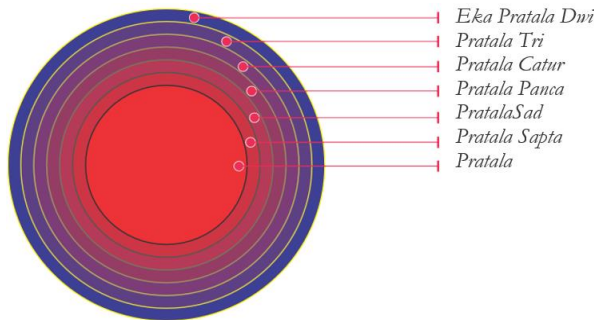


Figure 4 Seven parts of the earth's layers
Source: Turangga Seta, *Jagad Gumelar*, 2009

¹¹⁰ Seta, *Jagad Gumelar*, 12.

¹¹¹ Lajnah Pentashihan Mushaf al-Qur'an Badan Litbang dan Diklat Kementerian Agama Republik Indonesia dengan Lembaga Ilmu Pengetahuan Indonesia (LIPI), *Penciptaan Bumi dalam Perspektif Al-Qur'an dan Sains* (Jakarta: Lajnah Pentashihan Mushaf al-Qur'an, 2010), 38.

After the *arcapada* was created, the *batara-batari* were tasked with creating plants and animals. Seeds for the land and ocean floor were brought by and Sang Hyang Batari Urang Ayu, while those for animals were supplied by Sang Hyang Batara Gana.¹¹² Referring to Ibn ‘Arabi’s cosmology, plants, animals, and humans are at levels 23, 24, and 27 of the cosmical hierarchy.¹¹³ Sang Hyang Batara Brama first created man, taken from the earth, and made with his fist. Adam, the first man, was also created from earth.¹¹⁴ Moreover, God created Iblis from fire with “His two hands”.¹¹⁵ Because Sang Hyang Batara Brama is the God of fire, the human form created was called *bangsa keeling* because it was too charred. The first humans were created on the mainland of Java at Mount Bromo. The humans were too hot to live in the lowlands and could only inhabit cooler altitudes.¹¹⁶

Sang Hyang Batara Vishnu also created humans and realized a more perfect human figure in Java at Mount Pawinihan, Indonesia (Mount Wilis). However, the man created could only live in a cold place. The human being became a bone of contention for the *hapsara* and *hapsari* to be cared for. Therefore, it was arranged for humans to have a child taken directly by the *hapsara-hapsari*. Their faces were shaped according to the faces of the *hapsara-hapsari* who nurtured them based on the word of Sang Hyang Wening. The goal was to ensure that humans fulfill the *arcapada* for universal balance.¹¹⁷

The eight *batara* and *batari* who participated in the human creation process through *prawita sari* (holy water of immortality) are Sang Hyang Batara Ismaya, Sang Hyang Batara Brama, Sang Hyang Batara Indra, Sang Hyang Batara Surya, Sang Hyang Batari Ratih, Sang Hyang Batara Bayu, Sang Hyang Batara Baruna, and Sang Hyang Batara Vishnu, together known as *hasta*.¹¹⁸ *Hasta* means eight and *brata* means practice, character, or main characteristics taken from nature.

¹¹² Seta, *Jagad Gumelar*, 6.

¹¹³ Rašić Dunja, “Music of the Spheres in Akbarian Sufism,” *Religions* 13, no. 10 (2022), 1-12. <https://doi.org/10.3390/rel13100928>; Titus Burckhardt, *Mystical Astrology According to Ibn ‘Arabi*, ed. by Bulent Rauf (England: Beshara Publications, 1977), 12, 32-33.

¹¹⁴ The Qur’ān 3:59.

¹¹⁵ The Qur’ān 38:75.

¹¹⁶ Seta, *Jagad Gumelar*, 7.

¹¹⁷ Ibid.

¹¹⁸ Muhammad Hamim, “Korelasi antara Hasta Brata dan Islamic Leadership,” *Ulul Albab* 15, no. 1 (2014), 50-66.

Sang Hyang Batara Ismaya or Sang Hyang Batara Kartika represents the stars. Similarly, Sang Hyang Batara Brama represents fire, while Sang Hyang Batara Indra represents the sky or space. Sang Hyang Batara Surya represents the sun and Sang Hyang Batari Ratih symbolizes the moon. Furthermore, Sang Hyang Batara Bayu represents the wind and Sang Hyang Batara Baruna represents water. Sang Hyang Batara Vishnu represents the earth or land.¹¹⁹ Referring to Ibn ‘Arabī and Suyūfī, humans consist of *a’yān khārijīyah* (changing matter) and *a’yān thābitah* (fixed matter). *A’yān khārijīyah* or gross body comes from four *anāṣir*, wind (abstinence), water (abstinence from lowliness), earth (abstinence from lack), and fire (abstinence from defeat).¹²⁰ The *a’yān thābitah* also has four elements, including *wujūd*, ‘*ilm*, *nūr*, and *shubūd*.¹²¹

New Dialectics between Javanese Mysticism and Islamic Sufism in Cosmological Hierarchy

Islamic Sufis use *kaunn* and ‘*alam* to designate the cosmos¹²² known as *jagad* in Javanese mystics. God realizes *kaunn* from the seed *kun* (be),¹²³ while the *jagad* materializes from the *sunung* (empty).¹²⁴ According to Nasr,¹²⁵ Islamic Sufi cosmology aims to reveal the *ilāhī* reality, while Javanese mystical cosmology expresses mystical life combined with beliefs about supernatural forces and God.¹²⁶ In the Javanese mystical view, the three hierarchies of the *jagad* include *jagad alit* (microcosm), *jagad ageng* (macrocosm) and *jagad langgeng*

¹¹⁹ Seta, *Jagad Gumelar*, 7.

¹²⁰ Jalāl al-Dīn al-Suyūfī, *al-Rahmah fi al-Ṭibb wa al-Hikmah* (Kairo: Dār al-Kutub al-‘Arabīyah al-Kubrā, 1977), 3.

¹²¹ Ibn ‘Arabī, *al-Futūḥāt al-Makkiyah*, vol. 4, 12.

¹²² Nurcholish Madjid, *Islam Doktrin dan Peradaban* (Jakarta: Paramadina, 1992), 289; Musa Asy’arie, *Filsafat Islam: Sunnah Nabi dalam Berpikir* (Yogyakarta: LESFI, 1999), 177.

¹²³ Gracia López Anguita, “Ibn ‘Arabī’s Metaphysics in the Context of Andalusian Mysticism: Some Akbarian Concepts in the Light of Ibn Masarra and Ibn Barrajān,” *Religions* 12, no. 1 (2021), 1-12. <https://doi.org/10.3390/rel12010040>; Ibn ‘Arabī, *Syajarāt al-Kaunn*, 41.

¹²⁴ Seta, *Jagad Gumelar*, 1.

¹²⁵ Seyyed Hossein Nasr, *Islamic Spirituality Foundation* (New York: State University of New York Press, 2002), 480.

¹²⁶ Titis S. Pitana, “Reproduksi Simbolik Arsitektur Tradisional Jawa: Memahami Ruang Hidup Material Manusia Jawa,” *Jurnal Gema Teknik* 2, no. 1 (2007), 126–33.

(eternal cosmic).¹²⁷ The two types of cosmos are *'alam kabir* (macrocosm) and *'alam ṣaghīr* (microcosm).¹²⁸ *'Ālam ṣaghīr* consists of the dimensions of spirit, soul and body, while *'alam kabir* contains *'alam jabarūt*, *'alam malakūt*, and *'alam mulk*.¹²⁹ However, this study included *'alam akbar*, another realm with two dimensions of *'alam habūt* and *'alam labūt*.

Humans in Javanese mysticism maintain balance and harmony between microcosm, macrocosm, and eternal cosmos because these forces influence all aspects of their lives as a unity of existence.¹³⁰ The Ikhwān al-Ṣafā called Islamic cosmology *al-'alam al-wāḥid*, where all physical (material) and non-physical (spiritual) elements have an interconnected unity,¹³¹ while Ibn 'Arabi referred to the relationship between the microcosm and the macrocosm as *al-kawn al-jāmi'* (*insān kāmil*). *Insān* (human) is *al-'alam al-ṣaghīr al-mujmal* (undifferentiated), while nature is *al-insān al-kabīr al-mufaṣṣal* (differentiated).¹³²

First, *utamapada* or *'alam habūt/jazabat* (absolute universe)

- 1) *Kahyangan alang-alang kumitir*
- 2) *Kahyangan jong giri saloka*
- 3) *Kahyangan suduk pangudal-udal/Sang Hyang Batara Narada*
- 4) *Kahyangan manik maninten*

Second, *mayapada* or *'alam labut/rof-rof* (lordness universe)

- 5) *Kahyangan batara-batari* or *'alam a'lā 1*
- 6) *Kahyangan dewa-dewi* or *'alam a'lā 2*
- 7) *Kahyangan widadara-widadari* or *'alam a'lā 3*
- 8) *Kahyangan hapsara-hapsari* or *kahyangan suralaya* or *dang hyang* or *danyang* or *'alam a'lā 4*

Third, *watespada* or *'alam jabarut/arsy* (transcendent universe)

- 9) *Sela matangkep* or *pintu pengarip* (*'alam barzakḥ muqayyad*)
- 10) *Kahyangan setra ganda layu/lembut/drubiksa* and *brekasakan* (*'alam jin*)

¹²⁷ Seta, *Jagad Gumelar*, 13–4.

¹²⁸ Ibn 'Arabī, *Fuṣūṣ al-Hikam*, ed. by Asim Ibrāhīm al-Kayyālī (Beirut: Dār al-Kutub al-'Ilmiyah, 2009), 1.

¹²⁹ *Ibid.*, 2.

¹³⁰ Niels Mulder, *Pribadi dan Masyarakat Jawa* (Jakarta: Pustaka Sinar Harapan, 1996), 19.

¹³¹ Al-Ṣafā', *Rasā'il Ikhwān al-Ṣafā'*, vol. 1., 405.

¹³² Baqir, *Sharḥ Fusus Albikam*, 1.

Fourth, *madyapada* or *'alam malakut/baitul ma'mur* (celestial universe)

11) *Antariksa*/higher space (seven layers)

12) *Angkasa*/lower space (seven layers)

13) *Dirgantara*/aerospace (seven layers)

Fifth, *arcapada* or *'alam mulk/ka'bah* (terrestrial universe)

14) Nine *langlang buwana*

15) Seven *pratala*

16) Plants

17) Animals

18) The human body, from the body to the *ruh/suksma sejati*

(18.1) Human nature of star

(18.2) Human nature of fire

(18.3) Human nature of sky/space

(18.4) Human nature of the sun

(18.5) Human nature of the moon

(18.6) Human nature of the wind

(18.7) Human nature of water

(18.8) Human nature of earth/land

Hasta brata (eight human traits)

Figure 5 Javanism and Islamic mystical (sufism) on 18 hierarchy of cosmology

Source: Authors

Figure 5 above explains the new dialectic between Javanese mysticism and Islamic Sufism regarding the hierarchy of cosmology. Javanese mysticism divides the hierarchies of the *jagad* into *jagad alit*, *jagad ageng*, and *jagad langgeng*, while Islamic Sufism divides three hierarchies of *'alam* or *ka'awn* into *'alam ṣagbīr*, *'alam kabīr*, and *'alam akbar* as smaller, larger, and the greatest realms, respectively. The small realm is the man and his soul, while the great realm has three dimensions of *'alam mulk*, *'alam malakūt*, and *'alam jabarūt*. The largest realm has two dimensions of *'alam labūt* and *'alam habūt*. Furthermore, the hierarchy of the cosmos in Javanese mysticism and Islamic Sufism could be divided into five main hierarchies. These include *arcapada*, *madyapada*, *watespada*, *mayapada*, and *utamapada* as well as *'alam mulk*, *'alam malakūt*, *'alam jabarūt*, *'alam labūt*, and *'alam habūt*.

Figure 5 also explains the 18 hierarchical levels of the cosmos in Javanese mysticism and Islamic Sufism. These levels are (1) *Kahyangan alang-alang kumitir* (*'alam habūt* or absolute universe); (2) *Kahyangan jong giri saloka* or *Ratu tri loka buwana*; (3) *Kahyangan suduk pangudal-udal*; (4)

Kahyangan manik maninten ('*alam lahūt* or lordness universe); (5) *Kahyangan batara-batari* (magical universe 1 or '*alam a'la* 1); (6) *Kahyangan dewa-dewi* (magical universe 2 or '*alam a'la* 2); (7) *Kahyangan widadara-widadari* (magical universe 3 or '*alam a'la* 3); (8) *Kahyangan hapsara-hapsari* or *kahyangan suralaya* or *dang hyang* or *danyang* ('*alam malakūt* or transcendent universe or '*alam a'la* 4); (9) *Sela matangkep* or *pintu pengarip* ('*alam barzakb muqayyad* and '*alam barzakb muqayyad al-muqayyad*); (10) *Kahyangan setra ganda layu* or *lelembut* or *drubiksa* and *brekasakan* ('*alam jin*); (11) *Antariksa* or higher space or '*alam jabarūt* or celestial universe or '*alam 'alawī* (seven Layers); (12) *Angkasa* or lower space or '*alam malakūt* or celestial universe or '*alam 'alawī* (seven layers), (13) *Dirgantara* or aerospace or '*alam mulk* or celestial universe or '*alam 'alawī* (seven layers); (14) nine *langlang buwana*, (15); seven *pratata*; (16) Plants (terrestrial universe or '*alam suflā*); (17) animals (terrestrial universe or '*alam suflā*), and (18) the human body, from the physical body to the true soul or *suksma sejati* (terrestrial universe or '*alam suflā*).

This description shows a fundamental difference between Javanese mysticism and Islamic Sufism regarding their general cosmology. In Javanese cosmology, God or *Hyang* occupies the eternal cosmos in *kahyangan*. This is different from Islamic Sufism, where God or *Rabb* is beyond and transcends the cosmos. Therefore, there is another eternal existence of the universe in Javanese cosmology, influences the other *jagad* called *jagad langgeng* or *kahyangan*. In Islamic Sufism, only God is eternal, though there are '*alam* and *kawn*. This view is influenced by the concept of *tawhīd* in Islam that only one absolute exists, referred to as *wahdāh al-wujūd*, from whom all things originate. However, there are other two eternal *kawn* or '*alam* known as *khālidīna fibā'abadā*¹³³, but not exactly as God, *baqā'*¹³⁴. This '*alam kabīr* comprises '*alam mulk*, '*alam malakūt*, '*alam jabarūt* and '*alam akbar* constructed from '*alam lahūt* and '*alam hāhūt*.

Concluding Remarks

This study examined the hierarchy of the eternal cosmos or *jagad langgeng* in Javanese mysticism or '*alam akbar* in Islamic Sufism. The combination of these two concepts forms five cosmic hierarchies, including *utamapada* or '*alam al-hāhūt* (absolute universe),

¹³³ The Qur'ān 98:8.

¹³⁴ The Qur'ān 55:26-27.

mayapada or *'alam al-lāhūt* (lordness universe), *watespada* or *'alam al-jabarūt* (transcendent universe), *madyapada* or *'alam al-malakūt* (celestial universe), and *arcapada* or *'alam al-mulk* (terrestrial universe). The eternal cosmos is the spiritual source of *jagad ageng* or *al-'alam al-kabir* (macrocosm) and *jagad alit* or *al-'alam al-ṣaghīr* (microcosm). Therefore, the division of the cosmos is nondualistic between *jagad ageng-jagad alit* or *'alam kabir-'alam ṣaghīr* (macrocosm-microcosm), but trinitarian between eternal cosmos-macrocosm-microcosm. The eternal cosmos is the third dimension that becomes the source of spirituality and sanctity of the other cosmoses.

The findings strengthen the concepts of cosmic spirituality, divine cosmology, and wisdom of cosmology with theoretical and practical implications. Theoretically, the study contributes to the development of integration between Javanese (sacred), Islam (spiritual-holistic), and the Western (mechanistic) cosmologies, which should be integrated and clarifying the existence of an eternal and impermanent cosmos in theological discussions. This is in line with the proverb: “*Jowo digama, Arab digarab, Barat dirumat,*” which means the Javanese cosmology theory is used, Islamic cosmology theory can be used, and Western cosmology theory is strengthened. Practically, the findings could help create eco-leadership based on *hasta brata*. These values would be fundamental in eradicating the human arbitrary behavior toward nature because the entire cosmos has a spiritual guardian. Humans and nature as microcosm and macrocosm are always accompanied and monitored by “*Hyang*” or “*God*.” However, this study was limited regarding the literature source on *jagad gumelar*, which only focused on Indonesian and not the original Javanese language. Therefore, the study recommends the scientific mythologization of ancestral teachings in Javanese mysticism and Islamic Sufism.

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