



NŪR MUHAMMAD

URANG BANJAR AS SUFISTIC PSYCHOTHERAPY

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Abstract: This field research with descriptive qualitative method aims to reveal the relationship between philosophical Sufism and psychology, namely the teachings of Nūr Muhammad in the Banjar Society with sufistic psychotherapy. It is found that the teachings of Nūr Muhammad who lived in the Banjar community are present through the books of sufism, recitation, and the tradition of qasidah or *maulid* poetry. Through the perspective of sufistic psychotherapy, Nūr Muhammad played the role of *haqīqah al-haqāiq* for consciousness therapy, Nūr Muhammad as *jam' al-jama* for the development of love and crace therapy, Nūr Muhammad in *shalawat* as sound therapy and peace of mind.

Keywords: Nūr Muhammad, Psychotherapy, Banjar Society.

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Introduction

ONE OF THE DEBATABLE discussions in the study of Sufism is the existence of the concept of *Nūr Muhammad*. Researchers classify this teaching in the category of philosophical Sufism.¹ The ideas of *Nūr Muhammad* appear in many Sufistic traditions. Zun Nūn al-Misrī (d. 283 H/860 AD), a Sufi originator of the theory of al-Ma'rifah, once stated that *Nūr Muḥammad*: "... the origin of Allah's creation (creatures) is *Nūr Muḥammad*." This thought also emerged from Abu Muḥammad Sahl Ibn Abdullah at-Tustarī (d. 283 H) when he interpreted the Qur'an in Surah *An-Nūr* verse 35 regarding the sentence "Matsalu Nūrihi," the parable of the light in question is the Prophet Muhammad pbuh as the first *Nūr* of

¹ Annimarie Schimmel, *As Through a Veil: Mystical Poetry in Islam* (New York: Columbia University Press, 1982), 3.

creation.² Indeed, *Nūr Muhammad* in this case is not yet a complete and complete concept. Then followed by al-Hallāj, Ibn 'Arabi, and Abdul Karīm al-Jīlī, where *Nūr Muhammad*'s explanation became clearer and more detailed.³

South Kalimantan, an area with Islamic tradition and is known as a religious community, also has the treasures of the teachings of *Nūr Muhammad*. The Arabic-Malay script written by Sheikh Muhammad Nafis bin Idris al-Banjari entitled *Ad-Dur an-Nafis* is a reference that is often referred to when talking about *Nūr Muhammad*, as well as the Treatise of Sufism by Abdul Hamid Abulung. In addition, in lectures and recitations, for example, *Nūr Muhammad* is explained contextually based on books written by well-known local scholars. Uniquely, the *maulid* tradition that is rampant and continues to this day, from Maulid Al-Habsy to ad-Diba'i is also considered a form of appreciation for *Nūr Muhammad*.⁴

On the one hand, it appears that *Nūr Muhammad*'s teachings have had a positive influence and response from the community, on the other hand, there are also debated issues, especially regarding the impact of this teaching on individual and social life. In Asmaran's writings, the teachings of *Nūr Muhammad* are often controversial because of their philosophical nature. In addition, the teachings of *Nūr Muhammad* are identical to the teachings of Sufism Sirr in several of his recitations as written by Ahmad in his thesis entitled *Tasawuf Sirr in South Kalimantan*. The teaching,

² A. Nicholson, *Studies in Islamic Mysticism* (New Delhi: Idarah Adabiyat Delhi, 1975), 51.

³ A. Afifi, *Mystical Philosophy Muhyiddin Ibnul 'Arabi* (Cambridge: University Press, 1939), 66-67. Sayyid Hossein Nasr, *Science and Civilization in Islam* (Cambridge: Harvard University Press, 1968), 347.

⁴ Abdul Hakim, M. Rusydi, Abdul Khalik, "Urang Banjar dan Kosmologi *Nūr Muhammad*: Analisis Filosofis tentang Materi, Ruang dan Waktu" dalam *Tashwir*, Vol. 1 No.1, Januari – Juni 2013, 39. Ahmad Zamani dkk, *Pemahaman Hadis-Hadis Nūr Muhammad dalam Kitab-Kitab Maulid Nabi Menurut Ulama Kota Banjarmasin (Studi Sanad dan Matan)* (Banjarmasin: Puslit IAIN Antasari, 2007), 3-4.

timing, and method of delivery of this recitation material are confidential.⁵

For the typical Banjarese *Nūr Muhammad* to live in society, a more practical understanding and adjustment to the demands of today's life are needed. In this case, the author sees a possible opportunity to bring this *Nr Muhammad* to life, namely by shifting the orientation of knowledge about *Nūr Muhammad* to a pragmatic goal for the needs of human life, namely initiating the idea of *Nūr Muhammad* as Sufistic psychotherapy.

History and Theory of *Nūr Muhammad*

The account of *Nūr Muhammad* begins very early with Ja'far as-Shādiq who interprets verse 68:1 which begins with one of the fourteen "luminous" letters (*nuraniyyā*) found at the beginning of sura 29, saying: The letter Nūn is the pre-eternal light, from it (this light) God created all that exists, and it is this light that he gave to Muhammad. This is why in verse 4 of the same sura: Thou hast been given a glorious natural existence," the light that became glory in pre-eternity.⁶

In the sixth century, a theologian named Muqattil bin Sulaiman interpreted the Qur'ān (Surah 24:35) which is known as the "verse of light," which was linked to the Prophet Muhammad. The word *Mishbāh* (lamp) is considered an appropriate symbol for Muhammad. It is through Muhammad that divine light can illuminate the world. Through Muhammad also mankind was led to the source of light. The word "not from the east and the west" refers to the apostolic task of the Prophet Muhammad who was *rahmatan lil 'alamin* (giving mercy/compassion for all nature).⁷

⁵ Asmaran As, "*Tasawuf Sempalan di Kalimantan Selatan*", (paper presented at the Forum Rembuk Ulama Kalimantan Selatan, Fakultas Ushuluddin dan Humaniora IAIN Antasari Banjarmasin 7 November 2015). Ahmad, *Pengajian Tasawuf SIRR di Kalimantan Selatan* (Banjarmasin: IAIN Antasari Press, 2014).

⁶ Michel Chodkiewicz, *Konsep Ibnu Arabi Tentang Kenabian dan Auliya'*, trans. Dwi Surya Atmaja (Jakarta: RajaGrafindo Persada, 1999), 105.

⁷ Annemarie Schimmel, *Dan Muhammad adalah Kekasih Allah, Penghormatan Terhadap Nabi Saw dan Islam*, trans. Rahmani Astuti & Ilyas Hasan (Bandung: Mizan, 1991), 174-175.

Muqattil's idea was developed later by Sahl al-Tustarī. The essence of Muhammad according to Tustari, is called 'Amūd al-Nūr (Pillar of Light), namely the subtle body of faith that emanated from God Himself who bowed to Him for a million years before He created creation.

Furthermore, in the book *al-Thawāsīn*, al-Hallāj (d. 309 H/922 AD) refers to the light verse of al-Qur'ān 24:45, identifies the place of storage of sacred objects (*misykāt*) mentioned in the text about Muhammad, and torchlight (*misbāh*) in *Nūr Muhammadi's* vault. The light of prophethood emanates from its light and it comes out of the Secret Light. He precedes others, his existence precedes emptiness, the name devoted to him precedes all names, all knowledge is but a drop of his knowledge, all aphorisms are the mouth of his river, and all time is only an hour of his time. He was the first to be included in foreknowledge, he was the last to be sent as a prophet.⁸

A broader and more in-depth explanation is explained later by Ibn 'Arabi in *Futūhāt al-Makiyyah*. Ibn 'Arabi does not directly mention specifically *Nūr Muhammad* as the first to be created, but the first one is *al-Habā* (primordial dust), the term that most closely describes it, as the term *al-hayūlā* which the philosophers called the *materia prima*, and which The first given existence in *al-Habā* is *Haqiqah Muhammadiyyah Rahmaniyyah*, Muhammad's Essence from the Name of God al-Rahman, the Most Merciful, "which is not limited by anything because he is unlimited."⁹

The complement of *Nūr Muhammad* (The Nature of Muhammad) is *al-Insān al-Kāmil* (The Perfect Man). Through him God sees His creation and shares His love with them because he is a human who has advantages, and has no beginning; it is temporal but also eternal without end. It is also a word that divides and unites. Humans are assigned to be the caliph of the universe, and the world will be safe as long as *al-Insān al-Kāmil* is in it.¹⁰

⁸ Al-Hallāj, *Kitāb al-Thawāsīn*, ed. Louis Massignon (Paris: Paul Geuthner, 1913), 11.

⁹ Chodkiewicz, *Konsep Ibnu Arabi*, 95.

¹⁰ *Ibid.*, 111.

The idea of *al-Insān al-Kāmil* in the next period was widely explored by al-Jīlī. Al-Jīlī tried to ground the idea of *al-Insān al-Kāmil* by affirming that every Muslim is capable of attaining *al-Insān al-Kāmil*, although not like Muhammad. This implies that *al-Insān al-Kāmil* is a station in Sufism that can be achieved. In achieving the degree of *al-Insān al-Kāmil*, one must start by practicing the pillars of Islam well and physically and mentally. From an outward point of view, humans should carry out these practices by referring to the provisions of the Shari'ah, while from an inner point of view, it is to appreciate the practices carried out.¹¹

According to al-Jīlī, God's *tajalli* takes place continuously in the universe and consists of five *martabat*, namely *martabat ulūhiyah*, *martabat ahādiyyah*, *martabat wahīdiyyah*, *martabat rahmāniyah*, and *martabat rububiyah*. In the division of *martabat*, al-Jīlī gives an important position to the *martabat* of *ulūhiyah* as the first and highest *martabat*, this is because in the *martabat* of *ulūhiyah* the whole reality of everything is included. Therefore, the *martabat* of *ulūhiyah* is the basic or primary source of everything, both the form and the 'Adam. The view of al-Jīl above seems to differ from Ibn 'Arabi, who actually places the *martabat* of *ahādiyyah* as the first rank in the process of God's *tajalli*. For Ibn 'Arabi, the *martabat* of *ahādiyyah* is a pure substance, not correlated with anything, both nature and asthma. The *martabat* of *ahādiyyah* is the highest *martabat* in God's *tajalli*.¹²

Sufistic Psychotherapy

Etymologically the word psychotherapy comes from the words "psyche" and "therapy." Psyche has several meanings, including soul and heart. In Arabic psyche can be matched with the word *nafs* in its plural form "anfus" or "nufus" with the meaning, soul and spirit. From these etymological meanings, it can be understood that the psyche or *nafs* is part of the human self from a more spiritual aspect and at least touches the deepest side

¹¹ Yusuf Zaidan, *Al-Fikr al-Shufi 'inda 'Abd al-Karim al-Jili* (Beirut: Dar al-Nahdlah al-'Arabiyah, 1988). 25.

¹² Al-Jili, *al-Kahf wa al-Raqim fi Syarh bi Ism Allah al-Rahmān al-Rahīm* (Kairo: al-Maktabah al-Mahmūdiyyah al-Tijāriyah, t.th.), 24-26.

of human existence, rather than physical or physical. The word "therapy" (in English) means treatment and healing, while in Arabic the word therapy is equivalent to *al-Istisyfa'i*, which means to heal. Psychotherapy is the treatment of illness with *kebatinan*, or the application of special techniques to the healing of mental illness or to daily adjustment difficulties.¹³

Among the many types of psychotherapy, there is Islamic psychotherapy, in which there is Sufistic psychotherapy. According to Hamdan Bakran, Islamic psychotherapy is the process of treating and healing disease, whether mental, spiritual, moral, or physical, through the guidance of the Qur'an and the Sunnah of the Prophet SAW. Or empirically, it is through the guidance and teaching of Allah The Almighty, his angels, prophets, and messengers, or the heirs of his prophets. Sufistic psychotherapy is a healing process using the purification of the soul or Sufism.¹⁴

If psychotherapy, in general, is a process that requires help from an expert person (psychologist/counselor) who provides help, then Sufistic psychotherapy is known as self-healing or a method for self-medicating.¹⁵ This indicates that not all mental disorders must be resolved by a therapist, but each individual has the potential to treat himself. As in the Islamic psychology school, there are Islamic psychotherapy techniques that utilize the values contained in Islam, such as the Qur'an and as-Sunnah, as psychotherapy media.¹⁶

Sufistic psychotherapy in the study that has been widely discussed, focuses on the method of purification of the soul through a practical/practical way that tends to lead to *amali* Sufism. Sufistic psychotherapy in this study will use the method of Sufism therapy through mindfulness therapy, which is seeing

¹³ Kasmuri and Dasril, *Psikoterapi Pendekatan Sufistik* (Batusangkar: STAIN Batusangkar Press, 2014), 3-4.

¹⁴ Hamdani Bakran Ad-Dzaky, *Psikoterapi dan Konseling Islam: Penerapan. Metode Sufistik* (Yogyakarta: Fajar Pustaka Baru, 2001), 222.

¹⁵ Ahmad Saifuddin, *Psikologi Agama: Implementasi Psikologi untuk Memahami Perilaku Beragama* (Jakarta: Prenadamedia Group, 2019), 39.

¹⁶ M.A. Wahyudi, "Psikologi Sufi: Tasawuf Sebagai Terapi", *Esoterik: Ahlak dan Tasawuf* 4, No. 02 (2018): 192-202.

oneself within or referred to as self-transcendence. self-transcendence, or a deeper or higher sense of identity, broader or unified as a whole. Self-transcendence recognizes personal value as well as upholds non-duality, that recognition that each part (eg, each person) is fundamentally and ultimately part of the whole (cosmos).¹⁷

Miles Vich suggests that self-transcendence is a central characteristic that defines transpersonal psychology. Self-transcendence is an existence/sense of self that is not based on or identified with the individual as a separate entity, not connected to other parts. Self-transcendence is a state of being aware of oneself as part of a larger whole, transcending identification of personal history, body and self-image, and object relations with a deeper, more integrated and spiritual dimension of identification.¹⁸

A state of consciousness in which the sense of self is extended beyond the general definition and self-image of the individual personality. Self-transcendence refers to the direct experience of a connection, harmony or fundamental unity with other people and the world. The transcendent self is the personality or ego-self, a collection of self-concept, self-image, and roles that develops through one's interactions. The transpersonal approach assumes that this ego-self is not the same as the true nature or essence of the person and that self-transcendence opens one to deeper natural experiences.¹⁹

This research is a field research, namely research at a certain location, using information obtained from the research targets called respondents and informants through data collection instruments with questionnaires, observations, and interviews. Sources of data used in this study in the form of primary sources and secondary sources. In this study, the primary source is literature about Nūr Muhammad circulating in the Banjar Society, both in the form of books, treatises, and certain writings. Second, the field data is in the form of information obtained through the

¹⁷ J. Davis, "Ecopsychology, Transpersonal, and Nonduality", *International Journal of Transpersonal Studies* 30 (2011): 1-2.

¹⁸ Pauline Pawittri Puji and Vigor Wirayodha Hendriwinaya, "Terapi Transpersonal", *Buletin Psikologi* 23, No. 2 (Desember, 2015): 95.

¹⁹ *Ibid.*, 96.

religious traditions of the Banjar Community, which in this case is in the form of Sufism studies that are often held and readings of *qasidah* and verses of the Prophet's Birthday. While the secondary sources in this research are various printed and online literature that contains the study of Nūr Muhammad and Sufistic Psychotherapy. In order to facilitate the mapping of the research area, the scope of the Banjar Community referred to in this study can be limited to the area of South Kalimantan in general.

Data in the field were taken using several techniques in the form of observation, namely direct observations in the field to find out the problems being studied. Then, the study of documentation, namely deepening to obtain data relating to the problem under study. Documentation studies are used to collect data that may be stored such as documents, articles, videos, photos and so on. Then, literature study is a study to complement and strengthen the data obtained.

Data analysis in this study used descriptive-qualitative analysis techniques. That is to describe the data about Nūr Muhammad obtained in accordance with the subject matter studied and presented in the form of descriptions arranged systematically. In the data analysis section, the research team took an inventory of the field findings of recitations and literature on Nūr Muhammad so that they were easy to describe. Informal notes containing data resulting from a series of observations, and documentation studies are classified into sub-problems. The raw data were selected, summarized and rearranged in the form of a more systematic description in the research report. The results of the research that contain various data and information about the object of study will then be analyzed using qualitative methods.

***Nūr Muhammad* in Classical Text of the Banjarese**

So far, the study of *Nūr Muhammad* which emerged in the 19th century based on the historical roots of Islam in the land of Banjar seems to adhere to the previously mentioned books namely *al-Dur al-Nafis* and *Siyar as-Sālikīn fī Tharīqah as-Sādat ash-Shafi'iyah* by Abdush Shamad al-Falimbani (1116 H/1704 A.D. -1203 H/1789 A.D. In addition, there is also a group of writings from Abdul

Hamid Abulung which were consolidated and given the name *Risālah Tasawuf*.²⁰

In the book of al-Dur al-Nafīs, Muhammad Nafīs accepted and believed in the teachings of *Nūr Muhammad*. Nafīs even received this teaching degree from his teacher Sheikh Shiddīq bin Amirkhan.²¹ Regarding the meaning explicitly it is not included but it seems that Nafīs is in line with the figures of existential philosophical mysticism such as Ibn ‘Arabī. In this regard, we can refer to Haderanie’s additional explanation of *Nūr Muhammad* in his translation of al-Dur al-Nafīs.²²

Furthermore, the view of Abdus Shamad al-Falimbānī in *Siyar as-Sālikīn* makes a distinction between *Nūr Muhammad* and al-Haqīqah al-Muhammadiyah. This difference is not just a matter of name but further in the place of residence of the two. In Shamad’s view, there is a difference between the Reality of Muhammadiyah and *Nūr Muhammad*. The fact of Muhammadiyah is in the *martabat* of al-wahdah while *Nūr Muhammad* is in the *martabat* of ‘alam al-arwāh. *Nūr Muhammad* in question is an ancient as well as a hadith. Qadim because he is the first to be created as well as the origin of the creation of creatures and hadith because he is the origin of the reality of beings that manifest into human nature.

Nūr Muhammad’s discussion is also contained in Abdul Hamīd Abulung’s notes, *Risālah Tasawuf*. In his *Risālah*, Abulung describes the existence of *Nūr Muhammad* in relation to the Salik who are on their way to Allah. *Nūr Muhammad* is a term to reveal the existence of the One Supreme Being of God in relation to various forms of creatures.²³

In addition to the books of Sufism from the famous figures above, there are also several books of Sufism in circulation, for

²⁰ Zafri Zamzam, *Syeikh Muhammad Arsyad Al-Banjārī, Ulama Besar Juru Dakwah*, (Banjarmasin, Karya, 1979), 14.

²¹ Muhammad Nafīs b. Idris Al-Banjārī, *al-Dur al-Nafīs*, trans. Haderanie H.N, Permata Yang Indah (*Ad-DuruNafīs*), (Surabaya: CV Amin, tt), 166.

²² *Ibid.*, 166.

²³ Eksistensi ke-Maha Esa-an Tuhan dalam hubungannya dengan kepelbagaian makhluk ciptaan-Nya, Abulung menggunakan istilah Ahadiyyat al-Kastrah (احديّة الكثرة) artinya dari yang satu kepada yang banyak. Abulung, *Risālah Tasawuf...*, 19.

example, the manuscript entitled *Knowing Yourself without an author*. In the text, a statement about *Nūr Muhammad* is quoted from Sheikh Abd ar-Raūf. The statement is as follows:

"The initial "self" is life. That life is *Nūr Muhammad*. And *Nūr Muhammad* is Attribute. And actually, that Attribute is Hayat, not Hayyun's substance, but this body (mind) of Qadini."²⁴

Then, there is a manuscript entitled *Knowing Yourself Insan Kamil* by Moh. Yamin. In this book it is explained that one's self-knowledge is not perfect if one does not know the origin of the self which was first made by Allah swt (Glory to Him, the Exalted), the hadith Qudsi says: "That Allah swt created the entire universe from *Nūr Muhammad SAW*" And the Prophet Muhammad was made by Allah swt from His Essence of Light: "Indeed, Allah swt created the Spirit of the Prophet from His Essence." And the words of the Prophet Muhammad: "I am the father of all spirits and Adam the father of all bodies."²⁵

Then there are Sufism manuscripts without a title and an author. The quote about *Nūr Muhammad* in this text is as follows:

"When Allah created al-Haqqat al-Muhammadiyah as a reflection of His Essence, then Allah did not reveal with His Essence, but in Al-Haqqat al-Muhammadiyah, that is the center of the Worldly World and the Underworld. It is not permissible for al-Haqqat al-Muhammadiyah to all creatures of Allah, except for Insānul Kāmil and Insānul Kāmil, the center/source of the flow of all maujūd objects in various forms from the beginning to the end, the original name is Muhammad, thus Insānul Kāmil it is a reflection of Allah Ta'ala. Al-Haq Allah Ta'ala has made it mandatory for Him not to be seen, both His name and His attributes except through Insān Kāmil. It is not permissible for a person to move from Maqam al-Haqqat al-Muhammadiyah to a station above it, because above al-Haqqat al-Muhammadiyah is the degree of La Ta'yin."²⁶

Then, an explanation containing the genealogy of Sufism to Banjar Sufism figures is contained in a manuscript entitled *Risālāh Bayān al-Haqq* by Amin al-Banjārī. In this manuscript the characters mentioned include Niang Raden Datu Sanggul in Muning or known as Datu Sanggul, Tuan Haji Muhammad

²⁴ Anonym, *Ilmu Tasawuf Mengenal Diri* (tt, t.th), 15.

²⁵ Moh. Yamin, *Tasawuf Mengenal Diri Insan Kamil*, (tt, t.th), 10.

²⁶ Naskah Anonim, 1

Arsyad Al-Banjārī Dalam Pagar or known as Sheikh Arsyad, Datu Bangkala Cintapuri, Tuan Haji Abu Hasan Nagara, Tuan Haji Abdul Hamīd Abulung, and Tuan Haji Abdus Shomad the head of Bakumpai. The author of this manuscript explains and quotes the discussion about *Nūr Muhammad* from some of these figures.

A rather long manuscript with 167 pages talking about philosophical Sufism was written by Iskandar entitled I bear witness that there is no god but Allah and witness that Muhammad is the Messenger of Allah. In the section “*Nūr Muhammad’s Relationship*” it is explained:

“If it weren’t for the Prophet Muhammad, Adam would not have existed, but what Muhammad means here is that he is Muhammad Awal or Muhammad Bathin who is similar to the nature of God who is in *Wahdah Martabat* Shifat Mu’jam who is still alive with evidence that all human beings are alive. This is the life of the Prophet Muhammad.”²⁷

Then there is a manuscript entitled *Syajārat al-Ashl an-Nūrāniyyah* by H. Uria bin H. Anang Ramli. This manuscript specifically discusses *Nūr Muhammad*.

Nūr Muhammad in the Urang Banjar Recitation

Nūr Muhammad Recitation of Guru Sekumpul

This recitation is a recitation lecture sourced from audio or video recordings circulating in cyberspace, namely Youtube. These lectures contain several discussions about *Nūr Muhammad* in them. Most of the audio or video that the author will convey is a recorded lecture in its original form without cutting or editing. Here’s a list of titles that can be tracked so far.

No	Title	Youtube Channel	Upload Dates
1	<i>Viral Rekaman Bahari Yg Tiada Pernah Beredar Sebelumnya !! Ngaji Nūr Muhammad Bersama Abah Guru Sekumpul</i>	Julak Panengah	7 March 2020
2	<i>Ceramah Abah Guru Sekumpul Tentang Diri Sebenarnya Diri</i>	Gudang Garam	14 March 2019
3	<i>Ceramah Abah Guru Sekumpul</i>	Percikan	26 June 2020

²⁷ Iskandar, *Aku Bersaksi Tiada Tuhan Selain Allah dan Bersaksi Muhammad Rasul Allah* (tt, t.th), 104.

	<i>Tentang Tanda Makrifat Yang Benar</i>	Hikmah	
4	<i>Nūr Muhammad Adalah Kenyataan Dzāt [Abah Guru Sekumpul</i>	Rida Official	18 August 2019
5	<i>Pengajian Abah Guru Sekumpul Nūr Muhammad</i>	Ambi Hikmahnya	22 February 2020
6	<i>Mengaji Full Nūr Muhammad Bersama Guru Sekumpul Part 1 Rekaman Bahari Yg Jarang Beredar Sebelumnya</i>	Senandung Sya'ir	1 October 2020
7	<i>Asal Usul Nūr Muhammad (Viral Rekaman Bahari) Abah Guru Sekumpul - Ngaji Makrifat</i>	Insan 27	28 October 2020
8	<i>Ceramah Guru Sekumpul Tentang Asal Mula Diri Dan Nūr Muhammad</i>	Isi Bumi	25 March 2019
9	<i>Ceramah Guru Sekumpul 'Diri Sebenar Diri'</i>	Nuansa Ruhani Tubetv	13 December 2017
10	<i>Makrifat Nūr Muhammad - Guru Ijai Martapura</i>	Bocah_Angon_001	1 March 2017

Actually, many other recordings are circulating, but the contents are often the same, only packaged in different views, titles, and channels.

Nūr Muhammad Recitation of Guru Zuhdi

Guru Zuhdi's recitation on November 24, 2018 contains a fragment about *Nūr Muhammad*,

"...that the raw material, the original material of everything that exists is the Nur of our Prophet... The scholars likened *Nūr Muhammad* to ink and Hijaiyyah letters, then the ink is the original raw material, then the Hijaiyyah letters are like the universe from Alif until the end of the Hijaiyyah Letter, truly Alif cannot exist without ink, Ba cannot exist without ink, this universe without the Nur of the Prophet Muhammad would not exist or appear. Being named Nur does not mean Light, but Nur is said because he is because, he is more real, he is clearer, he is more real than others, like ink is clearer than alif, ink can still exist without alif, but alif cannot exist without ink "

Nūr Muhammad Recitation of Guru Bakhiet

The figure of Guru Bakhiet is one of the famous scholar figures in South Kalimantan. She became the caretaker of Pondok Pesantren Nurul Muhibbin, Barabai. In one of the recordings of routine studies there is a discussion of *Nūr* in the book of Al-Hikām, namely,

“The 55th Wisdom of al-Hikam, said the author of Imam Ahmad Ibn Athaillah As-Sakandari rahimaullah, open, the function of the light is to open, that which used to know so knows, that which used to see, sees, that which used to hear, so hear “

Nūr Muhammad Recitation of Guru Fansyuri

The studies of Guru Fansyurī Rahman often appear on Youtube social media, even the author initially found Guru Fansyurī from Youtube. His full name is K.H. Ahmad Fansyurī Bahrani Rahman. His lectures that are uploaded are often themed on the study of ma'rifat, the introduction of self-secrets, and also *Nūr Muhammad*. In the author's findings there is a recording of Guru Fansyurī on Youtube which discusses about *Nūr Muhammad*, for example:

“Hu is the Oneness of Nūr Muhammad before tajallī, what is Hu? Hu oneness that is not multiple. What is Hu? Name above all names, there is no God, there is no God. Nūr Muhammad was conceived by Hu before tajallī. If he is conceived before tajallī, then when he is tajallī and outward, then he is also Hu.”²⁸

“Truly the self is Hayāt, truly Hayāt is the Spirit, truly the Spirit is the Breath, truly the Breath is the Secret, truly the Secret is *Nūr Muhammad*, and truly Muhammad is our body.”²⁹

Nūr Muhammad in Some Nūr Muhammad Recitation

In the author's findings, there are several recorded lectures circulating on social media, especially YouTube, where the source of the recitation is not clearly described, only the name of the Master who is giving the lecture or the place/location of the lecture is mentioned. However, the contents contain banjar language material about Ma'rifat or *Nūr Muhammad*.

The following is a table of some of the lectures that the author managed to get.

No	Title	Channel	Upload Dates
1.	Nur Allah, <i>Nūr Muhammad</i> Rahasia Alam Malakut dan Jabarut (Kitab Kanzul Ma'rifah) KH. Ahmad Sanusi GustiYanAl-Banjārī	GustiYanAl-Banjārī	4 February 2021
	4		

²⁸ <https://www.youtube.com/watch?v=eWw-OBX0IYA&t=1874s>

²⁹ https://www.youtube.com/watch?v=_0yXSOSsZwo

Februari 2021			
2.	CERAMAH <i>NŪR MUHAMMAD</i> MAULIDURASUL TUAN GURU KH. AHMAD SANUSI IBERAHIM - GURU JARO MANTAP	Insan 27	20 March 2021
3.	<i>NŪR MUHAMMAD</i> , GURU AHMAD SUKRIS SARMADI	Makrifat Muhammad	18 November 2019
4.	SIAPA YANG MENGENAL DIRI MENGENAL ALLAH, Syekh Abdul Qadir Jailani, alfaqir Dr.KH.Ahmad Sukris Sarmadi	Makrifat Muhammad	2 February 2020
5.	DIRI SEJATI ANDA <i>NŪR</i> <i>MUHAMMAD</i> , SYEKH ABDUL QADIR AL JAILANI, GURU Dr.H.Ahmad Sukris Sarmadi	Makrifat Muhammad	24 May 2020
6.	ILMU HAKIKAT. <i>NŪR MUHAMMAD</i> (WASILAH UMUM DAN KHUSUS) OLEH K.H MAHMUD HASIL	Ceramah guruu93	26 May 2020
7.	ILMU HAKIKAT. <i>NŪR MUHAMMAD</i> PART 2. OLEH K.H MAHMUD HASIL	Ceramah guruu93	20 June 2020
8.	ILMU HAKIKAT. DALIL <i>NŪR</i> <i>MUHAMMAD</i> (SYAHADAT DIRI). OLEH K.H MAHMUD HASIL	Ceramah guruu93	10 August 2020
9.	ILMU HAKIKAT. AMALAN & <i>NŪR</i> <i>MUHAMMAD</i> . OLEH K.H MAHMUD HASIL	Ceramah guruu93	9 June 2020
10.	KAJIAN GURU MUHAMMAD SYARBAINI . BANJARMASIN TENTANG <i>NŪR</i> <i>MUHAMMAD QADIM</i> ATAU MUHADAS	Masbro 29	26 March 2021
11.	<i>NŪR MUHAMMAD</i> YANG <i>QADIM</i> ITU . BUKAN ALLAH - NURUN ALA NURIN	Insan 27	27 February 2021
12.	MAKRIFAT GURU AHMAD KALIMANTAN .	Suryoari Channel	25 June 2020
13.	FULL CERAMAH AGAMA MESRAKAN . DIRI ROH DAN JASAD DENGAN <i>NŪR</i> <i>MUHAMMAD</i> GURU H. ISKANDAR	Zidan irfan	22 December 2020
14.	KAJIAN MAKRIFAT <i>NŪR MUHAMMAD</i> . ADALAH JALAN UNTUK MENDEKATKAN DIRI DENGAN DZAT ALLAH KALSEL	Zidan irfan	14 March 2021
15.	FULL CERAMAH MAKRIFAT TAMBAN . REKAMAN BAHARI Audio Langka 2011 Hakikat	Insan 27	7 November 2020
16.	[FULL 2 jam] CERAMAH TAUHID - Guru . Abung (Syekh Sayyid Ahmad Al Bahasyim) MAKRIFAT KALIMANTAN	Insan 27	5 November 2020

17	FULL CERAMAH HAKIKAT NAWAWI . Rekaman Bahari Audio Langka	Insan 27	7 November 2020
18	Cara Fana sebelum sholat pada <i>Nūr</i> . <i>Muhammad</i> oleh Al-Mukarrom K.H. Guru AbDurahman	Samsudin Alhusna	23 August 2020
19	KH. SABRI HADI HIDUP DAN MATIKU . LAA ILAAHA ILALLAH MUHAMMAD DURASULULLAH KAJIAN HAKIKAT	Zidan irfan	3 March 2021
20	KH. GUPRANSYAH SIA SIA . BERIBADAH KALAU HANYA MENYEMBAH ASMĀ BANJARMASIN KALSEL	Zidan irfan	26 March 2021

***Nūr Muhammad* and Practical Practice in Reading Maulid Urang Banjar**

Qasīdah Burdah

Qasidah Burdah is very famous among the Banjar people, especially mothers. Usually they read it every week on weekends such as Friday, Saturday or Sunday nights. Qasidah Burdah is a book written by Imam al-Būshīrī (610-695 H) which consists of 160 verses of poetry about the life of the Prophet Muhammad saw. The background of the author of this book is Al-Būshīrī's empathy for the decline of human morality at the time, namely the Ayyūbiyah Dynasty. Through Qasīdah Burdah, he wanted to invite the community to follow the noble morals of the Prophet Muhammad SAW.

Maulid Barjanzī

Maulid Barjanzī is a famous book in Indonesia, including among the Banjar people. This book was written by Sheikh Ja'far bin Husin bin Abdul Karīm bin Muhammad Al-Barzanjī. Maulid Barjanzī itself has the original name 'Iqd Al-Jauhar fī Mawlid An-Nabī Al-Azhār. Sheikh al-Barjanzī came from the Barjanza region, a city in Kurdistan. Maulid Barzanjī became famous when it was recited during the war against British colonialism by the Kurds.

Simthudh Dhurār

Simthud Dhurar was composed by Imam 'Ali ibn Muhammad ibn Hussein al-Habsyī. He was the grandfather of Habib Anis bin

Alwī al-Habsyī, Solo. This book was written by him through the intermediary of a disciple, that is, by dictation. This book was first written on 26 Shafar in 1327 H and was completed at the beginning of the month of Rabiul Awal in the same year. That is, Simthud Durar was completed in just a few days. Based on the information, this can be done without the help of Allah swt.

Maulid Syarāful Anām

The book Maulid Syarāful Anām is actually no less famous than Maulid Barjanzī, only its author has not been found unless this book is often attributed to the author of maulid al-Dibā'i as is often found in the book maulid al-Dibā'i. Usually after Maulid Syarāful Anām, the maulid of Ad-Dibā'i must also be included and the two are never separated. Regardless of its origins, this book is quite famous and is often used in maulid readings in South Kalimantan.

Maulid Dibā'i '

As mentioned earlier, Maulid Dibā'i is often printed and listed along with Maulid Syarāful Anām. The author of Maulid Dibā'i 'was Imam Wajīhuddin Abdu ar-Rahmān ibn Muhammad ibn Umar ibn Ali ibn Yusuf ibn Ahmad ibn Umar ad-Dibā (866-944 H). He is from the Zabid area, one of the cities in Yemen. In addition to the prolific scholars who wrote books, al-Dibā 'was also known as a hadith expert, even reaching the degree of al-Hafiz, a person who memorized 100,000 hadiths with their chain.

Nūr Muhammad As Sufistic psychotherapy

Nūr Muhammad as Haqīqah al-Haqāiq for Consciousness Therapy

This discussion will talk about *Nūr Muhammad* in the framework of cosmological knowledge through an illuminative relation approach in hudhūrī science.³⁰ The process of the emergence of God into the world from the absolute origin of his existence which is called the Supreme Light Source through a ladder or level called the seven *martabat*.

³⁰ Mehdi Hairi Yazdi, *Menghadirkan Cahaya Tuhan: Epistimologi Iluminasionis dalam Filsafat Islam*, trans. Ahsin Muhammad, (Bandung: Mizan, 2003), 143.

Nūr Muhammad in the *martabat* of the seven which is cosmologically explained as a process of emanation is very analogous to the relationship of the “emanative self” to “personal circumstances”. God’s knowledge of the universe as His emanative act belongs to the same type of knowledge as self-knowledge of his senses and imagination. This is in line with the *hudhūr* knowledge that the self knows itself through presence in the sense of self-identity (a subject who knows as well as becomes a known object), knows one’s personal states through presence, which is understood in terms of enlightenment and supremacy, which is called presence by emanation. . “God’s knowledge of Himself cannot be different from the presence of the reality of Himself to Himself, and cannot be through the representation of Himself to Himself” and “God’s knowledge of the universe as His emanation is also with the presence of His existence in the universe, but manifested in terms of enlightenment and supremacy over the existence of the emanative universe of the universe.” This means that God’s knowledge of the universe can only be through presence in the sense of enlightenment and emanation (presence by emanation).

The position of *Nūr Muhammad* as an appearance on the *martabat* of *wahdah* as the First Cause in the emanative process of the birth of the universe with human beings, namely humans as a manifestation of *Nr Muhammad* to the world. If *Nūr Muhammad* is present emanatively, then humans through “knowledge of presence by absorption” are able to find the ladder up, “reach” and “melt” with *Nūr Muhammad*. This seems to be in line with the doctrines and concepts taught in scriptures, recitations, and lectures found among the Banjarese community as described in chapter 3. If the descending process is through emanation, then the ascending process can be explained through the principle of *al-Harākah al-Jauhāriyyah* (Trans-Substantial Movement).³¹

In the concept of *Insan Kamil*, descending and ascending journeys, creation and return to God, are known as *Tanāzzul*

³¹ Mulyani, “Gerak Substansi dan Implikasinya Terhadap Relasi Jiwa dan Tubuh dalam Al-Hikmah Al-Muta’aliyya”, (*Tesis*, Jakarta, ICAS-Paramadina, 2014)

(descending) and Taraqqi (ascent). Tanāzzul, namely the journey or movement from top to bottom (al-Qaūs al-Tanzīl), when God will see himself then He manifests himself into another form which is then called Tajallī or commonly referred to as a creature. He manifested Himself from the *Martabat* of Ahadiyat to the *Martabat* of Wahdah, where in this first descending process God made *Nūr Muhammad* the raw material of all things. Then down to the *Martabat* of Wahidiyyah where His names and attributes are already visible. From the Wahidiyyah level, it continues to flow the realm of spirits, the realm of mitsal, to the realm of ajsam and other human realms called external entities (al-a'yān al-khārijiyyah or external identity) or known as the universe or creatures (al-hadhārat al-'ainiyyāh).

Meanwhile, Taraqq, namely the reverse flow of the journey and the centrifugal movement towards the centripetal, is a spiritual journey of one's self with the identity of a human to perfection which is called *insān kāmil*.

From Tanāzzul and Taraqqī, will arise an awareness of the clarity of God's manifestations in life. Through Tanāzzul an individual can perform total self-servitude (ta'abbūd) to Allah which causes the tanāzzul of Allah's help (isti'ānah). When God's isti'ānah asks the servant, at that time the individual's consciousness experiences an upward movement (taraqq), returning to His presence. Total self-serving can invite tanāzzul and at the same time orbit (taraqqī) a person. Meanwhile, taraqq presents conscious effort (mujāhadah) to move oneself up. Of course, that can only happen if there is isti'ānah, and isti'ānah can happen if there is ta'abbūd (servitude). In other words, ta'abbūd is the root of everything if one will return to His presence.

Through the epistemological approach of hudhūrī science, tanāzzul knowledge in turn can bring awareness to diversity and knowledge (al-'ilm al-hushululi) taraqqī produces awareness of Oneness or the Experience of Oneness (al-'ilm al-hudhūrī).

By experiencing these two levels of consciousness, namely hudhūr awareness and hushlī awareness, we can position ourselves in dealing with life's fluctuating problems proportionally and appropriately. In this case, namely looking at the position of "*Nūr Muhammad*, which is a reflection of the

Supreme Absolute, as a source of energy for the entire creation which is the giver of effectiveness/permission.

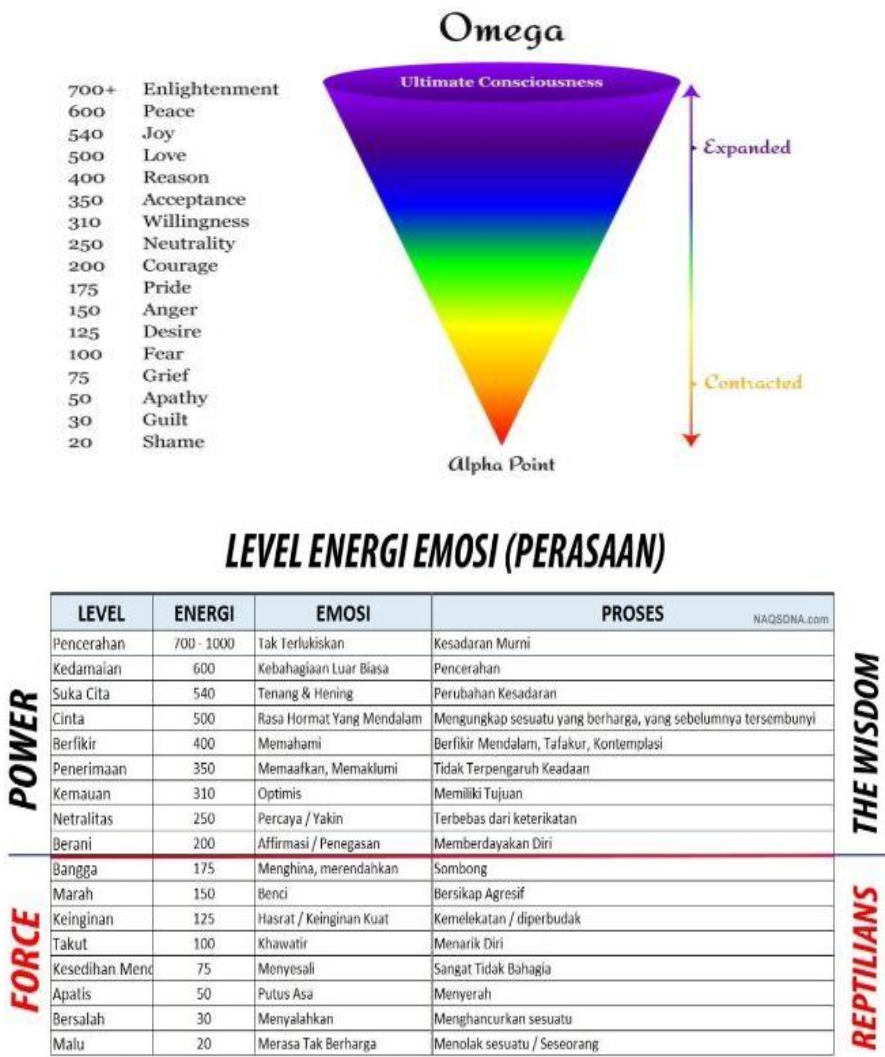
The power of life, will, ability, power of knowledge, knowing and being aware are among God's great gifts or graces given to humans as creatures who have the highest awareness so that he must be grateful for it by realizing that he must submit to him completely, this submission is not meant as a surrender to the situation and passive, but this total submission is the actualization of all the powers that have been mentioned in the best actions.

If viewed from the *hudhūr* consciousness, any good or bad action comes from Allah, because essentially all power belongs to Him. Basically it is true that actions (actualization) that are manifested in evil are still given the grace of Allah as evidenced by the possibility and existence of evils, but bad deeds are a manifestation of our low will to be more perfect. Bad deeds which are lowly deeds become symbols of the dimness of His light, even the absence of light which is only covered by darkness.

In addition, low or evil actions are nothing but the implication of a person's far from *hudhūrī* awareness and may only be trapped in *hushūlī* consciousness, someone is only clever and knowledgeable in conceptual knowledge, but meaningless to himself reflectively. It could also be that this low act is due to a tendency to only *hudhūrī* awareness without having awareness of the *hushūlī* area so that it tends to ignore others or below it, only cares about personal worship with God, and neglects social worship in life and society.

This is in line with one of the psychological concepts regarding the level of human consciousness as follows.³²

³² The pictures taken from <https://101mind.com/personal-development/power-vs-force-mengenal-tingkat-kesadaran-manusia/#:~:text=bersikap%20lebih%20dewasa,-,Skala%20Hawkins,sebagai%20tingkat%20tertinggi%20dari%20kesadaran>, and <https://www.kompasiana.com/nomersatu/60ba1113d541df47b328bde2/memahami-level-energi-madrasah-dari-riset-20-tahun-peneliti-barat>. For more detail information, please read, David R. Hawkins, *Power vs Force: The Hidden Determinants of Human Behavior*, (USA: Veritas Publishing, 2002).



David R. Hawkins, MD., Ph.D., *Qualitative and Quantitative Analysis and Calibration of The Level of Human Consciousness*

In this hierarchy of emotions, the higher the energy level of an emotion, the better the quality of one's life in both worldly and spiritual attainment.

Nūr Muhammad as Jam' al-Jama for the Development of Love and Grace Therapy

Nūr Muhammad in his appearance on the *martabat* of Wahidiyah has contained the names and attributes of the Godhead attached to him. It becomes the “congregation place” for all the names and attributes of Allah in *qadīman*, and no one can embrace all these names (names) except His name ar-Rahman, namely the Most Merciful.

All the beautiful names or ninety-nine Asmaul Husna are collected for Asma ar-Rahmān, although many books of Sufism by Sufi sheikhs say they are collected on Ismudzat Allah. The basis of creation is due to the nature of the Most Compassionate, although there is the name of the Most Avenging, the Most Torturing and the Most Humiliating, but behind this all is for the good, as a manifestation of ar-Rahman’s name. The verse which states that ‘Call on Allah or call on Ar-Rahman. By whichever name you call, He has al-asma al-husna (the best names) (Qur’an 17:10), placing the asthma of ar-Rahman almost on a par with Allah’s Ismudzat.

The nature of creation is based on this Attribute of ar-Rahman. The first to be created was *Nūr Muhammad* or the Universal Intellect or in another hadith it is said ‘Pen’, who wrote for the first time the sentence Basmallah. All creatures will receive his grace, both animate and inanimate, whether believers or not. Intellectual beings are given the choice of obeying Him or opposing Him.

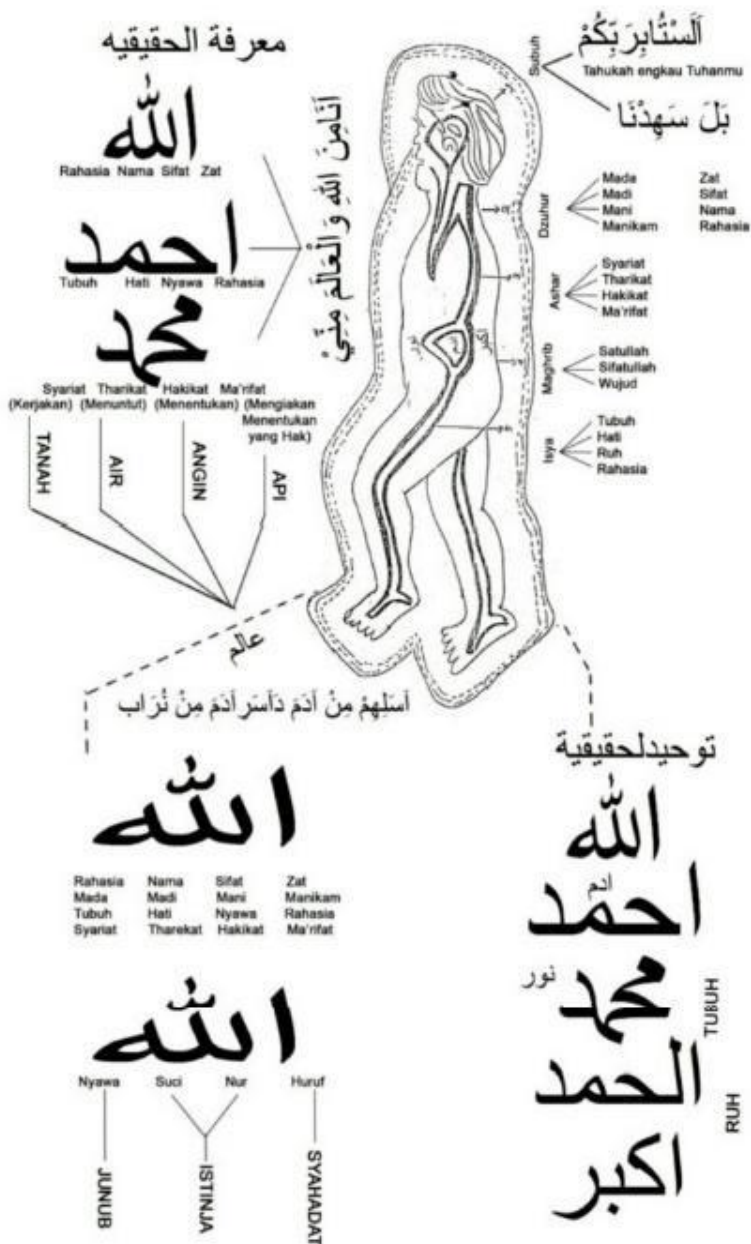
The nature of ar-rahman which is the main attribute of all attributes and names manifests into the world perfectly in the person of Muhammad as a Prophet and Messenger of Allah. The Prophet Muhammad SAW as a human being who is considered perfect in reaching the highest level or an individual who is able to actualize the *Nr Muhammad*, namely as an *insān kāmīl*, shows that to achieve it requires the nature and attitude of grace as mentioned in the Qur’an in the letter al-Anbiya ‘verse 107. In Allah, the nature of Rahman is the love of Allah or the sense of love and affection of Allah given to all His creatures. Not only to His servants alone, but also to other creatures of Allah, who exist in this world, both believers and non-believers, whether human or

otherwise, then in the Prophet Muhammad, the nature of ar-Rahman manifests as the nature and attitude of mercy.

By focusing on, experiencing, and reflecting on the nature of ar-Rahman within ourselves, we will feel ourselves as part of the infinite Rahman and Rahim, in one of the Banjar Sufism studies, for example, making an analogy that the creation of the body and all the limbs is a manifestation of nature. ar-rahmān, while abilities such as seeing with the eyes, hearing with the ears, and thinking with the mind are manifestations of the ar-rahm nature of Allah Ta'ala. Thus, both our existence as physical bodies, as well as spiritual ones that give the ability to live, move, sense, and so on are sourced from Allah through Nūr Muhammad.

Likewise, if we manifest this appreciation of the nature of ar-Rahman outwardly, to objects that are outside the reality of ourselves, our view is always strived to see everything as His grace. Even though the multi-level diversity that comes with the accidents that surround it, such as good and bad, beautiful and ugly, right and wrong, all of them are manifestations of a unified movement of the axis of Him. Our treatment and attitude towards everything will always be in accordance with the portion and proportion, for example when we respond to good deeds, we appreciate and support them, while responding to good deeds by trying to prevent them, if we can't by letting them or skipping them. By constantly looking at the nature of ar-rahmān, the self-emotions are trained to be in a state of calm and strive to continue ascending towards the higher emotions of consciousness. in This is the manifestation of our love and Rahman for the universe.

Then, *Nūr Muhammad* manifested himself as in the books and teachings of the Banjarese Sufism in the following picture:



Every human being is the design of his body and the body itself is none other than “Muhammad.” All humans that appear in this world, he is Muhammad. When looking at humans, on the outward dimension he may be human, but in the inner view, he is

Nūr Muhammad whose torso also has the letter Muhammad. Not only in humans as external objects on the outside, but himself also humans are none other than "Muhammad".

The inner view that is always trained to see "Muhammad" in every human being makes a person aware of his presence in order to spread love to others, presenting positive energy in order to harmonize "Muhammad" who is outside himself with "Muhammad" who is inside him.

Nūr Muhammad in Shalawat as Sound Therapy and Peace of Mind

In the Banjarese tradition, prayers are usually performed in congregation accompanied by a tambourine instrument known as "flying". *Shalawat* using this instrument is even considered popular for the first time in Banjar.³³ Theoretically, music related to traditional culture tends to involve emotional aspects more deeply than music that is not yet known to the listener. Music that has a regular rhythm and tone pressure tends to affect a person's psychophysical rhythm regularly as well.

Each culture has its own form of music, and sociological approaches play an important role in determining which music has health benefits for a particular culture. This argument leads us to the link between *shalawat* and its musical rhythms and traditions, the effects of which can have a profoundly emotional impact. This at the same time gives a signal about the existence of prayer that functionally affects a person's emotions, even society.

There are many references that mention the role of prayer in giving peace of life. Rima Olivia in her work *shalawat* for the Soul states that there are benefits when we pray, namely it can give us physical, spiritual and spiritual benefits. For those who do prayer regularly, they can feel the benefits in real terms. As well as when stressful conditions can be overcome by praying which can provide peace for the perpetrators of prayer. When we pray, the focus of attention is focused on something positive, thus causing a sense of relaxation in a person. *Shalawat* also accesses all folders stored in the warehouse of human memory about what and how

³³ Chris W, Green, Setyowati, Hertin, *Terapi Alternatif* (Yogyakarta: Yayasan Prima, 2004), 122.

the Messenger of Allah saw. *Shalawat* will give a vibration effect with a wave of concentration of thoughts from billions of people.³⁴

In addition, *shalawat* can change our perspective, way of thinking, behavior and feelings. One of them *shalawat* will bring the effect of changing one's mood (feelings). Repetition that is done can make a pause with the stress of the mind that we are experiencing so that we are not controlled by the feeling itself. In a more controlled mood, emotional well-being is more easily achieved. *Shalawat* can have a calming effect, namely when someone regularly prays will experience a medium trance condition, namely a person's condition characterized by positive hallucinations. *Shalawat* also includes meditation exercises that will give a sense of comfort so that peace will be felt.³⁵

In the Banjar community, there are many prayers that are practiced as described in chapter 3. *Shalawat* in this case is praise poems (madah) on the prophet Muhammad SAW whose implementation is sung using the human voice. The human voice is a wonderful healing instrument and one of the most accessible. Through the sound of prayer, it can reduce stress hormones, activate natural endofin hormones, increase feelings of relaxation and distract from fear, anxiety and tension, improve the body's chemical system so that it lowers blood pressure and slows breathing, heart rate, heart rate, pulse. , and brain wave activity. The sounds produced can provide an effective healing effect in several diseases. In addition, the human voice is capable of activating natural endogenous hormones which will provide a relaxing and calming effect in the body.³⁶

In principle, in the human body, there is a psycho-neuroendocrine network that influences a person's psychological factors. This network affects the immune system. Dhikr, including prayer, which, among other things, is used as psycho religious therapy, will be able to increase the human body's immunity

³⁴ Rima Olivia, *Shalawat Untuk Jiwa* (Jakarta: Transmedia Pusaka, 2016), 9.

³⁵ Kamaluddin, *Rahasia Dahsyat Shalawat Keajaiban Lafadz Rasulullah* (Yogyakarta: Pustaka Ilmu Semesta. 2016), 89.

³⁶ Siswantinah, *Pengaruh Terapi Murottal Terhadap Kecemasan Pasien Gagal Ginjal Kronik yang Dilakukan Tindakan Hemodialisa di RSUD Kraton Kabupaten Pekalongan*, 2011.

through the psycho-neuro-endocrine network. This positive emotional response or from the influence of psycho religious therapy with prayer and dhikr runs through the body and is accepted by the brain stem.³⁷

After being formatted with brain language, then transmitted to one part of the cerebrum, namely the thalamus, then, the Thalamus transmits impulses to the hippocampus (memory center that is vital for coordinating everything that is absorbed by the senses) to secrete GABA (Gama Amino Batiric Acid) which serves as a response controller. emotions, and inhibits acetylcholine, serotonin and other neurotransmitters that produce cortisol secretion. So there will be a process of homeostasis (balance). All protectors in the human body work with obedience to worship, draw closer to Allah swt and are good at being grateful so as to create an atmosphere of balance from the neurotransmitters in the brain.³⁸ This healing effort with religious therapy is very appropriate for people who have mental or mental disorders, especially victims of narcotics abuse, because victims of narcotics abuse are sick not only physically but mentally as well and even worse. Therefore, the right therapy is religious therapy, although it also does not leave medical therapy.³⁹

Conclusion

From a psychological perspective, the teachings of *Nūr Muhammad*, who lived in the Banjar community in this case, are referred to as "Nr Muhammad typical of Banjar" have a number of roles or benefits in psycho-sufistic therapy, namely psychological healing spiritually. Some of these roles include *Nūr Muhammad As Haqīqah al-Haqāiq* for Consciousness Therapy. Here, the metaphysical concept of *Nūr Muhammad*, which is the first appearance (*martabat* of wahidiyah) of the absolute God (*martabat*

³⁷ Queen Rahmah Rizqi Z, "Shalawat Albanjari: Kajian Etnografi tentang *Psychological Well Being* Pelaku Shalawat Albanjari di Ma'had Sunan Ampel Al-Aly UIN Malang", (*Skripsi*, Universitas Islam Negeri Maulana Malik Ibrahim, 2015), 53.

³⁸ Moh. Sholeh dan Imam Musbikin, *Agama sebagai Terapi: Telaah Menuju Ilmu Kedokteran Holistik* (Yogyakarta: Pustaka Pelajar, 2005), 259

³⁹ Rizqi Z., *Shalawat Albanjari*, 53.

ahadiyyah or al 'ama) with all its derivative concepts seen in terms of the illuminative relation (isyraqiyyan idhafiyyan) and the concept of human achievement, is seen with the al-harākah al farāriyyah approach (trans-substance motion) in order to reach the level of perfection. If the downward movement (tanāzzul) produces awareness of multiplicity (diversity) is relative and correspondence or hushūli consciousness, then upward motion (taraqqī) presents awareness and/or experience of oneness, or hudhūri consciousness.

It is hoped that by understanding these two levels of awareness, namely hudhūri awareness and hushli awareness, we can position every problem in life proportionally and precisely. You can see the position of *Nūr Muhammad*, which is a reflection of the Supreme Absolute, as the source of energy for all creation which is the giver of effectiveness/permission, with the position of creation like humans as the source of creativity and actualization (will and action). Powers such as life, will, ability, knowledge/knowing/consciousness are among the great gifts or graces of Allah given to humans as creatures who have the highest awareness so that they must be grateful for them by realizing that they must submit to Him and Among this attitude of total submission is to actualize all these powers in the best action. As for actions (actualizations) that are manifested in evil, God's grace is still given, which is proven by the possibility and existence of evil.

However, it should be realized that bad deeds are a manifestation of our low will to be more perfect and the way to deal with them is to get past or leave them. And low or evil actions also show how far a person is from hushuri consciousness and can only be trapped in hushuli consciousness. It could also be that this lowly act is due to a tendency to just hudhri without having an awareness of the hushuli area, so they tend to ignore each other or be carried away. This means it is not balanced and proportional. It is known that disproportionation and balance often lead to misery or serious problems in life.

Then *Nūr Muhammad* as Jam' al-Jama for the Development of Love and Grace Therapy. This makes *Nūr Muhammad* the center of all the names and attributes of Allah. No one can embrace all this

except ar-Rahman, the Most Merciful nature. Muhammad SAW as a prophet who is considered perfect in reaching the highest level or a person who is able to actualize *Nūr Muhammad* (Insān Kāmil) shows that to achieve it requires the nature and attitude of grace. Believing that *Nūr Muhammad* makes his practitioners "see" that everything is a reflection of "Muhammad" because that all must be loved and cherished.

Lastly, *Nūr Muhammad* in *shalawat* as sound therapy and peace of mind. In many literatures, it is mentioned that sound effects and music are media that can provide psychological therapy, this is no exception for prayer poems, reading prayer poems in congregation can provide peace and a feeling of being close to Allah.

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