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**ALTERED STATE OF CONSCIOUSNESS  
IN KAROMAHAN PERFORMANCE**  
(A Case Study in *Pondok Pesantren Rohmatul Ummah  
Assalafy Jekulo Kudus*)

**By:**  
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SEMARANG  
2014**





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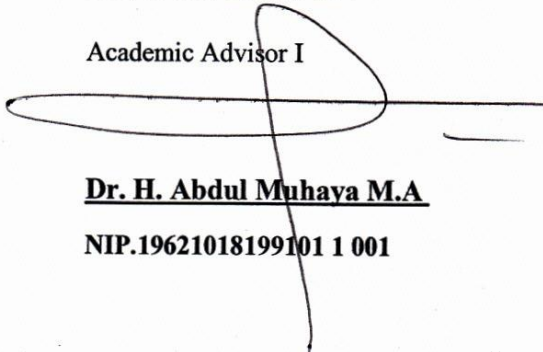
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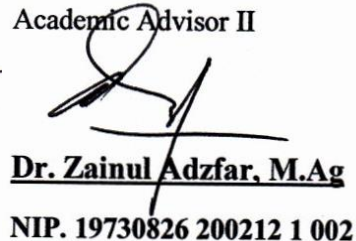
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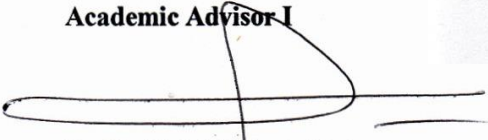



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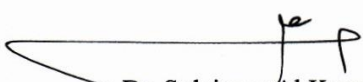
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## DECLARATION

I declare that this thesis is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the thesis are quoted or cited in accordance with ethical standards.

Semarang, November 17, 2014

The writer,

Zalil Wahab

NIM: 094411058

**MOTTO**  
iv

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا  
وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ  
وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَاتَّقَوْا لَفَتَحْنَا عَلَيْهِم بَرَكَاتٍ مِنَ السَّمَاءِ وَالْأَرْضِ

## DEDICATION

This mini thesis is deicated to:

My beloved father Suwindi and mother Sarpiyah,  
My beloved families Saifuz zuhri, Hasanatul islamiyah, Ahyat  
umar rifa'i

My special Advisors teachers ustadz Muhaya and Zainul adzfar  
and all of my excelent lectures,

My beloved Zahrotuzzuhurin nadwah

My friends in FUPK and ushuludin faculty especially  
Muhammad Yasin, Ahmad munji, Sugiono and Ahmad Ainur  
rofiq



## ACKNOWLEDGMENTS

Glory to Allah, who created all, to man He gave special place in His creation. He honored man to be His agent, and to that end, endued him with understanding, purified his affections and gave him spiritual insight. So that man should understand nature, understand himself, and know God through His wondrous Signs. Glory Him in truth, reverence, and unity. The Glorious God who sent Muhammad (peace always be upon him) as Messenger, preaching and working in the dim twilight of history. He stood for all humanity, orphans, women, and slaves, whom the world neglected or oppressed. And he comes to me, bringing the light to lighten the shadow, disclosing the cover of my indecision and inspiring me with his love to keep struggling, to win God's gifts.

This final assignment entitled ALTERED STATE OF CONSCIOUSNESS IN *KAROMAHAN* PERFORMANCE (A Case Study in *Pondok Pesantren Rohmatul Ummah Assalafy Jekulo Kudus*) will not be finished if not with the help and encouragement of those who always take their time to help me accomplishing this final task. Likewise, nothing I can convey except the thanks coming sincerely from the deepest of my heart for their contributions to give moral and material assistance. I dedicate my special regards to:

I would like to extend my deep appreciation to all those who have assisted me during my graduates studies at State of Islamic University (UIN) Walisongo, Semarang. First, I would like to thank to Prof. Dr. H. Muhibbin, M.Ag, as Rector of State Islamic University (UIN) Walisongo Semarang. Second, my sincere thanks go to Dr. Muhsin Jamil, M.Ag as the dean of Ushuluddin faculty and in the same time as motivator, inspiration, and father during my study in Ushuluddin Faculty.

My special thanks goes to Mr. Dr. H. Muhaya M.A and Mr.Dr. Zainul Adzfar, M.Ag and as my academic advisors,

without whose guidance and encouragement, this work could not possibly have been accomplished. I was benefited greatly from their constructive criticism and was indebted to them in a way that perhaps cannot be repaid.

Furthermore, I would like to express my great thanks to Dr. Sulaiman al-Kumayi, M.Ag as the chief of Tasawuf Psikoterapi department and Fitriyati, S.Psi, M.Si as his secretary, who both have offered and facilitated me in finding the problem which is proper to be discussed. Additionally, many sincere thanks go to all my lectures that taught and educated me during my studies.

Certainly, I would like to express my special gratitude to my parents, Suwindi and sarpiyah. They always encourages and motivates me through their *do'a and* advices. I also would like to express my gratitude to my extended all of my family Saifuz zuhri, Hasanatul Islamiyah, Ahyat umar rifa'i who has always supported my academic ambition. This simple expression cannot begin really to describe the depth of my feeling.

Last but not least, I would like to thank to the big family of my friends from Ushuluddin faculty FUPK Depag (TP and TH) who supported me to hold on and keep my spirit in finishing this paper.

Semarang, 17 November 2014

The Writer

Zalil Wahab  
094411058

## TRANSLITERATION

viii

English transliteration system  
International version<sup>i</sup>

Arabic	Written	Arabic	Written
ب	<b>B</b>	ط	<b>ṭ</b>
ت	<b>T</b>	ظ	<b>ẓ</b>
ث	<b>th</b>	ع	<b>‘</b>
ج	<b>j</b>	غ	<b>gh</b>
ح	<b>ḥ</b>	ف	<b>f</b>
خ	<b>kh</b>	ق	<b>q</b>
د	<b>d</b>	ك	<b>k</b>
ذ	<b>dh</b>	ل	<b>l</b>
ر	<b>r</b>	م	<b>m</b>
ز	<b>z</b>	ن	<b>n</b>
س	<b>s</b>	و	<b>w</b>
ش	<b>sh</b>	ه	<b>h</b>
ص	<b>ṣ</b>	ء	<b>’</b>
ض	<b>ḍ</b>	ي	<b>y</b>

---

<sup>i</sup> Tim penyusun skripsi, *Pedoman Penulisan Skripsi Fakultas Ushuluddin*, ( Semarang : Fakultas Ushuluddin 2013) P. 142 - 144

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## ABSTRACT

XI

Key word: Altered state of consciousness, *karomahan* performance

*Karomahan* is one of kind of psi phenomenon. It has been held in *Pondok Pesantren Rohmatul Ummah Assalafy* Jekulo Kudus and became one of the *ilmu hikmah* that is studied. Usually, this performance practiced on 1st night of *syuro*. This performance involved all of student (*murid*) when be held, as short description this performance is contest of spirit (*khodam*). This phenomenon was believed as performance of spirit (*khodam*), for example, practitioner behave like animal, usually like lion or tiger and he is able to be what he want. Practitioner also was believed had psi power as prerequisite to do *karomahan* performance.

This study is field research and tries to answer what is *karomahan*, and what kind of feeling and experience in this performance. The writer will describe what is *karomahan* according to data of observation and interview. Based on this data, the researcher will analyze and indentify scientifically what actually happen in this performance, and what is the correlation with altered state of consciousness, is that true or fake performance. Furthermore, researcher want to explaine what is benefit of *karomahan* scientifically. The last writer draws several conclusions related to the focus of study.

Based on data, *karomahan* can be described as *khodam* performance, but in modern term *karomahan* is performance of consciousness change (change of normal consciousness into altered state of consciousness) where practitioner can access the consciousness (character) what be intended. This research answer

*khodam* phenomenon scientifically and explain it clearly. This performance give the experience to the practitioner. This is called as altered state of consciousness experience. This experience appropriate to general characteristic of altered state experience. *Karomahan* experience can be clasified into nine feeling or experience, there are strong believe in the beginning, heavy and dizzy in the first induction, change body image, forgot time, sense of ineffable, change in meaning or significance, change emotional expression and the last is tired after performance. The main function of *karomahan* is change of consciouness from normal state to altered state of consciousness. This function affect to meaning of perception. So, people can be meaningful of life.

# CHAPTER I

## INTRODUCTION

### A. Background

Psychology in general is the science of consciousness. Every science in psychology is always in contact with consciousness either directly or indirectly. Human being tried to correlate their behavioral experience with the awareness within, they also tried to connect consciousness to one another. Human consciousness is always connected with their environment even though they do not realize it.<sup>ii</sup>

Further discussion about consciousness, there is other side of normal consciousness as known by ASC (altered state of consciousness).<sup>iii</sup> Come in with ASCs our present science of psychology growt to understand human experience such as human consciousness when trance, hypnotic, mindfulness, dreaming, drugs intoxication, shamanic experience, spirit

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<sup>ii</sup> Charlest t tart, *Transpersonal Psychologies*. Harper & Row publisher, New York, 1977. Page 3.

<sup>iii</sup> Charlest t tart explained normal state of consciousness is the one in which he spends the major part of his waking hours. Normal state of consciousness and mind are quite similar and similar to all other normal men that is almost a universal assumption and one of questionable validity. An altered state of consciousness is feels a qualitative shift in his pattern of mental functioning, that he feels not just a quantitative shift (more or less alert, more or less visual imagery, sharper or duller, etc.), but also that some quality or qualities of his mental processes are different.



possession, etc. this theory placed in fourth force (transpersonal psychology).<sup>iv</sup>

Transpersonal psychology is concerned with the study of humanity's highest potential, and with the recognition, understanding, and realization of unitive, spiritual and transcendent states of consciousness.<sup>v</sup>

ASCs also noticed by individual deviation mental states of subjective experience or psychological functioning, from the cognitive norms of that individual during waking, alert consciousness. Generally, ASCs can be produced by any agent which interferes with normal flow of sensory stimuli, the normal outflow of motor impulses, the normal 'emotional tone' or the normal flow and organisation of cognitive processes. Specific activities which can cause such irregularities include sensory deprivation (sleeplessness or fasting), meditation, intensive and prolonged dancing, repetitive movement (particularly when

---

<sup>iv</sup> There are fourth force theory in psychologi: positivistic or behavioristic theory ("first force"), classical psychoanalytic theory ("second force"), humanistic psychology ("third force"), Transpersonal Psychology ("fourth force")

<sup>v</sup> Alternative Journal of Nursing July 2006, Issue 11, page 2.

combined with rhythmic sound, light flicker or fatigue) and the consumption of psychoactive (mind-altering) substances.<sup>vi</sup>

ASCs can be produced through a variety of methods and can appear in almost any context. Inducing the transition to an ASC is a three-step process, based on two psychological and physiological operations. The process is what happens internally; the operations are the particular things you do to yourself, or someone does to you, to make the induction process happen. In the following pages the steps of the process are described sequentially and the operations are described sequentially, but note that the same action may function as both kinds of induction operation simultaneously<sup>vii</sup>

The first induction operation is *disrupting forces* in order to disrupt the stabilization of your normal consciousness, to interfere with the loading, positive and negative feedback, and limiting processes/structures that keep your psychological structures operating within their ordinary range. Several stabilization processes must be disrupted. Stabilization processes can be disrupted directly when they can be identified, or indirectly by pushing some psychological functions to and

---

<sup>vi</sup> David collard, *Altered States of Consciousness and Ritual in Late Bronze Age Cyprus, thesis*, University of Nottingham, t.th. page 24-25.

<sup>vii</sup> Charles T tart, *State Of Consciousness*, Dutton publisher, New York, 1983. Page 71.

beyond their limits of functioning. Particular subsystems, for example, can be disrupted by overloading them with stimuli, depriving them of stimuli, or giving them anomalous stimuli that cannot be processed in habitual ways. The functioning of a subsystem can be disrupted by withdrawing attention/awareness energy or other psychological energy from it, a gentle kind of disruption.<sup>viii</sup>

The second induction operation is to apply *patterning forces*, stimuli that then push disrupted psychological functioning toward the new pattern of the desired ASC. These patterning stimuli may also serve to disrupt the ordinary functioning of the normal consciousness insofar as they are incongruent with the functioning of the normal consciousness. Thus the same stimuli may serve as both disruptive and patterning forces. The conclusion is there are two induction operations to entering altered state of consciousness, disrupting forces and patterning forces.

Entering an ASC was seen as providing a means of entering or interacting with the supernatural world and its inhabitants, commonly interpreted with reference to religious belief and experience, and associated with a corresponding shift

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<sup>viii</sup> Ibid, page 72.

from the 'normal', natural world towards an 'other' or 'spiritual' world.

Study about ASCs in society are describing and concepting phenomena ASCs experienced in cross-cultural meaning, habitat, attitude, ritual, and spiritual practice. The cultural meaning supplied for these states and the institutional framework within which they operate vary from society to society, and thus the specific functions they fulfill vary also. Yet, there are some common trends. In traditional societies and to a considerable extent in modern societies as well the context in which such patterned states are viewed most often by the people concerned is one that we may broadly call "religious." I mean here that altered states tend to be spoken of in connection with supernatural entities such as "spirits" or "souls." Thus, a person in an altered state may be thought of as "possessed" by certain spirits or, on the other hand, his soul, or one of his souls, may be thought to be temporarily absent. Such beliefs account for the individual's altered behavior as well as for his altered subjective experience of himself and of the world. If he behaves

strangely, the behavior may be attributed not to him but to a possessing spirit.<sup>ix</sup>

Based on concept of phenomena spirit possession, society try to use and mastering soul or spirit discipline. It is can be indicated by existency of ritual spirit mediumship, shamanic phenomena, spirit releasement practice, and moreover, spirit medium performance<sup>x</sup> (like: *debus*, *kuda lumping*, *reog*, *spirit transformation*, *spirit communication*, etc).

Bourguignon divided of possession phenomena into two types. Both types include the belief that a ‘person is changed in some way through the presence in him or on him of a spirit entity or power, other than his own personality, soul, or self’. The two types were labelled ‘possession trance’ and ‘possession’. Possession trance is expressed in altered states of consciousness; in possession, such trance states are absent. Thus also known as executive possession and possession and pathogenic possession. Both possession forms entail the direct

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<sup>ix</sup> Erika Bourguignon, *Altered States of Consciousness, and Social Change*, Ohio State University Press, United States of America. 1973. Page 3.

<sup>x</sup> Spirit medium performance is term used by Raimond Firth in the book *Religion Humanist Interpretation* to describe ritual in malay. He gave title “ A malay spirit medium performance” . This ritual begin with music instrument and pantomimic dancing. When a man as spirit medium goes in to a trance, claims to be a god and dance in the name of god. (Raimond Firth, *Religion Humanist Interpretation*, Routledge, New York, 1996.page 112-115).

actions of spirit entities in or on a person's body. Pathogenic possession concepts result from the operation possession concepts result from the operation of cognitive tools that deal with the representation of contamination (both positive and negative); the presence of the spirit entity is typically (but not always) manifested in the form of illness. Executive possession concepts mobilise cognitive tools that deal with the world of intentional agents; the spirit entity is typically represented as taking over the host's executive control, or replacing the host's 'mind' (or intentional agency), thus assuming control of bodily behaviours.<sup>xi</sup>

In other side, there is phenomena in *Pondok Pesantren Rohmatul ummah Assalafy* Jekulo Kudus that have correlation with spirit or possession. This phenomena is *karomahan*<sup>xii</sup> performance. *karomahan* is one of the *Ilmu hikmah* that be studied and practiced in *Pondok Pesantren Rohmatul ummah Assalafy* Jekulo Kudus. *Karomahan* was believed as phenomena where human communicate with spirit. Here, practitioner can call spirit that he want, and the spirit hold on and take over the body of practitioner. When the spirit take over the body, performance the ability of the spirit will happen. This

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<sup>xi</sup> Ethnos, vol. 73:1, march 2008 (pp. xx–xx). Page 1-3.

<sup>xii</sup> *Karomahan* also known as *struman* in general society, *karomahan* is term that be used in *Pondok Pesantren* familiarly.

performance is performance that out of ordinary habitat of human being and strange for ordinary consciousness.

For example of *karomahan* is performance of *macan putih* (white tiger), where the body practitioner was taken over by *macan putih* (white tiger) spirit. This performance show practitioner move easily as seem as tiger, jump and have behavior like tiger. This phenomena is performance where the body of practitioner was taken over by spirit of tiger. This phenomena practitioner become medium for the other spirit and the spirit can use the body of practitioner as long as the performance happen.

Moreover about spirit, Islam described and explained that spirit is god bussiness. Human being just know little about it.

وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

“And they ask you about the soul. Say: The soul is one of the commands of my Lord, and you are not given aught of knowledge but a little.”<sup>xiii</sup>

And *Qur'an Al-Baqarah* verse 1-3 explained that believe to spirit is one of symbol of faith :

الْم ۱ ذَلِكِ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۲ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ  
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۳

”*Alif Lam Mim*. This Book, there is no doubt in it, is a guide to those who guard (against evil). Those who believe in the unseen and keep up prayer and spend out of what We have given them”.

Even in this verse Allah has warned not to question the human spirit, because the spirit of the problem only God knows, but many of the scholars also discuss and investigate the nature of the soul. Among the opinions that are: <sup>xiv</sup>

1. The Spirit it is *jisim* ( objects ) , conscience ( in the form of a living light ) , down to the world of high nature , in contrast to its *jisim* ( body ) physical that can be seen and touched it .
2. Spirit was in the bodies (physical body) a person, as the flow of water in the roses, or in which the flow of fire in the embers.

The Spirit gives life to the body of a person during a body that is capable and able to accept it. If the body is not able to accept the spirit, the body becomes dead. This opinion is the opinion of *Al - Razi and Ibn al-Qayyim*. According *Al - Ghazali, Al - Asfahani Ragib* and *Abu Al – Qasim* it was not the spirit nor



body and shaped something, but it is just something that is dependent on the care of the body and body finish interests.<sup>xv</sup>

After described the teoritical explanation about ASCs and look at phenomena of *karomahan* performance, I intend to make research in this field. In this research, I will describe *karomahan/struman*, what kind of ASC feeling/experience in *karomahan* performance. What the characteristic ASC of *karomahan* performance. It is true or lie when a man goes to trance in performance, claims to be animal, ghost, evil, angel, or god.

## **B. Research Question**

Based on descriptive explanation above, I will make border in this research to make easy understanding. The question research in this project can be pressed in question below :

1. What is *karomahan* performance ?
2. What kind of feeling/experience in *karomahan* performance?

## **C. Aim and Significant of Research**

Every study project has purpose, generally, it can be useful for other directly or indirectly. As regards to clarify what

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<sup>xv</sup> Ibid

is the aim and significant of research, following description will explain what is the aim and what is the significant of research.

1. The first is aim of research
  - a. To know comprehensively the concept altered state of consciousness in general psychology
  - b. To know and make description *karomahan* performance phenomena
  - c. In general, to develop the science of Islamic psychology discipline and also enrich science in Islamic development.

2. The second is significant of research

The significant of research can be divided in two parts that is theoretically and practically:

- a. Theoretically, I hope this research can be literature and became contributor (in the form of an idea or suggestion) for the Islamic thought and psychology science.
- b. Practically, this research can increase treasure and thought firmament and apply the science in reality of life.

#### **D. Prior Research**

Actually, prior research or literature review in a study project have purpose to get framework of thinking and barometer research, in order to get an expected result. There many research about ASCs experienced, this research have theme study cross-cultural.

Research, written by Mukhamad Rikza, *Ilmu kanuragan di pondok pesantren Rohmatul Ummah Assalafy Jekulo Kudus*. This research described about kind of *Ilmu kanuragan* that be studied in *pondok pesantren*. This research also described motivations and methode of *santri* (student) study about *Ilmu kanuragan*.<sup>xvi</sup>

Thesis written by Lucy Angela Clare Springate, *Kuda lumping dan fenomena kesurupan Massal: Dua studi kasus tentang kesurupan Dalam kebudayaan jawa*. This research report was conducted as a case study on spirit possession in Java. The report focused on two case studies that involve spirit possession: one being a traditional Indonesian dance called *kuda lumping* and the second being a form of mass possession that occurs mainly amongst female high school students and female factory workers in Indonesia. The report

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<sup>xvi</sup> Mukhamad rikza, *Ilmu kanuragan di pondok pesantren Rohmatul ummah Assalafy Jekulo Kudus*. Individual research IAIN Walisongo Semarang 2010. Page vi

found that spirit possession plays an important role in Indonesian culture and society and that there are numerous contributing factors concerning the reasons as to why spirit possession occurs and what it means to Javanese people.<sup>xvii</sup>

Thesis written by David Collard, *Altered States of Consciousness and Ritual in Late Bronze Age Cyprus*. This thesis combines an anthropological approach to the study of Altered States of Consciousness (ASCs) with a detailed analysis of previously published evidence for the consumption of psychoactives from Late Bronze Age Cypriote (Late Cypriote) contexts to investigate the possibility that such mental phenomena may have been utilised within religious rituals of this period. This evidence primarily consists of ceramic vessels associated with the consumption of opium and alcohol (often supported by organic residue analysis), but also includes iconography, ethnographic and historical sources and neuro-psychological studies of the effects of the relevant psychoactive substances. This range of evidence is analysed using a ‘contextual analysis’ designed to interpret the meanings (symbolic and socio-political) associated with the ASCs these

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<sup>xvii</sup> Lucy Angela Clare Springate, *Kuda lumping dan fenomena kesurupan Massal: Dua studi kasus tentang kesurupan Dalam kebudayaan jawa*. Thesis, fakultas ilmu sosial dan ilmu politik Universitas muhammadiyah malang, 2009. Page iv-v.

substances can induce, particularly in relation to ritual practice.<sup>xviii</sup>

Research about ASCs there are many differences and many characteristic, it is caused by vary of ritual and methode. This is in step with the multiple varies of culture and ritual practice in society. It is the reason this study would be conducted.

## **E. Research Method**

Based on formulation of the problem above, then the process of writing this thesis is field research. The data will be combined to explain the question of research, there are books articles, journals and the other writings will be analyze and make conclusion about it. Therefore, to create these data or information needed systematic as follow:

### 1. Data source

Data source have two categories, primary source (the primary data that will be basic reference) and secondary source (additional writings that support the primary sources or basic reference).

#### a. Primary sources

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<sup>xviii</sup> David Collard, *Altered States of Consciousness and Ritual in Late Bronze Age Cyprus*. Thesis, Philosophy university of Nottingham. Page

The primary source is data which acquired in direct from research subject as source information searchable. The primary data in this research are field observation.

b. Secondary source

Secondary source is data which advocates and supports this research. There are books on occasion of the formulation of the problems, internet sources, journals, articles, or much information directly contributed to the topic.

2. Data collection technique

A data collection technique describe step of strategy in research, because primary purpose of research is getting data, and make analysis or conclusion. Without understanding about technique of data collection researcher will not have data appropriate with standard research. These research use three technique to collect data:

a. Observation

Observation is appropriate with social research. It is useful for deep understanding and see through the reality of subject. There are several reason this

research use observation as data collection technique:<sup>xix</sup>

- 1) Observation based on direct experience. Direct experience is effective tool to prove the truth.
- 2) The researcher can make self-note, it should be or based on reality.
- 3) Observation technique give possibility to design knowledge together (researcher and subject)

b. Interview

Interview is conversation which have certain purpose. This conversation is held by interviewer and interviewee. The purpose of interview is construct, verify, change, and extent the concept (about people, incident, organization, feeling, motivation, demand, care, and etc).<sup>xx</sup>

c. Document and Record

Record is noted statement that is written by individu or organization in order to examine the incident. Document is all of literature that is not be prepared

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<sup>xix</sup> Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, PT Remaja Rosdakarya, Bandung, 2013. Page 174-175

<sup>xx</sup> Ibid, page 189.

by investigator (different with record). Below is several reason record and document was used:<sup>xxi</sup>

- 1) Rich source, stable, and motivated source.
- 2) Useful as evidence, probable to extent point of knowledge.
- 3) Appropriate in context, natural literature.

### 3. Method of data analysis

Analysis data is effort to splash around with data, organize data, elaborate data, examine, seek and find out the form, and decide in order to share with other.<sup>xxii</sup>

The most serious and central difficulty of qualitative data is that methods of analysis. It will mess up if there is not well formulate. Data analysis in qualitative research is an ongoing activity that occurs throughout the investigative process rather than after process.<sup>xxiii</sup>

Analysis data this project is descriptive analysis method, which analyzes the data without using statistics. The author will describe, or explain about the altered state of consciousness experienced in spirit medium performance.

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<sup>xxi</sup> Ibid, page 216-217.

<sup>xxii</sup> Ibid. Page 248

<sup>xxiii</sup> Sugiyono, *Metode Penelitian Kuantitative Kualitatif Dan R&D*. Alfabeta. Bandung. 2006. Page 275



## **F. Systematic of Writing**

In order to get a main image of research comprehensively, and to be able to get connection between one chapter and other, it needs to be explained with a systematic writing which arranged as below:

The first chapter is general review of this research, describing the background, and the research question. Besides that, there are also explain the aim and significant which wants to reach, prior research, and description method research (consists: data source, data collection techniques and method of data analysis), the last is systematic of writing.

The second chapter discusses the altered state of consciousness in psychology, this chapter consist of: human consciousness, division of consciousness, and altered state of consciousness.

Chapter three discuss about description of *karomahan* performance. this chapter consist of : description of *Pondok Pesantren Rohmatul Ummah Assalafy* Jekulo Kudus, *karomahan* In *Pondok Pesantren Rohmatul Ummah Assalafy*, method of *karomahan*, feeling/experience in *karomahan*, benefit of *karomahan*.

The fourth chapter is an analysis altered state of consciousness experienced in *karomahan* performed. This chapter consist of feeling/ experience before performance (preparation), feeling/ experience in processing performance, feeling/ experience after performance, and also *karomahan* in modern era.

Fifth chapter is the last chapter, consist of conclusion of matter this research, suggestions, that are considered relevant and important to the subject matter, and the closing of this research.

## CHAPTER II

### ALTERED STATE OF CONSCIOUSNESS

#### A. Human Consciousness

Consciousness is the fundamental fact of human existence, it can be seen from the viewpoint of persons examining their own experience. Scientists have concentrated on studying the human brain and behavior objectively. They have largely ignored consciousness, since they cannot directly observe other people's conscious experience. Yet the fact of consciousness remains, and no account of human life can be complete if it ignores consciousness. It is psychology's particular responsibility, among all the sciences, to try to come to grips with the fact of consciousness. What is it? What are its forms?

What is consciousness? The question has captivated philosophers, scientists, and count-less other thinkers for thousands of years. There are two ways to understand consciousness, the first is called “primary phenomenal consciousness”<sup>xxiv</sup> and the second is “reflective consciousness”<sup>xxv</sup>. Consciousness is itself a controversial term,

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<sup>xxiv</sup> Primary phenomenal consciousness consists of patterns of subjective experience: sensations, percepts, emotions, body image, mental images, and inner musings.

<sup>xxv</sup> Reflective consciousness is dependent on primary phenomenal consciousness, because reflective consciousness requires that we focus on some particular phenomenal content and select it as input for further

so any definition would be tentative at best. Indeed, the act of defining is itself one small aspect of the totality of consciousness, so how can one ever expect the part to satisfactorily define the whole? However, for the purposes of this discussion, Dennett (1991) explained:<sup>xxvi</sup>

Consciousness refers to the subjective awareness and experience of both internal and external phenomena. These phenomena may include but are not limited to: internal sensations, perceptions, thoughts, emotions, and the sense of self, as well as perception of all classes of external objects, events, and other stimuli. Part of the major problem in understanding and defining consciousness has been precisely how such a seemingly “external” object as a brain could possibly produce or experience subjective internal states. Such considerations lie outside the purview of this discussion.

Charles T tart explained consciousness is a system. This system consist of awarness/attention, energy, and structures. Awarness/attention is an ability to know or sense or cognize or recognize that something is happening, Energy here used in its most abstract sense, that is the ability to do work, to make

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conscious processing, such as naming, categorizing, judging, evaluation, or choice of the next course of action.

<sup>xxvi</sup> Daniel C. Dennett, *Consciousness explained*, Brown and Company, New York, 1991, page 21-42

something happen, and the structures refers to a relatively stable organization of component parts that perform one or more related psychological functions.<sup>xxvii</sup> Consciousness arise because of interaction in the system (awarness/attention, energy, and structures).

## **B. Division of Consciousness**

Talking about consciounes must be correlated with the stage of consciousness. It means that state of consciousness. Stages of consciouness can be devided become two categories that is state of consciouness (SoC) and altered state of consciouness (ASC). Charlest T tart stated that often happens when terms get into common use, they tend to be used so generally and imprecisely that they lose their descriptive value, and this is rapidly happening with SoC and ASC. So he introduced more specific terminology, a discrete state of consciouness (d-SoC) and a discrete altered state of consciouness (d-ASC).<sup>xxviii</sup>

### 1. Discrete state of consciouness (d-SoC)

Discrete state of consciouness (d-SoC) can be defined as a specific pattern of functioning of the mind,

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<sup>xxvii</sup> Charles T tart, *state of consciouness*, Dutton Publisher, New York, 1983. Page 10-14

<sup>xxviii</sup> Charlest t tart, *Transpersonal Psychologies*. Harper & Row publisher, New York, 1977. Page 14

recognizing that this pattern may show a range of variation in its specifics while still remaining the same overall pattern. Thus will recognize a variety of objects as automobiles even though they vary in shape, size, color, and other specific features. Within a d-SoC, particular parts of the pattern, particular psychological functions, may function faster or slower, more or less efficiently, or show a change in the particular content they are working with, but the overall pattern remains the same. example, I looked around the room the content of my particular perceptions changed from a door to a clock to a window, but I was in my ordinary state of consciousness all the time. I felt basically the same while looking at all three different things, my mind continued to function by a certain set of rules for reasoning and processing information, and so forth.<sup>xxix</sup>

## 2. Discrete altered state of consciousness (d-ASC)

Discrete altered state of consciousness (d-ASC) is a radical alteration of the overall patterning of consciousness (compared to some reference d-SoC, usually our ordinary waking d-SoC) such that the experiencer of the d-ASC (or perhaps an observer) can

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<sup>xxix</sup> Ibid.

tell that different laws are functioning, that a new, overall pattern is superimposed on his experience. A d-ASC, can be illustrated by a state like dreaming, intoxication with a drug, or a possible result of meditative techniques. For example, I have had a dream of looking at the door, then at the clock, then at the window. The specific content and sequence might have been the same as in my ordinary d-SoC, yet (on awakening) I would clearly recognize that the overall patterning of my mental functioning had been quite different from what it ordinarily is. It is radical alterations, not just minor shifts in content or quantitative changes of functioning, but "radical" changes in the parts that constitute the pattern may include major quantitative shifts in the range of functioning of psychological/physiological functions such as memory, reasoning, sense of identity, and motor skills, and the temporary disappearance of some functions and emergence of new functions not available in the ordinary d-SoC.<sup>xxx</sup>

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<sup>xxx</sup> Ibid. Page 14-15.

## C. Altered State of Consciousness

### 1. Defining Altered State of Consciousness

Understanding altered state of consciousness should be have notion about study of consciousness. Based on two point of study consciousness, below will be describe some definition of altered state of consciousness, so we can make distinction altered state of consciousness and make clarification about the definition.<sup>xxx1</sup>

Defining altered state of consciousness must be referred by consciousness theory. Both primary phenomenal consciousness and reflective consciousness must be involved for something to count as an ASC. In primary phenomenal consciousness there is a changed pattern of subjective experience, in reflective consciousness a cognitive judgment must be passed to the effect that the pattern of experience is subjectively recognized as somehow crucially different from normal. What seems to be in common with the definitions is that there has to be a change in the content of consciousness (change in primary phenomenal consciousness) and at least an implicit assumption that the person being in an

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<sup>xxx1</sup> A. Revonsuo et al, *Philosophical Psychology* Vol. 22, No. 2, April 2009. page 188



ASC should somehow recognize this and be able to give introspective reports about it (involvement of reflective consciousness).

According to G.W Farthing definition of altered state of consciousness is a temporary change in the overall pattern of subjective experience, such that the individual believes that his or her mental functioning is distinctly different from certain general norms for his or her normal waking state of consciousness. This result ASC include change in attention, memory, and higher level thought processes. <sup>xxxii</sup>

Charles T tart argues that An altered state of consciousness for a given individual is one in which he clearly feels qualitative shift in his pattern of mental functioning<sup>xxxiii</sup>, that is, he feels not just a quantitative shift (more or less alert, more or less visual imagery, sharper, duller, etc.), but also that some quality or qualities of his mental processes are different.<sup>xxxiv</sup>

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<sup>xxxii</sup> Clayton D. Drinko, *Theatrical Improvisation, Consciousness, and Cognition*, Palgrave Macmillan, New York, 2013. Page 102.

<sup>xxxiii</sup> For those who prefer a behavioristic approach an ASC is a hypothetical construct invoked when the behavior of verbal report is radically different from his ordinary behavior

<sup>xxxiv</sup> Tart, C. T. Introduction to the first edition. In C. T. Tart (Ed.), *Altered states of consciousness*. San Francisco: HarperCollins. (1990). Page 1-2

Furthermore Revonsou *et al* explain that altered state of consciousness is the state of the mechanisms of conscious representation. When those mechanisms are altered in such a way as to misrepresent rather than represent the world, then the person is in an ASC. So, they make definition of ASC as a state of the mechanisms of representation in the brain resulting in a global misrepresentation in organization of the overall contents of consciousness at some moment in relation to the surrounding (“world”) context (in which they occur).<sup>xxxv</sup>

From many description of definition Altered state of consciousness, those can be concluded that the last definition is more appropriate with theory of consciousness. Because that it is not the contents of consciousness that define whether a state is “normal”<sup>xxxvi</sup> or “altered” but its relation to the world. Thus, in an altered state, consciousness relates itself

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<sup>xxxv</sup> A. Revonsuo *et al. Op.cit.*, page195-196

<sup>xxxvi</sup> Normal state of consciousness is a state of the mechanisms of conscious representation in the brain. In the normal state, the mechanisms of representation carry accurate information from “world” to consciousness. The overall contents of consciousness thus accurately represent the surrounding “world.” In the normal state of consciousness, primary phenomenal consciousness contains patterns of subjective experience that represent the world and the organism in ways that are functionally accurate representations of aspects of the world/organism.

differently to the world, in a way that involves widespread misrepresentations of the world and/or the self. ASC should not be defined as an altered phenomenal state of consciousness, but an altered representational state of consciousness. It is not necessarily the phenomenal surface itself that is altered, but the context in which the phenomenal surface. By looking at the phenomenal experience, we cannot know whether there is an ASC or not.<sup>xxxvii</sup>

## 2. Induction of Altered State of Consciousness

After talking and describing about definition of altered state of consciousness, now we will discuss how to reach it, or commonly called by inducing altered state of consciousness. Inducing the transition to an ASC is a three-step process, based on two psychological and physiological operations. The process is what happens internally; the operations are the particular things you do to yourself, or someone does to you, to make the induction process happen. In the following pages the steps of the process are described sequentially and the operations are described sequentially, but note that the same action may function as both kinds of induction

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<sup>xxxvii</sup> A. Revonsuo *et al.* *Op.cit.* page 194.

operation simultaneously<sup>xxxviii</sup>. So, inducing altered state of consciousness influenced by psychological and physiological operation.

The first induction operation is to disrupt the stabilization of your normal state of consciousness, to interfere with the loading, positive and negative feedback, and limiting processes/structures that keep your psychological structures operating within their ordinary range. Several stabilization processes must be disrupted. Stabilization processes can be disrupted directly when they can be identified, or indirectly by pushing some psychological functions to and beyond their limits of functioning. Particular subsystems, for example, can be disrupted by overloading them with stimuli, depriving them of stimuli, or giving them anomalous stimuli that cannot be processed in habitual ways. The functioning of a subsystem can be disrupted by withdrawing attention/awareness energy or other psychological energy from it, a gentle kind of disruption.<sup>xxxix</sup>

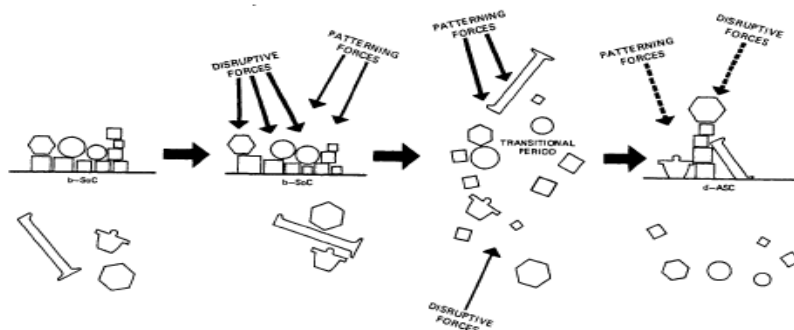
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<sup>xxxviii</sup> Charles T tart, *state of consciousness*, Dutton Publisher, New York, 1983. Page 71.

<sup>xxxix</sup> Ibid, page 72.

The second induction operation is to apply *patterning forces*, stimuli that then push disrupted psychological functioning toward the new pattern of the desired ASC. These patterning stimuli may also serve to disrupt the ordinary functioning of the normal state of consciousness insofar as they are incongruent with the functioning of the normal state of consciousness. Thus the same stimuli may serve as both disruptive and patterning forces. The conclusion is there are two induction operations to entering altered state of consciousness, disrupting forces and patterning forces.

After explain about induction operation, now will describe induction process. The induction process can be seen at sketches Steps in the induction of an ASC below:<sup>x1</sup>



Figur.1.1 Steps in the induction of an ASC.

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<sup>x1</sup> Ibid page 73.

The explanation about the figure of ASC:

- a. The first figure is the normal state of consciousness (represented as blocks of various shapes and sizes (representing particular psychological structures) forming a system or construction (the state of consciousness) in a gravitational field (the environment).
- b. The second figure is Disrupting and patterning forces, represented by the arrows, are applied to begin induction. Changing relationship of some of the latent potentials outside consciousness, changes we must postulate from this systems approach and our knowledge of the dynamic unconscious, but about which we have little empirical data at present.
- c. The third figure is disrupting forces are successful in finally breaking down the organization of the normal state of consciousness. The construction/state of consciousness comes apart, and a transitional period occurs.
- d. The last step is the patterning stimuli/forces must now push the isolated psychological structures into a new construction, the third and final step of the processes in which a new, self-stabilized structure,

the ASC, forms. Some functions available in the normal state of consciousness may be available at the same or at an altered level of functioning in the ASC.

ASCs can be produced through a variety of methods and can appear in almost any context. In general terms, it has been proposed that ASCs are produced by any agent or maneuver which interferes with the normal inflow of sensory or proprioceptive (body awareness) stimuli, the normal outflow of motor impulses, the normal 'emotional tone' or the normal flow and organization of cognitive processes.<sup>xli</sup>

Arnold M. Ludwig described specific conditions under which ASCs occur, dividing them into five categories:<sup>xlii</sup>

- a. Reduction of exteroceptive (sensory) stimulation and/or motor activity. This includes the reduction of sensory input, the change in patterning of sensory data or the constant exposure to repetitive monotonous stimulation. Examples in this category

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<sup>xli</sup> David Collard, *Altered States of Consciousness and Ritual in Late Bronze Age Cyprus*. Thesis, Philosophy university of Nottingham. Page 38

<sup>xlii</sup> Arnold M. Ludwig, Introduction to the first edition. In C. T. Tart (Ed.), *Altered states of consciousness*. San Francisco: HarperCollins, 1990. Page 10-13.

include Highway hypnosis, solitary confinement ASCs, nocturnal hallucination and hypnotic trance.

- b. Increase of exteroceptive (sensory) stimulation and/or motor activity and/or emotion. Here, ASCs result primarily from sensory overload or bombardment, which may or may not be accompanied by strenuous physical activity or exertion. Examples include brainwashing, mass hysteria, religious conversion and healing trance, spirit possession states, shamanistic divination and prophetic trance, ecstatic trance (dervishes), fire-walkers trance and ASCs resulting from inner emotional turbulence or conflict. The phenomenon of sonic driving also fits into this category, whereby ASCs can be induced by repetitive rhythmic sound, often in combination with intensive and prolonged dancing and enhanced by any corresponding fatigue, hyperventilation or increase in body temperature.
- c. Increased alertness or mental involvement. This category includes ASCs which result primarily from focused or selective hyper-alertness over a sustained period of time. Examples include trance resulting from prolonged vigilance, fervent praying



and total mental involvement whilst listening to a charismatic speaker.

- d. Decreased alertness or relaxation of critical faculties. This category is characterized by passive states of mind where goal-directed thinking is minimal. Examples include mystical states achieved through meditation, daydreaming, drowsiness and music trance.
- e. The presence of somatopsychological factors. This refers to mental states resulting from alterations in body chemistry. Examples include ASCs resulting from dehydration, hormonal disturbances, hyperventilation or sleep deprivation, hypoglycemia from fasting, toxic deliria and ASCs induced via the ingestions of psychoactive substances

### 3. Characteristics of Altered States of Consciousness

There are many features of ASCs experienced in common. Those are caused by differences in outward manifestation and subjective experience. Even though apparent differences among ASCs, we shall find that there are a number of common denominators or features which allow us to conceptualize these ASCs as

somewhat related phenomena.<sup>xliii</sup> Ludwig suggests that the characteristics of most ASCs, at least during clinical tests are:<sup>xliv</sup>

- a. Alterations in thinking. Within this category Ludwig includes subjective disturbances in concentration, attention, memory and judgment. Primary thought processes often predominate and reality testing can be impaired. The distinction between cause and effect becomes blurred, reflective awareness is diminished, and an individual may become less aware of being awake and can experience an inward shift in the direction of attention.
- b. Disturbed time sense. The subject may feel timelessness, time coming to a standstill or a slowing or quickening of time.
- c. Loss of control. The subject often experiences a loss of self-control. During the induction phase a subject may actively try to resist the ASC, fearing this loss of control, while in other cases they may relish giving in to experience, perceiving greater control or power through the loss of control.

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<sup>xliii</sup> Ibid page 13

<sup>xliv</sup> Ibid page 13-17

This condition is often occur in mystical, revelatory, spirit possession states, where the subject relinquishes conscious control in the hope of experiencing divine truths, clairvoyance, cosmic consciousness, communion with the spirits or supernatural powers.

- d. Change in emotional expression. This includes sudden and unexpected delay of emotion, more intense displays than normal and emotional extremes.
- e. Body-image change. This includes a wide array of changes to the way in which subjects perceive their body, whereby various parts of the body may feel shrunken, enlarged, distorted, heavy, weightless, disconnected, 'strange' or 'funny', experiences of dizziness, blurred vision, weakness, numbness, tingling and analgesia may also occur. Also common are experiences of a profound sense of depersonalization, a schism between body and mind or feelings of the dissolution of boundaries between the self and others, the world or the universe. In religious settings, these may be interpreted as transcendental or mystical experiences of

oneness, expansions of consciousness or oblivion.

- f. Perceptual distortions. These include hallucinations, increased visual imagery and subjective hyper acuteness of perceptions. This can also include synesthesia, where one form of sensory experience is translated to another form (for example, smelling a color). The content of the perceptual distortions is particularly subject to the influence of cultural, individual and neuro-physiological factors.
- g. Change in meaning or significance. This includes a tendency for subjects to attach an increased meaning or significance to their experiences, ideas or perceptions, contributing to feelings of profound insight, illumination or truth. This represents one of the most important features of the mystical or religious consciousness and is likely to explain the use of ASCs to achieve 'revelation' in the context of religious ritual.
- h. A sense of the ineffable. Because of the uniqueness of subjective experience often associated with certain ASCs, subjects often

find it difficult to explain them to someone who has not undergone similar experience.

- i. Feelings of rejuvenation. On emerging from an ASC many claim to experience renewed hope, rejuvenation or rebirth.
- j. Hyper suggestibility. This describes an increased susceptibility to accept or automatically respond uncritically to specific commands or requests or to non-specific cues. This characteristic is probably related to the reduction in critical faculties and capacity for reality testing and in an effort to compensate subjects may rely more heavily on suggestions of perceived authority figures. The dissolution of boundaries of the self-common in ASCs may also contribute to believing that an authority figure's wishes are one's own, while suggestions may also be accepted as concrete reality or viewed with increased significance.

Charles Tart stated important variations over known d-ASCs need to be distinguished: <sup>xlv</sup>

- a. Exteroception, sensing the external environment;
- b. Interoception, sensing what the body is feeling and doing;
- c. Input-Processing, automated selecting and abstracting of sensory input so we perceive only what is "important" by personal and cultural (consensus reality) standards;
- d. Memory;
- e. Subconscious, the classical Freudian unconscious plus many other psychological processes that go on outside our ordinary d-SoC, but that may become directly conscious in various d-ASCs:
- f. Emotions;
- g. Evaluation and Decision-Making, our cognitive evaluating skills and habits;
- h. Space/Time Sense, the construction of psychological space and time and the placing of events within it;
- i. Sense of Identity, the quality added to experience that makes it a personal experience instead of just information; and

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<sup>xlv</sup> Charles T tart, *state of consciousness*, Dutton Publisher, New York, 1983. Page 4-5

j. Motor Output, muscular and glandular outputs to the external world and the body.

#### 4. Altered State Of Consciousness Experienced

Sarah Lavoie<sup>xlvi</sup> taught there are many common experience that can create altered state of consciosness. For example, sleeping or daydreaming, childbirth, sleep deprivation, sexual euphoria or panic. Often, people intentionally try to alter their conscious state. There are many reasons people try to attain an altered state of consciousness, including religious and spiritual reasons, relaxation and even hypnosis to increase health. Let's take a look at a few of the more common altered states of consciousness a person may experience.<sup>xlvii</sup>

##### a. Psychoactive drug use

Psychoactive drug is simply a big term for a drug that affects the brain and alters consciousness. Some drugs used for recreational or spiritual purposes are illegal due to their effects. Using psychoactive drugs can affect the way we experience our surroundings, creating changes in thoughts, mood, emotions,

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<sup>xlvi</sup> Sarah has taught [Psychology](#) at the college level and has a master's degree in [Counseling Psychology](#).

<sup>xlvii</sup> <http://education-portal.com/academy/lesson/altered-states-of-consciousness-definition-examples-quiz.html#lesson>. Monday 12 may 2014.

behaviors and perceptions of reality. Psychoactive drugs can create hallucinations and delusions, making people see and hear things that are not there.

b. Meditation

Meditation is a practice that has been praised by a small, but highly vocal, portion of humanity all through recorded history, with its extolled virtues ranging from away of achieving happiness and peace in everyday life to escaping the limitations of the human condition and attaining a mystical union with the Divine. One would expect that such avenerable practice would have been thoroughly studied by psychology, especially because of its mental health implications, but this is far from the case.

Meditation may lead to an ASC, where the sense of the self disappears or where the meditator has visual hallucinations of light, profound mystical experiences, etc. However, an ASC during meditation is an exception rather than a rule: most of the time consciousness during meditation can be fully described and explained by referring to concepts such as attention, concentration, relaxation, inner imagery and speech, and absence of sensory stimulation. Only if wide-ranging misrepresentations



take place during meditative experience has the meditator entered an ASC.

c. Higher and mystical states of consciousness

There are many ASCs that are considered positive, desirable, and “higher” states of consciousness, such as flow, cosmic consciousness, and enlightenment. Although highly positive and desirable, they typically involve misrepresentations. One defining feature of a flow state is the distorted sense of time and self. When in flow, hours feel like minutes. Or one may feel tireless and powerful despite objective evidence to the contrary (e.g., runner’s high when running a marathon). In mystical states, there are delusions of special importance and grandeur; beliefs about a special contact with God or the Universe, special knowledge gained through such mystical subjective channels, and distortion of the sense of time and the sense of self. Also, hallucinations of travelling through the cosmos, or of seeing the whole world or god or eternity etc. may be involved. Thus, despite their intensely positive emotional tone and significance for the subject, these states are ASCs insofar as they tend to induce a

variety of misrepresentations for the subject's conscious experience.<sup>xlvi</sup>

d. Spirit medium performance

Spirit medium performance as ASC experienced is performance that be indicated as spirit, god, animal, or other spirit possession. This is the one way to communicate to spirit of ghost, animal, or god. Phenomena of spirit medium performance like people that lost their consciousness, loss of control, and also have other consciousness which make control the body.

Most of spirit medium performance happened in traditional belief of society. The medium usually get incredible power of the spirit. Man that can't do anything become who has ability to do anything. For example, man basically can't do football, became master of football, after spirit induce her body. Of course this is depend on the spirit which possessed. This state is ASCs, it can be seen at the misinterpretation from the basic form consciousness.<sup>xli</sup>

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<sup>xlvi</sup> A. Revonsuo *et al.* *Op.cit.* page 200

<sup>xli</sup> Anne P. Leonard, *Spirit Mediums in Palau: Transformations in a Traditional System* edited by Erika Bourguignon in *Religion, Altered States*

## CHAPTER III

### ***KAROMAHAN PERFORMANCE PONDOK PESANTREN ROHMATUL UMMAH ASSALAFY JEKULO KUDUS***

#### **A. Description of *Pondok Pesantren Rohmatul Ummah Assalafy Jekulo Kudus*<sup>1</sup>**

*Pondok Pesantren Rohmatul Ummah Assalafy* is one of the *Pondok Pesantren* was located in Jekulo village. Precisely, 9.3 KM from central of Kudus regency. Jekulo village is the border village between Kudus regency and Pati regency. This village abuted with klaling village on east, sedang village on south, hadipolo and hadiwarno village on west, and tanjung rejo village on north. Furthermore, this village was known as santri village, because Jekulo village is one of the development central village in *pondok pesantren* aspect, especially in kudus regency.

*Pondok Pesantren Rohmatul Ummah Assalafy* is education place that teach *ilmu hikmah* and *ilmu fadhail*. *Ilmu*

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*of Consciousness, and Social Change*. Ohio State University Press, United States of America. 1973. Page 152

<sup>1</sup>This data base on information of leader of *pesantren* organization structure ( solehan, contac person: 085740071757) and data of prior research (written by Mukhamad Rizka, *Ilmu kanuragan di pondok pesantren Rohmatul Ummah Assalafy Jekulo Kudus*, Individual research, IAIN Walisongo Semarang 2010.

*hikmah* is science about supra-natural aspect in Islam perspectivem, and *ilmu fadhail* is science about virtue of human behavior. Both of them are science that stand close together and become one with *tasawwuf*, which have purpose to build up the balances of physical and spiritual dimension in religion.

Discussing about *ilmu hikmah* and *ilmu fadhail* in this *pondok pesantren*, there two kind of *ilmu hikmah* and three kind of *ilmu fadhail*. *Ilmu hikmah* that be oriented on *kedigdayaan* (human power), and be oriented on healing. Whereas in *ilmu fadhail*, there are oriented on instant interest, *tabligh* (religious proselytizing), and pure transcendent.

The leader and guidance of *Pondok Pesantren Rohmatul Ummah Assalafy* is K.H Mahmudi. He was known as kyai gondrong because he always have long hair as a life style. He also become *wasilah* (bridge) in *ilmu hikmah and ilmu fadhail* that be desired by *murid* (student). Prior study in this *pesantren* is created elastic students, it means that contrary with agresif and radical students. This *pesantren* also kept tradition of *ulama' salaf*, in order to filter globalization in modern live.

As description of *salaf* student (*santri salaf*) in this *pesantren*, is the student that be supplied by *ilmu hikmah* as supplementary lesson. Amount of *salaf* student in this

*pesantren* is 40 student.<sup>li</sup> All of them participated to mastering *ilmu hikmah* as a lesson.

## **B. *Karomahan* performance in *Pondok Pesantren Rohmatul Ummah Assalafy*<sup>lii</sup>**

Generally, *karomahan* performance is the Spirit of medium ritual theater; having no written canon, it is improvisational and situational with the spirit of Mediums performing in response to the needs of reviews their congregation.<sup>liii</sup> Talking about the spirit medium performance means talking about anthropology of religion,<sup>liv</sup> namely the development of religion in a society's culture. Religious practices associated with spirit often become a tradition that maintained and preserved in the groups of society in the realm belief system. Surely, there are people who reject in part and

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<sup>li</sup> At 11 November 2014.

<sup>lii</sup> This data base on interview with Ali musta'in as a *guru badal* (subtituter teacher Contact person : 081326466284) and practitioners of *karomahan* in *Pondok Pesantren Rohmatul Ummah Assalafy* (Munzaini : Demak, Zakaria al anshori : Jember, Syamsul huda : Jepara, Amir mahmud : Rembang)

<sup>liii</sup> Margaret chan, *The Spirit-mediums of Singkawang : Performing Peoplehood of West Kalimantan*, Singapore Management University (Institutional Knowledge at Singapore Management University), 2013. Page 6.

<sup>liv</sup> The world religion come from the latin word *religio*, whose early meaning appears to have been a power outside the individual, or a feeling relative to such a power. *Religiosus* meant a powerful place and conveyed a sense of mystery. (John R bowen, *Religious in practice :An Approach to Anthropology of Religion*, Allyn & Bacon boston (massachusetts), 2002)

even avoid it, that because this science is going and growing in the belief system.

There are many types of *ilmu hikmah* that developed in *Pondok Pesantren Rohmatul Ummah Assalafy*. One of them is the *karomahan*. It can be described as the performance like *debus*, martial arts and so forth. A general description of *karomahan* is a science where actors physically act and behave out of the ordinary because of the spirit/consciousness that come to master it. Here, practitioner became medium for spirit that he want.

In addition, *karomahan* in the process is followed by the change in patterns of consciousness as well as those who drink alcohol. So it can be said that *karomahan* changing behavior physically and and also psychically (spirit and consciousness) for the practitioners.

Furthermore, *karomahan* besides being able change a person's behavior physically and psychically, also can determine the change in accordance with the wishes of practitioner. For example, when practitioner want to change the behavior and act like a white lion<sup>lv</sup>, the practitioner simply by willing it,

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<sup>lv</sup> Believed as one of the spirits that used by practitioner to change physical ability, usually this spirit have capability such a lion either in behavior or strength.

immediately practitioner will act like a lion and have capability of white lion. Changes in *karomahan* is changing abilities, both within physically changes and also changes in the inner (spirit / consciousness).

In addition, practitioner of *karomahan* performance also can alter his consciousness and his ability in the field of science. This means that someone who had not mastered certain capabilities become proficient, even mastering the science what be intended. As an example, someone who does not understand the Java language can be changed as a person who is proficient in the Java language.

*Karomahan* is performance of *khodam* in the body of practitioner. The existance of *khodam*<sup>lvi</sup> was believed as spirit that manipulate practitioner and bringing into play of performance. the performance it depend on *khodam* that enter into body of practitioner.

Please be aware, that the ability can only be temporary, it means that abilities will disappear when the ritual ends. But whether it will be accessible again when the ritual is performed. *Karomahan* performance in *Pondok Pesantren Rohmatul Ummah Assalafy* usually held on thursday night, except in

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<sup>lvi</sup> Khadam was believed as servant of spiritual power. According to Ali musta'in.

ramadhan. But in night of 1st *syuro karomahan* was be held every *salaf* student (*santri salaf*).

### **C. Preparation of *Karomahan* Performance**

Before the practitioner performed *karomahan*, there are several kinds of preparation to be done. Preparation aims to train condition of practitioner in order to adjust to the state of consciousness that be desired both physically and psychically. This preparation includes the physical and psychical training. The following describes some of the preparations that must be fulfilled before practice *karomahan*:

#### 1. Fasting

Fasting that be performed in preparation for the practice *karomahan*, same as fast which is prescribed by the religion of Islam, which is holding things that invalidate the fast start dawn to sundown. Fasting is done for three consecutive days with the purpose of training physical and psychological condition of practitioner. In addition, the fasting has its own characteristics that is avoiding all kinds of foods derived from food that animate when opened and closed. Fasting is called as fast *nyirih*. Perpetrators believe and trust that *nyirih* fasting can clean and maintain the purity of soul that are not mixed with other souls.



Moreover, the reason why fasting serve as preparation for the practitioner before practice *karomahan/struman* is fasting has some important advantages when intended as worship to God. Among the virtues of fasting is fasting is a shield, stabilize emotions fasting, fasting is an exercise strengthens state of physical and psychological practitioner.

## 2. Prayer

After the daytime fasting, there's preparation that should be done that is prayer. This prayer performed at night with intent *hajat* prayer. Prayer is done as much as two *roka'at* in order to a request for help to Allah, so that practitioner was given a physical and psychological safety during practical *karomahan*. The *hajat* prayer is expected to form the intent practitioner against her conviction, that practitioner will be constantly protected and given salvation by God, so that the psychological condition to be calm and stable.

## 3. Dhikr *Basmallah*

The practitioner read dhikr *basmallah* (*Bismillahirrohmanirrohim*) on each finished the five daily prayers and after finishing the *hajat* prayer at night. Dhikr is done as much as thirteen times with the purpose

of worshiping to God. Dhikr Bismillahirrohmanirrohim is the opening or beginning dhikr in the process of *karomahan*.

4. *Dhikr shahadatain*

The practitioner do dhikr *syahadatain* to Allah on every completed obligatory prayers, five times a day and after *hajat* prayer at night as much as thirteen times. This dhikr called as reinforcement dhikr and have purpose to consolidate the faith, it also serves as a bulwark in the process *karomahan*.

5. *Dhikr istighfar*

Dhikr *istighfar* is one of the implementation including the return of the slave to Allah. . Dhikr *istighfar* is the dhikr purification the body and soul of all sin and something that pollute. Dhikr *istighfar* be read after the obligatory prayers and the *hajat* prayer at night as much as thirteen times.

6. *Dhikr shalawat*

Practitioner read Dhikr *shalawat* as much as thirteen times after finishing obligatory prayers and *hajat* prayer at night. The aim of dhikr *shalawat* to worship

God with thankful for the grace, that is given through the Messenger and also hoping to get a blessing from it.

7. Dhikr *tarji'*

This dhikr is *Innalillahi wainna ilaihiroji'un* which aims to form the belief that everything belongs to Allah and will return to Him. Dhikr is also done as much as thirteen times after obligatory prayer and after *hajat* prayer at night.

8. *Wasilah*<sup>lvii</sup> to syekh Abdul jabbar

*Wasilah* to syekh Abdul jabbar must be done before read dhikr. It mean that practitioner must read *fatihah* before do dhikr above (*Dhikr Basmallah*, *Dhikr shahadatain*, *Dhikr istighfar*, . *Dhikr shalawat*, and *Dhikr tarji'*).

#### **D. The practice of *karomahan***

After doing *riyadhoh* or preparation *karomahan*, practitioner can perform or practice. The existing process in the practice of *karomahan* are as follows:

1. Reading *basmalah* thirteen times

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

2. Reading *syahadatain* thirteen times

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<sup>lvii</sup> *Wasilah* is prayer delivery to Allah pass trough mediator.

(أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ)

3. Reading *shalawat* thirteen times

(اللَّهُمَّ صَلِّ عَلَي سَيِّدِنَا مُحَمَّدٍ)

4. Reading *istigfar* thirteen times

(أَسْتَغْفِرُ اللَّهَ الْعَظِيمِ)

5. Reading *tarji* ' thirteen times

(إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَا جِعُونَ)

6. Reading *wasilah* to syekh Abdul jabbar

(يَا اللَّهُ يَا شَيْخَ عَبْدِ الْجَبَّارِ حَاضِرٍ حَاضِرٍ حَاضِرٍ كَوَّلَا يُوُوءُونَ خَدَمِي<sup>lviii</sup>.....)

In this case, the practitioner will automatically be turned to consciousness what be desired. Those must be read by hold breath. As the end of performance practitioner can finish by intent to finish and read *shalawat* as closing. Some practitioner sometimes difficult to finish this performance, so he need help to close or finish the performance.

In addition, there are other methods that can be used in the practice *karomahan*. The following is a translation of another method that can be used in the practice *karomahan*:

1. Preparation

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<sup>lviii</sup> Mention the spirit or consciousness what be desired while straightening the body, hold the breath for a moment and breathe slowly to imagine the spirit / consciousness enter the body

*Mutih* fasting for three days as a pshysical and psychological preparation. During fasting *mutih*, practitioner do *hajat* prayer at night and read the prayer as much as three hundred and thirteen time. The prayer is as follows:

- a. *Wasilah* to sheikh Syamsury warantarak
- b. Reading a prayer

اللَّهُمَّ إِنَّ عَلْوَانَ يَا سَيِّدِي سَيِّخٌ مُحِي الدِّينَ عَبْدُ الْقَدِيرِ الْحَيْلَانِي  
لا يَمُوتُ لا يَمُوتُ لا يَمُوتُ إِلا بِإِذْنِ اللَّهِ حَاضِرٌ حَاضِرٌ حَاضِرٌ.....<sup>lix</sup>

(Batu manah-manah batu menuh batu item didadaku belulang kering tahan dibadan lan nyawaku)  
حَقُّ لآ إِلَهَ إِلا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

## 2. The practice *karomahan*

In practice *karomahan*, practitioner enough to read *wasilah* and prayer above. This way will bring practitioner to performance that be desired. As the end of performance practitioner can finish by intent to finish and read *shalawat* as closing. Some practitioner sometimes difficult to finish this performance, so he need help to close or finish the performance.

## E. Experience in *Karomahan*

There are some experiences perceived by practitioner during the process *karomahan*. Table bellow is result of

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<sup>lix</sup> Mention the spirit or consciousness what be desired

interview with the practitioners in *pondok pesantren Rohmatul ummah assalafy*. Practitioners that be interviewed are students (*santri*) that used to practice the performance of *karomahan*. They are five of forty student in *pesantren Rohmatul Ummah Assalafy*. This data or question based on Ludwig theory about the characteristic of most altered state of consciousness experience. Here is the table of practitioner experiences in *karomahan*. :<sup>lx</sup>

Subject	Performance moment												
	Before performance (preparation)	Believe	heavy and dizzy in the beginning	Lost of control	Become stronger (change body image)	Forget time	A sense of ineffable	Feeling rejuvenation	Hiper suggestibility	Change in meaning or significance	Perceptual distortion	Change Emotional expression	After performance
A <sup>1</sup>	Y	N	N	Y	N	N	N	N	N	Y	N	Y	Y
B <sup>2</sup>	Y	Y	Y	Y	Y	Y	Y	N	N	Y	N	Y	Y
C <sup>3</sup>	Y	Y	Y	Y	Y	Y	Y	N	N	Y	N	Y	Y
D <sup>4</sup>	Y	Y	Y	Y	Y	Y	Y	N	N	Y	N	Y	Y
E <sup>5</sup>	Y	Y	Y	Y	Y	Y	Y	N	N	Y	N	Y	Y

Table 1.1 experience of *karomahan*

<sup>lx</sup> This interview held o  
Zakaria Al anshori: Jember,  
Rembang, and Munzaini: Demak

r 2014 with Ali Mustain: Pati,  
la: Jepara, Amir mahmud:

A lxi
B lxii
C lxiii
D lxiv
E lxv

Based on table above, the feeling/ experience of *karomahan* can be classified as bellow:

1. In preparation practitioner must believe he can do the performance. this believe became basic requirment of performance. this believe was trained when practitioner do preparation list of *karomahan*. So, feeling of practitioner in this time is strong believe he can be medium for spirit that be desired.
2. Practitioner feel dizzy and heavy when spirit want to enter his body. It means that sometimes he feel heavy in

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<sup>lxi</sup> Ali Mustain: Pati

<sup>lxii</sup> Zakaria Al anshori: Jember

<sup>lxiii</sup> Syamsul Huda: Jepara

<sup>lxiv</sup> Amir mahmud: Rembang

<sup>lxv</sup> Munzaini: Demak

his shoulder, sometimes he feel blank of consciousness directly.

3. The loss of control of the body and controls the activity of consciousness. Practitioner moves and behaves and act by itself. Control the activity of his body like as be controlled by someone else.
4. Feel condition body becomes stronger. At the time of doing *karomahan* performance, practitioner feels there is power coming into the body.
5. Forget time. Practitioner Cannot feel the passage of time. practitioner did not feel long and short of doing *karomahan*.
6. Feel faint and tired after doing the process *karomahan*. Practitioner seemed exhausted after carrying out *karomahan*.
7. A sense of ineffable, practitioners difficult to explain what is the actually happen to their self.
8. Change in meaning and significant. The practitioners have different in the meaning of life. Especially, in psychological power.
9. Change of emotional expression. Practitioner became sensitive in emotional situation.



## **F. Use of *Karomahan***

use of *karomahan* can be seen in performances such as *debus*, *barongan*, *kuda lumping*, and the other performances that are out of the ordinary human performances. In addition, *karomahan* can also be used as a defense, as well as martial arts. *Karomahan* can also be used as a means of treatment, especially psychological treatment.

From the description above, the use of *karomahan* can be grouped into three, namely: performance / show, self-defense and the treatment. In addition, *karomahan* also be used as a learning tool. Learning is done by studying the habits or behaviors that occur during the process of the show or performance. Practically, the use of *karomahan* performance only as show and entertainment.

**CHAPTER IV**  
**ALTERED STATE OF CONSCIOUSNESS IN**  
***KAROMAHAN***

**A. *Karomahan and Khodam***

Basically, *karomahan* scientifically is paranormal phenomenon.<sup>lxvi</sup> It has been specially researched by science of parapsikologi<sup>lxvii</sup>, one of branches in psychology, that is science that studied about data and phenomena which are seen as strange and magic behavior. For example, phenomena and data about prognosis, telepathy, clairvoyance, invulnerable to fire, flying in the air, and so forth. Psychology divided phenomena into normal and abnormal. Abnormal phenomena divided into three categories:

1. Abnormal phenomena
2. Supra-normal phenomena
3. Para-normal phenomena

Abnormal phenomena become objects of pathopsychology, and supra-normal and para-normal

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<sup>lxvi</sup> Term “paranormal” first time used by M. Dessoir in the end of 19 century. Prefix “para” also be used in medical science, like paramedis, para- typhus that have meaning “other side” so, paranormal phenomena is phenomena on other side of normal. Paranormal be based on human psyche.

<sup>lxvii</sup> Parapsychology is science about a) phenomena that happen without usual sensory perception b) physical change that be based on human psyche. Human that master in this field called by parapsycholog.

phenomenon become object of parapsychology.<sup>lxviii</sup> So, based on data and phenomenon of *karomahan* can be classified in data and phenomenon of para-normal. Those are:

1. The existance of psycical power controled body

It can be seen on the feeling and experience of practitioner when he lost of control and changes of practitioner power become stronger than before.

2. The existance of a- normal activity

In this case a-normal activity appeared directly when practitioner became invulnerable, perform strange behavior, and so forth.

Furthermore, *karomahan* performance include paragnosi and parergi phenomenon.<sup>lxix</sup> It means those phenomenon have described control of consciousness sipirit in the body of medium (psyche effect into psychological behavior), and the existance of changes power (psyche effect to body/ physic). Phenomenons of *karomahan* performance also can be called as extrasensory perception (ESP) phenomenons that is psi *phenomenons*. Psi is

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<sup>lxviii</sup> Soesanto kartoatmodjo, *Parapsikologi (Paragnosi, Parergi, Dan Data Paranormal)*. Pustaka sinar harapan, jakarta 1995. Page 10-13.

<sup>lxix</sup> Parapsychology basically studied two kind of paranormal phenomenons that are paragnosi dan parergi. Paragnosi is phenomenon that be correlated with human psyche and the result in human psyche. Parergi is phenomenon that be based with human psyche and the result in human physic.

the powers and process that effect to paranormal phenomenons.<sup>lxx</sup>

*Karomahan* performance practically, involved *khodam* as change of behavior and ability. *Khodam* change the normal consciousness and change the power of practitioner. In the traditional term, khadam is non psychical bieng helped the players to change their counsciousness. But in the modern term, the function of *khodam* can be repleaced by the power of human intellect ( sciences). *Khodam* exist and appear when practitioner do *riyadhoh*, pray, and read dhikr. It can be sketch as bellow:

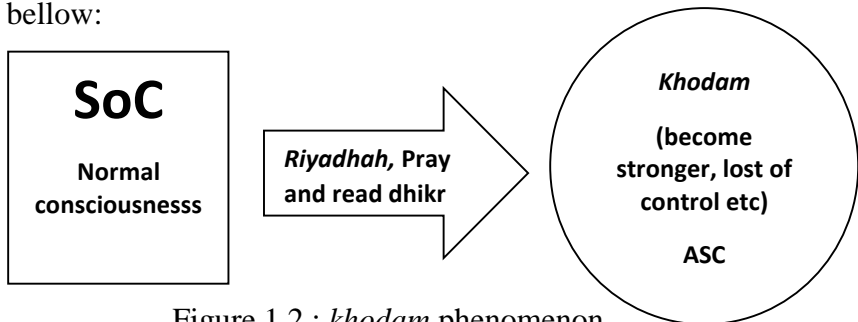


Figure 1.2 : *khodam* phenomenon

This *sketch* explained that is like magic power. Practitioner after *riyadhah*, pray and read dhikr, become stronger than before, lost of control and etc. *Khodam* act as medium of movement consciousness. In other hand, Charles T tart described induction operation of ASC. There are two

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<sup>lxx</sup> Charles T Tart, *Transpersonal Psychology*, Harper & Row, Publishers, New York, 1977 Page 117-118.

induction operations to entering altered state of consciousness, disrupting forces and patterning forces. Based on this point, induction process in *karomahan* performance can be divided into three categories, those are before performance (preparation), when performance, and after performance.

First, Before performance (preparation). In this case, practitioner tried to configure the body and the spirit by practicing preparation list such as prayer, fasting, dhikr, *wasilah*, and so forth. Practitioner build the system believe for the body and spirit to be medium for another spirit. Preparation *karomahan* is a process of disruptive force in order to disrupt the stabilization of normal state of consciousness, to interfere with the loading, positive and negative feedback, and limiting processes/structures that keep your psychological structures operating within their ordinary range. So, feeling that be created when practitioner practice the preparation is feeling of believe to be medium for another spirit.

Several stabilization processes must be disrupted. Stabilization processes can be disrupted directly when they can be identified, or indirectly by pushing some psychological functions to and beyond their limits of functioning. Particular subsystems, for example, can be disrupted by overloading them with stimuli, depriving them of stimuli, or giving them

anomalous stimuli that cannot be processed in habitual ways. The functioning of a subsystem can be disrupted by withdrawing attention/awareness energy or other psychological energy from it, a gentle kind of disruption.

Second, is Performance moment. That is the process of patterning force. Patterning forces is operation stimuli that push disrupted psychological functioning toward the new pattern of the desired ASC. These patterning stimuli may also serve to disrupt the ordinary functioning of the normal state of consciousness insofar as they are incongruent with the functioning of the normal state of consciousness.

This process happened when practitioner read the dhikr, *wasilah* and call the spirit that be desired. This process stimuli may serve as both disruptive and patterning forces. It means when practitioner read dhikr and call the spirit that be intended he did two process directly, disruptive force (disrupt the stabilization of normal state of consciousness) and patterning force (disrupted psychological functioning toward the new pattern of the desired ASC).

The feeling/ experienced of practitioner in *karomahan* performance that be grouped in this process are, loss of control, forget time and change body image. This condition of feeling/

experience caused by new pattern of the desired ASC in the process of patterning force.

Third, After performance. Feeling of practitioner after do *karomahan* performance can be described as physical feeling/ experienced, that is feel faint and tired after doing the process *karomahan*. Practitioner seemed exhausted after carrying out *karomahan* performance. Here, practitioner consciousness back to ordinary or normal consciousness.

Below is the sketch of induction process of *karomahan* performance:

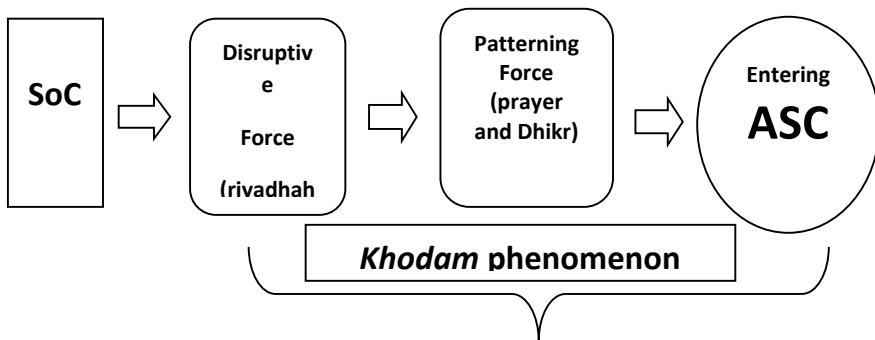


Figure 1.3. induction in *kharomahan*

Generally process induction in *karomahan* performance can be explained as follow:

- a. The first is practitioner be in normal state of consciousness, forming a system or construction

(the state of consciousness) in a gravitational field (the environment).

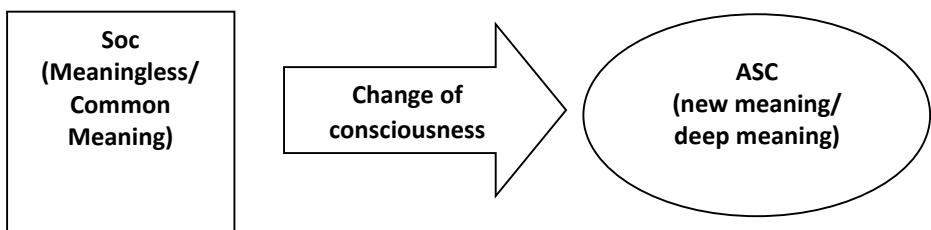
- b. The second is disrupting forces, to begin induction. Changing relationship of some of the latent potentials outside consciousness (practitioner do preparation).
- c. The third figure is patterning forces are successful in finally breaking down the organization of the normal state of consciousness. The construction/state of consciousness comes apart, and a transitional period occurs (practitioner of *karomahan* pray and read dhikr as affirmation and visualisation)
- d. The last step is the patterning stimuli/ forces must now push the isolated psychological structures into a new construction, the third and final step of the processes in which a new, self-stabilized structure, the ASC, forms. Some functions available in the normal state of consciousness may be available at the same or at an altered level of functioning in the ASC (practitioner lost of control, forget time, and change body image ).



## **B. Benefit of consciousness change**

Changes of human consciousness (change of normal state of consciousness into altered state of consciousness ) impacted to invention of new experience. Based on this change, human being try to find meaning of their live. This live will not give us the answer about what is the ultimate meaning of our live, but give over to us to find and decide what is the valuable meaning in our live. The existance of ultimate meaning place on the other side of real word,<sup>lxxi</sup> it means that ultimate meaning hang on beyond ego phenomenon.

According to ludwigg, change of normal consciousness into altered state of consciousness affect to change of meaning, increased meaning, change ideas or perception and contributing to feeling of profound insight, illumination and truth. It can be sketch as bellow:



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<sup>lxxi</sup> H.D Bastaman, *Logoterapi (psikologi untuk menemukan makna hidup dan meraih hidup yang bermakna)*, P.T Raja Grafindo persada, Jakarta, 2007. Page 3.

## Figure 1.4 Meaning as change of consciousness

Human being sometimes do anything without meaning or use common meaning. change of consciousness give human a chance to find deep meaning. in the dimension of body, we are imprisoned. In the dimension of psyche, we are driven, in the dimension of spirit we are free. Meaningfull of life can be found in the change of consciousness.

Meaning is one of the human needs. meaning in human life will guide to happiness of live. Happiness is reward in the practice of do meaningful activity. It can be conclude that life of happiness is life full of meaning. self fulfillment of meaning will driven human to happiness, but in other hand if need of meaning insatiable will driven human to meaningless of life. Meaningful life is fondation of productivity, real purpose of life, intimate relation, maturity of individual, and gate of happiness.

Viktor frankl also stated meaning is one of valuable thing in this world. He argued that meaning can be aplyed as therapy. He explined the important of meaning to face the real world. Although suffering and pain have meaning. furthermore,

without meaning human will loss their life, but with meaning human will have value in happy and hard condition.<sup>lxxii</sup>

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<sup>lxxii</sup> Ibid 37-38.

## CHAPTER V

### CONCLUSION

#### A. Conclusion

After studying the *karomahan* performance in detail, the writer draws conclusion according to research question as below:

1. *Karomahan* performance is performance of consciousness change (in traditional opinion called as *khodam* but scientifically called by change of normal consciousness into altered state of consciousness) where practitioner can access the consciousness (character) what be intended.
2. Kinds of feeling/ experience of *karomahan* are altered state of consciousness experience, those are:
  - a. In preparation feeling of practitioner in this time is strong believe, where he can be medium for spirit that be desired.
  - b. Practitioner feel dizzy and heavy when spirit want to enter his body. It means that sometimes he feel heavy in his shoulder, sometimes he feel blank of consciunes directly.
  - c. The loss of control of the body and controls the activity of consciousness. Practitioner moves and behaves and act by

itself. Control the activity of his body like as be controlled by someone else.

- d. Feel condition body becomes stronger. At the time of doing *karomahan* performance, practitioner feels there is power coming into the body.
- e. Forget time. Practitioner Cannot feel the passage of time. practitioner did not feel long and short of doing *karomahan*.
- f. Feel faint and tired after doing the process *karomahan*. Practitioner seemed exhausted after carrying out *karomahan*.
- g. A sense of ineffable, practitioners difficult to explain what is the actually happen to their self.
- h. Change in meaning and significant. The practitioners have different in the meaning of life. Especially, in psychological power.
- i. Change of emotional expression. Practitioner became sensitive in emotional situation.

## **B. Suggestion**

In term of developing scientific consciousness and after conducting research altered state of consciousness experience in *karomahan* the writer wants to define some suggestions that might be useful for further research, those are:

1. Scientific consciousness is to be improved. This is important considering the discourse of science is growing rapidly. The writer hope research about consciousness must be improved. Especially experience of consciousness that is beyond ego or beyond normal consciousness.
2. Realizing the importance of consciousness for human being. One of symbol of human is having consciousness. Without it human jus like animal and nothing can do as leader of this world.
3. The writer hope this research will be continued by futher research comprehensively. So, science about this theme will increase and developt as the valid method to gain change of consciousness.

### **C. Closing**

Those what the writer could perform about the research of altered state of consciousness experience in *karomahan*. Praises be to Allah, who has given everything to writer. Without His love and compassion, surely the writer would not be able to complete this exhausting final task. After streaming blood and tears, the writer is finally able to complete this final task well.

Peace and salutation always be upon to beloved prophet Muhammad (PBUH), his inspiring attitude, indeed, inspires the

writer to face bravely the storm eventually comes closer and makes too much disturbances in the process of work settlement.

Despite this paper is far from perfect, it is finished on time. With love and compassion coming from the depth of the heart writer says thanks to all those who have helped resolve this paper. The writer hopes that this paper provides a useful contribution for the triumph of science. Nothing is wasted in this world, blood, tired, and tears watered this paper in the course of settlement may provide a lesson for the writer. And finally, this paper is still very far from perfect. As common human being, the writer is impossible free from mistakes, thus, she really excuses for those errors. Hopefully, this writing gives such benefits to scientific discourse.

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## ABOUT AUTHOR



Zalil Wahab was born in Demak, on Desember 20th, 1987. He is the 2nd son of Mr. Suwindi and Mrs. Sarpiyah. His brothers and sister are Saifuz Zuhri, Hasanatul Islamiyah, and Ahyat Umar Rifa'i. He graduated from MI Miftahul Ulum (Jragung Karangawen Demak) and continued to MTs Miftahul Ulum (Jragung Karangawen Demak). He spent three year study of senior high school in SMA Ma'arif (Jragung Karangawen Demak), a Programmed Islamic Senior High School. After passing a tiring final examination he decided to study in Special Program of Ushuluddin Faculty (FUPK IAIN Walisongo, Semarang). During his study, he goes to great interest with the study of Islamic thought and Tasawuf philosophy makes his arrange a thesis in major concern of thought, his thesis entitled altered state of consciousness in *karomahan/ struman* is his thought achievement in the last year of his undergraduate study. He loves to study and to make a friendship, you can contact him at [zalilwahab20@gmail.com](mailto:zalilwahab20@gmail.com).

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