

Philological Studies on Ahmad Mutamakkin Court in Kajen Text Perspective

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Abstract

The Kajen Text Manuscript is a very important reference regarding the history of Haji Ahmad Mutamakkin, which the hands of philologists have not touched. This philological research aims to find out the trial process of Haji Ahmad Mutamakkin from the perspective of the Kajen community through the Kajen Text. This type of research is qualitative research with a philological approach that seeks to answer problems through library research. The results of this study inform that Kajen's text places Haji Ahmad Mutamakkin as a respected faqih because of his far-reaching and broad views. As a professor of religion, Mutamakkin preached from one place to another, which was considered the right target. The accusation of heresy is the implication of a leaflet that intends to corner Mutamakkin. The Kajen's text describes the trial of Mutamakkin's case, which shows Mutamakkin's expertise in providing arguments for his convictions. An advantage possessed by Mutamakkin as described in Kajen's text is his firmness in upholding the principles of establishing his creed. His demeanor seemed calm, and he looked elegant in front of the audience. Kajen's text states that the King eventually became Mutamakkin's disciple after following Mutamakkin's allegiance to teachings, ending with Mutamakkin's acquittal of all his charges.

Keywords: Kajen Text Manuscript, Philology, Ahmad Mutamakkin Court

Introduction

Ahmad Mutamakkin was a neo-Sufis who lived in 1645 – 1740 (mid XVII – mid XVIII century) during the Mataram Kartasura era of Sunan Amangkurat IV and Pakubuwono II (Sanusi, 2004). According to Bizawie (2002), the name al-Mutamakkin is a title he received after returning from his scientific pursuits in the Middle East. The word "Al-Mutamakkin" is taken from Arabic, which means a person who strengthens his heart or is believed in his purity. In addition, according to Sanusi (2004), Ahmad Mutamakkin is also known as "Mbah Mbolek" because he was born in the village of Cebolek. However, regarding Cebolek village, it is not known for certain whether Cebolek village is located in the Tuban area (now changed to Winong village) or Cebolek village which is in the Pati district area (not far from Kajen village). It is not known exactly when he was born. If it is estimated that he is in his 90s, Ahmad

Mutamakkin was born in the 1645s. Likewise, the day and date of his death are also unknown. However, every 10th of Ashura celebrated the haul of Ahmad Mutamakkin (Bizawie, 2002).

According to Muslich (2015), as experienced by other figures, al-Mutammakin was also faced with most of the views held by the clergy in bringing neo-Sufism to Java, especially within the Palace. By some scholars, he was included in the group of heretics who emphasized mystical principles. Even in book "*Serat Cebilek*", al-Mutamakkin is referred to as a shari'ah dissident or protagonists like his predecessors, Shaykh Siti Jenar, Sunan Panggung, and Amongraga. Mutamakkin is considered to have violated the Shari'a. Mutamakkin, who incidentally is a religious teacher, regularly performs the Dewa Ruci wayang, teaches the science of rights to the general public, and raises two dogs. His two dogs are named Abdul Qohar and Qomaruddin. Similar to the names of officials in the Tuban area (Muslich, 2015).

This, according to *Serat Cabolek*, has infuriated the clerics in the Pantura area about Mutamakkin's behavior. News about Mutamakkin's bad behavior spread quickly. As a result, Mutamakkin was known as a cleric who denied the Shari'a and even intended to fight against the kingdom with his religious practices. Kertasura was in an uproar, especially in the Pantura region. The clerics also demanded that the Kraton try Mutamakkin. Furthermore, Mutamakkin was called Kraton. So did the clerics throughout the Kertasura region. On behalf of the authority of the King, the religious leader, a trial will be held to try Mutamakkin. Initially, the reigning King at that time was Amangkura IV. But before the trial could take place, the King died. Finally, his successor held the trial again, namely Pakubuwana II (r. 1726-1742 AD).

Serat Cabolek said that the atmosphere at the trial was quite fierce. Mutamakkin was confronted by Ketib Anom Kudus, who was described as mastering Islamic law and Javanese culture. The trial participants also admired Ketib Anom. Meanwhile, Mutamakkin is described as uneducated and silent and needs to answer Ketib Anom's questions. However, Pakubuwana II did not attend the trial. He sent Demang Urawan to represent him. When the trial was adjourned, Demang Urawan came to the King. Pakubuwana II also asked about the trial's progress, especially regarding the figure of Mutamakkin. Hearing Demang Urawan's explanation, Pakubuwana II issued a surprising decision. Mutamakkin forgiven. Pakubuwana II's decision was not without

reason. After listening to the story told by Demang Urawan, namely Mutamakkin's attitude in reading Dewa Ruci's story during the trip from Cebolek to Kertasura, to his attitude of choosing to be less talkative during the trial, Pakubuwana II believed this to be the right action. Mutamakkin is considered to practice the teachings of rights for himself. Pakubuwana II then concluded that the teachings of rights believed by Mutamakkin were for himself (Hakim, 2020).

The Kajen text is a manuscript containing the life history of Haji Ahmad Mutamakkin written by KH. Ahmad Rifa'i Nasuha is still a descendant of Mutamakkin. According to Bizawie (2002), the source of Kajen's text is taken from stories told by the community and Kajen figures. In the introduction to the Kajen Text, KH. Ahmad Rifa'i Nasuha wrote the Kajen Text on Friday Pahing, 13 Jumadil Akhir, or 27 February 1953. It is estimated that in that year KH. Ahmad Rifa'i is 43 years old. The 32-page Kajen Text Manuscript, the researchers found at the al-Inayah Pesantren in Kajen Village, Pati Regency, as a private collection. Al-Inayah Pesantren was founded by KH. Ahmad Rifa'i is the author of the Kajen Text (Bizawie, 2002).

Kajen's text research is very important for several reasons. First, Kajen's text is still a manuscript written in Arabic Pegon in Javanese, so not everyone can read and understand its contents. This research will present an edition of the Kajen Text accompanied by the Arabic Pegon transliteration and its translation so that the general public can read and understand it. Second, Kajen's text is a private collection and has not been widely printed so it cannot be accessed in general. With this research, it is hoped that it will present an edition of the Kajen Text that the public can access. Third, Kajen's text presents the history of Haji Ahmad Mutamakkin from the perspective of Kajen's figures and people so that it has more accurate data accuracy than the palace version. Fourth, academics, when discussing the history of Mutamakkin, only refer to "*Serat Cebolek*", written by Yasadipura I, as a result of Soebardi's dissertation. *Serat Cebolek* has received a lot of criticism, among the criticisms against it, that the main purpose of writing *Serat Cebolek* is none other than to strengthen the legitimacy of the King who is enthroned as a religious leader (panata agama). This research provides a new version of the history of Mutamakkin, which is different from the Cebolek Fiber. Fifth, the discussion on the Mutamakkin trial has the largest portion in the Kajen Text

and the Cebilek Fiber. So this research will focus on the Ahmad Mutamakkin Hajj Court from the Kajen Text Perspective (Hakim, 2022).

This research is philological research. Philological research is research that races on ancient manuscripts as the main object of research. This research uses a single manuscript method because it only examines one manuscript, namely the Kajen text manuscript. This research uses a qualitative descriptive approach. A qualitative descriptive approach is an approach that describes an object of study in research. Then, the study results are described in detail to get maximum research results.

Since about the 3rd century B.C., experts in Alexandria have used the term philology. It is said that their activity was to try to study old texts of Greek origin. Their assessment of the texts aims to find their original form to discover the author's intentions by setting aside the errors contained therein. Trying to see differences in readings contained in the text (variants) will be known to have damaged readings (Corrupt). The task of philology is to purify the text by critiquing the text, and the purpose of text criticism is to produce a text closest to the original (Almakki, 2017).

In its development, philological studies focused on the differences in various texts as creations and saw differences as positive alternatives. In this connection, a manuscript is seen as a (new) re-creation since it reflects the active attention of its readers. Meanwhile, various existing readings or variants are articulated as disclosure of creative activities to understand, interpret, and correct texts considered inappropriate. In the correction process, this must be attributed to the linguistic, literary, cultural, religious, and political systems that existed in his time (Septiana & Rosyid, 2018).

Manuscript Information:

Manuscript Discovery: Al-I'annah *Pesantren*, Kajen - Margoyoso - Pati

Paper type : HVS 60 grams, in the form of a striped notebook

Book size : 21 x 16 cm

Number of pages : 32 p

One page : 28 lines

Type of writing : Arabic pegon (*Arab pegon*)

The primary data in this study is the Kajen Text manuscript written and uses Javanese with the type of Arabic Pegon writing, which contains the history of H. Ahmad

Mutamakkin. Secondary data in this study are books and scientific journals related to the history of H. Ahmad Mutamakkin, which function as supporting information and are useful for the research process of data collection and recording, according to (Subandiyah, 2015) is carried out by three methods, namely:

1) Literature Study Methods

A Biblical Study is to carry out a manuscript tracking search of a particular text based on the various sources available. In this case, the primary research data source is a catalogue of manuscripts found in various libraries, universities, and museums. A catalogue is written information about the existence of Nusantara manuscripts in certain places, both at home and abroad. In the manuscript tracing step, the researcher interviews the manuscript storage officer takes pictures, and records the written information in the catalogue.

2) Field Study Methods

In this method, researchers track manuscripts to see and ensure the existence of manuscripts informed in catalogs in various places or regions. The primary purpose of monitoring the manuscript is to check the correctness of the information in the catalog. In addition, to deepen information about the manuscript and the text in question. Tracking the truth is necessary because there are times when what is written in the catalogue is different from the actual state of affairs on the ground. This error can occur because the conditions in the field when logging in to the catalog and tracking by researchers have changed or are different. In this case, the researcher conducted a field study in the form of a personal visit to the Al-Inayah Pesantren in Kajen village, Margoyoso district, Pati regency. Al-I'arah Pesantren became the only visit because a suitable manuscript had been found for research.

3) Data Collection from Various Other Sources

In addition to doing the two things above, collecting data from various other sources such as reviews, excerpts of text in potpourri, or its oral tradition of talking about the text is no less essential. In this case, it is also carried out the recording and transcription of the content of the text of the story makers in their memory of the text under study.

The text manuscript of Kajen was analyzed using descriptive analysis techniques. Descriptive analysis is an analytical technique to describe the meaning of data so that

it creates clarity and is easily understood by readers (Supratno, 2015). In this descriptive method, all manuscripts and texts found are described with the same pattern, namely: manuscript title, manuscript number, manuscript storage place, manuscript origin, manuscript size and text, number of pages, number of lines per page, manuscript material, script/text, manuscript language, writing time, genre (text form), the outline of the content of the story, and other things obtained from the manuscript and text. Therefore, the manuscript of the Kajen text is analyzed using a descriptive method so that readers easily understand the results (Subandiyah, 2015).

Researchers follow Dr. Oman Fathurahman's philological research method with the following flow: text determination, manuscript inventory, manuscript description, manuscript and text comparison, text editing, text translation, and content analysis (Fathurahman, 2015). However, the researcher did not use the manuscript comparison method because the manuscript is to be studied as a single manuscript. So the proper method in this study is the single manuscript edition method (*coder unique*), by choosing a diplomatic edition (*edition diplomatic*), which is to publish one manuscript as carefully as possible without making changes (Suryani, 2012).

Results and Discussion

Biography of the Text Writer of the Kajen Text

Manuscript writer of the text Kajen, Haji Ahmad Rifa'i Nasuha, one of the descendants of Haji Ahmad Mutamakkin. In the personal account of Haji Ahmad Rifa'i Nasuha, he was born in Kajen village in 1923 and died in 1996 (Nasuha, n.d). In writing the history of Haji Ahmad Mutamakkin, he not only writes based on people's speech or stories but as far as speech stories are possible to be traced or proven, they will be traced. When tracing the origin of Haji Ahmad Mutamakkin, who came from Tuban, he went there. Besides writing the history of Haji Ahmad Mutammakin, he also compiled the genealogy of Haji Ahmad Mutamakkin, the genealogy of Pesantren in Kajen, and its surroundings.

Haji Rifa'i Nasuha studied at the Mathali'ul Falah Islamic College Kajen Pati, where Haji Ahamad Mutamakkin was buried. His teachers are Kyai Nawawi, Kyai Abdus Salam, Kyai Mahfud Salam, Kyai Muzayyin Abdul Hadi, Kyai Muhammadun Abdul Hadi, Kyai Mukhtar, Kyai Hasbullah, Kyai Abdul Hadi, Kyai Munji, Kyai Ya'qub, Kyai Maksum, Kyai Zahwan, Kyai Abdul Qasim, Kyai Sulaiman Rodhi (Nasuha, n.d).

After finishing his studies at the Mathali'ul Falah Madrasah, because it was free of charge, Ahmad Rifa'i could not participate in continuing his studies outside the Kajen area like other friends. To practice the knowledge gained from Mathali'ul Falah, in 1938, Ahmad Rifa'i taught the children of neighbors around the house. In 1939 he taught at Pekalongan Pati. A year later, Ahmad Rifa'i visited the madrasa of his alma mater Mathali'ul Falah precisely in 1941 until the end of his life. (Nasuha, n.d).

In addition to the history of Haji Ahmad Mutammakin, Haji Rifa'i Nasuha also wrote several books, including Translation of Isra' Mi'raj, Translation of Maulid Nabi, Translation of Nuzulul al-Qur'an, History of Sha'ban, History of the Bride, Making a Faro'id Scheme, Alfiah Scheme, Translating the book of *Alfiyah Ibn Malik*, History of Rebo Wekasan, Translating the book of Joyo Boyo, Mentakrir Kitab "*Kifayatut Thulab al musamma l'anutul Ashab*," Compiling a sketch of the genealogy of the descendants of Mbah Ahmad Mutammakin and the Pesantren in Kajen. Most of these works are still manuscripts.

After staying at the Islamic college Mathali'ul Falah for 53 years and 32 years leading and nurturing the Al-I'arah Pesantren for girls and going in and out of the hospital, on September 16, 1996, A.D. or on the 4th of Jumadil Ula 1417 H. and precisely at around 9.45 pm. Haji Ahmad Rifa'i Nasuha passed away. Then it was buried in a public cemetery in the same complex as the tomb of Shaikh Ahmad Mutammakin. And it just so happens that the tomb's location is right behind or east of the tomb building of Shaikh Ahmad Mutammakin (Nasuha, n.d).

Haji Ahmad Mutamakkin Court

a. The Emergence of Court Claims

One day a traveler or wanderer from Ngampel Blora came to Haji Ahmad Mutammakin, the Wanderer intended to spend the night only. Then by Haji Ahmad Mutammakin was welcome if he wanted to spend the night at his house. In honor of the guest, KH Ahmad Mutammakin served the guest food with a side dish only *gereh* (salted fish). Even though they were only treated to a *gereh* meal, the guests were so devoured that the dishes were finished by all, including salted fish heads, which in the eating habits of people in Kajen and its surroundings were not eaten.

"Ing wanchi dalu meniko tamu dipun paring nedo dine ulame naming gereh. Sak lebetipun nedo meniko tamu dipun lirik kemawo. Pandanipun ulam sak ndase telas belas (Transliterasi lampiran 6)".

In the evening, the guest is treated to a meal with gereh side dishes. When the guest eats, it's just a glance. It turns out that the salted fish even until its head is all gone (Translation of appendix 6).

Seeing this (how to eat students) Haji Ahmad Mutammakin just laughed and said softly that such a way of eating is not good, even the dog that Haji Ahmad Mutammakin wants to eat salted fish heads, if that means it is better for the dog than the student.

"Mengsem tuan Haji ngendikan kaliyan dipun wewuri gumujeng alon-alon ngendikane: asuku ora doyan endas gereh, santri Ngampel kok doyan. Lajeng ngendikan maleh Tuan Haji yen mengkono becik asuku tinimbang kowe" (Transliterasi lampiran 6).

Mr. Haji smiled, saying softly: my dog just doesn't want to eat salted fish heads, Ngampel students really want to. Then Mr. Hajj said again: then my dog is better than you (Appendix 6 translation).

Hearing Haji Ahmad Mutamakkin's words, the student felt very hurt. He felt very humiliated because he was likened by Haji Ahmad Mutamakkin to Dog. He thought that he was uglier than a dog.

"sengit anggenipun seri' manah ipun santri sareng miring ngendikane tuan Haji. Rumongso yen meniko ing badanipun. Dipun semoni tuan Haji yen mengkono awakku iki becik asu' (Transliterasi lampiran 6).

The student felt very hurt after hearing what the hajj master said. He felt it was directed at him. It says mr. Hajj that I am better a dog (Translation of appendix 6)

After saying goodbye to go home, the student then wrote a letter to the ulama in the eastern region of Java. In the letter, he reported that in Juwana, precisely in Cebolek Kajen Village, there was a Hajj who had violated sharia law and it was well known that his knowledge was not like the ulama in general. That Hajj Ahmad Mutammakin had violated the shari'a of Prophet Muhammad SAW even what was praised was the opinion of his teacher alone which was considered the highest.

"wonten juwono dusun Cebolek Kajen wonten Haji ngungkuraken syara' sanget mashure khilaf ing ilmune boten kados tiyang katah. Haji Cebolek lampahipun ngungkuri syara' anbiya' engkan dipun puji-puji naming piwekasipun guru engkang langkung agung" (Transliterasi lampiran 6).

In Juwana in the hamlet of Cebolek Kajen there is a Hajj who has violated Shari'a and it is well known that his knowledge violates unlike most people. Hajj Cebolek his actions have violated the shari'a of the Prophets which is highly predestined, only the message of his guru is considered the highest (Translation appendix 6).

b. Facing Demands

When king Amangkurat in Surakarta heard that in the eastern coastal area there was a growing news and it became the talk of the ulama that Haji Ahmad Mutammakin Juwana had violated the sharia of Prophet Muhammad SAW.

After Haji Ahmad Mutammakin heard that he was being filed in the royal court, he felt neither afraid nor worried. There were also many ulama' who came, one of which was Kyai Ngampel and gave advice for KH Ahmad Mutammakin to change his actions and carry out actions carried out by the ulama in general. Hearing this, Haji Ahmad Mutammakin did not want to listen and even he said: his knowledge Allah Almighty. If it is discussed for a period of time, it will not be finished, if it is shown what is my action cannot be blamed. Hearing Haji Ahmad Mutammakin's words, Kyai Ngampel replied that it would not violate Shari'a if a Hajj watched puppets, then kept a dog and was named Abdul Qahar and Qamaruddin. Hearing Kyai Ngampel's answer, Haji Ahmad Mutammakin even laughed from ear to ear.

"katah sanget poro ulama' datang engkang sami mituturi. Bok inggih tuan Haji sampun ngelampahi mekaten netepono kelampahan engkang rumiyen-rumiyen engkang mufakat ing tiyang katah. Dipun atauri mekaten tuan Haji maring Kyai Ngampel nanging mboten kerso mirengake, malah ngendikan mekaten: ilmune Allahmeniko dipun rembak setahun boten wonten wekasanipun upami dipun pertelak aken kulo mboten saget lepat, Kyai Ngampel ngendikan maleh: lajeng pundi engkang sampena anggep—pantes tuan Haji nanggep wayang, mboten patut teng syara' ngingu sekawon ageng-ageng sertho dipun juluki Abdul Qahar engkang setunggal Qamaruddin mboten patut teng hokum—gumujeng latah-latah tuan Haji Ahmad Mutammakin ing ature Kyai Ngampel" (Transliterasi lampiran 7).

Many ulama's came and gave advice. Mr. Hajj should no longer do such things but follow the actions that have been done by previous people and approved by many. Advised so by Kyai Ngampel but Mr. Hajj would not listen, instead saying so: the knowledge of Allah if discussed for a year is endless if it is shown that I cannot be considered guilty. Kyai Ngampel said again: which you consider appropriate—is it appropriate for a Mr. Hajj to watch puppets, incompatible with the syara' keeping a big dog and named Abdul Qahar and the other Qamaruddin is worthy of law—laugh HAJI Ahmad Mutammakin to hear what Kyai Ngampel said (Translation of appendix 7).

c. Court Claims

The news of deviations against Islamic Shari'a committed by Haji Ahmad Mutammakin is getting worse. Not only is he accused of deviating from Islamic teachings, the growing issue is that Haji Ahmad Mutammakin has claimed to be the

ultimate Muhammad, violated Islamic shari'a, and is not afraid to be punished. The clerics agreed to ask the king of Kertasura for punishment to imprison Haji Ahmad Mutammakin.

"Kempalipun para ulama' ingkang wonten Kertosuro sampun mufakat yen Tuan Haji bade dipun aturake ing gusti supados dipun hokum ing wusono sedoyo ulama' pesisir ayeban nuqil poro ulama Pajang Mataram Kedu mengilen—engkang dipun sebat mustahilipun, khilafipun lampahé Tuan Haji ngaku Muhammad Haqiqi—wus nyungkemi hokum Nabil an wus wani di ukum" (Transliterasi lampiran 9).

The gathering of the ulamas' in Kertosuro agreed that Mr. Hajj would be submitted to the King for punishment, at that time all the coastal clerics scattered taking from the clerics of Pajang Mataram Kedu kebarat—what was spread was an impossibility, a perversion of the actions of Mr. Hajj who claimed to be the true Muhammad—already violating the prophet's law, already brave in law (Translation of appendix 9).

Demands for punishment for Haji Ahmad Mutamakkin continued, even demanding not only the clerics, but also government officials. Even when the firewood and oil have been collected, it will be used to burn Haji Ahmad Mutamakkin.

"sedoyo ulama dipun kerek angempal ing dalemipun Kyai Patih Danurejo. Pakumpulan sekatahe tiyang alim meniko dipun mufakati poro wedono ing pesisir lan ing monconegoro—poro wedono Derek ing Kertosuro mufakat menggah pengukuman meniko—ing ngeriku sampun dating kayu engkang bade kangge ngobong sampun numpuk kibik-kibikan wonten ing alun-alun lisah blek-blekan cecawisanipun Mbah Haji Ahmad Mutammakin. Sedoyo ulama sampun rembagan" (Transliterasi lampiran 10).

All the ulama in the sleigh to gather at the house of Kayai Patih Danurejo, the gathering of many alim people was followed by the wedana on the coast and from abroad—the wedono participated in the Kertosuro consensus against the execution of the punishment—there had come the wood that would be used to burn already piled up hyang placed in the square and the oil with jerry cans prepared for Mabah Haji Ahmad Mutammakin, all ulama' have finished deliberations (Translation appendix 10).

After getting input from various parties, the king of Kertasura finally sent an envoy to pick up Haji Ahmad Mutamakkin to be held in court for the irregularities alleged to him. The King's messenger finally met Haji Ahmad Mutamakkin but the purpose of the pick-up was not explained, until Haji Ahmad Mutamakkin asked if I was picked up because of the punishment, then it was justified by the messenger. Hearing this, Haji Ahamad Mutamakkin firmly even said that if only he was sentenced to burn, the smoke would burn his body to the land of Arabia. HajiAhmad Mutamakkin was relieved what he knew and the debate that had been conducted against the alim clerics would inevitably lead to the courts.

"Ngendikan Tuan Haji: Mendahno besok yen kasik di obong mestine wahe kukusku melayu tekan ing tanah arab juugi kulo sampun mangertos lego manah kulo manggehe ukuman meniko agenge sebab kulo ing rumiyen sampun nate huzah dateng tiyang alim sedoyo sampun mestine dipun ukum" (Transliterasi lampiran 11).

Said Mr. Hajj: if only I had been punished with burning, surely my burning smoke would have reached the land of Arabia—I also already knew, relieved that I would get punishment, this is a great deal from the result that I in the past had argued with the alims would surely get punishment(Translation of appendix 11).

After arriving at Kertosuro Haji Ahmad Mutamakkin then headed to Patih Donurejo's house. At that time, at the house of Patih Donurejo, the ulama had gathered. Seeing Haji Ahmad Mutamakkin coming, many of them shouted saying Haji Ahmad Mutamakkin was infidel. Then Patih Donurejo asked Haji Ahmad Mutamakkin, whether the news had been so far that Haji Ahmad Mutamakkin was a dog and was justified by Haji Ahmad Mutamakkin. Then asked again if Haji Ahmad Mutamakkin often wayangan every Saturday and answered correctly.

"sak sampunipun dateng ing kertosuro Tuan Haji Njuk ing panggenanipun patih Danurejo. Sedoyonipun ulama' sampun ngempal ing mriku rumiyen. Tuan Haji sak derengipun lenggah dipun sorak I para ulama' sedoyo yen Tuan Haji kafir. Dipun dangu Tuan Haji aning ngersanipun Patih Danurejo: lah kaleh menopo leres sampeyan ngingu asu?inggehe leres kulo ngingu asu. Sedoyo ulama' sami surak kaliyan mungel "lo... Leres Tuan Haji kafir. Patih tangklet maneh, punopo leres sampeyan nanggap wayang utawi wewayangan saben dinten sabtu? Tuan Haji matur enggehe leres meniko" (Transliterasi lampiran 12).

After reaching Kertosuro Tuan Haji went straight to the residence of patih Danurejo. Before all the ulama' had gathered there. Before Mr. Hajj sat down the clerics' clamored that Mr. Hajj was already infidel. In front of the Danurejo patih Mr. Hajj was asked: is it true that you keep dogs? Yes, that's right, I keep dogs. All the ulama cheered and shouted loo... that's right, Mr. Hajj is an infidel. Patih asked again, is it true that you take puppets or wewayangan every Saturday? Mr. Hajj said yes that's right (Translation of appendix 12).

According to the information obtained regarding the case of Haji Ahmad Mutamakkin, the King has not been able to decide to give a sentence. It was not until it was urged by the clerics' and also Patih Danurejo that it was decided that the court would be conducted tomorrow at eight o'clock and all the clerics and the wedana to assemble and the punishment of Haji Ahmad Mutamakkin would be decided. Then the King asked Demang Urawan for consideration. By Demang Urawan, it is said that the king must know for himself the form of knowledge possessed by Haji Ahmad Mutamakkin, the knowledge is salty or bargaining, and then can make decisions.

“panjenengan puniko dereng nate ngicipi ilmune Haji Mutammakin menopo asin menopo towo, yen asin kaspundi asinipun, yen tawa kaspundi kaspundi tawanipun” (Transliterasi lampiran 12).

The king had never felt the knowledge of Haji Mutammakin, whether salty or unsalted, if salty, salty as what it was, if it was bargaining, what kind of bargaining (Appendix 12 translation.)

After being picked up to face the King, Haji Ahmad Mutamakkin was not immediately taken to the place where the clerics met, but was confronted first by the King. The King wanted to know firsthand what figure and knowledge was used by Haji Ahmad Mutamakkin. The King wondered why Haji Ahmad Mutamakkin was so steadfast in keeping the mandate of his teacher, even to the point of daring to be punished by burning. However, it was answered by Haji Ahmad Mutamakkin that it was better to be punished than to give an explanation, because it was forbidden by the Master.

“sak benere arep takon ingsun ing siro kang dadi I'tiqade si bopo mungguh engkang sampurno ingsun arep weruh wejangane guru ira bopo, dene wani ngurebi hukume Allah, kok dipilalah milih paukuman obong, mulane ingsun kepengen weruh. Haji Mutammakin matur mpun gage tedah duko gusti, jalaran saking wekas ipun guru kawulo mekaten, mboten kengeng mejaangake” (Transliterasi lampiran 17).

Actually, I want to ask you what I'tiqad bopo is, even dare to ignore the law of Allah, how come I prefer the punishment of burning, that's why I want to know. Haji Mutammakin said please if you want to be angry, because the message from my teacher is like that, you should not teach it (Translation of appendix 17).

After being urged by the King to explain the teachings used by Haji Ahmad Mutamakkin, then Haji Ahmad Mutamakkin wanted to explain the teachings used, as long as the King wanted to make up. After making up for Haji Ahmad Mutamakkin and feeling his teachings, then the King said that if he did not follow the teachings of Haji Ahmad Mukaanya, he could die in an infidel state.

“Sang noto ngendikan maleh: lah...kepriye kuwe tuduhno ingsun kepriye kang dadi I'tiqad iro? Tuan Haji matur sembah sang noto mekaten: kulo alung pejah ing ngerso ndalem gusti yen sang noto mboten baiat dateng kulo inggeh meniko engkang kawulo kajengaken mugiho sang Noto kerso melebet geguriwang kulo. Sang Noto ngendikan: gageho sak karep iro sun turuti pancen iku bakal ingsun enggo dewe. Tuan Haji enggal nembah serto maju kaliyan nyepeng astonipun Sang Noto terus dipun wirid ilmu I'tiqad kanthi cetho. Ing meriku Sang Notokaget manahipun. Saking manah mekaten: sak umpami aku ora ngalafatur marang Haji Mutammakin mengkono ingsun mati kafir” (Transliterasi lampiran 17-18).

The King said again: how can you show me what your I'tiqad is? Mr. Hajj said worship the King, engkang kawulo kajengake mugiho the Noto want to enter my teachings. The King said: hurry up as I please I obey that which I will use for myself. Lord Hajj then worshipped and went forth and held the King's hand and

continued to read the wirid of I'tiqad clearly. It was there that the King was shocked in his heart, from the heart said so : if I do not follow the words of Hajj Mutammakin then I will die of infidelity (Translation of appendix 17-18).

d. Free from Demands

In the end, Haji Ahmad Mutamakkin was freed from court charges. There were several reasons he was freed from punishment, including his calm demeanor during the trial, preferring to be silent rather than defending himself, and his teachings were not proven to be spread to the general public. Kajen's text describes his release from punishment as follows:

"Injingipun sampun pepak sedaya ingkang para ulama lan pengulu sami majeng ngetan. Inkang wetan para bupati sami majeng ngilen - deneng Patih Danuraja Majeng ngidul radi ngelebet sekedek - jalaran hurmat para ulama sareng enjing pinuju jam wolu Raden Demang rawuh mang Kepatihan. Sedaya ingkang sami pinarak wau sami mandap perlu hurmat dateng rawuhipun Raden Demang ing wusa sami sareng lenggah Raden Damang enggal dawuhaken dedukanipun sang Nata sangking kersanipun Kanjeng gusti sampeyan sedaya dipun kersaaken bebaran jalaran kalih-kalihipun sami lurus ing mriku tuan Haji lan para ulama lan bupati lan werdana sedaya sami tentram mboten wonten suaranipun. Ing manah Haji Mutamakkin lego sanget dene perkawis sampun udar serta selamat piyambakipun" (Transliterasi lampiran 18-19).

Tomorrow has gathered all, the ulama and penghulu face east. The one in the east of the regents, facing the west. Meanwhile, Patih Danurejo facing east is a bit in, out of respect for the ulama. At exactly 8 o'clock Raden Demang came to the scene. Everyone who came down was out of respect for the coming of Raden Demang. At that moment all of them were equally seated. Raden Demang immediately talked about Nata's message from gusti's decision. You are all ordered to disperse because both are true, there the lord Hajj and the clerics and regents and the wadana are all silent no one speaks. Dihati H. Mutamakkin was very relieved that the matter was over and he was safe (Translation of appendix 18-19).

For a moment after the official announcement was made, the atmosphere that had been excited fell into a dead silence. The entire previously joyful audience became silent in a thousand languages. But apparently there was still a cleric who kept his neck strained while fixing his turban, he expressed dissatisfaction with the king's decision. The cleric is a ketib anom from Kudus who is rumored to be notoriously astute and capable in every way. However, the statement and all the reasons put forward were immediately responded to by some other ulama' including Ki Kedung Gede.

Among them, there was a fierce debate so that the atmosphere was tense again. In such a situation, the raden demang who received the full mandate of the king's father

did not remain silent. He immediately used his authority and was angry at them not to make the country calm.

Finally, on the discretion of the king's father, it was affirmed that the decision was his will and that all parties were considered equally right towards one goal. It is also recommended that the two sides do not denounce and slander each other, but should forgive each other to lead to the unity of the ummah. At that time, it was also announced that the king's paduka would perform Friday prayers for the first time. The wisdom and declaration of the king's paduka, they welcomed with joy and full of impressions. Eventually they returned to peace and Haji Ahmad Mutamakkin remained unpunished. Haji Ahmad Mutamakkin and Ketib anom were summoned by the King's paduka, they were served to eat with all due respect. And to each of them was given a gift as a gift and a gift from the King's father.

Conclusion

In Kartasuro ruled by Susuhunan Amangkurat IV approximately in 1725 Haji Ahmad Mutamakkin was once prosecuted in the Kartasuro court to be held accountable for all his actions considered by Javanese ulama to be contrary to Islamic shari'a. The event occurred around 1725-1726 when the Kartasuro government was under the rule of Susuhunan Amangkurat IV and then continued in the reign of Paku Buwono II. The king conveyed the demands through Patih Danurejo. After the king heard and studied as necessary and immediately commissioned patih to take care of him and several Javanese clerics.

Haji Ahmad Mutamakkin left for Kartasuro followed by his students and sons. During the journey after prayer, he always told the God Ruci and the Holy Bima and was very confident in the truth of the teachings. Around 1725 at the invitation of the king housed in the Kartasura Duchy, Haji Ahmad Mutamakkin was tried before the clerics and government apparatus of 142 envoys. In the trial of the ulama two groups were pro and con with his teachings. In the trial, prominent figures were Ketib Anom, Patih Danurejo and Demang Irawan, whom the king assigned to seek information and dive into the course of the trial. Haji Ahmad Mutamakkin's calm demeanor during the trial in the face of any eventuality and sticking to the stand. After the king's visit, the matter of Haji Ahmad Mutamakkin was considered over and declared free from

punishment, marked by an official announcement from the Irawan demang at 08.00 am.

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