

THE MATURE PERSONALITY IN THE DIALOGUE BETWEEN SERAT TASAWUF AND PSYCHOLOGY

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Abstract

Purpose: This article examined *Serat Tasawuf*, a manuscript written using Pegon script in the Sundanese language. This manuscript, a collection of the National Library of Indonesia, is important to study because it contains three accurate recipes for those who seek happiness in this world and the Hereafter.

Methodology: By using descriptive-analytical methods, the contents of the manuscript were then engaged with psychology, especially with the theory of personality developed by Gordon Willard Allport.

Main Findings: The results showed that the contents of the *Serat Tasawuf* manuscript indicate a need for the formation of a mature personality that must begin in the first phases after birth. It also requires each individual to have an understanding of the basic tasks and functions as worshippers as well as social beings. Each individual must be directed to “learn to be themselves” and “learn to live together”.

Implications/Applications: The content of the *Serat Tasawuf* Manuscript provides an understanding of the basic tasks and functions as worshippers as well as social beings. Thus, each individual must be directed to “learn to be themselves” and “learn to live together”.

Novelty/Originality of Current Study: Since the beginning of its presence, the Islamic texts have formed a cultural identity of the ethnic diversity of the people who produce them. There are many other religious texts in the archipelago that are connected to Islamic thinkers in the Arab world. This study has explored the *Serat Tasawuf* manuscript, an ancient manuscript that was born in the Sunda region, West Java. This study highlights guidelines for those who are in search of happiness in this world and the Hereafter.

Keywords: Manuscripts, Tasawuf, Psychology, Personality, Insan Kamil.

INTRODUCTION

The acceptance of Islam by the majority of the population in the archipelago (now commonly-known as Southeast Asia) brought forth acculturation with indigenous people. Islam was accepted not only as a religion but also with its various innate elements: Arabic with its writings, literature, and the customs of its native land. The native land did not only mean the land where Prophet Muhammad was born, but also the countries that Islamic teachings have passed through before arriving in the archipelago (Ikram, 1997). These occurrences brought changes and the birth of new elements, such as in literature, language, and social behaviour (Hassan, 2018; Ikram, 1997; Skoric&Kupresanin, 2018; O'Mahony, 2018).

This can be proven through the Jawi script, a type of script that originated from Arabic. According to Musa (2006), archaeological evidence showed that the script was used to spell Malay text at the beginning of the 14th century AD, as shown by the Terengganu Stone Inscriptions dating from 1303 AD (702 Hijri). Thus, it was not surprising that the Europeans, on the first occasion visiting the archipelago in the 16th century AD, witnessed that the tradition of writing using the Jawi script had already taken place, even reaching a very sophisticated level of development (Chambert-Loir, 2014; Gam, 2018; Gauhar, 2016; Kucera&Haviger, 2019). William Marsden (1812), a British Orientalist, even verified this fact himself. According to him, the Malays exhibited harmony in writing style. Not only in terms of writing prose and poetry, but also correspondence. Based on his own experience, he admitted that he had no difficulty in translating letters written by the authorities, both from the Maluku Islands, Kedah, and Terengganu on the peninsula, as well as the Minangkabau on the island of Sumatra (Marsden, 1812).

One of the factors that caused such influences of the Jawi script in the literacy tradition among the Nusantara society was the influence of Islam. Arabic script, as the forerunner to the Jawi script, is used to write the Holy Book of Islam, the Qur'an. In further developments, the Jawi script was used by Nusantara scholars to write religious texts in Malay and several local languages, or at least translate texts from Arabic into these local languages. One of the most important proofs of this phenomenon was the discovery of manuscripts containing large numbers of religious texts written using Jawi letters (including Pegon in them) in Malay, Javanese, and Sundanese (Fathurahman, 2010).

Based on the explanation above, we can understand that wherever Islam develops, including in the archipelago, the text occupies a very important position. Moreover so because the main teachings of Islam are in the form of written texts, which are the Qur'an and the hadith of the Prophet. Explanations of the Qur'an and hadith are also re-written into religious texts that are very diverse, ranging from text interpretations, fiqh, *tasawuf*, *aqidah*, and the likes in various languages. In the next level, all the texts become a way of life for each Muslim (Fathurahman, 2010). Only, in the

presentation of the archipelago's religious texts, there are efforts to reconstruct various Islamic intellectual thoughts, even various daily social situations. These texts reflect a cultural, social, political, and intellectual meeting between local culture and Islam in a particular area. Such perceptibility was what enriched the local Islamic discourse in the archipelago, not only in Indonesia but also in Southeast Asia. This is what is known to be the indigenisation of Islam -- a reality that is inevitable (Fathurahman, 2010).

Since the beginning of its presence, the Islamic texts have formed a cultural identity of the ethnic diversity of the people who produce them. Also, the texts form a network of 'collective memories' that are connected. The *Sabīl al-Muhtadīn* manuscript by Arsyad al-Banjari originating from the Banjar ethnicity (South Kalimantan), for example, was "inspired" by the *Nur Śīrāt al-Mustaqīm Nuruddīn al-Raniri* manuscript from the Aceh ethnicity. And who would have thought that the *Serat Mēnak* manuscript written in Java was born as a reception for the *Hikayat Amir Hamzah* manuscript originating from Malay (Fathurahman, 2010)? On many occasions, as revealed at the outset, there are many other religious texts in the archipelago that are connected to Islamic thinkers in the Arab world.

It was these facts that attracted the researchers to explore the *Serat Tasawuf* manuscript, an ancient manuscript that was born in the Sunda region, West Java. The indication was obtained through the use of the Pegon script (Sundanese). Experts agree that the contents of the manuscript are connected to *Sā'ir al-Sālikīn fī Ṭarīqah al-Sādat al-Sūfiyah* by Sheikh Abdu al-Samad al-Falimbani and *Mukhtaṣar 'Ihyā' Ulūm al-Dīn* by Imam al-Ghazali. Judging from the contents of the text, this manuscript can indeed be classified into the *tasawuf* group. Moreover, the title also carries the term '*tasawuf*'. However, through further examination, the contents of the manuscript can also be engaged with psychology, especially with the theories of transpersonal psychology that incidentally originated from the Western hemisphere. This is what the researchers attempted to do in this research.

Thus, in this study, the researchers asked several questions. First, what are the contents of the *Serat Tasawuf* manuscript? Second, what does it contain if viewed from the perspective of psychology? Third, to what extent can the contents of the text contribute to efforts in creating superior individuals in society? Beyond these three questions, research on the *Serat Tasawuf* manuscript is very important. One of them is caused by the disparity between the text contained in the manuscript and the public reader. Not many people today can read texts written in the Pegon script, let alone understand its contents. Such circumstances are unfortunate, as *Serat Tasawuf* contains important teachings, especially related to efforts in creating superior and perfect human beings (*insan Kamil*).

LITERATURE REVIEW

Previous Research

As revealed in the previous section, this research focuses on the content of the *Serat Tasawuf* manuscript and then dialogues it with psychological theories. The manuscript has been reviewed by several researchers. Ulil Lauhul Mahfudah, for example, used the *Serat Tasawuf* manuscript as the research object of master's thesis at Airlangga University, Surabaya, East Java (2019). The thesis was titled *Serat Tasawuf: Suntingan Teks Disertai Kajian Bandingan*. However, in this case, he only focused on three things. First, to obtain a clean edit of *Serat Tasawuf* from writing errors (copy errors). Second, to produce the translation of the *Serat Tasawuf* manuscript. Third, to understand the relationship of *Serat Tasawuf* with other Sufism texts.

The *Serat Tasawuf* manuscript was also used as a thesis research object at Sunan Gunung Jati State Islamic University, Bandung, West Java. The thesis, titled *Serat Tasawuf (Etika, Etik Sunda) Dalam Perspektif Tasawuf* was a critical study of the *Serat Tasawuf* manuscript which contained the ethical thoughts of al-Ghazali, which have been accepted by the Sundanese Islamic community. In the analysis, the thesis writer used the traditional ethical values of the old Sundanese and used the *Sanghyang Siksakandang Karesian* Manuscript as a benchmark. In its conclusion, it was stated that there were similarities in ethical values between the two texts although ideologically they were different: Sundanese and Islam. It was the similarity of ethical values that made Islam easily absorbed in the old Sundanese community without changing order (*tata*), behaviour (*titi*), actions (*tindak*), and *tanduk*. This was because the pre-Islamic Sundanese people were convinced that the ethical values they would live in were the same as what they once believed before the presence of Islam. In fact, in the following period, statements emerged that "Islam is Sunda" and "Sunda is Islam". In the end, this thesis rejected part of the theory of cultural relativism (William Graham Sumner) which stated that different cultures had different moral codes so that universal truth in ethics was only a myth.

Explanation of the two studies above opens up opportunities for researchers to study the *Serat Tasawuf* manuscript from another perspective. In this case, judging from the contents, the researchers decided to engage the contents of the manuscript with psychology. However, there have also been several researchers who have attempted to explain the relationship between *tasawuf* and psychology. Khadijah (2014), for example, wrote an article entitled "Titik Temu Transpersonal Psychology dan Tasawuf" and was published in *Teosofi; Jurnal Tasawuf dan Pemikiran Islam* Volume 4, Number 2, December 2014. She exposed the issue of transpersonal psychology, a school of psychology that emphasises the explanation of human capabilities and peak potential. This term systematically has no place in positivistic or behaviouristic theory (the first school), classical psychoanalysis (the second school), and humanistic psychology (the third school). No wonder if, indirectly, this brand-new school has countered previous disciplines that tend to deny supernatural matters. Furthermore, this school has become a new discourse in the world of psychology.

[Khadijah \(2014\)](#) stated that transpersonal psychology originated from psychologists' awareness of humanitarian problems caused by advances in science and technology, the destruction of civilization, and other matters that have not been answered by previous theories. Spirituality -- as basic human experience about things, such as God, nature, love, purpose, and ideality -- failed to be uncovered by enlightened rationalism that has been successful in the development of science and technology (physical science) but failed to solve psychological problems. The failure of knowledge and technology in dealing with humanitarian problems at this time does not mean that they are unable to address existing humanitarian problems, but because of the approach used. Therefore, the presence of transpersonal psychology -- also called spiritual psychology -- is expected to be a bridge that connects the rationality of science with human spiritual experience. Specifically, in the article, [Khadijah \(2014\)](#) outlined the meeting point between transpersonal psychology and *tasawuf* to find a dialectical node between the spiritual religion and empirical science.

In conclusion, it was stated that the presence of transpersonal psychology has provided a significant meaning in responding to the problems of humanity today, as well as in the efforts of interpreting and evaluating religious phenomena psychologically. In certain aspects, transpersonal psychology consists of similarities to other psychology studies, particularly in analytical psychology and behaviourism. Nevertheless, transpersonal psychology has its uniqueness which lies in the willingness to accept and examine further possibilities of reaching human nature than what has been observed empirically. Transpersonal psychology places religion in the structure of personal human experiences and integrates with psychic life.

Therefore, religious phenomena are not just a burst of conflict and tension that is unresolved in childhood, but religion is a form of self-transcendence with its strength. From the perspectives of transpersonal psychology, religion is one's personal affair with God. However, Islamic *tasawuf* continues to recognise the presence of metaphysical aspects, which becomes a study material for transpersonal psychology. This is the intersection between transpersonal psychology and *tasawuf*, two disciplines that originate from different worlds.

Furthermore, another study that should be mentioned in this review is a literature by [Maslahat \(2019\)](#), entitled "*Manusia Holistik Dalam Perspektif Psikologi dan Tasawuf*", published in *Syifa al-Qulub* Journal Volume 4, No. 1, July 2019. As stated in the title, the object of the study was the holistic human in the perspectives of two disciplines, psychology and *tasawuf*. From the psychological perspective, holistic humans are people who, with their potential -- manage to discover the meaning of life, making them feel meaningful, happy, and prosperous. Whereas, in the perspective of *tasawuf*, holistic humans are people who, by the will of God, can achieve a peaceful state of mind (*nafs mutmainnah*). Hence, in the perspective of Sufistic psychology, holistic human beings are called the perfect individual who can integrate and balance their self-potential and the potential given by God where their minds and hearts have been enlightened by knowledge and divine light.

From a psychological perspective, [Maslahat \(2019\)](#) focused on the study of holistic human affairs based on the views of Viktor E. Frankl, a humanistic psychologist well-known for logotherapy teachings. According to Frankl, humans were creatures that possessed a unitary dimension consisting of the somatic (very limited) dimension, psychic (broader) dimension, and noetic (almost limitless) dimension. Thus, he stated that the noetic dimension was the most important in a human being. The noetic dimension expressed human existence, i.e. spirituality, freedom, and responsibility. Undoubtedly, Frankl defined a holistic human as a person who was capable of self-detachment, an ability to be aware of himself and his environment so that he could plan and determine what was best for him (self-determining being).

In contrast to the perspective of *tasawuf*, [Maslahat \(2019\)](#) emphasised on the views of Robert Frager (Sheikh Ragib al-Jerahi) a *mursyid* and a Sufi teacher in America. Frager stated that humans were God's creatures who had physical (*jasad*) and spiritual dimension (*nafs, qalb* and *ruh*). These two dimensions have become one, creating a human with a holy potential (*fitrah*). This holy potential would guide a human in becoming a holistic man who was *tawhid*, pious, *tawakkal*, sincere, and qualified as a caliph in this world. Nonetheless, Frager mentioned that the spiritual/inner dimension (centred in the heart) was the most important dimension as it could drive all human activities and lead a person in becoming a holistic human or vice versa.

Additionally, another literature by [Rajab \(2013\)](#) titled "*Kontribusi Tasawuf-Psikoterapi Terhadap Pendidikan Islam*" published in *Jurnal Pendidikan Islam*, Volume 28, No. 1, 2013 should also be noted. Differing from the previous research, this literature focused on the contribution of spiritual psychology -- which developed into spiritual psychotherapy with Islamic features (Sufistic) -- to the world of education, especially Islamic education. It followed a philosophical approach, namely examining the epistemological structure of *tasawuf* psychotherapy then analysing in the context of Islamic education discourse. The pattern of *tasawuf* psychotherapy can be applied in education, especially Islamic education substantively, methodically and didactically. Substantively, Islamic education aims to teach, improve, shape, and repairing morality, from *akhlak mazmunah* into *akhlak karimah*. Methodically, Islamic education is not only an institution that merely transfers knowledge to students. Islamic education is an institution that guides, navigates and ameliorates students, parents, community, and even teachers. Whereas didactically, the teachers and students are like *mursyid* and students. In Sufistic terms, professional teachers are educators that have reached a certain *maqāmāt*, such as *zuhud, wara', tawbah*, patience and polite when dealing with students.

The three aforementioned studies have enlightened the researchers to discuss psychology (empirical domain) and Sufism (spiritual domain). However, these studies only provided a general explanation regarding the two disciplines. Therefore, referring to the studies, the researchers would specifically elaborate on the contents of the *Serat Tasawuf* manuscript using psychology.

Gordon Allport Trait Theory

To elaborate on the contents of the *Serat Tasawuf* manuscript, the researcher decided to employ the trait theory of Gordon Willard Allport (1897 – 1967). This was based on the researchers' interest in Allport's concept of religious maturity and mature religious sentiment. The researchers believe that this concept, though originally based on Christian beliefs, would be very interesting when studied on *Serat Tasawuf* which is based on Islamic beliefs. Allport stated that religious maturity, as well as other sentiments, were present only when intelligence has increased, driven by the desire for sentiment development to not be delayed, but must balance the intake of relevant experience. Among many people, as long as religious sentiments are important, the inner demand becomes nil. Finding religion during childhood to obtain comforting values and reduce pressure from outside, they attach themselves to the basic formulation of adolescence (*an essentially juvenile formulation*). Often, they maintain that value to keep the pleasant association that has been accumulated since childhood or due to conformity to the status quo which guarantees comfort and social position (Allport 1950).

According to Allport, not all adult individuals could form religious sentiment, as it depended on the tendency of each individual to choose the philosophy of life that was considered satisfying. That choice can be aesthetic, ethical, or philosophical. But when religious sentiment develops in a mature individual, there is a heavy load to carry, because such individuals must accommodate every atom of experience referred to them (Allport 1950; Rosenzweig & Fisher, 1997). Hence, mature religious sentiment is defined as 'a disposition, built up through experience, to respond favourably, and in certain habitual ways, to conceptual objects and principles that the individual regards as of ultimate importance in his own life, and as having to do with what he regards as permanent or central like things'. The definition was made such a way since religious sentiments assure such wide variations, both concerning the human race in general also during the development of each individual (Allport 1950; Barenbaum & Winter, 2008).

Undoubtedly, Allport's concept of religious maturity could not be separated from his grand idea about personality. Personality is not only understood from the foundation of its instinctive needs or environmental influences in the past. It is more important to recognise the pattern of behaviour and motivation that emerge in this era. Therefore, a person always is "becoming", not just "being". Although it is permanent in its existence, personality would constantly change as it is a complex product of biological lineage, cultural influence, style of understanding, and spiritual search. Each individual has the characteristic of unity, wholeness and distinctive difference as the deepest cores which makes people identifiable (Allport, 1937; 1996). Allport referred these peculiarities as *proprium*, something smaller than personality, but broader than ego.

Moreover, it was stated that sentiments could resemble interests, views, or a belief system. As a result, relatively stable personality units will develop gradually. These units are produced by two central and vital functions in mental life: motivation and organisation. Both of these units should not be separated, because based on the standpoint of actual behaviour, the main unit of mental life is an organised motive or also could be mentioned as a motivated organisation. In any terms, this main unit is the readiness system, source of behaviour which prepares every individual to behave adaptively whenever a stimulus or association is present. If the readiness system is well embedded and specific, such as driving a car, it becomes a habit. Whereas, if the readiness system represents a broader style of adaptation without referring to specific stimuli, such as attitude that leads to politeness, aggressiveness, or fear of action, it is a trait. If the readiness system represents the tendency to separate from the attitudes of individuals who socialise or fight with people, that is neurosis. Furthermore, if the readiness system represents an organisation of feelings and thoughts aimed at objects which its value can be defined - such as mother, child, memories, environment, and motherland -, that is sentiment. In brief, the object of sentiment does not have to be physical and concrete but also relates to the idea of abstract values. Also, the sentiment is not only positive but also negative. (Allport, 1950; Nicholson, 1998; Zuroff, 1986).

MATERIAL AND METHODS

Research Object

As mentioned above, the object of this study is the *Serat Tasawuf* manuscript, a collection of the National Library of Indonesia (PNRI) which belongs to the Sunda Manuscript Section with catalogue number SD.13. This manuscript is in the form of microfilm and stored in roll 489 No.7. The title of the manuscript is displayed on the cover of the text and written in Latin. On the cover is written "*Serat Tasawuf*" with a shadow of blurred letters "*Serat Tasawoef*". *Serat Tasawuf* means 'transcription of Sufism', a tariqat or path that is followed by a Muslim to purify himself from inappropriate animalistic attributes with human values and also as ways to approach God.

This manuscript is identified by the National Library with the following information: The manuscript consists of 37 pages (all filled in), wherein each page has a number. Additionally, the inclusion of numbers on these pages is not done by the transcriber, but most likely done by the script collector. The first page of the manuscript consists of eight lines

placed at the bottom, while one-third of the part is filled with full triangles without illumination. A total of 35 content pages consist of 13 lines. Lastly, the final page consists of 10 lines filled in two thirds from the top of the page, while the bottom is empty with a conical shape inverted with two thin lines lining the manuscript.

The size of the manuscript: (1) cover size 16.5 x 19.5 cm, (2) page size 16.5 x 19.5 cm, (3) block text size 11.5 x 16 cm. This manuscript contains text written in Pegon alphabet, which is an Arabic script that has been adjusted to local pronunciation in the form of additional letters (symbol of sound) and omission of a few letters. The text was written using the new Sundanese language with Arabic Sufism terms. It consists of several *firman*s of Allah from the verses of the Quran, several statements from the Prophet Muhammad, and some statements of famous Islamic scholars like Imam al-Ghazali. As indicated in the title, the manuscript contains teachings of Sufism with reference sources and quotations from Imam al-Ghazali's, *Mukhtaṣar Iḥyā' 'Ulūm al-Dīn*, and the literature of Syeikh Abdu al-Samad al-Falimbani al-Jawi, the *Sā'ir al-Sālikīnfi Tariqah al-Sādat al-Sūfiyah*.

Research Methodology

This research is qualitative, which may be defined as a process with the purpose to get a better understanding of the complexity that exists in human interaction (Sarwono, 2006; Whittemore, Chase, & Mandle, 2001). The definition above indicates several keywords of qualitative research, namely process, understanding, complexity, interaction, and human. The process of conducting this research emphasised on qualitative research. Thus, the researchers focused more on the process rather than the final results. Notably, the target of this qualitative research is human, since humans are the source of problems while at the same time, the problem solvers. Even so, qualitative research does not limit its study on people. Other targets could be events, history, objects in the form of photographs, artefacts, relics of ancient civilizations, and so on. Nevertheless, the target of this qualitative research is humans with all their cultures and activities (Sarwono, 2006).

The primary source of data in this research is text, which in this case is the contents of the *Serat Tasawuf* manuscript, was then engaged (elaborated) using theories in psychology. As for the analysis, the researchers employed a descriptive comparative analysis method. Therefore, the contents of the *Serat Tasawuf* manuscript was compared to Gordon Allport's trait theory. With this in mind, it could be deduced that the teachings of Sufism which originate from the spiritual domain is strongly correlated with psychology that comes from an empirical domain. Additionally, the teachings of Sufism would also resolve various issues faced by humans.

RESULTS AND DISCUSSION

Contents of *Serat Tasawuf* Manuscript

The contents of Naskah *Serat Tasawuf* have a systematic structure consisting of three sections: (1) *Muqaddimah* (Introduction), (2) Main Discussion, and (3) *Khātimah* (Conclusion). *Muqaddimah* consists of *kalimah ta'awwuz* (*A'ūzu bi-l lāhi mina-sy syaitāni-r rajīm*), *basmalah* (*Bismi-l lāhi-r raḥmāni-r raḥīm*), and *isti'ānah* (*Wa bihī nasta'īnu*). Next, the main discussion covers three topics. First, an explanation regarding the obligation of a *mukallaf* to look after and protect his seven parts of the body from bad deeds/immorality. Second, the explanation of the ten inner sins which resulted in despicable deeds. Third, the explanation of the ten commendable behaviours to fulfill the expectations of a Muslim in the afterlife.

In the first section, every *mukallaf* who expects the pleasures of the afterlife is reminded to protect the seven parts of his limbs by doing good deeds accepted by Allah Almighty and keep himself from committing sins forbidden by God. This reminder is also associated with the seven doors of the hell (*neraka jahanam*). The seven parts of the body that should be guarded our eyes, ears, tongue, stomach, *farji* (genital), hands and feet. Additionally, the manuscript also discusses ways to protect the seven parts of the body from forbidden acts.

The second section is a broad explanation of the ten bad deeds or sinful acts which are prohibited by shari'a, namely (1) *Syarḥ al-Ṭa'ām*, which is too fond of foods and overeating, (2) *Syarḥ al Kalām*, love for useless talks, (3) *Ghaḍab*, outrage, and excessive anger, (4) *Ḥasud* and envy, e.g. behaving badly to others because they are unhappy with their luck, (5) *Bukhul* and *Ḥubb al-Māl*, stingy and excessive love for wealth, (6) *Ḥubb al-Jāh*, ambitious about influence and popularity, wish to be renowned in the wider community, (7) *Ḥubb al-Dunya*, excessive love for worldly affairs and ignoring the afterlife, (8) *Takabbur*, arrogant, big-headed, feeling superior to others, (9) *'Ujub*, the tendency to feel proud of oneself because of one's strengths and forgetting the nature and *iradat* of Allah *ta'ala*, and (10) *Riyā'*, which is the opposite trait of sincerity, including inner *takabbur*, indicated by wanting to be known and praised for his kindness towards others.

The third section is the explanation of the ten praiseworthy qualities according to the shari'a based on the view of Imam al-Ghazali in his book *Arba'īn fi 'Uṣūl al-Dīn*. The ten characteristics are (1) *Tawbah*, which is the door of happiness for those who hope for the afterlife, in the form of a plea for forgiveness for sins committed through repentance and promising not to repeat while improving oneself by conducting good deeds, (2) *Khawf*, fearing the God's wrath so as to encourage someone to guard himself against sinful acts, (3) *Ridā*, accepting all the provisions and decisions of Allah with a sincere heart and hope for the *rida* of Allah Almighty, (4) *Zuhd*, living simply, modestly, not greedy in the worldly life, and feeling content with the bestowed blessings, (5) *Ṣabr*, the ability to control oneself in the face of three things: in obedience to God, in facing trials from God, and in avoiding the wrath of disobedience by God, (6) *Shukr*,

which is realising three things: all the pleasures are God's grace, accepting all those gifts with an attitude of humility before God, and using those gifts only to worship Him, (7) *Ikhlas*, which is doing good deeds with the pure intention of obedience to Him and only intended for Him alone, (8) *Tawakkal*, surrendering everything to God after trying his best and is content to accept the end result as God's decision, (9) *Maḥabbah*, loving nobody but Allah and loving something only because of Him, and (10) *Ẓikr al-Mawt*, which always remembering death because it is *sunnatullah*. All human beings will experience it as a dividing door between the world and the afterlife where all deeds must be justified.

Khātimah (the concluding text) is an additional text which is affixed by the copyist after the word, "the end, *wa-l lāhu a'lam*". In this text, several quotations are stated from the Book *Sā'ir al-Sālikīn*, a book of Sufism by Sheikh Abdu al-Samad al-Falimbani. The text contains several warnings. First, the obligation to care for the poor by respecting and not humiliating him. The statement was based on two hadith of the Prophet. Second, *rida* for all difficulties and pleasure determined as a test from God. Third, a series of prayers before going to sleep.

Thus, we can conclude that *Serat Tasawuf* contains a guide for the *mukallaf* who desire pleasure both in the world and in the hereafter. In this case, three steps must be taken. First, to protect the seven limbs from bad deeds. Second, to avoid the ten despicable actions. Third, to carry out the ten commendable traits and attitudes. Also, *mukallaf* who wish for happiness in the world and the hereafter must demonstrate two attitudes, namely caring for the poor and accepting whatever fate is determined by Allah. In other words, *Serat Tasawuf* contains teachings aimed at establishing perfect human beings (*insan Kamil*).

***Serat Tasawuf* and Allport's Personality Theory: A Meeting Point**

a. Mukallaf and Religious Maturity

The researchers found it necessary to start the analysis from the information that *Serat Tasawuf* is intended for individuals who are categorised as *mukallaf*. Some Muslims, especially in Indonesia, consider this term to be equal with *baligh* so that it can be exchanged when talking about *fiqh* (Islamic Jurisprudence). In fact, in the view of *fiqh*, it is explicitly stated that *baligh* is a condition in which a person has reached biological maturity. Typically, this condition is characterised by the functioning of the reproductive organs perfectly and visible in several physical and psychological signs. For women, the ovary can produce eggs. When not fertilised, the egg will be shed in the form of menstrual blood. While for men, the testes can produce sperm cells. In a broader context, *baligh* becomes one (of three) criteria that must be met to become a *mukallaf*, while the other two criteria are being Muslims and sane. Muslim is a condition in which a person has recited two sentences of the *shahada* while being sane is a condition when one's mind functions normally. Therefore, it can be stated that a *mukallaf* is someone who has been given an obligation (*taklīf*) in the form of shari'a. He has been obliged to fulfil all orders and stay away from all prohibitions according to Islamic law. For him, shari'a has been implemented, both laws that are *taklīfiy* (mandatory, *sunna*, *mubah*, *makruh*, and *haram*) and *wad'iy* (including validity and invalidity; *rukhsah* and *'azīmah*; terms and conditions), as well as all dimensions of shari'a. In summary, the *mukallaf* is a proper legal subject (Emran, 2015; Nasrudin, 2016).

Thus, the content of the *Serat Tasawuf* manuscript is only intended for sane Muslims who biologically have been declared adults, not to other categories. That we can understand because, as stated earlier, the *mukallaf* is the proper subject of law. Ready or not, in the Islamic faith, a person who has fulfilled the three criteria (i.e. Muslim, sane, and *baligh*) must be held accountable for his actions. However, as stated by Allport (1950), individuals aged 20, 30, even 70 years do not necessarily demonstrate adult personality. Chronological age cannot be used as a benchmark for measuring one's mental and emotional maturity, including religious maturity. The reason is, since childhood, every individual only surrenders the egocentrism of thoughts and feelings under pressure. Usually, environmental pressures do not impose the maturity of religious views on individuals, as neither they do with various other forms of maturity. Moreover, most people do not want to interfere in other people's religious affairs. Even if other people care, each individual can easily remain egocentric, magical, and conceiving. We will never know how many "residues" of childhood appear in the religious attitudes of adults.

In Allport's theory, religious maturity, as well as personality maturity, has three attributes. First, various psychogenic interests are needed relating to objects and ideal values beyond the reach of vasculogenic desires. If it does not escape the direct biological impulse, one's soul is dwarfed and childish. Second, the ability to objectify oneself, be reflective and have insights about one's own life. They are individuals who have the insight to see themselves as others see them, and at certain moments view themselves in a kind of cosmic perspective. A developing sense of humour is one aspect of this second attribute. Third, a mature personality always has a united philosophy of life, though not necessarily religious, is not articulated in words, nor is it completely complete. However, without direction and coherence supplied by several dominant integrative patterns, life will be fragmented and aimless. These three attributes of maturity were chosen because they represent three paths of development that are open to every human being throughout his life's journey, namely the path of expanding interest (the expanding self), the path of influence and insight (self-objectification), and the path of integration (self-unification) (Allport, 1950).

b. The Social Dimensions of the Serat Tasawuf Manuscript Content

As revealed in the previous segment, the main part of the *Serat Tasawuf* Manuscript consists of three sections. The first one explains the obligation of Muslim believers to protect the seven limbs from bad/immoral acts. The seven limbs are the eyes, ears, tongue, stomach, *farji* (genitals), hands and feet. The second section contains an explanation of the ten inner sins that come from the heart that manifest into a bad temper and all despicable qualities/attitudes. They are *syarh al-ta'ām* (too fond of food), *syarh al-kalām* (talkative), *ghaḍab* (angry), *hasud* (envy/unhappy for the fortune of others), *bukhul* and *ḥubb al-māl* (stingy and excessive love for wealth), *ḥubb al-jāh* (ambitious about influence and popularity), *ḥubb al-dunyā* (excessive love for worldly affairs, ignoring the afterlife), *takabbur* (arrogant), *'ujub* (self-conceived), and *riyā'* (showing off/wanting to be praised). Then, the third section contains an explanation of the ten praiseworthy qualities, namely *tawbah* (asking forgiveness for sins committed), *khawf* (fear of suffering God's wrath), *riḍā* (accepting all the provisions and decisions of God), *zuhd* (living simply and modestly, not greedy in pursuit of worldly life), *ṣabr* (able to control himself in all conditions), *shukr* (accepting and using all the gifts from Allah to worship Him), *ikhhlās* (doing good with the pure intention for Allah alone), *tawakkal* (trusting in God's plan after trying his best), *maḥabbah* (loving Allah), *ḏikr al-mawt* (always remembering death).

If you pay attention, the contents of the *Serat Tasawuf* manuscript explore the two main dimensions of the task and role of humans, which are as a servant and a social creature. In Islamic language, both are referred to as *ḥablun mina-l lāh* and *ḥablun mina-n nās*. Ideally, each individual must try as much as possible so that the two dimensions are in an ideal position. In this case, we must allude to Allport's concept of personality, the dynamic organisation of the psychophysical system in each individual who also determines unique ways of adjusting to the environment. It is stated that the structure of the human personality is largely determined by trait, the tendency (predisposition) to respond to something in the same way for a variety of different stimuli. A trait is consistent. Thus, a trait is a mental/neuropsychic process with capacity and can direct the stimulus so that the behaviour is adaptive or expressive. Furthermore, a trait must also be related to determining tendencies. The reason is, according to [Allport \(1937\)](#), psychology would never be able to work without the conception of determining tendency (which implies readiness to respond). Without such a conception, psychology would not dare to explain the stability and consistency of real behaviours and experiences.

Determining tendency has both narrow and broad meanings. In a narrow sense, determining tendency refers specifically to mental devices that facilitate the solution of specific problems or the implementation of certain actions. While in a broader sense, determining tendency is a directive tendency or condition of readiness for a response. Thus, the doctrine of a trait can be classified as this broader conception. That is because all traits are directive tendencies. However, it must be noted that not all directive tendencies are traits. Several directive tendencies are too narrow and specific in their references, and too fast to meet the criteria of a trait. Surely, a temporary mental sequence may have some dependence on personal trait because many traits underlie determining tendency at the time. Although in themselves, a trait is more general and more durable, it has less to do with rapid mental sequence than with timeless mental structures, such as interests, tastes, complexes, sentiments, ideals, and the like ([Allport, 1937](#)).

Typically, determining tendency is divided into two groups: habits and attitudes, which then must be compared in detail with the trait. We begin by comparing the trait with habit. Usually, habit connotes an unchanging and inflexible response after the repetition of a definite stimulus situation, bound by experience and practice ([Allport, 1937](#)). After that, we also compare between trait and attitude. As stated earlier, a trait is a form of readiness to respond, and so is attitude. The trait is individual, typical of the owner; likewise with attitude. Trait guides the course of behaviour, often being both dynamic and compulsive, as is attitude. Naturally, trait and attitude are considered biophysical, combining, in whatever proportion, as the fruit of heredity and learning. No wonder then that trait and attitude are considered as equal concepts. However, there are three differences between trait and attitude. First, an attitude has a clear reference object, both materially and conceptually; whereas trait does not. For example, one's view of liquor or frog legs, towards the North Pole exploration, divorce, or fascism is attitude. However, conservative, radical, ascetic, indulgent, aloof, or expansive attitude are traits. Second, the more objects that bring out attitude, the closer the attitude resembles trait. Third, the more specific attitudes that bound to stimuli, the less they resemble trait ([Allport, 1937](#)).

Thus, it can be concluded that attitude can be specific and general, whereas trait in general. According to psychological traditions, attitude is a condition of limited response readiness and it is not a trait. However, in a broader context, there is no real difference between attitude and traits. The term attitude usually indicates acceptance or rejection of objects or value concepts associated with it. Attitude is usually associated with good or not good, good or bad; it guides someone to approach or pull away, to affirm or deny. On the other hand, trait - as a rule - does not have a clear direction. A trait is often only stylistic and its significance is often adverbial rather than prepositional. However, in this case, once again, there are cases where the two terms can be exchanged. A well-integrated trait of patriotism, for example, maybe as good as a generalised supporting attitude towards all objects and values included in an individual's conception of nationality ([Allport, 1937](#)).

Trait, habit, and attitude are very important in shaping the human personality, especially in responding to every stimulus directed at him. Every human being has capital in the form of traits, consistent patterns of thoughts, feelings, or actions that distinguish one person from another. Trait -- which is relatively stable over time and is consistent from one situation to another -- is a basic tendency that persists throughout life. However, behavioural characteristics may change due to adaptive processes as well as differences in strength and combination of existing traits. Furthermore, when dealing with

certain stimuli, arising attitudes are usually strongly influenced by habits, specific and inflexible responses that are bound by experience.

Finally, we must discuss personality, the special mode of adjustment adopted by each individual in his efforts to live. Personality is a product of heredity and the environment. However, according to [Allport \(1937\)](#), the two factors, heredity and environment, do not come together but are interrelated as multiplier and multiplicand. If one factor has no contribution (zero), there is no personality. Personality is not formed at birth but starts at that moment. Thus, it is clear that the attitude and ideal traits contained in the *Serat Tasawuf* manuscript are very much determined by the personalities of the *mukallaf*. The better the personality he carries since childhood, the more likely it is for him to have the qualities and attitudes as stated in the *Serat Tasawuf* manuscript.

c. *Establishing a Superior Personality*

As stated in the previous section, personality is not formed at birth but can be said to start at that time. In this context, good values must have been instilled since childhood. This is because the three main materials of personality, i.e. the physical, the endowment of intelligence, and temperament, are genetically determined through structural inheritance and only slightly changed by conditions that exist after birth. All three are agents of heredity that effectively enter the growth process at each stage to influence the development of trait and attitude. Sometimes they accelerate the effects of environmental shaping; sometimes they put limits on them; but their power can always be perceived ([Allport, 1937](#)).

In this section, we must allude to proprium, the term Allport coined to indicate all ego functions (self function), also known as the personality appropriate function. Allport revealed seven functions of proprium which tend to appear at certain times, according to the development of human life. Newborns do not have personality. That was because he had not yet discovered the world in which he had to live, and had not yet developed different modes of adjustment and mastery that would later shape his personality. At that time, almost everything in him was the result of heredity. However, there are two things to consider, i.e. the possibility of prenatal learning and the fact that some aspects of inheritance are latent and require time for maturation ([Allport, 1937](#)). The earliest typical adaptations of a baby that are unique are in terms of the intensity and frequency of their spontaneous activity (motility) and emotional expression (temperament). Both of these factors are inherited products. At least before the fourth month, there is sufficient learning and maturity to form habits that are different from the imperfect habits or traits. However, in the second half of the first year, the adaptive response to the physical environment and people shows obvious distinctiveness. Distinctive qualities that are noticed since the beginning of life tend to persist. Every child seems to be inclined to learn certain ways of adjusting and rejecting others ([Allport, 1937](#); [Lerner, 1982](#); [Rice, Hadley, & Alexander, 1993](#)). This phase lasts from the baby age until adolescence. During that period, children develop at least some proprium, such as a sense of body and self-identity (0-2 years), self-esteem (2-4 years), self-extension, and self-image (4-6 years), and rational thinking (6-12 years). Because inheritance factors have a strong influence on the formation of a child's personality, parents must ensure that they only pass down good character and attitude. In the Islamic faith, this condition can be attributed to the hadith *Kullu mawlūdin yūladu 'alā al-ḥiṭrah. Walākin 'abawāhu yuhawwidānihi 'aw yunaṣṣirānihi aw yumajjīsānihi*.

Like personality, religion in childhood is still lacking. In that period, children show the first response that seems religious, but is not religious; only social. In the context of Christianity, the response manifests into the habits of children, such as bowing their heads or folding their hands (when praying), then learning to repeat prayers or simple psalms (hymns). For children, the habit is as routine as brushing teeth or shaking hands. As such, they only learn rituals but do not understand their significance. In this period, the egocentrism of children is still very strong. As a manifestation, they always want to get an answer to the word "why?". If an adult cannot answer or refuses to, children will use their "findings" because they are reluctant to admit that in certain cases, one does not necessarily know. As the result, in children's religion, there are abundant fantasies. When adults provide answers, children hear only a portion and even with inaccurate understanding. This is because he will ignore difficult words and only take familiar words than "wave" them in such a way that becomes their meaning ([Allport, 1937](#)).

In addition to egocentrism, in understanding religion, children also have magical thought and anthropomorphism. Then naturally, those three things will be exposed to the opposite pressure from the adult environment. The standard theology and cultural morality gradually permeate and gradually replace some self-centred thinking. This is a transitional process that absolutely must be observed. However, social learning is a very smooth process. What is taught will have less meaning compared to how it is taught. Regardless of the content of the lessons, children will catch an indelible impression about the sincerity of their parents. The parents' tone of voice and role models in daily life will never disappear from within the child until many years before the child fully recognizes and appreciates the deep obedience of his parents. Once again, in this case, parents have a very significant role in shaping the personality of their children. The reason is, a few years before puberty, children will get additional influence to support the development of sentiment. At one point, children are usually faced with feelings of disappointment and a sense of heavy loss. However, even though he had tried wholeheartedly, the prayer he offered was still unanswered. It is no wonder then that many children -- who feel disappointed -- consider religion to not have magical assistance to solve the various problems encountered. This is a vulnerable period for children. Therefore, parents need to ensure that their children have maturing intelligence so that the bad influence does not mislead the child ([Allport, 1950](#); [Barkley, Fischer, Smallish, & Fletcher, 2006](#)). The maturing intelligence corresponds to the four pillars of UNESCO education which, among other things, outline that education

provides a medium for “learning to be themselves” and also “learning to live together”. Long ago, the pioneer of Indonesian education, Ki Hadjar Dewantara, had reminded that education -- as a learning process to become a cultured human being -- must be double-oriented: understanding oneself and understanding his environment. Inward, education must provide a medium for students to recognise who they are as “special manifestations” (differentiation) from nature. Outwardly, education must provide a medium for students to be able to place their privilege in the context of balance and sustainability of the great universe so that personal privilege does not create chaos for togetherness ([Bozalek, & Biersteker, 2010](#); [Latif, 2019](#)).

Finally, as the concept of [Allport \(1937\)](#), a person who has psychological maturity or mental health has seven main characteristics. First, having a deep understanding of oneself can simultaneously maintain a positive relationship with oneself or other objects (self-objectification). Second, able to take part and enjoy a variety of activities (not solely tied to meeting the needs or obligations). Third, master the techniques for warm relationships with others; equip themselves with the necessary attitudes, such as trust, empathy, genuineness, and tolerance. Fourth, equip themselves with emotional security and self-acceptance. Fifth, develop habits of realistic perception. Sixth, always have a perspective that is problem-centeredness and develops the ability to solve problems. Seventh has an integrated philosophy of life, including the orientation of values, religion, and personal awareness.

CONCLUSION

The *Serat Tasawuf* manuscript consists of three main topics. First, the obligation to protect and care the seven limbs, which are the eyes, ears, tongue, stomach, *farji* (genitals), hands and feet. Second, an explanation of the ten inner sins that must be avoided, i.e. *syarh al-ta'ām*, *syarh al-kalām*, *ghaḍab*, *ḥasud*, *bukhul* and *ḥubb al-māl*, *ḥubb al-jāh*, *ḥubb al-dunyā*, *takabbur*, *'ujub*, and *riyā'*. Third, an explanation of the ten praiseworthy qualities, namely *tawbah*, *khawf*, *riḍā*, *zuhd*, *ṣabr*, *shukr*, *ikhhlās*, *tawakkal*, *maḥabbah*, and *zīkr al-mawt*. However, all the discussion in the manuscript is only addressed to the *mukallaf*, people who have fulfilled the three conditions to account for all his actions. The three conditions are Muslim, pubescent (*baligh*), and sane.

Nevertheless, based on the dialogue with psychology, a *mukallaf* should be not only biologically mature but also religiously mature. Maturity in religion has three characteristics. First, various psychogenic interests are needed relating to objects and ideal values beyond the reach of vasculogenic desires. If it does not escape direct biological impulse, one's soul is dwarfed and childish. Second, the ability to objectify oneself, be reflective, and have insights about one's own life. Individuals who have the insight to see themselves as others see them, and at certain moments view themselves in a kind of cosmic perspective. Third, a mature personality always has a united philosophy of life, although not necessarily religious, is not articulated in words, nor is it completely complete.

The content of the *Serat Tasawuf* manuscript indicates the need for the formation of a mature personality, which must be started in the first phases after birth. However, personality is the fruit of "dialogue" between heredity and the environment. The content of the *Serat Tasawuf* Manuscript also requires each individual to have an understanding of the basic tasks and functions as worshippers as well as social beings. Thus, each individual must be directed to “learn to be themselves” and “learn to live together”.

LIMITATION AND STUDY FORWARD

This study was limited in its scope thus, several avenues are open for further exploration. For instance, this research was qualitative with the main focus on human, since humans are the source of problems while at the same time, the problem solvers. Even so, qualitative research does not limit its study on people. Other targets could be events, history, objects in the form of photographs, artefacts, relics of ancient civilizations, and so on. Thus, future research with events, historical objects, artefactsetc as a study object will add deeper insights into the research area. Moreover, this study was a single attempt to analyze and understand the Sundanese script in the light of Gordon Allport's trait theory; analysis of other manuscripts with diverse psychological theories will add to this domain and broaden the literature in the future.

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AUTHORS CONTRIBUTION

All authors made useful contributions to this study. Yani Rohmayani formulated the first draft of this study. Titin Nurhayati Ma'mun worked on data collection and assemblage. Ade Kosasih performed the analysis on data and Hazmirullah refined the write-up and prepared it for submission.

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