



Magic and the Communist Revolt of 1926 in Banten: a Study on the Script of K.H. Muqri Labuan

Helmy Faizi Bahrul Ulumi¹

*Laboratorium Bantnologi UIN Sultan Maulana Hasanuddin Banten
helmyfaizi@yahoo.com*

Abstract

Studies on magic in civil revolts in Indonesia are remarkably scarce. The use of magic in Bantenese revolts are presented in the works of Kartodirdjo (1966) and Williams (1982,1990). This article explains several aspects of magic such as the form, the ritual, and the sources related to magic sourced from the Script of K.H. Muqri Labuan, one of the important figures in the communist revolt of 1926 in Banten, by using philological and historical approaches. The Script was written by K.H. Muqri during his escapee from Surabaya to Mecca when the Dutch colonial could defeat his rebellion in Labuan. His script is 17,5x21 cm consisted of 540 pages written in Jawi and Arabic. It mostly contains the magical formula and *wird* of several *tariqa*. It also comprises his genealogy, the magical licence (*ijāzah*) he obtained, his journey notes to Mecca, his activities during living in Mecca, and the list of his disciples.

Keywords: *Banten, Magic, Tariqa, Social Revolution, Communism*

A. Introduction

Kartodirdjo called Banten as the most rebellious area in Java during the 19th century (2015:3). No less than 20 unrests of Bantenese people was happened during less than 100 years (Lubis, 2004: 8-9). The peak of the Bantenese uprisings in the 19th century was the peasant revolt of 1888 in Banten.

Kartodirdjo & Williams' works are two important works which comprehensively explain how „*ulamâ`* were actively involved in the revolts, both the peasant revolt of 1888 and the communist revolt of 1926 in Banten. Based on these two works, I find a linkage in both of the revolts were the supernatural or magical means performed and led by „*ulamâ`*.² Williams, for instance, noted that towards the communist revolt of 1926, many people were fasting. I presume that they were performing *puasa mutih*, a kind of fasting which was usually performed for practicing a certain kind of magical sciences (1990: 220-221). Such condition

was also occurred in the peasant revolt of 1888 in Banten as stated by Kartodirdjo (2015: 183) and in the practice of certain tariqa in Banten as clarified by Martin van Bruinessen (1992: 215 & 1999).

The practices of magic in Banten still survive up to the present day. The initial study of Bantenese magic was conducted by Tihami (1992). He comprehensively describes the *symbiosis mutualism* between magic and traditional leaderships in Banten involving *kiai* (religious figures) and *jawara* (local strongmen). Moreover, Nitibaskara's work (1993) tells the practices of *black magic* in some areas of Banten in the past. Ulumi's study on magic (2004) also affirms that magic become one of *worldviews* of Bantenese people so that magic were realized in many aspects of their life. Furthermore, the use of magic in *pesantren* was studied by Ahmad (2005) and Al-Ayubi (2012). The recent study on magic was discussed by Humaeni (2014). He comprehensively describes the acculturation aspects between Islam and local culture in the Bantenese magic that was manifested in many parts of Bantenese people life.

This article will answer two main research questions: what kinds of magic are noted in the K.H. Muqri's script and what is the historical context of the script? To answer these two main questions, I use philological and historical approaches. The initial one is used to find out the content of the script and the former one is used to explain the historical context of the script.

B. Description on the Communist Revolt of 1926 in Banten

The development of communism in Indonesia cannot be separated from two great organizations: *Sarekat Islam* (SI) and *Indische Social Democratische Vereeniging* (ISDV). The relationship between SI and ISDV, according to Williams (1982: 8), as a matter of fact deals with the intention of ISDV to obtain the more mass. To achieve this, ISDV conducted the *block-within* strategy into SI. In the context of Banten, such a relationship became more interesting. Hasan Djajadiningrat, the younger brother of the regent of Serang, Ahmad Djajadiningrat, was the chairman of SI Serang (unit Banten) as well as a member of ISDV, and was appointed as the center executive of the party in 1918. He became a member of ISDV/PKI (Indonesian Communist Party) until he was dead in the end of 1920 (Mc.Vey, 2009: 525).

As an area which was well known being fanatic into Islam, Banten became an area which was difficult for the progress of the ideology of communism. Communism in Banten initially developed very slowly. In 1924, the government noted that there were only two members of PKI in the Residence of Banten (Williams, 1982: 11). Due to the establishment of this 37th section of PKI in Banten, the image of communist party became stronger in the view of society (the peasants). They believed that this party was a strong rival of the Dutch colonial government and it got international supports. The society that was in the restless situation because of economical aspect, especially on the tax problem, laid a great hope on this party to bring them out of the Dutch power. Hence, this party got great supports from the people who were ready to move. In Februari 1926, it was noted that the members of this party were 12.000 people (Williams, 1982: 24-25).

The supports from the people (the peasants) were regarded not sufficient. It should be a bridge to connect the PKI elites and the peasants. Therefore, one of efforts they used was by recruiting „*ulamâ`* and *jawara*. To recruit „*ulamâ`*, two PKI figures who had good Islamic knowledge were Ahmad Bassaif dan Hasanuddin. Both of them intensively shouted out that there were similarities between Islamic teaching and communism. According to them, a collaboration between these two great powers would produce good results, i.e. the expelling of the infidel government from Banten. Moreover, they also made a propaganda to make the „*ulamâ`* believe that PKI was the party that would continue the hassle of Sarekat Islam (Williams, 1982: 26-27).

The involvement of „*ulamâ`* in the Indonesian Communist Party (PKI) had increased the total numbers of the followers of PKI. It was proven when PKI succeeded to recruit Haji Tb. Achmad Chatib, the former of the chairman of SI Labuan as well as a son in law K.H. Asnawi Caringin, a charismatic „*ulamâ`* in Banten at the time. His involvement in this party gave a significant impact to the great number of the participants of the party. By his joining in this party, the earlier members of SI, his colleagues, his brother in law (Tb. Emed) also joint the PKI. Moreover, as soon as many *kiai* had joint this party, K.H. Muqri Labuan, K.H. Madoen, K.H. Ichyar, K.H. Emed, K.H. Yahya Petir Serang, along with their disciples (*santri*) also joint the PKI. Indeed, K.H. Abdul Hadi from Bangko took all the villagers of his village to join this party. By the participation of many „*ulamâ`* in this party, the meetings of this party sometimes were conducted in the mosques, prayer houses (*langgar*), *orpesantren* (Williams, 1990: 185-186).

The effort of PKI rebellion had been known by the Dutch colonial government. It had caused the powerful arrest of the PKI boards. Puradisastra fled to Garut to avoid the arrest while Achmad Bassaif fled to Batavia to prepare the similar rebellion. Hasanuddin was arrested by the police when he was in Batavia. The arrest of Michnar on August 13th 1926 and the finding of documents on rebellions became an initial cause for Dutch Colonial Government to arrest other members of the party. After Mohammed Saleh, Djarkasih, Haji Ayip Ahmad, Arman, and Haji Mohammed Noer (the secretary of DO) had been prisoned, Tb. Hilman and Ishak as the main actors of the party were also arrested in September 1926. Furthermore, Puradisastra was caught in Garut, and was brought to Serang. Two figures had not been caught by the government, Bassaif and Haji Tb. Achmad Chatib. Bassaif was conducting a meeting in Batavia at the moment (Williams, 1990: 202-206).

Haji Tb. Achmad Chatib had not been caught because he was regarded not having enough evidences for his participation. He got a guarantee from his father in law, K.H. Asnawi Caringin, who convinced that Chatib was not involved in the revolt. However, after the government had obtained enough evidences, the troops of *Veldpolitie* were sent to catch Haji Tb. Achmad Chatib on October 23th 1926, (Williams, 1990: 217).

In the morning of November 12th 1926, the market of Labuan seemed busy. It was recorded that the sale of salt and white clothes increased for several days. It was also reported that many people in this area had been fasting for several days. At one night, hundreds people led by K.H. Muqri and K.H. Ilyas got on

together in a village of Bama. The arms were dispensed to the mass. This meeting ended by performing “*salat perang*”, a kind prayer for wars. The arrest of high rank officials of the party did not apparently lessen their intention to conduct a rebellion. The similar condition was also implemented by K.H. Moestapha who concentrated 700 hundred in the village Pasar Lama, near Caringin. In Menes, Haji Hasan and Entol Enoh led a revolt troop. After all groups had been ready, the insurgents attacked the city in the mid-night. Their targets were the houses of government officials in Labuan and Menes. On November 13th 1926, the government troops succeeded striking back the troops led K.H. Muqri. On November 15th 1926, the troops led K.H. Muqri reattacked the supporting troops from Batavia.

At night on November 15th 1926, they initially planned to reattack to Labuan. However, in the afternoon, 500 insurgents who wore white clothes and 1 person who took a flag written with —By the help of God, everything could be achieved— were attacked by a troop led by Kapten Becking. Due to unbalanced arms, the insurgents could be repulsed by the government troops. After this incident, the government troops kept watch and patrolled until the day after. The revolt was successfully suppressed (Williams, 1990: 220-226).

Because of the revolt, 1300 people were caught (Williams, 1990: 239). However, many people could rescue from the arrest. K.H. Muqri was one of the figures who succeeded to rescue from the arrest. After his troop was repulsed, he fled to Ciruas and hide himself in a house of K.H. Rafiuddin, one „*ulamâ*” who was not involved in the revolt. K.H. Muqri then lived in Ciruas for a long moment until he finally decided to go to Surabaya and impersonated as a pilgrim and shipped out to Mecca. In Mecca, he used a pseudo *Syaikh Kabir*. In 1960, he returned to Indonesia based on the request of President Soekarno (Williams, 1990: 243).

C. Biography of K.H. Muqri

On his Script, K.H. Muqri mentioned his full different names. On page 296 of the Script, his full name was Haji Abdul Hamid Ilyas Muhammad al-Muqri. In the *Ijâzah* (a magical licence) of *Mujarabâtal-Dairabi* (page 370 of the Script) he mentioned his full name Haji Muhammad Abdul Hamid Muhammad Muqri and Abdul Hamid Muhammad Muqri bin Haji Sukiya; while in the genealogy of the tariqa of *Qâdiriyyah wa Naqsyabandiyyah*, his name was noted as Abdul Hamid Muhammad al-Muqri. No exact year when was he born. Based on interviews to several informen who had ever learnt and met K.H. Muqri several months before his death in 1959, it was assumed that at the moment K.H. Muqri was 90 years old. Mufti Ali, et.al. (2007: 20) assumed that he was born in 1860s. This assumption was based on the time of the process of *ijâzah* of *Dalâil al-Khairât* received by K.H. Muqri in 1300 H/ 1880. It was ensured that in this year K.H. Muqri had been of age (*aqil balig*).

K.H. Muqri was born from the couple of Haji Sukiya (d. 1902) from Kampung Trumbu, Desa Masjid Priyayi Kecamatan Kasemen and Hajjah Jolemah from Bengkung Mengger Pandeglang (Mufti Ali, et. al., 2007: 19). Hence, it is logical if he wrote his script not only in Arabic, but also in Javanese language and

Sundanese language as his parent native languages. K.H. Muqri took in marriage with his first wife, Hajjah Maimunah binti H. Masyadi from Labuan in 1917. He had two sons from his first marriage: Muhammad Syibli and Ahmad Syatibi. In 1931, K.H. Muqri he got marriage with Hajjah Fatimah binti Muhammad from Cakung Jakarta and possessed 5 children: Sarah, Jauhariyyah, Hania, Luthfiyah, dan Muhammad Arkam (Mufti Ali, et. al., 2007: 21).

His basic Islamic education was taught by his own father. Furthermore, his father sent him to learn under the supervision of K.H. Muhammad Zuchri in Petir Serang. In this *pesantren*, K.H. Muqri learnt Arabic and Islamic mystical sciences (mystical and magical sciences). After several periods, he went to Mecca for deepening traditional Islamic knowledge under the supervision of several teachers (Mufti Ali, et. al., 2007: 22).

D. The Script of K.H. Muqri

a. The Description of the Manuscript

The Script is a diary which consists of different themes. This script is a book-shaped script that uses 60 grams of hvs paper. The format of the manuscript is 17,5x21 cm or A5 form that are bound by using threads. There are 19 units of guidelines. The cover of this manuscript is black thick carton covered by red jacket with black dots pattern. The number of manuscript's page is 540 pages. Meanwhile, the number of the torn page is 14 pages. Beside it, there are 72 pages which already separated from the binding. Then there are also 12 small pieces of paper of various sizes.

The condition of the manuscript is quite good, except for a few pieces separated from the binding and the edge of the paper that has been folded and torn. The text is still readable. Text was dominantly written by using black ink. Besides the black ink, the text was also written by using blue ink. There are also guidelines created by using sort of small red marker. Currently, the Script of K.H. Muqri already fully digitalized, whereas the original manuscripts is hold by the descendants of K.H. Muqri.

The number of line in each page is different. There are some pages that consist of pedigree charts, some pages are fully written text as the number of guidelines, and some are only reached 21 lines in a page. There are some languages used in the manuscript among other Arabic, Malay, Javanese-Banten, and Sundanese. The script used is Arabic and Jawi script. Some Arabic texts use punctuation and some are not. Type of calligraphy used in the manuscript is *riq'ah* and *naskhi*. There is no page numbering except pages that had been made by previous researchers using a pencil.

In general, this manuscript consists of genealogy of K.H. Muqri's family, including his ancestors and descendants as the results of the two marriages, *ijazah* received by K.H. Muqri from the *tariqa* (mystic brotherhood), the book of Islamic magic, *wird*, *qasida*, and magical formulas. List of his students who received *ijazah* from him was also recorded in this manuscript. There are also some notes about the daily life of K.H. Muqri during his stay in Mecca. The rest of the manuscript provides *wird*, prayers, *hizb*, and magic formulas in a variety of forms. We can

identify the date of the notes from the year written in his writings. On page 9 of this manuscript for instance, it is written:

Haji Muhammad Toyyib bin Haji Abdul Ghani Kadujawer Labuan Caringin has debts to Muhammad al-Muqri bin Haji Sukiya. The ship ticket and other things 37 cents of gold. Thirty seven cents of gold year 1346 # 1926 # 1347

The years written in the note namely 1346 (1926) and 1347 (1927) are years when the revolt in Banten occurred. Because the revolt occurred in the medio of November, I assume that K.H. Muqri started to write the notes when he traveled to Mecca to avoid his arrest at the end of 1926 until the beginning of 1927.

b. The Elements of Magic in the Manuscript

In Islamic tradition, the magic is called the Islamic magical science (*Ilmu Hikmah*). Classical sources popular among Muslims among other are *Syams al-Ma'arif al-Kubrâ* and *Manba' Uşul al-Hikmah* written by Abû al-Abbâs Ahmad bin 'Ali al-Bûni (d. 622 H / 1220 AD), *as-Sirr al-Jalil* written by Sayyid Abi al-Hasan al-Syâzili, and *Khazînat al-Asrâr* written by Sayyid Muḥammad Ḥaqqi al-Nazîli, and many similar books that spread in the Muslim world (Humaeni, 2014: 184-186). Although some experts strictly separate between sufism and Islamic magical science, the influence of sufism and sufi's view on Islamic magical science can not be ignored, especially when they grow beyond their cultural and geographical origin for a long time. Therefore, it is very reasonable when the student of mystical science can also learn sufism and Islamic magical science at the same time as indicated by K.H. Muqri's note in his diary.

1. K.H. Muqri and Tariqa

In his Script, the authors finds indications of K.H. Muqri's interest on tariqa (mystical brotherhood) and sufism. There are four tariqas that I find in the manuscript, namely Qadiriyyah wa Naqsyabandiyah, Syažiliyyah, Tahâwiyyah, and Idrisiyyah. However only one tariqa that was seriously followed by K.H. Muqri. In the sheet that is detached from binding manuscripts I find the genealogy of Qadiriyyah wa Naqsyabandiyah tariqa which indicates his closeness to it. The genealogy as written:

Abdul Hamid Muhammad al-Muqri – Syaikh Arsudin – Syaikh Muhammad Qaridah – Kiai Marzuq – Kiai Abdul Karim Tanahara – Syaikh Ahmad Khatib Sambas – Syaikh Syams ad-Dîn – Syaikh Murâd – Syaikh 'Abd al-Fattâh – Syaikh 'Utsman – Syaikh 'Abd ar-Rahîm – Syaikh Abû Bakr – Syaikh Yahyâ – Syaikh Husam ad-Dîn – Syaikh Wali ad-Dîn – Syaikh Nûr ad-Dîn – Syaikh Syarîf ad-Dîn – Syaikh Syams ad-Dîn – Muḥammad al-Ḥattâk – Syaikh 'Abd al-'Azîz – Syaikh Sultân al-Auliyyâ` al-Quṭb al-Gauş Sayyidinâ al-Syaikh 'Abd al-Qâdir al-Jailani – Syaikh Abî Sa'îd Maḥzumî – Syaikh Abî Ḥasan 'Ali al-Hakkîrî – Syaikh Abu al-Faraj al-Tartûsi – Syaikh 'Abd al-Wâhid al-Tamîmî – Syaikh Abi Bakr al-Syibli –

Syaikh at-tâifah aş-şûfiyah Abû al-Qâsim Junaid al-Bagdâdi - Syaikh Sarî alSaqaṭî - Syaikh Ma'rûf al-Karkhi - Syaikh Abî Ḥasan ʿAlî bin Mûsâ al-Riḍa

- Syaikh Mûsa al-Kâzim - Imâm Ja'far al-Şadiq - Syaikh Muḥammad alBaqir - Imâm Zain al-ʿĀbidîn - al-Şahîd Sayyidinâ al-Husain - Sayyidina ʿAlî K.W. - Sayyidina Muḥammad Saw. - Jibrâil - Allâh Swt.

In addition, I also find in the Scripts some *wird* of Qadiriyyah wa Naqsyabandiyyahtariqa and short writing on the nature of the Qadiriyyah wa Naqsyabandiyyah. At the end of the Script, we can find the list of his students. In that list, the first year when his students received the *ijâzah* is 1352 H / 1934 AD.

For the three other tariqas, I don't find any genealogy of the tariqa but I find a brief description of the three tariqas. Thus I am not sure whether he belongs to the three *tariqas* or not. For Syaḏiliyah, the author only finds *ijâzah* of *ḥizb al-bahr*, *ḥizb al-bar*, dan *ḥizb al-naşr*.

2. K.H. Muqri's Prayers

In the Script of K.H. Muqri, we can also find several prayers and *wird* to be carried out by his students such as *wird tahlîl*, *tasbîh*, *tahmîd*, and *takbîr*. The popular prayers among the people can also be found in the Script, such as prayer ʿAkasah,³ and Haikâl 1-7, prayer for pregnant women, and prayer to expel the influence of jinn from the human body (*ruqya*/exorcism). In addition, there are also Qudḥi prayer, ʿArsy prayer, the Prophet Danial prayer, and other prayers written in the Script. Here's an example of a prayer to do exorcism based on the *hadiş* narrated by Khâlîd bin al-Walîd:⁴

Bismillâhi al-rahmân al-rahîm, bismillâh al-laẓî lâ yaḏurru ma''a ismihi syai`un fi al-arḏi wa lâ fi al-samâ`i wa huwa al-samî` al-,,alîm

3. K.H. Muqri's Islamic Magical Science (Ilmu Hikmah)

a). The Form of Magical Formula

There are five forms of magical formula in the Script among other: al-Qur`ân formula, non al-Qur`ân formula, *şalawât*, prayers or *ḥizb*, and picture.

Here's an example of a formula derived from the al-Qur`ân to increase semen and body aches:⁵

Bismillâhi al-rahmân al-rahîm, ar-rahmân, ,,allama al-Qur`ân, khalaqa al-insân, ,,allamahu al-bayân, al-syamsu wa al-qamar biḥusbân, inna ,,alainâ jam`aḥu wa qur`ânahu, fa izâ qara`nâhu fattabi` qur`ânahu, şumma inna ,,alainâ bayânahu, bal huwa qur`ânun majîd fi lauḥin mahfûz, sanuqri`uka fa lâ tansâ, iqra` wa Rabbuka al-akram, al-laẓî ,,allama bi al-qalam, ,,allama al-insân mâ lam ya`lam...

For the magical formula that is not from al-Qur`ân called *Barhatiyyah* prayer that functions to make others fear to us:

Barhatihin, karîrin, fûrânin, marjalin, tasylihîn, bazjalîn, tarqabin, barhasyin, galmasyin, hauḡirin, qaltahûdin, barsyânin, kazahîrin, namûsyalakhin, barhayûlâ, yasykîlakhin, bikahḡahûniyyatin, bisyârisyin, fûnisyin, qazmazin, anfalilaiḡin, qabrâtin, giyâhan, kaidahûlâ, syamkhâhîrin, syamkhâhîrin, syamhâhîrin, syamhâhîrin, syamkhâbârûkhin, subhâna man laisa kamiṡlihi syai`un wa huwa al-samî` al-baṡîr...Ajîbû ayyuha al-arwâḡ aḡ-ḡâhirah min al-arwâḡ al-jin, an takhafûni` ,an al-nâs ajma`în, al-waḡâm, al-,,ajl, alsâ`ah

The *ṡalawât* to the Prophet Muhammad are more often read in a series of prayers and *wird*. However, there is also a prayer read in a special occasion, either in the form of popular *ṡalawât* or in the form of *ṡalawât* created by the „*ulamâ`*. In the Script there is *ṡalawât* that inaugurated to K.H. Muqri on the evening of Tuesday 29th month of Mawlid in 1364 Hijri:⁶

Allâhumma ṡalli „alâ Sayyidinâ Muḡhammadin, al-fâtiḡi limâ ugliqa wa alkhâtimi limâ sabaqa, al-nâṡiri al-haḡ bi al-haḡ wa al-hâdi ilâ ṡirâtika al-mustaḡîm wa „alâ âlihi haqqa qadrihi wa miqdârihi al-,,azîm

This formula should be recited 41 times and followed by reciting al-Fâtihā and then ask to Allah what he wants

The fourth form is a series of prayers, known as *ḡizb*. The word *ḡizb* in the Arabic tradition refers to "flock" and "groups,". The word *ḡizbullâḡ* for instance refer to a bunch of armies of God. The word *ḡizb* can also be used to refer to drifting clouds. In *tariqa*, it means a particular passage, also called *wird* or supplications (Hadi, 2007: 1-2).

In his Script, K.H. Muqri received *ijâzah* of some *ḡizb*, namely *ḡizb ala`zam*, *ḡizb al-Imâm Muhyi al-Dîn ibn Zakariyâ Yahyâ ibn Syarif al-Dîn alNawâwi*, *ḡizb al-Dûr al-alâ*, *ḡizb al-bar*, *ḡizb al-naṡr* and *ḡizb al-baḡr*. The following text is called *ḡizb al-naṡr*:⁷

Bismillâhi al-rahmân al-rahîm, wa qâla Mûsâ innî wa`aztu bi Rabbî wa Rabbikum min kulli mutakabbirin lâ yu`minu bi yaum al-ḡisâb (read 3 times)..

Bismillâhi al-rahmân al-rahîm, innâ fataḡnâ laka fatḡan mubînan li yagfira laka Allâḡ mâ taqaddama min ḡanbika wa mâ ta`akhhara wa yutimma ni`matahu „alaika wa yahdiyaka ṡirâḡan mustaqîman wa yanṡuraka Allâḡu naṡran „azîzan (read 3 times)..

Bismillâhi al-rahmân al-rahîm, Allâhumma bisaḡwati jabarût qahrika wa bi sur`ati igâṡati naṡrika wa bi ḡiratika lintihâki hurumâtika wa bi himayâtika li man iḡtamâ bi âyâtika nas`aluka yâ Allâḡ (read 3 times), yâ samî`u yâ qarîbu yâ mujîbu yâ sarî`u yâ muntaqimu

raka "at read al-Fâtiḥah and Tabâarak *allaẓi bi yadihi al-mulku*. After greeting, circulate the body to—*jihatil*¹¹ enemies and grab a handful of soil or sand under the seat then read *ḥizb* Abi al-Ḥasan al-Syaẓili called *ḥizbalbahr*. When you read —*wa sakhkhara lanâ ḥâẓa al-bahr*|| add this: —*yâ gâlibu laisa maglûban, yâ qâhiru gair maqhûr, yâ qâdiru yâ nâṣiru, as`aluka bistiwâ`i qahrîka wa galabatika „alâ al-„arsy an tuqallidunî bi saifi humâyatikaand so on.*¹² After that you read —*kamâ sakhkharta al-bahr li sayyidinâ Mûsâ „alaihi assalâm, ilâ âkhiri al-ḥizb al-bahr.*||

Then read —*sayuhzamu al-jam`u wa yuwallûna al-dubura bal as-sâ`atu adhâ wa amar.*|| Then throw the sand in your hand to the enemy. Insyâ Allah the enemy will be lost.

Example of the sixth form is *laqad jâ`akum* practiced:¹³

This is *khawâṣu —laqad jâ`akum...*¹⁴

It should be practiced¹⁵ by fasting three or seven days. Every night you should read —*laqad jâ`akumulâ âkhirihil* 2103 times. After that, it should be recited after the five prayers 7 times —*laqad jâ`akumulâ âkhirihil*, after that recite: Bismillâhi al-rahmân al-rahîm, wa ṣalla Allâh __alâ sayyidinâ wa maulanâ Muḥammadin, wa __alâ âlihi wa ṣahbihi wa sallim taslîman dâiman.

Harastu nafsî wa dînî wa ahli wa aulâdî wa abnâti.....and so on.¹⁶

If you want to perform jihad, read—*laqad jâ`akumulâ âkhirihil* three times. Then read—*laqad jâ`akum*” once. After that read —*fa`in tawallauw faqul ḥasbiya Allâh lâ ilâha illa huwa „alaihi tawakkaltu wa huwa Rabb al-„arsy al-„aẓîm*|| once. After that read *takbir* 3 times, namely Allâhu Akbar Allâhu Akbar Allâhu Akbar, then you should go to the front and do not retreat, insyâ` Allâh will protect you.

c). The Source of K.H. Muqri Magical Formula

K.H. Muqri obtained the *ijâzah* of the *tariqa* from many sources either in the written form in his Script or not. I find three types of the source in which he obtained the *ijâzah*. First, the magical formulas which have clear genealogy in his Script. K.H. Muqri has the *ijâzah* for *ḥizb al-a`zam*, *ḥizbal-Imâm Muhyi al-Dîn ibn Zakariyâ Yahyâ ibn Syarif al-Dîn al-Nawâwi*, *ḥizb al-dûr al-a`lâ* from Sayyid Muhyi al-Dîn ibn __Arabî, *ḥizb al-bar*, *ḥizb al-naṣr* dan *ḥizb al-baḥr* from Abi al-Ḥasan al-Syaẓili. Furthermore, K.H. Muqri wrote the genealogy of the two Islamic magical books, namely *Syams al-Ma`ârif al-Kubrâ* and *Mujarrabât*. The following is the genealogy of *ḥizb* and the two books:

Genealogy of *ḥizb al-a`zam*:¹⁷

K.H. Muqri - Muḥammad Muḥsîn - Sayyid Muḥammad Āmîn Riḍwan - al-Syaikh __Abd al-Gani an-Naqsyabandi - al-Syaikh Ismâ`il bin Idris arRûmî al-Madani - al-Syaikh Ṣalih al-Fullâni - al-Syaikh Muḥammad bin Sinnah -

Maulāya al-Syarīf - Syaikh ʿAbd al-Qādir at-Ṭabari - ʿAli bin Sulṭān Muḥammad al-Qārī al-Harawi al-Maki.

Genealogy of *ḥizb* al-Imām Muhyi al-Dīn ibn Zakariyā Yahyā ibn Syarīf al-Dīn al-Nawāwi:¹⁸

K.H. Muqri - al-Syaikh Muḥammad Muḥsin - al-Syaikh Muḥammad Amīn bin Aḥmad al-Madani -al-Syaikh Sururi bin Muḥammad az-Zawāwi al-Damanhūrī - SayyidḤasan al-Quwaisni (?) - al-Syaikh al-Amr Akbar - al-Syaikh al-ʿArif billāh Muḥammad bin Sālim al-Hafni -al-Syaikh Muḥammad bin ʿAli al-Yamanī al-ʿAlawi - al-Syaikh Muḥammad bin Saʿīd al-Dīn - al-Syaikh Muḥammad bin at-Turjīmāni - al-Syaikh ʿAbd al-Wahhāb al-Syaʿrāni - al-Syaikh al-Burhān bin Abi al-Syarīf al-Maqdisi - al-Syaikh al-Badr al-Qibbāni (?) - al-Syaikh Muḥammad bin al-Khabāzi - al-Imām Muhyi al-Dīn ibn Zakariyā Yahyā ibn Syarīf al-Dīn al-Nawāwi.

Genealogy of *ḥizb al-dūr al-ʿalā*:¹⁹

K.H. Muqri -al-Syaikh Muḥammad Muḥsin -al-Syaikh Muḥammad Amīn bin Aḥmad al-Madani -al-Syaikh ʿAthiyah ʿIzzat al-Qumāsyi (?) -al-Syaikh Ibrāhīm al-Bājūri -al-Syaikh ʿAbd Allāh al-Syarqāwi - Sayyidi Mustafā al-Bakri dan al-ʿArif billāh al-Syaikh Muḥammad al-Hafni - al-Syaikh Muḥammad al-Badri - al-Syaikh Ibrāhīm al-Kūrāni - al-Wali al-Syahīr Ṣafi al-Dīn Aḥmad bin Muḥammad al-Madani al-mausūm bi al-Qusyāsyi - al-Syaikh Abi al-Wahhab Aḥmad bin ʿAli bin ʿAbd al-Quddūs al-Syanāwi - al-Syaikh ʿAbd al-Wahhāb al-Syaʿrāni -al-Syaikh Zain Zakariyyā ibn Muḥammad al-Anṣārī al-Qāhiri - Ibn al-Faḥ Muḥammad bin Zain al-Dīn al-Marāgi al-Uṣmāni aṣ-Ṣufi - Abi al-Ḥasan ʿAli bin ʿUmar al-Wāfi -al-Syaikh al-Akbar Muhyi al-Dīn Muḥammad ibn ʿArabi

Genealogy of *ḥizb al-bar*, *ḥizb al-naṣr* and *ḥizb al-baḥr*:²⁰

K.H. Muqri - Muḥammad Muḥsin - al-Syaikh Muḥammad Amīn - al-Syaikh ʿAbd al-Gani - al-Syaikh Ismāʿīl - al-Syaikh Ṣālih al-Fullāni - al-Syaikh Muḥammad bin Sinnah - Maulāya al-Syarīf Muḥammad bin ʿAbd Allāh al-Daulati²¹ - Abi ʿUṣmān Saʿīd Qaddūrah - al-Syaikh al-Kāmil Saʿīd bin Aḥmad al-Muqri - al-Syaikh ʿAbd ar-Rahmān bin ʿAli - al-Syaikh al-Burhān al-Qalqasyandi - al-Syaikh ibn al-ʿAbbās Aḥmad bin Muḥammad bin Abi Bakr al-Wāsiṭi - al-Syaikh al-Khatīb Ṣadr al-Dīn Abi al-Faḥ Muḥammad bin Muḥammad al-Maidūmi - Sayyidi Abi al-ʿAbbās Syihāb al-Dīn Aḥmad bin ʿUmar al-Mursi - al-Quṭb ar-Rabbāni Abi al-Ḥasan ʿAli bin ʿAbd Allāh bin ʿAbd al-Jabbār al-Syaḏili al-Syarīf al-Ḥasani.

Genealogy of *Mujarrabāt al-Dairabi*:²²

Genealogy of Haji Muhammad Abdul Hamid Muhammad Muqri, from Syaikh Abd as-Salâm bin Aḥmad bin Muḥammad Banân (?) - Syaikh Khalifah bin Aḥmad al-Nabhâni - Sayyid Maḥmûd bin Sayyid Nâsir al-Bagdâdi al-Naqsyabandi - Syaikh al-Allâmah al-Sayyid Dâud al-Bagdâdi al-Naqsyabandi alâ al-Mujarrabât al-Dairabi.

Genealogy of *Syams al-Ma'ârif al-Kabir*:²³

Muhammad al-Muqri bin Sukiya al-Labuani Bantani - Syaikh Muḥammad bin Abd al-Ḥamîd al-Fauni - Syaikh Muḥammad al-Hâsyim - Syaikh Muḥammad bin at-Tâwi - Syaikh Abi Yu'za - Syaikh Aḥmad al-Banâni - Syaikh Mâlik - Syaikh Muḥammad ar-Râji - Syaikh Aḥmad Abd al-Awi (?) - Syaikh Abd al-Wahhâb al-Ahmari - Syaikh Az-Zaki - Syaikh Muḥammad asy-Syinqîti - Syaikh Muḥammad al-Fûti Jalanaki (?) - Syaikh Abi al-Naşr - Syaikh Muḥammad bin al-Arabi - Syaikh Husein alFara...²⁴- Syaikh Muḥammad al-Ṭabi (?) - Sayyidi al-Syaikh Aḥmad bin Ali al-Bûni raḍiya Allâhu anhum ajma'in.

Second, formulas that there is no written genealogy in the Script, such as formula to invite *hadam*²⁵ and *Asmâ' Ahl al-Kahfi*,²⁶ or it only mentions one source, such as in the *wird of ḥasbuna Allâh* obtained from Syaikh Muḥammad bin Abd al-Raûf²⁷ and *wird ṣalawat* obtained from Syaikh Abd al-Salâm.²⁸ We can find this category in the Script and it seems that it is the dominant category in the manuscript.

Third, the sources of the formula is written by K.H. Muqri in his Script. Such as the colophon in a page which is separated from the binding tells : Kitâb al-Ṭib al-Ruhâni li al-Jism al-Insâni fî —Ilm al-Harfi, li al-râji min Allâh naḥwa al-musâwa Ismâ'il bin Abd Allâh al-Magribi al-Şâwi, balagahu Allâh al-amalwafaqahu li khair al-amalwamahabbah, amîn.

Perhaps the text, although it is not complete, can be found in page 397430 of the Script. In this text, we can find description about the eminency of each alphabet.

E. Conclusion

As the last notes, it can be concluded that the communist revolt of 1926 in Banten has a relationship with Islamic mysticism in the form of *ilmu hikmah* or magical sciences and the network of the followers of *Qadiriyyah wa Naqsyabandiyyah* tariqa. The relationship is represented on the Script of K.H. Muqri, one of the leaders of the communist revolt in Banten as the successor of Haji Tb. Achmad Chatib, which is dominated by magical formulas. The variety of the magical formulas noted in the Script shows that K.H. Muqri is an expert in *ilmu hikmah* (magical sciences).

This article also shows that the network of the followers of *tarekat Qadiriyyah wa Naqsyabandiyyah* plays an important role. Eventhough there was no evidence when K.H. Muqri was taken oath as the follower of the *Qadiriyyah wa*

Naqsyabandiyyahtariqa, and no notes on the genealogy of the tariqa stating the year of oath, it may be assumed that immediately before the revolt, he had been involved in the mysticism and in the Muslim brotherhoods (tariqa). His closeness with Haji Tb. Achmad Chatib, a son in law of Syaikh Asnawi Caringin—the religious teacher (*mursyid*) of the *Qadiriyyah wa Naqsyabandiyyah* tariqa and a charismatic „*ulamâ`* of Banten at the time—had encouraged him to join in the tariqanetworks.

Endnotes:

helmyfaizi@yahoo.com Laboratorium Bantenologi IAIN SMH Banten

Magic, according to Haviland (1988: 210), is the belief that supernatural powers can be forced to be active in certain situations for both good and bad purposes by certain formulas. Such a definition is used in writing this article.

K.H. Muqri also gave *syarah* or explanation on this kind of prayer.

The Script, p. 80

The Script, p. 444

The Script, p. 83

The Script, p. 357

The Script, p. 351

The Script, p. 80

The Script, p. 21-22

It means “direction”

¹²The prayer is too long to write in this article

¹³The Script, p. 23-24

¹⁴It means *Sûrah al-Taubah*: 128-129 ¹⁵It means it is wholeheartedly practiced.

¹⁶The prayer is too long to write in this article

¹⁷The Script, p. 108

¹⁸The Script, p. 109

¹⁹The Script, p. 110

²⁰The Script, p. 109

²¹The Script of K.H. Muqri merely noted Maulâya al-Syarîf, while I obtained his full name from the treatise of Muḥammad Dimyâti bin Muḥammad Âmin al-Kalâhâni alBantani’s work *Raṣn al-Qaṣr fî Khaṣâiṣ al-Ḥizb al-Naṣr*, p. 20. The intellectual genealogy of Muḥammad Dimyâti’s *ḥizb al-naṣr* was through K.H. Muqri. I confirmed several names in the intellectual genealogy on the Script of K.H. Muqri from this treatise.

²²The Script, p. 370

²³The Script, no page number, because the paper is separated from its cover.

²⁴Not all texts can be read because several papers are ripped

²⁵The Script, p. 101

²⁶The Script, p. 434

²⁷The Script, p. 363

²⁸The Script, p. 364

Bibliography

- Ahmad, M. Athoullah. 2005. *Ilmu Hikmat di Banten*. Jakarta: Graduate School UIN Syarif Hidayatullah Jakarta
- Al-Ayubi, Sholahuddin. 2012. *Magi di Lingkungan Pesantren: Studi Magi dalam Kitab Mujarrabât al-Dayrabi al-Kabîr*. Jakarta: Graduate School UIN Syarif Hidayatullah Jakarta.
- Ali, Mufti, et. al. 2007. *Peran Tokoh Tarekat dalam Pemberontakan Muslim Banten 1926: Studi Kasus K.H. Abdul Hamid Ilyas Muhammad Muqri al-Quty Labuan (1860-1959)*. Serang: IAIN SMH Banten
- Cribb, Robert and Audrey Kahin. 2012. *Kamus Sejarah Indonesia*. Translated from *Historical Dictionary of Indonesia* by Gatot Triwira. Jakarta: Komunitas Bambu.
- Dimiyati, Muhammad. 1989. *Raşn al-Qaşr fî Khaşâiş Hizb al-Naşr*.
- Hadi, Murtadho. 2007. *Sastra Hizib*. Yogyakarta: Pustaka Pesantren
- Haviland, W.H. 1988. *Antropologi*. Translated by R.G. Soekadijo. Jakarta: Erlangga
- Humaeni, Ayatullah. 2014. *Akulturasi Islam dan Budaya Lokal dalam Mabgi Banten*. Serang: Laboratorium Bantenologi
- Kartodirdjo, Sartono. 2015. *Pemberontakan Petani Banten 1888*. Translated from *The Peasants' Revolt of Banten in 1888: its Conditions, Course and Sequel* by Hasan Basari. Jakarta: Komunitas Bambu.
- McVey, Ruth T. 2010. *Kemunculan Komunisme Indonesia*. Translated from *The Rise of Indonesian Communism* by Komunitas Bambu. Jakarta: Komunitas Bambu
- Muqri, Abdul Hamid Muhammad. *The Script*
- Nitibaskara, Tb. Ronny R. 1993. *Reaksi Sosial terhadap Tersangka Dukun Teluh di Pedesaan Banten Jawa Barat (tahun 1985-1990)*. Jakarta: Universitas Indonesia
- Tihami, M.A. 1992. *Kiyai dan Jawara di Banten: Studi tentang Agama, Magi, dan Kepemimpinan di desa Pasanggrahan Serang, Banten*. Jakarta: Universitas Indonesia
- Ulumi, Helmy Faizi Bahrul. 2009. *Filosofi Magi*. Serang: FUD Press

- Van Bruinessen, Martin. 1992. *Tarekat Naqsyabandiyah di Indonesia*. Bandung: Mizan
- Williams, Michael C. 1982. *Sickle and Crescent: the Communist Revolt of 1926 in Banten*. New York: Cornell Modern Indonesia Project
- Williams, Michael Charles. 1990. *Communism, Religion, and Revolt in Banten*. Ohio: Ohio University