Spiritual communication patterns in the practice the Hardo Pusoro flow of beliefs (Qualitative phenomenological approach)

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ABSTRACT

Keywords

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Spiritual practice is a path taken by followers of religions and beliefs to show a form of religious expression. Followers of the Hardo Pusoro belief emerged in 1832 thanks to the services of Ki Koesoemo Witjitro. Hardo Pusoro has an unusual spiritual practice, namely water meditation called kungkum. This research uses a phenomenological approach with qualitative methods. A phenomenological approach was used to produce descriptive data in the form of words from the subjects interviewed. The research subjects were adherents of the Hardo Pusoro mysticism in the Purworejo area. The aim of this research is to explain the function and meaning of the practice of water meditation, and also to find out the inner experiences of believers in the sect. The basis of what the author does is to reveal the experiences of believers and deepen them. Data collection techniques use interviews, observation and document review. Data analysis is carried out by selecting relevant data, marketing it and drawing conclusions. The conclusions of this research are first, the practice of soaking in a river with flowing water can increase psychological effects. And as a form of spiritual communication which aims to bring ponco driyo to pure consciousness. Second, the practice of spiritual communication of kungkum in adherents of this belief system is meditation which is interpreted philosophically.

1. Introduction

Communication is a process by which we can understand and be understood by others. Communication is a dynamic process according to the prevailing situation (Al Humdan et al., 2020). Communication is interpreted as something that is used to understand what other people are doing and other people understand what we are doing. This understanding can be realized through verbal, non-verbal and expressive communication (Drs. Daryanto, Dr. Muljo Rahardjo, 2016).

Society is a group of individuals who gather based on different backgrounds of beliefs, religion, culture and character. Coming from diverse backgrounds, groups of people tend to form certain communities (Cone et al., 2023). This is done in order to achieve existence where they live. Various forms of activities are carried out to realize their identity, such as religious rituals, traditional ceremonies, spiritual practices and other habits that have been passed down from generation to generation (Bustami, 2017).

A traditional ceremony is a routine or customary activity that is often carried out by a certain group or a certain area in a certain area. Traditional ceremonial activities can be carried out in various forms according to regional customs, some in the form of weddings, earth alms and offerings in a place that is considered sacred (Widjanarko, 2023). This is certainly different from religious rituals which are carried out not based on customs and culture (Sulaeman et al., 2023). However, religious rituals are carried out because individual people have other basic needs besides social ones, namely spiritual needs. One thing that is closely related to spiritual needs is the phenomenon of religion and belief (Dadang, 2000).

Ritual it self, according to the Big Indonesian Dictionary, can be defined as ceremonial activities or activities that are carried out repeatedly and sacredly, such as meditation or religious worship. Ritual communication which will be the limitation or focus of discussion is on the spiritual aspect. Spirituality here is interpreted as a search for what is sacred or sacred in an individual's life, paired with a relationship with God or a higher power or universal energy (Sulaeman et al., 2023).

Javanese people's lives are also colored by mystical things or belief in something supernatural, something whose true form cannot be seen. According to existing history, Islam in Java is a form of assimilation of original Javanese beliefs, Hindu-Buddhism and Islam (Bers, 2012). This assimilation certainly has a big influence on mysticism or belief in God Almighty. This belief is better known to the public as Kejawen (Amin & Sugiyanto, 2021). In this case, the Javanese people's mindset is limited to the Javanese region. Meanwhile, kebatinan has a wider scope and is not limited to regional mapping. The emphasis of kebatinan is on the aspect of internal appreciation, of course this is different from religion which emphasizes doctrines (Hernandi, 2017).

The flow of mysticism is different from religion, because mysticism has a dynamic nature in accordance with developments in the natural surroundings. Quoting Suwardi Endraswara's statement in the book Kejawen Mysticism, Javanese mysticism is called a school because it contains a variety of understandings (Suwardi Endraswara, 1964). The flow of kebatinan is an understanding of Javanese religiosity that cultivates, maintains and appreciates various mystical doctrines (Suwardi Endraswara, 1964).

Adherents of the Javanese belief have various kinds of teachings, including Sapta Darma, Pangestu, Kapribaden, Kasampurnan, and many more. However, the focus of the author's study is the Hardo Pusoro belief system (Munna & Ayundasari, 2021). The Hardo Pusoro sect of beliefs is under the auspices of the Supreme Council of Indonesian Beliefs. Based on data that the author obtained from the Hardo Pusoro document, there are 1,000 adherents of the Hardo Pusoro belief spread across the Purworejo district area (Hernandi, 2017).

The spiritual practices they do are in the form of kumkum or soaking in the river, a ritual carried out as a form of meditation for inner calm in communicating individual intentions to God. According to the Big Indonesian Dictionary (KBBI), the word Kungkum is the verb to soak in water for hours at night with the intention of communing and meditating. The teachings of Hardo Pusoro *kumkum* carried out on the Kalikotes River, Pituruh District, Purworejo, is a unique spiritual practice, namely soaking in the water which starts at 23.00-03.00 WIB and is carried out in stages (Massicotte, 2023).

Meditation is a method for uniting the mind so that one can finally realize God within one's self, which aims to develop one's mind towards realizing purity of mind in the form of cleansing the mind from inner impurities and other obstacles such as lust, tension, anxiety, worry, doubt, evil desires. Unification of mind and soul to the point of calm towards God (Hinukartopati, 2000).

Javanese Kawruh is a local belief science that has existed since ancient times, but in its development many people view it as a heretical sect that refers to animism and dynamism. Then, little by little, it began to be forgotten or even abandoned by the Javanese people themselves (Frunză, 2023). Through this research, the author intends to foster sensitivity and remind the public of phenomena that occur around us so that when making a decision, it must be based on the experience of trying or seeing, doing and understanding further.

However, because they do not have sufficient knowledge and understanding of the meaning of the ritual traditions of the Hardo Pusoro Faith, it is not uncommon for people to speculate negatively on this sect. Kungkum is considered a strange ritual for the general public. In fact, meditation has become taboo to be discussed in general. In fact, basically Kungkum is a means to unite the physical and spiritual. One of the properties of water is that it can be calming, making people more focused in controlling themselves so that their thoughts on God will be more focused.

Based on the data collection, the author also conducted a search for previous research to avoid similarities, as well as for comparison. The following is research that researchers have summarized in the form of a table below:

Research *first* which the researchers chose was research conducted by Sa'adah Arini in 2020. With the title "Spiritual Communication Patterns in the Practice of Sujud Sumarah." This research discusses how the practice of prostration in the Surah mysticism school focuses on the study of transcendental communication.

Research *second* which the researchers chose was entitled "Pameleon Bolon Sipaha Ritual Communication Patterns Five Teachings of Parmalim Beliefs." Research conducted by Eka Nova Yanti in 2021. This thesis focuses on ethnographic communication studies used to dissect rituals in the Batak tribal tradition.

Research *third* which the researchers chose was research conducted by Diajeng Cecilia Piankantini in 2019. With the title "Kosmothendic Concepts in Kejawen Traditions and Rituals." This research discusses the Kosmothendik concept in each Javanese ritual in the Javanese Christian Church environment. This thesis compares the culture between Christian religious rituals and Javanese mysticism.

Research *fourth* which the researchers chose was research conducted by Nadia Putri Dewi in 2020. With the title "Ritual Communication at the Domyak Ceremony". This journal focuses on discussing the Domyak ritual ceremony carried out by some communities in Purwakarta district.

Research *fifth* which the researchers chose was research conducted by Rahmi Setiawati and Priyanto in 2019. With the title "Communication of the Pilgrimage Ritual of Ngalap Berkah in the Mount Kemukus". This journal focuses on discussing rituals carried out by pilgrims who aim to seek blessings on Mount Kemukus through sexual behavior.

Humans try to communicate with God religious symbols and rituals. The question arises from the author whether such human efforts to communicate desires to God can be categorized in communication studies. The author is interested in researching Hardo Pusoro's belief system for several reasons. First, Hardo Pusoro's belief system has openness. Second, soaking in the river in the Hardo Pusoro stream is interpreted philosophically so that researchers assume that soaking in the river can be interpreted as meditation, or semedi. Third, the author's desire is to try to synchronize the phenomenological approach with spiritual practice kumkum Hardo Pusoro.

2. Method

The research method used is a qualitative method. Qualitative methods are research procedures that produce descriptive data in the form of written or spoken words from people and observable behavior (Nada rahmi et al., 2022). The reason used for using the research method above is because communication is a meaning construction process that will experience changes or a series of actions and events over time and which leads to a certain result (Wula, 2017).

Qualitative research is research that intends to understand phenomena about what is experienced by research subjects, for example behavior, perceptions, motivations, actions, etc., holistically, and by means of descriptions in the form of words and language, in a specific context that naturally and by utilizing various natural methods (Moelong, 2017).

Discussions about qualitative research cannot be separated from discussions about the approaches behind qualitative research. The phenomenological approach is used because it has a long history in philosophy and sociology which studies how social life takes place and looks at human behavior which includes what is said and done as a result of a researcher's study material (Mukarom Zaenal, 2017).

Communication science is getting richer day by day with communication studies, communication science not only studies interactions with humans, communication also studies interactions with God. Which is depicted through symbols that have a special meaning for them or their culture (Kalal et al., 2023). This means that communication science is not only used to study things horizontally, but also studies communication vertically (Ms Nina Winangsih Syam Dra, 2017).

Spiritual communication is a form of thinking about how to discover the laws of nature, and the existence of human communication with God, or between humans and forces that exist beyond the ability of human thought whose existence is based on a sense of unconditional love. Spiritual

communication is strongly felt and believed in its existence by humans because of human interaction and deep contemplation about its creation, as a basis for seeking the truth about life in the world (Ms Nina Winangsih Syam Dra, 2017).

Spiritual communication can be studied in various scientific disciplines, one of which is phenomenology which is a derivative of the phenomenological sociological approach. Sociology-phenomenology is an understanding of the scope of sociological studies which emphasizes subjective understanding of existing phenomena. The author uses a phenomenological approach, because the object of study by the author of the Hardo Pusoro Belief is a form of religious expression (Hamid, 2005).

The subjects in this research were adherents of the Hardo Pusoro mysticism in the Purworejo Regency area, Central Java Province. Data sources or informants are selected carefully with the condition that the informants have directly experienced the events that are the focus of the research, are able to retell the events they experienced, and are willing to be used as research informants.

Data collection techniques in this research used interview techniques, observation and document review. Meanwhile, the data analysis technique in this research uses three activity streams, namely: data reduction, data presentation, and drawing conclusions and verification.

PHENOMENOLOGY

This research uses a phenomenological approach, namely a study that reflects a life experience. Complete description of the essence of experience and also to know the world from the perspective of people who experience it directly or in relation to the natural characteristics of human experience (Saputri & Fajri, 2021). Phenomenology has a tendency to use a qualitative approach as its methodological basis, submitting evidence of the basic nature of qualitative research can explain the methodological position of phenomenology, so that it is different from other research (Hamid, 2005)

The phenomenological approach which is used as a scientific basis for spiritual communication research can be used to explain the context of intersubjective communication carried out by adherents of the Hardo Pusoro sect in carrying out the kungkum (immersing in water) ritual. Sociology itself is in principle a field of science that discusses issues of order or arrangement. Through an order, a person will know various phenomena that influence each other in patterns of social life through interactions between individuals (Drs. Daryanto, Dr. Muljo Rahardjo, 2016)

According to Schutz, phenomenology as a method is formulated as a medium for examining and analyzing an individual's inner life in the form of experiences regarding phenomena or appearances as they really are, which is commonly called the stream of consciousness (Schutz, 1972)

The methodology underlying phenomenology includes several stages: First bracketing, is the process of identifying by suspending any preconceived beliefs and opinions about the phenomenon being researched. In this case the researcher will try to be as objective as possible in dealing with certain data. Bracketing often referred to as phenomenological reduction, that is, researchers isolate various phenomena, and compare them with other known phenomena (Thayer, 2019).

Second intuition, occurs when a researcher remains open to attributing the meanings of certain phenomena to the subjects who experience them. Intuition requires creative researchers to deal with highly variable data, to some degree make sense of new experiences as they arise. Intuition requires the researcher to be someone who is truly immersed in the phenomenon. With intuition, researchers will let the research object speak honestly (Sahuddin et al., 2023).

Third analysis, involves processes such as open and selective, categorization so as to make an experience have important meaning. Each researcher is expected to be able to analyze the data obtained in order to enrich the essence of certain experiences that emerge.

Fourth describing, researchers begin to understand and can define and describe phenomena. This step aims to communicate in writing and orally the data obtained in the field.

The phenomenological research method is experience analysis. The language used is concrete, the sentences are general, and/or use everyday words and try to avoid the use of technical terms. Phenomenology does not assume that the researcher knows the meaning of something for the subject

under study. Lexy J Moleong said phenomenology begins with silence, because silence is an action to capture understanding of the object being studied (Moelong, 2017).

As a method, phenomenology offers an offer of clarifying consciousness in the technique of direct understanding of consciousness which is none other than awareness based on intentions and desires or what is called intentional awareness. This intentional behavior has a structure of understanding that the mind can be directed to the object.

Quoting from the writings of Munna and Ayunda Sari, religious phenomenology is the main means of interpretation for understanding the meaning of religious symbols. Giving meaning is very important to explain the internal meaning of a group's actions (Munna & Ayundasari, 2021).

As stated in the theoretical description above, Phenomenology is understood as a philosophical study. Phenomenology is the science that studies the structure of conscious experiences. Perception mentioned in the definition above includes perception, thinking, memory, imagination, emotions, desires, social activities and spiritual language activities. These different experiences are then navigated through concepts, thoughts, and ideas.

3. Result and Discussion

3.1. Hardo Pusoro

The Hardo Pusoro Mysticism sect as an organization that adheres to the belief in God Almighty contains a good philosophy. According to the Javanese Kawi language, hardo means movement, turmoil, or rampant, while pusoro means restraining. Thus, the meaning of the word is reversed, namely to restrain turmoil or restrain rampant. In a broad sense, Hardo Pusoro is to restrain rampant lust. Hardo means rampant. What is rampant is *poncodriyo* or human ego. Pusoro means reins or control. The verb restrains or controls.

The Hardo Pusoro organization emerged thanks to the services of Ki Koesoemo Witjitro. He is the son of Ki Joyo Permadi and was born with the name R.Soemo Wijitro in 1832 in Kemanukan Village, Kawedanan Cangkrep Bagelen District Purworejo. According to history, he wandered and wandered while meditating, asking for guidance from God Almighty. So he got this teaching while meditating on Mount Kawi, East Java.

After receiving teachings of wirid since 1895, Ki Koesoemo Witjitro carried out the task of giving *wejangan* (teachings) in the form of rules or instructions for humans to achieve a high level of excellence in life, both in this world and in the afterlife. This association is based at Padepokan Kemanukan Bagelen Purworejo, where national meetings are held which usually called *Srawung Agung* every year. *Srawung Agung* was held for two days, namely in the month of Sura on the 12th and 13th. At that time, the Hardo Pusoro management it self also existed in several, such as Jakarta, Purworejo, Kediri and Malang.

According to an excerpt from an interview with Mbah Miran as teacher explained: "HP itu sebuah *kaweruh* atau pengetahuan, kaweruh kasunyatan, bukan agama dan tidak akan jadi agama. Orang yang mempelajari Hardo Pusoro boleh beragama apapun dengan landasan kaweruh kasunyatan ini. Bisa juga disebut sebuah ilmu. Ilmu kaweruh kan *ngudi supoyo weruh* jadi kita harus lihat betul betul secara nyata bener luputnya atau kita hidup ini kan harus tau mana yang salah."

The goal of Hardo Pusoro is to dominate ponco driyo (ego or lust). The control of passions is very important for all mankind. Therefore, HP's teachings teach that great power must be controlled and directed.

According to an excerpt from an interview with Dr. Noor Sudiyati, M.Sn as a believer explains: "Tujuan HP itu kita belajar hidup. Agar kita berbudi luhur. Seandainya kita punya anak turun supaya punya generasi yang berbudi luhur. Kalau kita nanti sudah waktunya meninggal Bahasa kratonnya sedyo atau meninggal *innalilahi*, harapa nya bisa mati sempurna kembali ke asal atau bahasa agama islam nya khusnul khotimah."

As a basis for teachings, Hardopusoro has basic guidelines called *pepacak*. This guideline has 14 points, including:

3.2. Pepacak Ilmu

1. Jangan Berbuat rusuh   : Jangan ingin memiliki barang orang lain
2. Jangan Jahil   : Jangan suka dongkol
3. Jangan Dengki   : Jangan suka panas hati
4. Jangan Usil   : Jangan suka menyoal orang
5. Jangan Besar Kepala   : Jangan membedadakan sesama
6. Jangan Sombong   : Jangan mengaku pintar
7. Jangan Sok Pintar   : Jangan menjelakan ilmu kepercayaan orang
8. Jangan Kagetan   : Jangan mudah percaya cerita aneh dan gaib
9. Jangan Memiliki Kesukaan   : Jangan tenggelam dalam suatu hal
10. Harus Sentosa Dalam Budi   : Harus Mantap dan kuat
11. Harus kencang Ikatanya   : Bulat tekadnya dan tidak berbohong
12. Jangan Plin-Plan   : Jangan banyak keinginan
13. Jangan Cemberut   : Jangan banyak amarah
14. Harus Tunduk   : Mengikuti petunjuk yang benar

As explained in an excerpt from an interview with Mbah Miran: "Pepacak adalah dasar bagi seluruh umat manusia, bisa menjalani separuhnya saja sudah bagus. Kalo mau di ringkas sebenarnya sentosa artinya kuat jasmaniahnya dan juga kuat rohaninya. Karena kami berpedoman bahwa *Sangune urip iku dudu trahing kebagusan, kepinteran, lan kesugihan. Nanging dumunung neng ati slamet. Seng sopo atine slamet, sandang pangan ngintil dewe"*

It means *ati slamet* That person never worries about the situation or is never anxious about facing any problems. Living life always has strong faith in God. Happy in this world and in the afterlife. From these guideline points, it can be concluded that humans who are able to embody and apply *pepacak 14* can be called virtuous humans.

In general, Hardo Pusoro's teachings state that humans come from *Tri Murti*, meaning that they consist of three things to achieve the reality of life. The teachings can be explained in full as follows:

1. *Netepi pranataning jagad*, meaning carrying out the order of worldly life well. Compliant with 14 guidelines.

2. *Netepi wajibing urip*, meaning you have to understand the nature of life in the world in order to be balanced between this world and the heaven.

3. *Kulino meneng,* it means reducing your dreams or desires and living willingly. This means that carrying out work is based on feelings of sincerity.

3.3. Procedures Kungkum

In Hardo Pusoro's teachings there are rituals to control one self. So that people with dirty thoughts full of negative anger can hope for a better life. Self control training using the kungkum ritual method. When the body enters the water and has to fight the cold water, and through the nose or remembering the breath going in and out, and having to concentrate, focus the mind on God. So therein lies the exercise of self-control.

Gradually it will come under control because this exercise must be done regularly and within a certain period of time. When this exercise is done regularly, good habits will be formed which will shape a person's character and personality.

According to the data that the author obtained during direct observation namely, practice *kumkum*. This is done by soaking in flowing river water starting at 23.00-03.00 WIB which is done in stages. Meditation is done sitting cross-legged or standing in water with the water reaching below the nose. Meditation is practice to obtain peace of mind and heart and communicating and praying to

God Almighty. The function of water meditation is to improve physical and spiritual quality. Physically for health and spiritually as a form of mental calm that can be applied in everyday life.

As explained in an excerpt from an interview with Mbah Miran: *"Jadi secara fisik kita seperti terapi di air. Sudah masuk air berarti sudah ikhlas duduk berjam-jam di dalam air sembari meditasi. Bukanlah seseuatu yang mudah, jadi kalau di air itu tidak mudah lelah dan kebantu dengan air, rasanya segar, jika di dalam air sampai merasa seperti hilang rasa jasmaninya. Artinya ikhlasnya itu sudah tinggi".*

This means that the confinement process is carried out until it reaches the point of losing physical sensation, and the focus is only on breathing. Thus emptying all thoughts and leading to one silence, and achieving awareness.

The following are the procedures for soaking in water according to the teachings of Hardo Pusoro in Pituruh:

1. Take off all clothes. With the philosophical intention that to reach God Almighty you must let go of all attachments. Do not use *ageman* Or clothes.

2. Sit cross-legged on a rock. Before soaking in water, you are expected to be silent in the water first. With the intention of emptying all attached negative thoughts.

3. Enter the river water. You need to be careful when entering the water, because there are lots of rocks or unpredictable water flow.

4. Looking for a comfortable and safe place. Don't be in a current that is too strong because it is too dangerous and you could be swept away by the water. It is recommended to be on the bank of the river with support from rocks or holding on to logs around the river.

5. Once in the water. Make sure the water covers all parts of the body with the water below the nose for breathing. Do exhale and inhale, Feel the air coming in and out while chanting *Huu Allah.*

6. Make an effort when in the water to empty all thoughts and only focus on the out breath to achieve relaxation.

7. Ignore if bitten by fish or shrimp.

8. Once you have calmed down, the meditation process is complete.

From the description above, Mbah Roso as the professor of this teaching also explained: *"Ketika melakukan kungkum, air ini sangat membantu dalam proses kita lerem poncondriyo, jadi bukan kita meditasi di air meminta kekayaan sama setan yang di sungai. Kita hanya meminjam sebuah tempat yang mendukung semuanya. Secara fisik sehat, karena kita logis aja, kalau kita fresh maka pikiran kita fresh juga. Terlebih lagi komposisi ditubuh kita ini lebih banyak air, secara filosofis gambaran tubuh kita dengan alam ini sama, yaitu 70% nya adalah air. Dengan terkoneksi antara tubuh dan juga alam maka diharapkan lebih bagus lagi untuk sampai ke kesadaran akan Tuhan. Ibaratnya jasmaniah ini adalah jagad cilik dan alam ini merupakan jagad besar."*

Mr. Agus Efan, as one of the followers of the teachings, also added: *"Ritual yang dilakukan HP itu belajar meditasi. Ada meditasi tingkat ringan, ada meditasi tingkat tinggi. Kita berfikir positif saja itu namanya sudah meditasi tingkat ringan. Tapi kalo semedi itu berasal dari kata samad hyang widhi, samad itu sambung, hyang widhi itu tunggal, artinya penyatuan rasa dengan sang kholik. Itu namanya sudah meditasi tingkat tinggi, jadi tahap pertama belajar menetralisir ego, nanti tahap kedua belajar menghentikan aktifitas otak, jadi otak betul-betul tidak bekerja sampai kepada penyatuan rasa kepada Tuhan atau disebut kesadaran murni."*

So it is hoped that carrying out the water meditation or *kungkum* ritual can be applied in everyday life. When carrying out activities, always be conscious. That in this life there are things that move us, there are those who have power over us, so that we minimize the need to do things that are not good, such as only following our ego and desires.

3.4. Kungkum Experience

The kungkum experience in question is a number of personal experiences of the spiritual practice of kungkum experienced by adherents. Even though the main purpose of this practice is to pray and gain peace, there are quite a few who still don't get these things so they have to practice regularly until they get the desired quality of practice.

Mbah Miran said: *"Ketika kungkum itu kita fokus hanya kepada keluar masuknya nafas, dan tetap mengingat kepada sang pencipta. Akan tetapi dalam prakteknya banyak juga penandang atau halangan. Seperti melihat yang aneh aneh perasaan takut itu pasti ada. Itu Cuma gambaran dari daya cipta angen-angen kita sehingga membentuk sosok".*

Dedy Hardianto also expressed the same thing: *"Pengalaman saya terkadang fokus, terkadang ya banyak lupanya. Namanya juga masih pemula nyemplung asal nyemplung yang didapat hanya dingin nya saja. Tapi saya masih belajar terus kok"*

Several respondents expressed experience in rituals kumkum is a personal experience that cannot be expressed by definition. Experiences such as meeting someone universal messages that are difficult to translate. This is personal and only to strengthen confidence testimony that is shown or felt when soaking in river water.

Mbah roso said: *"Kesaksian saya ketika berada didalam air yang saya rasakan dingin, terkadang juga banyak sampah jika lagi banjir. Airnya juga tidak menentu, terkadang pasang terkadang surut. Ikan dan udang di sungai kalikutes itu banyak, ketika lagi berendam suka menggigit. Kalau untuk lihat lihat leluhur menurut saya tidak perlu diceritakan cukup pribadi saja. Karena ini ilmu kasuyatan kapribaden fokus haya pada pengendalian anggota tubuh sendiri saja terlebih dahulu. Tidak usah memikirkan yang ada diluar tubuh kita."*

Alansyah said something diffrent: *"Pengalaman saya ketika kungkum, saya pernah melihat cahaya yang begitu terang sekali menyorot tubuh saya, ditengah-tengah meditasi sempat mengacaukan fikiran saya. Akan tetapi ketika saya mencoba mengamati lebih jelas lagi ternyata itu merupakan sorot lampu dari orang ngobor mancing. Saya kira leluhur".*

Here we are taught to make sure we set our eyesight and hearing correctly. Don't misinterpret when you see or hear a sound. Ahmad Misbah said: *"Biasanya memang ada banyak bayangan-bayangan lain yang menggangu ketika proses berendam di air. Tapi monggo dipastikan saja silahkan lihat langsung secara nyata, barangkali itu hanya ketakutan kita yang menjelma bentuk bentuk yang aneh. Bisa saja Cuma daun yang bergoyang, sorot lampu, atapun suara angin. Karena yang kita pelajari ilmu kasunyatan jadi harus nyata adanya".*

Ardi Baskara also expressed the same thing: *"Menurut saya, kungkum itu intinya ada di kesadaran atau eling. Bukan Cuma ingat tapi harus sampai ke kesadaran. Insyallah gak ada bayangan apapun. Dalilnya juga jelas Laillaha IlaAllah, tiada tuhan selain Allah, berpegangan saja dengan kalimat itu sembari menggunakan alat pernafasan".*

It can be concluded that the experience when *kumkum* believers have a variety of incidents. These experiences can be felt both sensory and spiritual. This practice of kungkum has the aim of getting closer to God. As much as possible, adherents of Hardo Pusoro's teachings empty all sensory images to focus only on the person by remembering the incoming and outgoing breath.

4. Conclusion

The research results show that *First,* Hardo Pusoro has basic scientific guidelines called *pepacak*. These guidelines are lived and believed by the believers to carry out their daily lives in accordance with the *pranataning jagad* rules of life in the world.

Second, The Hardo Pusoro flow of kungkum practice is a form of meditation by soaking in flowing natural river water. The ritual practice is carried out starting at 00.00 (midnight). The meditation position is done sitting cross-legged or standing in water with the water reaching the nose. The form of communication is that kungkum Hardo Pusoro is not occult, but rather a meditation practice to obtain peace of mind and heart communicating and praying to *Sang Hyang*

Widhi or God. The second function of water meditation is to improve physical and spiritual quality. Physically for health and spiritually as a form of mental calm that can be applied in everyday life.

Third, spiritual communication practices *kumkum* In the Hardo Pusoro belief system, it is a form of ritual that is interpreted philosophically. This is meditation in a position underwater by focusing your mind in awareness on God Almighty.

Fourth, experience when *kumkum* believers have a variety of incidents. These experiences can be felt both sensory and spiritual. Personal secrets or things are beyond logical.

Fifth, the philosophy of soaking or water meditation is that humans must survive in any condition with a calm basis. Sometimes the water is fast or low, the water temperature is cold or hot. Water conditions are clear or dirty. Like this life, humans must be able to adapt well and remain strong and calm in life.

5. Acknowledgement

6. References

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