

Symbolization of Sincerity in Suluk Saridin as a means of Getting Closer to God

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ABSTRACT

This research is motivated by the phenomenon of corruption and crime that is increasingly becoming in society based on the distance of servants from God. therefore, we want to contribute to solving the phenomenon by providing solutions from suluk Saridin Yaang we researched this. In this research, we used the semiotic theory of Ferdinand D Saussure to find the data in the suluk Saridin, we chose this theory because. In this theory, it suggests that there are markers and markers then the method we do is a qualitative research method with data collection techniques that use interview techniques and literature studies. As a result of this research we found a symbolization of the sincerity that exists in zakat in suluk Saridin as a means to get closer to God.

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1. Introduction

In this day and age many humans do not hesitate to commit crimes, either secretly or overtly. Subjects who commit crimes can also come from various circles, can be from the upper middle class, can also be from the lower middle class. However, the crimes committed by the two subjects also have their own identities. Quoted from Indonesia.id data (2023) The Indonesian National Police (POLRI) recorded 288,472 crimes in Indonesia throughout 2023. This number increased by 4.33% from the previous year, 276,507 recorded cases.

Crimes that are often committed by lower-middle-class people tend to be more physically violent. Meanwhile, crimes committed by upper-middle-class people are crimes that are difficult to identify with legal entities, and crimes committed by the middle class and above have more impact on many people. As of late, many officials have been proven to have committed acts of corruption. Such as the case of the chairman of the tax director general Rafel Alun Trisambodo, who was proven to have committed corruption, which was caused by his son showing off a luxurious lifestyle (Rachman, 2023).

Suluk saridin is one of the types of Javanese Coastal literary works. Suluk Saridin contains teachings from Islam that focus on the development of a vertical relationship between servants and

gods, and servants with fellow servants. One of the teachings in suluk saridin is a symbolization of sincerity in zakat that can be used to improve relationships between humans and relationships with God (Machsum, 2009; Mussaif, 2018).

This study correlates the problem of crime with the concept of symbolizing sincerity when giving zakat in suluk saridin as a means of getting closer to God to find solutions for humans who are increasingly far from God. Before that, Suluk was one type of Javanese literature classified as coastal Javanese literature. Coastal Javanese literature is easier to understand by combining its religious style tends to be Islamic. The form of correlation that we will examine is the symbolization of sincerity as a solution to increasing crime (Flynn et al., 2017).

In this research, we examined the symbolization of zakat in suluk Saridin from 2 stages. The first stage is man's relationship with God called Shari'a. At this stage, there is a symbolization of zakat, whose form is easier for humans to understand. The second stage after Shari'ah is the stage of Thariqat. The stage of Thariqat is different from the stage of Shari'a, the stage of Thariqat must be identified in depth first in order to find the true meaning of the symbol. By examining the symbolization of sincerity when giving alms from these 2 stages, it is hoped that it can make it easier for us to leave crime by getting closer to God by implementing the symbolization of sincerity.

In accordance with the problems raised, this study aims to find out the symbol of sincerity in zakat as well as aims to get closer to God. Actually, research that correlates the concepts of sincerity, zakat, and the relationship of servants with God and fellow servants with the problem of crime in Indonesia is still quite rare. Most of the research we found examining the sincerity, zakat, and relationship of servants with God was then correlated with the phenomenon of Society, all of these were studied separately. Therefore, this research can open new insights into the correlation between the three research objects in Suluk Saridin and phenomena in the Middle of the Community. It is certain that we live in a relationship with our fellow human beings and a relationship with God. So, the need to know the symbol of sincerity in both relationships is very important in order to know the importance of a good relationship between humans and God.

The research we raised can be said to be new research, so no one has studied Saridin suluk sema as we researched. The research we conducted was more in-depth research by looking for symbols of sincerity in zakat that could be a means of getting closer to God in the suluk Saridin. The research we conducted is important because, from the history of the topics we raise, this research has the opportunity to be one of the solutions to the problem of crime in Indonesia.

The theory we used to conduct this research uses semiotic theory. There are several types of semiotic theory, such as Charles Sanders Peirce's semiotics (2014), who found sign analysis that focuses more on painting signs, abstract forms, and other forms of art. Other types of semiotic theory are also put forward by Roland Barthes (1968), who posits the concepts of denotation and connotation. Barthes distinguishes between denotation (literal meaning) and connotations (additional or hidden meanings) in signs or symbols. According to him, literary texts have layers of meaning that need to be deciphered. Then, there is the semiotic theory of Ferdinand D. Saussure. The theory of semiotics was introduced by Ferdinand De Saussure in 1857-1913. In this theory, the semiotics section is divided into two parts, namely signifiers and signs. Signs are considered physical forms/expressions that can be recognized through the form of architectural works, while markers are considered as meanings revealed through concepts, functions, and/or values contained in architectural works. The existence of Saussure semiotics is the relationship between signifier and

signifier based on a convention often called signification. Semiotics of meaning is a sign system that studies the relationships between sign components in a system based on certain rules or conventions. According to Saussure, every word in a literary work is a sign that is interconnected and forms a more complex meaning (Constantin & de Saussure, 2005; Zengin, 2016).

In communication, one person uses signs to convey meaning about an object or thing, and another person interprets the signs. Saussure objects are called "reference objects". Just as Peirce used the terms interpretant for the marked and the object for the marker, Pierce's theory focuses more on the meaning of objects that are crafts. Pierce's semiotic theory accommodated science signs, the art, and the practice of persuasion, with the aim of making signs more effective or easier to understand (Lyne, 1980).

This research correlates the symbolization of sincerity in zakat as a means of approaching oneself to God in suluk Saridin. So in this case, Ferdinand De Saussure's semiotic theory was used as a theory for the development of this research. Ferdinand De Saussure's semiotic theory is used in this study because this theory is in accordance with the direction of research, namely the decipherment of symbols in the form of a series of words in a literary work that has a fairly complex meaning. In accordance with the concept of Semiotic theory offered by Ferdinand Desausur that is, related signs eventually form complex meanings. Signs are considered as physical forms/expressions that can be recognized through the form of architectural works and markers are considered as meanings revealed through concepts, functions, and/or values contained in architectural works.

The issue raised in this study is how to symbolize sincerity in zakat and how this symbolization can be a means to bring servants closer to God. In this article, there will be a discussion that discusses all of that in detail and coherently with a directed and logical mindset.

2. Materials and Methods

Research methods

The research method used in this study is the qualitative research method. The qualitative research method itself is research that arises from the understanding of postpositivism which emphasizes the search for the true meaning of a phenomenon, and that meaning in qualitative research methods is data. The use of qualitative research methods is aimed at research that focuses on the condition of natural objects. In contrast to quantitative methods, qualitative research places more emphasis on the search for meaning than on generalities. Therefore, qualitative research is more towards building hypotheses rather than testing a hypothesis.

According to Denzin and Lincoln (2011, p. 13), Qualitative research is research that examines all things and phenomena in the world in a natural environment and aims to get an understanding of these things and phenomena based on the meaning of people who undergo or experience these things or phenomena. From this quote, qualitative research, according to Denzin and Lincoln, is research that focuses on examining various kinds of phenomena and understandings that develop naturally in the world to find the true meaning of the phenomenon or understanding that is being studied in qualitative research.

David Silverman (2020) Qualitative research is research that focuses on examining and seeking interpretation of the meaning that exists on issues that exist in society in the form of text, visual, audio, and audio visual using four ways of data collection, namely; 1) observation, 2) textual analysis and documents, 3) interviews, and 4) transcripts/audio and video recordings. From David Silverman's

opinion, qualitative research is research that examines issues that exist in society in various forms to get the best interpretation of these issues.

According to Creswell (2016), Qualitative research is a type of research that explores and understands the meanings in a number of individuals or groups derived from social problems. From the quote above, it can be concluded that qualitative research methods, according to Creswell, are methods used to explore and understand the meanings contained in various types of social problems experienced by certain individuals.

The qualitative research method used in research is a nonexperimental design. Creswell (2013) Correlational design is a type of nonexperimental qualitative research that focuses on correlational statistics to reveal correlations or relationships between 2 or more variables. The research conducted is in line with the type of nonexperimental qualitative research correlational design, which seeks to reveal the correlation between 2 variables of definition. There are 2 variables in this study, namely the symbolization of sincerity and closeness to God.

Data collection techniques

Data collection techniques are ways used by the author to obtain data that will be investigated further. For research, data can be text, photos, stories, images, or artifacts. Getting the data needed in a study requires the right technique or way to get data that is in accordance with the problem and research objectives.

For data collection techniques in this qualitative method, there are many and varied categories of techniques used to obtain data to match the research carried out. In this study interview and document data collection techniques. This data collection technique is carried out by conducting in-depth discussions with participants who are able to provide answers that are relevant to the problem being studied. Patton (2002) Pertarna, an in-depth interview using open-ended questions. The data obtained is in the form of perceptions, opinions, feelings, and knowledge.

The second data collection technique is a data collection technique using documents. The systematics of this research technique is actually simple; we only need to find previous documents that have something to do with the research being carried out. For example, in this study, the document that became the largest source of data was suluk saridin. From suluk saridin comes data, which then describes the data from suluk saridin, the author will look again for documents that have a relationship with the data obtained from suluk saridin. Patton (2002) Document collection technique is a data collection technique by looking for documents that have something to do with research or with data obtained before, Documents can be in the form of memorabilia or correspondence. There are also documents that are audiovisual.

Analysis can be interpreted as processing data, organizing data, solving it in smaller units, and looking for similarities in various patterns and various existing data so as to find new data called findings. Data analysis here means systematically organizing the material from interviews and observations, interpreting them, and producing a new thought, opinion, theory, or idea (Semiawan, 2010). Data analysis and data interpretation always go hand in hand inseparably. Data analysis in qualitative research is how the author can give meaning to every data obtained. Therefore, the analysis used in qualitative methods is very dependent on the author's knowledge. The wider the author's knowledge about the problem being studied, the easier it will be to analyze the data. The methods used by the author to be able to analyze the data include Often reading the data obtained

overlappingly, looking for information from each data obtained, making a note of each statement, making a list of codes that have been created, and then the last determining patterns.

Data analysis and data interpretation are coexisting processes in qualitative research. Analysis aims to reveal the meaning that exists in a research data, then data interpretation aims to learn more deeply the meaning data that has been obtained from the research data by connecting or comparing the meaning with deeper theories and concepts. Interpretation means the development of ideas based on findings and relating them to existing theories or to broader and deeper concepts (Semiawan, 2010).

Validity and reliability are stages that exist in a study. Validity in qualitative research is a stage in the form of checking the accuracy of research data that has been obtained from the analysis and interpretation process by applying certain procedures about testing the accuracy of research data while reliability in qualitative research is proof that the approach the researcher uses will not change when used in other research. Qualitative validity is the process of examining research data whether it is accurate or has not used certain procedures, the reliability of the data itself indicates that the approach used by the author will not change if used in other studies (Gibbs, 2007). Validity is also a strength in a study that uses qualitative research methods relevant or not, using the points of view of authors, participants, and readers as a determinant of whether the data in the study is arguably appropriate and accurate or not. This is again with the concept of qualitative research methods that rely on the author's perspective in formulating the data obtained. Validity is one of the supporters of qualitative research that emphasizes the accuracy of data from 3 points of view, namely the point of view of the author, participants, and readers (Creswell & Miller, 2000). In this study, the author ensures data validity and reliability and uses several procedures, including examining the evidence about the data obtained, then checking back to the data that has been obtained, and then the researcher makes a long enough description to explain the data findings during data collection, then corrects the biases carried by the author, then presents themes that are opposite to the theme used to further strengthen the validity of the data.

3. Result and Discussion

Suluk Saridin is a suluk that contains about how servants can get closer to God. Suluk Saridin is the result of the author's thoughts, who has experienced various experiences and various kinds of knowledge related to the theme of suluk Saridin. Of all the data in the Saridin suluk, this study focuses on the zakat problem in the Saridin suluk. On the issue of zakat, this study discusses the symbolization of the sincerity of zakat and whether the symbolism can get closer to God as the creator of the universe and everything

Symbolization of Sincerity When Giving Zakat

The symbolization of sincerity when giving zakat in suluk sraidin is divided from 2 points of view, namely the point of view of Sharia and tariqat. Sharia itself is a stage of getting closer to God, whose nature is symbolized by real activities and marked by the harmony of actions with what is said.

Saréngat iku keno dén aran, patemoné badan lawan lésan, ono maneh kang pepeling, sareh anggoné khidmat, nyembah ngabdi marang Dzat.Syaringat ugi kawastanan, laku sembah mawi badan, sembah suci maring Hyang, Hyang ingkang nyipto alam, sembahyang tinemu pungkasan

Means:

Sharia is also interpreted, a meeting between the body and verbally, the meeting of the body with what is said, there are also those who give understanding, that sharia is resignation in serving, worshiping and serving the Most Holy Majesty. Sharia is also named, performing worship using limbs, worshipping the Majesty of God, God who created nature, Worship Hyang, so may the name be given.

From the quote above, the word 'meeting of body and mouth' means the same action as speech or vice versa speech that is in harmony with deeds. Then, the word 'patience when serving' can mean always being patient when facing a problem with *khitmad*. Then the word 'worship to God' means to carry out activities whose purpose is to show devotion to God. From this fragment of meaning, it can be concluded that *the Sharia* is his friend and servant in worshiping God by harmonizing his words and deeds.

Sharia is in the form of a verb, which in *shari'a* means to make a clear line or sign leading to a water hole. Its use in religion since the first times was a wide road to a better life. There are several religious values that can functionally be used to control human life (Syarif, 2017).

Followed by the quote below which there is a sentence '*the practice of praying mawi badan*' which when interpreted to be the act of worshiping using the body. This is the most identifiable trait of deeds.

According to various scholars, *thariqat* cannot be identified as to what form it is practiced in. Because acts such as *the Shari'ah* are based on deeds and speech, *the Thariqat* is even deeper, which is about controlling the heart and mind, this also makes *the Thariqat* difficult to identify because the *Thariqat* has its place in the deepest depths of the heart and mind. Indeed, there are some who can be recognized by their *Thariqatan*, but there are also those who cannot be identified as their *Thariqatan*, and some even deliberately cure their *Thariqatan* by behaving like people who do not understand religion even like crazy people, this is often found in real life.

Muji sukur Dzat Kang Rahman, tarékat iku sak dermo dalan, panemoné lisan ing pikiran, nimbang nanging lawan heneng, bener luputé sira kanthi héling. Tarékat ugi kawastanan, sembah cipto kang temenan, nyegah nafsu kang ngambra-ambra, ngedohi sipat durangkara, srah lampah ing Bathara.

Means:

Praise the Merciful Substance, *tariqa* is just a way of meeting words in the mind, considering choosing calmly, whether or not you are right with full awareness. The *tariqa* is also called true worship of creation, preventing rampant lust, shunning vice, and surrendering before God.

From the quote above there are several sentences that need to be considered to understand *the Thariqat*. the first is the sentence '*tarekat iku sak Sermo dalan*' when interpreted, the sentence means *Thariqat* is a way, the path in this sentence jumps on the path of getting closer to God. Then there is the sentence '*oral panemone ing mind*' in the sentence can be interpreted as the meeting of oral in mind. When interpreted contextually, the sentence can be interpreted as words that are in harmony with what is thought, which means not lying to yourself. Unlike the *Shari'ah* only relies on deeds and words without regard to thoughts and feelings, *the Thariqat* focuses more on sincerity, no matter how

few good deeds are done, if done sincerely, *the Thariqat* is better than many deeds but not based on sincerity. Then, I continued on to the next quote, which reads *Sembah Cipto kang temenan'* when interpreted literally to mean real worship. This confirms that *Thariqat* is true worship because it prioritizes sincerity. The next sentence that must be considered is that there is *'preventing lust kang ngambra-ngambra'* this can be interpreted that *Thariqat* is the struggle of the servant in controlling his own passions. Stay away from immorality and surrender yourself to God. The essence of the discussion above is *suluk Saridin* is a *suluk* that explains the stages of getting closer to God in 2 ways, namely *Sharia* and *Thariqat*. *Shari'ah* is based on action by speech and regulated by rules, then *Thariqat* which is based on thought, heart, and speech and based on sincerity.

In each stage of self-approach to God in the *Suluk Saridin*, namely *Shari'a* and *Thariqat*, in it are explained the pillars of Islam whose process is explained from the point of view of *Shari'a* and *Thariqat*.

The symbolization of Zakat in the view of *Shari'a* is easier to identify than the symbolization of Zakat in the view of *thariqat*. Because it is clear that the *Shari'ah* is characterized by symbolism in the form of speech and deed.

The symbolization of sincerity that can be seen in the *Shari'a* includes:

1. Perform on command,

The symbolization of sincerity in the first *shari'a* is that there is doing according to orders. Or in other words, do it according to the rules that have been set. A person who performs according to the commandments and provisions, then according to the view of the *Shari'a*, that person has planted a sincere feeling in doing zakat.

Zakat iku wus dadi prentah, den lampahi setahun pindah, tumprap wong kang rijkine torah, supados bersih awak lan bondo, ojo pisan-pisan awak déwé leno.

Meaning: Zakat has become a commandment, done once a year, for people whose wealth is abundant, clean body and property, never forget.

From the quote above, it is clear what is meant by carrying out according to orders. That is done once a year and done by those who have a lot of wealth. Then in addition to the provisions, the quote above also pinned the benefits of zakat that can cleanse the property and body of the zakat person from spiritual impurities. Also, we are encouraged not to forget the provisions that have been explained above.

2. Reciting Intentions,

Back again about the characteristics of the *Shari'ah* which is synonymous with speech and deed. The second symbol of sincerity performed by the person who gives zakat in the view of the *Shari'ah* *yairu* recites the intention when giving zakat. Intention can be interpreted with a purpose and spoken clearly. Intention also has an explanatory meaning to all actions done. Here. Intention is used to clarify the intention carried out by the person doing zakat.

Ampun supé niating ati, nglakoni rukun pardune agami, lillahi ta'ala iku krentekno, amrih murih ridaning Gusti, supados dadi abdi kang mulyo.

Means: Do not forget the intention in the heart, to carry out the pillars of religious fradhunya, because Allah instills it, to gain His pleasure, so as to become a noble servant.

From the suluk quote above, it can be seen that the intention is recited not only from the mouth, but also must be recited in the heart. In addition, the intention is to carry out the pillars of Islam commanded by religion. It also explains the real purpose, which is to get the love of the creator in order to be the closest servant to the creator. From this quote it has also been explained about what kind of intention can be a symbol of sincerity when doing zakat.

That is the symbolization included in the view of the Shari'a. Namely, there are 2 symbolizations that stand out from the discussion. The next discussion will discuss the symbolization of zakat in the view of thariqat.

The view of the thariqat is clear to identify how thariqat a person is. But it does not rule out the possibility that these views can be identified. The signs identified in the Thariqat view are obtained from within the kmeudian suluk supported by the results of our interviews.

3. Know the knowledge used for zakat

Science is a part that cannot be analyzed from the outside, there must be proof within a certain time. In the view of Thariqat, a person can be said to be sincere when doing something because the person has the knowledge to do certain activities. Similar to zakat, zakat also has knowledge that must be understood by the person who does the zakat. This is not without reason because many people do zakat with different desires. This is because many people do not know about the knowledge that must be done when giving zakat. For example, when people who do not know the science of zakat see others doing zakat. Finally, the person will join in doing zakat. In this example, it is explained that people who do not understand the knowledge of zakat will do zakat according to what they see.

"People who do Zakat are people who know their knowledge and do not follow their neighbors." –(Khasan Fauni)

From this quote, it is explained that the source assumes that people who do zakat correctly are people who do zakat because they know the knowledge of zakat. So people who know the knowledge of zakat will know about the consequences of people who do zakat and people who do not do zakat. Therefore the one who knows this will be purer in sincerity than the one who only follows his neighbors to give alms.

The existence of self-awareness

Unlike the Shari'ah, which rests on rules, the symbolization of sincerity in zakat in the view of the Thariqat rests more on personal self-awareness that grows from the heart.

Lamuno siro kanugrahan, pikantuk rijki ora kurang, gunakno kanthi wicaksono, ampun supé menawi tirah, ngedalaken zakat pitrah.

Meaning: If you are given grace, get no less sustenance, use it wisely, do not forget if left, issue zakat fitrah.

From the suluk quote above, it can be seen that thariqat emphasizes more on personal self-awareness. It is advisable to remain aware of obligations, though, and wise when performing zakat. In contrast to Sharia which relies on rules and regulations to be able to realize the obligations carried.

Thariqat emphasizes more on the awareness that one is able to do zakat, so without having any rules or stipulations, people will do zakat. In zakat, it is explained that the provision of zakat is to have sufficient assets and have met the size. However, in the thariqat it is not explained about the provisions for the size of the property of someone who performs zakat. When a person has enough with the property he has, then he can do zakat. It is also a form of symbolizing the existence of self-awareness in the view of the Thariqat.

1. Based on selfless affection

The next symbol is to base his act of alms on selfless love. The definition of affection is the feeling of wanting to help, protect, give something, and do other good deeds based on wanting to make others feel helped by the actions done.

Zakat lumantar ngresiki awak, lahir batin boten risak, menawi bondo tasih luwih, tumancepno roso asih, zakat mal kanthi pekulih.

Meaning: Zakat to cleanse yourself, inner birth is not damaged, if wealth is still abundant, instill compassion, zakat selfless wealth.

From the quote above, it is explained that zakat can cleanse the body and soul from impurities. The dirt referred to here is spiritual impurities that can be likened to envy and various other vices. Which of these properties can cause the soul and body to be damaged from within? In addition, affection is instilled when there is an abundance of possessions. The abundance in this discussion is the abundance based on one's consciousness. If a person already feels that his wealth is abundant even though it is not much in the eyes of others. Then, the person can begin to instill compassion in his zakat.

Compassion in zakat can also be identified from whom the person is performing zakat. In *suluk saridin*, it has also been explained about this about who are the people who deserve to get zakat, as well as being a symbol for people who do zakat whether based on love or not.

Pakir, miskin, tiyang jroning paran, ibnu sabil kawastanan, lumampah ngamil, tiyang katah utang, rikab, muallap nembé mlebu Islam.

Meaning: Fakir, a poor traveler, *ibn sabil* named, then *Amil*, a person with a lot of debt, slaves, converts who have just converted to Islam.

Based on the quote above it explains that people who are entitled to zakat money, among others, have *pakir*. A *pakir* or *fakir* is a person who really has nothing, even a house. Then there are the poor as well as *pakir*, but the poor is luckier than *pakir*. Poor can be interpreted as a person who has a job, but the job cannot meet his needs. Then there are people who travel or travel. For this one group, it is necessary to know in advance the journey made by the person who has good or bad intentions. If either person is entitled to zakat, if the purpose is bad, then that person is not entitled to zakat. Then there is *Ibn Sabil*, a man who strives in the way of Allah. Then there is *amil*, which is the one who distributes zakat. People who have a lot of debt. Slaves, that is, people who work but are only paid by eating and equated with goods. Then the last one is a person who has just converted to Islam. The vulnerable time the person is called a convert is a year. The following are the provisions of people

who are entitled to zakat which can be a symbol of sincerity based on affection. Because the above groups are people who can trigger people to grow affection in the heart.

From all the information above, it has been explained about the symbolization of sincerity in zakat from 2 views, namely sharia and tariqat, where shari'a has 2 symbolizations and Thariqat which has 3 symbolizations in it.

Symbolization of Sincerity in Zakat Becomes a Means of Getting Closer to God

The symbols above have been described because the main purpose is to get closer to God.

Jika ditanya tentang zakat bisa mendekatkan diri kepada tuhan, tentu saya jawab bahwa sangat bisa, namun jika ditanya simbolisasi di dalam Zakat bisa mendekatkan diri kepada tuhan, saya tidak bisa menjawabnya secara pasti.-(khasan Fauni)

From the quote above, it can be concluded that people who are close to God can only be known by God and the person in question himself. But if you talk to zakat, it can certainly be a means to bring closer to God. If with the symbolization of sincerity when giving alms, the source hesitates to state that the symbolization can get closer to God. These symbols can get closer to God because these symbols have a cause. because these symbols can draw the servant closer to God, among others:

1. Keeping away from immoral acts

From the 5 symbolizations of sincerity above, it can be seen that each of these symbolizations can keep people who realize these symbols away from immortality. For example, as the symbolization of sincerity in the first view of the Shari'a, namely "do according to commandments", the command to do zakat is a command intended to train servants to act well to others and to be able to feel the suffering of others who are fellow humans and religion. Like the quote below:

Zakat nglatih jiwo lan rogo, tumindak becik kanthi lélo, ngraosaken sarané liyan, ngudari sifat kamanungsan, supados angsal teteping iman.

Meaning: Zakat trains body and soul, practices virtue willingly, feels the suffering of others, and unravels the nature of humanity in order to obtain the permanence of faith.

From the quote above, it is explained that zakat can train the body soul to carry out virtue willingly. Also train yourself so that you can feel the suffering of others. And in order to have perfect faith and know the true nature of man. Then by distancing ourselves from immorality can certainly make us close to God because God likes people who try to be better, in other words distance ourselves from immorality.

"Simbolisasi ketulusan mungkin bisa menjauhkan diri dari tindak laku Maksiat karena ketika seseorang melatih dirinya untuk menanamkan simbolisasi ketulusan dengan sendirinya orang tersebut juga berusaha menanamkan ketulusan di dalam perbuatannya." – (Khasan Fauni)

From the quote above, the source gave information that the symbolization of sincerity in zakat is an activity that can prevent someone from committing immorality. From there, the speaker concluded that this symbolization could make the servant closer to his god.

“ Kalau allah sudah dekat dengan kita, maka kebaikan-kebaikan yang sudah kita lakukan ini akan menutup kejelekan-kejelekan seperti halnya maksiat. Kebaikan yang sudah kita lakukan akan menutup jalan kejelekan kita.” (Muhammad Nafi’ Tarsana (2023:12)

Based on the quote above, reaffirms that Zakat, including also how to get closer to God. With sincerity, it is also a means of that approach earlier. Once we get close to God through this effort, it can also make God close to us as well. So doing anything if it is based on sincerity then indirectly it becomes a means of self-approach.

2. Making Man Understand the True Meaning of Man,

In Suluk Saridin, it is explained that the purpose of Zakat is, among others, to feel the suffering experienced by others who are experiencing shortages. Aims to train the body and soul to do good actions. The nature of compassion is in place. As well as teaching to be selfless in every good deed done. All that is the goal in symbolizing sincerity is the goal meant by becoming a true human being, that is, a human being who understands the suffering of others. This is evident in the quote in suluk saridin

Mugi-mugi dadiho pitutur, marang awak déwé ingsun, syukur nyumrambahi para sadulur, nyoto iku dadi sesuwun, ing ngarsane Dzat Kang Luhur.

Means:

May it be a guide, towards oneself servants, gratitude can be useful for others, that is what is a supplication, in front of the Supreme Substance.

The quote above explains that what is in this suluk saridin is something that is expected to be a clue. To justify unrighteous behavior in order to return to the path desired by God. This explanation points to human nature that is getting more and more chaotic day by day like a lost person does not know the real direction of the road. The real way that matters is the behavior that must be carried out by man. So, the real man is a man who knows the path he walks is the way as a true man in this journey of life in order to reach a place in the side of God.

From the explanation above, it is explained that being a true human being means being a human being who understands which direction to go when living life in this world. The path that must be taken is a path that can get closer to God. And this is exemplified in the concept of sincerity when giving zakat in suluk saridin which the way to realize the symbolization is by treading a path that is closer to God.

“Jika dilihat dari tanda-tanda yang anda tanyakan tadi, jika seseorang berusaha memunculkan tanda-tanda tersebut orang tersebut bisa dikategorikan sebagai orang yang mendekatkan dirinya kepada tuhan.”- (Khasan Fauni)

From the statement said by our speaker that the symbols of sincerity when giving alms, the speaker explained that these signs can make us servants close to God. The speaker feels that these symbols are a form of real human behavior, behavior that can feel the pain of others and care for others. That is what makes people who try to apply these symbols of sincerity can get closer to God.

4. Conclusion

The symbolization of sincerity in doing zakat in suluk saridin can be seen from 2 different views, namely from sharia there is carrying out according to orders and reciting intentions. Then, from the view of the Thariqat, it has the same similarity, namely, there is Knowing the Science used for zakat, the existence of awareness from oneself, and based on selfless affection. Of the five symbolizations according to these 2 views, it can be a bridge for servants in getting closer to God because these symbolizations can keep servants from immoral deeds and can make humans know the true meaning of humans. And finally, it can bring us closer to the almighty god.

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