



manusia melakukan tindakan-tindakan yang tidak sesuai dengan aturan agama maupun norma. Penelitian ini bersifat kualitatif dengan perspektif filsafat-praxis-sufisme dan dapat disimpulkan bahwa Ki Ageng Suryomentaram dalam pemikirannya yang dituangkan dalam buku "*Ilmu Kawruh Jiwa Suryomentaram, Sejarah dan Jalan Menuju Kebahagiaan*" menegaskan bahwa ia mengajak kita sebagai masyarakat Indonesia untuk merasakan cita rasa hidup, menelaah setiap rasa, dan menggapai makna kebahagiaan yang sebenarnya. Kebahagiaan yang hakiki bukan ada di luar sana, melainkan di dalam diri sendiri. Kebahagiaan yang bebas dan mandiri tidak bergantung pada waktu, tempat, dan keadaan. Memahami jiwa akan membuat manusia mengerti hakikat dirinya dalam kehidupan dan bermasyarakat. Saat manusia sadar dan mulai memahami atau *kawruh jiwa*, maka ia akan mampu membenahi dirinya, menjaga tindakan dan sikap, serta mampu memahami orang lain.

**Kata-kata Kunci:** *Jiwa, Kawruh Jiwa, Kesadaran Manusia, Ki Ageng Suryomentaram.*

## Introduction

Even though this term was not formally recognized by the muslim community at that time, the substance of sufism was essentially identical to the religious model previously known as *zāhid* and *‘ābid*, namely the tradition of asceticism that was usually seen in the foyers of Medina Mosques. The religious traditions of the *zāhid* and *‘ābid* are what in turn manifest into the tradition of sufism (Basyūnī 1969, 9).

There are language limitations in translating *ḥaqq*. Even though al-Haqq is one of His many beautiful names. The word *ḥaqq* means 'truth'. However, *ḥaqq* also means 'reality', so perhaps it is more appropriate to interpret *ḥaqq* as 'truth-reality'. In the Islamic view, there is no difference between truth and reality. The truth is real and vice versa. There is no room for forming relative truths or artificial truths. The lovers unite their focus on truth and reality. When the goals of lover's merge with God's goals, their goals become true and essential goals. A realistic goal because it leads to Absolute Reality (Alatas 2013, 128).

He is Ki Ageng Suryomentaram who gave birth to the concept of *kawruh jiwa*. He was one of the princes of Sri Sultan Hamengku Buwono VII, to be exact, the fifty-fifth son. He abandoned his princely title because he felt he had never found "the one". "*Seprana-seprana I durung kepethuk wong*", that's roughly the sentence he uttered because the relationship formed in the Palace is a relationship between servants worshipping and being worshipped, commanding and being ruled, seeking pleasure and avoiding suffering. The only thing that is pursued is physical pleasure, not spiritual pleasure. Everyone is chasing *semat*, *drajat*, *kramat*, and thinks that it is the main factors for happiness. These days we are competing to become hedonists. Even though there is no morality based on something ideal, what is real is pain leading to pleasure, and avoiding oneself from pain (Sugiarto et al 2015, ix-x).

The feeling of happiness is caused by a desire being achieved, and the desire being achieved always stretches out so that new desires emerge

that have not been achieved, then a feeling of difficulty arises. Distress is caused because desires are not achieved, even though desires that are not achieved must be fulfilled so that what is desired becomes possible to achieve, then the desire that has been fulfilled will be achieved and the feeling of joy will arise because of it (Ashiy 2011, 187).

To be able to find the character specifications of the kawruh jiwa Suryomentaram typology, so first, it is necessary to have a biography of Suryomentaram himself in living his life, his character, developing his teachings and his consistent attitude towards the kawruh of his soul. This is a form of interrelation of ideas or teachings, figures or biographies, and events or surrounding social and cultural factors, as is popular in humanities studies.

### **The Meaning of Kawruh Jiwa in the Biography of Ki Ageng Suryomentaram**

In the humanities, revealing and unraveling the life history and socio-cultural background of a figure is important for understanding the emergence of his works of thought. In this way, the analysis of the works of thought of the figures being studied will become clearer and more meaningful. This departs from the assumption that an idea emerges as a dialectical interaction with the events behind it. Hermeneutically, studying a character's thoughts involves aspects: First, the characters or writer's family origins, life journey, ideals, and the ideas they promote. Second, Texts are works of thought or teachings. Third, Context in the form of socio-cultural background and atmosphere and the historicity of the characters. Fourth, Readers or interpreters with the context of their sociocultural setting and atmosphere and its historicity (Palmer 2003, 43-44).

As a son of King Hamengku Buwana VII, *Bendara Raden Mas* (BRM) Kudiarmaji more commonly known as Ki Ageng Suryomentaram when he was a child he lived and grew up in the atmosphere of the traditional palace life, a collective way of life that values people based on their royal bloodline and not because of their achievements, mystical, magical and occult and full of typical palace ethics so that people cannot live freely expressing their ideas, opinions, attitudes, and views because of the limitations of various ethical values. That kind of thing is also deeply felt by him, and he feels it as a "shackle" because it can encourage people to live inauthentically or *slamuran* (the attitude to deceive others) unrealistic and the like. People who live in the palace and officials (their courtiers), the majority of whom are still related to the king, in behavior is bound by various formal titles of nobility which for him are pseudo and can stimulate people to behave *slamuran* and *ungkul* (unhealthy competition) for the sake of rank, position, and spiritual reverence (*semat, drajat lan kramat*).

Knowledge about the soul or taste is what *kawruh jiwa* means, which Suryomentaram first called *kawruh beja* because this teaching discusses how to find happiness. The name comes from Javanese, where *ka* means 'in' *weruh* means 'know', and *jiwa* means 'soul' or taste (Rizqi et al. 2023, 151) tetapi lebih mengedepankan hal-hal yang konkret. Menyentuh aspek interaksi kehidupan manusia dan sifatnya yang intersubjektif dan intrasubjektif serta pengujiannya didasarkan pada penghargaan rasanya. Dari kegiatan ini kemudian dibentuk suatu pendidikan sebagai gerakan moral yang bertujuan untuk menumbuhkan semangat kebangsaan dan kejiwaan para pemuda. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian analisis isi (content analysis). Ki Ageng defines '*kawruh*' as 'rational science'. *Kawruh jiwa* is not a religion or belief, according to Ki Atmosudjito, one of Ki Ageng's first-generation students. *Kawruh jiwa* is knowledge about the soul as a whole (ruining the soul and sawateg-wategipun). *Kawruh jiwa* is similar to modern psychology from a methodological perspective (Subur and Syauqi 2022, 101).

*Kawruh jiwa*, or the science of knowing the properties of the soul, is the definition of knowledge of the soul. Unlike the human body, which is the visible part of humans, the soul is the invisible part that cannot be seen by the five senses (Salamah 2016, 40). *Kawruh jiwa* talks about how we act and react to other people (Nikmaturrahmah and Musyafiq 2017, 103).

According to the teachings of *kawruh jiwa*, the ontology of the existence of the human soul is based on feeling of life and understanding, insight as functional images in life to build the ability to think healthily and create self-socialization. Epistemologically, the teachings of *kawruh jiwa* highly uphold the ability of human thinking as a way to gain knowledge, as can be seen in the life of Suryomentaram, who loves science and the human soul (Habsy and Kurniawan 2022, 117).

The *kawruh jiwa* value will be very influential because people move from their souls and hearts through a personal approach and real social relationships, and make it easier to work together and be open (Ahmad, Fakhrudin, and Oktarina 2022, 43).

Therefore, as a genuine democrat who is anti-feudalism in all its forms, he called his followers as *kanca beja* and not student, because the relationship with the teacher-student attribute is a form of *kramadhangsa* (objective soul) which can inhibit the existence of *raos sami* in the communication and social interactions he teaches. For this reason, he does not want to be trapped in the new feudalism that is full of *slamuran* in his group, which he thinks is false and not beneficial to life and is a display of unhealthy mental attitude behavior. Because in his view, true happiness (*beja*) comes from the meaningfulness of life itself, it cannot be based on things that are false and only stick to us (as he expressed *kuwi dudu aku*, it's not me), but the extent to which individuals can appreciate the

meaning of life and create a meaningful life authentically and concretely for others, as in Victor E. Frankel's Transpersonal psychology concept (Frankl 2003, ix).

When viewed from the perspective of Islamic history, the meaning and spirit of egalitarianism (*raos sami*) in the biography of Ki Ageng Suryomentaram can be more clearly identified with the sunnah of the Prophet Muhammad who called his people as companions (*kanca*), which depicts the *raos sami* spirit (*musawah*, egalitarianism, and social equality) and emphasizes that the essence of the pinnacle of individual prestige is based solely on the principle of piety achievement (*atqākum*) to Allah by prioritizing the achievements of *imān* (spirituality), *'ilmu* (intellectuality), *akhlāq* (morality) and *'amal ṣālih* (work).

So, in the context of Ki Ageng Suryomentaram's view of life, *ajining diri* (prestige) is based on effort achievement factors (*kasab*), not blood descendants (*nasab*) as in feudalism culture. This is the fundamental thing that characterizes a democratic society, as in social mobility theory which views individual achievement for vertical mobility with variables including education (knowledge) and other social achievements. From this, it is clear that *raos sami* is a specific character of the form of implementation of democratization and inclusivism of *kawruh jiwa* Suryomentaram.

Sayid Quthb said, Allah always follows them by commanding guardian angels to supervise whatever humans do to change themselves and their circumstances, which later Allah will change their condition. Because, Allah will not change blessings or disasters, glory or lowliness, position or humiliation unless they want to change their feelings, actions, and the reality of their lives. Then Allah will change their circumstances according to the changes that occur in themselves and their actions. Even though Allah knows what will happen to them before it happens, what happens to them is a result of what arises from them. So, these consequences came later in line with the changes that occurred in them (Quthb 2000, 7:38).

Hermeneutically interpretative (*istiqrā'*, *muntajjī*, *maghza*), unhealthy social phenomena in the form of new-style feudalism without pursuing "pseudo-nobility titles" can be drawn as analogy meaning in the contemporary socio-cultural context by starting to appear in society cases of buying and selling fake degrees, capitalization of education, fictitious universities and the like that illustrate people are no longer authentic and like *slamuran*. Because with these fake degrees, as happened in the case of Global University Jakarta, which is a counterexample, people think they will easily obtain *semat*, *drajat lan kramat*. It is a model of the embryonic display of social psychopathology symptoms which is an unhealthy cultural anomaly of the "feudalism system" in the world of education, so that education becomes an industrial or business arena, not a place to forge self-quality.

The difference is in the socio-cultural environment of Ki Ageng Suryomentaram, the palace is an institution that grants nobility based on blood relations (genetic social structuralism) with the king, so in the contemporary context, this shifts to educational institutions that award the degrees to those who can and are willing to pay. As a result, a degree is no longer an achievement that requires perseverance and struggle (dynamic social structuralism), but it has become a prestige that is enough just to buy it like a commodity of merchandise (socio-economic structuralism). This is what Ki Ageng Suryomentaram calls *slamuran* living a form of severely unhealthy mental health in social life.

Sayid Quthb explains that in every human being, there is not the slightest feeling of being arrogant towards themselves nor does it occur to them to feel arrogant with their family or people related to them. But their feelings hide themselves from it all. So, it is filled with feelings for Allah and His Manhaj in life (Quthb 2000, 9:76).

In an Islamic context, conflict (*shiqāq*) and doubt (*shakk*) are something that people should avoid as much as possible because they can eliminate *sa'ādah* (happiness), *sakīnah* (calmness), and *ṭuma'nīnah* (peaceless) as a condition for happiness in life and strengthens personality. *Shiqāq* (conflict) results in a fracture in personal integrity, and *shakk* results in ambiguity and ambivalence in insight, behavior, and act. Experience of such inner conflict (psychological, internal) Phenomenologically, can occur in every individual's life at anytime and anywhere, and Ki Ageng Suryomentaram has passed through it safely and that is the meaning of happiness (*beja*) that he is looking for.

In terms of faith, *shakk* (skeptical) has the potential to become a gateway to *kufṛ* which can bring eternal misery. From a study of the structure of the soul according to al-Ghazālī, *shakk* describes the *nafs lawwāmah* which is still a tug of war between positive and negative values. Belief is a great source of strength for the soul to be able to give birth to many creations and great changes in the history of human civilization, although sometimes these beliefs are later proven wrong. Belief (*tataq, gambaran madeg pribadi*) is also a description of the soul that has reached the position of *muṭmainnah* in positive values (goodness) by being free from the low things. From this description, it appears that Ki Ageng Suryomentaram achieved the quality of the “*muṭmainnah*” soul.

In the words of Ibn Aṭā'illah al-Sakandarī, Ki Ageng could be included in the *aḥwāl tajrīd* category because of his desire to be free from busy worldly affairs, even though Allah has given him a position in a good place (Syarkawi 2017, 5).

### **Fundamental Structure of the Human Soul**

Every human being has the same desires, namely desires that sometimes lengthen and sometimes shorten. These similarities can be

used to generalize that all human beings in this world, from babies to old people, are both happy at times and at times difficult. It can be ascertained that the essence of human feelings universally is the same. Rich or poor, citizen or official, saint or criminal, the taste of life is the same, that is, one moment it is difficult and one moment it is happy. Each of us as humans has the same feelings of pleasure-difficulty, long-fast, and heavy-light, which differ only in the factors that make it difficult and happy.

It depends on the person's background. For example, rich people will be happy because they were able to build a new factory, while poor people will be happy because they got a packet of rice complete with side dishes that day. Even though they seem very different, the essence of the joy or pleasure felt by both people is the same. A president is happy because he can be re-elected in the election, while a construction worker is happy because he can still work on a new project. Both are the same in feeling happy. A saint feels happy when his various advice is followed, a criminal feels happy when he is no longer chased by the police. Both saints and villains are alike in feeling joy.

However, poor people often think that rich people are never in trouble. Such an estimate is of course wrong because rich people also have many desires that, if achieved, will continue to grow. For example, a transportation entrepreneur already has a taxi company with a fleet of hundreds of thousands with dozens of pools spread across various cities. Even though the taxi company has grown rapidly, his desires are still long. It turns out he wants to control the city bus company. After successfully controlling the city bus company, his desires grew longer. He wants to have a fleet of airplanes. However, before his new wish was achieved, suddenly another transportation entrepreneur with an international reputation set up a taxi company in the country. He felt it was difficult because he was worried that his taxi company would be rivaled and would lose in the competition. This means that no matter how rich a person is, their life will be happy, then it will be difficult, then it will be difficult, then it will be happy, and so on.

On the other hand, rich people often misunderstand what poor people feel like. Rich people think that poor people always suffer and are in trouble forever. Such judgments occur because of the subjectivity of rich people who are afraid of becoming poor. If a rich person's assessment of the poor can be objective, he can understand that the poor are not always in trouble. Therefore, poor people who think that rich people can be happy and happy forever, also happen because of the poor person's subjective feeling of wanting to be rich. If a poor person can use objectivity in looking at a rich person, he can easily understand that the Rich also turns out to be unhappy forever. Likewise, we often think that holy people are never in trouble. Such an estimate is also very wrong because even a holy person contains desires. When many people heard his advice, of

course, he became happy.

However, when what he said was not followed, of course, he was sad. For example, a holy man gave the advice, "Abandon evil and migrate to goodness." Because we feel that our wife or husband has a very bad attitude, then we leave the house and look for a woman or man outside the house who we think is better. If the holy man knew that we did this after hearing his advice, our feelings would change. That means, no matter how good the behavior of holy people is, they will still experience sadness and happiness alternately. If we fully understand that the feelings of people all over the world are the same, namely for a moment they are happy, a moment they are sad, then we will be free from the hell of envy and arrogance (Suryomentaram 1989, 14–15).

According to Ki Ageng Suryomentaram, the fundamental structure (essence) of the soul consists of two basic elements, namely *raos utawi kraos gesang* (feel alive) and *pangertosan* (understanding). In his view, Ki Ageng Suryomentaram states that all human activities in life lead to origin and purpose to be able to fulfill these two essential fundamental things. When linked, that theory *raos utawi kraos gesang* and *pangertosan* closer in meaning to *fikr* and *dhikr* (Sa'adi 2010, 247).

Suryomentaram considers that the essence of the kawruh soul is a tentative description of the nature and dynamics of every human being's feelings. It is the result of phenomenological contemplation, continuous speculative thinking, clear, in-depth intuitive observation, and reflection as well as Suryomentaram's personal life experiences and the social environment he observed, to know the human soul "authentically" and comprehensively. Therefore he explains how important and complicated it is to study the human soul. Among them are:

First, *Djiwa punika mboten kawon penting tinimbang raga, sarehne kawontenanipun mboten kasatmata pramila langkung angle dipun sumerep*. The soul is no less important than the body. Because its condition is invisible to the eye, it is difficult to observe. The essence of the soul according to Suryomentaram is *raos* (feel) or *kraos* (feeling) and *pangertos* (*insight*) (Suryomentaram n.d., 1).

Second, *pirantosing manungsa punika raga (ing kang kanthi pantja indera) lan djiwa. Djiwa punika wudjudipun raos (kraos) gesang lan pangertos. Kraso gesang punika kadosta kraos aku, kraos ana, kraos bungah, kraos susah, karep lan sapanunggalanipun. Pangertos punika putusan kangge netepaken prakawis ing kang saking pabtja indera lan kraosipun*. The human body is the body with its five senses and soul. The soul is the form of a sense of life and understanding (cognition, intuition). The feeling of life is like a feeling of me, a feeling of being, a feeling of joy, a feeling of difficulty, a desire, and so on. Understanding (synonymous with sense) is to determine things related to the five senses and taste. With philosophical methods, Suryomentaram identifies the essence (nature)



of humans from the two basic properties of things in the world.

Third, *wategipun barang pejah punika mboten obah kajawi dipun obahaken, mboten tuwuh, mboten rembaka, mboten gadhah raos penggalih lan cipta* (Suryomentaram 1989, 34–35). The nature of inanimate objects is that they do not move unless moved, do not grow, do not reproduce, and have no feelings and no thoughts.

Fourth, *watakipun barang gesang kados taneman inggih punika gadhan watak obah piyambak ananging mboten saged owah saking panggenanipun piyambak, saged thukul, tuwuh lan rembaka piyambak utawi dipun biyantu, tanpa raos lan penggalih* (Suryomentaram 1989, 78). The nature of living objects such as plants is that they can move by themselves but cannot move place by themselves, and can grow and reproduce either by themselves or with help, without feelings and thoughts.

Fifth, *kewan gadhah watak saged obah piyambak kados mlampah piyambak, liar, tuwuh saged ageng lan rembaka lan pejah gadhah raos luwe, ngelak, pengin benten jinis, nanging mboten gadhah raos sedih lan penggalih*" (Suryomentaram 1989, 78). Animals can move on their own, such as walking, being born, growing, reproducing, then dying, have instincts of hunger, and thirst, and want the opposite sex, but have no feelings or thoughts.

Sixth, *watakipun manungsa punika saged obah, pindah panggenan piyambak, lahir, tuwuh ageng, dewasa, gadhah anak-anak, pejah lan gadhah raos gesang lan karep nglestantunaken kangge saening gesang kanthi penggalih lan cipta*"(Suryomentaram 1989, 79). Human nature is to be able to move, to move independently, to be born, grow, mature, breed, die, have a sense (awareness) of life, and the desire to preserve the quality of life with feelings and thoughts.

In the author's interview with Muhaji Fikriono as a kawruh jiwa reviewer, according to Ki Ageng Suryomentaram's perspective, a perfect human (*insān kāmīl*), is a human who no longer needs perfection because they are perfect as humans are aware of all their limitations. As Ki Ageng Suryomentaram said "*Yen mangertos bilih tiyang menika wategipun apes, lajeng boten pados kuwasa utawi madosi Inggang Mahakuasa. Yen boten pados kuwasa utawi madosi Inggang kuwasa, lajeng kraos kuwasa.yen sampun kraos kuwasa, lajeng saged tansah ngisin-isin dhateng apesipun piyambak. Inggih menika menembah inggang mitadosi. Mangka, raos kuwasa menika raos inggang sekaca, mila wejang menika merugaken sekaca. Dados, yen tiyang menika kawejang, lajang kraos kuwasa, inggih menika wohing wejang inggang samesthinipun*" (If someone understands that by nature, they are powerless, they will not try to become empowered or powerful, and also do not feel the need to seek the Almighty. Therefore, they actually become empowered, aka powerful. Once they feel empowered, aka powerful, they can always laugh at their helplessness. That is actually the practice of worship, aka servitude, that can calm the

heart. Because empowerment always gives birth to a feeling of peace, this kind of advice about correct servanthood will also always calm the heart. So, if someone studies the teachings about correct servanthood practices, then they can truly feel the truth, then that is the proper fruit of this discourse) (Fikriono 2024).

## **1. The Existence of the Human Soul**

The human desire to search for the meaning of life can be blocked: In logotherapy, this is called “existential frustration”. The word existential in this case has three meanings, among them: (1) human existence itself or the special way humans live their lives; (2) meaning of life; and (3) human’s struggle to find concrete meaning in his life, in other words, a person’s desire to find the meaning of life.

Existential frustration can trigger neurosis. Logotherapy has a special term to name the neurosis caused by existential frustration, namely “*noögenic neuroses*” (noogenic neurosis) to distinguish it from the neuroses known so far, namely psychogenic neuroses (neurosis psikogenik). Noogenic neurosis is not caused by the psychological dimension of human life, but rather the “noological” dimension. (from the Greek “noos”, which means mind) in human existence, noogenic neurosis is a logotherapeutic term to underline something that is specifically related to the humanistic or humane dimension of a human being.

*Noogenic neurosis* does not arise from a conflict between human drives and instincts but arises from the problems of life. One of them, which plays a significant role is the disruption of the human desire to search for the meaning of life. It is clear that in cases of noogenic neurosis, The appropriate and adequate therapeutic method is not the general psychotherapy method, but logotherapy; which means, therapy that dares to touch the human dimension.

Frankl firmly rejected that a person’s efforts to find the meaning of life, even a person’s doubts about the meaning of his life, were considered a disease. Existential frustration is not a disease. Frankl gave the example of a top US pilot who experienced this and was initially diagnosed by a psychoanalyst.

However, Suryomentaram considers that the essence of *kawruh jiwa* is a tentative description of the nature and dynamics of every human being’s feeling. It is the result of phenomenological contemplation, continuous speculative thinking, clear, in-depth intuitive observation, and reflection as well as Suryomentaram’s personal life experiences and the social environment he observed, to know the human soul “authentically” and comprehensively. Therefore, he explains how important and complicated it is to study the human soul. Among them are:

First, *Djiwa punika mboten kawon penting tinimbang raga, sarehne kawontenanipun mboten kasatmata pramila langkung angle dipun*

*sumerep*. The soul is no less important than the body. Because its condition is invisible to the eye, it is difficult to observe. The essence of the soul according to Suryomentaram is *raos* (feel) or *kraos* (feeling) and *pangertos* (insight) (Suryomentaram n.d., 1).

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Briefly outline the types and levels of these objects with their specifications:

- a. *Jinising alam barang pejah kadosta siti, toya, latu, angin, gas lan sanes-sanesipun* (types of inanimate nature such as land, water, fire, air, gas, and so on).
- b. *Jinising alam gesang kadosta taneman, kewan lan manungsa* (types of living things such as plants, animals and humans). Sayid Quthb explains that a good sentence performance is like a good tree, whose roots are firmly fixed and whose branches reach the sky. Meanwhile, sentence performance is like a bad tree that is uprooted from the surface of the earth. Indeed, good sentences are firm, not shaken by hurricanes, not blown by the winds of falsehood, and cannot be overthrown by injustice. Then the sentence that rises to the sky, can lurk and reach evil, injustice, and abuse from above (Quthb 2000, 7:96).
- c. *Piranti raos utawi kraos gesang lan pangertos* (sense or awareness of life and understanding) which is the essential identity of humans. Humans have *raos gesang* (sense of life) which cover *raos bungah, raos susah, raos aku lan raos karep* (desire) *nglestantunaken gesang lan pangertosan kanthi penggalih lan cipta* (a sense of desire to preserve life and understanding by thinking and creating) (Suryomentaram 1989, 80). This is what differentiates inanimate objects, plants, and animals. With this essential identity, humans can develop their human potential. In Q.S. Al-A'rāf [7]: 179, Allah says:

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالإِنسِ لَهُمْ قُلُوبٌ لَّا يَفْقَهُونَ بِهَا وَلَهُمْ أَعْيُنٌ لَّا

يُبْصِرُونَ بِهَا وَلَهُمْ أَذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ

*And We have certainly created many of the jinn and mankind for Hell. They have hearts with which they do not understand, eyes with which they do not see, and ears with which they do not hear. Those are like livestock; rather, they are more astray. It is they who are helpless.*

Sayid Quthb in the interpretation calls for pondering deeply and away from lust about the affairs brought by the Messenger of Allah who invites guidance (Quthb 2000, 4:367).

Third, *wategipun barang pejah punika mboten obah kajawi dipun obahaken, mboten tuwuh, mboten rembaka, mboten gadhah raos penggalih lan cipta* (Suryomentaram 1989, 34–35). The nature of inanimate objects is that they do not move unless moved, do not grow, do not reproduce, and have no feelings and no thoughts.

Fourth, *watakipun barang gesang kados taneman inggih punika gadhan watak obah piyambak ananging mboten saged owah saking panggenanipun piyambak, saged thukul, tuwuh lan rembaka piyambak utawi dipun biyantu, tanpa raos lan penggalih* (Suryomentaram 1989, 78). The nature of living objects such as plants is that they can move by themselves but cannot move place by themselves, and can grow and reproduce either by themselves or with help, without feelings and thoughts.

Fifth, *kewan gadhah watak saged obah piyambak kados mlampah piyambak, liar, tuwuh saged ageng lan rem baka lan pejah, gadhah raos luwe, ngelak, pengin benten jinis, nanging mboten gadhah raos sedih lan penggalih*" (Suryomentaram 1989, 78). Animals can move on their own, such as walking, being born, growing, reproducing, then dying, have instincts of hunger, and thirst, and want the opposite sex, but have no feelings or thoughts.

Sixth, *watakipun manungsa punika saged obah, pindah panggenan piyambak, lahir, tuwuh ageng, dewasa, gadhah anak-anak, pejah lan gadhah raos gesang lan karep nglestantunaken kangge saening gesang kanthi penggalih lan cipta*" (Suryomentaram 1989, 79). Human nature is to be able to move, to move independently, to be born, grow, mature, breeding, dying, have a sense (awareness) of life and the desire to preserve the quality of life with feelings and thoughts.

According to Suryomentaram, both the individual and society are parts of the individual; in other words, the individual cannot live without society. Individuals must live well and strive to be the best so that the social order can survive. Here, people remain free to try, organize, and manage themselves by controlling their feelings and desires. In the Suryomentaram concept, the relationship between society and individuals is reciprocal (El-Zastrouw 2020, 139).

## 2. Levels (Size) of the Human Soul

After carefully reviewing kawruh jiwa Ki Ageng Suryomentaram, with a structuralist theoretical approach, hierarchical levels (structure) of the human soul can be identified, and all levels of the soul are summarized into the concept of size (dimension).

First, the lowest level of sense (soul) is *Juru Catet*; Soul. *Manungsa* size I describe the function of awareness of physical perception of human behavior (Sa'adi 2010, 255). According to al-Ghazālī's theory about the structure of the *relative nafs* included in the concept of *nafs 'ammārah* which is in line with the concept of soul size I Ki Ageng Suryomentaram. *Nafs 'ammārah* describes the state of the soul that is still inclined to low orientation and motivation controlled by the power of biological desires and instincts (*shahwatiyyah-bahīmiyyah*), so they tend to be dissatisfied and violate ethical norms. However, if it is fulfilled legally then the *nafs 'ammārah* turns into *nafs marḥamah* (*mā raḥima rabbi*, the *nafs* that Allah blesses) (Sa'adi 2010, 259).

Second, the level of sense of the *cathet-cathetan* that places the individual in level II status (human soul level II) with all interest, ties of interest, and primordialism in viewing, behaving, and acting with others. At this level, humans are not sincere in their interactions with others because they are always based on interests (*cathetan*) such as background, religious education, profession, *madhab*, skin color, and so on (Sa'adi 2010, 261).

Third, level of *kramadhangsa* sense, *ukuran kaping III* (a thinker, rational consciousness). At this level, the individual's feelings have reached a good level because they experience a process of rational logical consideration.

Fourth, the highest level of soul is *citra manungsa tanpa tenger* (featureless human): size IV (Sa'adi 2010, 267).

Ki Ageng explains, "*Wonten gambar kramadangsa punika—Ki Ageng nudingi gambar karamadangsa—ing margi pratigan wonten aling-aling. Aling-aling punika ngalang-alangi awakipun piyambak anjok dhateng ukuran kaping sekawan. Aling-aling punika mbela dhiri ingkang wujudipun pamanggih leres. Dados aling-aling ingkang ngalang-alangi awakipun piyambak anjok dhateng ukuran kaping sekawan wujud pamanggih leres.*" (On this *kramadangsa* chart—Ki Ageng pointed to a chart—at the intersection of three there was a hijab. The hijab is what covers us to reach the fourth size. The hijab is an effort to defend ourselves in the form of opinions that we consider to be true. So, the hijab that prevents us from reaching the fourth level of consciousness takes the form of opinions that we consider to be true) (Fikriono 2018, 318).

According to Fikriono, kawruh jiwa Ki Ageng Suryomentaram reviewer, a chart of the four levels of human consciousness can be described

according to Ki Ageng Suryomentaram (Fikriono 2024):

**Table 1. Human in Kawruh Jiwa Ki Ageng Suryomentaram**

No	Human Consciousness	Forms of Consciousness in Humans	The Sense of Consciousness in Humans
1	First Level	Lines (Only straight lines/ plant nature)	Felt in infancy. (Innate, similar to a straight line that can lead and be directed anywhere)
2	Second Level	Field (Has length and width/ animal nature)	It is felt at the age of 2-3 years. (The body's organs are functioning instinctively, but the mind and sensitivity of the heart are not yet active)
3	Third Level	<i>Dumadi</i> Items (Has length, width, thickness/microcosm)	Children who are beginning to reach adolescence. (The intellect functions independently, controlling or following instinctual drives, but the sensitivity of the heart is not yet functioning optimally)
4	Fourth Level	Feeling creatures (Caliph of Allah)	An adult human being. (Intellect and heart have synergized to think and feel; control instincts, and have sensitivity to tolerate fellow humans and other creatures)

Happiness, the idea of *aku-kramadangsa*, and the fourth dimension are the three components of Ki Ageng Suryomentaram's thinking about the concept of humanity. Characterless people live in the fourth dimension and achieve true happiness based on these three ideas. First, those who achieve true happiness can control their desires and not get caught in pleasant and difficult situations. Second, the fourth dimension is where other people's feelings come together to create a sense of unity where they live together, not separate, apart, or in harmony. Third, *aku-kramadangsa* is someone who has no characteristics or identity as a human being who does not have eleven notes: property, honor, power, family, class, nationality, type, intelligence, spiritual knowledge, knowledge, and sense of life (Firdaus et al. 2022, 11).

*Krammadangsa* is a thinker who always reflects on his life records. In the process of human development, a person reaches the fourth scale of achieving happiness in life (age of impersonality). It is the ability to understand and feel the emotions of others, recognize one's shortcomings and mistakes, and not feel shame. At this stage the human soul is at the highest level, always introspective and wise, in life does not differentiate between other people based on intelligence or stupidity, and feels at

peace with the environment (Sarifudin 2022, 147).

According to his thinking, four dimensions influence humans. In the first dimension, which is referred to as “the note taker”, humans are in the position of perception, which means using the five senses to see everything related to themselves. In the second dimension, the function of feelings, or emotions, function towards all phenomena, that cause feelings of envy, arrogance, etc. The third dimension is called “the thinker”, which in the Suryomentaram language is called *kramadangsa* identity. When cognition emerges, it begins to think about how to obtain second-dimensional phenomena. Human identity without self, where all phenomena are no longer tightly bound into an exclusive self, will take on a fourth dimension (Hasanah 2021, 125).

## **Conclusion**

According to Ki Ageng Suyomentaram, this article concludes that humans have 3 main measuring tools to measure, respond to all stimuli, or assess everything in their lives: five senses, taste, and understanding. According to him, “*Sapa wonge golek kepenakliyane ngepenakke Tanggane, iku padha karo gawe dhadhung sing kanggo njiret gulune dhewe*”, that is, people who seek comfort without providing comfort to the people around them are the same as putting a hanger’s rope around their neck.

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