

Human Character Based on Ki Ageng Suryomentaram Teachings and Its Implementation in Guidance and Counseling Services

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Abstract

The Indonesian nation as a large nation consisting of various religions, ethnicities, and cultures, of course, deserves to have the aspiration to have a basic human philosophy paradigm based on Indonesian culture based on dialogue between the soul sciences that live in Indonesian human cognition. This study aims to present the concept of basic human philosophy in the teachings of Ki Ageng Suryomentaram. The research method uses Gadamerian hermeneutics in a qualitative approach. The collected data is then analyzed using Parts and Whole analysis and then checked the validity of the data through the stages of credibility, transferability, dependability, and confirmability. The results of the study describe human philosophy based on basic needs, essence, existence, and the structure of the human personality. The conclusion of the research refers to the basic human philosophy based on local wisdom for the science of guidance and counseling.

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1. Introduction

Almost all the great theories in counseling were born and developed in America and Europe. This makes the West a reference in the implementation of guidance and counseling throughout the world. With the depth and breadth of various theories of western counseling approaches, counselors then agree on this as an insight needed for the implementation of guidance and counseling services. Everything related to guidance and counseling, from counseling techniques to a positive counselor personality is the result of imitating and practicing western counseling theories and approaches.

The application of western counseling theories without a sharing with the local culture is a necessity that deserves a careful evaluation (Habsy, 2020). Today, there are about 5,000 to 6,000 cultures around the world. Most of these cultures are indigenous peoples who account for about 80-90% of global cultural diversity (Pröschel, 2012). Indonesia is a nation consisting of various ethnic groups and cultural backgrounds that have an invaluable wealth of cultural heritage that must be preserved and developed (Tanaamah & Wenas, 2014). Indonesia is widely known as a multicultural country, with a population consisting of approximately 364 ethnicities. Javanese are from time to time recognized as the most culturally and politically dominant in Indonesia (Irawanto, Ramsey, & Ryan, 2011).

Indonesian culture, especially in Java, is a source of knowledge of the human soul or *kawruh jiwa* in javanese, which explains basic human philosophical ideas, ethics, traditions and Javanese way of life (Jatman, 2008; Mulder, 1977). The nature of taste in Indonesia is different from emotion or feeling in America. Indonesian ancestors, especially in Java, were familiar with the nature of taste which was

colored by various wisdoms in looking at the world, one of which was the concept of *laku* (life) towards *hamemayu hayuning bawono* (safety and happiness in life) (Endraswara, 2013).

Indonesia is a Southeast Asian country located in the Malay archipelago which includes more than 17,000 islands including Sumatra, Java, Timor, Sulawesi, Maluku, and parts of Kalimantan and Papua New Guinea (Selvarajah, Meyer, Roostika, & Sukunesan, 2017). The Javanese ethnicity is the largest ethnic group in Indonesia, reaching 41.71% of the total population of Indonesia (Suryadinata, 1978). In the discourse of the study of Java, *kebatinan* is seen as the core of the Javanese philosophy of human life which is a descriptive stamp for elements of Javanese culture (Mulder, 1996). The Javanese *kebatinan* movement is a *mesu-budi* movement which means to train human character to build subtle thoughts and feelings so that life becomes peaceful and happy (Fudyartanto, 2016). In the context of psychology, *kebatinan* is used to show the basic philosophy of man as an integrated, real and undivided person (Nawawi, Hannase, & Safei, 2018).

Javanese people are very obedient to ancestral traditions (Noordiana, Juwariyah, & Inda, 2016). According to Jatman (1997), *wong Jowo iku nggone roso* (Javanese are the place to feel) which means that the Javanese personality is almost completely social, whose hierarchy of values is stated by Mulder, (1977) that Javanese people are subject to society, on the other hand society is subject to higher and subtle forces that culminate in God. This is an essence of the life of the Javanese people who believe that *ora bisa urip dhewe* (it is impossible to live alone), but must have direct contact with other humans to create the value of *rukun agawe santosa* (harmony creates strength) (Magnis-Suseno, 1988).

The concept of basic human philosophy that applies to one group of nations does not necessarily apply to other nations, each culture evolves with its own unique way of understanding humans (Habsy, 2020). This statement was confirmed by Matsumoto et al. (2008) which states that there is no single approach to counseling that is objective or universally applicable anywhere. Human ecology, carried out as a philosophy, also requires a foundation in philosophy (Christensen, 2014). It can be interpreted that a basic human philosophical view that applies to one nation group does not necessarily apply to other nations. This situation is reflected in Indonesia, which is an archipelagic country that is rich in cultural differences (Rahayu, Wardo, Sudardi, & Wijaya, 2020).

Ethnic identity is a dynamic and multidimensional construct, referring to self-identity, or feeling as a member of a particular ethnic group (Phinney, 1992). The Javanese community or Javanese ethnicity is one of the largest ethnic groups in Indonesia, mostly inhabiting the areas of Central Java, East Java, and Special Region of Yogyakarta. These areas are located on the island of Java, in the southern part of Indonesia. This ethnicity dominates the Indonesian population because almost 50% of the Indonesian population is Javanese (Farahsani, 2017). Ethnic identity is an important component of self-concept, which contributes to the formation of attitudes towards other groups and acts as a psychological concept, separate and cannot be equated with personal identity as individuals, although they influence each other (Amin, Wibowo, Loekmono, Hariyadi, & Isrofin, 2017).

One of the original cultures of the Indonesian people, especially in Java, which contains noble values that underlie the basic philosophy of Javanese people in living life, is the teachings of *kawruh jiwa* from Ki Ageng Suryomentaram. He is a figure in terms of *olah rasa* (spiritual practice) which was very popular in the 20th century AD, from the Yogyakarta Hadiningrat Palace. According to Afif (2019), Ki Ageng Suryomentaram's thoughts in *kawruh jiwa* are referred to as science or can be classified as human philosophy or psychology. Ki Ageng Suryomentaram gave advice on the teachings of the

wisdom of life known as *kawruh jiwa* or the science of the soul to achieve inner happiness and peace of life.

According to Suryomentaram (1989), to achieve *begja, beja* (calm, harmony and happiness) in life, it is enough to examine the feelings that are turbulent in themselves. This method is not difficult, even normal people can do it on condition that they are honest with themselves. Through spiritual cultivation, happiness can be achieved by examining various *karep* (desires) that are often inappropriate and disproportionate that must be controlled or discarded. Humans feel sad, happy and so on forever (eternally) depending on how they manage their own feelings so that they can know a deep understanding of themselves. Based on the study of scientific literature, it is also stated that humans in Javanese teachings actually always try to avoid conflict and maintain harmony (Rajiani & Kot, 2020).

According to Habsy, Hidayah, Lasan, Muslihati, and Fudholi (2019), Ki Ageng Suryomentaram giving teachings with simple, but basic and popular forms or concepts, the teachings of *kawruh jiwa*, are inductive, methodical and didactic. The *kawruh jiwa* teaches that there is an emphasis on the *timbang mikir* (concept of thinking, rather than thinking about something that has already happened, rather than daydreaming about something that hasn't happened) which can complement the rationalistic tendencies of the modern world (Yoshimichi, 2012).

If in 1965 Glasser put forward the concept of here and now in reality therapy (Corey, 2015), In 1921, Suryomentaram introduced the concept of *saiki, kene, ngene, gelem* (now, here, like this, want). Problems arise not only because of the gap between expectations and reality, but rather on one's acceptance of the gap. Not only think "here" and "now", but also understand that things are "like this". After that, a rational human being would accept these situations. When acceptance appears, the gap is no longer a problem (Suroso, 2018).

According to Suryomentaram (1985) to achieve self-awareness, we must begin now, right here, by monitoring oneself about what one wants, how one acts, what one thinks and feels, and then examines the meaning of one's own desires, actions, thoughts and feelings. *Mawas diri* (introspection) is an inner attitude for introspection about the state of the individual himself. The result is an Javanese attitude called *waspada* (watchful), a state that is always ready to face anything that might happen, and a state of *eling* (remember), which is a state of always remembering his existence as a creature created by God. Javanese people must always be aware of where they come from, what obligations they have to do, and where their life is headed (*sangkan paraning dumadi*) (Jatman, 2008).

According to Erik Erikson's developmental ego identity model, it is explained that a person's personal identity becomes an important character that determines attitudes with others (Smith, Bellier, & Altick, 2011). As a local wisdom in Javanese cultural treasures, *kawruh jiwa* with its distinctive character that emphasizes taste offers the value of wisdom in an attitude of life that can promise inner peace and happiness as in Sufism, which is an important element for understanding basic human philosophy.

Kawruh jiwa as local wisdom, if it can be learned and applied by Indonesian counselors and psychologists, will be a positive thing. So that the values of *kawruh jiwa* do not fade or become distorted, oral culture needs to be balanced with systematic writing about *kawruh jiwa*, making it easier to learn them. Therefore, the purpose of this research is to study scientifically about basic human philosophy based on the teachings of Ki Ageng Suryomentaram.

2. Method

This research uses a qualitative approach which intends to understand the phenomena of what is experienced by the research subjects such as behavior, perceptions, motivations, actions, etc., holistically, and by means of descriptions in the form of words and language, in a special context. Natural and by utilizing various natural methods (Habsy, 2020). This type of research is hermeneutics which is the study of understanding, especially understanding the text. The hermeneutic approach functions as a tool to explore or reveal meaning in texts, discourses, and interpret problems such as in the *kawruh jiwa* text. For this reason, the design of the Gadamerian hermeneutic approach is suitable for this study because it presents descriptions and discussions that are descriptive, interpretative, and explanative. In the use of the hermeneutic circle method, it implies the activity of educating and articulating the meaning of the text, activities that modify and interact with the logical operations of abduction, theoretical deduction, and induction.

Data collection steps include limiting the research, collecting information from books and un-structured interviews. These two steps were taken to start the process of collecting data and obtaining accurate information. The documentation study in this research is the collection of written data, namely books covering *Kawruh Jiwa: Wejanganipun Ki Ageng Suryomentaram volume 1*, *Kawruh Jiwa: Wejanganipun Ki Ageng Suryomentaram volume 2*, *Kawruh Jiwa: Wejanganipun Ki Ageng Suryomentaram volume 3*, and *Kawruh Jiwa: Wejanganipun Ki Ageng Suryomentaram volume 4*, *Ajaran-Ajaran Ki Ageng Suryomentaram jilid 1*, and *Ilmu Jiwa Kramadangsa*, as well as other literature related to *kawruh jiwa*. Table 1 describes the data of basic human philosophy based on the teachings of Ki Ageng Suryomentaram:

Table 1. Data Description of Basic Human Philosophy Based on Ki Ageng Suryomentaram's Teachings

No.	Text Data	Data Code	Description Data Code
1.	Historical Context of Ki Ageng Suryomentaram	DW/S2/W1/T14-11-14	Data from interviews sourced from Ir. Prasetyo Atmosutidjo, M.M on November 14, 2014, 1 st
		DW/S2/W3/T14-11-14	Data from interviews sourced from Ir. Prasetyo Atmosutidjo, M.M on November 14, 2014, 3 rd
		DW/S2/W4/T14-11-14	Data from interviews sourced from Ir. Prasetyo Atmosutidjo, M.M on November 14, 2014, 4 th
		DW/S2/W5/T14-11-14	Data from interviews sourced from Ir. Prasetyo Atmosutidjo, M.M on November 14, 2014, 5 th
2.	Basic Human Needs Based on the Teachings of <i>Kawruh Jiwa</i>	DB/KJ/3/19-27	Data sourced from the book <i>Kawruh Jiwa: Wejanganipun Ki Ageng Suryomentaram volume 3</i> , pages 19-27
		DB/KJ/V/4-13	Data sourced from the book <i>Kawruh Jiwa: Wejanganipun Ki Ageng Suryomentaram volume 5</i> , pages 4-13
3.	The Essence of the Human Soul Based on the Teachings of <i>Kawruh Jiwa</i>	DB/KJ/II/77	Data sourced from the book <i>Kawruh Jiwa: Wejanganipun Ki Ageng Suryomentaram volume 2</i> , page 77

No.	Text Data	Data Code	Description Data Code
		DB/KJ/II/78	Data sourced from the book <i>Kawruh Jiwa: Wejanganipun</i> Ki Ageng Suryomentaram volume 2, page 78
4.	The Existence of the Human Soul Based on the Teachings of <i>Kawruh Jiwa</i>	DB/KJ/II/87	Data sourced from the book <i>Kawruh Jiwa: Wejanganipun</i> Ki Ageng Suryomentaram volume 2, page 87
		DB/KJ/II/88-89	Data sourced from the book <i>Kawruh Jiwa: Wejanganipun</i> Ki Ageng Suryomentaram volume 2, pages 88-89
5.	Human Personality Structure	DB/KJ/II/106-131	Data sourced from the book <i>Kawruh Jiwa: Wejanganipun</i> Ki Ageng Suryomentaram volume 2, pages 106-131
		DB/KJ/II/126	Data sourced from the book <i>Kawruh Jiwa: Wejanganipun</i> Ki Ageng Suryomentaram volume 2, page 126

Documentation is a form of tangible evidence that can support the reader's belief in a research result (Sugiyono, 2017). In this study, the documentation used as data in the study includes photos and a biography of Ki Ageng Suryomentaram, so it is hoped that the research results will be more credible. The data analysis used in describing the textbook study on the values of *kawruh jiwa* is a circle or Parts and Whole pattern, which is a pattern of interpretation in getting a complete in-depth understanding of the text by looking at the whole without forgetting the important parts in the text itself. Parts and Whole are interconnected where Whole will be obtained after seeing important Parts in a text.

Parts and Whole analysis provides a method of interpretive analysis that understanding the text can be done by connecting the two patterns, where the Parts pattern affects the Whole and vice versa. The two patterns influence each other by forming a circle or Hermeneutics Cycle, meaning Whole can be obtained by doing Parts continuously until an understanding of the book is formed (Alvesson & Sköldbberg, 2017).

Interpretation or other analysis used in the process of interpreting and understanding a textbook is through the process of horizons or the fusion of horizons where there are interrelated horizons between the interpreter and the horizon of the author of the book. The two are not separate and there is a process of understanding or understanding in it, the interpreter must enter the horizon of the author of the book to get an understanding (Habsy, 2020).

Hermeneutics tries to explore meaning by considering the horizons that surround the text (Rahardjo, 2007). The horizon in question is the text horizon, the author's horizon, and the reader's horizon. This gives an explanation that in understanding a text, the function of combining horizons cannot be ignored, but must understand the horizons of the author, the text, and the reader.

Through the analysis of Gadamerian hermeneutics, this research is carried out in an attempt to reconstruct and reproduce the meaning of *kawruh jiwa's* texts. Researchers not only tracked how the text was raised and what content Ki Ageng Suryomentaram wanted to include, but also tried to regenerate the meaning according to the situation and conditions when *Kawruh Jiwa's* texts were read and understood. As a method of interpretation, hermeneutics pays attention to three things as the main com-

ponents in interpreting efforts, namely text, context, then making contextualization efforts (Rahardjo, 2007).

3. Results

The results of this study include the following main concepts: (1) the historical context of Ki Ageng Suryomentaran, (2) basic human needs based on the teachings of *kawruh jiwa*, (3) the essence of the human soul based on the teachings of *kawruh jiwa*, (4) the existence of the human soul based on the teachings of the *kawruh jiwa*, and (5) the structure of human personality based on the teachings of *kawruh jiwa*.

3.1. Historical Context of Ki Ageng Suryomentaram

To provide an understanding of the basic philosophy of *kawruh jiwa*, it is necessary to explain the historical context of Ki Ageng Suryomentaram who initiated the birth of *kawruh jiwa*. Exposure to data regarding the life history of Ki Ageng Suryomentaram mostly comes from secondary data (interviews) because the main source does not explain the historical background of Ki Ageng Suryomentaram.

Ki Ageng Suryomentaram was born on May 22, 1892 as the 55th son of 79 children of Sri Sultan Hamengkubuwono VII. He took basic education in the palace until at the age of 18 he was appointed a prince with the title Bendara Pangeran Harjo Soerjomentaram (Jatman, 2008). A brief history of the life journey of Ki Ageng Suryomentaram's youth is narrated as follows:

The first time Ki Ageng Suryomentaram felt a deep unhappiness in his life was when his wife died leaving behind a baby. The sad experience that befell him continues when his very close and dear grandfather follows the death of his wife. Due to a problem in the palace, his mother was divorced by his father. At the Keraton, he felt that he had never met "people", only met "worship" (the servants who always obeyed the requests of himself and his family, his brothers who always obeyed his father) and "angry" (the father who always gave orders, and showed less concern for him), which made him wonder why he didn't meet others like himself there. Feeling uncomfortable, wanting to resign as a prince but was rejected, wanting to go on a pilgrimage was also rejected again. His desire to resign was suspected by the Dutch as a form of rebellion such as that of Prince Diponegoro (DW/S2/W1/T14-11-14).

This series of events caused Ki Ageng Suryomentaram to feel more and more uncomfortable in the palace until he finally chose to run away from the palace.

The peak of feeling depressed when he was at the Palace was when Ki Ageng Suryomentaram went to the Cilacap area and decided to sell batik and *stagen* while carrying and wearing black shorts with or sometimes without t-shirts for some time using the pseudonym Natadangsa or Sadangsa until Hamengkubuwono VII ordered K. R. T. Wiryodirdjo and R. L. Mangkudigdoyo to look for him. Ki Ageng Suryomentaram was found in Kroya, Banyumas while he was digging a well. Ki Ageng Suryomentaram was then forced to go home with a feeling that he was still not satisfied because he had not met "people" (DW/S2/W2/T14-11-14).

Uniquely, with various pseudonyms with their respective stories, Suryomentaram uses the word Dangsa in each of his names. This describes the process of discovering himself, who he is, which will later lead him to an understanding that he is the desire itself, *kramadangsa*. During the above period, it was explained that Suryomentaram had not yet met "people". Everyone looks the same, those who dominate and those who submit, those who win and those who lose. Suryomentaram wondered why no one wanted to be free from all the constraints of life.

Ki Ageng Suryomentaram considers that possessions are the cause of all feelings of disappointment in him.

The entire contents of the house owned by Ki Ageng Suryomentaram were auctioned off, his car was also sold and the proceeds of the sale were given to the driver. The horses are sold, the money is given to those in charge of keeping the horses. His expensive clothes were given to his servants. What is found is still dissatisfaction (DW/S2/W3/T14-11-14).

Suryomentaram's self-dissatisfaction is the result of not meeting his ultimate goal in life. When you don't want wealth, don't want power, then what's next? Why don't you feel relieved? Suryomentaram's life journey continues to be filled with long thoughts about life satisfaction. There are also unique phenomena when his father died, his contact with movement figures and psychological movements.

During the funeral ceremony of Hamengkubuwono VII, all the princes wore royal clothes, all the servants also wore royal clothes according to their respective ranks and positions, except for Ki Ageng Suryomentaram or who was better known at that time by the name *Bendara Pangeran Harjo Soerjomentaram* who when carrying his father's body actually dressed up using a *bagelan* headband, a cover suit whose back is patched with blue cloth while flanking a chinese umbrella. On his return, he stopped at the *Barongan* post, sat on the floor eating *pecel* rice and drinking *cao*. All his relatives are afraid/ashamed to approach him. Other people who saw him thought he was crazy, there were also those who saw him as a saint or a holy person. After Hamengkubuwono VIII ascended the throne, his application for resignation was granted and even the Dutch were given a pension of f333.50 which he later refused because he felt he had done nothing for the Dutch government and choose to live as a farmer in Bringin, Salatiga. After World War 1, he held a *Sarasehan Selasa Kliwon* (Tuesday Kliwon Workshop) with Ki Hadjar Dewantara, Ki Sutopo Wonoboyo, Ki Pronowidigdo, Ki Prawirowiworo, B. R. M. Subobo, Ki Suryodirdjo, Ki Sutatmo, and Ki Suryoputro with big ideas to think about the future of the nation. It was Ki Hadjar Dewantara who gave him the nickname "Ki Ageng" because he was considered an elder figure. To instill the spirit of nationalism, national education was established under the name *Taman Siswa* in 1922 by using Ki Ageng Suryomentaram's house as his dormitory. Ki Hadjar Dewantara focuses on educating children, while Ki Ageng Suryomentaram is in charge of educating parents. (DW/S2/W4/T14-11-14).

It is very likely, after all of his appearances that are considered unique or strange by others, many people who have great curiosity about the search for the meaning of life that he does then have the same understanding as him. Old people, people who already have so many records of life, even they feel that after everything they have gone through in their respective life journeys, they have not met life satisfaction by justifying all their desires. This underlies the establishment of the *sarasehan selasa kliwon* (Tuesday Kliwon Workshop).

After all the journey of his life, Ki Ageng Suryomentaram was awakened by his contemplation which led him to explore the taste for himself.

After 10 years of widowhood, in 1925 Ki Ageng Suryomentaram remarried and moved to Bringin. One night he woke his wife and said, "*Bu, sudah kutemukan apa yang kucari. Aku tidak bisa mati. Ternyata yang belum pernah ketemu orang adalah orang yang berwujud Suryomentaram. Diperintah kecewa, dimarahi kecewa, disembah kecewa, diminta berkah kecewa, dianggap dukun kecewa, dianggap sakit kecewa, menjabat pangeran kecewa, menjadi pedagang kecewa, menjadi petani kecewa, itulah orang yang bernama Suryomentaram. Tukang kecewa, tukang kecewa, tukang tidak puas, tukang tidak kerasan, tukang bingung. Aku sudah bertemu orang, sekarang tinggal diawasi dan dijajagi*". "Darling, I have found what I was looking for. I can't die. It turned out that the person who had never met anyone was a person in the form of Suryomentaram. Ordered disappointed, scolded disappointed, worshiped disappointed, asked for blessings disappointed, considered disappointed shaman, considered sick disappointed, disappointed prince, became a trader disappointed, became a farmer disappointed, that's the person named Suryomentaram. Disappointed builders, dissatisfied builders, disgruntled builders, confused builders. I've met people, now it's just a matter of being watched and explored." After "meeting people", he is active here and there to explore his own taste, not for *tirakat* or anything like that, but merely exploring his own taste when he is in trouble, uncomfortable situations, etc. Every time he meets himself, he feels happy, free, independent which does not depend on time, place, or circumstances. Ki Ageng Suryomentaram called it *kawruh begja* (happy science) which later turned into *kawruh jiwa*. On January 24th, 1954, still

wearing black shorts, a t-shirt and a batik cloth draped around his neck, Ki Ageng Suryomentaram came to the State Palace at the invitation of President Soekarno. (DW/S2/W5/T14-11-14)

This experience is what Suryomentaram has been waiting for since he was a teenager or maybe even as a child. The "person" he had been looking for all this time was no one else, no one but Suryomentaram himself, a disappointed craftsman, a dissatisfied craftsman, an unhappy craftsman, a confused craftsman. The feeling that is in himself that is explored by him. This long process of monitoring desires and feelings is what then gives birth to the science of happiness.

3.2. Basic Human Needs Based on the Teachings of Kawruh Jiwa

From a piece of text the teachings of *kawruh jiwa* express the types of basic human needs, as follows:

*Wontening gesang awit wontening karep, dhasar gesang lan karep boten saged dipun pisah, kados madu lan manisipun bebasan loro-loroning atunggal. Mangka lairing karep punika wonten nggen pados semat, drajat, kramat (DB/KJ/1/23). Babaran karep punika wonten tigang prangkat inggih punika: (1) semat: karep dhateng kabetahan wadhag, wetengipun nedha ac lan sekeca, tujuanipun dhateng: kasugihan, kamulyaan kemukten lan sesaminipun, (2) drajat: karep dhateng betahing manah, wetengipun nedha dipun sihi, dipun remeni, dipun tresnani, dipun ajeni, tujuanipun dhateng: kasinggihan, jaluhuran, kesaenan, kautamaan, kasagedan, kuncara, moncer lan sapiturutipun, (3) kramat: karep dhateng etahing pikiran, wategipun nedha kuwasa piyambak (DB/KJ/3/19-27). **Translation:** In life because there is passion, the basis of life and passion cannot be separated, like honey and sweetness, like a dual-single The birth of this desire is in the search for a place, rank, status. (DB/KJ/1/23) There are three high-rankings of this desire: (1) *semat*: desire for the needs of the person, his stomach for eating and drinking, purpose of for: wealth, glory and others, (2) *drajat*: passion for the heart, the belly of the food is quiet, to be loved, to be loved, to be respected, to one's goal: sophistication, nobility, excellence, superiority, wisdom, kindness, moncer and cattle to comply, (3) *kramat*: passion, love for the neighbor thoughts alone (DB/KJ/3/19-27).*

Based on the description of the data exposure, it can be interpreted that the *karep* or the will or desire usually pursues the spirit (wealth, related to physical needs), *drajat* (rank, position, related to the needs of the heart) and *kramat* (want to be praised, want to be considered great, potent, powerful, related to the needs of the mind). *Karep* or desire that if fulfilled will be happy but definitely continue to expand without being satisfied at one point.

If the desire is not fulfilled, it will be difficult, but it will certainly continue to shrink without stopping at the point where the desire is fulfilled and then happy. *Karep* or the will that expands and contracts, feelings of pleasure and difficulty keep repeating one after another. The journey of human life as a basic human need is based on the existence of *karep* or will, the basis of life and *karep* or will cannot be separated like honey and sweetness, like a dual-single.

Karep or human will appears in his guidance on embedding, *drajat* and *kramat*. But these three things are not the things that determine a person's happiness, the most important thing is *weruh* (understanding). From a piece of text the teachings of *kawruh jiwa* express the types of basic human needs, as follows:

*Yen tukinipun saking weruh menika kawruh nyata, tegesipun tiyang menika saged kraos piyambak, saged ngertos piyambak, saged weruh piyambak. Yen tukipun saking ngira weruh, menika kawruh keyakinan, tegesipun tiyang menika boten saged kraos piyambak, boten saged weruh piyambak. Dene kawruh keyakinan menika prince-princenipun dados kawruh jare-jarene, kawruh patut-patute, kawruh duga-duga (DB/KJ/V/4-13). **Translation:** If the result of seeing is real knowledge, it means that a person can feel himself, can understand himself, can see himself. If it comes from thinking and seeing, it is the knowledge of belief, which means that a person cannot feel himself, cannot see himself. The knowledge*

of beliefs is the principle of knowledge of their words, knowledge of their merits, knowledge of conjecture (DB/KJ/V/4-13).

If it comes from *weruh* (understanding) it is *kawruh nyata* (real knowledge), meaning that the person can feel for himself, understand for himself, *weruh* (understand) for himself. If it comes from *ngira weruh* (illusion of understanding), then it is *kawruh keyakinan* (knowledge of belief), meaning that the person cannot feel for himself, cannot understand for himself, cannot *weruh* (understand) for himself. *Kawruh* (the knowledge) of confidence will be the knowledge of what people say, the knowledge of what should be and the knowledge of conjecture.

3.3. The Essence of the Human Soul Based on the Teachings of Kawruh Jiwa

The essence of the human soul is based on the teachings of the *kawruh jiwa*, identifying humans from the two natures of things. From a piece of text the teachings of *kawruh jiwa* express the essence of the human soul, as follows:

Pirantinipun manungsa punika wonten kalih raga lan djiwa. Raga kanthi pantjaindra. Lan djiwa punika pirantinipun ugi wonten kalih raos (gesang) lan pangertosan (DB/KJ/3/1). Translation; man has two devices namely body and soul. Body with five senses. While the soul also has two devices in the form of sense of life and understanding (DB/KJ/3/1).

Watakipun manungsa punika saged obah, pindah panggenan piyambak, lair, tuwuh, ageng, dewasa gadhah anak-anak, pejah lan gadhah raos gesang lan karep ngelestunaken kangge saening gesang kanthi penggalih lan cipta (DB/KJ/II/77). Translation; Human nature is to be able to move, to be born, to grow up, to have offspring, to die, to have a sense of awareness of life and the desire to preserve life with feelings and thoughts (DB/KJ/II/77).

Piranti raos gesang punika raos bungah, raos susah, raos aku lan raos karep, ngelestunaken gesang lan pangertosan kanthi panggilih lan cipta (DB/KJ/II/78). Translation; The feeling or awareness of life includes the feeling of being aware of life, the feeling of happiness, the feeling of sadness, the feeling of me and the desire to preserve life and understanding by thinking and creating (DB/KJ/II/78).

3.4. The Existence of the Human Soul Based on the Teachings of Kawruh Jiwa

The existence of the human soul based on the teachings of the *kawruh jiwa* is a form of individual ability which is described as follows:

3.4.1. Gadha Pangertos lan Cipta (As Beings Who Think and Create)

Sepinten anggenipun nggulawentah daya ciptaanipun kangge pikantuk lan nuwuhaken ing bab pemangguh kawruh lan pangertosan menapa kemawon, ingkang anjalari kemajenganipun gesang bangsa manungsa (DB/KJ/II/87). Translation; To what extent is he able to develop his thinking ability to acquire and develop any kind of science, to spur the progress of the nation's life (DB/KJ/II/87).

It can be interpreted that a human being must be able to develop the ability to think, have knowledge and perseverance in learning to create something through actions that are beneficial to mankind.

3.4.2. Gadha Raos Sami Guyub lan Panggalih Luhur (As a Being Who Has Social Feelings and Noble Aspirations)

Tiyang utawi bangsa punika saged moncar lan misuwur manawi tansah saged ngupakara kanthi leres lan trap raos-raos saking panca indra, penggalihan luhur, panggayuh mulya, raos eling lan sedaya pirantos batin kados bakat-bakat kanthi ngrembaka sae (DB/KJ/II/88-89). Translation; A person or a nation can progress and become famous the extent to which he cultivates all potential strengths in the form of five senses, idealism, ideals, awareness, and talents to develop correctly and maximally (DB/KJ/II/88-89).

It can be seen that to realize, maintain and enhance the quality of psychological existence in accordance with their humanity, civilized and highly social humans are able to develop life systems.

3.5. Human Personality Structure

The soul cannot be observed/invisible, thus raising the question of where the soul is. Man then says that the soul is in him, because even though it is not visible to the eye, it can be felt. What people feel is what fits its name. If his name is Krama, I think I am Krama, or if his name is Suta, I feel I am Suta. This feeling attached to him is called *kramadangsa*. *Kramadangsa* is the one who greets when someone's name is called. *Kramadangsa* melts into one with all the senses in him (Suryomentaram, 1985).

The development of this *kramadangsa* is divided into four dimensions of the human soul in layers or layers, which Suryomentaram calls *ukuran* (dimension), each dimension has its own character and function. The dimensions are described as follows:

Juru Cathet: Jiwa ukuran I (First dimension, dimension of function and awareness of personal aspects that are physically sensual). In this dimension, humans record through the five senses all kinds of feelings they experience in real terms, humans record all their life experiences from infancy to death. *Cathetan-cathetan* (notes) will live if the note taker pays attention and will die if they are not noticed. Instinctively humans are note-takers, the longer *cathetan-cathetan* (notes) humans are increasing and diverse based on the results of seeing, hearing, touching, tasting, and smelling. Humans note everything that comes from the five senses, comes from desire (*karep*) and also comes from himself (DB/KJ/II/106-131).

It can be interpreted **Jiwa ukuran I** at the physical level, then the dominant *karep* (desire) has just reached the fulfillment of desires (*cathetan-cathetan*) that are physical and biological. At the dimension of **Jiwa ukuran I** in terms of behavior it is still instinctive and natural in nature, if the demands of the desire (*karep*) are satisfied, it causes interest and increases again (*mulur*) the desire, if it is not satisfied it will cause a feeling of tension, sadness and acute regret (*susah, getun lan gela*).

Cathetan-Cathetan: Jiwa ukuran II (Second dimension, a number of records resulting from human perception, level of emotional function). In this dimension, human actions are based on various records rooted in life experiences since childhood, both pleasant and sad, and are subconscious. At the dimension of the *jiwa ukuran II*, the mental and mental quality of humans is higher than before, namely meeting emotional needs such as affection and social, but is still limited by narrow primordial barriers, such as: (1) *raja darbe* (wealth), (2) *kehormatan* (degrees and social prestige), (3) *panguawasa* (rank, position and authority), (4) *kulawarga* (family, relatives and descendants), (5) *golongan* (organization, party, institution, agency and so on), (6) *bangsa* (origin of the nation, race, ethnicity, skin color, country and language), (7) *jinis* (sex), (8) *kapintaran* (intelligence, expertise, skills and education), (9) *kebatinan* (belief, religion, sects and ideologies), (10) *kawruh* (science), (11) *raos gesang* (other sentiments that commonly occur in humans such as culture and society) (DB/KJ/II/106-131).

It can be interpreted in depth that the behavior of individuals in the *jiwa ukuran II* tends to be *slamuran* (inauthentic and camouflage) for the sake of prestige and desires in the form of *semat, drajat lan kramat* (rank, degree and wealth) which are based on *cathetan-cathetan* (desire).

Kramadangsa: Jiwa ukuran III (Third dimension, the thinker or personal awareness of realistic cognitive function). *Kramadangsa* is me who thinks rationally. *Kramadangsa* was formed since I was united (unified) with *kramadangsa* which in children appears at the age of two or three years. Before I merged with *kramadangsa*, the children called him not with me, but with his name. Before *kramadangsa* was formed, children already had records but the way to respond was still wrong (DB/KA/RTIJ&PJ:31). At this dimension, humans act based on their rational and realistic conscious considerations, not just because of emotional impulses and personal sentiments. In *Jiwa ukuran III*, the mental level is good but still often experiences obstacles in self-socialization because what is put forward in association is only objective rationality (DB/KJ/II/106-131).

At the *kramadangsa* dimension, it can be interpreted that the individual enters the stage of *nyawang karep* (seeing oneself). At this dimension, humans act based on their rational and realistic conscious considerations, not just because of emotional impulses and personal sentiments. In *kramadangsa* or *Jiwa ukuran III*, the level of human mental quality is already good but still often experiences obstacles in self-socialization. This is caused by objective rationality that is put forward in the association and is less able to nurture the feelings of others. The good deeds that humans do are not yet ideal, not yet completely separated from their primordial ties that are discriminatory.

Manungsa Tanpa Tenger: Jiwa ukuran IV (Fourth dimension, human dimension without selflessness or discriminating characteristics, that is, a human being who has been freed from frills that cause a person to feel different from others) (DB/KJ/II/106-131). The dimension of *jiwa ukuran IV* is intuitive and altruistic as described in the following text: *Manungsa tanpa tenger punika yen lelawan kaliyan tiyang sanes dados dhame, jalaran kraos sami, ingkang beda naming buntut-buntutipun. Raos dhame punika ngicali tapak awon ingkang nebet ing manah, lan punika pinangka wategipun manungsa tanpa tenger ingkang dados gambaranipun jiwa sehat. Dados hasilipun nyinau kawruh jiwa, marugaken jiwa dados sehat* (DB/KJ/II/126). **Translation:** humans without characteristics (selfishness) when they meet other people feel peaceful because they feel the same, the only difference is the side predicates. The feeling of peace produces negative impressions (memories) in the heart, and it is a selfless human character that is the image of a healthy soul (DB/KJ/II/126).

In the dimension of the *jiwa ukuran IV*, it can be interpreted that humans can already feel the feelings of others, so that what appears is selfless altruistic behavior, without emotional considerations and sentiments (group egoism, heredity, and so on). Individuals have been able to balance their feelings and ratios in self-socialization. In this position, humans are at the peak of 100% happiness. In Suryomentaram's description, a person with a *jiwa ukuran IV* assesses that the individual has an ideal personality which he identifies with *madeg pribadi* and *windu kencana*, namely a person who is protected from internal and external conflicts (*mboten keganggu dening raos-raosipun piyambak*).

4. Discussion

Discussion of research findings on basic human philosophy reveals the idea of human nature in a psychological theory. In the sub-discussion of basic human philosophy, we divide the sub-discussions based on the following main concepts: (1) Ki Ageng Suryomentaram's historical context, (2) basic human needs based on *kawruh jiwa* teachings, (3) human soul essence based on *kawruh jiwa* teachings, (4) the existence of the human soul based on the *kawruh jiwa* teachings (5) the human personality structure based on the *kawruh jiwa* teachings.

4.1. The Historical Context of Ki Ageng Suryomentaram

Ki Ageng Suryomentaram's deep reflection through questions about what is the essence of everything in the world presents an understanding of himself about the meaning of life. The contents of this world are only living things and non-living things, which can move and which are moved. Living things move even if they are not moved by other things, thus life is a personal movement (moving by itself) (Suryomentaram, 1993).

Ki Ageng Suryomentaram's past experiences and life journey led him to reflect on the values in his life. Meeting people was his initial desire, something he tried to find and understand. After decades, the abstracts of his thoughts were arranged into an eye-opening concept. Man only seeks eternal happiness and fears eternal misery. Real eternity does not exist except for the rolling of pleasures and pains itself (*langgeng bungah-susah*).

Motion and stillness are behavioral traits (*lelampahan*). The human body is capable of moving on its own, if it cannot move on its own, it means death. If they realize that life is behavior, then humans will be free from the assumption that life is an object. The assumption that life is an object causes problems which then raises the question, "When people have died, where will their life go?" which means asking where things are.

Only objects need space, not so with motion. For example lying down, does not need a place because it is just a movement, it can be done anywhere. But humans need a place to lay their bodies. Humans feel alive and aware of their sense of life so they are driven to keep moving. Humans eat because they are hungry, rest because they are tired, sleep because they are driven by drowsiness. The taste of life refuses to die.

Human movement to survive is shown by efforts to meet the needs of clothing, food and shelter. If one uses his mind to think, he will gain understanding. These various meanings are called science. So human actions to meet the needs of his life need to be based on knowledge, because without knowledge he cannot fulfill his needs.

Science makes humans have a role in society/community that shelters them and complements each other with the goal of shared happiness. So, the value of work in every part of society is actually the same, because if one of them stops moving, the rotation of the wheels of society will be disrupted. In this way, humans realize that society is itself. If he disturbs society, it means that he is actually disturbing himself.

Humans have a variety of tastes, but if they generalize, they will find only two kinds, namely good and bad taste (Suryomentaram, 1993). In order to feel good in dealing with other people, humans need to know the feelings of others. If they don't understand the feelings of others, people will act arbitrarily in life, causing strife, war, and misfortune. Such things contradict and sin against the sense of life. In fact, if examined, the desire of every human being is the same, to get a good taste in life.

Humans are feelings, namely complete self-awareness or as said by Ki Ageng Suryomentaram, "*Rasa iku Aku*" (Feelings is I) (Jatman, 2004). Humans move with their taste in search of happiness. Man's understanding that happiness lies in the success of fulfilling his every desire leads him to the misery of life.

4.2. Basic Human Needs Based on the Teachings of Kawruh Jiwa

The basic human need based on the teachings of *kawruh jiwa* is a need for the desire to live (*karep gesang*). The basic human need regarding the desire to live (*karep gesang*) of life makes humans move so that their body and species can survive. The fulfillment of basic human needs raises the human interest to act or behave.

Based on the data exposure strands, it can be interpreted in depth that basic human needs based on the teachings of *kawruh jiwa* include: (1) *semat*, namely material wealth, (2) *drajat*, namely rank, social position and prestige, (3) *kramat*, namely extraordinary circumstances, luck, honor, excellence and political power, (4) *weruh*, namely understanding and interpreting oneself about the meaning of happiness. Visually, basic human needs based on the teachings of the *kawruh jiwa* are visualized in Figure 1.

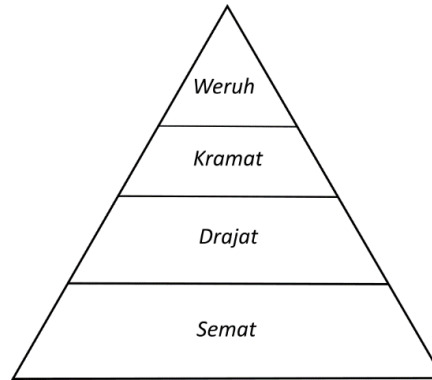


Figure 1. Basic Human Needs Based on the Teachings of Kawruh Jiwa

4.3. The Essence of the Human Soul Based on the Teachings of Kawruh Jiwa

Based on the description of the data exposure, if analyzed carefully through structuralism theory about the elements of the human soul, it is identified that the essence of the human soul based on the teachings of *kawruh jiwa* includes a body consisting of the five human senses and a soul consisting of *raos gesang* (feeling alive) and *pangertosan* (understanding, insight). *Raos gesang* (feeling alive) is the motor for human life and activities that underlies his view of the essence of the meaning of life. From *raos gesang* (feeling alive), giving rise to various flavors which include: *raos bungah*, *raos susah*, *raos aku lan raos karep*, *ngelestantunaken gesang lan pangertosan kanthi panggilih lan cipta* (the consciousness or awareness of life subsists of numerous types of senses, such as the sense of happiness, sadness, and ego, along with the desire to preserve the living and its definition through their thought and work). *Pangertosan* (understanding, insight) raises thoughts or awareness to improve the quality of life, it is better to live a happy life as the basis for humans to live life activities. Visually, the essence of the human soul is based on the teachings of *kawruh jiwa* visualized in Figure 2.

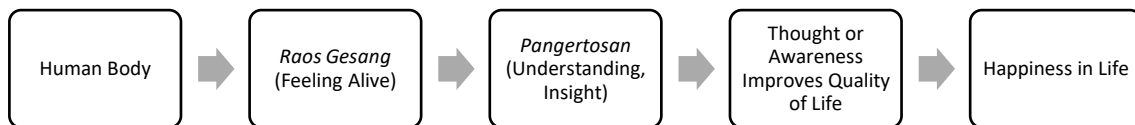


Figure 2. The Essence of the Human Soul Based on the Teachings of Kawruh Jiwa

4.4. The Existence of the Human Soul Based on the Teachings of Kawruh Jiwa

The ontology of the existence of the human soul based on the teachings of *kawruh jiwa* is *raos gesang* (feeling alive) and *pangertosan* (understanding, insight) as a description of being functional in life to develop the ability to think healthy (*menggalih kanthi pangertosanipun*) and establish self-socialization (*ambyur gesang kalian jinising manungsa*). Epistemologically, the teachings of *kawruh jiwa* highly value the ability of human thinking as a way to gain knowledge, this is clearly read from the life of Suryomentaram who loves science and loves the science of human souls.

Self-socialization (*ambyur gesang kalian jinising manungsa*) implies a sociability attitude that has mental health values. According to Diener and Iran-Nejad (1986), sociability and impulsivity affect human psychological well-being. Meanwhile, from the normative perspective of Islam, the values of establishing self-socialization (*ambyur gesang kalian jinising manungsa*) are in line with the concept of *sillaturrahim* (Quran 96:2), which contains great benefits and promises breadth of sustenance, longevity, and value for worship. If viewed from the aspect of Sufism, the value of establishing self-socialization (*ambyur gesang kalian jinising manungsa*) is in line with the fusion of dividing barriers between human

beings and the development of equality, dialogue, solidarity, cohesion, plurality, and inclusiveness. Visually, the existence of the human soul is based on the teachings of the *kawruh jiwa*, which is visualized in Figure 3.

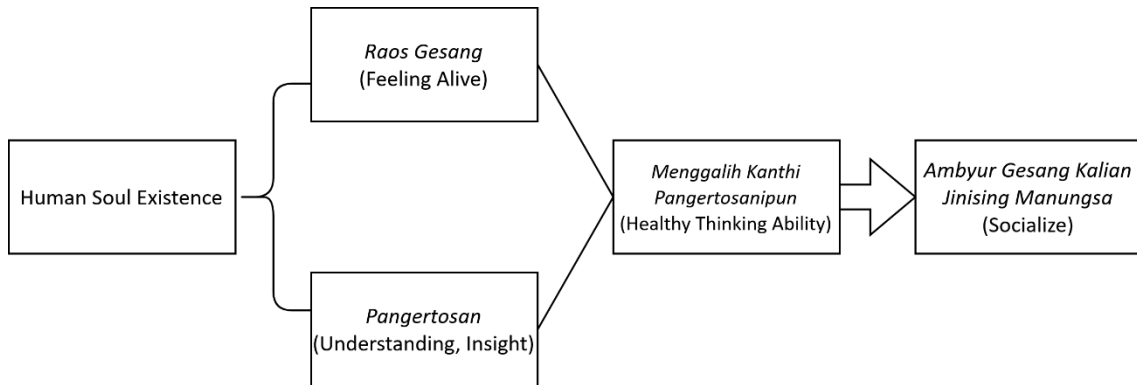


Figure 3. The Existence of the Human Soul Based on the Teachings of Kawruh Jiwa

4.5. Human Personality Structure

The structure of the human personality consists of: *jiwa ukuran I* which is physically sensual, *jiwa ukuran II* is perceptual emotion, *jiwa ukuran III* is rational and objective, and *jiwa ukuran IV* is altruistic, all reflecting the level of individual struggle in order to improve the quality of his soul through taste. Visually, the structure of human personality is based on the teachings of the *kawruh jiwa*, which is visualized in Figure 4.

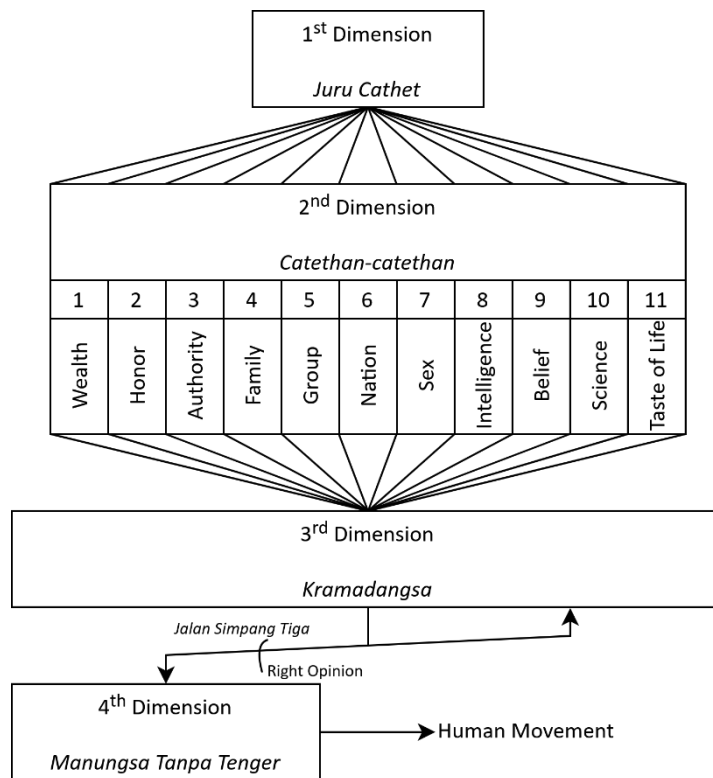


Figure 4. Human Personality Development

Between *kramadangsa* (*jiwa ukuran III*) and *manungsa tanpa tenger* (*jiwa ukuran IV*) there is a three-way junction, namely the aspects that determine the direction in which human desires (passions)

will move. This three junction road directs humans towards the third dimension which is the life of the *kramadangsa* and the other towards the fourth dimension which is *manungsa tanpa tenger* (*jiwa ukuran IV*).

In the three-way junction, there is a process of self-reflection, which is a human process to understand one's condition as honestly as possible. This concept of self-reflection instructs humans to reach the measure of *manungsa tanpa tenger* (*jiwa ukuran IV*), if it is not done or fails, then it returns to *jiwa ukuran III*. Visually, the self-identity of *kramadangsa* towards human identity without features is presented in Figure 5.

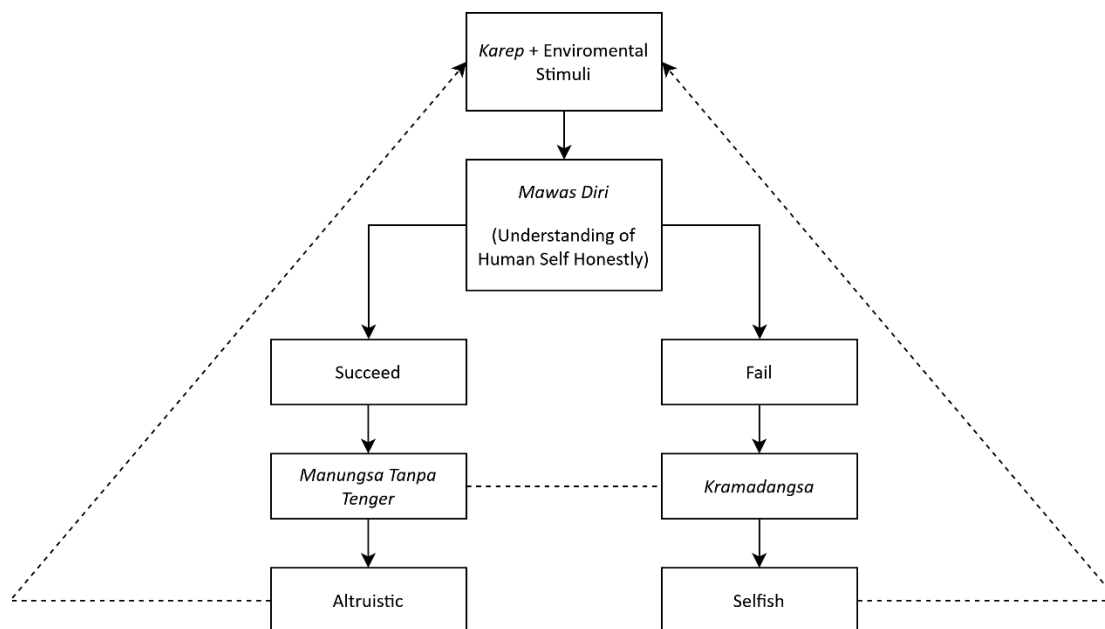


Figure 6. Kramadangsa's Self-Identity Towards Characterless Human Identity

5. Conclusion

Kawruh jiwa fulfills many criteria to stand as a separate counseling approach. When humans know that everyone's taste is the same, then they come out of the hell of envy, pride, disappointment, and worry and go to the heaven of peace. Basically, all actions can be done with *sabutuhe*, *saperlune*, *sacukupe*, *sakepenake*, *samesthine*, *sabenere* (sufficiently, necessarily, undoubtedly, adequately, and straightly as possible, until it is deemed comfortable and not pampering). Humans must believe that life is "*langgeng bungah-susah*" (lasting and difficult), it means that there is no eternal happiness and no eternal sadness, only whether we are able to *nyawang karep* (see desire).

Ontologically, the values of *kawruh jiwa* have received the attention of many researchers. Epistemologically, *kawruh jiwa* is studied scientifically and its relationship is connected with modern psychology. The hope for future researchers is to carry out further systematic studies on the details of counseling practice as an embodiment of the axiology of the value of *kawruh jiwa*. We hope that in the future there will be further studies to build theories and models of ready-to-use *kawruh jiwa* counseling..

Author Contributions

All authors have equal contributions to the paper. All the authors have read and approved the final manuscript.

Declaration of Conflicting Interests

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Kajian Hakikat Manusia Berbasis Ajaran Ki Ageng Suryomentaram serta Implementasinya dalam Layanan Bimbingan dan Konseling

Kata kunci

Filsafat dasar manusia;
Ki Ageng Suryomentaram;
Kearifan lokal

Abstrak

Bangsa Indonesia sebagai bangsa besar yang terdiri dari berbagai macam agama, suku dan budaya, tentunya layak jika memiliki cita-cita memiliki paradigma filsafat dasar manusia berbasis budaya khas Indonesia dengan berlandaskan dialog antara ilmu-ilmu jiwa yang hidup dalam kognisi manusia Indonesia. Penelitian ini bertujuan menyajikan konsep filsafat dasar manusia dalam ajaran Ki Ageng Suryomentaram. Metode penelitian menggunakan hermeneutika Gadamerian dalam pendekatan kualitatif. Data yang telah terkumpul dianalisis menggunakan analisis *Parts and Whole* dan selanjutnya dicek keabsahan datanya melalui tahapan kredibilitas, transferabilitas, dependabilitas dan konfirmabilitas. Hasil penelitian menjabarkan filsafat manusia berdasarkan kebutuhan dasar, esensi, eksistensi, dan struktur kepribadian manusia. Kesimpulan penelitian mereferensikan filsafat dasar manusia berbasis kearifan lokal untuk ilmu bimbingan dan konseling.