

The Concept of *Kawruh Jiwa* and *Pamomong* in The Perspective of Ki Ageng Suryomentaram

Subur and Chubbi Syauqi

Universitas Islam Negeri Prof. K.H. Saifuddin Zuhri
Jl. A. Yani No.40A, Karanganjing, Purwanegara, Kec. Purwokerto Utara,
Kabupaten Banyumas, Jawa Tengah 53126
E-mail: subur@uinsaizu.ac.id, chubbisyaui2000@gmail.com

Abstract: The purpose of this study is to describe one of the local wisdom or Javanese traditions, namely the concept of *kawruh jiwa* and *pamomong* in the perspective of Ki Ageng Suryomentaram, one of whose views is related to education. This study used a qualitative approach with a descriptive method. The data was collected through library research and literature searches related to the concept of *kawruh jiwa* and *pamomong* from Ki Ageng. The result of the study showed that the concept of *kawruh jiwa* and *pamomong* developed by Ki Ageng is cohesion that the Javanese people must-have. Both became the main philosophy of life for the Javanese. *Kawruh jiwa* is an aspect of feeling or *roso* so that humans understand themselves completely. Meanwhile, the concept of *pamomong* becomes an important principle for parents and educators in educating children or students. It is because *pamomong* is teaching to understand the right thing and think well. This means that *kawruh jiwa* and *pamomong* complete each other. Before becoming a good educator, everyone must understand themselves (*kawruh jiwa*).

Keywords: Concept, *Kawruh jiwa*, *Pamomong*, *Suryamentaram*.

A. INTRODUCTION

Javanese tradition has a lot of wisdom. Wisdom is a kind of policy and philosophy. Both become great values (noble) in Javanese tradition. Its representation is usually on the concept of “feeling”. Therefore, in the quote Sunan Drajat said; *dadio wong sing iso rumongso, ojo dadi wong sing*

rumongso iso (Be a person who can feel, and don't be a person who feels you can). The quote is close to the concept of feeling or *roso* which is generally preferred by the Javanese. Ki Ageng Suryomentaram (Ki Ageng) called it as *kawruh jiwa*.

Kawruh jiwa was developed by Ki Ageng. Ki Ageng's concept of *kawruh jiwa* was widely implemented in various scientific fields, one of which is education. Many previous studies have discussed *kawruh jiwa* or Ki Ageng's views in general, including Darmanto Jatman (1985), Prihartini (2003), Uswatun (2015), Irawan and Langensari (2017), and Kholik (2015) All mentioned that the science of *kawruh jiwa* has a similar concept with psychotherapy. This means that *kawruh jiwa* has relevance to psychology.

Kawruh jiwa in Javanese tradition is often called *kawruh begja sawetah*. According to Widyarini (2008), this concept is the object of research for many years. In Prihartini's research (2003), *kawruh jiwa* is a psychological concept. Therefore, Darmanto Jatman called it Javanese Psychology (1985).

According to Widyarini (2008), *kawruh jiwa* describes the structure and explains the process of a healthy personality occurrence. Interestingly, personality is always associated with response and interaction with other people. Ki Ageng called it the concept of *kramadangsa* which contains a physical function (dimension 1), emotional function (dimension 2), intellectual function (dimension 3), and intuitive function (dimension 4).

Meanwhile, the concept of *pamomong* was also invented by Ki Ageng. *Pamomong* is related to education, especially for educators. Educators must be able to make their students have good character and morals. Therefore, the concept of *pamomong* is relevant to the relationship between parents (teachers) and children (students). The main principle of *pamomong* is *sumenep*. This means educating children to understand the right things and think well (Ila, t.t.). This is the same as the concept of *kramadangsa*.

The purpose of *pamomong* is to make students successful and *dadi wong*. The term *dadi wong* means successfully achieving a successful life (Fardhani, 2015). Success is judged from material and non-material (good qualities) aspects that lead to the attitude of being respected by others. This is in line with the main principle of *pamomong* which is educating students to understand the right things and think well. The basis of it is *kawruh jiwa*.

Therefore, this study will discuss *kawruh jiwa* and *pamomong* exploratory. Both objects are based on Ki Ageng's perspective as a famous Javanese figure in the thought of *kawruh jiwa*.

B. METHOD

This study used a qualitative approach with a descriptive method. According to Sugiyono (2012), descriptive research is research conducted to examine independent variables and does not compare with other variables. The descriptive method is used to be able to clearly describe the concept of *kawruh jiwa* and *pamomong* which the Javanese people do.

The description of the data in this study refers to the concept of *kawruh jiwa* and *pamomong* in the Qur'an, especially in Q.S. Yusuf verse 53 and Q.S. al-Baqarah verse 152. Both verses are positioned as the epistemological basis of the concept of *kawruh jiwa*. Meanwhile, the epistemological data of the concept of *pamomong* is based on the hadith: "Learn all of you, and teach all of you, and respect your teachers, and be kind to those who teach you" (HR Thabrani).

Meanwhile, the data was collected through library research and literature searches related to the concept of *kawruh jiwa* and *pamomong* from Ki Ageng. This research literature study serves to determine the position of the authors' research among previous relevant studies.

Sementara itu, pengumpulan data dilakukan melalui studi pustaka dan pencarian literatur yang terkait dengan konsep "kawruh jiwa" dan *pamomong* dari Ki Ageng. Studi literatur penelitian ini berfungsi untuk mengetahui posisi penelitian penulis di antara penelitian yang relevan sebelumnya.

C. RESULT AND DISCUSSION

a. Biography of Ki Ageng Suryomentaram

Ki Ageng was born on May 20, 1892, at the Yogyakarta Palace. He is the 55th child of King Hamengku Buwono VII (HB VII). His mother is Bendoro Raden Ayu Retnomandoyo, a daughter of Patih Danurejo VI (Bonnerff, 1983). In his childhood, Ki Ageng Suryomentaram's name was Bendoro Raden Mas (BRM) Kudiarmaji. He was called that way because he was the middle child. This position allowed Ki Ageng to learn from his older siblings and to be a role model for his younger siblings.

As one of HB VII's sons, Ki Ageng's lived with all kinds of luxury, especially since he is the grandson of Patih Danuredjo VI. However, Ki Ageng received less attachment and attention from his parents, especially HB VII as a father. This condition made Ki Ageng have a good ecosystem. He learned and took advantage of the existence of the surrounding environment. This was shown that Ki Ageng has a broad association from the lower community to national figures such as Ki Hadjar Dewantara and Bung Karno. Ki Ageng was a smart person. He had good language skills such as Dutch, English, and Arabic. In addition to the general schools as the king's children, Ki Ageng also studied history, philosophy, religion, and psychology.

When he reached adulthood, Ki Ageng was appointed as Prince Harya Suryomentaram. The understanding of religion, the reality of the people's suffering due to colonialism, the experience as a king's son, and various mastery of knowledge made him sensitive to the point of his personality. In various material abundances and privileges, a deep turmoil arose in him. It was this protracted inner pressure that then created such great curiosity about psychological problems and human happiness. In the end, he chose to leave his nobility status with all the luxury facilities that he had at that time.

He tried to find the essence of life. He observed and researched his journey and life experiences through knowledge of the human soul which later he called *Kawruh Jiwa* or the science of the human soul. Ki Ageng's *kawruh jiwa* was born from his search for "happiness". Despite being the son of the king, during his life, he claimed to be not satisfied. He felt *ora kapethuk uwong* or did not meet people. Ki Ageng Suryomentaram only found worship and anger in the palace. He was worshiped by those who were lower in rank and were scolded by the palace. For all his unhappiness, Ki Ageng decided to leave the palace. Outside the palace, he changed his identity to the name Natadangsa or Sadangsa. He chose to live a simple life like a commoner. In his daily life, he always wore black shorts and a white T-shirt. Ki Ageng also worked as a batik trader in the market and dag wells in the Banyumas area.

During his leave from the palace, his father, HB VII, was worried and kept looking. The Dutch East Indies government was also worried about his leaving because it could raise resistance as Prince Diponegoro had ever done. After being found and lured back to the palace, Ki Ageng still insisted on living outside. Not only that, but he also asked his father HB VII to relinquish

his princely title. His father did not grant his request. However, after his father died, then his brother granted it. During his travels, Ki Ageng lived in Cilacap, Salatiga, and occasionally went to Ngadinegara, Yogyakarta.

In 1921, Ki Ageng, Ki Hadjar Dewantara, and several people held a gathering every Kliwon Tuesday night or widely known as the “Kliwon Tuesday Workshop”. Usually, the gathering was attended by Ki Ageng Suryomentaram, Ki Hadjar Dewantara, Ki Sutopo Wonoboyo, Ki Pronowidigdo, Ki Prawirowirowo, B.R.M Subono (Ki Ageng Suryomentaram’s younger brother), Ki Suryodirjo, Ki Sutatmo, and Ki Suryoputro. In 1922, Ki Ageng Suryomentaram and Ki Hadjar Dewantara founded Taman Siswa which was intended for the younger generation. Ki Hadjar Dewantara was in charge of educating the younger generation, while Ki Ageng Suryomentaram educated the elderly (Hadiudin, 2010).

One night in 1927, Ki Ageng woke his wife who was sleeping, and said, “*Bu wis ketemu jing tak goleki. Aku ora bisa mati*” (Dear, I’ve found what I’m looking for. I can’t die). Furthermore, Ki Ageng said,

Jebul jing rumangsa durung nate ketemu wong, jing rumangsa cuwa lan marem ya kuwi wong, wujud si Suryomentaram. Diprentah cuwa disrengeni cuwa, disembah cuwa, dijaluk berkah cuwa, dianggep dhukun cuwa, dianggep edan, cuwa, dadi pangeran cuwa, dadi wong dagang cuwa, dadi wong tani cuwa, ya kuwi wong jenenge Suryomentaram, banjur are papa maneh? Saiki meng kari disawang, diweruhi lan diajak.

(It turns out that who has never met people, who feel disappointed and dissatisfied is a person, in the form of Suryomentaram. He is disappointed when he is ordered. He is disappointed when he is scolded. He is disappointed when he is worshiped. He is disappointed when he is asked for blessings. He is disappointed when he is considered a shaman. He is disappointed when he becomes a trader. He is disappointed when he becomes a farmer. That’s the person whose name is Suryomentaram. Then what do I want? Now it’s just a matter of seeing, watching, and exploring).

Based on this experience, Ki Ageng tried to formulate and compose a picture of the Soul of Kramadangsa and monitored his desires. Then in 1930, Ki Ageng and his friends founded Pakempalan Kawula Ngajogjakarta which was chaired by Prince Suryodiningrat. Not only taking part in education, but Ki Ageng also fought against the invaders. He was recorded as leading a guerilla war troop called the Commonwealth Troops with an area of operation

around the Wonosegoro-Boyolali Regency. After Yogyakarta as the capital fell to the Dutch, Ki Ageng and his family fled to Gunung Kidul (Ryan, 2015).

For about 40 years, Ki Ageng has investigated the psychological realm. One day while giving a lecture on *kawruh jiwa* in the village of Sajen-Salatiga, he fell ill. Then, He was taken to the Panti Rapih hospital, Yogyakarta. Ki Ageng's illness was getting worse and worse. However, he never had a fear of death. On March 18, 1962, Sunday Pon, at 16.45, Ki Ageng Suryomentaram died, right at his house on Jl. Rotowijayan No. 24 Yogyakarta. He was buried in the family grave in the village of Kanggotan, Pleret, Bantul, Yogyakarta. Ki Ageng left a wife, two sons, and four daughters.

b. Thought Base of Ki Ageng Suryomentaram

In Ki Ageng's perspective, humans live without a guide. Even so, humans have nature that will guide their lives. Ki Ageng made himself a guinea pig or the knowledge manifestation that he had and was worried about. He also tried to harmonize knowledge principles as in Java, namely the knowledge of *kelakone kanti laku*. This means that the pinnacle of knowledge is *laku* or practice. Practice will produce knowledge again, and so on. Every applied knowledge will bring the new knowledge.

The practice of knowledge (the application of knowledge) is an experience that is experienced through nature (Ki Grangsang, 2017). Nature as a guide gives a lot of knowledge which, according to Ki Ageng, will make people happy. The concept of happiness according to Ki Ageng is *saiki* (now), *kene* (here), *ngene* (like this), and *gelem* (accepting sincerely). As soon as we want to, then all the burdens of life will disappear. Happiness will come when we don't worry about many things and don't go beyond the limit. *Karep* (desire) is *mulur mengkret* (inflates-deflates). If we comply with our wishes, it will stretch.

Ki Ageng also distinguishes knowledge based on the object of study. There are two objects, namely, knowledge of "original goods" and knowledge of "finished goods". The "original goods" are things that can be known as a whole, can be counted, are permanent, and are not bound by time. Meanwhile, the "finished goods" are goods whose existence is determined by the existence of the original goods. So, it can be counted. It is not fixed and is time-bound. The knowledge of "original goods" is pure. It is the basic knowledge that creates the "finished goods" knowledge. Because "original goods" are per-

manent, the knowledge of “original goods” is permanent. It can only be understood or not fully understood, not understood or partially understood. On the other hand, “finished goods” are developing (Ryan, 2017).

Knowledge whose object can be known needs a subject (people), not animals, not plants. Knowledge is not always born from a mind that knows. Often people believe that knowledge is obtained from a mind that pretends to know. The measurement of knowing is when people can feel, understand, and see it. Whereas thinking to know (as if knowing) is when people do not feel, not understand, and not see, it is still considered a source of knowledge. Therefore, knowledge is classified into two kinds. The first is the knowledge of the real. It is the knowledge that is born when people understand, feel, and see something without reflective limits. That is they can think for themselves. Real knowledge is based on rationality or reason. The second is the knowledge of belief. It is the knowledge that is born from guesswork, which hides behind irrationality. The knowledge of belief is the knowledge that is believed enough without needing to be understood, whose sources are *jarene* (people’s words), appropriateness, and guesswork.

Like a building, Ki Ageng’s thoughts are composed of supporting elements. It is built on a material basis. It is framed by reasoning styles. It is also attached to certain functions. Ki Ageng’s thought is known as *kawruh jiwa*. In general, *kawruh jiwa* is knowledge of the human soul. It can be said to be psychology. The soul is the invisible part (intangible). However, its existence can be felt (*saged dipun raosaken*) and investigated. Ki Ageng Suryomentaram repeatedly explained in his lectures about *kawruh jiwa* as the knowledge of feeling (*raos*) or *kawruh raos*.

The knowledge referred to here is not knowledge obtained through *ngelmu* or seeking knowledge in spiritual or mystical practices. It is obtained through a rational method. Thus, Ki Ageng named *kawruh* or knowledge in a rational sense. According to one of Ki Ageng’s first-generation students, Ki Atmosudjito, *kawruh jiwa* is not a religion and is not a belief in something. *Kawruh jiwa* is the knowledge of the soul with all its movements (*meruhi jiwa lan sawateg-wategipun*). Viewed as a perspective and method, *kawruh jiwa* is like modern psychology. For example, we can compare Sigmund Freud’s attempt to see the human soul as consisting of three parts: the id, the ego, and the superego.

Kawruh jiwa is a method of understanding oneself (*menuhi awakipun*

piyambak) in a precise, correct, and honest manner. If a person can recognize his personality, then he can understand other people correctly, exactly, and honestly. If a person can practice *kawruh jiwa* correctly and consistently in his life, he will transform into an honest, sincere, confident, steadfast (*teteg*), peaceful, calm, and full of love person. Such a situation exists in Ki Ageng's thoughts as a truly happy life and happiness that is not bound by place, time, and circumstances (*mboten gumantung papan, wekdal, lan kawontenan*) (Muntiyasih, 2013).

c. Epistemology of *Kawruh Jiwa* by Ki Ageng Suryomentaram

At one time Ki Ageng felt that feeling and *karep* or desire were separate. That means He was not *karep*. The subjectivity (*kramadangsa*) of Ki Ageng was not him. Then, it made Ki Ageng understand, felt, and knew the weaknesses of subjectivity as a whole. As in Q.S Yusuf verse 53 explains to us, "*And I do not escape (from guilt). Indeed, the soul (of man) commands to do evil, except that which is given mercy by my Lord. Indeed, my Lord is Forgiving, Most Merciful*" (HB Jassin, 1978).

The confusion between the object that is felt and the subject who feels it, or because of the mixing between the sense of the subject who feels (I) between the object that is felt (*karep*) arises envy and pride, as well as feelings of regret for something that has happened or worry about something that will happen. The combination of "I" and *karep* in a person then made him obsessed with seeking continuous pleasure; denied desperately the existence of sadness, then caused a sense of suffering.

However, when we feel (*kraos*), understand (*mangertosi*), and know (*weruh*) that the feeling of "I" is separated from *karep*, it results in the feeling of peace, steadfastness, happiness, and luck which no longer depends on time, space, and circumstances. So, it was the separation between "I" and *karep* that creates happiness in everyone's life. This is in line with Q.S Al-Baqarah verse 152: "*So remember Me, I will remember you, be grateful to Me, and do not deny Me*" (HB Jassin, 1978). Ki Ageng's thoughts about his inner feelings were studied until 1927. Then, he spread it through lectures. The method of conveying Ki Ageng's thoughts was the *kandha-takon* method. It was Ki Ageng Suryomentaram who conveyed his experience in practicing his feeling so that other people could understand it (*kandha*) and could feel what Ki Ageng had felt. He also provided an opportunity to ask questions to those who

were listening and were able to feel their own happy experience (*takon*). The *kandha-takon* method done by Ki Ageng is to follow the tendency of the Prophet Muhammad SAW. The description of the Prophet Muhammad's attitude is found in QS. Ali Imran verse 159: "*It is because of the grace of Allah that you are gentle with them. If you are cruel and rough-hearted, surely they will scatter around you. So forgive them and apologize to them. And consult with them in (all) matters. If then you make a decision, put your trust in Allah. Indeed, Allah loves those who are trusting*" (HB Jassin, 1978).

Various understandings of feelings then became *kawruh* and produced peace in everyone's heart. Ki Ageng called it *kawruh jiwa*, which is *kawruh* which can create a feeling of peace within a person who lives it (Fikriono, 2012). Because it involves a matter of feeling for someone, *kawruh jiwa* can be called *kawruh bab raosing tiyang*. Ki Ageng emphasized that *kawruh jiwa* is neither a religion nor ethical teaching that teaches good and bad (*kawruh menika dede agami, inggih dede wulangan-wulangan baba won-sae*). *Kawruh jiwa* is solely to cultivate gratitude (*paedahipun naming murogaken begja*). That is a sense of peace as a living human and has absolutely nothing to do with property, position, and authority (*inggih menika kraos sekeca anggenipun dados tiyang gesang, mboten magepokaken kaliyan semat, drajat, lan kramat*). This is in line with the Sufism expression, *man arafa nafsahu arafa rabbahu*. That means "*whoever knows himself, then he already knows his Lord*" (Imam As-Suyuthi).

Thus, It can be concluded that what is studied in the *kawruh jiwa* as an object is the soul. The soul is one of the human parts. Humans consist of soul and body. The body is the visible part of humans, while the soul is the invisible part of humans (Rusdy, 2014). The human tools used to know everything are: 1) the five senses, which consist of the hearing apparatus, the visual apparatus, the olfactory apparatus, the testing apparatus, and the tactile apparatus. 2) A sense of the heart, to feel "I", feel exist, feel happy, feel difficult, and so on. 3) The mind creates a useful understanding for determining something that comes from the five senses and feelings.

Based on the description above, it is clear that Ki Ageng's journey in finding the meaning of his life through feeling. Through *kawruh jiwa* the readers must understand (*mangertos*), feel (*raos*), and know (*weruh*), in observing our own or others' souls with the apparatus mentioned above.

d. Educators (*Pamomong*) in the perspective of Ki Ageng Suryomentaram

Not many know, Ki Ageng had an interest in education. Not only attention to psychology, he often conveyed his attention to education through writing and lectures. Ki Ageng's work on education is *Kawruh Pamomong* as a provision for educators in nurturing and educating their children. *Kawruh Pamomong* is a sub-discussion of *Kawruh Prince-Princen* in *Kawruh Beja* or *Kawruh Jiwa*. In studying *Kawruh Beja*, there are various sub-discussions including *Kawruh Beja Sawetah's* Discourse, *Kawruh Bab Kawruh*, *Kawruh Bab Ungkul*, *Kawruh Bab Laki Rabi*, *Kawruh Pangupajiwa*, and *Kawruh Pamomong*.

Kawruh Pamomong is a piece of knowledge about educating children (Sugiarto, 2015). Etymologically, *raos* means taste and feeling, but in a special perspective, it is defined as soul or mental (Kuntcoroningrat in Sugiarto, 2015). The birth of a child in the world is a great joy for parents. Parents will give their best in all growth and development of children without a time limit. *Kawruh Pamomong* has the function of educating children so that they can get their happiness. According to Ki Ageng, happiness is when a person can feel comfortable, is easy to get along with other people, and is good at living.

Kawruh Pamomong is the last *kawruh* in Ki Ageng's main thought, namely *kawruh jiwa*. In Ki Ageng Suryomentaram's thought, a tutor (educator) is a person who is full of love, because love is the basis of the guardian's soul. Education is seen as a very useful process in life that is not merely a preparation for continuing to a higher level. However, education holds urgency in producing quality human resources. Improving the quality of education can be done to improve the quality of human resources. Therefore, education should be managed very well (Alimul, 2018). The obligation to educate children is also contained in a hadith of the prophet, which means: "Every child is born in a state of *fitrah* (holy). Then both parents will make him be a Jew, Christian, or Magian as cattle that give birth to livestock perfectly. Do you see any flaws?" (HR. Bukhari).

Ki Ageng has ever given a speech about *Kawruh Pamomong* at the Taman Siswa Congress at Taman Nirmala Kaliurang Yogyakarta in 1932. The text of *Kawruh Pamomong* was later documented by Ki Mardisiswaja. For Ki Ageng, educating is an educator's effort to make students get happiness or

luck. It means having love for others and being good at meeting the necessities of life (Dian Eko, 2016). In this case, he stated:

Kawruh Pamomong meika pitedah kangge momong lare utawi nggulaweni lare. Menggah tujuwanipun inggih menika lare dipun udi sagedipun beja. Bejanipun tiyang menika yen saged sekeca sesrawungan kaliyan tiyang sanes tuwin wasis dhateng pangupajiwa. Dene ingkang murugaken saged sekeca sesrawungan kaliyan tiyang sanes menika sih. Inggang murugaken mboten sekeco sesrawungan kaliyan tiyang sanes menika congkah. Sebabipun congkah gadh rumaos bilih tiyang sanes menika lepat, ingkang leres awakipun piyambek.

(*Kawruh Pamomong* is a guide to taking care and parenting. The goal is to make children happy. Happiness is when they can get along (interact) with people and can be independent. Then, what makes it bad in association with other people is arrogance, because arrogant is to feel better and feel himself the most righteous than others.)

On another occasion, Ki Ageng also conveyed an understanding of good education. He stated it when the Yogyakarta Cultural Advisory Board asked about children's education on March 15, 1955. He replied:

Educating is the educator's effort so that the students can think personally, which is free from all influences, such as the influence of families, villages, regions, nations, types, and prominent people in the world and history. The sum of all influences is the experience, and the result of influence is imitation. To be free from all influences, the students must know all the influences that are on someone. The result of personal thinking is not imitating, not being a follower of anyone, and not being followed by anyone. The beginning of personal thinking is by knowing oneself. That is, knowing the meaning of one's actions, one's own will, one's feelings, and one's thoughts.

Therefore, according to Ki Ageng, education is an educator's effort toward students so that they can think personally or independently. They also are not easily influenced in seeking and obtaining knowledge. They are not just imitating without knowing the source clearly (becoming followers). Students are strived to acquire solid knowledge. That's why Ki Ageng said that the beginning of personal thinking is mature and independent in one's wish, one's feelings, and one's mind so that knowing oneself is a part of science. In Islam, children are strongly encouraged to gain knowledge, like the hadith of the prophet which means: "*Learn all of you, and teach all of you, and respect your teachers, and be kind to those who teach you*" (HR Thabrani).

The characteristics of educators (*pamomong*) according to Ki Ageng Suryomentaram include 1) Personal *madeg* / *Kraos Beja* (happy). It means that educators or tutors must have personal independence in their hearts first and not be tempted by the world (Faisal, 2017). People who are *madeg* are personally aware of *saiki*, *nang kene*, *mangkene*, *aku gelem* (now, here, like this, I want). The basis of personal *madeg* is knowing oneself, knowing the meaning of one's actions, one's own will, one's feelings, and one's thoughts; 2) *Wasis* (clever). According to Ki Ageng "*Yen madeg pribadi weruhipun, tiyang lajeng pitados dhateng, weruhipun, mangertosipun ingkang mahanani wasis, kendel, sregep, lan sugih*" (If educators have personal *madeg* in knowledge, people will believe in their knowledge. Their understanding will be brings make students smart, brave, diligent, and rich).

"*Wasisipun wau wasis gawan mboten saking pengajaran utawi gegulangan nanging gawan saking anggenipun kraos piyambak, mangertos piyambak, lan weruh piyambak*", (Ki Grangsang Suryomentaram (Pengh), Kawruh). It means that his intelligence was not from teaching and training, but it is a natural intelligence (as a consequence) of feeling oneself, understanding oneself, and knowing oneself). So it is the intelligence of having discovered the truth on his own without representation; 3) *Kendel* (brave). According to Ki Ageng, people who have calmed down and *wasis* will become brave people; 4) *Sregep* (diligent). Educators (*pamomong*) must have diligent character; 5) *Sugih* (rich). It is not in a material perspective, but it is a sense of sufficient that arises from the knowledge of basic needs; 6) *Sih* (love). Educators (*pamomong*) must have compassion in teaching; 7) *Sepi Ing Pamrih* (sincere). Educators (*pamomong*) must teach with all their hearts. They do not pursue the spirit, degrees, and sacredness; 8) Diligent (patient/ not in a hurry). Educators need to be patient in educating children. They must always show things appropriate to their mind. This character arises because of the love or *raos* that is owned as the result of personal *madeg* (Novika, 2018).

According to Ki Ageng Suryomentaram, instilling new values or knowledge in someone can be done in two ways. Those are through learning and practicing. The first way is through learning knowledge that is capturing information through the five senses, such as reading, taking notes, and listening. There are two steps in this stage, namely the comparison and understanding process. The comparison process is carried out by bringing up

comparisons, guiding, and interpreting what is obtained so that it creates differences in oneself. However, the differences that occur must be controlled and do not cause self-justification so that they do not fall into misunderstandings.

D. CONCLUSION

The concept of *kawruh jiwa* and *pamomong* which was developed by Ki Ageng is cohesion that Javanese people must-have. Both became the main philosophy of life for the Javanese. *Kawruh jiwa* puts forward the aspect of feeling or *roso* so that humans can completely understand themselves. Meanwhile, the concept of *pamomong* becomes an important principle for parents and educators in educating children or students. It is because *pamomong* is teaching to understand what is right and think right. This means that *kawruh jiwa* and *pamomong* complete each other. Before becoming a good educator, we must understand ourselves (*kawruh jiwa*).

REFERENCES

- Adimasana. 1986. *Ki Ageng Suryomentaram Tentang Citra Manusia*. Yogyakarta: Kanisius.
- Afif, Afthonul. 2012. *Matahari dari Mataram*. Depok: Kepik.
- Alimul, Muniroh. 2018. "Kawruh Pamomong Ki Ageng Suryomentaram: Prinsip-Prinsip Moral Untuk Mengoptimalkan Pendidikan Empati pada Anak". *Proceedings Annual Conference For Muslim Scholars*. IAI Tarbiyah Tholabah Lamongan.
- Ahmad, Yasin, dkk. 2021. "Konsep Pendidikan Pemikiran Ki Ageng Suryomentaram dan Relevansinya Terhadap Pengembangan Agama". *Jurnal Al-Qiyam*, Vol.2, No.1. IAIN Salatiga.
- Bonnerff, Marcell. 1983. *Ki Ageng Suryomentaram Pangeran dan Filosof Jawa (1892-1962)*, Terjemahan Atmosentono. Madiun: Panitia Kawruh Jiwa Jl. Sulawesi 4, 1983.
- Dian Eko, dkk. 2016. *Kawruh Pamomong KAS (Ki Ageng Suryomentaram): Nilai-Nilai Moral Untuk Optimalisasi Bonus Demografi*. Universitas Muhammadiyah Malang.
- Faisal, Kamal. 2017. "Aktualisasi Ajaran Ki Ageng Suryomentaram Sebagai Basis Pendidikan Karakter". *Jurnal Pancar*, vol.1, No. 2 November.

- Fardhani, Lanang A. 2015. "Makna "Dadhi Wong" Sebagai Refleksi dari Sosialisasi Pola Pengasuhan Anak dalam Keluarga Jawa di Kelurahan Wanca Kota Manado". *Jurnal Holistik* VIII, No. 15 (2015). 1-11.
- Fikriono, Muhaji. 2012. *Puncak Makrifat Jawa: Pengembaraan Batin Ki Ageng Suryomentaram*. Jakarta: Noura Books, PT. Mizan Publika.
- Hadiudin, Nur Muhammad. 2010. *Biografi dan Pemikiran Ki Ageng Suryomentaram (1892-1962)*. Yogyakarta: Fakultas Adab dan Ilmu Budaya UIN Sunan Kalijaga.
- Jassin, HB. 1978. *Al-Quran Bacaan Mulia*. Jakarta: Penerbit Djambatan.
- Jatman, Darmanto. 1985. "Ilmu Jiwa Kramadangsa. Usaha Eksplisitasi dan Sistematisasi dari Wejangan-Wejangan Ki Ageng Suryomentaram". *Tesis*. Fakultas Pascasarjana Universitas Gadjah Mada Yogyakarta.
- Ila. t.t. "Kawruh Pamomong, Kearifan Lokal dalam Pola Asuh Anak". *Radar Jogya*.
- Irawan, Andi Wahyu dan Langensari, Diorani. 2017. "Mawas Diri Kawruh Jiwa sebagai Teknik Psikoterapi Untuk Mengurangi *Bullying* Pada Siswa". *Prosiding Seminar Bimbingan dan Konseling*, Vol. 1, No. 1, 57-66.
- Kholik, Abdul. 2015. "Konsep Psikoterapi Kawruh Jiwa Ki Ageng Suryomentaram". *Jurnal Gadjah Mada Of Psychology*, Vol. 1. No 2 May; 120-134.
- Muntyasih. 2013. *Ki Ageng: Kawruh Begja Sawetah: Jabaran Ilmu Keberuntungan Ki Ageng Suryomentaram*. Semarang: Dahara Prize.
- Novika, Diananingrum. 2018. "Hubungan Pola Asuh Keluarga Menurut Kajian Kawruh Pamomong Ki Ageng Suryomentaram dengan Karakter "Sih" Pada Siswa SD Balong Sewun Bantul Yogyakarta". *Jurnal Elementary School*, Vol. 5, No.2; 291-303.
- Rusdy, Teddy Sry. 2014. *Epistemologi Ki Ageng Suryomentaram Thandesan Bab Kawruh*. Jakarta; Yayasan Kertagama.
- Ki Grangsang, S. 2017. *Falsafah Hidup Bahagia: Jalan Menuju Aktualisasi Diri*. Jakarta: Panitia Kawruh.
- Ryan, Sugiarto. 2015. *Psikologi Raos*. Yogyakarta: Pustaka Ifada.
- _____. 2017. *Ki Ageng Suryomentaram dari Yogyakarta Untuk Dunia: Riwayat dan Jalan Penemuan Ilmu Kawruh Jiwa dalam Handbook Ilmu Kawuh Jiwa Suryomentaram: Riwayat dan Jalan*

Menuju Bahagia. Penerbit Dinas Kebudayaan Istimewa Yogyakarta
pp 1-64.

Sugiyono. 2012. *Memahami Penelitian Kualitatif*. Bandung: Alfabeta.

Widyarini, Nilam. 2008. "Kawruh Jiwa Suryomentaram: Konsep Emik atau Etik?". *Buletin Psikologi*, Vol. 16, No. 1. 46-57.