

# ISLAMIC VIRTUES IN THE JAVANESE MUSLIM TRADITION

(A Philosophical Investigation on Damardjati Supadjar's Religious Ethics)

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## Abstract

Since firstly transmitted in Java and became a major religion, about 700 years ago or even more, Islam has met with many older cultures and traditions that had been existed hundreds of years before, and grew so far with numerous model of syntheses. Universal values of Islam met with local genius. The universal messages of Islam, interacting with diverse ethnicity and particular value, had created some new syntheses. The universal value did not pass away. Vice versa, it constantly adhereable and penetrated into the traditional way of life. Indeed, Islam manifested and transformed to be a new colour one: being localized in a new society. The new entity, on eventually, adopted by their socialite in particular, and their member of community in general. This is the fact that we can say to the javanese moslem community, and will be discussed in the article. It is islamic virtues in the new tradition. The present article, however, will focus on the religious ethics and the certain figure in the community, Damardjati Supadjar, and give more specific attention through his concept of individuality (self) and sociality, notably "self-recognition". The contain is results of bibliographic research. The main method of this article is philosophical interpretation and description.

**Keywords:** Islamic virtue, self-recognition, Damardjati Supadjar, javanese tradition.

**A. Introduction: Damardjati Supadjar and his Social, Cultural and Religious Movements**

Damardjati Supadjar is an Indonesian contemporary philosopher that brought an Islamic-Javanese ideology. He was born at 30<sup>th</sup> March 1940 in Nawangsari, Losari Grabag Magelang Central Java. Damar is his familiar name among communities. His parents named him Galuh Martono, but after a mystical experience once he got, he named himself: Damadjati Supadjar. In Javanese, Damar means “light”, or “lamp”, and Djati means “the real” or “the true”, and Supadjar means “lightening”. He was born from the aristocratic family, and his father once was an official in Losari village. But Damardjati decided to leave his political dress, and choose steadily to be a teacher and academician. Later, some communities called him more familiar as a Javanese philosopher. (Achmad, 2014)

His academic career started from elementary school, changed from one school to school. He started from Losari Walikukun Magelang, moved to Madiun, and moved to Boedi Oetomo Jetis Yogyakarta, and return to Losari until his excellent graduation in 1953. He got scholarship to join junior high school SMPN II Magelang, cause of his excellency and high intelligence, but he moved again to SMP Kanisius Pangudi Luhur Ambarawa in Central Java until 1956. (Supadjar, 1984 ; Supadjar, 2003)

Had finished from SGA in 1959, Damardjati studied at Gadjah Mada University in 1960. He studied literature studies at first, and replaced at Faculty of Psychology (1960-1964). Once at the chaotic and unstable situation of 30<sup>th</sup> September 1965 tragedy, he fell victim to the bureaucracy, from 1965-1968, and almost lost his hope. But fortunately, a turning point of his study appeared and brought him to the expertise of Javanese tradition that covered philosophy, mysticism, culture, and literature studies.

Since 1968, Damardjati studied at the Faculty of Philosophy UGM, and earned a degree of philosophy in 1978. He gained his master degree at the same almahad, with a thesis entitled: *Unsur-unsur Kefilsafatan Sosial Serat Sastra Gendhing* (Elements of Social Philosophy of Sastra Gendhing) in 1986. He successfully completed pre-doctoral program in Rijks Universiteit Leiden

Netherlands in 1989. He achieved his doctoral degree in the study of metaphysics with the dissertation: *Konsep Kefilsafatan tentang Tuhan menurut Alfred North Whitehead* (Philosophical Concept of God according to Alfred North Whitehead) in 1990. (Supadjar, 2014)

His expertise on metaphysics seemed very influential on his academic, cultural, and religious movements. He had wrestled psychotherapy and spiritual achievement since his young. Paryana Suryadipura was a philosopher inspiring him in spiritual enlightenment. Damardjati wrote that he had practiced transcendental meditation (TM) for a long time, until he became a yogi, and served as the leader of *Indonesian Foundation for the Science of Creative Intelligence* in 1980. The more important is that, he can keep the balance of academic activities and spiritual practices until became the Professor of University and the senior member of one of the oldest Javanese spiritual community Hardo Pusoro (HP), founded by Yogi Soemotjitra in 1895, and became the second head in 1982-1983 and finally the chairman of the community. (Siswanto & Wikandaru, 2013)

Soemotjitra, through Hardo Pusoro, taught the doctrine that gives instructions on how to achieve the perfection of life through restraint of lust and of the disruption that comes from the five senses, or in the Java language called "*pangudi sampurnaning pancadriya*". It is said that Hardo Pusoro have animistic and existential nature. HardoPusoro is a school of mysticism, which is one of its core objectives is the ability to do something extraordinary, both parergi and prognosis. Its said that Soemotjitra experienced *moksha* when he died, lost souls and bodies, things might be, more or less, inspired one of his later prominent, DamardjatiSupadjar. (Romdon, 1996)

Soemotjitra sat under Panji Natarata, the author of *Bayanullah*, and the translator of Indrajit Prawira's *IcipPati* (extremely means, a method of experiencing the death) into Latin. There are more than thirty volumes of minithesis in the Faculty of Philosophy UGM under Damardjati supervisor, two of them examined Panji Natarata's works, and his student's, Soedjonoredjo, the author of monumental treatises *Wewadining Rasa, JatiMurti, Madu Rasa, Kridha Graita, Kaca Wirangi*. Damardjati often encourage his students to explore various

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Javanese spiritual communities, and examine their philosophical thought. Despite the various treatises by Javanese people, for Damardjati, the communities are the underpinning and the source of philosophy of Indonesia. (Suyono, 2010 ; 2014)

His interest in psychology, even though it's not his major expertise, brought Damardjati into the exploration of the secret of psychological aspects of human being, and engaged in Parapsychology: the field which Paryana called as "Ilmu Kegaiban". He served as the general secretary of Parapsychology Foundation Yogyakarta in 1982. His expertise on culture studies, notably Java, brought him into Javanology, the institute for development and preservation of Javanese culture, established under Department of Education and Culture Affairs of Indonesia. He occupied as a senior researcher and specialized staff of the Institute in 1984. (Supadjar, 1984)

His engagement in western philosophy could be traced back since 1990, in the field of metaphysics, when he spoke about the new paradigm of the understanding of reality, through Whitehead's philosophy of process (organismic philosophy), and Ouspensky's concept of fourth dimension and the third way. According to Damardjati, both part of western metaphysics tradition have close relation with the Javanese metaphysics: "*Sangkan Paraning Dumadi*" and islamic doctrine: "*Innalilahi wa inna ilaihi rajiun*". During his career in Gadjah Mada, he taught many subject of philosophy, and concerned in the philosophy of Pancasila, and he bulked large for the establishment of Central Study of Pancasila. (Supadjar, 1984)

Damardjati has extensive experiences of religious missionary, particularly in central Java. He was a speaker of many scientific and religious seminars, writer of some kind of newspaper column, such as *Wulang Wuruk* of daily *Kedaulatan Rakyat*, *Mawas Diri* of weekly *Minggu Pagi*, informant of *Kaca Diri* in radio UNISI FM, weekly *Lintas Batas Ruang dan Waktu* in RBTV. He also established and managed *Tidar* tabloid in Yogyakarta. The people of Yogyakarta saw him as the preacher, speaker, from mosque to mosque, from village to other village, from place to place. They also knew him as the member of spiritual adviser of

Kasultanan Ngayogyakarta Hadiningrat palace. He also gave a much contribution for development of socio-cultural activities in the city. (Supadjar, 2001).

As the philosopher, he considered that the main purposes of the study of philosophy is *Nawang Sari*, seeking the essence of everything (he termed it for his magnum opus). *Nawang* means to encompass, to seek, to dig radically as deep as possible; and *Sari* means the real meaning and essence of beings. The process of philosophy in seeking the meaning must be continuously, consistently and consecutively performed. Philosopher should comprehend the multi dimensional realities, include spacial: (spiritual and material) and temporal (the beginning and the end of time). (Anonymous, 2014)

He asserted that philosophy tries to define and give meaning of human life. Philosophy is the mother of sciences. Moreover, philosophy has functions as the systematic and progressive spiritual exercises, that include informative *syari'a*, transformative *tarika*, conformative *hakika*, and illuminative and enlightened *ma'rifa*. And, philosophy gives deeper information and inspiration of human life in the world, means that philosophy could be used as a world view. Philosophy gives a broader, deeper, more holystic and integral view of horizon of human and infra human realities. (Santoso, 2010)

There were many books he has produced during his life, largely in philosophy, Islamic knowledge, culture studies, synthetic Javanese spiritualism, and other issues. Among them are: (1) *Nawang Sari: Butir-Butir Renungan Agama, Spiritualitas, Budaya* (1993); (2) *Filsafat Ketuhanan Menurut Alfred North Whitehead* (2003); (3) *Filsafat Sosial Serat Sastra Gending* (2001); (4) *Kupenuhi Ruang-Mu dengan Cinta: Seri Tanya Jawab Tasawuf* (2002); (5) *Mawas Diri: Dari Diri yang Tanggal ke Diri Yang Terdaftar, Diakui dan Disamakan* (2001); (6) *Wulang Wuruk Jawa: Mutiara Kearifan Lokal* (2005); (7) *Sumurupa Byar-e: Menyikap Rahasia Awal Akhir Lahir Batin* (2011). Beside them, there could be found tens of writings, include short articles, seminar paper, magazine articles, documentation of speech, results of research, introduction of publications, and others.

## **B. Damardjati's Argumentation on Social-Religious Relation**

### **a. The Starting Point: on Self Recognition**

Damardjati suggested the concept of *mawas diri* (a Javanese term) or 'self recognition', and saw it as the important foundation of sosial-religious relationship among human (read: *muamalat*). Basically the concept of *mawasdir* was not a stranger for the traditional Javanese people, because it was their most important virtue. In the Javanese literature, self recognition was understood as the way of life, that bring man to the higher awareness of being human and exist within society among other human. *Mulat sarira* is the self recognition, self control, and self continency. The Javanese people use the motto: *mulat sarira hangrasa wani*. *Mulat* means introspection, *sarira* means self, *wani* means dare; so it means that they have to dare to recognize themselves. It near to the doctrine of *muhasabat al-nafs* in Islamic teaching. The older Javanese philosopher, Ki Ageng Suryomentaram, also taught *mawas diri* and suggested that the purpose of this traditional virtue is to know and to control the self. It may also synonym with the greece doctrine: *gnotiseauton*. (Wibowo, 2015).

In the traditional javanese way of life, everyone should reach *mulat sarira*, the fifth level of self awareness. Yet, the main point is *mawas diri*. To get the four level, one should pass away *nanding sarira*. There are some level of self awareness: (1) *Nanding sarira*, when someone like to compare each other, and feel that he has higher quality of everything; (2) *Ngukur sarira*, when someone like to measure each other, and pretend to humilitate other people; (3) *Tepa sarira*, when someone have the kindness to feel what the other person feels, to feel the other feeling, and doesn't want to dominate the other person; (4) *Mawas diri*, when someone try to be open mind, have the honour to saw deeper to him self, to correct his error honestly, and so on; (5) *Mulat sarira*, when someone open to recognize his social identity as the member of society, to find the essence of the human being. Anyone who able to correct him self, to recognize his identity, to evaluate his personality, and to control his attitude, he would be the "*jalma linuwih*" person, to be more perfect qualitatively and par excellence human being. (Endraswara, 2006)

Damardjati taught the same point in his *Mawas Diri: Dari Diri yang Tanggal ke Diri yang Terdaftar, Diakui, Disamakan, yakni Diri yang Terus Terang dan Terang Terus*. However, he give deeper understanding of *mulat sarira*, include both emotional and affective aspect of human being, both vertical and horizontal relation. The purpose of self recognition is to build a good disposition, in his terminology, not only *mulat sarira*, but also *mulat sarira satunggal* (emotional) or even *mulat-sari-rasa-tunggal* (affective), to qualify a good persoality that confessed by God (“diakui”), equalized by God (“disamakan”), bright and divinely englighted (“terus terang terang terus”). The terms are the symbol of deepest recognition of human being toward his existence, in his capacity of being the creature of God (horizontally toward the same species of human being, and vertically toward his God Almighty the creator of universe). ( Supadjar, 2001 ). Damardjati consider that term *mulat sarira* is more etymologically appropriate in use rather than *mulat salira*, because the first has both emotional and affective meaning. (Supadjar, 2005)

Basically, the transformation of *nanding sarira* gradually toward *mulat sarira* is the process of *mulasara diri*, means the essential transformastion of self. In his *Nawang Sari*, Damardjati asserted that the basic idea of this transformative process is, to create a better disposition and personality, appropriate to the religious virtues and traditional values. The transformation should not be abusively, recklessly, but rather, it must under guidance, carefully, seriously, with smooth affection, hard and intensive effort, full of patience. It needs practical betterment, from the *madu-basa*, means to correct a linguistic skill, manners, custom, habit, and speech, until *madu-rasa*, means to do a high toleration, and *madu-brata*, means to build a character of *mulatsarira*. (Supadjar, 1985). So, *mawasdiri* actually could be understood as *‘ilmhaqiqa* (in Islamic tradition), by which those purpose is to know the real meaning of self, and to recognize him self. (Supadjar, 2001)

**b. Basic Principles of Social Relation: Logical and Metaphysical Justification.**

Damardjati's religious ethics mostly rest on the notion of character building through raising the quality of interrelation and interconnection between human being (*kawula*) and his God (*gusti*), with the purpose of reaching the most qualified and harmonious relationship, that would finally have an affect on the best character of individual, physically and spiritual (*satria-pinandhita*). It represents a deep ethical consideration of Javanese people. They live with sets of practical norms and ethics, etiquettes, gentlemanlikes, and so on. Moreover, it not only affects on social relation between human in him self, with and for other, but also pursuit a harmonious relation with infra human, the same God's creature, with all alive beings, and with moral responsibilities toward God The Creator of Universe.

This principle has its logical and metaphysical justification. He called it ethical trilogy, as the manifestation of principle of *sambat-sebut*, that could be explained by subjective-predicative logics of range, and ontological status of subject and predicate. (Supadjar, 1984)

For the physical inter-relation based on logic: Subject < Predicate.

For the human inter-relation based on logic: Subject = Predicate.

For the God-Creature relation, based on logic: Subject > Predicate.

(Supadjar, 1984)

The first principle can be explained, when somebody want to identify and make clear about relation of goods, matter, physical thigs, the logical principle that occur is the first principle above, that predicative coverage is always larger and has more possibilities than subjective range: "the table is furniture of home; but the furniture of home has larger sorts." Such large predicative coverage indicates that qualities of material goods are measured, weighed, and observable things, and give implication to the logical meaning that predicative quality is more than the subject in it self. In this aspect, its possible to put *nanding sarira*, in the sense that we compare objects and definite material beings each other. (Supadjar, 1984)



Despite that, the principle doesn't possible to put in the social relation among human beings. The social relationship among human beings does require *ngukursariraas* the ethical consideration, based on mensurability of one toward another, but rather, the relation should be based on the principle of equality and equality, in the sense that subject and predicate are equal ( $S=P$ ), so the reasoning will say that: "Damadjati is me, you are my your, you and me are we, but you and me are our we". Here we advance to the higher level of reasoning, that he say: *teposariro, ajur-ajer*. The purpose is that, everyone does not surpass and outclass each other, to measure and compare each other. (Supadjar, 2010)

However, the two principles above doesn't possible for the supreme, indefinite, and transcendental Being. God is the Almighty. He has His own transcendental reasoning, that:  $S > P$ , in the sense that His subjectivity, qualitatively and quantitatively, comprehend anything. The creature has not any mensurability for Him, and whatever to compare Him. He introduce His indefinite subjectivity to their finite human and creature with the metaphoric expression, such as in Surah Luqman verse 27: "And if whatever trees upon the earth were pens and the sea was in, replenished thereafter by seven (more) seas, the words of Allah would not be exhausted. Indeed, Allah is Exalted in Might and Wise". (Supadjar, 2005). The principle of equality,  $S=P$ , cannot be used, because human is not God, the Supreme Being, and God certainly not human being. Consequently, it requires the principle of *mulat sarira*, where every human should confess and acknowledge himself as the slave of his God. Everybody should keep in harmony with his God, to do everything with His guidance, and to do everything in the will of God. (Supadjar, 2005). Ultimately, toward his God, everybody has to sent and subject, submit, obedient, and subordinate his subjectivity and his life.

The three principles above are appropriate with his ontological assumption, that there are multi dimensional realities: one dimension, two dimension, three dimension, and so on until *infinitum*, that adress to the ultimate Being: God. Consequently, it is reasonable that multi ethical consideration which agrees with the multi dimensional realities. The Javanese people, according to Damadjati, has

many divine and transcendent principle in their own world life, such as *sangkan paraning dumadi* and could be answered with *innalillahi wa inna ilaihi rajiun, manunggaling kawula lan gusti* (principle of Imago Dei), *mulat sarira* and *mawas diri* as the deepest self consideration.

**c. Transformation of Socio-Awareness of Human Being**

We can say by nature that human awareness grow during their ages and times. Human being could be said naturally as *homo concors*, means that he can transform their selves into the certain maximum quality. (Supadjar, 2001). For Damardjati, by the speculative approach, qualitatively and not based on chronological ages, we can devide the development and transformation of human awareness into three levels:

- I. The wild and unauthorized self (“tanggap”): when someone still fall into egoism, selfassertive, close mind, and does not understand the nature of him self and put up his close identity as the ‘i’. It is the soul of *ammara*, when the will subjet to his egoism, and to the self-desire. To change this status, he should do such a “re-authorization”, re-authorize to return back to his God and to the pure religious manual guidance.
- II. The authorized self (“terdaftar”): when someone has left his egoism, and try to reauthorize and come in to the new nature and awareness, and begin to do the process of self recognition, self introspection, self knowing. This process begin with the step of atonement (*taubah*), and repentantly change to the better. It is the soul of *lawwama*. On this step, someone begin to practice some exercises, and came a-near to his God vertically, and horizontally came a-near to others or *tepo-sarira*.
- III. The confessed, the authorized, the recognized self: when someone understand the nature of him self, that the understanding was authorized, cofessed, and equal to the understanding of God, that his will subject to the His will and predestination. It is the state, when his subjective mission of life subordinate to the given mission of pure *khilafa* by God. This is the soul of *mutmainna*,

that equal to the interpretation and comprehension of *mulat sarira satunggal*. (Supadjar, 2001)

The great philosopher Ki Ageng Suryomentaram called the later, the ultimate quality of self recognition, as the ‘with no any feature man’ (“manusia tanpa ciri”), when someone put off his identity as a personal, detached the *kromo dongso* and his ego as the ‘i’, and doesn’t be confused anymore of the different identity of the “i” and the “you”. (Boneff & Croosley, 1993). Damardjati in his *Nawang Sari* explicitly called this category as the: the transcendental subjectivity, one whose subjectivity subordinative toward the subjectivity of his transcendent God toward human beings. (Supadjar, 2001).

We may know in Islamic teaching, that that is the real khalifa. (Supadjar, p.69). The ultimate understanding and recognition of self is the spiritual maturity of man, when he saw him self as ‘God eye’ saw, when he percept him self with the same perception of God toward him. Those are the bestowed people, bright and devinelyenlighted, who got the guidance, and enlightened by the divine light of God. (Supadjar, 2001)

For Damardjati, in the Javanese tradition, we could find the virtue of *megatruh*. It means the exercise by which human being doen’t drift in the domination of material goods, as a mean to the re-domination of spiritual goods, domination of mind over body. The condition of happines cannot be gain by the vice of *dhandanggula*, only by the fulfilment of material goods, luxuries, and benefits. The real happiness could be gain through the spiritual principle of *billah* and *lillah*, as the prophetic tradition in Islam. *Billah* means toghterness with Allah, and *lillah* means for the sake of Allah, and both mean giving back all efforts and ownerships to God. (Supadjar, 2001).

Seeking the maturity of awareness is neither easy nor difficult. The wise Javanese imagine that it bears a resemblance to seek the nature of point. They like a matematician, who seek to determine the configuration and existence of point. Is the point exist? Matematician oftentimes teaches that point is the element of the configuration and construction of line, and just the opposite, the line consists of thousands and millions of points. (Endraswara, 2006). In the same reasoning,

Damardjati Supajar emphasizes the integrality and cohesiveness of both point and line, and so all of elements of reality. He cited the author of *Jati Murti*, that: ‘point is not exist, but in order to line; line is not exist, but in order to field; and field is not exist but in order to space; space is not exist but in order to the essence and existence of the space, the four dimension, the five dimension, and so forth we recognize multi dimensional realities’. (Supadjar, 2001). Human being, in the multi dimensional realities, is the meeting point of the various of realities. In the Quranic terms, human being is the best creature of God (*ahsanu taqwim*). He is, in term of Notonagoro, is mono-pluralist entity. (Supadjar, 2001).

**d. The Pillars of Ihsan: The ‘Authorized’, the ‘Recognized’, the ‘Confessed’, the ‘Equalized’ Self**

Those who reached the maturity of awareness and self recognition, are the people who succeed in living a spiritual behavior. They achieved the clarity of mind, and able to understand the nature of human being. So, their understanding and perception of their selves, are synonymous with the perception of God to them. Their vision of the self has been recognized and equalized with His vision. They deeply aware, and do not see themselves as the individual who stands alone and exclusive identity, as the “A”, the “B”, the “C”, the “i”, the “you”, but as a whole human being who has been authorized, acknowledged, recognized, witnessed by God. They live to carry out His divine mission and return only to Him. (Supadjar, 2009)

Those who live with the authorized, acknowledged, and recognized character, the enlightened people, have practical consequences, that all aspects of their life, sight, hearing, action, all of them act under guidance of God, and subordinative toward the determination and will of God. (Supadjar, 2001). Their eyes, ears, hearts, mind, and all parts of their body act for the sake of the truth, and they see as their God see, they hear as their God hear, and they act as their God act. (Supadjar, 2001). They do not see and hear, and even not act, out of the guidance and the rule of God. They only act consistently with the principle of doing

everything together with Allah (*billah*) and doing everything for the sake of Allah (*lillah*).

They deeply aware the transitory nature of this world, with the set of perishable body, and the requirements of limited material needs, and that living in the world is not eternal. Indeed, the Javanese people use the principle of “mampir ngombe” to express the temporal and limited worldly life orientation. Yet, exactly, they change their mission in the world to seek the eternal beings, with the certain religious practices and spiritual actualization, to gain the higher horizon of life, and to reach the ‘ultimate’ reality (in Javanese: *Jagad Dewa Batara*). They longed for the ‘meeting’ and interaction with their God. They seek the real goodness, the cardinal virtues, without falling their selves into the enjoyment of worldly luxuries (in Javanese: *Jagad Pramudhita*). They do the practice of ‘*iffa* and *zuhd*’ in Islam. It is the self actualization toward the transcendental quality. They change their perception from “hog wild” people, toward “aware and conscious” people. It means that they do *dzikr*. They do what Damardjati called as the pillars of Ihsan (in Indonesian: *rukun ihsan*). (Supadjar, 2001)

The act of *zuhd* as the manifestation of “rukun ihsan” can be explained below. They behave as the ascetic person, who not bounded and committed to the absolute dependence of material and worldly needs, but they are ravel, and detach the material bounds, not depend to them, and back to the spiritual reality of life, to the journey to the spiritual path, with the divine principles of God as revealed in holy book and in prophetic tradition: the principle of *billah* and *lillah*. They are strong and powerful, not because of excessive amount of foods, they are fresh not because of excessive amount of drinks, they are rich not because of excessive amount of wealths, they win not because of defeating their enemies, and so on, but because of their purity and maturity of awareness. They win spiritually, and that is the victory of *yudhabrata*, the victory of spiritual exercises, and victory of changing the subordination of soul over their body. (Supadjar, 2001).

There are several terms that Damardjati used, that refer to the ideal meaning of the high spiritual qualities. They derive from Javanese and Islamic tradition.

They are paralel, and qualitatively have equivalent meaning, to the conception of *mulat sarira* in the Javanese mystical tradition. The terms are:

**1. *Mutmainna***

It is a Qur'anic term. It refers to the character of those who succeed in the purification of soul or *nafs* or *self*, as the fundamental and spiritual element of human being. The term, the soul of *mutmainna*, said in the holy quran in the surah 89:27-30. That is the purer quality of soul after *ammara* (said in the holy quran surah 12:53) and soul of *lawwama* (said in the surah 75:1). That is the soul that accept the call of God: "back to your God!" and so he reply "*innâlillahi wa innâ ilaihi râji'ûn*". (Supadjar, 2001). The soul of *mutmainna* is the calm and quite one, which got the balance of awareness of temporal and spacial realities, who welcome the call of God to come back to Him (in Javanese: *mulih-pulih*) after His saying: *irji'ii ila rabbiki*, in the God's willing (*radhiyatan*) and in his willing of God (*mardhiyatan*), he trascend to the higher level of divine consciousness. (Supadjar, 2005)

**2. *Ning-rat*.**

The term *ning-rat* appears in the traditional mysticism of the Javanese tradition. The virtuous people who has certain level of consciousness of the universe, they are called as *ning-rat*, in contradiction with the meaning of *ningrat* in the feudalism that means the rich and high class of member of society. They have a mode of thought and a mode of view, the large cosmological insight, by which they comprehend the universe. At the microcosmic level, they have the consciousness of *ning*, (it is the acronym of *hening* in Javanese that means calm or clear of silent condition), and at the macrocosmic level, they have the consciousness of *rat* (means the cosmic consciousness). Damardjati affirmed that the virtuous Javanese people use the philosophy of *ning* as the practice of "outside looking in" toward themselves, the recognition and the looking of self as deep as possible, and the phiosophy of *rat* as the practice of "inside looking out" toward the space of universe, as large as possible. (Supadjar, 2001).

### **3. *Super filament of heart and mind***

According to Damardjati, the superfine filament enabled human to access the pure and divine wives, until the high degree of transmission of revealed information from God. Its assumed that, the finer the human heart and mind have, the smarter and more clearly that human get the information. Its assumed too, that the world and the universe contain set of information from God. So, those who has this sensitive and pure heart and mind could access those information more as clear as possible. (Supadjar, 2001). Moreover, the practice of purification of heart is a specific message in the holy quran. The Quran said with the imperative style, that we should try to purify heart. The mid of the entire verses of the Quran, in surah al-Kahfi verse 19, said about the inner softness of human heart: “*walyatalathaf*”. (Supadjar, 2001)

### **4. *Balance between heart and mind, head and shoulder***

The character of the ‘confessed’ self or ‘recognized’ self, is the balance between cognitive aspect or logical reasoning and affective aspect or emotional quotient. In other word, its is the balance between the reasoning and affection, between heart and mind, between head and shoulder. The domination of each over another should be avoided. The two sources of emotion and reasoning should be integrated and balanced. In the Islamic tradition, the logical reasoning is the manifestation of *tafakkur*, and the sensitivity of affection is the manifestation of *tadzakkur*. The integration of both of them, is the manifestation of the higher exercise of *tadabbur*. (Supadjar, 1985).

### **5. *Character of ihsan***

The character of ihsan, according to Damardjati, not only means the good deeds; it is more than the good deeds, it is a virtuous deeds, as the manifestation of the good disposition of the person, as the result of continuous exercises of curtseying God. The continuity, in the notion of Damardjati, beaths the path of time, from the time in part, “present and future”, toward the cohesiveness of time, “beginning and end”. In Javanese wisdom, its understood as the step of *melok* (a participative living in the God perception), the higher step after *melik* (means believing) and *melek* (means doing Islam or surrendering to God). So, it is paralel

with the Islamic tradition, that *ihsan* is the high level of consciousness of moslem after *iman* and *islam*. (Supadjar, 2001).

**e. Cultural and Religious Figures of the Par Excellent People**

Some features and characters or dispositions as described above are the characters of the virtuous people. In other words, *mulat sarira*, *mutmainna*, *ning-rat*, superfine filament, balance or moderation, transcendence, and *ihsan* are virtues in the Javanese moslem tradition. They are attributed to those who regarded as the virtuous people, the figures the choosen people, or model of ideal personality, the *par excellent* men, or often recognized in Islamic tradition as the *insan kamil*.

We can find those figure of par excellent, for Damardjati, in two great traditions: Islamic religion and Javanese moslem culture, notably in the traditional puppets stories. Some figures in the Islamic tradition are those the prophets as the men of God, such as Abraham (*Khalilulla* or the ‘Friend of Allah’), Moses (*kalimulla*), Jesus (*Ruhulla* or the Spirit of God), and Mohammed (*Habibulla* ‘the Beloved of Allah’). They brought and conveyed the same message of *theocentrism* and *monotheism* (tauhid). The other figure of the virtuous person is Khidr, that was said as the teacher of Moses. (Supadjar, 2001). They are, the prophets, often regarded as the ‘futurolgist’. (Supadjar, 1985).

Yet, the Javanese people recognize other symbolic figures of the virtuous people, through their cultural symbolization, as appear in the world-wide of puppet stories (Javanese: *Jagad Pakeliran*) or puppet arts. (Suseno, Magnis, 1991). The puppets, generally, do not symbolize the body of human being physically, but, the nature or the features or the various characters of human being. The puppets and its stories represent opposition or antagonism of good and bad, virtue and vice, truth and wrongness, either in related to the love story in Ramayana, or to the spirit of eternity in Mahabarata. The puppets also represent the nature of characters and personality of human being. (Supadjar, 2001).

The main figure of virtuous side in the classic story of Mahabarata, as the symbol of good characters, are Pandhawa, the five noble men that always stand on



the right way. The story of Mahabarata, Damardjati said, which is the battle of Baratayudha is the part of this story, fought the eternal life and the subordination of physical part of body, that symbolized with Kurawa, toward the spiritual power of body, the eternal divinity, that symbolized with Pandawa. This, in the Javanese sense, is the displacement of the material and physical orientation (Javanese: *Jagad Pramudhita*) toward the spiritual orientation (Javanese: *Jagad Dewa Batara*). (Supadjar, 2001).

The prominent figure of Pandhawa that has the character of self recognition is Bima, that often played in the story of *Bima Bungkus*. He has disclosed his self and has the magical formula of *Wungkal Bener* to uphold his believe of truth, and has the weapon of *Gadha* that symbolizes the power of neurotic system, and *Kuku Pancanaka*, the symbol of steadiness, believe, tenacity, and continency (self control from greedy, gluttony, lechery, sensory, and giving someone the bird). The story of *Bima Suci* told that Bima was the powerful master, has got the total understanding of the nature of self when he met with Dewa Ruci and got the water of Perwita Sari. ([https, internet](https://www.google.com/search?q=https+internet)). He has succeed in the purification of heart and mind, repudiation of his egoism. He got the intellectual virtues and knew the nature of reality. (Supadjar, 2005)

Meanwhile, in the opposite, the figure of vices men are 100 people of Kurawa. They are Pandhawa's opponent in the story. Damardjati cited the notion of Suryohudoyo, that Kurawa, their names used the prefix "Dur", represented the negative preference of individuality, that dominate and barred from (Javanese: *ngaling-alingi*) the realization of noble character and personality. (Supadjar, 1985). Yet, Buto Cakil, on the other hand, is an additional figure created by Sultan Agung, that characteristically represents the self inconsistency, symbol of the inexpediency between speech and action, mouth and behaviour, in contradiction to the consistency of Pandhawa. (Supadjar, 2005).

#### **f. Balance of Intellectual and Spiritual, Ritual and Social Piety**

Human being was blessed with some intelligences, that centre upon the heart and head. Both are the important instrument of human being to live in this world.

In addition to the spirituality as stated above, intellectual intelligence manifests the science, the important element of human life. In the Quranic terms, this referred to the primordial story of Adam, when God taught “the names”. Damardjati give the meaning of “the names” as “the concepts”, the basis of the manifestation of science and knowledge. The development of science and technology, thereby, is further steps to the actualization of the Quranic “names”, as the optimization of human’s mind.

The three epistemological activities of *nalar-manah-menggalih* in the understanding of Javanese people, are analogous to the three Islamic integrative activities of *tafakkur-tadzakkur-tadabbur*. The first, means thinking all the natural phenomenon (in Damardjati’s term: “transitive thinking”, thinking with object, as the first step of recognition of God’s creature). The second, means thinking in it self (in Damardjati’s term: “intransitive thinking”, thinking with no object, as the effort to subordinate (in Indonesia: *mensujudkan*) of human’s sciences and knowledges as the results of optimization of “the names” toward the absolute knowledge of God as the manifestation of “the most beautiful names of God or *asmaul husna*). The third, is the higher level of thinking, cognitive and affective, means thinking about all aspect of life as large and deep as possible (Damardjati called it as the “art of life”). (Supadjar, 1985).

Using Islamic style, Damardjati explained that the balance of head and heart could be symbolized as the personification of Moses and Khidr or Jesus, because the first is symbol of curious men, who pants for the development of sciences with objective and scientific standards, with positive and causal logics, and produces the intellectual knowledge as manifested in universities today. Yet, for Damardjati, these are not enough. We should achieve the higher firmament and larger sight of realities, both global and universal, and pant for the development of sciences with the more subjective and intuitive standards, with spiritual and future logics, as symbolized as the second, Khidr or Jesus. He believed, that the totality of objective and subjective sciences are represented in the figure of Mohammed, that enclose all the message of prophetic treatises. (Supadjar, 1985).

Moreover, Damardjati emphasized, that the balance of intellectual and spiritual, and total subordination of men toward his God, become the foundation of the behaviour of ritual and social piety. Ritual piety, as expression of the excellent consciousness (include self recognition, *mulat sarira*, ultimate consciousness, intellectual and spiritual virtues, etc), should be congruence with social piety. There is no contradiction between religious virtues and cultural virtues, at least in Damardjati's view, instead, should be in harmonious integration. In Islamic terms, it should be harmony between vertical relation (*hablun min Allah*) and horizontal relation (*hablun min al-nas*). (Supadjar, 2008).

### C. Conclusion

Self recognition or *mulat sarira* is a traditional virtue that goes well with islamic humanism. Specifically, Damardjati's ideas represent theocentrism or, more specific, theo-morfe virtue that wish for an Imago Dei. He represents the character of Javanese Santri Islam. In other expression, it wishes for the basic principles of *maqashidiya* to understand ethical ratio of God, in order to be the 'extension of God's hand' in the world. This is the principle of harmony, between human being and his creator. They adapted their deeds, their speeches and their actions to this principle. They should find the nodal points of this principle with their social life, through the sense of humanity and equality between fellow "the I" and "the you", and melting down the particular identities to be equal status of human being as the servant of God. It's may not enough for Damardjati to say *know your self!* as we heard in the Greek tradition, and so must be completed with *know your self in the eyes of God!*.

In addition, Damardjati's ideas represent the sense of Javanese people, that attempts to harmonize three main levels of consciousness: divine consciousness, cosmic consciousness, and self consciousness. (Magnis Suseno, 2013). But the self consciousness is a level that is very prominent in the Damardjati's ideas. The idea of self-recognition is the virtuous thought, that is important for keeping the harmony of these three levels of consciousness. The self-recognition is not only understood as the temperance or simplicity, but also the understanding of the

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nature of self and its relation to God. In essence, Damardjati stressed the importance of optimizing the intelligence and spiritual maturity in the social and humanitarian interaction. Spiritual maturity will be directly proportional to the goodness of social action. Damardjati idealize the balance and harmony between *hablun minallah* and *hablun minannaas*. Self transformation should not bring to elitism, but rather should increase social sensitivity.

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