



## **Ki Ageng Suryomentaram's Human Concept Analysis and Its Relevance to the Formation of Sufistic Characters**

**Almas Hammam Firdaus**

(Universitas Sebelas Maret, Surakarta)  
almashf2001@gmail.com

**Muhammad Ath Thaariq Aziizi**

(Universitas Sebelas Maret, Surakarta)  
thaariqholland@student.uns.ac.id

**Abdul Aziz Syafiqurrahman**

(Universitas Sebelas Maret, Surakarta)  
Syafiqur\_rahman231@student.uns.ac.id

**Fastabiqul Hakim Thahari**

(Universitas Sebelas Maret, Surakarta)  
fastahakim10@student.uns.ac.id

---

### **Abstract**

*This paper discusses the human concept, which is the result of the thought of Ki Ageng Suryomentaram. The qualitative method is used in this research. Ki Ageng Suryomentaram has a concept of forming a Sufistic character, a psychological pattern of thought, and a philosophical nature found in the treasures of Javanese wisdom. The science that he introduced was called the human concept, which has three basic things about morals. His ideas always have a characteristic Javanese style. That is, they can provide philosophical thought simply and practically. Globalization is very influential in modern life. The effect can be positive or negative. The positive effect of globalization is that it makes life easier and has a negative impact related to the human mentality. Humans cannot appreciate and interpret themselves as humans. Globalization also raises a new problem in society, one of which is moral decadence. Moral decadence is a phenomenon of moral decline in a person, which means that individuals and groups have disobeyed the rules and procedures that apply in society. This paper will describe and analyze his thoughts on Human Concept and find out the relevance with the values and attitudes that result from formation of sufistic characters.*

**Keywords:** *human concept, sufistic characters, moral decadence.*

---

### **Abstrak**

Tulisan ini membahas tentang konsep manusia yang merupakan hasil pemikiran Ki Ageng Suryomentaram. Metode kualitatif digunakan dalam penelitian ini. Ki Ageng Suryomentaram memiliki konsep pembentukan watak sufistik, pola pikir psikologis, dan sifat filosofis yang terdapat dalam khazanah kearifan Jawa. Ilmu yang ia perkenalkan itu disebut konsep manusia, yang memiliki tiga hal mendasar tentang moral. Ide-idenya selalu memiliki ciri khas gaya Jawa. Artinya, mereka dapat memberikan pemikiran filosofis secara sederhana dan praktis. Globalisasi sangat berpengaruh dalam kehidupan modern. Efeknya bisa positif atau negatif. Dampak positif dari globalisasi adalah mempermudah kehidupan dan berdampak negatif terhadap mentalitas manusia. Manusia tidak dapat menghargai dan memaknai dirinya sebagai manusia. Globalisasi juga menimbulkan masalah baru di masyarakat, salah satunya adalah dekadensi moral. Dekadensi moral merupakan fenomena kemerosotan moral dalam

---

diri seseorang, yang berarti individu dan kelompok telah tidak menaati aturan dan tata cara yang berlaku dalam masyarakat. Tulisan ini akan menguraikan dan menganalisis pemikirannya tentang Konsep Manusia dan menemukan relevansinya dengan nilai-nilai dan sikap yang dihasilkan dari pembentukan karakter sufistik.

**Kata Kunci:** konsep manusia, karakter sufistik, dekadensi moral

---

Received : 27-01-2022;

Revised: 26-04-2022;

Accepted: 28-04-2022

© ENTITA : Jurnal Pendidikan Ilmu

<https://doi.org/10.19105/ejpis.v4i1.5299>



Pengetahuan Sosial dan Ilmu-Ilmu Sosial

Institut Agama Islam Negeri Madura, Indonesia

---

## Introduction

Ki Ageng Suryomentaram has a thought that produces a concept called the Human concept. Ki Ageng Suryomentaram uses himself and his life experiences throughout his life as research instruments to produce the various thoughts he has created. The human concept has one concept at the core of his thinking, namely the concept of happiness. The concept of happiness is often known as *Kawruh Begja* or the main discourse of the science of happiness. It has a deeper dimension, namely the fourth dimension, which is used as space and time, where humans who have succeeded in becoming supervisors are located. The concept of the fourth measure is complemented and deepened by the profile of the human psyche, which will later produce the term human without characteristics because it has been separated from the orders of eleven masters, namely as individuals who can achieve being supervisors and achieve true happiness. These three concepts are used as the basis or basis for the human concept of Ki Ageng Suryomentaram's thought.

At present, we have experienced what is called globalization. Culture and society get the influence or impact of globalization. Globalization not only has a positive impact on society but also harms culture and behavior in society. One of the negative impacts of globalization includes the human mentality. Globalization provides convenience in all fields, provides instant life, and has speed in all fields. The convenience due to the impact of globalization causes competition to be tougher and does not care about humanity. So this paper tries to relate the thoughts or concepts of Ki Ageng Suryomentaram to the current situation.

Moral decadence is also a growing problem in today's society, how the complexity of life that is getting more complicated makes many individuals who are morally damaged and weak character. In his life, ethical values are only a formality in society and a mere polish in himself. One of the cultures that cause moral decline is corruption which has penetrated all fields. Starting from the lowest level, children lie, teenagers cheat in everything, gods cheat at work, and parents who are willing to pay bribes to be accepted in their dream schools. The moral decline also causes crime and crime to be rampant without knowing the limits of

the human mind and reason. How Ki Ageng Suryomentaram's thoughts, namely the human concept that teaches one of the character educations, has relevance to the dynamics of moral problems in today's society.

## **Method**

The qualitative method is used in *Ki Ageng Suryomentaram's Human Concept Analysis and Its Relevance to the Formation of Sufistic Characters*. This paper uses the qualitative method by collecting primary and secondary sources and then process them through descriptive analysis. The point of this research is to analyze a segment of a published body of knowledge critically through summaries, classifications, and comparisons of previous research studies, literature reviews, and theoretical articles. This method includes discussing literature in a particular field of research, conducting a literature study such as peeling, comparing, summarizing, and then, making a conclusion.

For qualitative research, for example, classroom action research, ethnography, phenomenology, study case, and so on, needs to add the researcher attendance, research subject, informant that helps conducting the research, and ways in taking research data, research setting, the length of research and data validity.

## **Biography of Ki Ageng Suryomentaram**

Ki Ageng Suryomentaram was born on May 20, 1892 in the Kraton Ngayogyakarta Hadiningrat under the name BRM Kudiarmaji. He was born as the 55th son of 78 sons/daughters of Sri Sultan Hamengkubuwono VII from the womb of Garwa Ampeyan, BRA Retnomandoyo, who is the daughter of Patih Danurejo VI (Fikriono, 2018, p. 31). Like his other brothers, BRM Kudiarmaji was also allowed to study at the Srimanganti School (elementary school level) in the palace environment. Later, he also attended the Klein Ambtenaar course, where he studied Dutch, English, and Arabic. In between his education, BRM Kudiarmaji also often busy himself by reading books on history, philosophy, and psychology. In addition to receiving a Western education, BRM Kudiarmaji also received an Islamic education where he was educated directly from KH Ahmad Dahlan (founder of Muhammadiyah). After completing his course at Klein Ambtenaar, BRM Kudiarmaji chose to work in the governor's office for two years.

In 1910, according to the palace tradition, when he was 18 years old, BRM Kudiarmaji was appointed a prince with Bendara Pangeran Harya Suryomentaram (Suryomentaram, 1986, p. 188). Over time, life in the palace environment did not bring peace to BPH Suryomentaram. He felt dissatisfied because he felt he had never met "people." The

activities of the palace that he encountered until he entered his teenage years were interactions *ndoro-abdi* (employers and subordinates), which appeared from him only those who were worshiped, those who were granted gifts, those who were ordered, so that what prevailed in them was to command, be angry, and beg. Suryomentaram felt that he was just a puppet or a fake human. He felt, as a person, had been camouflaged by clothes and jewelry in the form of gold and diamonds he was wearing. Beautiful clothes and luxurious jewelry made him seem different from most people. At that time, he said to himself, "Suryomentaram iki yen dijupuk semat, drajat, lan kramate, jing isih kari opo? Jing isih yo mung wong thok! (If Suryomentaram no longer has property [*semat*], position [*drajat*], and authority [*kramat*], all that remains is the person!)" (Rusdy, 2014, p. 3). Dissatisfaction with life made Suryomentaram often leave the palace to places he considered to bring peace, such as exploring Langse Cave, Parangtritis Beach, and sacred tombs.

Suryomentaram increasingly believes that material possessions can hinder happiness. So, he gave away all of his wealth for free. He gave his car to the driver and gave his horse to the steward. In the end, Suryomentaram left the palace, using the pseudonym Notodongso, wearing clothes like a merchant going to Cilacap to sell batik. His father, Sultan Hamengku Buwono VII, sent people to look for him. The envoys then found Suryomentaram in the Kroya area and persuaded him to return to the Kraton.

Anxiety and disappointment peaked when the dismissal of his grandfather, Patih Danurejo VI, and his mother was divorced by Sri Sultan Hamengku Buwono VII. In addition, the saddest event was when the wife he loved died, leaving his son, who was only 40 days old (Sugiarto, 2015, p. 28). The deaths of loved ones also inevitably made Suryomentaram sad and devastated.

In 1921, Sultan Hamengku Buwana VII died. Prince Suryomentaram accompanied his father's body to Astana Saptarengga Pajimatan Imogiri, wearing different clothes than the others. The princes wore princely garments, and the courtiers wore clothes according to their rank. So, he was feared because people thought he was crazy. Still, Prince Suryomentaram wore his royal clothes, wore Begelen clothes and headbands, wore a white coat whose back was patched with used cloth, narrowed a Chinese umbrella, carried the corpse. his father came to Imogiri (Suryomentaram, 2010, p. 223).

After Sri Sultan Hamengkubuwono VIII was crowned as king, Suryomentaram again submitted a request to relinquish his princely title, and this time, it was granted. Suryomentaram refused to accept the living allowance offered by the Dutch and instead got a much smaller pension benefit given by the palace to him as a sign of kinship. That was

quite reasonable because Suryomentaram thought he had never worked for the Netherlands. After relinquishing his position as a prince, Suryomentaram felt freer, no longer bound. Even so, he was still dissatisfied because he had never met anyone. With enough money, Suryomentaram left the palace for the second time (perhaps forever). He then bought a plot of land in Bringin Village, Salatiga, Central Java. He then lived by farming as a farmer, hanging out with commoners, and living his life. Live as an ordinary person. His name has now changed to Ki Suryomentaram (over time, because of his prestige, he was nicknamed Ki Ageng Suryomentaram).

In 1922, Ki Hajar Dewantara and Ki Ageng Suryomentaram founded Taman Siswa, which aimed at people who had never received an education. In the same year, 1922, national education was established under the name Taman Siswa as well. Ki Hajar Dewantara was chosen as the leader, and Ki Ageng Suryomentaram was given to educate the elderly. In 1925, after being a widower for approximately ten years, Ki Ageng remarried, then brought his family to Bringin, Salatiga, and his house in Jogja was used for a dormitory and a Taman Siswa school. During the Japanese occupation, Ki Ageng tried hard to form an army because he believed that the military was the country's backbone. This was stated during the meeting between Ki Ageng Suryomentaram and the Four Triads (Bung Karno, Bung Hatta, Kyai Haji Mas Mansoer, Ki Hajar Dewantara). The basis for the military is the Amulet of War, which is good at fighting and dares to die in war. This talisman of war was preached by Ki Ageng everywhere, then popularized by Bung Karno in his speeches on radio broadcasts. This Amulet of War was soon spread widely among the people, thus raising the spirit of daring to die and fight.

After the transfer of sovereignty in 1945, Ki Ageng again began to hold lectures everywhere, actively filling independence with the development of the citizen's soul. In 1957, Soekarno invited Ki Ageng to the Merdeka Palace to seek insight into various state problems. Ki Ageng Suryomentaram still wears the simple clothes he usually wears. When fulfilling Soekarno's invitation, Ki Ageng was accompanied by Ki Pronowidigdo, Ki Soedjono, and Ki Oto Suastika. On March 18, 1962, Sunday Pon, at 16.45, Ki Ageng Suryomentaram died at his home on Rotowijayan Street No. 24, Yogyakarta. He was buried in the family grave in the village of Kanggotan, Pleret, Bantul, Yogyakarta. Suryomentaram leaves behind a wife, two sons, and four daughters.

### **The Concept of Humans According to Ki Ageng Suryomentaram**

Ki Ageng Suryomentaram's thoughts are always based on his own life experiences by making himself an instrument of research. Therefore, it can also be said that the whole

idea of Ki Ageng Suryomentaram is a qualitative life research project which will take place throughout his life. The essence of Ki Ageng Suryomentaram's thoughts is contained in the concept of happiness known as *kawruh begja* or the central discourse of the science of happiness. The idea is then developed and deepened into a dimension concept called the fourth measure, as space and time, which is the place where humans who have succeeded in becoming supervisors are located. Then, the concept is complemented and deepened using a profile of the human psyche, which in the structure of personality is referred to as *Aku-Kramadangsa*, as a human being who tries to escape the orders of eleven masters (eleven notes) who are in a three-way intersection (in Ki Ageng Suryomentaram's term). This last concept gave rise to the term "human without features" who have managed to become supervisors and achieve true happiness.

The whole concept (the concept of happiness, the idea of the fourth dimension, and the idea of *Aku-Kramadangsa*) is the concept of man according to Ki Ageng Suryomentaram, namely a human without features. This human lives in the fourth dimension or measure, who succeeds in being a supervisor and achieving happiness the real one. The description is as follows.

First, humans always have desires where this human desire is an eternal feeling. That is, as long as humans are alive, humans will always have desires. Desires is also a feeling shared by all humans. That means that every human being, despite their different ethnicity, social status, ideology, and religion, must have a desire. It is this desire that makes humans inseparable from the alternation of difficult and happy circumstances. A problematic state is when human desires are not fulfilled, while a happy state is when human desires are fulfilled. In addition, human desires are also *mungskret* (shrink and expand). That means that every successfully fulfilled wish will develop the next desire that will continue like that. Likewise, unfulfilled desires eventually shrink into attainable desires. As long as their desires shackle humans, humans will be in a state of difficulty and pleasure during that time. This happy and challenging condition, if not accepted, can cause suffering and mental stress. That happens because humans want all desires to be fulfilled, in proportion to their desire always to be happy and not be in trouble.

In their efforts to find true happiness, humans must accept the conditions of changing difficult and happy. Human acceptance of these problematic and sunny conditions will provide mental reinforcement in which things are not changeless (hard is not forever, and content cannot be forever). Furthermore, with this acceptance, there will be awareness in humans to pay attention to their desires. Man can make a distance between desire and

himself. This distance will make humans constantly aware of their changing desires and habitually demand many things (like seeing oneself from the outside). Humans in this condition are referred to as "The Overseer." The distance, in the end, raises the power in humans to control desires and on something that becomes a need. Humans who can control their desires are not trapped in difficult and happy conditions, which humans experience what is called true happiness.

Second, humans in the development of their lives will be in different dimensions. The dimension is the space and time in which the human soul responds to everything. This indicates the growth of the human psyche. The dimension that allows humans to achieve perfection is the fourth measure. This fourth dimension or the so-called sense space in which humans can understand their feelings and the feelings of others. Humans will find that their sense of self is the same as that of others. Humans should therefore treat others as well as treat themselves. Something unpleasant in one's sense of self, then it is also in the sense of another. On the other hand, something that is pleasing to one person is suitable to another. Living in this fourth dimension, the sense of one human will blend with the taste of another human being so that later it will create a sense of unity where life is united, not insulated, not divided, and not allied.

Moreover, third, humans with various desires throughout their lives will form a self-identity called *Aku-Kramadangsa*. *Aku-Kramadangsa* is the one that answers when someone is called by name. Eleven groups always demand *Aku-Kramadangsa* of records consisting of, first, property records (the contents of housing, land, livestock, gold jewelry, et cetera). The essence of this property record remains. If it is reduced, it is taken away, angry, but if it is helped, it is added, then laughs happily. Second, the honorary note (the contents of which are traditions and daily procedures that show honor). How to shake hands, how to nod, and how to bow. Third, power records (containing all kinds of possessions that are in his power). Fourth, family records (containing children, wife, husband, nephews, and other family members). Fifth is group records (a person's status, such as *priyayi*, laborers, or farmers). Sixth, the national record, which is a record that manifests naturally as a consequence of life. For example, the Indonesian people. Seventh, type notes. The type referred to here is the human type. This type distinguishes humans from other creatures, such as animals, plants, et cetera. Eighth, intelligence notes (including skills such as dancing, self-defense, cooking, and others). Ninth, *kebatinan* notes (containing conceptions of belief in certain teachings). Tenth, scientific records (containing knowledge about engineering and the manufacture of various necessities). Moreover, the eleventh is a history

of life's taste (containing notes of different memories and experiences that life brings about) (Suryomentaram, 1985, pp. 57–59).

His parable is like a slave who serves eleven masters. Humans in their lives will always try to meet and satisfy the needs of the eleven groups. In this endeavor, man will find himself in confusion and restlessness. At that time, Kramadangsa was in a dilemma or *margi pratigan* (three-way intersection) between the *pamanggih leres* (defending the interests) of the eleven groups of records or releasing all of them at the risk of losing himself. This loss of self or identity is referred to as the condition of *tanpa tenger* or “without characteristics.”

Humans who have succeeded in releasing these eleven groups of records or become humans without identity/without characteristics/*tanpa tenger* is what is called the peak phase of human perfection according to Ki Ageng Suryomentaram, where humans let go of all the attributes they have and get actual attributes/true characteristics/true *tenger* (Nikmaturrohmah, 2016, p. 67).

### **The Relevance of Ki Ageng Suryomentaram's Teachings Sufism**

Indonesia in the 21st century is now a time of economic dependence on the West. This situation also coincides with the academic field, especially the study of social sciences, which tends to be in the style of western imperialism. Because it is a common occurrence, sociologist Selo Sumarjan is worried about this. Although it cannot be suppressed, there are solutions from Indonesian scholars such as the Historian Kuntowijoyo in the Prophetic Social Sciences that paved the way for the *indigenization* of the social sciences (El-Zastrouw, 2020).

Apart from stemming the globalization of western-style academic studies like what Kuntowijoyo has stated, Ki Ageng Suryomentaram's teachings also have relevance in the aspect of moral decadence. The root of the problem of modern man is a weakness of character. Therefore, an effort is needed to instill values through the correct understanding of life, practical knowledge, human relations, and the concrete science of seeking happiness. Happiness or welfare in question is not taking the pleasure of others and without considering others (Boneff, 1993).

Thus, Ki Ageng Suryomentaram's concept of man, in this case, becomes a comprehensive choice regarding the problem based on the description above. Then, according to Ki Ageng Suryomentaram, the human idea is very similar to the Sufism that developed in Islam. Sufism or can be called *tasawwuf* in the Islamic world. Often connoted



into Islamic mysticism, which is defined as a form of expression of mysticism (Geoffroy & Gaetani, 2010, p. 1). Spreading to Southeast Asia, Islamic *dakwah* in Sumatra and Java has not escaped the role of Sufis since the 13th century (Renard, 2009, p. 120).

In the Sufistic character, three stages are needed to form the character. The three of them are emptying of despicable traits (*takhalli*), embellishing with praiseworthy qualities (*tahalli*), and presenting tasks in all activities (*tajalli*) (Syakur, 2012, p. 14). In all these stages, the teachings of Ki Ageng Suryomentaram can be understood and trained to be applied. Understanding and practicing the concept of the supervisor is the first thing to do. Then, reflect on the eleven records or groups of people. The result was control over *Aku* and *Kramadangsa*. Eventually, humans will be referred to as featureless or those who have reached the final stage, namely, *tajalli*.

Sufistic characters such as love, honesty, sincerity, surrender, wisdom, forgiveness, confidence, piety, patience, and jihad will be realized when a person succeeds in reaching a human level without characteristics. The character of love and forgiveness will be parallel with the same taste. The honest and sincere character will be parallel with what is or *nrimo*. The character of *tawakkal* will be parallel to not *slacking off* or pursuing everything desperately. Confident and wise will be parallel with *kawruh begja*. While others will be parallel with the concept of happy hard, reflective and *disciplined* (Nikmaturrohmah, 2016, pp. 86–91).

The first is the formation of the character of love. According to God's word, love is understood as the power to transform evil desires into true happiness and peace. In essence, one will be driven to love someone as one loves oneself because it removes individuality, selfishness, and ego (Tohir, 2012, p. 190). Thus, empathy will emerge from within him.

The second is the character of honesty. Honest character is essential for the success of a lofty ideal because it provides peace of mind and stabilization in attitude. Humans without characteristics form humans without tendencies or pretense (Sugiarto, 2015, p. 112). Thus, humans without characteristics that are relevant to honest character lie in the orientation of their lives.

The third is sincere character. This genuine character intends to create feelings of contentment and wealth to achieve balance. Therefore, sincerity appears to make people not easily tempted to give up or complain immediately. In characterless humans, humans are driven to *accept* every situation that occurs (Sugiarto, 2015, p. 111). So, if humans have a sincere character, it is possible to turn stigmatized things into promising opportunities.

The fourth is the character of surrender. In the Qur'an Surah Yusuf verse 67, it is commanded that humans must put their trust and then surrender (Departemen Agama, 1993, p. 359). Humans without features provide a proper understanding that there is no need to pursue everything desperately or to reject everything desperately (Sugiarto, 2015, p. 109). Its relevance to life in everything that is in it is not absolute. In Ki Ageng Suryomentaram's teachings, there is also a uniqueness that the concept is textual that the essence of surrender is not shown to God.

The fifth is the character of wisdom. The character of wisdom is one of the attitudes to solve problems clearly and as they are. Humans without characteristics understand someone always to be *introspective*, see things wisely, both the events they experience and the treatment of others towards them (Sugiarto, 2015, p. 109). Thus, the relevance lies in *introspection* and the understanding that he should not feel the most correct, leading to a big soul and a rich and spacious mind.

The sixth is a forgiving character. A forgiving character can be formed by realizing that nothing is perfect and that no human being makes mistakes. Humans without characteristics also see themselves and others as an inseparable unit (Mantyasih, 2013, p. 35). In the end, forgiving others means also forgiving oneself. Its relevance lies in understanding the feelings of others.

The seventh is the sure character. Confidence is an understanding that humans are born with the best. An optimistic view is needed to form this confident character, and featureless human beings have relevance in creating a confident personality, namely in positive belief in oneself and life (Sugiarto, 2015, p. 113). The relevance of the character of believing in humans without any painted features in the essence of life that occurs from joy and hardship. As for the lack of a featureless human with a confident character does not reach anything supernatural, let alone about God.

The eighth is piety. The character of piety is a character who tries to keep himself from being trapped in lust and evil. Therefore, the formation of the character of piety can be fulfilled with a high commitment to stay on the right path. Humans without characteristics provide an understanding always to avoid evil actions which are not in line with God's goodness or commands (El-Aishiy, 2011, p. 52). Thus, the relevance lies in the individual's efforts always to do good and be on the right path.

The ninth is patience. The character of patience is persistence in the face of anything and persistence in living it. The formation of patient character can be achieved if you are always diligent in pursuing the process and tenacious in undergoing each stage. Humans

without characteristics give an understanding of patience that adversity is not forever (El-Aishiy, 2011, p. 115). Thus, the relevance between the characterless human and the patient character lies in understanding the changing circumstances.

The last is the character of jihad. This jihad character means fighting wholeheartedly with all efforts. The formation of jihad character can be fulfilled when we can win the battle against lust, especially in the form of laziness. Humans without characteristics will produce the nature of jihad, which means being severe in living life (Mantyasih, 2013, p. 86). In the end, the relevance between characterless human beings and the jihad character lies in the attitude of *tatag* successorship or steadfastness because they understand the law.

## **Conclusion**

Ki Ageng Suryomentaram's thoughts on the Human Concept consist of happiness, the fourth dimension, and the idea of Aku-Kramadangsa. These three concepts are the basis for the characterless man, who lives in the fourth dimension, who succeeds in achieving true happiness. First, humans who achieve true happiness can control their desires and are not trapped in difficult and happy conditions. Second, the fourth dimension is a place to unite with other human feelings to create a sense of oneness where life is united, not separated, not divided, and not aligned. Third, Aku-Kramadangsa is to become a human being without a characteristic or identity free from eleven records, namely property, honor, power, family, class, nationality, type, intelligence, mysticism, knowledge, and a sense of life.

The relevance of Ki Ageng Suryomentaram's thoughts on the concept of humans can be a solution to moral decadence. The idea of a man without an identity is similar to the teachings of Sufism. Sufi characters consist of love, honesty, sincerity, wisdom, forgiveness, belief, piety, patience, and jihad. Love is the power to turn evil desires into true happiness and peace. Honesty gives peace of mind and stabilization in the attitude needed to achieve the success of lofty ideals. Next, sincerity aims to create a feeling of contentment and richness in order to achieve balance. Wisdom is the attitude of dealing with problems clearly and as they are. Forgiveness is formed with the realization that nothing is perfect. Faith is an understanding that humans are born with the best. Piety is trying to keep oneself from lust and evil. Patience is persistence and steadfastness in facing and living something. Lastly, jihad, which means to fight wholeheartedly with all your might. By becoming a characterless human being free from the 11 notes, those characters will be fulfilled.

## References

- Boneff, M. (1993). Ki ageng suryomentaram javanese prince and philosopher (1892-1962). Cornell Southeast Asia Program. *Indonesia Journal Archipel*, 57.
- Departemen Agama. (1993). *Al Qur'an dan Terjemahannya*. Departemen Agama.
- El-Aishiy, A. (2011). *Makrifat Jawa Untuk Semua*. Kepik.
- El-Zastrouw, N. (2020). Menuju Sosiologi Nusantara: Analisa Sosiologis Ajaran Ki Ageng Suryomentaram dan Amanat Galunggung. *ISLAM NUSANTARA: Journal for the Study of Islamic History and Culture*, 1(1), 89–144.
- Fikriono, M. (2018). *Kawruh Jiwa Warisan Spiritual Ki Ageng Suryomentaram*. Javanica.
- Geoffroy, E., & Gaetani, R. (2010). *Introduction to Sufism: The Inner Path of Islam*. World Wisdom.
- Mantyasih, K. A. (2013). *Kawruh Begja Sawetah: Jabaran Ilmu Keberuntungan Ki Ageng Suryomentaram*. Dahara Prize.
- Nikmaturrohmah. (2016). *Konsep Manusia Ki Ageng Suryomentaram Relevansi Dengan Pembentukan Karakter Sufistik*. Universitas Islam Negeri Walisongo.
- Renard, J. (2009). *The A to Z of Sufism*. The Scarecrow Press.
- Rusdy, S. T. (2014). *Epistemologi Ki Ageng Suryomentaram Tandhesan Kawruh Bab Kawruh*. Yayasan Kertagama.
- Sugiarto, R. (2015). *Psikologi Raos: Sainifikasi Kawruh Jiwa Ki Ageng Suryomentaram*. Pustaka Ifada.
- Suryomentaram, K. A. (1985). *Ajaran-Ajaran Ki Ageng Suryomentaram Jilid II*. Inti Idayu Press.
- Suryomentaram, K. A. (1986). *Ajaran-Ajaran Ki Ageng Suryomentaram Jilid III*. Inti Idayu Press.
- Suryomentaram, K. A. (2010). *Falsafah Hidup Bahagia*. Panitia Kawruh Jiwa.
- Syakur, A. (2012). *Sufi Healing*. Erlangga.
- Tohir, M. N. (2012). *Menjelajahi Eksistensi Tasawuf: Meniti Jalan Menuju Tuhan*. As Salam Sejahtera.