

Science and Kawruh Jiwa of Ki Ageng Suryomentaram's Perspective

Rohyati

Corresponding author. Email: [iirrohyati13@gmail.com](mailto:iyrohyati13@gmail.com)

UIN Prof. K.H. Saifuddin Zuhri, Jl. A. Yani No.40A, North Purwokerto, Banyumas Regency, Indonesia

Abstract

The purpose of this study is to describe the thoughts of a so-called Javanese philosopher, namely Ki Ageng Suryomentaram regarding knowledge and science. These two things are certainly different, but they are often used interchangeably. Therefore, it is necessary to explain their position. Knowledge is a series of things that the subject encounters, is obtained about the object through the five senses, often called science, is a collection of knowledge that has been systematized so that it is logical, methodical, theoretical, objective, and universal. The research was carried out using a qualitative method with a descriptive method. Data was collected through literature searches and library research related to the concept of Ki Ageng Suryomentaram's perspective of science. The results showed that the knowledge found by Ki Ageng Suryomentaram was in the form of Kawruh Jiwa. Namely, knowledge that puts forward the aspect of taste or "roso" so that humans understand themselves completely. The discovery of the soul of Ki Ageng Suryomentaram cannot be separated from the Javanese worldview, namely the link between theory and praxis which eventually leads to true wisdom as an ideal of living together.

Keywords: science, kawruh jiwa, dan ki ageng suryomentaram

1. Introduction

Science was becoming the essential element in human lives. People being educated becomes human whom kaffah. The science was differentiated between human with another creature of Allah. Based on Kamus Besar Bahasa Indonesia (KBBI), science is some things that was known, related to the intelligent, or anything was known related to the subject (subject matter) (Poerwadarminta, 1996).

Pudjawidjana to bring that science is human's respon through the nature stimulus around by involving the contact with some of things by sense, then, science are the result was happened at the time someone fixed the sense through a thing. Besides, Notoatmodjo stated that science are result from human activity on sense related to the certain object. the sense activity happen by human's five senses, such as, sight, hearing, smelling, feels and touch. Most of people's knowledge acquired by the sight and hearing (Makhmudah, 2017).

That means, human are able to acquire knowledge while optimizing the function of their sense. So that, the certain object in this universe are able to be known and valuable for the human's life. Science are able in building human's perspective while cope the reality which is flexible in every time.

In religion's perspective, science was coming from the process of creating first human, namely Adam a.s. Science is a pioneer of knowledge. From the science itself, every human are able to search, arrange the theory, and making the certain concept in order to able while practiced in daily life. One of the purpose of educated people that is got the happiness (Rosnawari, Ahmad Syukri, Badrussyamsi, 2021).

In Java's tradition, human's happiness related to the kawruh jiwa. Kawruh Jiwa are from Ki Ageng Suryomentaram's thoughts. Ki Ageng Suryomentaram was beginning to create that thoughts according to the daily life. He said that the happiness could appear in every single person. Happiness could not be measured based on the someone's degree, but by the effort when feel the position and the situation or neriman through the reality (Muniroh, 2019)

As long as he life, Ki Ageng Suryamentaram reflected his life based on his experience while stay at keraton or even while out from keraton. Ki Hajar Dewantara is one of his intellectual friend while was developing a forum paguyuban Selasa Kliwon, a forum functioned for stating Ki Ageng Suryamentaram's statement (Muniroh, 2019).

One of the main tuition in kawruh jiwa that is raos (feel). All the things in this world, are not able to be accessed only by thoughts. Kawruh jiwa contain the tuition about tepa slira, that are tolerance, kindheart, and empathy related to the something happened with another. Besides, having the ability to mulat sarira or self care, then capable while correcting their self (Widyarini, 2008).

Kawruh Jiwa are used by Ki Ageng Suryamentaram as the set of analysis through the feeling management while giving the development related to human's prosperity in life. Related to the context of Java's penghayan societies, that feeling appeared as a form of ngelmu, the ability while knowing the human's intuition spiritual aspect through the reality (Kholik & Himam, 2015).

People whom educated which able to create and find out the character oof raos in their self. That means, science have pushed human while gaining the character of tepa slira and mulat sarira. Tepa slira or empathy are someone's feeling that is related with other person, so that it seems could be felt what another feels about. The effort while grow up the empathy are such important things for being aplicated through the children.

Empathy are able to be trained for children's sensitivity. They was setted theirself for not hurting others especially while they having what is empathy itself. Why we have to teach about empathy or tepa slira early? It is because the effort of growing up empathy are such important, besides we have turned into era where the differences are visible arround human's life (Muniroh, 2018).

Tepa slira have teached the principle and main moral value for child. That values should be told for children as earlier. Ki Ageng Suryamentaram have stated, that there was (3) main principles while teaching children, such as by told them in order to sumerep, able to develop their feel about loving other people, and loving its aesthetic sense (Suryomentaram, 1993).

Empathy are able to teach about the character to prevent an attitude that is ngaya-aya (hurried, uncareful, accurate, and punctual), ngangsa-angsa (passionate, ambitious), and golek benere dewe (over self oriented inn winning). In contrast to, Ki Ageng Suryamentaram have stated, a child should be trained for getting the attitude, such as temen (honest), tanggung (initiative), datan melik pawehing liyan (never hoping upon others) (Kamal & Wahyuningrum, 2017).

Berkaitan dengan hal tersebut, tujuan dari penelitian ini yaitu untuk menjabarkan konsep kawruh jiwa Ki Ageng Suryamentaram dan kaitannya dengan pendidikan anak. Penelitian ini juga berfungsi untuk memberi porsi besar kebudayaan dalam mekanisme penyelenggaraan pendidikan.

Related to that things, the research have purposed for expanding the concept of Ki Ageng Suryamentaram's concept related to the child education. This research are functioned as big contribution upon the culture in the mechanism of imposing the education.

2. Research Methods

The approachment being used in this research was qualitative with a descriptive methodology. Sugiyono explained that descriptive research are the research imposed supposed for testing the free variable and comparing with another variable (Sugiyono, 2007). Descriptive method re used in order to explain tha concept of science on the perspective of Ki Ageng Suryamentaram related to the education for child. In the other side, data collection held by finding the litterature and bibliography study, related to the profile of Ki Ageng Suryamentaram, the concept of kawruh jiwa and tepa slira (emphaty) for child. This study litterature are supposed for stating the position of the writer among the relevant previous research.

3. Results and Discussion

3.1. Science Epistemology

The science existence pointing the modern civilization with the characteristic that is positivism and measurable. This development at the next time has tendency which placed on as science among process, truth, and usefull value (ontology, aksiology, and epistemology) especially for the sciences pledge, with pluralistic name (Pari, 2018). This development propped many achievements and even have explained the limitation of knowledge. While the science sight from the dimension of ontology, so that build up and yelled "ilmu pengetahuan bebas nilai".

Since the science has its limitation through the measurable empirism entity, while at the same time it proves the existence of limitation related to the this sciences part. Sciences are included of human's unique product and considered as one of fundamental part in culture which is functioned in creating global civilization, where the cosequence was significantly influencing humans existence. The impact of science support people while develop theirself and contribute at the development of gift for becoming a person as prestige then has culture awareness. Truthfully, as a power of fundamental

culture as merely human, the scientists are able to place on themselves the culture responsibility supposed to get some people with a basic of culture mostly (Rahman, 2020).

The left behind condition and less in science are obviously attack the progress of the positivism civilization which born from the science as entity which was able in solving human's problem. In the purpose of protecting the human's life, the mission of scientist becoming double, in another words that is "clearness" as the basic function, and supposed being upgraded. On the other hand, the scientist have to acknowledge and placed on science as common, placed on human as merely human and khalifah in this earth. The scientist have to combine among science, deed, and the moral (trias) in themselves as the effort to manage the world (Adib, 2011).

The ontology of science, the main substance (primary substance), that is potential (dinamis) and depend on the characteristic related to the science (secondary substance). Science, as the product of thoughts (accidental), placed on the position and certain function, from that, scientists have contributed in the process of determining whether science has place and function in building the culture (Adib, 2011). The characteristic of the culture created, related to the scientist's roles according to the perception of existence certain science. The perception while the source of science has limitation inside of the experimental reason or included the things out of the experiment (supraempiric), if included on the second entity, what's the method being used to study about it?

The historical epistemology picturization have stated that almost steps in the process of development are influenced by the contrast and exploration on different mind. This differences on the contrast have made some epistemology minds which develop continuously, combine with a claim each other and backlashing through the other reality on justification. Besides, there's absolute attitude and the limitation (determination), one side in the claim of justification focus, that are supposed to the justification on each disciplinary science, so that it seems build the assumption "truth science" is that the science which guarded and never close the probability got trapped in sectoral thoughts, where the reality are becoming pragmatism. The selfish and sectoral arrogant in the aftermath of different epistemology make stronger and cruel more while controlling and chasing the human's life totality, and the products of science (Rahman, 2020).

Even though every science has method, object, paradigm and the variation of system. While the source of science limited on the experiment, so that the method, object, paradigm, and system shaped has limitation on through the feeling and thoughts, but it happens if included supra-empiric things, so that as Scientist have to develop the proper methodology and paradigm for the object of a research. In that development, the scientist have functioned their epistemology roles in order to influencing the public sight by philosophy as the main from some kinds of it, characteristic, and form of science. Nowadays, Indonesian scientists not rarely has the sectoral attitude and pragmatic, and tend to choose the simple one, related to the science. They are didn't attracted with philosophy, while the object of reasearch is that the justification of science in general, portion of value, universal, and abstract (Makhmudah, 2017).

3.2. Science in the Perspective of Ki Ageng Suryomentaram

Ki Ageng have devided knowledge based on the objects, such as: knowledge of originating goods and knowledge of finished goods. Original goods are goods, which could be known by their entirety, it was able to be not being calculated, has permanent value and has no relation or binding with the time. Meanwhile, finished goods are such great, whose existence is determined by the existence of the original goods, so that the amount are predictable, and didn't clear in the limited time. The science which is originating goodness are pure science, the basic science that gave birth to the science of finished goods. Therefore, the origin of goods are permanent, then understandable in a certain time, but didn't understandable at the other condition too. On the other hand, goods has the characteristic, that is developing (Subur & Syaui, 2022).

Due to science are about known objects, of course it takes someone who knows and whose didn't, other than humans themselves. Not only animals, but also plants. It is because neither animals nor plants can think and create knowledge regarding things outside of them. Thus, the source of knowledge is people, but knowledge does not always arise from a mind that really knows, because it is generally believed that knowledge is obtained from a collection of speculations to know. The parameter of knowing is when people can feel, see, understand, while thinking they know is that they don't feel, don't see and don't understand, but are still trusted as a source of knowledge (Kamal & Wahyuningrum, 2017).

Therefore, science are divided into two. First, real knowledge emerges when a person understands thinking about himself. Real science is based on rationality, or hiding behind irrationality. The science of belief is a science that is believed completely without being understood, the origin of which is what people say (Jerene), guesses and what they deserve. Real science can be felt, seen, and understood by itself. Thus can not deny or believe just like that, just understand it. The science of belief cannot be seen, understood and felt alone. Thus, it was either completely reliable or refutable and incomprehensible. The two types of knowledge are basically different (Suryontaram, 1993).

The results of real science make people's beliefs stick, believe when they believe they don't increase, if they don't believe they don't decrease. The findings from the science of belief build people's trust unstable, it was detected while trust impact on the increasing and if it is reduced it will decrease (Suryontaram, 2003). Pathokan science is the science of origin, because only the original exists and is eternal, namely substance, desire and I. This is done by using the mind to respond to curiosity about the original item. While the form of goods is substance, desire and I (Muniroh, 2018).

3.3. Background of Ki Ageng Suryomentaram's Life

Ki Ageng was born on May 20, 1892 at the Yogyakarta Palace. He is the 55th child of Sultan Hamengku Buwono VII (HB VII) with his mother named Bendoro Raden Ayu Retnomandoyo, daughter of Patih Danurejo VI (Bonnerff, 1983). In his childhood, Ki Ageng Suryomentaram named Bendoro Raden Mas (BRM) Kudiarmaji. The name was pinned on little Ki Ageng because he was the child in the middle. This position allows Ki Ageng to learn from his brothers as well as to be a role model for his younger siblings (Kholik & Himam, 2015).

As one of the sons of HB VII, Ki Ageng's life is filled with all the luxuries, moreover he is the grandson of Patih Danurejo VI. However, what Ki Ageng does not feel is the lack of attachment and attention from parents, especially HB VII as a father. This condition makes Ki Ageng have a good ecosystem (Suryomentaram, 1993). He learns and takes advantage of the existence of the surrounding environment, which is shown from the breadth of association from the lower community to national figures such as Ki Hadjar Dewantara and Bung Karno. Ki Ageng is a smart person. He has good language skills namely Dutch, English, and Arabic. In addition to the general schools of the sultan's children, Ki Ageng also studied history, philosophy, religion, and psychology.

As long as facing adulthood, Ki Ageng was appointed Prince Harya Suryomentaram. Based on the understanding of religion, the reality of the suffering of the people due to colonialism, and the experience as a king's son, as well as the addition of various mastery of knowledge, made him sensitive to the events of his personality. In various material abundances and privileges, a deep turmoil arises in him (Kholik & Himam, 2015). It was this protracted inner pressure that then gave birth to such great curiosity about psychological problems and human happiness. So, at the climax, he chose to leave his nobility status with all the luxury facilities he had at that time.

He tried to find the essence of life, researching and observing his journey and life experiences through knowledge of the human soul which he later named Kawruh Jiwa, or the science of the human soul. Ki Ageng's soul kawruh was born from his search for "happiness". Despite being the son of the sultan, during his life he claimed to be "not satisfied", felt "ora kapethuk uwong", did not meet people. Ki Ageng Suryomentaram found that in the palace only worship and anger were 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. While outside the palace, he changed his identity under the pseudonym Natadangsa or Sadangsa. He chose to live a simple life like a commoner. In his daily life he always wears black shorts and a white T-shirt. Ki Ageng also works as a batik trader in the market and digs a well in the Banyumas area.

During his attendance from the palace, his father, HB VII, was overcome with worry and kept on searching. The Dutch East Indies government was also worried about his departure from the palace because it could arouse resistance as had been done by Prince Diponegoro. After being found and lured back to the palace, Ki Ageng still insisted on living outside. Not only that, 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's request was granted. During his travels, Ki Ageng lived in Cilacap, Salatiga, and occasionally went to Ngadinegara, Yogyakarta (Fikriono, 2012).

In 1921, Ki Ageng and Ki Hadjar Dewantara and a number of people held a gathering every Tuesday Kliwon night or better known as the "Kliwon Tuesday Workshop". The workshop was usually attended by Ki Hadjar Dewantara, Ki Ageng Suryomentaram, Ki Pronowidigdo, Ki Sutopo Wonoboyo, Ki Prawirowirowo, B.R.M Subono (Ki Ageng Suryomentaram's younger brother), Ki Suryodirjo, Ki Suryoputro and Ki Sutatmo. In 1922, Ki Ageng Suryomentaram and Ki Hadjar Dewantara founded Taman Siswa which was intended for the younger generation. Ki Hadjar Dewantara is in charge of educating the younger generation, while Ki Ageng Suryomentaram educates the elderly (Hadiudin, 2010).

One night in 1927, Ki Ageng woke his wife who was sleeping and said, "Bu wis met jing tak goleki. I can't die" (Mom, I've found what I'm looking for. I can't die). Then Ki Ageng stated,

"Jebul jing rumangsa durung nate ketemu wong, jing rumangsa cuwa lan marem ya kuwi wong, wujude si Suryomentaram. Diprentah cuwa disrengeni cuwa, disembah cuwa, dijuluk 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 people who have never met people, who feel disappointed and dissatisfied are people, in the form of Suryomentaram. Ordered to be disappointed, scolded by disappointment, worshiped with disappointment, asked for blessings of disappointment, regarded as disappointed shamans, disappointed traders, disappointed farmers, these are a person named Suryomentaram, so what else do you want? Now it's just a matter of seeing, monitoring, and exploring).

Based on that experience, Ki Ageng tried to form and compose a picture of the Kramadangsa Soul and monitor 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, Ki Ageng also fought against the invaders. He was recorded as leading a

guerrilla war troop called the Commonwealth Troops with an area of operation around Wonosegoro-Boyolali. After Yogyakarta as the capital fell into the hands of the Dutch, Ki Ageng and his family fled to Gunung Kidul (Ryan, 2015).

For approximately 40 years, Ki Ageng has studied the realm of psychology. One day, while giving a lecture on "kawruh soul" in the village of Sajen-Salatiga, he fell ill. He was then taken to the Panti Rapih hospital, Yogyakarta. Ki Ageng's condition is getting worse day by day. 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 Jl. Rotowijyan No. 24 Yogyakarta. He was buried in the family cemetery in the village of Kmembern, Pleret, Bantul, Yogyakarta. Ki Ageng leaves a wife, two sons and four daughters (Achmad, 2020).

3.4. Knowledge of Kawruh Pamomong Ki Ageng Suryomentaram

Differences in understanding of taste then become kawruh and create peace in the hearts of the people. Ki Ageng gave the name "kawruh jiwa", which means kawruh can cause a sense of peace in people who experience it (Fikriono, 2012). Because it is about feelings for someone, "kawruh jiwa" can be called kawruh bab raosing tiyang). Ki Ageng emphasized that "kawruh jiwa" is not a religion, nor is it a moral teaching that teaches good and evil (kawruh menika dede agami, inggih dede wulangan-wulangan baba won-sae). "Kawruh Jiwa" is solely about cultivating gratitude (paedahipun naming murogaken begja), namely a feeling of peace as a living human being and is not at all related to wealth, position, and authority (inggih menika kraos sekeca angeni pun dados tiyang gesang, mboten magepokaken kaliyan semat, drajat, lan kramat).

There's no more people knows, the figure of Ki Ageng has an interest in education. Not only attention to psychology, but also attention to education he often conveys through writing and lectures. Ki Ageng's work on education is Kawruh Pamomong as a source for educators to educate and nurture their children (Graha, 2015). Kawruh Pamomong is a sub-discussion or Kawruh Prince-Princen in Kawruh beja or Kawruh Jiwa. Kawruh Pamomong in Indonesian is knowledge about the ratio of parenting (Sugiarto, 2015). Raos etymologically means taste and feeling, but in a special perspective it is understood as mental or soul (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 child's progress without limiting the time.

Kawruh Pamomong has the function of educating children so that they can get their happiness. According to Ki Ageng, happiness are the conditions where a person can feel comfortable, easy to get along with other people and live in prosperity with them (Muniroh, 2018). 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 rich in affection, because love is the foundation of a pamomong's soul. Education is seen as a process that is very useful in life and not just a preparation to continue to a higher level. Rather, education is very important to produce quality human resources (Widyarini, 2008).

Efforts to improve the quality of human resources, namely through improving the quality of education. Therefore, education should be managed very well (Alimul, 2018.) Kawruh pamomong Ki Ageng Suryomentaram has implications for a sense of tepo sliro (empathy) and fosters love for others. The principles of Kawruh Pamomong include:

First, teach children not to discriminate. Love only grows from the emergence of raos sami and does not discriminate. Parents who are right in educating their children will say that all humans are the same. Second, teach children not to mock others. Making fun of others is a form of arrogance, and pride stays away from the path of cultivating love for others. On the other hand, if parents teach children to mock, then children will grow up to be inferior, shy, and thus affect their relationships. Third, parents should not teach excessive suspicion of children. Because excessive suspicion will prevent children from thinking right, and it will be difficult to grow raos towards other people (Manggala Y, 2020).

4. Conclusion

According to Ki Ageng Suryomentaram, the source of knowledge is people, but knowledge does not always arise from the mind that actually knows, because often people believe that knowledge is obtained from the mind that guesses to know. The measure of knowing is when humans can feel, see and understand, while thinking to know is not feeling, not understanding and not seeing, but is still considered a source of knowledge. Ki Ageng Suryomentaram's knowledge is based on an understanding of taste, which then becomes chaotic and creates peace in the heart. Ki Ageng gave the name "kawruh jiwa", which is kawruh capable of causing a sense of peace in people who experience it (Fikriono, 2012). Because it involves a matter of feeling for someone, "kawruh jiwa" can be called kawruh kawruh bab raosing tiyang). Kawruh Jiwa transmits knowledge in the form of kawruh pamomong (educators) which can be used as guidelines for early childhood education.

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