

The Complete Person: Comparative Perspectives of Ki Ageng Suryomentaram and Muhammad Iqbal

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Abstract

Muhammad Iqbal and Ki Ageng Suryomentaram are critical thinkers who focus on humans as the center of their research. Iqbal's thought is very spectacular with his main theory about perfect humans, and it called 'khudi' or better known as ego. This theory is a form of criticism of fatalistic thinking and sufism pantheism, then it becomes a way to 'insan kamil'. Meanwhile, Ki Ageng Suryomentaram has the *kramadangsa* theory as a path to a high level of soul or known as 'menungsa tanpa tenger'. This research aims to determine the concept of a perfect human in the perspective of Eastern Philosophy and Javanese Philosophy of Muhammad Iqbal and Ki Ageng Suryomentaram. This research is a library research using a qualitative descriptive approach. This research specifically getting more attention to the concept of soul/taste (Suryontaram), personal/ego (Muhammad Iqbal) in humans and describes all the potential aspects of humans to find points of similarities and differences in the thoughts of two figures. The result of this study is these two figures make the khudi/soul – Iqbal mentions as Ego – as the center of his attention or the material object in his research, the two figures also explain how to reach a high level in human life, the ideas of Muhammad Iqbal and Ki Ageng Suryomentaram can assess and counter the western style of Indonesia's younger generation.

Keyword: *Ki Ageng Suryomentaram, Muhammad Iqbal, Human, Khudi, Kramadangsa*

Abstrak

Muhammad Iqbal serta Ki Ageng Suryomentaram merupakan pemikir kritis yang memfokuskan manusia sebagai pusat perhatiannya. Pemikiran Iqbal yang sangat spektakuler dengan teori utamanya yakni tentang manusia sempurna, teori ini dinamakan 'khudi' atau lebih dikenal dengan ego. Teori ini merupakan bentuk kritik terhadap fatalistic thinking dan sufisme pantheisme kemudian teorri ini sebagai salah satu jalan menuju 'insan kamil'. Sedangkan Ki Ageng Suryomentaram memiliki teori *kramadangsa* sebagai jalan menuju tingkat jiwa yang tinggi atau dikenal dengan 'menungsa tanpa tenger'. Kajian ini bertujuan untuk mengetahui konsep manusia sempurna dalam perspektif filsafat Timur dan filsafat

Jawa yakni Muhammad Iqbal dan Ki Ageng Suryomentaram. Kajian ini merupakan kajian kepustakaan (library research) dengan menggunakan pendekatan deskriptif kualitatif. Dalam kajian ini secara spesifik lebih memperhatikan konsep jiwa/rasa (Suryomentaram), pribadi/ego (Muhammad Iqbal) dalam manusia serta mendeskripsikan segala aspek-aspek potensial dari manusia sehingga kajian ini mampu menemukan titik persamaan maupun perbedaan pemikiran dari kedua tokoh tersebut. Hasil kajian ini adalah bahwa kedua tokoh ini menjadikan jiwa/rasa-Iqbal menyebut Ego—sebagai pusat perhatiannya atau objek material dalam kajiannya, kedua tokoh juga menjelaskan bagaimana cara mencapai ke tingkatan yang tinggi dalam hidup manusia, ide pemikiran dari Muhammad Iqbal dan Ki Ageng Suryomentaram dapat menilai dan counter gaya kebaratan generasi muda Indonesia. **Kata Kunci:** Ki Ageng Suryomentaram, Muhammad Iqbal, Manusia, Khudi, *Kramadangsa*

INTRODUCTION

In regards to humans, many earlier philosophers define human and soul, including Fazlur Rahman, who argues that humans have *nafs* (soul) as a system of human personality relating to behavioral desires and attitudes.¹ Considering the progress of the human soul discussion and its aspects, Islamic philosophers agreed to refer to *nafsiology* (specifically discussing the soul) derived from the word *nafs* (soul). In his book, Achmad Mubarak explains that *nafs* refers to *al-jauhar* or a material that enables humans to think, initiate, contemplate and make decisions.² The body and *nafs* are structurally one unit, thus the human being is a *nafsiophysical* being based on the unity of the *nafs*/soul and the body (physical and spiritual).

Ibn Sina is based on Aristotle's claim that the soul is the first perfection of natural organic objects. However, he was not satisfied with the previous statement. In the end, he adds the following definition of the soul; "the soul is the image of the living body and the center of the actions of all living things".³ The soul/ego can be described as what generates desires relating to reality.⁴ Ego is the psychological aspect of personality and emerges due to the organism's need for a good relationship with the real world. When humans are dehydrated, they desperately need water to drink to eliminate the tension within them. By this example, it means that humans, through the ego, can differentiate between fantasy and reality.

¹ Syaiful Hamali, "Kepribadian Dalam Teori Sigmound Freud Dan Nafsiologi Dalam Islam," *Al-Adyan: Jurnal Studi Lintas Agama* 13, no. 2 (2018): 285–302, <https://doi.org/10.24042/ajsla.v13i2.3844>.

² Achmad Mubarak, *Solusi Krisis Keruhanian Manusia Modern Jiwa Dalam Al-Qur'an*, 1st ed. (Jakarta: Paramadina, 2000).

³ Anton Ismunanto, "Teori Jiwa Ibnu Sina Dan Relevansinya Bagi Pendidikan Islam," *Idrak* 2, no. 1 (2019): 186–96.

⁴ Hamali, "Kepribadian Dalam Teori Sigmound Freud Dan Nafsiologi Dalam Islam."

In the history of Islamic thought, Muhammad Iqbal is considered as a philosopher who reconstructs it through khudi/ego or soul. However, what is unique about Iqbal's thought is his individuality. He believes that individuality leads humans to reach the highest point, *Insan Kamil*, through his theory of *khudi*. He holds the belief that the whole of nature reflects the absolute, a final form of individuality that mankind calls God. In order to manifest the uniqueness of human individuality, all mankind ought to become as God-like as possible. This assumption implies that human beings must be more individualized, and creative as well as manifested in actions and passivity yet at the same time they must eliminate self-complacency. The ego concept leads to *Insan Kamil*, which means the ideal human form, a person who is truly perfect as a person, or becomes God's khalifah in this world, a sincere believer with strength, insight, action, and virtue. In his whole life, he lives with enthusiasm according to God's will and no attachment to anything worldly.⁵

In contrast, Ki Ageng Suryomentaram as one of the Javanese philosophers discussed the human soul to achieve the highest point. In his book, he wrote that the highest level of humans is *menungsa tanpa tenger*/human without characteristics. Suryomentaram regarded all living things as having personal movement. This living thing is divided into three i.e. plants, animals, and humans. Humans are living beings with feelings and goals driving them to act.⁶ According to Ki Ageng Suryomentaram, humans need to go through four stages along the way to becoming a complete human being or what is known as a featureless human being/ *menungsa tanpa tenger*.⁷ The first measure is the scribe; the second measure is the eleven notes (the result of Suryomentaram's identification of humans); the third measure is *Kramadangsa*; and the fourth measure is the featureless human. When humans achieve this highest stage, they do not have time to distinguish other humans due to the fact that humans are equal and in harmony with other humans. Humans with the greatest degree of the soul tend to have the life principle *ora ana kepenak liyane ngepenakake tangga*, stating that there is no pleasure other than making others happy.⁸

⁵ Muhammad Iqbal, *Pesan Dari Timur Trej. Oleh Abdul Hadi WM Dari Payam-i Masyriq* (Bandung: Pustaka, 1985).

⁶ Ahkamu Rohman, "Pemikiran Humanisme Islam Jawa Ki Ageng Suryomentaram Dalam Buku *Kawruh Jiwa*" (Iain Surakarta, 2016).

⁷ Grangsang Suryomentaram, *Kawruh Jiwa* (Jakarta: CV Haji Masagung, 1989).

⁸ Tomy Muhlisin Ahmad, "Pemikiran Ki Ageng Suryomentaram Tentang Pendidikan Akhlak Dalam Buku *Puncak Makrifat Jawa (Pengembaraan Batin Ki Ageng Suryomentaram)*" (UIN Walisongo Semarang, 2018).

Many previous studies examined the thoughts of Muhammad Iqbal and Ki Ageng Suryomentaram either about human philosophy, soul/feeling, khudi/ego, and other ideas. Those studies certainly take a variety of different perspectives. The previous study is by Dini Kusumandari Lubis who writes that Iqbal re-adapted the Persian idea of khudi by eliminating its negative meaning: selfishness and egoism. Then, he put the idea of khudi in a positive form.⁹ Furthermore, the study in the form of a bachelor thesis by Ismail Saleh explains that by developing their respective egos, self-immortality can be achieved because self-immortality is a potential for humans, but it needs to be underlined that self-development requires hard work.¹⁰ A study conducted by Rima Fitriani finds that every human being must cultivate their own potential (ego) in order to survive, adapt and advance. Humans should not deny their existence and always try to develop their excellence and uniqueness.¹¹ Meanwhile, previous studies on humans from the perspective of Ki Ageng Suryomentaram are equally numerous. Furthermore, the article by Ulfatun Hasanah explains Suryomentaram's teachings (*Kawruh Jiwa*) into social integration, which in turn can have an impact on the level or quality of community life.¹² The study by Faisal Kamal et al. examines how to become fully human in accordance with the core teachings of Suryomentaram (*wewarah*).¹³

Based on the previous studies, this research aims to find out the concept of a complete human being in the perspective of Eastern philosophy and Javanese philosophy, specifically Muhammad Iqbal and Ki Ageng Suryomentaram. This study focuses more on the concept of the soul/feeling in Suryomentaram's thought and the concept of person/ego in Muhammad Iqbal's thoughts on humans. This study also describes the thoughts of the two figures on the personality or human soul and all potential aspects of humans thus this study is able to find similarities and differences in the thoughts of the two figures and determine whether they are

⁹ Dini Kusumandari Lubis, "Hakekat Manusia Menurut Muhammad Iqbal Dan Kahlil Gibran," *Al-Hikmah: Jurnal Theosofi Dan Peradaban Islam* 4, no. 1 (2022): 112–21, <https://doi.org/http://dx.doi.org/10.51900/alhikmah.v4i1.12535>.

¹⁰ Ismail Saleh, "Keabadian Diri Perspektif Muhamad Iqbal" (UIN Sunan Kalijaga, 2020), <http://mpoc.org.my/malaysian-palm-oil-industry/>.

¹¹ Rima Fitriani, "Filsafat Ego Muhammad Iqbal," *Jurnal Intelegensia* 03, no. 2 (2015): 36–47, <https://doi.org/https://doi.org/10.34001/intelegensia.v3i2.1345>.

¹² Ulfatun Hasanah, "Dinamika Pergeseran Identitas Kramadangsa Menuju Identitas Manusia Tanpa Ciri (Kajian Terhadap Ajaran Ki Ageng Suryomentaram Tentang Masyarakat Sosial Dan Kebudayaan)," *Pegon: Islam Nusantara Civilization* 6, no. 2 (2021), <https://doi.org/https://doi.org/10.51925/inc.v6i02.53>.

¹³ Faisal Kamal and Zulfa Indra Wahyuningrum, "Aktualisasi Ajaran Ki Ageng Suryomentaram Sebagai Basis Pendidikan Karakter," *Pancar* 1, no. 2 (2017): 10–20, <https://ejournal.unugha.ac.id/index.php/pancar/article/view/189/154>.

suitable if they become a counter theory to western culture to reduce blind imitation of the west.

METHODOLOGY

This study is a qualitative study with a library research approach. This literature study in examining data is obtained from primary sources entitled *Rekonstruksi Pemikiran Dalam Agama Islam* by Muhammad Iqbal and *Kawruh Jiwa* by Ki Ageng Suryomentaram. The secondary source of this study is the examination of data obtained from libraries or data relevant to this study such as journals, books, periodicals / newspapers, magazines and so on. This study uses descriptive analysis and Verstehen approach. This method was used to read the ideas of Muhammad Iqbal and Ki Ageng Suryomentaram to ensure that the results of this study do not change the thoughts of these figures. The construction of this writing took four stages: data collection, verification, interpretation, and writing.

DISCUSSION

Muhammad Iqbal's Biography and Thought

Muhammad Iqbal was born on November 9, 1877 AD in Sialkot, Punjab, India (now Pakistan).¹⁴ Iqbal grew up in a Sufistic family. His father was Sheikh Nur Muhammad ibn Muhammad Rofiq whose fathers were Kashmiri Brahma caste who had converted to Islam several generations earlier. His mother, Imam Bibi, was religious and devout.¹⁵ Both his father and mother were very influential in the discipline of his studies. In addition, his father's practice of Sufism was the outcome of the teachings he received from Iqbal's grandfather, Sheikh Nur Muhammad, who was a small trader who originated from Kashmir and then immigrated to Sialkot, Punjab.¹⁶

Iqbal commenced his education at the Scottish Mission School in Sialkot, Punjab. Under the guidance of Mir Hassan who was an inspirational writer, Iqbal unleashed his intellectual potential. Mir Hassan recognized Iqbal's intelligence and imagination as one of the potentials that made him stand out from other students. He taught Iqbal how to convert classical Urdu and Persian poetry and became a very influential figure in Iqbal's intellectual

¹⁴ MM. Syarif, *Iqbal Tentang Tuhan Dan Keindahan Trej. Yusuf Jamil* (Bandung: Mizan, 1994). 120

¹⁵ Sudarsono, *Filsafat Islam*, 3rd ed. (Jakarta: Rineka Cipta, 2010). H. 45

¹⁶ Yayah Nurmaliyah, "Hakikat Manusia Menurut Muhammad Iqbal," *Majalah Ilmu Pengetahuan Dan Pemikiran Keagamaan Tajdid* 21, no. 1 (2019): 88–99.

life. Iqbal continued his studies in Lahore, at the State University, in 1895. Two years later precisely in 1897 to 1899 he obtained a B.A in arts (advocad) and a Master of Arts (MA) in philosophy. Iqbal was awarded a gold medal as a sign of recognition for being the only student to clear the comprehensive final examination.¹⁷

In Lahore where Iqbal studied, he met a western orientalist Thomas Arnold who became his teacher at Government College Lahore. Thomas Arnold inspired him to continue his studies in Europe.¹⁸ In 1899, Iqbal was hired as a lecturer in Arabic at the Oriental College in Lahore. Thereafter, in 1905, he continued his studies at Cambridge University in England, in which he studied philosophy under R.A. Nicolson.¹⁹ During his studies Iqbal received guidance from James Wart and J.E Mac Tegart-a Neo Hegelian-who were prominent lecturers. Besides philosophy, Iqbal studied law and political science at London's Lincoln Inn, where he earned an M.A. degree.

Two years later in November 1907, Iqbal continued his studies in Munich Germany and earned a Ph. D (doctorate) in philosophy with a dissertation entitled "The Development of Metaphysics in Persia".²⁰ Hence, we can know that during approximately three years in Europe Iqbal got three degrees namely Bachelor of Art (B.A) in the field of art and advocate, completed the Master of Art program followed by the next year Ph. D in philosophy. Iqbal's achievement was impressive at the time as it was rare in modern times to find someone who had accomplished so much in such a short period of time. Iqbal came to England (London) the following year to lecture on Islamic issues at Government College in the spring. There, he became Dean of the Faculty of Eastern Studies and Chairman of the Department of Philosophy; in addition, Iqbal served on the Indian reform commission.²¹ Apart from teaching at Government College London he also lectured on politics at the Universities of Hyderabad, Madras, and Aligarh. Iqbal's lectures were later recorded under the title Six

¹⁷ Muhammad Iqbal, *Sisi Insanwi Iqbal, Terj. Ihsan Ali Fauzi Dan Nurul Agustina* (Bandung: Mizan, 1992). 23

¹⁸ Harun Nasution, *Pembaharuan Dalam Islam Sejarah Pemikiran Dan Gerakan* (Jakarta: Bulan bintang, 1990). 36

¹⁹ Tri Astutik Haryati, "Manusia Dalam Perspektif Søren Kierkegaard Dan Muhammad Iqbal," *Jurnal Kajian*, vol. 9, 2012.

²⁰ Kusdani, "Konsep Insan Al-Kamil Muhammad Iqbal Dan Implikasinya Terhadap Pendidikan Islam" (UIN Sultan Syarif Kasim Riau, 2009), http://repository.uin-suska.ac.id/1153/1/2011_201186.pdf.

²¹ Nasution, *Pembaharuan Dalam Islam Sejarah Pemikiran Dan Gerakan*. 87

Lectures On The Reconstruction Of Religious Thought In Islam, and the later version, "The Reconstruction Of Religious Thought In Islam", is Iqbal's masterpiece in philosophy.²²

For his accomplishments, in 1922 Iqbal was knighted and awarded the title of Sir as well as a posthumous Doctorate in literature from Japan's Tokyo University. Despite his legal credentials, Iqbal is best known as a poet and philosopher.²³ In the summer he returned to India and taught courses in philosophy and English literature, but Iqbal did not teach there for long then he focused on the field of law, one of the forms of his participation in this field Iqbal as a lawyer.²⁴ In 1928, Iqbal was elected to the Punjab Legislature, and in 1930, he was elected president of the Muslim League, which was the highlight of his political career. At that time, he proposed the formation of a separate state for Muslims (separate from India), which later became known as Pakistan.²⁵ He was one of the initiators of the state of Pakistan. In the late months of 1931 in London, Iqbal attended the Second Round Table Conference and afterward he attended the World Muslim Congress in Jerusalem. One year later he returned to London for the Third Round Table Conference.²⁶

Iqbal got sick in 1935 and when his wife passed away in the same year he suffered a very serious illness.²⁷ Iqbal had a sore throat and was followed by cataracts in 1937 even with such a condition he still wrote a work of interpretation "Aids to the Study of the Qur'an". When his illness became severe on April 19, 1938 he passed away at the age of 60.²⁸ He left behind works in several languages including English, Arabic, Urdu and Persian. Iqbal's works are better known as literary works, but they contain shades of Iqbal's philosophical thought. According to M.M. Sharif, there are two of his books that are characterized by philosophy, namely "The Development of Metaphysics in Persia" which is historical, and "Six Lectures on The Reconstruction of Religious Thought".²⁹ Iqbal's works are very varied including: "Ar Magham-i Hijaz", "Bang-i Dara", "The Development of

²² Astutik Haryati, "Manusia Dalam Perspektif Søren Kierkegaard Dan Muhammad Iqbal."

²³ Robert D. Lee, *Mencari Islam Autentik Dari Nalar Puitis Iqbal Hingga Nalar Kritis Arkoun* (Bandung: Mizan, 2000). 110

²⁴ Ilzami Imamudah, "Insan Kamil Dalam Perspektif Muhammad Iqbal Dan Relevansinya Bagi Pengembangan Sumber Daya Insani," *Tesis* (2018).

²⁵ Albiruni, *Makers of Pakistan and Modern Muslim India* (Muhammad Ashraf, 1950).

²⁶ Imamudah, "Insan Kamil Dalam Perspektif Muhammad Iqbal Dan Relevansinya Bagi Pengembangan Sumber Daya Insani."

²⁷ Anwar, Rosihan, and Abdul Rozak., *Ilmu Kalam* (Bandung: Pustaka Setia, 2001).

²⁸ Astutik Haryati, "Manusia Dalam Perspektif Søren Kierkegaard Dan Muhammad Iqbal."

²⁹ Astutik Haryati, "Manusia Dalam Perspektif Søren Kierkegaard Dan Muhammad Iqbal."

Metaphysics in Persia: A Contribution to the History of Muslim Philosophy", "Asrar-i Khudi", "Ilm Al Iqtishad", "Pasche Bayad Kard Aye Aqwam-i Sharq", and many others.³⁰

Iqbal is a philosopher who makes humans as his material object. In 1915 his work entitled Secret of the Self or Asrar-I Khudi was published. This work in the form of philosophical poetry is a work specifically discussing humans. This philosophy is a criticism of the lack of views and attitudes of individuality. Here he explains that the Qur'an emphasizes the importance of individuality and the fate of man as a living entity. According to him, this has not been a concern in history or among Islamic thought.³¹ There are some very spectacular thoughts of Iqbal which is his main theory of Insan Kamil or the complete human being, this theory is called Khudi or better known as the ego theory.

One of the reasons behind Iqbal's thoughts on khudi is the criticism of the Sufi tradition and the kalam tradition (the pantheistic Sufis and the fatalistic thinking in Islamic theology) which tend to eliminate their individuality. As well as the Jabariyah (fatalistic thinking) that whatever exists and whatever happens in this world is destiny, they argue that humans also do not have any rights over what happens in the world. So he says that if everything in the universe is solely God's will, then the world is not functional, and mankind will not seek solutions to the problems it faces. He challenged the Pantheistic Sufi viewpoint (wahdatul wujud), which states that there is no such thing as a person or a tool, only God. So Iqbal criticized, claiming that humans still exist (exist) with the aim of getting closer to God, binding themselves to God, and if everything is God, the universe will not run properly. As a result of this protest, Iqbal became a quiet figure, and more often alone from here, Iqbal was able to bring new thoughts to the Islamic world.

Apart from socio-historical, there are several influential figures behind Iqbal's Islamic reconstruction thought, such as Mir Hassan who is influential in the Eastern spiritual touch, and Thomas Arnold an influential person in the Western rational touch.³² Due to the influence of these figures, Iqbal was able to combine Eastern and Western philosophical styles so as to offer spectacular ideas. Iqbal's criticism of essentialism was also the beginning of the formation of the theory of khudi. He holds the view that there is nothing universal in this world. A life or reality is an evolutionary and purposeful process. All visible things are

³⁰ Astutik Haryati, "Manusia Dalam Perspektif Søren Kierkegaard Dan Muhammad Iqbal."

³¹ Muhammad Iqbal, *Rahasia-Rahasia Pribadi. Terj. Dari "Asrar-I Khudi" Oleh Bahrum Rangkuti* (Jakarta: Pustaka Islam, 1953).

³² Nurmaliyah, "Hakikat Manusia Menurut Muhammad Iqbal."

forms of existence and not essences.³³ Iqbal's idea of individuality asserts that life in this universe is not universal. However, each form of life has its own individuality thus the development of the universe is a form of reaction to the development of individuality in it.³⁴ This idea of individuality Iqbal calls Khudi/Ego forms the basic framework of Iqbal's entire structure of thought and philosophy. Khudi is the spiritual union or center of enlightenment that illuminates human ideas, feelings and aspirations. Khudi, also known as I or mind, appears in action but not in reality. Iqbal asserts khudi is the foundation point of all life. In rational terms khudi is a formed and organizing and synthesizing activity that pervades the whole organism in a constructive direction.

This implies that human life must evolve and not stagnate due to the fact that human beings are always driven by their own ego. Iqbal also argues that the fundamental aspect of reality is individuality. Humans are autonomous individuals who do not depend on the principles (norms) set by the human community, in the sense that humans must find the meaning of life in their own experience.³⁵ Humans are individuals with full awareness, concrete, and creative by virtue of their freedom. Meanwhile, religion (institutions), science, society, politics, economics, art, and culture are all imputations of the ego. Hence, it is what man creates that confirms and develops his individuality. According to Iqbal, life is absurd in the sense that right or wrong is sometimes unclear and all depends on the perspective of other humans.

Iqbal criticized the pantheistic Sufis, teachings that sought to eliminate or negate the self (remove individuality). In Iqbal's view, the idea was an influence from ancient Hellenism and Persia where in the Quran humans are required to exist because humans have the duty as servants and khalifah of God. According to Iqbal, Hindu intellectualism and Islamic pantheism are two types of theological essentialism that annihilate human individuality. This mysticism is rooted in the idealism of neo-platonism, this teaching makes humans blind to concrete-empirical reality. This mysticism tends to eliminate the individual vitality of humans to achieve temporal reality. Like the teachings of wahdatul wujud, ittiha or hulul, they try to immerse individuality in the miasma of absolute reality so that humans are unable to identify themselves.

³³ Iqbal, *Sisi Insanwi Iqbal, Terj. Ihsan Ali Fauzi Dan Nurul Agustina*.

³⁴ Fitriani, "Filsafat Ego Muhammad Iqbal."

³⁵ Syarif Hidayatullah, "Epistemologi Pemikiran Sir Muhammad Iqbal," *Jurnal Filsafat* 24, no. 1 (2014): 94–118, <https://doi.org/doi.org/10.22146/jf.34761>.

From the criticism of the two instruments, Iqbal offers a new theory (khudi/ego) with the assumption that first, in humans it is not entirely an actus, but most of it is potensia. Actus is material which involves the senses while potensia is spiritual. The human potential will not run out to be realized into something actual so that humans have unlimited potential and have various abilities to actualize it. Humans, in other words, are capable of making themselves what they want to be.³⁶ Furthermore, Islam does not view man as an object of God's curse or grace. However, man is a subject who is responsible for his actions in the world and is responsible before God, in other words, the world is a human product.³⁷ From this view, Iqbal considers the ideal man to be the Khalifah of God in the world. When man reaches that point then he is at the peak of mental and physical life so as to create harmony in life. The Khalifat of God is the perfect ego. Khudi / ego is a real or real unity and becomes the center and basis of all rationally directed existence.³⁸ So with Iqbal's view, humans are creatures that have existence.

Etymologically, khudi means self, ego, or the me. For Iqbal, every object has a personality that becomes the axis of reality; true existence thus placing the object as being. Ego is essential solitude, meaning that others will not be able to define the state of others in other words, it is the self that understands its own state such as disappointment, pain, pleasure this can be called inner experience. The basic nature of khudi/ego is freedom and creativity, humans have freedom in doing everything they have creativity (Ijtihad) from this creativity, a novelty will emerge in life.

The variable in ego/khudi is that when humans reach the point of an established ego, humans will have five characteristics in themselves, namely first, self-reliance, self-respect, self-confidence, self-preservation and, self-assertion.³⁹ The purpose of the ego is not to see or understand something (to see something), but to be something evolutive (to be something). In other words, the ego will always encourage humans to move continuously.⁴⁰ Humans are egos that continuously develop themselves (evaluative and continued). In his existence, it provides awareness that humans always project and develop themselves through spiritual paths towards their perfection. In his perfection, man always refers to the

³⁶ Mustofa Anshori Lidinillah, *Agama Dan Aktualisasi Diri Perspektif Filsafat Muhammad Iqbal* (Yogyakarta: Badan penerbitan Filsafat UGM, 2005).

³⁷ D. Lee, *Mencari Islam Autentik Dari Nalar Puitis Iqbal Hingga Nalar Kritis Arkoun*.

³⁸ Lubis, "Hakekat Manusia Menurut Muhammad Iqbal Dan Kahlil Gibran."

³⁹ Muhammad Iqbal, *Sisi Insani Iqbal Terj. Ihsan Ali Fauzi Dan Nurul Agustina* (Bandung: Mizan, 1992).

⁴⁰ Iqbal, *Sisi Insanwi Iqbal, Terj. Ihsan Ali Fauzi Dan Nurul Agustina*.

affirmation of his individuality because he is not only dealing with other individuals but also his environment.⁴¹

This ego/khudi theory leads to a higher level, while the peak of the ego is *Insan Kamil* (complete human being) is the maximum level or degree that khudi/ego can attain in its growth. *Insan Kamil* is an esoteric human being who is able to live his human condition/status. According to Iqbal, *Insan Kamil* is a true believer in whom there is insight, action and wisdom and is able to control his desires. Iqbal gives an example of the figure of *Insan Kamil* is the prophet Muhammad SAW whose entire life is used to run and uphold the sentence of Allah, upholding humanity with passion and creativity.⁴²

Iqbal also provides stages of ego/khudi in the direction of *insan kamil*, namely obedience to law, meaning that he will always be wise in life. Self-control will characterize *insan kamil* which is the highest form of self-awareness, meaning that whatever he does and talks about will be in accordance with the situation. Being the vicegerency of God (divine vicegerency), which is the main goal of a perfect human being, he will be responsible for what he does and always maintain harmony in life.⁴³ As for some things to strengthen the ego, namely love, *faqr*: not caring about any rewards offered by the world, courage, tolerance, and doing original creative activities means not blind imitation or imitating other humans. While things that weaken the ego are fear, dependence, slavery, and boasting of ancestors because by boasting he has left his identity.

Ki Ageng Suryomentaram's Biography and Thought

Ki Ageng Suryomentaram was one of the Javanese philosophers who focused his attention on human problems. He is one of the philosophers from Java who focuses his attention on the field of humanism-existentialism which is no less riveting than western and eastern figures in terms of thought. In Javanese history, as already understood that Javanese ancestors highly uphold ethics, beauty, spiritual-transcendental, and philosophical thinking. Being ethical in behavior, having beauty in speech, and having high spirituality which is implemented in inner practice.⁴⁴ According to Sri Wintala, these elements are very inherent in the daily life

⁴¹ Iqbal, *Sisi Insani Iqbal Terj. Ihsan Ali Fauzi Dan Nurul Agustina*.

⁴² Muhammad Iqbal, *Rckonstruksi Pemikiran Agama Dalam Islam*, 2nd ed. (Yogyakarta: Jalasutra, 2008).

⁴³ Iqbal.

⁴⁴ Hasanah, "Dinamika Pergeseran Identitas Kramadangsa Menuju Identitas Manusia Tanpa Ciri (Kajian Terhadap Ajaran Ki Ageng Suryomentaram Tentang Masyarakat Sosial Dan Kebudayaan)."

of the people of Nusantara.⁴⁵ The four elements have been implemented by Ki Ageng Suryomentaram in his teachings as a way to recognize the human soul and feelings authentically and comprehensively.

Ki Ageng Suryomentaram was the son of Sultan Hamengku Buawana VII and his consort Raden Ayu Retnomandaya in Yogyakarta on May 20, 1892. When he was born he was named Raden Mas Kudiarmaji. As a child he learned to read and write in Srimanganti (in the palace). He was the first generation to receive a modern education as he was funded by the Dutch government.⁴⁶ After graduating he took the Klein Ambtenaar or junior civil servant course which later led RM Kudiarmaji to become a state administrative officer. He had to learn Dutch in addition to learning Arabic which later supported his knowledge of religion. Kudiarmaji also continued to learn English to strengthen his knowledge in the field of General Sciences.⁴⁷ After mastering it for two years, he worked in the Governorate. RM Kudiarmaji was then appointed prince at the age of 18 and given the title Pangeran Harya Suryomentaram.⁴⁸

As a prince, RM Suryomentaram did not experience the satisfaction or enjoyment of life. He only interacted with the "masks" in the palace boundaries, referring to the people of the palace who did not really devote themselves to the palace but were more concerned with individual interests. In the end, he decided to leave the palace and settled in Cilacap as a batik seller and well digger (a casual worker) using the pseudonym Natadangsa.⁴⁹ Sultan Hamengku Buwono VII who knew about the situation tried to persuade him through a delegation from the Regent of Banyumas. Eventually RM Suryomentaram returned to the palace, but when Sultan Hamengku Buwono VII was replaced by Sultan Hamengku Buwono VIII, RM Suryomentaram asked permission to relinquish his princely title.⁵⁰ His wanderings

⁴⁵ Achmad Sri Wintala, *Ensiklopedia Kearifan Jawa* (Yogyakarta: Araska, 2014).

⁴⁶ Marcel Bonneff, *Ki Ageng Suryomentaram, Pangeran Dan Filsuf Dari Jawa (1892- 1962)*. Afif, A. (Peny) *Matahari Dari Mataram, Menyelami Spiritualitas Jawa Rasional Ki Ageng Suryomentaram* (Depok: Penerbit Kepik, 2012).

⁴⁷ Alimun Muniroh, "Kawruh Pamomong Ki Ageng Suryomentaram: Prinsip-Prinsip Moral Untuk Mengoptimalkan Pendidikan Empati Pada Anak," *In AnCoMS: Annual Conference for Muslim Scholars - IAI Tarbiyatut Tholabah Lamongan*, 2018, <https://regional.kompas.com/read/2012/10/20/09180742/Guru.Bolos.Mengajar.Siswa>.

⁴⁸ Ratih Sarwiyono, *Ki Ageng Suryomentaram: Sang Plato Dari Jawa*, 1st ed. (Yogyakarta: Cemerlang Publishing, 2017).

⁴⁹ Iswara N. Raditya, "Ki Ageng Suryomentaram: Anak Raja Yang Memilih Jadi Rakyat Jelata," *tirto.id*, 2019, <https://tirto.id/ki-ageng-suryomentaram-anak-raja-yang-memilih-jadi-rakyat-jelata-cF81>.

⁵⁰ Muniroh, "Kawruh Pamomong Ki Ageng Suryomentaram: Prinsip-Prinsip Moral Untuk Mengoptimalkan Pendidikan Empati Pada Anak."

began and he became known as Ki Gede Suryomentaram or Ki Gede Bringin after the village of Bringin, a small village in the Salatiga area.

In his lectures he often conveyed thoughts and energized others to be more revolutionary in fighting for Indonesian independence. Moreover, Suryomentaram often traveled to Yogyakarta for the common purpose of fomenting revolution among the people.⁵¹ There, Suryomentaram also organized a gathering of political, cultural and spiritual figures called the *serasehan Selasa Kliwon*. It was a gathering of only ten members that were held once a month on *Senin wage, Selasa kliwon* night. However, as time went by, the meeting discussed the socio-political situation in Indonesia, as a reaction to World War I which had just ended. World countries had to face economic and military crises, including the Netherlands.⁵² This was the right time for Indonesia to end its relationship with Dutch colonialism. The aim of this activity is to explore the situation of the colonized Dutch East Indies people so as to achieve an understanding in order to uphold their personality and improve their souls in order to achieve mutual independence.⁵³ Through this gathering, an educational forum was created for the people to fight for independence. This educational forum was named Taman Siswa, from this workshop Ki Hajar Dewantara also proposed that Ki Gede Suryomentaram's name be replaced by KI Ageng Suryomentaram.

Suryomentaram's dedication in fighting for independence was not only in holding workshops and encouraging the people but he became one of the pioneering civilians of the Indonesian military because he pioneered the formation of the National Defending Army (Tentara Pembela Tanah Air- PETA) which began with his lectures called the Jimat Perang.⁵⁴ After the proclamation of Indonesia, this PETA army became a force in defending sovereignty and became the forerunner of the Indonesian National Army (TNI). Suryomentaram was the leader of the Pasukan Jelata army forces operating in Wonosegoro, but when Yogyakarta was occupied by the Dutch, he moved to Gunungkidul. He still found time to keep in touch with the guerrilla army.

⁵¹ Sarwiyono, *Ki Ageng Suryomentaram: Sang Plato Dari Jawa*.

⁵² Mohamad Nur Hadiudin, "Biografi Dan Pemikiran Ki Ageng Suryomentaram" (UIN Sunan Kalijaga, 2010), [https://digilib.uin-suka.ac.id/id/eprint/5521/::text=Ki Ageng Suryomentaram adalah putra,Retnomandoyo Putri dari Patih Danurejo](https://digilib.uin-suka.ac.id/id/eprint/5521/::text=Ki%20Ageng%20Suryomentaram%20adalah%20putra,Retnomandoyo%20Putri%20dari%20Patih%20Danurejo).

⁵³ Ki Sunardi HS, "Berdirinya Perguruan Taman Siswa," Tamansiswa Pusat, 2020, <http://tamansiswapusat.com/scjarah.html>.

⁵⁴ Sarwiyono, *Ki Ageng Suryomentaram: Sang Plato Dari Jawa*.

Twelve years after Indonesia's independence was proclaimed, Suryomentaram died on *Minggu Pon* 1962 at the age of 70 at his home on Jl. Rotowijayan No. 22 Yogyakarta. He was buried in the family graveyard located south of Yogyakarta in Kanggotan village.⁵⁵ At the age of 70 many works that Suryomentaram taught were: “Falsafah Mulur Mungkret”, “Kosep Aja Dumeh”, “Konsep *Kramadangsa*”, “Aku Iki Wong Apa?”, “Pengawikan Pribadi”, “Kawruh Beja”, “Kawruh Jiwa”, “Jimat Perang”, and many more. These teachings of Suryomentaram are interesting to study. He was a descendant of the royal court who wanted to live a very straightforward and independent commoner's lifestyle. He was able to inspire the Javanese people to fight for Indonesian independence, and through his thoughts and Suryomentaram was able to explain the concept of the human soul so that people can recognize themselves.

Suryomentaram's understanding of human beings comes from the starting point of observing himself. He used the empirical method, which is based on experiments.⁵⁶ As a result, Suryomentaram came to know the feelings and souls of human beings, and he became a person who understood humanity deeply. Suryomentaram argued that by recognizing and suppressing personal growth, he could better understand others and ultimately recognize the source of all creation.⁵⁷ Suryomentaram's opinion is in line with the words of the Prophet Muhammad SAW; "Man arofa nafsahu arofa robbahu" which means "Who knows himself, then knows his God". Thus, we know that Ki Ageng Suryomentaram's philosophy does not bring religion and the name of God as one of its formal objects in the search for humanity's identity.

According to Suryomentaram, feelings in the human soul are the source of knowledge. People will be inspired to perform any action by this sensation. Examples include people looking for food because they want to eat, reading newspapers because they want to get information, and so on.

“Jiwa punika raos. Raos punika ingkang murugaken tiyang tumindak punapa-napa. Tiyang tumandang pados toya kangge ngombe, jalaran kedhorong kraos ngelak, tumandang pados bantel jalaran kraos ngantuk, lan sanes-sanesipun. Milo raos punika

⁵⁵ Ardiyansah, “Asketisme Dalam Perspektif Ki Ageng Suryomentaram” (UIN Syarif Hidayatullah, 2018).

⁵⁶ Muhamad Nur Khosim, “Konsep Kebahagiaan Ki Ageng Suryomentaram Dan Relevansinya Dengan Kehidupan Modern” (Universitas Sunan kalijaga, 2016), http://digilib.uin-suka.ac.id/id/eprint/24219/1/10510058_BAB-I_IV-atau-V_DAFTAR-PUSTAKA.pdf.

⁵⁷ Rohman, “Pemikiran Humanisme Islam Jawa Ki Ageng Suryomentaram Dalam Buku Kawruh Jiwa.”

*dados tandha yen tiyang punika gesang. Yen wonten badan tanpa raos punika naminipun bathang.*⁵⁸

Suryomenataram concludes from the above ideas that *rasa* distinguishes human life; without *rasa*, humans are like carrion. He has a unique method of studying human beings which emphasizes the growth of the individual who will also understand others and the culmination of this knowledge is to understand the source of all creation.

Similar to Iqbal, Suryomenatram views the sense of ego as one of the bases for reforming one's identity and individuality. However, he gives this ego a unique name, *Kramadangsa* if in Iqbal it is called Khudi. As a result, this *Kramadangsa* will respond when a person's name is called, easily if the name is Amin he will feel "I am Amin". This sense of ownership of the name that always coexists is called *kramadangsa* by Suryomentaram in the language of Psychology-Antropology called ego / feeling. *Kramadangsa* will connect all the feelings experienced in the self. In his teachings, Suryomentaram did not distinguish between feelings and the soul as stated in his book *Kawruh Jiwa*.

Suryomentaram's *Kawruh jiwa* explains that the science of the soul is the same as the science of feeling. He describes the science of the soul as having no boundaries - it has to be this way, it has to be that way like religious doctrine - but rather, it is the science of trying to know about the soul or the sense of being human.⁵⁹ *Kawruh jiwa* is the knowledge of oneself (*Pengawikan pribadi*), meaning that every human being cannot know their own soul through other people or spiritual teachers. This is because personal observation is the basis for knowing oneself or commonly known as self-observation.⁶⁰ The core of Suryomentaram's teachings is the whole person, meaning that people become whole when they can let go of the things attached to them, such as titles, ranks, places, and even names, and when a person reaches this point it is called a "human without characteristics".

To achieve happiness in life, to be successful in becoming a perfect human being, Suryomentaram offers several approaches in achieving it, namely the *Kramadangsa* soul approach which is a process of human growth to the fourth size of *menungsa tanpa tenger*

⁵⁸ Grangsang Suryomentaram, *Kawruh Jiwa 2* (Jakarta: CV Haji Masagung, 1993).

⁵⁹ Suryomentaram, *Kawruh Jiwa*.

⁶⁰ Nikmaturohmah, "Konsep Manusia Ki Ageng Suryomentaram" (UIN Walisongo, 2016).

(human without characteristics) or can be called a perfect human being.⁶¹ The first character is known as a note taker (scribe). In this case, the function of the body that responds to the environment through the five senses will record (perceive) everything related to it. As a result, human knowledge is always growing and accumulating. Acquiring information through the mind is very different from acquiring knowledge through taste. This first measure is like a baby, he is able to record but he is not yet able to think about what he has recorded.

The second measure is records, which means that the form of these records is very diverse and lives in the second dimension of the human soul. In this second level, the human soul in its interactions is not authentic because it is based on human records (interests). At this stage, the human soul tends to act as a camouflage for the sake of desire and prestige in the form of rank, degree, and wealth. Suryomentaram's identification in response to the records that fill the space of the human soul is eleven groups of records, namely property, power, class, family, honor, type, intelligence, nationality, science, mysticism, and a sense of life.⁶² Suryomentaram brought all of these to fruition. In terms of identifying the records that exist in humans, these records then lead humans to the third dimension.

In this third stage, humans already have a sense of *kramadangsa*, which means that the human soul can think objectively, logically and rationally, but it is not yet ideal, meaning the stage of consciousness that connects itself with the records that humans have recorded. *Kramadangsa* is also known as ego, which develops into a thinker that controls the sensory space within humans. When individuals are able to reflect on their records, they create a sense of *kramadangsa*.⁶³ By Suryomentaram *kramadangsa* is likened to a slave of the eleven groups of notes that exist in the second measure. When humans are dominated by *kramadangsa* in their lives, they will not be happy, because in this dimension/measure humans will become thinkers who always think about the notes in their lives. According to Suryomentaram humans have different tastes in responding to the notes, if humans are governed by the notes of possessions throughout their lives, then they will mature into individuals who always accumulate wealth which is considered a source of happiness and

⁶¹ Hasanah, "Dinamika Pergeseran Identitas Kramadangsa Menuju Identitas Manusia Tanpa Ciri (Kajian Terhadap Ajaran Ki Ageng Suryomentaram Tentang Masyarakat Sosial Dan Kebudayaan)."

⁶² Sarwiyono, *Ki Ageng Suryomentaram: Sang Plato Dari Jawa*.

⁶³ Rohman, "Pemikiran Humanisme Islam Jawa Ki Ageng Suryomentaram Dalam Buku Kawruh Jiwa."

will be confined by their notes while the opportunity in knowledge of the essence of happiness will shrink.⁶⁴

When humans are in this stage, they are often more concerned with their own desires and grow in the physical, emotional, and cognitive dimensions. This tends to be negative in human relations. In other words, humans in this stage have not matured the individuals within themselves. When humans are in the third stage (I stage), they experience a decisive process, encountering obstacles on the way to the next dimension. Humans will feel restless with notes, in other words, they have not yet gained a sense of calm in life. Suryomentaram named this process or barrier to the fourth dimension as *margi pratingan, pamanggih leres* or feeling righteous. Humans who feel righteous will tend to fight with other humans, and this does not give them peace of mind. However, when the human soul will be friction or attraction between the cradle and the note, in other words, humans will be forced to choose between following the note or not (responding to emotional impulses or thinking calmly and reflectively), there are two possibilities when the cradle loses (following the note) then humans will remain in the third size and still act emotionally but when the cradle wins he will enter the fourth size to become *manungsa tanpa tenger* (human without characteristics) and act calmly.⁶⁵

The fourth measure is that humans are in a higher stage of understanding and feeling the feelings of others and recognizing their own shortcomings or mistakes and avoiding a sense of righteousness or self-defense. In this stage the human soul is at the highest level he will always be introspective, wise, and in his life will not distinguish other humans because of their smart or stupid, rich or poor in the eyes of humans without this characteristic all humans are the same.⁶⁶ However, if humans in the soul of *kramadangsa* when dealing with others and their actions or decisions look at records: rich, poor, smart, pious, criminals, still with the feeling of being the most righteous (seeing themselves as the basis of truth) then humans while in the level of *kramadangsa* are prone to quarrels. In the level of humans without this characteristic, humans will tend to have a more universal and truistic consciousness (not feeling anxious when faced with various conditions).

⁶⁴ Sarwiyono, *Ki Ageng Suryomentaram: Sang Plato Dari Jawa*.

⁶⁵ Sarwiyono.

⁶⁶ Nilam Widyarini, "Kawruh Jiwa Suryomentaram: Konsep Emik Atau Etik?," *Buletin Psikologi* 16, no. 1 (n.d.): 46–57, <https://doi.org/10.22146/bpsi.7496>.

A comparative study of the thought of Muhammad Iqbal and Ki Ageng Suryomentaram

From both of the above thinkers, Muhammad Iqbal and Ageng Suryomentaram, it is not easy to find points of similarity and difference, although they both make humans the center of their thinking. This is based on the differences in socio-historical, as well as some very personal and original thoughts. Iqbal termed the ego as *khudi* while Suryomentaram called it *kramadangsa* soul. These two terms have personal articulations in the development of the human soul, both thinkers above use them as a form of originality of thought (findings in search of the meaning of life).

In Muhammad Iqbal's life what really stands out is his experience of loneliness. It is difficult to assess the extent to which the experience of loneliness is related to the results of Muhammad Iqbal's thought, because at the same time Iqbal gave birth to renewal in some of his thoughts. Iqbal was of the view that loneliness and some problems in life are a form of human existence. But just by existing alone humans are not enough, he must recognize and undergo his submission (able) as *khalifatullah*, meaning that humans really become a god-like figure in their lives so that humans will become perfect (*insan kamil*), while the life of Ki Ageng Suryomentaram is motivated by his anxiety about his dissatisfaction in life. Suryomentaram actually got the stability of life, but he did not find pleasure and meaning in life, he was always restless, dissatisfied, and always looking for the meaning of life. In Suryomentaram's view, happiness, anxiety, restlessness, hope, freedom are elements of life that must be controlled by humans through mental or personal awareness gradually so that in the future humans will find meaning in their lives and become *menungsa tanpa tenger*.

Based on the life style of the two philosophers, it can be found that the life background of Muhammad Iqbal and Ki Ageng Suryomentaram makes them have a deep commitment to examine their anxiety and dissatisfaction in life (socio-historical) existentially. Although both philosophers are motivated by the same religious belief (Muslim), but in their thinking they have different methods and articulations. Muhammad Iqbal makes the doctrine of Islamic religious belief as the basic foundation of his thinking, the human existence described by Iqbal is a theological philosophical view, while Suryomentaram gets the basis of his thinking through his life practice,⁶⁷ he does not mention and even makes religion as one of the methods in the search for the meaning of life. Suryomentaram's unique view by

⁶⁷ *Lelaku* merupakan bahasa Jawa yang memiliki arti puasa atau aktivitas untuk tujuan tertentu, tetapi maksud dari *lelaku* disini ialah perjalanan hidup seseorang dalam membentuk keprihatinan jiwa yang dialami melalui perilaku, hati maupun pikiran.

focusing his attention on the stages (existence) of the human soul *juru catat*, *catatan*, *kramadangsa* and *menungsa tanpa tenger* as reflected in his work "Kawruh Jiwa".

These two thinkers have different perspectives on the focus of their thoughts on human beings. Iqbal found that each person has a strong reaction to his or her actions so that people will take responsibility for their actions, and that people will be able to understand and learn what they want to learn. According to Iqbal, it is human nature that causes the world to change, not spiritual or fatalistic tendencies that undermine vitality, creativity or self-respect. According to Iqbal, the changing world is a form of human endeavor.⁶⁸ Meanwhile, Suryomentaram in his idea considers that everything in this world consists of two objects, namely animate and inanimate objects. Humans are classified as living objects but are different from other living objects such as plants and animals. Humans are living objects that have a sense of life, this sense will encourage humans to move.⁶⁹ Unlike Iqbal, Suryomentaram does not mention an existence in humans, but he focuses more on how humans can deal with feelings so that their lives are more organized.

Muhammad Iqbal in his thought is more likely to read the phenomena of human culture that occur. According to him, human life is not stagnant and changes will occur because humans are driven by their respective egos, so humans will make changes in themselves and the world. According to Iqbal, humans are not fully actus (material-sensory) humans have an infinite potential (spiritual) side and have various ways to actualize it. Iqbal considers the ideal man is a human being as the Caliph of God who has reached the peak in life in terms of mental and physical so as to create a harmony in life.⁷⁰ In some of his writings Iqbal does not really offer a way to become a perfect human being he just gives his identification, one of the examples of a perfect human being according to Iqbal is the Prophet Muhammad Saw, where he has reached the peak of individuality so that it has a perfect mental and physical in life.

In contrast to Iqbal, Suryomentaram is more inclined to look at the sense of human life, he does not explain the existing human phenomena and culture. Suryomentaram focused more on how humans can achieve perfection in life, so he offered a way to reach the soul at the stage of perfection. There are several stages of the soul classified by Suryomentaram, namely the stage of the scribe, notes, *kramadangsa* and finally *menungsa tanpa tenger*. Of

⁶⁸ D. Lee, *Mencari Islam Autentik Dari Nalar Puitis Iqbal Hingga Nalar Kritis Arkoun*.

⁶⁹ Rohman, "Pemikiran Humanisme Islam Jawa Ki Ageng Suryomentaram Dalam Buku Kawruh Jiwa."

⁷⁰ Lubis, "Hakekat Manusia Menurut Muhammad Iqbal Dan Kahlil Gibran."

the four stages, the most influential in human life is the *kramadangsa* stage, where humans are faced with various notes as a form of lust that always holds them back.

According to Iqbal, man can develop himself through the spiritual path and is always concerned with affirming his individuality. In Iqbal's philosophy (*khudi*) humans will have five characteristics when the human ego has reached a high point (*insan kamil*) namely self-confidence, self-respect, confidence in self, self-preservation, self-affirmation.⁷¹ While Suryomentaram in his book provides some identification when humans occupy the highest level (human without characteristics), namely humans will understand themselves, understand existing laws, understand and understand the feelings of others. In the sense that this fourth stage becomes a means to understand the feelings of other humans, this has been explained in Kawruh Jiwa; "*salah satunggaling pirantos wonten ing raosing tiyang ingkang kangge ngaraosaken raosing sanes*"⁷² In this final stage, man can control his egoistic nature (maturing his individuality) so that he is able to coexist peacefully with humans and nature.

As a result of this comparison, we can find differences and similarities between the two thinkers Muhammad Iqbal and Ki Ageng Suryomentaram. In Iqbal's perspective, human existence is a form of responsibility for actions to oneself and responsibility before God (as Khalifah Allah) and when humans have occupied this level humans have reached the ideal individual (*insan kamil*). While Suryomentaram provides several classifications in the level of the human soul, the level that is very influential in human life starts from the level of *kramadangsa*. this level is in the third measure (the thinker) thinking about the notes that are in the second level. The highest level of the human soul is when it is in the fourth level, namely *manungsa* without *tenger*, this stage humans will have individual relationships and even society will create peace. The similarity of the thoughts of these two thinkers is that they both offer humans to go to the perfect level of soul, there are only a few different articulations; in Iqbal calls *khudi*, this ego is the same as the level of *kramadangsa* in Suryomentaram, *insan kamil* is equivalent to *menungsa tanpa tenger*, but what we need to underline is that the theory of *khudi* is a theistic (religious) theory of existence while Suryomentaram is purely human action without religious frills.

⁷¹ Iqbal, *Sisi Insanwi Iqbal*, Terj. Ihsan Ali Fauzi Dan Nurul Agustina.

⁷² Suryomentaram, *Kawruh Jiwa 2*.

"Human without characteristics" and "insan kamil" are levels where humans are in a peaceful life, understand and understand themselves and others so as to create harmony in life.

CONCLUSION

This paper is the result of a study of two theories that are similar in their implementation. First, Muhammad Iqbal's theory of khudi. Etymologically, khudi means self, or ego. For Iqbal, every object has an individuality which is the axis of reality, according to him true life is as a self and is able to realize it in life so as to place the object as a being. Ego is essential solitude, meaning that others will not be able to define the state of others. The purpose of the ego is not to see or understand something (to see something), but to become something evolutive (to be something). In other words, the ego will always encourage humans to move continuously which will lead to higher levels, while the peak of the ego is Insan kamil (perfect man) is the highest level or degree that can be achieved by khudi/ego in its development. Insan Kamil is a human being who is esoterically able to live out his human status.

The second one is Suryomentaram's *kramadangsa* theory, according to which feelings in the human soul are the source of knowledge, the *Kramadangsa* soul which is the process of human growth to the fourth size of menungsa without tenger. Kramadangsa is a thinker who always thinks about the records of his life. With the process of human growth will reach the point of the fourth measure of achieving happiness in life (manusia without characteristics), namely humans have the ability to understand and feel the feelings of others and recognize their own shortcomings or mistakes and avoid a sense of righteousness or self-defense. In this stage the human soul is at the highest level he will always be introspective, wise, and in his life will not distinguish other humans because of their intelligence or ignorance, he will feel at peace with his surroundings.

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