

# CHAPTER I

## INTRODUCTION

### A. Background

The problem of existence always changes together with the change<sup>1</sup> of human civilization. From traditional and modern phases, until now which well known as postmodern era. Like what Heidegger argues that existence inhabits. When someone inhabits in this world, he leads a poetic life, as a member of “being”.<sup>2</sup> It means, in every phases, human as central and dimension of all of “being”<sup>3</sup> existence with different challenges

Human live at the era that going into the dramatic pot. Some defenses structures from generation to generation are being pulled down. The change is also going on the concept of “me” and “not me”, about class, ethnic, and nation. Perception that we are on to special phase of the history of human, after the modernism phase which called as postmodern era.

The human, like or dislike, will always bring their history, it seems with the thought that always bring the characteristic of its shaped elements and the cultural reality inside. Because of it, the thought is made.<sup>4</sup> Every existence is born agree with each local wisdom. As Heidegger argues that the outside world is composed of objects are only used on every action and the purpose of human activity. But even so, the action of human knowledge is not apart with the surrounding objects.<sup>5</sup>

Heidegger argues that every human being (every “*Dasein*”<sup>6</sup>) are shaped by culture completely. It is because they cannot control "the flung" of their social

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<sup>1</sup> “The Change” is more neutral word for describing the history of human. Not the advancement which gave the effect of some phase better than the other phase, some phase is more civilized than the other phase. See Yasraf Amir Pialang, *Dunia Yang Dilipat*, 2<sup>nd</sup> Pub. (Yogyakarta: Jalasutra, 2006), p.32

<sup>2</sup> Eric Lemay, Jeniffer A. pitts, *Heidegger Untuk Pemula*, translated by Hardono Hadi, (Yogyakarta: Kanisius, 2001), p.97

<sup>3</sup> Yasraf Amir Piliang, *Hiperrealitas Kebudayaan*, (Yogyakarta: LKiS, 1999), p.15

<sup>4</sup> Muhammad Abed al-Jabiri, *Kritik Nalar Arab*, (Yogyakarta: IRCiSoD, 2003), p.29

<sup>5</sup> Save M. Dagun, *Filsafat Eksistensialisme*, (Jakarta : Rineka Cipta, 1990), p.80

<sup>6</sup> *Dasein* (ada di sana) is the main principle, with the essence, dasein determine and marking out every definite reality. The essence is about “what” is something, while the existence

environment, one becomes a part of a culture, and consequently the entire behavior is learned from the culture studied.<sup>7</sup> As the existence of western philosophy born from the Greek and European local wisdom, Islāmic existentialism is born from the local wisdom of Islamic religion, and Javanese existentialism is also influenced by the local wisdom of java.

However, the western<sup>8</sup> come with the big influence to this world with its discourse of modern philosophy. Hegel argues that the modern people are not need a basic value, the truth, and legitimation outside of it own self. There is no other basic which can support the independent subject except from the subject intelligence itself that will substitute the myte, legend, and revelation.<sup>9</sup>

Western appears as the universal culture, sole culture, it extend the concept and technology invention that ignite the global civilization, it is named as postmodern era, moreover it is called as the “western” culture. It is indicated by consumerism,<sup>10</sup> junk food, clothes, entertainment, rock music, television media, pop hero, and media figures and the other.<sup>11</sup>

Postmodernism proclaims and spreads the plurality and diversity without any limitations. Postmodern culture has left much rationality, universality, certainty and the arrogance of modern culture. The world now, especially the art and the philosophy are faced with the kind of line, legal, and values uncertainty.<sup>12</sup> As if there is no boundary of law, morality, rationality, ethic, aesthetics in postmodern- boundary between moral / immoral, good / bad,

acknowledges that something is there, something is not only minded or imagination product, but also not depending on mind, something is there and presents (*vorhanden*). So, we find it in front of us. See Lorens Bagus, *Kamus Filsafat*, ( Jakarta: PT GramediaPustaka), p.147

<sup>7</sup>Eric Lemay, Jeniffer A. pitts, *Heidegger Untuk Pemula*, translated by Hardono Hadi, (Yogyakarta: Kanisius, 2001), p.44

<sup>8</sup>The western who became a civilization in power are United States and west Europe who has been dominated by white race, England, Australia, Israel, as well as Japan and Uni Soviet also looking for the position in this civilization.. See Akbar S. Ahmed, *Posmodernisme Bahaya dan Harapan Bagi Islam*, translated by M. sirozi, (Bandung: Mizan, 1993), p.110

<sup>9</sup>Yasraf Amir Piliang, *Hiperrealitas Kebudayaan*, (Yogyakarta: LKiS, 1999), p.17

<sup>10</sup>Consumerism: The concept and the life style which consider on luxury goods as the happiness standardizer or wasteful lifestyle.

<sup>11</sup> Akbar S. Ahmed, *Posmodernisme Bahaya dan Harapan Bagi Islam*, translated by M. sirozi,(Bandung: Mizan, 1993), p.111

<sup>12</sup>Yasraf Amir Piliang, *Hiperrealitas Kebudayaan*, Yogyakarta: LKiS, 1999, hlm. 11

should / should not be, rational / irrational, reality / fantasy, form / meaning, message / media

Indonesia has rules of life which correspond to each area, one of the most prominent is Java, where it has a concept or guidance in life which is different from the west. Basic of the Javanese thought is the belief that everything is one, the unity of life. The Javanese people do not separate the individual from their environment, group, era, situation, and condition, even from supernatural. They think that impossible to separate between elements of this world and elements of supernatural.<sup>13</sup>

Thereby, people have a moral duty to respect the orderly existence. They have to except life as it is, they form state of inner peace and emotional serenity. Surrender action to the will, desire and passion indulgence is reprehensible because it will be corrupt personal, social, and cosmic. So, people have to control their own selves in or out to form a life beautifully.<sup>14</sup> Javanese religious concept is not only get from ratio and reasoning but also from sense. *Cipta, rasa, karsa* (creation, sense, will) are Godsend that is to understand all of the truth. The universe, God creations, and the Creator itself.<sup>15</sup>

Ki Ageng Suryomentaram, is one of a number of famous figures in Javanese religious and thought. He life in the end of 19th century and early 20th century. He is the reformer of *kejawen* who well-known as the central figure of the *kawruh jiwa* or *kawruh begjo* sect (a summary of the wisdom teachings). Almost all of the time in his life has immortalized to explore human psyche nature. Main message of the work of Ki Ageng Suryomentaram is to feature insights on existence (human) inspired by Javanese tradition.<sup>16</sup> *Kawruh jiwa* directs some efforts to construct an ethic above ideas

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<sup>13</sup>Niels Mulder, *Kepibadian Jawa dan Pembangunan Nasional* 4<sup>th</sup> Pub., (Yogyakarta: UGM Press, 1986), p.34

<sup>14</sup>Niels Mulder, *Mistisisme Jawa: Idiologi di Indonesia*. (Yogyakarta: LKiS, 2007), p. 131

<sup>15</sup>HeniyAstiyanto, *Filsafat Kejawen ( Menggali Butir- butir Kearifan Lokal )*, (Yogyakarta; Warta Pustaka), p.454

<sup>16</sup>AfthonulAfifdkk, *Matahari dari Mataram*, (Depok: Kepik, 2012), hlm.3

which is reviewed with the community where it is a record or a range of events and circumstances those are recorded in the memory

Human are victims of their own needs, which come from their desire. The desire has a strong influence on their human life. And it often misunderstand as human existence itself. This desire is affected in three causes. wealth (*semat* in the general trend toward material pleasure), public recognition (*drajat*, one's position in the social hierarchy), and magic powers (*kramat*).<sup>17</sup> Those influences will toss and turn human understanding of themselves and anything or anyone around them

The core lesson of *kawruh jiwa* (self knowledge) is to understand human self (*meruhi awakipun piyambak*) accurately, completely, and honestly, as stock to be able to comprehend or understand other people and the natural environment.<sup>18</sup> It will take people to the true happy life, does not depend on the place, time, and circumstances (*mboten gumantung papan, wekdal lan kawontenan*)<sup>19</sup>

According to Ki Ageng Suryomentaram that situation is called as “*Manungsa Tanpa Tenger*”. It is the human that have been freed from the domination of their *Kramadangsa* sense in doing various actions. This is a device that is inherent in human as mind and a sense or conscience those are equally need some educations or trainings constantly. Ki Ageng refers to it as an instrument in man that has specific point for photographing other people sense<sup>20</sup>

Community for Javanese people is the source of sense of security, it also applies for nature which is inspired as the power that will make certain about the salvation and the destruction. From the social environment, they learn that nature can be the threatened, and give a favor and rest, it means that their

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<sup>17</sup> Ibid., p.15

<sup>18</sup> Afthonul Afif dkk, *Matahari dari Mataram*, (Depok: Kepik, 2012), p. xiii

<sup>19</sup> Grangsang Suryomentaram, Ki Ageng Suryomentaram, *Kawruh Jiwa: Wejanganipun Ki Ageng Suryomentaram Vol.I*, ( Jakarta: CV Haji Masagung, 1989)

<sup>20</sup> Afthonul Afif dkk, *Matahari dari Mataram*, (Depok: Kepik, 2012), p. 83

existence is depending on the universe.<sup>21</sup> For the Javanese people, the sensory nature is the spirit world expression that it is the mystery of the power around it, from this they get their existence and hanging.<sup>22</sup>

The concept above is differed from the dominate existentialism type in this era which is a given by consumption lifestyle, as Herbert Marcuse said about “one dimensional man”, it means just maintain the establishing and refusing the opposition. Notwithstanding the opposition that shows as the contrary thing, but in reality, it just continuities from the system before.<sup>23</sup>

Instrumentalization<sup>24</sup> as a keyword of the technological view, a form of thinking or a basic of the technic that emphasize at the efficiency, productivity, fluency, certainty, mathematic, and loss and profit account.<sup>25</sup> Human create and manipulate something, nature, and machines, to make light of their life. Here, human and society will be in power and technological manipulation. And human self have been dependenced by technology. If formerly, technology is developed to fill the requirement, and it is walked under human determination. In fact, human have to adapt to science and technology determination.<sup>26</sup> Until the human values is overroded.

While for the Javanese community, if people disrupt the harmony in society and nature with their behavior, they also disrupt the cosmic alignment inwhich case bring the dangers to the actor itself and the whole society. This course is very different from the view of the technological society now.

It is not so far from Islamic guidance which Allah has said:

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُمْ أَحْسَنُ أَثْنَا وَرَبُّنَا <sup>27</sup>

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<sup>21</sup> Franz Magnis Suseno, *Etika Jawa ( Sebuah Analisis tentang Kebijakanaksanaan HidupJawa )* 9<sup>th</sup> Pub., (Jakarta: PT. Gramedia Pustaka Utama, 2003), p.85

<sup>22</sup> *Ibid.*, p.86

<sup>23</sup>Listiyanto Santoso, *Epistemologi Kiri*, 9<sup>th</sup> Pub., (Jogjakarta: Ar- Ruzz Media, 2012), p.120

<sup>24</sup>Instrumentalization: organized or act upon the order. The discourse looking at nature and human only as the material to get certain purpose. See Listiyanto Santoso, *Epistemologi Kiri*,9<sup>th</sup> Pub., (Jogjakarta: Ar- Ruzz Media, 2012), p. 119

<sup>25</sup>ListiyantoSantoso, *Epistemologi Kiri* 9<sup>th</sup> Pub., (Jogjakarta: Ar- Ruzz Media, 2012),, p.118

<sup>26</sup> *Ibid.*, p. 120

<sup>27</sup> QS. Maryam/19: 74.

*“But how many (countless) generations before them have We destroyed, who were even better in equipment and in glitter to the eye”*<sup>28</sup>

This verse goes down with the story of people who has forgotten about the Devine values. It make the material values become the peak of every values. And now, the birds of the father flock with them are so many. And the end of them does not differ from what has been delivered on this verse.<sup>29</sup>

Seyyed Hussein Nasr argues that the world today is like a global village phenomenon. There is no event or event son the planet who escape from communication and global information access. Human live as individual who has functioned as a small part of global civilization machine. Human existence is reduced in such a manner that only means quantitatively. Human experience a split personality (holded up, personal rapture). It getting away from the traditional ethical and moral certainty.<sup>30</sup> It also happen in Javanese people. On the other hand, most groups still remain on the conservative establishment with their thought which is not opened to be change.

Postmodern society which is dominated by western civilization encourages the standing at bay of the past colonial characteristic in those societies. in the other hand, postmodernism makes possible of the cultural characteristic and the unfinished politic until one past decade appears again to the surface.<sup>31</sup> So, postmodernism also visible its positive side to some cultures that is not dominated, with its critic of modernism which has hierarchical organized thought until it makes the minority group is alienated, like Javanese society with their existentialism concept.

Javanese existentialism has one of the driving is Ki Ageng Suryomentaram with the concept of or *kawruh jiwa* or *kawruh begjo*, should be able to dialogue with this time. As some visions of postmodern philosophy, one of

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<sup>28</sup> Abdullah Yusuf Ali, *The Holy Qur'an (Translation and Commentary)*, (New Delhi: Goodword Books, 2003), p.783

<sup>29</sup> Qurays Shihab, *Tafsir al-Mishbah*, (Jakarta: Lentera Hati, 2002), p.508

<sup>30</sup> Aris Kurniawan, *Pengetahuan dan Kesucian Menurut Sayyid Husein Nasr*. See <http://ariskfiles.blogspot.com/2010/07/pengetahuan-dan-kesucian-menurut-sayyid.html>, Posted on July 2010

<sup>31</sup> Akbar S. Ahmed, *Posmodernisme Bahaya dan Harapan Bagi Islam*, translated by. M. sirozi,(Bandung: Mizan, 1993), p.131

them is: to reappoint the alienated local wisdom. Lyotard, one of postmodernism philosophers argues that has been happened a conflict of narrative, myth, local wisdom, and the other words where the traditional society has emphasized their value and science (theoretical science). Narrative is going to go away and there is no alternative for it. Lyotard pins hope on flexibility of narrative science. Despitely, he also wants to defend the individualism which growing with capitalism.<sup>32</sup>

So, the synergy between the paradigm of Java specifically from *kawruh jiwa* values of Ki Ageng Suryomentaram and postmodern society (which are willy-nilly has dominate to the society) to form the humane existence formulation. The synergistic existence is needed to find a model of the humane ethic that is based on some ethical thinking patterns, but it can be actualized in the real terms in contemporary civilization which is form an ethic.

## **B. Research Question**

From the background above, there are two questions that will be covered by researcher to focus this discussion. Those are:

1. What is the *Kawruh Jiwa* of Ki Ageng Suryomentaram?
2. How are relevances between *Kawruh Jiwa* of Ki Ageng Suryomentaram and postmodern society?

## **C. Aim and Significance of Research**

From the research questions above, the researcher sets some aims as follow:

1. To know the *kawruh jiwa* of Ki Ageng Suryomentaram
2. To know some relevances between *kawruh jiwa* of Ki Ageng Suryomentaram and postmodern society is

The significances of this research are as the following:

1. To give contribution to the discourse of philosophy, especially in the existentialism philosophy

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<sup>32</sup>Madan Sarup, *Poststurkuralisme dan postmodernisme*, (Yogyakarta: Jalasutra, 2011), p.225

2. To give contribution on Javanese ideas which have not only about mysticism but also rationality and its relevances with postmodern society.

#### **D. Prior Research**

As far as the researcher knows that, there are many researches discussing about postmodern society and how to face it. But no one of them studies on the *Kawruh Jiwa* of Ki Ageng Suryomentaram, how it can exist at this era of postmodern. Those are:

1. Journal by M. Amin Abdullah, (2008) under the title “*Dialog Peradaban Menghadapi Era Postmodernisme Sebuah Tinjauan Filosofis – religius*”. If the terminology of philosophy in general is confined to the highly abstract plains of cognitive, so it is difficult to digest and understood by the public, then it is different with the postmodernism term. This term is actually there on the plains of abstract cognitive, but its emergence in the present is accompanied by concrete historical evidence, so it is easy to understand by the public. Here the authors analyze how dialogue with postmodern civilization with all its positive and negative sides.
2. A thesis by Akhmad Rifan Anwar in UIN Sunan Kalijogo Yogyakarta (2011) about “*Integralisme Islam Respon Armahedi Mahzar Terhadap Postmodernisme*”. He discusses about the response of one Muslim thinker on the development of contemporary Western thought, Armahedi Mahzar. Armahedi Mahzar's integralism triggers thoughts about Islam. Islamic Integralism is the comprehensiveness of integralism's insight in looking at everything: good science and technology and the arts, as well as culture and religion. Integralism sees it as a cohesion that cannot be broken or separated from the reality cohesion, in this case Armahedi Mahzar's thinking about postmodernism and Islamic integralism. As an initial attempt to revive the philosophical tradition among Muslims.
3. “*Mencari Bentuk Psikologi dalam Lanskap Budaya Posmodern*”, written by Dr. Ridwan Munawwar (2008) in his Journal Vol. I No. 2<sup>nd</sup> December 2008. He talks about the effect of the coming of postmodern culture as a radical change in history which prosecutes some system of scientific



discourses for changing. And psychology and psychoanalytic as one of discourse that be the principle role as the modern culture designer.

4. “*Delegitimasi Pengetahuan dalam Postmodernisme menurut Jean Francois Lyotard*” by Fahmi Sallatalohi from Universitas Gajah Mada, Yogyakarta 2005. In this study he told about postmodernism incredulity of modernity where has thought out the idea of the commitment to deconstruct some modernism ways. One of postmodernism thinker is Jean François Lyotard, who has critic about politic legitimation, emancipation, freedom, even the modern science validity itself has created some crisis. It was called de-legitimation of knowledge. In there, the writer discussed about de-legitimation of knowledge according to Lyotard.
5. Syahril Muhammad, (2011) from Universitas PendidikanIndonesia at his dissertation of “*Dilema Perkembangan Masyarakat Ternate Menghadapi Tarikan Tradisi dan Modernitas (Studi Tentang Orientasi Nilai Bangsawan Ternati)*” wrote about the society and blue blooded of Ternate’s responses to face tradition pulling and modernity. It was done to formulate conceptual framework of local society.

#### **E. Theoretical framework**

*Kawruh jiwa* is more accurately described as the science (it can be classified as human philosophy or psychology ), because it has a base material and a clear method, systematic and logic presentation, so functionally it can be used to analyze and solve some problems of everyday life <sup>33</sup> In this discussion , the researcher will specify some problems related to postmodern society .

*Wejangan* in other terms can be called as a note, portrait, recording, understanding, or knowledge. In this case, *Wejangan* of Ki Ageng Suryomentaram can be obtained from direct listening, listen from people who have obtained the *wejangan* from Ki Ageng Suryomentaram, or from some books which are containing his *wejangan*. It can also be obtained from the meeting of two people or more which is termed as *Junggring Salaka*. *Junggring Salokan* is a meeting which contains *kandha takon*, that there are

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<sup>33</sup> Afthonul Afif dkk, *Matahari dari Mataram*, (Depok: Kepik, 2012), p.69

people who submit the material of *wejangan Kawruh Jiwa*, someone asked, and without any debate.<sup>34</sup>

At this thesis, the researcher will take some points of *kawruh Jiwa* of Ki Ageng Suryomentaram that have correlation with the basic problem of humanity, those are: *Rasa Kramadangsa*, the human desire, and two concept of self actualization organizing, like *mawas diri*, *mulur mungkret*, and *manungsa tanpa tenger*.

Postmodern society is on a culture that has left much rationality, positivistic criteria, universality, certainty, instrumental as the exclusive standard, and the same arrogance of modern culture and a desire to abandon the need for myths, narratives, or excessive knowledge frame; and now, the world- especially the world of art and philosophy are faced with a kind of indeterminacy, 'legal uncertainty' and 'uncertainty value'.<sup>35</sup>

## **F. Research Methods**

### **1. Type of Data**

As the title implies, this research is library research which is purely based on bibliographical research. In this research, the sources of data are written texts relating to the topic.

### **2. Method of collecting Data**

Since this research is bibliographical research, the collecting data is supported by books, websites, journals, and papers that have relationship to the topic. In this research, the researcher explores several previous findings and research done by the experts who have discussed the same topic.

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<sup>34</sup> Muhaji Fikriono, *Puncak Makrifat Jawa, Pengembaraan Batin Ki Ageng Suryomentaram* 2<sup>nd</sup> Pub., (Jakarta: Noura Books, 2012), p. 376

<sup>35</sup> Yasraf Amir Piliang, *Hiper-realitas Kebudayaan*, (Yogyakarta: LKiS, 1996), p. 11

Those previous research have functions as raw data. Based on the data, it is necessary to look for outlines, fundamental structures and basic principles in detail and to ignore the irrelevant data.<sup>36</sup>

The data which have been collected by the researcher is utilized and synchronized with the topic based on inductive method.<sup>37</sup> With using some primaries data and secondary data, such as:

a. Primary Data

Primary data is the subject data in writing this essay; it is the source of research ideas about *Kawruh Jiwa* of Ki Ageng Suryomentaram. There are several primary sources that researcher use, such as: *Kawruh Jiwa*, *Wejanganipun Ki Ageng Suryomentaram Vol I and II* collected by Grangsang Suryomentaram (Java ed.), and *Falsafah Hidup Bahagia* (Ind ed.)

b. Secondary Data

Secondary data is data used to support the primary data. The data in the form of the works related to Java and postmodern society. Such as: *Etika Jawa* by Franz Magnis Suseno, *Ki Ageng Suryomentaramtentang Citra Manusia* by B.J Adimassana, *Makrifat Jawa untuk Semua* by Abdurrahman el-Ashi, *Matahari dari Mataram* by Afthonul Afif, *Posmodernisme Bahaya dan Harapan Bagi Islam* by Akbar S. Ahmed, *Hiperrealitas Kebudayaan* by Yasraf Amir Piliang etc.

### 3. Method of Analyzing Data

The approach that will be used by the researcher is philosophical approach, scientific theory research. It press with analyzing of inductive conclusion process with analyzing such a concepts to create a synthesis<sup>38</sup>

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<sup>36</sup> Anton Bekker & Ahmad Kharis Zubair, *Metode Penelitian Filsafat*, (Yogyakarta: Kanisius 1990), p.125

<sup>37</sup> Inductive method is based on particular fact and concrete evidence then from the fact and the evidence are concluded as a generalization. See SutrisnoHadi, *Metodologi Research*, (Yogyakarta: Andi Offset, 1995), p.42

<sup>38</sup> Anton Bekker & Ahmad Kharis Zubair, *Metode Penelitian Filsafat*, (Yogyakarta: Kanisius 1990), p. 64

This study is qualitative research that emphasized in descriptive analytic research. The theory is not only on abstract presentation and escaped from scientific knowledge. Describe it to get detail references in some opinions from scientific research or the previous theory continually. It means that the presented concept is appeared from the reflection of research or the specific theory.<sup>39</sup> Analyze and supply the reality systematically with the result that more easy to be understood and concluded.<sup>40</sup>

### G. Structure of Writing

The researcher will systematize this study with arrange from some data serially so that will be systematical studies. This study will be systemized become five chapters, such as:

Chapter I: This chapter is an introduction, which provides background and overviews of the problems of writing a postmodern society and how it will impact the people of Islam, particularly Islamic community in Java which basically has its own concept of existence. In this research will be specified in one of the characters of the concept of Java Ki Ageng Suryomentaram

In this chapter the researcher also describes the literature review, the aim and significance of writing, research methods that will be used in this thesis, writing and systematics thesis

Chapter II: The second chapter provides the basic theory will be fully investigated about the problems of postmodern society. Talking about the postmodern era will never escape from the modern era. This discussion will be presented through some thoughts postmodern philosophers such as Francois Lyotard, Jean Boudlillard and Gilles Deleuze, and will discuss about ethical relativism.

Chapter III: The third chapter will discuss about the *Kawruh Jiwa* of Ki Ageng Suryomentaram and some related issues, such as: Ki Ageng Suryomentaram profile and its teachings of *Kawruh Jiwa*, like: *kramadangsa*,

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<sup>39</sup> *Ibid*, p. 119

<sup>40</sup> Saifuddin Azwar, *Metode Penelitian*, 3<sup>th</sup> Pub., (Yogyakarta: Pustaka Pelajar, 2001), p. 6

*Mawas Diri, Manungso tanpa tenger*, and human existence according to Ki Ageng Suryomentaram.

Chapter IV: The fourth chapter contains the analysis. The research question as what we put on the B points will be answered in this chapter. In this discussion, the researcher will analyze the basic problems as the writer explained in chapter III is about *Kawruh Jiwa* of Ki Ageng suryomentaram, and its relevances with the discussion of chapter II by describing some of the characteristics of postmodern society and some opinions of some postmodern Philosophers, then how is the self actualization according to Ki Ageng Suryomentaram in his *Kawruh Jiwa* (contained in chapter III) actualize in postmodern society.

Chapter V: The cover of the writing is laid on of the fifth chapter. At the closing section will be included the conclusion from the previous chapters and suggestions are expected to be useful for further research