

CHAPTER V

CLOSING

A. Conclusion

1. *Kawruh Jiwa* is the science that can be classified as the human philosophy or psychology because it has a basic material, a clear method and present in a systematic and logic thing, so it can be used to analyze and solve such problems of daily life functionally. It uses the reflective rationality that cover the sense dimension inside, the potency of reflective and intuitive human ratio. It is not a religion, asceticism or abstinence behavior, but it is kind of a view of life, self-knowledge or human self-actualization which is inspired by javanese views who have their intention of harmonious life, it means to do anything that does not make hurt to the other party (other people, nature, spirit, elder, etc.). The rationality of Ki Ageng Suryomentaram thought has meant the accommodative rationality which puts a sense of other people as an integral part in achieving truth and happiness.
2. In postmodern society, the accuracy of all moral principles are relative accommodated to the concerned or selection individual environment. However, human communities have guidelines (customs, morals, values) in their self actualization of their life. Basically, they are made by each community appropriate with their respective environments, and some goals of each group, to create a harmonious, calm, ordered social relations. in the other hand, it make the uncertainty of ethic, it is one of problems of humanity that exists in postmodern society, it means that no moral principles are true generally, it has impact that there is no limitation of human activity, it is like “anything goes”. The basic influence of the humanity problem is the desire, which cannot be fulfilled continually. In *Kawruh Jiwa* of Ki Ageng Suryomentaram, there are some approaches of human desire controlling, such as: Philosophy of *mulur mungkret*, *kramadhangsa*, *mawas diri* (self introspection), and *ukuran kaping*

sekawan which have aim to find out and act human existence who can life no matter where, no matter when, no matter how, even in postmodern society. “life” in a humane manner to get the harmonious life, so postmodernism is, it want to act human existence, but they have different ways to get that goal. Like, Ki Ageng’s argument about the relation of human and human other who cannot be apart, because both of them are unity. Different with postmodern society who has perspective that the other is just be the other. Some teachings about the concept of self-actualization brought by Ki Ageng Suryomentaram called as *Kawruh Jiwa*, one of little narrative that inspired by local views, it means javanese views who has dimension of sense inside that did not use by postmodernist (basically come from the western) is suitable views among the javanese people who is also drown over postmodern society. So *Kawruh Jiwa* is not a reconstruction of totalitarianism that must be followed by everyone around the world. It is the science of self-actualization that relevance to be existed in postmodern society without taking down its own identity of harmonious life.

B. Suggestion

This research is to discuss how about one of the small narrative called the *kawruh jiwa* of Ki Ageng Suryomentaram can be actualized in postmodern society is limited to answer the research question, therefore, the topic under theme above is still opened to be discussed again. And there are many possibility to develop it to enrich philosophy insight, especially in Islamic Javanese intellectual, such as: the specific theme of *Kawruh jiwa* of Ki Ageng Suryomentaram only, more specific again in one concept from Ki Ageng’s thought, like: *mawas diri*, *pengawikan pribadi*, *ukuran kaping sekawan*, *raos bebas*, *raos gesang*, etc. Moreover, it possible to study more about postmodern society, like: the research of one concept of postmodern figure. For example, Gilles Deleuze with his concept of desiring machine on his *anti-oidipus*, mini narrative according to Lyotard, or concept of sign of Jean Baudrillard.

C. Epilogue

A long with mercy and blessing given to all humankind, there must be a thankful merely to the only one God Allah. With His guidance this simple work could be presented as a thesis. Peace and salutation may be upon to the Prophet Muhammad SAW who was guide us to always learn and learn. Understanding the case, that this research still far from perfectness, so the researcher wishes a slight of critique and suggestion to make it to be better. May this work has point of usefulness for the researcher and the other who always zealous for the science, thankful always be given to the Allah.