
THE PERFECT BEING OF R. M. P. SOSROKARTONO'S THINKING

Tafrichul Fuady Absa
UIN Syarif Hidayatullah Jakarta, Indonesia
E-mail: absatafrichulfuady@gmail.com

Abstract. This article reviews R. M. P. Sosrokartono's thoughts about the perfect human being. He defines a perfect being as a person who is able to live up to the knowledge of ngawoelo dateng kawoelaning Goesti. In order to have such life and behavior that reflect the attributes of God by loving and maintaining the wholeness of God's creation, therefore, the alignment must be based on catur murti. That is, to be able to unite and balance feelings, thoughts, words, and actions. The union of the four components is based on the value of truth so that the actualization in life becomes the proper thought, feeling, word, and action. That is the perfect being who will become caliph on earth.

Keywords: sosrokartono; perfect; human being

Abstrak. Artikel ini mengulas pemikiran R. M. P. Sosrokartono tentang manusia paripurna. Baginya, manusia paripurna adalah manusia yang mampu menghayati ilmu ngawoelo dateng kawoelaning Goesti. Sehingga hidup dan perilakunya akan mencerminkan sifat-sifat Tuhan dengan cara mencintai dan menjaga keutuhan ciptaan Tuhan. Penyelarasan itu harus didasari oleh catur murti. Yaitu, mampu menyatukan sekaligus menyeimbangkan antara perasaan, pikiran, perkataan, dan perbuatan. Penyatuan empat komponen tersebut berdasarkan pada nilai kebenaran, sehingga penyatuan itu menjadi pikiran yang benar, perasaan yang benar, perkataan yang benar dan perbuatan yang benar. Itulah manusia paripurna yang menjadi khalifah di muka bumi.

Kata Kunci: sosorokartono; manusia paripurna; insan kamil

Permalink/DOI: <https://doi.org/10.15408/mimbar.v38i1.21002>

Introduction

Today, the growth of science and technology is increasingly unstoppable. As a result, humans forget their nature and essence as representatives of God on earth (الخليفة في الارض). When a man does not know his nature, it is impossible for him to know his God. This is in line with what was conveyed in a prophetic hadith narrated by Bukhari and Muslim which reads: "من عرف نفسه، فقد عرف ربه" (Whoever knows himself, then he will know his God).

Basically, humans are autonomous creatures of God, individuals who are composed of a harmonious unity of soul and body, which then exist as individuals in society. On the other hand, humans come into this world in unexplained circumstances, as Heidegger refers to as "thrownness" (*Geworfenheit*) (F. Budi Hardiman: 2015, 116). This means that it is not easy to know why, how, and the purpose of their existence in this universe. One thing is sure: God created people in this universe by mediating a human couple (as their parents) who are aware of their own lives, their purpose, and their meaning in life (which is to return to God).

The reality explains that humans are indeed weak creatures. Their whole existence is dependent upon their Creator (God). The Creator predetermines all of their potentials. Humankind has no power over the Creator except surrender (Undang Ahmad Kamaluddin: 2013, 13).

Human beings are God's creation on earth that exists and the only creatures who can ponder and reflect on all that exists, including reflecting on themselves and their existence in the world. This determines and is a sign of the essence of being human that other living beings such as animals do not have. Hence, the nature of humans is a thinking creature (Van Der Werj: 1988, 39).

The discourse on the concept of a perfect being becomes an exciting and essential study that humans need to understand to determine their status and the ideal state for them. Moreover, various intellectual circles have had this discussion for thousands of years, which has become the subject of fundamental studies of philosophical systems and religion, both traditional and modern (Seyyed Mohsen Mihri: 2004, 20).

Besides the philosophers and Sufis, the discussion about the perfect being is also found in the sacred books, which become the principle and perspective of human life. Although the designation of the perfect being has different terms in each system, such as representative of God, Jivan Mukti, superhuman, actualized human, Insan Kamil, and many other terms, however, these terms unite and refer to an understandable definition, that is about how human supposed to be authentic and mindful.

The debate over how humans should behave properly ultimately leads to the development of human beings' concepts as complete, ideal, perfect, genuine, and even holy creatures.

Although it was well-known in its most simple forms, perspectives on the perfect being have long been established as a topic of philosophical discussion, as done by Classical Greek philosophers such as Pythagoras (died 600 BC), Socrates (470-399 BC), Plato (427-347 BC), and Aristotle (384-322 BC).

Plato defines the perfect being as someone who loves wisdom more than others, although he does not claim himself as a wise person. Because knowledge and wisdom are associated with truth and ideas, neither of which are associated with physical objects, formal phenomena, or anything else, they fall under its auspices. Through this understanding, the true nature of truth is liberated from any influences such as generational change and destruction (Seyyed Mohsen Mihri: 2004, 20).

This is the kind of human being whose soul essence will ultimately touch the closeness and settle in its true existence by understanding that ideas and truths will elevate humans to a "higher" level in their search of the essence to be the ideal being. Meanwhile, Aristotle mentioned that humans' perfection resides in the real life of their existence, which is established theoretically by their intellectual aspect of intellectual life (Radhakrisnan: 1995, 311-314).

Over time, the understanding of the humans' conception of their identity in the aforementioned studies is increasingly viewed as less than satisfactory. From then on, the studies of the perfect being have changed and constantly renewed well into this century.

Along with the Western philosophers, in Islam, there is also the term *al-Insan al-Kāmīl*, which is primarily found in the early 7H / 13th AD. According to Muhammad Iqbal's view, *al-Insan al-Kāmīl* is defined as a person whose ego reaches a point of maximum intensity, that is, when the ego is able to retain full possession even when it is in direct contact with what binds the ego (the absolute ego or God) (Muhammad Iqbal: 2002, 167).

The term of *al-Insan al-Kāmīl* was firstly used by Ibn Arabi to label a person as the ideal human concept who is the focus of God's appearance. Moreover, Ibn Arabi describes the perfect human being as reflected in the Prophet Muhammad's characteristics and conduct as the figure of *al-Insan al-Kāmīl*. He asserts that the ultimate goal of God creating the universe is the human itself. However, another opinion emerged that the term *al-Insan al-Kāmīl* appeared before the era of Ibn Arabi, but it did not use the same term. Over time, many academics disciplines have taken a concern in the discourse regarding the perfect being (Munirul Amin: 2005, 158). Aside from Ibn Arabi, a large number of Muslim intellectuals also discussed the term *al-Insan al-Kāmīl*. Such as Abdul Karim Al-Jilli, Muhammad Iqbal, Murtadha Muthahari, Sayyed Hoesn Nasr, etc.

Since the 17th century AD, many Muslim philosophers in Indonesia have researched the idea of the perfect being. Hamzah Fansuri was one of those who investigated this topic. He believed that humans are essentially the last degree of God's incarnation and the most significant and perfect incarnation. Additionally, humans are the emanation of God's ultimate nature as light. As such, they are ideal incarnated creatures capable of becoming *Insan Kamil*. However, due to their ignorance, they were unaware that their eyesight was blurred and that the whole world was fictitious and murky (Sri Mulyati: 2017, 76-77).

The idea of the perfect being is critical in a thinker's thought system and framework of mind since they are components of life views. The human perspective is inextricably linked to, and indeed is a component of, a belief system that is the moral basis of people and will eventually manifest as the features of their civilization. However, the issue is that the idea of the perfect being is subjective when seen in its whole and depending on which viewpoint or who discusses the concept.

The concept of the ideal being is also present in the Javanese philosophical traditions. Apart from the well-known Javanese luminaries such as Raden Ngabehi Ranggawarsita and Ki Ageng Suryomentaram, another philosopher has had a significant impact on the riches of Javanese philosophy but is less known. Among his philosophical, poetic, and Sufistic ideas, he is most known for his poetry, which Javanese people often adopt as a way of life in terms of attitude and behavior. He is Raden Mas Panji (R.M.P) Sosrokartono, Raden Ajeng Kartini's elder brother.

R. M. P. Sosrokartono never proclaims himself as a Sufi or a philosopher. However, his inherited thought has a philosophical and Sufistic style. The moral values he taught regarding the concept of divinity and the practice of humanity are reflected in his conduct and devotion. He gave much guidance in *Mustikaning Sabda* (words of wisdom) and expressed it through his behavior. In addition, there are many thoughts from Sosrokartono that are taken as guidelines for life in the nation, state, and family scopes. Moreover, the most important thing is his principle to be a perfect being, namely to be a person who values other people, treats them with humanity, and to be helpful to others.

As stated in Ki Musa Al Machfoeld's book, Sosrokartono has systematic and didactic teachings similar to those imparted by the saints and awliya. Moreover, put it into practice through "*Fi Lisan Al Hal.*" The meaning is expressed not only through words but also without sounds, letters, and literature, meanwhile through the language of reality or action (Ki Musa Al Machfoeld: 1976, 2).

Through his ideas, Sosrokartono proposes the notion of the perfect being to resolve the two most main issues that need resolution. The first issue is how to be a whole human being. The second is how to behave in order to be a whole human being. Moreover, the solutions to these inquiries are included in various of Sosrokartono's handwritten letters and fibers. Thus, Sosrokartono's views on the notion of the perfect human being must be explored more deeply to acquire and expand the intellectual riches applicable to modern humankind.

Discussions

R. M. P. Sosrokartono's Biography

Raden Mas Panji Sosrokartono's name is not well-known in national, state, Islamic, and philosophical discourses. Indonesian people are more acquainted with his sister, Raden Ajeng Kartini, than R. M. P. Sosrokartono.

His full name is Raden Mas Panji Sosrokartono¹. He was born in Mayong, Jepara Regency, on Wednesday Pahing, April 10, 1877 AD, on the 17th Robi'ul Awwal 1297 H. He is the third son of eight siblings of Raden Mas Adipati Ario Samingoen Sosroningrat and his wife Ngasirah, the daughter of Teluk Awur's Kyai Mudirono (Indy G. Hakim: 2008, 5). RM Adipati Ario Samingoen was PA Tjondronegoro IV's third son (1835-1856 AD), who ruled Kudu for 21 years. If the issue is taken further, Sosrokartono will remain a part of Dyah Kertawijaya's or Brawijaya's ancestry (King of Majapahit 1447-1451).

Sosrokartono is often referred to as Kartono in his surroundings. Sosrokartono is the elder brother of Raden Ajeng Kartini, a pioneer for Indonesian women's emancipation who is most known for her work "After Dark Comes Light." They were both born in Mayong, Jepara. Kartini, Kardinah, and Roekmini are Sosrokartono's three younger sisters.

Sosrokoartono enrolled at the Europeesche Lagere School (E.L.S), a Dutch-owned school in Jepara Regency, in 1888, when he was seven years old. Initially, this E.L.S. school was designed only for students of Dutch ancestry. Meanwhile, Indonesian children may enroll in school if there are empty seats left. Furthermore, only the offspring of the motherland's nobility are admitted to E.L.S. to study.

¹ In subsequent work, the author will use Sosrokartono to shorten the name.

Sosrokartono, who was born of noble descent, enabled him to study at a school that was only enrolled by Dutch descent and children of the nobles of the motherland. The spirit for knowledge was inspired by his father's message, which said: "*Without knowledge, you will not experience happiness and our dynasty will continue to fall*" (Siti Soemandari Soeroto: 1976, 6).

In 1892, Sosrokartono graduated from the E.L.S. with outstanding Dutch marks. This motivated Sosrokartono to enroll in and continue his education in Semarang's Hogere Burger School (H.B.S). The H.B.S. are only in three cities in Indonesia named Batavia (Jakarta), Surabaya, and Semarang. In 1897, Sosrokartono was admitted to the H.B.S. and graduated with honors (Indy G. Hakim: 2008, 5).

In 1898 he continued his studies in the Netherlands. He attended a civil engineering school named the Polytechnic School in the city of Delft, Netherlands. With the aim that after he graduates, he may contribute to improving agriculture in Demak Regency by increasing water usage, since Demak is one of Java's biggest rice growers (Hadi Priyanto: 2013, 14).

Sosrokartono quit the faculty when he was an engineering student for two years at the University of Delft because he felt out of place. He believed that his strength lay in language and literature, not in water technology. As a result, he enrolled in the University of Leiden's *Faculteit Letteren en Wijsbegeerte* (Faculty of Eastern Languages).

To enroll in the University of Leiden in the Netherlands, R. M. P. Sosrokartono must first pass a state examination. Latin and Greek are the test languages setting. However, Sosrokartono never came across these subjects during his time at the HBS. Due to his commitment and skill, Sosrokartono was able to master the two ancient languages in approximately six months.

Sosrokartono was the first Indonesian student to enroll in a Dutch university. He earned a *Doctorandus in de Oosterche Talen* (doctorate in languages) in 1901. He is fluent in 44 languages and has knowledge of nine Eastern foreign languages, seventeen Western foreign languages, and eighteen regional languages (Aksan: 1986, 22).

Sosrokartono continued his career in Europe after graduating from Leiden University as a reporter for The New York Herald. This first move increased worldwide awareness of Sosrokartono among journalists, linguists, and interpreters of the First World War at the United Nations.

In 1925, he returned to Indonesia. However, Sosrokartono's life in his homeland was inversely proportionate to his European life. Numerous senior government officials in the Dutch East Indies colonial administration despised and distrusted him since the Dutch knew that Sosrokartono was no ordinary person. Sosrokartono has been offered numerous government positions but has consistently declined because Sosrokartono desired to progress the people without resorting to the compassion of the Dutch colonial authority.

In Bandung, he established the Dar-Oes-Salam Foundation as a rehab facility for economically disadvantaged people. He also named himself *Mandor Klungsu* and *Joko Pring*. Additionally, he also has several nicknames such as *wonder dokter* (magic doctor), *juragan dokter* (doctor captain), *cai pengeran* (water prince), *dokter alif* (doctor alif), *oom sos* (uncle sos), *eyang sosro* (grandpa sosro), and *ndoro sosro* (Mr. sosro).

Throughout his life, Sosrokartono never called himself a teacher, nor did he feel like he had students. However, many people admit him as their teacher. In particular, Sosrokartono did not say

precisely who his teacher was. Nevertheless, there is one thing is sure that he calls his teacher himself. As he wrote in a letter from Binjei, November 12, 1931, it read:

“*Murid gurune pribadi*, (The teacher’s student is the student itself)

Guru, Muride pribadi, (The teacher is the student itself)

Pamulangane, Sengsarane sesame (The lesson is the suffering of others)

Ganjarane, Ayu lan arumi sesami.” (The reward is the kindness of others).

The 28-year-old Odyssey in the West did not even westernize Sosrokartono. Because he adheres to the Javanese ideology that runs through his blood. *Jawi bares, Jawi deles, lan Jawi sejati* (honest Java, original Java and real Java). The Javanese people's way of life has given him the Western name *De Javanese Prins* (the beautiful prince from Java) (Hadiwijaya: 2010, 182). Sosrokartono passed away on Friday Pahing, February 8, 1952, at Jl. Pungkur No. 19, Bandung. Without losing his wife, children, or students. He was afterward buried at Kaliputu Village, Kota District, Kudus Regency, Central Java, in the hamlet of Kaliputu. (1986, Aksan, p. 22).

R. M. P Sosrokartono’s Perspective of The Perfect Being

When reading Sosrokartono's writings, many teachings demonstrate his profound faith in God. *Ngawoela dateng kawoelaning Goesti* is to understand that the goal of life, with action and behavior, is to serve God through helping others. That is what is meant by *Ngawoela dateng kawoelaning Goesti*.

According to Indy G. Hakim's book "*Sugih Tanpa Bandha: Tafsir Surat-surat & Mutiara-mutiara Drs. R.M.P Sosrokartono*," which translates as "Being Rich Without Wealth: An Interpretation of Drs. R.M.P Sosrokartono's Letters and Pearls," said that Sosrokartono's teachings had achieved the peak of oneness, the servant and his Lord; in Sufism, this was referred to as *ittihad* or *wahdat al-wujud*; in Javanese, it was referred to as *manunggaling kawulo lan Gusti* (when people are able to internalize the spirit of God within themselves) or *kasunyatan* (Indy G. Khakim: 2008, 36).

According to Sosrokartono, humans who are able to comprehend ngawoelo dateng kawoelaning Goesti thoroughly would live and behave consistently by loving and protecting Allah's creation. Within the framework of reality, these people possess the capacity to reconcile their interpersonal connections with God (حَبْلٍ مِّنَ اللَّهِ), with other humans (حَبْلٍ مِّنَ النَّاسِ), and with the universe/environment (Hablun min 'alam).

Human beings must be conscious and accept that they are divinely God-created creatures. As a logical consequence of this understanding, humans are God's slaves and servants, and therefore no one else deserves or needs worship but God. Not only was Sosrokartono specific and aware that God deserved to be loved, he believed that his whole body and soul were dedicated to God.

According to Sosrokartono, humans must love and serve God. The actual manifestation of this duty is the act of kindness toward one another, and *leladi mring sesami* means that, and it must be performed unconditionally. Thus, according to Sosrokartono, the perfect human is a human whose attitudes and behavior reflect the values of God. This reflection is reflected through the attitude of *leladi mring sesami* as a form of love for God. That is the perfect human being who is capable of balancing emotions, thoughts, words, and actions. Sosrokartono named it as *Catur Murti*.

Catur Murti

According to Sosrokartono, to reach the level of a perfect human being, one must be able to apply and practice *Catur Murti* in his actions and conduct. The term *Catur Murti* derives etymologically from Sanskrit, which it is composed of two words, *Catur* and *Murti*. *Catur* is the Greek word meaning four, and *Murti* is the Sanskrit word meaning incarnation. Thus, the word *Catur Murti* translates literally as "four components unite into one."

Catur Murti, according to Aksan, is the harmony of the four primary components of the soul: thoughts, feelings, words, and deeds (Hadi Priyanto: 2013, 14). "*mikir bener, rumangsa bener, ngendiko bener, and lan tumindak bener,*" as Sosrokartono said. The four components are united around the value of truth, resulting in the correct thinking, right feelings, right speech, and right action. In reality, if the four components are not balanced, people will be unable to meet their God and thus unable to help others sincerely. Sosrokartono enables the knowledge of *Catur Murti* as the fundamental principle and direction for his life, devoting it to God's service. (Aksan: 1986, 70).

Through *Catur Murti*, humans will get peace of mind, harmony, life, and happiness in the afterlife. In Islam, *Catur Murti* shows the characteristics of a Muslim believer, namely not thinking except what is right, not feeling what is right, not saying what is right, not doing anything except what is right. *Catur Murti* directs people to be wise, directed to the right actions, directed to others who need help, seeking compassion, forgiveness, and love. Thus, the perfect human is a human who is always close to God. To be close to Allah, humans must be close to His creation. When practicing *Catur Murti*'s knowledge, one must constantly think that all he/she possesses is genuinely dedicated and given to others as a kind of worship and devotion to Allah SWT.

Therefore, to carry out *Catur Murti*'s understanding, one must live a remarkably modest lifestyle, which means putting aside worldly personal pleasures. According to Aksan, a wise person is the one who has lived the wisdom of *Catur Murti* (Aksan: 1987, 8). That is, prudent in thought, feeling, speech, and conduct.

Ilmu Kantong Bolong

On a practical level, Sosrokartono's concept of the perfect human being is reflected in *Ilmu Kantong Bolong* inspired conduct. Sosrokartono conveyed *Ilmu Kantong Bolong*'s knowledge to the people of Monosoeko, Bandung, through a Javanese letter. Sosrokartono wrote, "*Nulung pepadane ora nganggo mikir wayah, waduk, kantong yen ana isi lumuntur marang sesami,*" (Sosrokartono's letter from Binjei, 12 November 1931). This implies that assisting or serving other human beings does not need consideration of time, food, or money, as long as these resources are available to be shared or given.

According to Mohammad Ali, the core of the knowledge of *Ilmu Kantong Bolong* is the love of man for his God. Meanwhile, the concrete form of behavior from the *Ilmu Kantong Bolong* is *leladi maring sesami*, which manifests an attitude of devotion to Allah SWT (Mohammad Ali: 1996, 13). According to Sosrokartono, love for God is incomplete until it is channeled to fellow human beings. The devotion to God is a form of worship. Meanwhile, Sosrokartono defines worship as helping fellow human beings sincerely or selflessly. The self is not the center of the world (selfish), but fellow human beings are placed as the center of the world. Every human being is always required to help fellow

human beings regardless of the time and situation. Sosrokartono said: “*Nulung pepadhane ora nganggo mikir wayah, waduk, kanthong. Yen ana isi lumuntur marang sesami.*” (Helping others is doesn't need to use the mind of time, stomach, pocket. If wallet contains money then give it to others).

Even every sustenance that comes must be immediately distributed to other humans who are in need. “*Nulung tiyang kula tindakaken ing pundi-pundi, sak mangsa-mangsa, sak wanci-wanci.*” (helping the person is carried out everywhere and at any time). (Mohammad Ali: 1996, 14).

When one's self is neglected in favor of other people, humans become as empty as their wallets. Emptiness may be understood as being devoid of emotion and the desire to center oneself in the world and prioritize fellow human beings in one's conscience.

According to Mohammad Ali, what is wonderful about *Ilmu Kantong Bolong* is that it can be escalated to the knowledge of silence. The man should have the ability to purge oneself of self-centered wants and passions. Additionally, when humans perform kindness, they should be silent, lonely, or motivated for personal gain. *Ilmu Kantong Bolong* is not a concept that can be understood only through reason but also through feeling.

Thus, *the Ilmu Kantong Bolong* is fundamentally founded on two principles: first, devoiding oneself of self-interest, and the second is helping others. However, *Ilmu Kantong Bolong's* everlasting basis is love and devotion to God.

Jumbuhing Kawulo Gusti

Finally, the last stage of human perfection is *Jumbuhing Kawulo Gusti* or *manunggaling kawulo Gusti*, or merging existence with God (wahdah al wujud). This is mentioned in the needlework of "Sang Alif" on Bandung's Dar Oes Salam hall wall. Alif, according to Sosrokartono, has a variety of interpretations, including the following:

1. Alif describes "Reality or *Kasunyatan*" as a combination and unity of the four components of the soul, namely Catur Murti.
2. Alif is a medium used to cure disease.
3. Alif is a means of focusing concentration towards achieving a situation of openness of the soul to accept elements from outside.
4. Alif describes *Jumbuhing Kawulo Gusti*.

Alif for Sosrokartono has a very sacred meaning. This made Sosrokartono very careful with his Alif embroidery. Sosrokartono said: “*Masang alif menika inggih kedah mawi sarana lampah. Boten kenging kok lajeng dipuncantheaken kemawon, lajeng dipuntilar kados mepe rasukan,*” (Practicing Alif must be done with effort, it should not be hung up and then left behind, like drying clothes). (Aksan: 1986, 55).

Alif is a means of focusing concentration towards achieving a situation of openness of the soul to accept elements from outside. Alif as a substitute for the word *Aku*, and Alif describes *Manunggaling Kawulo Gusti*.

For Sosrokartono, the word Allah consists of five distinct letters, namely *alif, lam, lam, alif, and ha*. Each letter has its philosophy. However, everything is collected and focused on the main thing,

namely Alif. Why Alif? Because alif contains monotheism, namely al-Ahadiyah, which means that all that is in this form does not exist or will disappear except *al-Ahad-al-Haq*.

Everything that exists, including the spirit, soul, body, and universe, is also One. According to Sosrokartono, these four forms represent *Catur Murti's* practice, namely the union of the four verbs (*fa'al*), emotions, ideas, words, and deeds. Starting from feelings, thoughts arise, then say and finally do. Humans shall discover reality (Javanese: *Kasunyatan*) via the unification of the four *fa'al*; they will discover Oneness (Surat Saking Binjei, November 12, 1931).

According to Sosrokartono, as explained by Aguk Irawan, before God was *tajalli* and recognized by his creatures, God was in a state of *'amma* or unknown, this symbol was black, with a white base. Then *al-'amma* accepted *al-Ahadiyah*, God in this state *tajalli* for Himself or his appearance in the One Essence, God in this state still cannot be characterized, this symbol is alif with white color, with a light blue base. Then God revealed His Essence (*Iniyah*) to the universe. *Iniyah* is a sign of the emergence of God with all the perfection of His inner side. In this position, *Sang Alif* is white, with a red base, as the culmination of a servant's relationship with God.

Mandhor Klungsu as Khalifah fil Ardh

Ibn 'Arabī explained that the perfect human being is a human being who has the right to receive the position of *Khalifah fi al-ardh* (God's representative on earth). The caliph here includes the leader who occupies a power and the innate self (*baṭiniyyah*) caliph, i.e., the names and attributes of Allah radiate when applied in the world life. Meanwhile, the absolute goal of the perfect human being is to serve as a perfect place for the appearance (*tajallī*) of God (Kautsar Azhari Noer: 1995, 133).

Meanwhile, Sosrokartono called the *Khalifah fi al-ardh* with the word "Mandhor Klungsu." Mandhor means head/leader who is the worker, not the original owner. "Mandhor" is responsible for everything that happens to his men. He must carry out the orders of the Leader (God) and be accountable for all his work during that time to his Lord. While "Klungsu" means tamarind seed, it is small but hard (firm), which, when planted and cared for properly, will become a big tree - stocky, lush leaves, and fruitful. All of the components are useful.

This means that being a human must be beneficial at all levels, just as "klungsu" or a tamarind tree is functional, sturdy, and shady, which symbolizes humans as a shade for others. In the sense that human nature must be useful, solid, and soothing, it is only to carry out orders and be presented to those who have, namely God. In Sosrokartono's language, "*Kula dermi ngelampahi kemawon, namung madosi barang ingkang sae, sedaya kula sumanggaaken dateng Gusti*" (I'm just doing it, just looking for something good, I leave everything to God). "*Kula saged nindhakaken iggih punika obligatory filial piety and suwita kula dhateng sesami.*" (I can carry out worship, which is my filial duty and devotion to others).

In psychological study, there are three aspects within each individual: Id, Ego, Super Ego. Id is defined as more than subconscious impulses in the form of lust (wild desires); ego is "selfishness," which is full of patches or labels about "me," whose end is "self"; The superego refers to the deepest core in human beings. It is often translated as conscience.

"Mandhor Klungsu" in the treasures of *Kawruh Jiwa* as an enlightened human form because he has been able to reach the deepest core in humans. "Mandhor" is in charge of "supervising." Supervise everything, good emotions, and also attitudes that are inhuman to human. Thus, the most important task of "Mandhor Klungsu" is to remind us to be fully human. It has a human quality, nothing more than that. In this case, who has reached the spiritual quality (to the core of the human essence of "klungsu"), he will become more human. "Mandhor klungsu" will bring humans to the awareness of being human not angel or God.

The second human nature is described by Sosrokartono in Joko Pring's expression. "Joko" (virgin) symbolizes passion, youth and passion. While "pring" (bamboo) symbolizes usefulness, as well as klungsu. The diversity of types of plates symbolizes the diversity of human types who may physically differ but are essentially the same, namely humans. In the end, as human beings who are essentially the same, we must remind each other.

"Susah padha susah, seneng padha seneng, eling padha eling, pring pada pring."

Then Sosrokartono explained the epistemic or the way to become a complete human being with self-knowledge. In the sense of being *Java Bares* or Javanese people as a whole. That is, when one becomes a student of life, life becomes the teacher, and the lesson is the pain of others. Ultimately, the aim is to live a beautiful life in a community with others and serve God as a good servant.

"... para Pangeran ingkang sesami rawuh perlu manggihi pun Klungsu, ..."

"... the princes who came need to see the Klungsu, ..."

"Salam alaikum, Kula pun Mandor Klungsu."

"Greetings, I'm the Klungsu Foreman."

"Taklimi pun Mandhor ... Pak Klungsu."

"Taklimnya Mandhor ... Pak Klungsu."

"Salam taklimipun lan padonganipun. Pak Klungsu."

"Greetings concerning learn and your prayers. Mr. Klungsu."

The quotations above show that Drs. R.M.P. Sosrokartono called himself the "Klungsu Foreman."

Types of Perfect Human

Sosrokartono often conveys stories about experiences, views in dealing with problems, and life values to his friends, residents of Monosoeko in Bandung. Experience the values of life that should be used as an example. One of the teachings that became lessons in the form of advice that has high, noble, and good values of Sosrokartono's in life was conveyed through Sosrokartono's letter, which was sent to the residents of Monosoeko. As follow:

"Ngawoelo dateng kawoelaning Goesti, lan memayoe ayoening oerip, tanpo pamrih, tanpo adjrih, mantep mawi pasrah, tanpo adji, tanpo ilmoe koelo boten adjrih, sebab pajoeng koelo Goesti koelo, tameng koelo inggih Goesti koelo" (Surat Sosrokartono dari Medan tanggal 12 Mei 1931).

Meaning: Serving the servant of God and completing the happiness of life, selflessly, without fear, being sure in surrender, without amulets, without knowledge, I am not afraid, because my umbrella is my God, my shield is my God.

In another letter, when Sosrokartono visited the Langkat Sultanate for the third time, he again conveyed his life goals to the residents of Monosoeko Bandung, namely:

“Ngawulo dateng kawoelaning Goesti, memajoe ajoening oerip, memajoe ajoening awon”.

Meaning: Serving the servant of God, completing the happiness of life, and changing the evil into good.

Both messages are the essence of determination and desire for humans who want to devote all their energy, mind, soul, heart, and everything they have for humankind's happiness and their nation. This service to others is carried out in total so that it can be a means to perfect the happiness of others.

With that kindness, humans will "*Memajoe ajoening awon*" or change something terrible to be good. According to Sosrokartono, a good goal is undoubtedly faced with various challenges and obstacles, which may feel very heavy. But facing such problems, there is no need to be afraid and doubt the purpose of his life. Don't be afraid in the slightest and stay firm on your life's purpose and inner desires.

Suwung Pamrih Tebih Ajrih

Sosrokartono's teaching in the form of "*suwung pamrih tebih ajrih*" is found in Sosrokartono's letter when he was in Tanjungpura/Langkat on October 19, 1931, this letter was sent to his brother, a resident of Monosoeko in Bandung.

“Yen kulo ajrih kening dipun wastani ngandut pamrih utawi ancas ingkang boten sae. Suwung pamrih, suwung ajrih, namung madosi barang ingkang sae, sedoyo kulo sumanggaaken dhateng Gusti” (collection of writing fibers of Drs. RMP. Sosrokartono: 1992, 51).

Meaning: if I am afraid, it can be said to contain self-interest or bad intentions. Empty of self-interest, empty of fear, only looking for good things, I leave everything to Allah.

According to Sosrokartono, everything he does is empty of strings attached, he does not expect anything. Everything is done based on sincerity (Indy G. Khakim: 2008, 97).

"*Suwung pamrih tebih ajrih*" needs to be implied in the area of social life, as a form of society that should act with good intentions in helping fellow human beings, with full sincerity and selflessness, only intending to carry out service to Allah SWT. People who can practice this teaching are people who have high social integrity.

According to Aksan, for someone who has strings attached without reward, then he has no fear. Whatever his position, whatever his position, he will continue to walk on truth and justice. In contrast, people who have self-interest are the same as people who are weak. People who give something will get something, so he owes something to the person who gave it. And it is very difficult for people who are already indebted to act fairly. Meanwhile, Hadi Priyanto explained that "*Suwung pamrih tebih ajrih*" always underlies Sosrokartono's spiritual journey throughout his life. Sosrokartono has absolutely no

personal desire to receive a reward for his behavior that always helps and gives his whole life to the benefit of the human race (Hadi Priyanto: 2013, 107).

Trimah Mawi Pasrah

“*Trimah mawi pasrah*” is a Javanese expression which literally means to accept everything sincerely as a gift from Allah SWT. The word *Trimah* has the meaning of accepting, willing or pleased. While the word *Pasrah* can be interpreted as surrender or tawakkal ((Indy G. Khakim: 2008, 85). In the teachings of Islam, these two traits are characteristics that must be possessed as creatures who have been given grace by Allah SWT.

Trimah mawi pasrah means genuinely receiving everything as a gift from Allah SWT and seeking for His pleasure. This way of life is based on the belief that nothing is possible apart from Allah SWT's permission. Because God's decision is always made with the best of purposes. Because God is indeed almighty, most gracious, and most merciful, and is knowledgeable of everything that a servant undergoes. Therefore, if human's decision contradicts with God's plan, let God's destiny happen. Humans should accept everything God fate with an open heart and full of sincerity. Sosrokartono mentioned that whatever happens, good or bad, pleasant or troublesome that happens as long as humans does favor for others and their nation, it is the decree of Allah SWT.

As a result, as a servant of God, never be frightened, worried, or fearful when confronted with many risks and threats that exist. The way of living based on *trimah mawi pasrah* is highly needed to respond to the fact that humans have unlimited desires. Human desires are endless so that satisfaction is only temporary. This endlessly desire is the real cause of human suffering. This suffering can only be overcome if humans are able to develop a willing attitude to surrender to Allah SWT and accept sincerely whatever happens to them.

The *trimah mawi pasrah* way of life is important in response to the fact that humans have limitless desires. Because human desires are boundless, contentment is only ephemeral. This insatiable yearning is a trustworthy source of human misery. This pain can be alleviated only if people possess a sincere attitude toward Allah SWT and a genuine acceptance of whatever occurs to them.

Humans will be free from suffering and their hearts will feel happiness by undergoing the knowledge of *Trimah mawi pasrah*. Sosrokartono says:

“*Ikhlās marang apa sing wis kelakon, Trimah apa kang dilakoni, Pasrah marang apa kang bakal ana*” (Paguyuban Sosrokartanan: 1987, 14).

Meaning: Sincere to what has happened, Accept what is being occurred, Surrender to what will happen.

According to Aksan, Sosrokartono's moral teachings provide awareness to humans that humans live in a dynamic flow of time, namely the past, present, and future. In order for humans to be peaceful in living their lives, they should develop an attitude of life towards what happened in the past, humans must be sincere, no need to regret. To whatever is happening at the present time, humans must accept it wholeheartedly, there is no need to be disappointed. As for what will happen in the future, humans must surrender, no need to be discouraged.

It is this inner attitude of sincerity, grace and resignation that ensures that man can live the dynamic of life in peace and harmony. He will not be afraid of worldly problems. People who are able to live up to the teachings of Sosrokartono will live independently, their attitudes and behavior will not depend on others and will devote all their energy, thoughts and time to Allah SWT, fellow human beings, and the universe to serve. (Aksan: 1986, 65).

Conclusions

According to the above explanation, the perfect being alluded to by Sosrokartono is a person whose conduct mirrors God's attributes in *leladi mring sesami*. The actualization of *leladi mring sesami* must be carried out in the spirit of *Ngawulo dateng Kawoelane Gusti, Suwung Pamrih tebih Ajrih and trimah mawi pasrah*. Because love for God is incomplete until it is extended toward other human beings. God-centered devotion is a way of worship. While worshiping for sosrokartono, help one another honestly or selflessly assists others.

To reach this level, humans must be able to implement *catur murti*. That is, to be able to unify and balance feelings, thoughts, words, and actions. The union of the four components is based on the value of truth, therefore, that unification becomes the proper thought, right feeling, the right word, and right action. If the four components are not coordinated, people cannot get closer to their Lord and sincerely help others. By practicing it, people in the hereafter will gain peace of mind, harmony, life, and happiness.

It is the perfect human being who will become the caliph on earth, "*Mandhor Klungsu*", who has the duty to oversee every thing; either emotional or inhumane attitudes become humane. "Foreman Klungsu" will remind other human beings to become a complete human being who has human qualities

References

- Adisasmita, Ki Sumidi, (1971), *Djiwa Besar Kaliber Internasional Drs. Sosrokartono dengan Mono Perjuangannya Lahir-Batin yang Murni*, Yogyakarta: Paguyuban Trilogi.
- Adisasmita, Ki Sumidi, (1971), *Siapa Sebenarnya Perintis Kemajuan Bangsa Indonesia*, Jakarta: Yayasan Sosrokartono, 1971.
- Aksan, (1986), *Ilmu dan Laku Drs. RMP.Sosrokarto*, Surabaya: Citra Jaya Murti.
- Ali, Mohammad, (1996), *Ilmu Kantong Bolong, Ilmu Kantong Kosong, Ilmu Sunji Drs. RMP. Sosrokartono*, Jakarta: Bhratara.
- Hadiwijaya, (2010), *Tokoh-Tokoh Kejawen*, Yogyakarta: Eule Book.
- Hakim, Indy G, (2008), *Sugih Tanpa Bandha*, Blora: Pustaka Kaona.
- Kempalan Serat-Serat Drs. RMP. Sosrokartono, Surabaya: Panitia Buku Riwayat Drs. RMP. Sosrokartono, 1992.

Paguyuban Sosrokartanan, (1987), *Renungan Rebo Paing ke XXIII*, Surabaya: PT. Citra Jaya Murti.

R. M. P. Sosrokartono, (1992), *Aji Pring*, Surabaya: Panitia Kempalan Surat-Surat Sosrokartono.

R. M. P. Sosrokartono, (1931), *Serat saking Tanjung Pura*, Langkat 26 Oktober.

Salam, Solichin, (1987), *R.M.P. Sosrokartono: Sebuah Biografi*, Jakarta: Yayasan Sosrokartono.

Sosrokartono, *Laku Lan Maksudipun*, Binjai: 12 November 1931.

Suditomo, Kurie, (2006), *Wartawan Mooda dari Hindia Belanda*, Tempo: April.