
Javanese Sufism: Ki Ageng Suryamentaram's Gratitude Concept in the Book of Kawruh Jiwa

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Abstract

Gratitude in the teachings of Sufism is one of the stations that must be passed by humans to get closer to Allah SWT. Gratitude in Javanese, namely *matur nuwun*, *akeh disawurake*, *diretaake*, *kasebar*, and *pating slebar*. As gratitude in the book *Kawruh Jiwa* from Ki Ageng Suryomentaram, namely gratitude (*nrimo*) to Allah SWT for giving joys of happiness and warnings (calamities) that occur. The concept of gratitude in the *Kawruh Jiwa* book contains advice from Ki Ageng Suryomentaram especially about gratitude, adds discourse, insight, and understanding of the destiny of life experienced by humans. This is library research using qualitative methods. This study uses descriptive data in the form of words to find, develop, and test knowledge obtained through literature in the form of books, notes, and research reports from previous research as a source of data and facts to find answers for a problem. The results showed that gratitude to Allah SWT according to Ki Ageng Suryomentaram is a sense of *nrimo* which is carried out by understanding and studying the events that occur in life. Understanding and studying the destiny that occurs, what is seen is not the form of destiny or the gift, but from the Substance that gives that destiny. Thus it can be found the meaning or wisdom that occurs in life, to lead to a happy and peaceful life.

Keywords: Gratitude, Ki Ageng Suryomentaram, *Kawruh Jiwa*

Abstrak

Syukur dalam ajaran tasawuf termasuk salah satu maqam yang harus dilalui oleh manusia untuk mendekatkan diri kepada Allah SWT. Syukur dalam bahasa Jawa yaitu matur nuwun, akeh disawurake, diretaake, kasebar, dan pating slebar. Sebagaimana syukur dalam buku Kawruh Jiwa dari Ki Ageng Suryomentaram yaitu berterimakasih (nrimo) kepada Allah SWT yang telah memberikan nikmat kebahagiaan dan peringatan (musibah) yang terjadi. Konsep syukur yang ada di buku Kawruh Jiwa yang berisi wejangan atau nasehat dari Ki Ageng Suryomentaram, lebih khusus tentang rasa syukur, menambah wacana, wawasan, serta pemahaman tentang takdir hidup yang dialami manusia. Penelitian ini termasuk penelitian kepustakaan (library research) dengan menggunakan metode kualitatif. Penelitian ini menggunakan data-data deskriptif yang berupa kata-kata untuk menemukan, mengembangkan, dan

menguji suatu pengetahuan yang diperoleh melalui literatur-literatur kepustakaan baik berupa buku, catatan, maupun laporan hasil penelitian dari penelitian terdahulu sebagai sumber data dan fakta dalam rangka mencari jawaban atas suatu permasalahan. Hasil penelitian menunjukkan bahwa syukur kepada Allah SWT menurut Ki Ageng Suryomentaram merupakan rasa nrimo yang dilakukan dengan memahami dan mempelajari kejadian yang terjadi pada kehidupan. Memahami dan mempelajari takdir yang terjadi, yang dilibat bukanlah bentuk dari takdir atau pemberiannya, melainkan dari Zat yang memberikan takdir tersebut. Dengan demikian dapat ditemukan makna atau hikmah yang terjadi pada kehidupan, untuk menuju kehidupan yang bahagia dan tentram.

Kata Kunci: *Syukur, Ki Ageng Suryomentaram, Kawruh Jiwa*

INTRODUCTION

Humans think they are happy if their desires can be achieved, but if their desires cannot be achieved, then humans will feel miserable and difficult forever. Haven't thousands of human desires been achieved, but humans are always unhappy, but always complain and feel difficult (Suryomentaram, 1989: 7). This excessive desire makes humans far decrease their level of faith in Allah SWT. Therefore, to overcome excess in wanting worldly humans must be able to control these lusts with gratitude to Allah SWT.

The teachings of Islam that always teach about getting closer to Allah SWT is called Sufism. Gratitude in the teachings of Sufism is one of the *maqam* (degrees/stages) that must be passed by humans to get closer to Allah SWT. As Al Ghazali said in the book *Ihya 'Ulum ad-Din*, gratitude is one of the *maqam* for which people are grateful or not can be seen in their daily behavior. Because Gratitude can reflect behavior on him (Thoriquddin, 2008: 84-85). Allah SWT commands humans to always be grateful for everything, Allah says in Q.S Al-Baqarah verse 152:

“Therefore, remember Me, I will remember you and be grateful to Me and do not deny My (favours)”

Javanese people teach about the importance of getting closer to Allah SWT through *manunggaling kawula Gusti*. One way to get closer to God is to create harmonious, peaceful, *nrimo*, and so on behavior. *Nrimo* in the aspect of Javanese tradition is grateful (*syukur*) for gifts from God for His servants. *Nrimo* can also create a life of harmony, peace, happiness, and so on (Khalil, 2008: 161-162).

Gratitude or *nrimo* for the gift of Allah SWT is also explained in *Serat Wulangreh* by Kanjeng Susuhan Pakubuwana IV. The teaching of gratitude in the *Serat Wulangreh* is contained in the *Mijil* “*Awon Saening Narimah utawi boten Narimah*”, which is good or bad

people accept and do not accept destiny. People who are grateful as God's word have bad luck, and he accepts his bad luck, then he can be made a good person, the best of grateful people (Purwadi, 2015: 108).

The discourse on the concept of gratitude in Ki Ageng Suryomentaram's thinking is very unique and interesting to study. Based on the author's research, there are several studies related to this topic, namely: First, the research of Facial Kamal and Zulfa Indra Wahyuningrum with the title "*Actualization of Ki Ageng Suryomentaram's Teachings as a basis for Character Education*". This research explains that humans in living their lives should not go through three things, namely, *ngansa-angsa* (ambitious, lustful), *ngaya aya* (hurried, imprecise, careful, and careful), *golek benere dewe* (looking for his truth). On the other hand, humans must have a Javanese *santri* character, namely, always act like a warrior in everything and *temen* (honest), *tanggap* (anticipatory), *tatag* (tough heart), *tanggung* (not easy to lose), *tanggaon* (dare to face anyone as long as they are right), and *datan melik pawehing liyan* (not expecting help from others) (Faisal Kamal & Zulfa Indra Wahyuningrum, 2017: 1-20).

Second, research with the title "*The Effect of Gratitude Bringing Happiness to the Cemara Family Novell: Study of Sufficient Principles Ki Ageng Suryomentaram*". This study explains how to obtain happiness through the principle of 'enough' Suryomentaram. The principle of moderation is a form of peace with circumstances, both outside and inside the individual. Because gratitude is accompanied by self-awareness, acting in moderation is an important aspect in forming a sense of happiness. So having principles and taking adequate attitudes, including the basic foundation for forming gratitude (Dyah Prabaningrum, 2018: 93-100).

Third, Abdul Khalik & Fathul Himam's research entitled "*The Concept of Psychotherapy Kawruh Jiwa by Ki Ageng Suryomentaram*". This study explains that *kandha-takon* through *nyawang kerep* for *nyocokaken raos* in *ngudari reribet* is an essence of Ki Ageng Suryomentaram's psychotherapy model of Kawruh Jiwa. So that the feeling can be more peaceful and at peace with itself and the feeling can become healthier and always focus on *saiki, kene, ngene yo gelem* which is following the flow of the *sebab kedadosan* (causes and events) of a *kesunyatan* (reality) (Abdul Khalik & Fathul Himam, 2015: 120-134).

Previous research studies clarify the differences and uniqueness of the studies that have been completed in the previous year. The importance of the research that the author

does is to reveal that the thought of Javanese Sufism by taking the character of Ki Ageng Suryomentaram is the same as Islamic Sufism, and also in treating spiritual dryness experienced by humans. In addition, Ki Ageng Suryomentaram is a Javanese Sufi who has a more modern concept of gratitude but is the concept of gratitude the same or different from the existing Javanese concept of gratitude.

Based on the above background, the author takes the title *Javanese Sufism (The Concept of Gratitude of Ki Ageng Suryomentaram in the Book of Kawruh Jiwa)*. This study attempts to discuss the concept of gratitude according to Ki Ageng Suryomentaram and explain the differences and similarities between the Javanese concept of gratitude and the concept of gratitude according to Ki Ageng Suryomentaram. This research is expected to be able to contribute to the thoughts of a Javanese figure, namely Ki Ageng Suryomentaram about gratitude as a reflection of human behavior so that it can be further refined by a fairly comprehensive study in the context of developing academic thinking.

DISCUSSION

Gratitude and Javanese Mysticism

Gratitude in Indonesian means thanks Allah (Sugono, 2008: 1368-1369). While gratitude in Javanese means “*matur nuwun, akeh disawurake, diwrataake, berteburan, pating slebar*” (Sudarmanto, 2008: 642). To be grateful means thank to God for something. Gratitude can be applied with a *slametan* to thank God for avoiding death, recovering from illness, abundant fortune, harvest, and so on. While gratitude in Arabic, the word “*syukur*” (*asy-syukur*) means “*al-imtinan*” (thank you), an attitude of willingness to goodness, whatever the form of goodness. Terminologically, it means using the gifts received by humans in the form of feelings, thoughts, limbs, and organs according to the purpose of their respective creations (Gulen, 2013: 181). *Syukur* is a form of relying on various pleasures to Allah SWT with a humble attitude. A person who does thank is called *syakir*, while a person who always grateful is called *syakur*. *Syakir* is a person who is grateful for gifts, while *syakur* is a person who is grateful for trials. While the understanding of gratitude according to Syibli is paying attention to (the Essence) who gives pleasure, not on His pleasure (Naisaburi, 2007: 245).

All that can be obtained by humans, both clothing and food, then other blessings come from Allah, the Highest. Therefore, all the pleasures that humans get are used to

worship Him (Hidayat, 2013: 129). According to scholars, the best definition of gratitude is the continuity of the heart to love the Giver of favors, the continuity of the limbs to enjoy it, and the continuity of the tongue to praise Him. The happiness of the heart for the blessings obtained, coupled with the direction of all members of the body to obey the Giver of favors and acknowledgment of all the blessings he has given humbly (Thoriquddin, 2008: 84-85).

Gratitude is related to the heart, words, and deeds. As for gratitude by using the heart is the intention to do good and hide goodness for all creatures. While verbal gratitude is showing gratitude to Allah by praising Allah. While gratitude by action is to use Allah's favors to worship Him and keep from committing disobedience to Him until the gratitude of the two eyes is to cover all ugliness from others. The gratitude of the two ears is to cover all the ugliness that is heard from other Muslims. Thus, being grateful for Allah's favors with deeds and verbally is showing the pleasure of Allah which He has commanded (Ghazali, t.t.: 154).

The essence of gratitude is acknowledging the favors given by Allah by humbling oneself before Him. So that the essence of gratitude includes praising people who do good by always remembering their goodness, while gratitude for a servant is praising God by always remembering God's goodness towards him, while true gratitude for a servant is gratitude to God by always remembering for his obedience. So a servant must be grateful for all the blessings that Allah has given, both external and spiritual. As Allah says:

“Do you not see that Allah has subjected to you what is in the heavens and what is in the earth and has perfected for you His favors outwardly and inwardly. And among the people, some argue about (the oneness of) Allah without knowledge or guidance and without a book that gives light.” (QS. Luqman: 20)

As for being grateful for Allah's favors, one must always praise Allah with the words *alhamdulillah*, all the pleasures given by Allah to His servants must be used to worship Allah, fulfill the *syara'* commands at least obligatory worship, and leave immorality sincerely physically and mentally. Thus a servant should use his favors well and admit that he is a weak person to use these favors. And know that gratitude is the highest state compared to

the stations of patience, *kehauf* and *zubud*, because the target of gratitude lies in the person's heart (Ghazali, t.t.: 13).

The Virtue of Gratitude in the Qur'an, Hadith, and Sufism

Gratitude is a high quality, namely the satisfaction of the destiny that Allah has set for His servants. Gratitude is not just *nrimo*, accepting what is so that he becomes an apathetic person. Having no ability and determination, because he thinks that God has determined the fate of humans, he feels it is useless to work and try. It is a misunderstanding of divine destiny. That Allah and His Messenger also ordered humans to work diligently, enthusiastically, and professionally. Being grateful and doing good has nothing to do with the fate that is assigned to him. Allah says in Qs. Ibrahim: 7 and Al-Baqarah: 152

“And (remember also), when your Lord declared; "Indeed, if you are grateful, we will surely add (favors) to you, and if you deny (My favors), then my punishment will be very painful.”. (QS. Ibrahim: 7)

“Therefore remember Me, I will remember you. And be grateful to Me and do not be disbelievers” (QS. Al-Baqarah: 152)

There are many commands to give thanks to Allah that Allah conveys in the Qur'an. Gratitude to Allah has a very big virtue. In QS. Ibrahim, explained that if the servant is always grateful to Allah for all the blessings given by Allah, then Allah will add favors to His servants. While in QS. Al-Baqarah if the servant is grateful and remembers Allah, then Allah will also remember His servant (Hardiyanto, 2004: 129).

Gratitude when viewed from some of the elements that make it up is contained in the following three parts, namely (Gulen, tt: 187): First, gratitude for the blessings received by all people, both ordinary and typical, both Muslim and non-Muslim. , and they all loved the favor. This type of gratitude is very clear and nothing will delay its implementation. Second, gratitude for things that outwardly seem unwelcome, or outwardly feel heavy and unpleasant. To be grateful for things like this is very difficult, except for people whose eyesight can penetrate behind the curtain of all events because this is part of Divine love that will color anyone who can give thanks with the nature of pleasure and is ready to accept anything from- His, Thirdly, the gratitude of those who devote their whole lives in the orbit of love to Allah. Gratitude in this case does not see the favors it receives, but what is seen is the Essence who has given these favors. So that the worship that is carried

out becomes the hum of the *dzaug* that is owned. The Prophet commanded people to always be grateful and explained the virtues of gratitude. Narrated from Nu'man bin Basyir, in the book HR. Muslim, Rasulullah SAW said (Khambal, t.t.: 278):

“It was narrated from Nu'man bin Basyir, he said: Prophet Muhammad SAW said, "Whoever cannot be grateful for the small favors of Allah, surely he cannot be grateful for the many blessings of Allah, and whoever cannot be grateful for the favors (givens) of other humans, surely he cannot be grateful for Allah's favors, talking about favors (*tabaddust bin-nimat*) is gratitude, while leaving it is *kufr*, congregation (association) is mercy (compassion), division (separation) is punishment (torment/misery).”

The peak of gratitude is the recognition that is hidden in the heart, that all creatures are not able to be grateful for His smallest blessings, even though they have tried hard for them. Thus, the servant must be grateful for every gratitude, and so on without ever ending (Ghazali, 2007: 143). Protecting the soul and treating it from various disturbing diseases is more obligatory than maintaining and treating the physical. Because the most vital element of man lies in his soul.

Someone who has gratitude in his heart will have several traits or behaviors that will be reflected from within himself, namely (al Farisi, 2008: 18-19): always feel satisfied and grateful for everything he receives, do not feel jealous of what he has received. obtained by others, does not feel inferior in front of others, his life is always filled with a sense of happiness and peace of mind, whether in distress or pleasure, establishing harmony with others. Having the nature of gratitude in the heart does not come suddenly, but several factors encourage the emergence of gratitude that is in him.

Rarely do people realize the spirit of respect, gratitude, and love to do service. On the other hand, many societies reward people's efforts and dedication to the great zeal and effectiveness of their charities. Realizing this, there are born in this present time the warnings of many moments. The goal is to encourage the devotees who lived in the past hundreds or thousands of years, as a tribute to them. As an expression of gratitude for their service, people are invited to make more and better efforts (Husaini, t.t.: 503). The essence of gratitude is knowing and living the pleasures given by God. Humans are obliged to appreciate and be grateful for the favors of Allah, then the blessings that Allah bestows on them will increase. While the benefits of gratitude include (Hidayat, 2013: 129): 1) always praise God by saying “*alhamdulillah*” for all the blessings that God has given, both a lot or a

little, 2) the more blessings given by God, 3) all the blessings that God has given him. The favors given by Allah are used to worship (worship) Allah. 4) always fulfill the *syara'* commands, minimize obligatory worship and leave immorality with sincerity and inner heart.

Ki Ageng Suryomentaram's Gratitude Concept

Ki Ageng Suryomentaram is the 55th son of Sri Sultan Hamengku Buwono from 78 siblings. Ki Ageng Suryomentaram was born in Kraton Yogyakarta on Friday Kliwon, May 20, 1892. The mother of Ki Ageng Suryomentaram was BRA (Bendara Raden Ayu) Retnomandoyo who was Patih Danurejo VI. Ki Ageng Suryomentaram's first name is BRM (Bendara Raden Mas) Kudiarmadji. Ki Ageng Suryomentaram breathed his last on Sunday Pon, March 18, 1962, at 16.45 WIB at the age of 70 years. He died at his home Jalan Rotowijayan no.22 Yogyakarta and was buried in the family grave in Kmembern Village, south of the city of Yogyakarta. Ki Ageng Suryomentaram left a wife, namely Ni Suhartati whom he married in 1925, with two sons and four daughters (El-'Ashy, 2001: 37). Ki Ageng also left a valuable legacy, namely *Kawruh Pengawikan Pribadi* or known as *Kawruh Jiwa*. The legacy is about letting go of all attributes of human arrogance, to be willing to be a simple and humble human being, who longs for a peaceful Indonesian society (Soerjopranto, 2016).

According to Ki Ageng Suryomentaram, all human desires and even those that are not desired by humans have been achieved without humans asking for them, but humans still feel unhappy but happy for a while, then it's hard to come back. Or even, on the contrary, thousands of human desires have not been achieved, but humans do not feel harmed, but are sad for a while and then happy again (Suryomentaram, 1989: 7). Human happiness can be obtained if the desire can be achieved, because if the desire is achieved it will cause a sense of pleasure, comfort, relief, satisfaction, calm, and joy. If the desire is achieved, it will certainly stretch or increase in number or quality. So if the increase in desire cannot be achieved, then humans will find it difficult to return or be harmed (Suryontaram, 1989: 9).

Pleasure or happiness and pain do not remain. Happy because the desire is achieved, and if the desire has been achieved, the desire will continue to increase and occur where the desire cannot be achieved, there will be a sense of difficulty Troubles are caused by the desire not being fulfilled. This is what causes the sense of human life, from young to old, to

be momentarily happy and briefly difficult (Suryontaram, 1989: 11). Gratitude is a person's sense of *nrimo* towards his destiny and applying it according to his abilities without any element of coercion. If someone pushes beyond his limits, there will be a sense of difficulty. Therefore, accepting his condition according to his ability will not bring him into trouble (Suryontaram, 1989: 13).

Humans have desires that can sometimes increase or decrease and are momentarily happy and momentarily difficult. Desire is eternal, which has no beginning and no end. The desire has always existed, is now there, even in the future it will always exist (Suryomentaram, 1989: 22). Feelings of regret and worry will cause people to feel sad, concerned, to feel bad. Ki Ageng Suryomentaram in his discourse said that regret is the fear of past experiences that caused him to fall into misfortune, difficult forever in a poor, humiliated, weak state (Suryomentaram, 1989: 24). Regret and worry contain the assumption or opinion that the person can get eternal pleasure or pain. So by desperately pursuing that feeling of pleasure and relentlessly rejecting that feeling of distress, it creates superstition in him which results in suffering. Superstition includes linking cause and effect that have nothing to do with it (Suryomentaram, 1989: 26). Humans will feel peace in their lives which will cause a sense of joy and happiness (Suryontaram, 1989: 30). After humans understand this, then people can realize themselves when any desire arises. Because every desire must contain fear or worry if it is not achieved. When people can convince their desires, then worry disappears.

Javanese Gratitude and Ki Ageng Suryomentaram's Gratitude

Javanese culture includes cultures originating from Java, namely Central Java, DIY, and East Java. The life of Javanese people prioritizes balance, harmony in their daily life. Javanese people uphold politeness and simplicity, have a gentle nature, both in speech and action. Javanese people have a great tolerance for different things, it is based on a sense of *asih ing sesami*, namely mutual love for others (Tika, t.t.: 2). In that case, the Javanese have a distinctive feature, namely *Nrimo ing Pandum*, a concept of life adopted by the Javanese, which is about living a life of complete submission to all decisions destined by God. So that the Javanese believe that there is a life that regulates and cannot be opposed just like that. Because the destiny of life is a secret of God, humans cannot avoid it or even reject it.

The ideal gratitude contains four elements in humans, namely heart, speech, thought, and action. The meaning of *Rasa*, in general, is feeling, such as pain, which means the sense of touch, *rasa* is not only a feeling but also relates to the fundamental character of a substance or its true existence. The personal instrument that leads to true insight is one's essence and one's role in Reality (Mulder, 2001: 85). The Javanese exalt *rasa* over reason and sense or an instrument for understanding the phenomenal world and mundane affairs. Because to understand the phenomena of the world and even *kebatinan*, it can only be captured and understood by *rasa* or feeling into personal intuition (Mulder, 2001: 86). According to the Javanese, *rasa* is the main form of expression in self-expression. Gratitude with the language of *rasa* is more real than just gratitude. The essence of gratitude belongs to God, so the Javanese in expressing gratitude use feelings or indicate gratitude through their expressions.

Grateful to the Creator *nrimo*, that is to accept all that comes to humans, without protest and rebellion, remaining happy in suffering and concerned in joy. *Nrima* means knowing one's place, accepting one's fate, and being grateful and grateful to "God", because there is satisfaction in fulfilling His destiny in the awareness that everything is predetermined. Gratitude to Allah SWT who has created the earth and everything in it for the Javanese can be implemented by carrying out rituals or practices (Mulder, 1999: 54).

The rituals carried out by the Javanese people in applying gratitude are not far from their belief in animism-dynamism, as well as one of the most popular religious ritual customs in Javanese society, namely the *slametan*. *Slametan* is a communal ritual ceremony that has been a tradition among Javanese people which is carried out for important events in one's life. Be grateful for the blessings given by God by performing rituals that exist in every Javanese tradition, for example, earth alms, suronan, monthly ceremonies, and other Javanese traditions. This is a form of gratitude to God through these ceremonies. *Slametan* is believed to be a spiritual tool that can overcome all forms of crises that hit and can bring blessings to humans. In addition, the *slametan* is also a means of glorifying, honoring, and commemorating the spirits of the ancestors, namely the ancestors (Kamajaya, 1995: 247).

Gratitude for the destiny that has been given by Allah SWT to humans, is also contained in the fiber of wulangreh written by Kajeng Susuhan Pakubwana IV. Meanwhile, fiber wulangreh is a work aimed at providing moral lessons for young people so that they like to carry out concerning behavior and uphold noble values (Achmad, 2014: 109). The

concept of life *nrimo ing pandum (ora ngoyo)* is a concept to live as is and not too ambitious. The Javanese have a concept of life, do not push yourself, namely, that let life take us according to its flow, not bring life with our energy. Therefore, the Javanese always accept the fate they receive and express that destiny in the form of gratitude (Tika, t.t.: 3).

The ancestors of the Javanese lived in a simple mind that influenced their way of thinking. So that the problems in the life of the world are often associated with supernatural things. Therefore, the life of the Javanese community recognizes various traditional worship and ceremonies (Endraswara, 2006: 13). All things related to the rituals of Javanese cultural traditions are called *Kejawen* or it can be said with Javanese religion by the Javanese (Abimanyu, 2014: 20). Ki Ageng Suryomentaram's words about the sincere to what has happened to humans, that humans have a desire that has no beginning and no end. Though happy and difficult it depends on the desire (*karep*), not depending on the circumstances that occur (Uswatun, et. all, 2015: 106).

This desire sometimes increases and sometimes decreases, causing a life that is momentarily happy, momentarily difficult. The following is a message from Ki Ageng Suryomentaram (Suryomentaram, 1989: 10): For example, if a person seeks wealth so that he can earn a steady income, his heart says: "If I earn only ten rupiahs a month, I will be happy. Humans will have desires that continue to increase without stopping until these desires cannot be realized. This makes people feel sad and disappointed. Human desires that have no beginning and no end must be controlled because if these desires cannot be controlled, they will cause a sense of envy and pride (Suryomentaram, 1989: 17).

Similarities and Differences between the Javanese Gratitude Concept and Ki Ageng Suryomentaram's Gratitude Concept

In general, the Javanese concept of gratitude and the concept of Ki Ageng Suryomentaram's gratitude have some very significant similarities and differences. Gratitude in the view of the Javanese people is accepting fate and being grateful and grateful to God because there is satisfaction in fulfilling His destiny in the awareness that all of this has been determined. The Javanese still believe in animism-dynamism and rituals that use offerings such as incense and flowers. This is done to adore, thank, and ask for the safety of life (Mulder, 1999: 54).

Gratitude according to Ki Ageng Suryomentaram is a feeling of gratitude that arises not only when the desire for something is achieved even though in a way that sometimes will cause a new risk or problem. However, according to Ki Ageng Suryomentaram, gratitude emphasizes the aspect of satisfaction and resignation for everything that happens after the effort is made. Because the desire for something is achieved it will not necessarily bring happiness to humans, but sometimes it will cause trouble. So that the sense of resignation and satisfaction of one's heart determines someone to be grateful for everything that has been given by God to him. So that humans can achieve happiness if they can realize that feelings of pleasure and pain are permanent in humans and their nature comes alternately (A. Pratisto, 2018: 78).

The striking difference between the Javanese concept of gratitude and Ki Ageng Suryomentaram's concept of gratitude is that in the Javanese tradition, to achieve his wish to be granted by God by using Javanese traditions and rituals related to the occult. So that to achieve this desire, Javanese people cannot be separated from supernatural beings who always accompany all their activities in life. Meanwhile, Ki Ageng Suryomentaram's concept of gratitude puts forward how humans can feel the impact or consequences of all their actions.

Ki Ageng Suryomentaram's Gratitude Concept and Gratitude in Islamic Sufism

Being grateful for the blessings of happiness or the blessings of calamities that occur in life is called being grateful. Gratitude is knowing and living the pleasures given by God (Hidayat, 2013: 129). This pleasure is not only the enjoyment of worldly happiness but also the calamities that occur. Because behind a disaster there is wisdom and hidden meaning. In this case, to be able to know and appreciate the gifts of Allah SWT, namely through sense or contemplation by looking at the Essence who has given these favors, not looking at the objects or materials of the enjoyment.

The relationship of gratitude with the tongue is to be able to do praises to the One who has given the pleasure. with so verbal gratitude that is showing gratitude to Allah with praises to Allah SWT. The relationship between gratitude and action is to be able to use the gift for good and useful things based on worshipping Allah SWT. Gratitude can also be seen from some of the elements that make it up contained in the following three parts, namely (Gulen, 2013: 187): first, gratitude for the blessings received by all people, both ordinary and typical, both Muslim and non-Muslim. , and they all loved the favor. This type of

gratitude is very clear and nothing will delay its implementation. Second, gratitude for things that outwardly seem unwelcome, or outwardly feel heavy and unpleasant. To be grateful for these kinds of things is very difficult, except for people whose eyesight can penetrate behind the curtain of all events because this is part of Divine love that will color anyone who can give thanks with the nature of pleasure and is ready to accept anything from-His. Third, the gratitude of those who devote their whole lives in an orbit of love to Allah. Gratitude in this case does not see the favors it receives, but what is seen is the Essence who has given these favors. So that the worship that is carried out becomes the hum of the *dzauq* that is owned.

Someone who has gratitude in his heart will have several traits or behaviors that will be reflected from within himself, namely (Al Farisi, 2008: 18-19): always feel satisfied and grateful for everything he receives, do not feel jealous of what he has received. obtained by others, does not feel inferior in front of others, his life is always filled with a sense of happiness and peace of mind. whether in distress or pleasure, establish harmony with others.

Ki Ageng Suryomentaram's concept of gratitude with the concept of gratitude in Islamic Sufism has something in common, namely that gratitude to Allah SWT is done with the heart, by understanding and living the events that occur in life. In addition, being grateful to Allah SWT for His gifts, both blessings of happiness or misfortune can bring happiness and peace of mind, and will lead to peace in living life in the world.

CONCLUSION

Gratitude to Allah SWT according to Ki Ageng Suryomentaram is a sense of *nrimo* which is done by understanding and studying events that occur in life. The desire to have and the realization of a plan is the hope of all humans, but everything that has happened is a destiny from Allah SWT that must be accepted, and cannot be rejected or avoided. The similarity of the concept of Javanese gratitude with Ki Ageng Suryomentaram's gratitude, which is to prioritize the inner aspects that exist within a person. That gratitude is *nrimo* and surrender and satisfaction with everything that has been destined in his life. Efforts made by humans are the most important part of the destiny that God has given to humans, but a sense of *nrimo*, resignation, and contentment is the essence of all one's desires. The

difference between the Javanese concept of gratitude and the gratitude of Ki Ageng Suryomentaram is that Ki Ageng Suryomentaram emphasizes more on the inner aspects that exist in humans. Every human being has a desire in his life besides being done with effort, it must also be done with resignation and acceptance of the destiny that will happen later in his life. Understanding and living the destiny of life can bring up aspects of being grateful to God.

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