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The Concept Ki Ageng Suryomentaram's about *Kawruh Jiwa* Relevance with Islamic Counseling

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Abstract

This study aims to identify and analyze Ki Ageng Suryomentaram's self-concept in mental *kawruh* and to find out the relevance of Ki Ageng Suryomentaram's thoughts on spiritual *kawruh* especially concerning *me*, *karep* and *kramadangsa* in Islamic counseling. This research is a qualitative library research, using a psychological approach. The collection of "data used in this study by using library research (library research). The method of "analysis to process the data that has been collected in this study is a descriptive method. This method is applied by analyzing the self-concept of Ki Ageng Suryomentaram's thought and its relevance to Islamic counseling." The results of this study indicate "*kawruh jiwa* thinking is a self-concept offered by understanding the values contained in humans, which can be applied in this era of life. recently. For Ki Ageng Suryomentaram's, the peak of human existence is a human without characteristics, namely humans who are no longer dependent on worldly attributes that come from human desires, by means of introspection, namely synergizing between thought and feeling behavior. The relevance of the values of Ki Ageng Suryomentaram's thoughts to Islamic counseling is reflected in his view of humans "which includes *me*, *karep* and *kramadangsa* so that a counselor can help individuals in problem solving needs. Finally, the counselee is able to actualize in his life and reach the fourth dimension of human without characteristics and get out of the problem through the introduction of his identity in Islamic values.

Keywords: *Kawruh Jiwa*, Islamic Counseling, Ki Ageng Suryomentaram

Introduction

The work of God in the form of humans is the most perfect creature. Perfection can be seen from the psychological dimensions that are so multi-complex, not only seen from body posture (Solihin, 2005: 9). The location of the most essential difference from other creatures is in the psychological dimension that allows humans to realize their existence. Although humans develop and grow according to biological sciences, humans are seen not only "what", but also "who", which "means humans are not only physical goods, psycho-chemical processes and other forces apply as well. Reason and consciousness is the cause of human privilege. The sense of belonging, controlling, and ensuring oneself is a form of human consciousness (Salam, 1985: 26). Self-awareness is a human privilege that no other creature in this world has."

Humans in relation to the outside world can determine their own situation, choose their actions, and manage all their behavior. Humans are creatures who always struggle in the course of their lives (Vieten, 2013: 85). So that it can be understood, humans are themselves, humans feel their own state as a personal "I". Not only busy with himself, humans are also busy with the outside world so that it causes interaction (the surrounding environment, such as "soil, water, fire, stone, plants, animals and others) with their mind and awareness, so that culture, knowledge is born. knowledge, and technology (Salam, 1985: 27).

Science and technology are developing rapidly, along with the pace of development of the times that were born several centuries ago, but the fact is that the rapid development of science and technology "has not been able to thoroughly and precisely explore various dimensions of the internal nature of humans. It can be understood that the discovery of human meaning is not proportional to the rapid pace of science and technology (Solihin, 2005: 11). Especially advances in the field of information and communication media that spoil people with the outside world, so many people forget about themselves.

Humans are alienated in themselves caused by "the desire for greed that is more dominant than the desire to glorify, and the world is no longer able to accommodate the magnitude of human power and desire" (Badri, 2012: 280), so that in interacting with life, humans face problems, which simple to complex (Wandira, 2018: 2). In today's era, the complexity of human problems requires us to look back at ourselves. Phenomena

like this occur because humans often do not understand who they are, where they come from, where to go, and what is the purpose of their life. Humans who are in this condition, actually belong to the category of humans who are experiencing a crisis of meaning in life (Solihin, 2005: 106).

The neglect of "awareness of one's own situation" is one of the causes of the meaninglessness of life in humans which leads to unhappiness (Vickers, 2007: 56). Because the source of the fulfillment of happiness "is not only obtained from pleasures outside of humans, but which is no less important is the exploration of the meaning of the essence of human beings. Especially in this pampering era, humans must look inside themselves again."

Riyadi (2014: 18) says that the essence or meaning of "humans lies in knowledge about themselves. Humans who do not have knowledge about themselves will easily be thrown in their journey of life. This asserts that the backbone of human existence is knowledge of oneself.

The knowledge of one's own meaning that man has "is one of his special privileges. On the basis of this special privilege, efforts to study the nature of human existence can be carried out, namely by analyzing. Rogers argues that humans are not static but rather an attempt to constantly be something (becoming). It is said so because the human self is a process of formation that is never finished (Hartono, 2015: 157-158).

Talking about self-knowledge, this concept is found "not far from us, which can be found in the treasures of Javanese wisdom. A Javanese figure whose thoughts are so unique, Sri Teddy Rusdy described it as a personal "pilgrimage". It is called so "because the struggle is not only about intellectual knowledge, but involves all personal and aspects of life (Rusdy, 2014: xxvi). The Javanese figure is Ki Ageng Suryomentaram who is famous for his *kawruh jiwa*."

Kawruh jiwa is knowledge that is used "to know the nature of the soul. The essence of the *kawruh jiwa* teachings brought by Ki Ageng Suryomentaram is a method for understanding oneself (*meruhi wawakipun piyambak*) in a precise, correct, and honest manner. It can be understood when a person has been able to understand himself correctly, correctly, and honestly, then naturally he is also able to understand or understand other people and his environment properly, correctly, and honestly, so that

he can live a peaceful and happy life. This kind of situation by Ki Ageng is called a true happy life, namely happiness that does not depend on place, time, and circumstances” (*mboten gumantung Papan, wekdal, lan kawontenan*) (Suryomentaram, 2018: 59-80).

The first thing that must be done in studying the *kawruh jiwa* can be "starting from the taste itself. Knowing yourself is the same as knowing yourself. The soul is a feeling, this feeling is what drives people to do anything. Humans are moved to look for food because they are driven by hunger, humans are moved to find a bed because they are driven by sleepiness, humans look for money because they are driven by a sense of fulfillment and so on. So it is this feeling that marks the living. If it is only limited to the body without feeling then it is called a carcass, learning about taste is learning about ourselves as living humans (Jatman, 1999: 48). A personal self who can feel something, a person who can think of something, and a person who can want something, not a grandiose person "is the personal self referred to by Ki Ageng Suryomentaram (Rusdy, 2014: 32).

Self-knowledge according to Ki Ageng Suryomentaram "can be called personal *pangawikan*. Personal *Pangawikan* is the process of *meruhi awaking piyambak* (the process of understanding oneself). *Weruh* in this case is not only seeing physically, but also seeing internally (Sugiarto, 2015: 117-118). So, personal *pangawikan*, starting from now (*saiki*), here (here), in a state like this (*ngene*) (Suryomentaram, 2010: 68).

The feeling of desire, desire, or desire “is basically the most dominant feeling in the human person. Humans who are not able to control *karep* (desire), will be swayed in the face of the notes of his life. Because the nature of *karep* is to always be met. Whereas *karep*'s work area is to pursue wealth and pleasure, seek nobility, glory, pride, virtue, seek power, trust, to be respected, to be praised. Humans can do anything for the fulfillment of the spirit, degree, and sacredness. If the ambition fails "can cause disease in the body, even mental disorders can occur (Sugiarto, 2015: 118).

Ki Ageng Suryomentaram in the opening of his speech, said that, “*salumahing bumi, sakurebing langit punika boten wonten barang ingkang pantes dipun padosi kanti mati-matian, utawi dipun ceri-ceri dipun tampik kanti mati- matian*” (Sugiarto, 2015: 59). (on earth, under this sky there is no item worth desperately seeking, or desperately

avoiding or rejecting). This is appropriate to answer the statement that "human life is filled with desires with the aim of getting happiness.

The approach of "understanding oneself or often referred to as personal *pangawikan* of Ki Ageng Suryomentaram's discourse has a psychological, reflective and philosophical style related to counseling, delivered in simple language so that it is easy to understand for us as Javanese, generally for the Indonesian people." The existence of *kawruh* soul "which is an understanding of its potential and weaknesses, as well as the existence of harmony between the self (self) and the actual self (actual-self). As contained in the expression of *ilmu iku kelakone kanti laku* (Jatman, 1999: 17). Which means "there is a congruence of the knowledge we feel or the knowledge we get from a collection of cathetans, and how we should do it" (Hartono, 2015: 158). So this concept is important for "understanding how a person overcomes life's challenges and maximizes" his potential (Frankl, 1959: 60).

Self-study has become more intense since the study of positive psychology has grown. There is even an opinion that meaning is one of the four pillars of the second wave of positive psychology development (the other three pillars are virtue, resilience, and well being). Although self-understanding is said to be important, the definition and operationalism of this concept is still difficult and continues to be formulated by psychologists (Wong, 2011: 69-811).

Talking about self-understanding, when linked to the concept of Ki Ageng Suryomentaram's thought, this is very relevant when it comes to Islamic counseling, considering that in general the objectives of Islamic counseling can be formulated as "helping individuals realize themselves as whole human beings in order to achieve happiness in life in this world and in the hereafter" (Anas, 2013: 35). This statement as an Islamic counselor needs to have theoretical and practical expertise (Sambas, 2014: 35), so that the teachings of Ki Ageng Suryomentaram are a form of a counselor's offer to the counselee that life is not always difficult, this can be used as a material in In counseling services, the individual (the counselee) becomes a servant of Allah SWT who is a *muttaqin* (a pious person), a *mukhlisin* (a sincere person), a *mukhsinin* (a good person), and a *mutawakkilin* (a person who puts his trust in), who is "far from the temptations of the devil, away from immoral acts, and sincerely carry out worship "to Allah" (Sutoyo, 2014: 36).

Method

This research is a “library research”. The approach that researchers use is a psychological approach, which is trying to understand or study the motives, responses, reactions from the side of human psychology (Muhtadi, 2003: 122). In this study, the researcher uses a psychological approach that is manifested in the form of a human self-concept and is relevant to the thoughts of Ki Ageng Suryomentaram in *kawruh jiwa* in the view of Islamic counseling.

Data collection techniques are the most strategic steps in research, the main purpose of research is to obtain data (Sugiyono, 2005: 65).” Researchers collect data by: 1) Library research, the data used is library data (Narbuko, 2010: 46). various types of documents (Corbin, 2003: 31). Researchers try to explore references related to the title of the study to then mix them with existing references or have the same theme, 2) Documentation, is a data collection instrument that is often used in various data collection methods (Rachmat, 2010: 120). This process is carried out by utilizing the main book from the thoughts of the analyzed figures and utilizing currently developing technology, namely e-books, e-journals, internet, and so on (Tim Formulator, 2017: 35).

The data analysis technique used descriptive analysis method, that is, after the data was researched and studied and presented in written form, it was then analyzed (Wardi, 1996: 60). So that it can give birth to a complete description of the " the concept *kawruh jiwa* of Ki Ageng Suryomentaram's, especially me, *karep* and *kramadangsa* related to Islamic counseling. Systematically the analysis steps are as follows: 1) Collecting data that has been obtained from literature review and documentation, 2) Compiling all data that has been obtained in the order of discussion, 3) Interpreting the data that has been compiled, 4) Answering the problem formulation.

Teoritical review

Definition of self-efficacy

Self-efficacy is self-assessment, whether you can do good or bad actions, right or wrong, can or can't do what is required. Self-efficacy is different from aspirations (ideals), because ideals describe something ideal that should be (achievable), while self-

efficacy describes self-assessment (Alwisol, 2007: 287). Bandura's construct of self-efficacy is based on cognitive social theory. In his theory, Bandura states that human action is a reciprocal relationship between individuals, the environment, and behavior" (triadic reciprocal causation) (Bandura, 1997: 5).

The classification of self-efficacy according to Bandura is as follows: 1) High self-efficacy, namely individuals who have high self-efficacy perceive failure as a result of lack of hard effort, knowledge, and skills. In carrying out various tasks, people who have high self-efficacy are very good performers. Those who have high self-efficacy are happy to accept challenges (Bandura, 1997: 10), 2) Low self-efficacy is individuals who have low self-efficacy who do not think about how well to deal with difficult tasks. When faced with a difficult task, they are slow to improve or regain their self-efficacy when faced with "failure".

Sources of self-efficacy in the "personal self are obtained, developed, or passed down through one or a combination of the following four sources: 1) Mastery experience, this source "influences self-efficacy which contains mastery experience, namely performance -Performance already done in the past. Usually the success of performance will raise expectations of one's own ability to influence the expected results, while failure tends to "lower it," 2) Vicarious experience, arises the belief that a person will succeed if he tries intensively and diligently. They suggest themselves that if other people can do it, of course they can also succeed at least with a little improvement in their performance (Bandura, 2005: 417), 3) Verbal persuasion, Self-efficacy can also be achieved or weakened through social persuasion. that is, by persuasion. An inducement for self-efficacy is closely related to the status and authority of the one who gives the inducement or advice. This relates to the world of counseling where a counselor plays a role in solving the counselee's problems. 4) Emotional arousal, The last source of self-efficacy is physiological and emotional conditions. "Strong emotions usually lower performance levels. When experiencing great fear, strong anxiety and high stress, humans have low expectations of "self-efficacy" (Bandura, 2005: 418).

According to "Albert Bandura self-efficacy affects human actions and behavior, which goes through four processes, namely cognitive processes, motivation processes, affection processes and selection processes (Bandura, 1994: 71-81).

1. Cognitive processes

The cognitive function allows individuals to predict everyday events that will have an impact on the future. The assumption that arises in this cognitive aspect is that the more effective the individual's ability to analyze and practice expressing personal ideas or ideas, it will support individuals to act appropriately to achieve the expected goals.

2. The process of motivation

Individual motivation arises through optimistic thinking from within himself to realize the expected goals. Individuals try to motivate themselves by setting beliefs on actions to be taken, planning actions to be realized.

3. Affective process

Affection “occurs naturally within the individual and plays a role in determining the intensity of emotional experience. Affection is aimed at controlling anxiety and depressive feelings that block the right thought patterns to achieve goals. The affective process is related to the ability to overcome emotions that arise in oneself to achieve the expected goals.

4. Selection process

This process is related to the individual's ability to select the right behavior and environment, so that it can achieve the expected goals. The individual's inability to conduct behavioral selection makes individuals insecure, confused, and easily give up when faced with problems or difficult situations.

The process of self-efficacy is perceived self-efficacy related to people's beliefs in their ability to influence various events that affect their lives. These core beliefs are the basis of human motivation, performance achievement, and emotional well-being. Another factor that can serve as a guide and motivator, they are rooted in the core belief that one can make a difference with one's actions (Bandura, 1982: 147).

Islamic Counseling

Islamic counseling is the process of providing assistance to individuals so that they are able to live in harmony and harmony with the provisions and instructions of

Allah, so that they can achieve happiness in life in this world and the hereafter (Faqih, 2000: 4). Anwar Sutoyo (2007: 25) defines Islamic counseling as an effort to help individuals in overcoming deviations in the development of their religious nature so that they are again aware of their role as caliphs on earth, and function to worship and serve Allah so that ultimately a good relationship with Allah is created, each other, and nature.

Meanwhile, Hamdani Bakran Adz-Dzaky (2003: 180) defines Islamic counseling as an activity of giving advice (suggestions/suggestions) in the form of communicative talks between counselors and clients, due to a lack of client knowledge. According to Yusuf and Nurihsan (2008: 71), Islamic counseling is a motivational process for individuals (humans) to have an awareness to "come back to religion", because religion will provide enlightenment on patterns of attitude, thought, and behavior towards personal and social life. *sakinah*, *mawaddah*, *rahmah* and *ukhfuwwah*, so that humans will be spared from unhealthy mentality, or individualistic traits, exploitative desires that cause havoc on earth.

Lubis (2008: 97-98) formulates Islamic guidance and counseling as an assistance service to clients to: 1) Know, recognize, and understand the situation according to its nature (fitrah), 2) To accept his condition as it is the good and bad aspects, strengths and weaknesses. and its weaknesses as something that is determined by Allah SWT, then awakens people to strive and put their trust in solving all their problems, 3) To understand the circumstances (situations and conditions) they face. In this case, it helps formulate problems, diagnose, and find alternative problems they face.

M. Arifin (1987: 29), stated that the purpose of Islamic guidance and counseling is to help clients to have religious references (sources of religious guidance) in solving problems and to help clients with awareness and willingness to practice religious teachings. From these various understandings, it can be concluded that Islamic counseling is the provision of assistance to individuals so that they can develop all their nature to deal with their problems in accordance with the guidance of Islamic teachings.

Faqih (2002: 34-37) provides a formulation about the function of Islamic counseling, namely: 1) preventive function, namely "helping individuals to maintain or preventing problems for themselves, 2) curative or corrective functions, "helping individuals solve problems that are being faced or experienced, 3) developmental

function, namely "maintaining that conditions that have been good do not become bad again and develop conditions that are already good for the better, so that it is possible to be the cause of problems for him," 4) preservation function, helping "individuals keep the situation and conditions that were originally not good" (containing problems) become good (solved) and the goodness lasts a long time.

Discussion

Biography of Ki Ageng Suryomentaram

Ki Ageng Suryomentaram or KAS was a prince who was "born in the Ngayogyakarta Hadiningrat Palace, on Friday Kliwon, May 20, 1892, as the 55th son of 79 sons and daughters of Sri Sultan Hamengku Buwono VII (*Ngarsa dalem Sampeyan dalem hingkang Sinuhun Kangjeng Sultan Hamengkubuwono, Senapati hing Ngalaga Ngabdurrahman Sayidin Panatagama Kalifatullah hingkang Jumeneng kaping Pitu*) who was known as Sinuhun Behi, from *Garwa Ampeyan* (wife who was not empress) with the name Bendara Raden Mas (BRM) "Kudiarmadji (Suryomentaram, 1986: 188). His mother was "Bendoro Raden Ayu (BRA) Retnomandoyo, as the wife of the second class (*garwo ampeyan*) Sultan, daughter of Patih Danurejo VI who later had the title Prince Cakaningrat (El-'Ashiy, 2011: 24)."

Age "18 years old, B.R.M. Kudiarmaji was appointed a prince with the title Bendoro Pangeran Haryo (B.P.H.) Suryomentaram. The conferment of the title as a prince actually made him nervous, began to feel that something was lacking in him, the life of the palace environment did not give him peace. Feeling dissatisfied because they feel they have never met "people" (real humans) (Suryomentaram, 1986: 188). In "the palace environment that he met until he entered his teenage years, there was *ndoro-abdi* interaction, which appeared from him only those who were worshiped, granted, ordered, so that what prevailed in it was to command, be angry, beg (Sugiarto, 2015: 26). Even though he finds himself a rich and powerful prince."

Ki Ageng Suryomentaram's Self Concept in Kawruh Jiwa

Ki Ageng Suryomentaram made himself the object of his research and search for human existence or individual freedom, starting from the anxiety he experienced and

felt himself. So that *kawruh jiwa* is the result of thought as well as a concept that has been found by Ki Ageng Suryomentaram, followed by his students and became the subject of discussion by observers and even a researcher from France Marcel Bonneff and Someya Yoshimichi, an anthropologist from Japan published an article about the figure of Ki Ageng Suryomentaram and thoughts (Putra, 2012: 208).

The psychology of thought that became Ki Ageng Suryomentaram's thought has the main building on the psychological building problem of "I *kramadangsa*" "which can be interpreted as nafs, self or self. Every human being feels his own name, if he is named Syarifah, then he feels "I am Syarifah". The sense of the name is termed "*kramadangsa*", so this sense of *kramadangsa* is the feeling of the soul (Fikriono, 2018: 393).

Kawruh Jiwa is knowledge to know the qualities of the soul. The essence of the teachings of *kawruh jiwa* is "a method for understanding oneself (*meruhi awakipun piyambak*) in a precise, correct and honest manner. When a person has been able to understand himself correctly, correctly, and honestly, then automatically he will also be able to understand or understand other people and his environment properly, correctly, and honestly, so that he can live peacefully and happily (Swinton, 2003: 18). This situation is called Ki Ageng with a true happy life, namely happiness that does not depend on place, time and circumstances" (*mboten gumantung Papan, wekdal, lan kawontenan*) (Suryomentaram, 2010: 59-60).

Understanding the knowledge of "feeling" is the essence to be conveyed from the teachings of Ki Ageng Suryomentaram, Ki Ageng Suryomentaram does not demand that the *kawruh jiwa* be equated with religion. In addition to emphasizing that *kawruh jiwa* is not religion, Ki Ageng Suryomentaram also emphasized the distinction of *kawruh jiwa* and Javanese mystical practices, especially those that require superstitious practices because these practices are considered irrational, cannot be logically reasoned, and are non-causal. This is of course related to the concept of Ki Ageng Suryomentaram's *kramadangsa* who tries to understand the illusory I-I that often ensnare and trap the human mind. This is important because "humans as creatures have their own substance and character, by knowing humans, humans will know themselves. Then, by knowing himself, man can know his God." As the words of the Prophet Muhammad, "who knows himself will know his God" (Solihin, 2005: 11).

Yoshimichi stated that *kawruh jiwa* has four important characteristics. First, is the creative feature (generative feature). Ki Ageng Suryomentaram “reminds his followers to be creative. In *kawruh jiwa*, people place more emphasis on feeling (feeling, soul) than thinking (thinking). Second, by placing taste in an important position, Yoshimichi argues that Ki Ageng Suryomentaram's thoughts "have the spirit of anti-authoritarianism, egalitarianism, and universalism". Third, the nature of not pride, but self-knowledge, freedom and democracy. Ki Ageng Suryomentaram teaches "personal salvation to free people from suffering and worry." Fourth, the free nature of materialism. In Yoshimichi's view, *kawruh jiwa* teaches that "happiness does not come from the satisfaction of material needs". but comes from a "calm and peaceful soul".

The basis of *kawruh jiwa* is "personal *pangawikan* (self-knowledge). A person is often confused in dealing with problems because he does not understand himself. Therefore, understanding oneself is part of the solution to many of life's problems. And understanding oneself is called personal recognition. It was realized from the start that the ultimate goal of Ki Ageng Suryomentaram's knowledge is self-understanding (*personal pangawikan*) that is able to guide humans on how to live life properly." If it is said "object", then the target of Ki Ageng Suryomentaram's research is oneself. In this way, the "object" is not something that is outside the "subject", but instead the "subject" becomes the "object" (Rusdy, 2014: xxiii).

Humans are not only "what", but also "who", which means "humans are not only physical objects, although they grow according to the laws of biology. In humans also apply psycho-chemical processes and other lower forces. What causes human privilege in the universe is the mind and consciousness (Salam, 1985: 26). "Therefore, humans have an awareness of a sense of belonging, a sense of control, and a sense of how their own condition is. This awareness is a perfection bestowed on humans, and at the same time what distinguishes humans from other creatures on earth." Ki Ageng Suryomentaram stated:

“Sulamahing bumi, sakurebing langit puniko boten wonten barang ingkang pantes dipun aya-aya dipun padosi, utawi dipun ceri-ceri dipun tampik (Suryomentaram, 1989: 7-8).”

(On this earth and under the heavens there is no item worth seeking, avoiding or desperately rejecting).

In human beings, there is a sense of desire (*karep*). Desire is the beginning of the emergence of various problems in life. Many people are unhappy because they are wrong in processing desires. Because according to Ki Ageng Suryomentaram not achieving a desire does not guarantee that humans will be difficult forever, and the achievement of desires also does not guarantee that humans can be happy forever. That is why Ki Ageng Suryomentaram stated that there are no items that should be desperately sought or avoided.

Sigmund Freud stated that the human personality is driven by the unconscious. In theory, this subconscious is called the Id, symbolizing lust and a source of desire in human life, is concerned with its own pleasure, and does not want to know reality. Id contains things that are brought from birth (biological elements). This part which is often referred to as the animal instinct of humans moves based on the pleasure principle. "Psychic energy in the Id can increase because it is triggered by stimuli; both external stimulation and internal stimulation (Suryabrata, 2008: 125). So human nature is to have a sense of desire that must be immediately fulfilled."

In line with "what Ki Ageng Suryomentaram preached, the nature of *karep* must always be fulfilled. Even though the work area of *karep* is to pursue embedding (looking for wealth, convenience, pleasure), degree (looking for nobility, glory, pride, virtue), kramat (looking for power, trust, to be respected, to be praised). Humans can do it for the sake of fulfilling the spirit, degree, and morals (Sugiarto, 2015: 59). If someone has not been able to understand the feeling of desire, desire, or *karep*, then he will be vacillating in the face of "" cathetans of his life, and it can also be someone who has not been able to manage his own desires will become slaves of his own desires.

The advice "Ki Ageng Suryomentaram, in human life applies" the law of "mulur-mungkret". To learn the science of happiness, Ki Ageng divides into four parts. That is to understand that life contains "raos bungah" (feeling happy) and "raos hard" (sadness) whose "positions alternate with each other. Sometimes it is in a state of interest, sometimes it is in a difficult condition, and because it alternates it is called mulur-mungkret (inflates and deflates). The cause of sputtering (expanding and deflating) "is *karep* or desire (Suryomentaram, 2010: 38).

When people want something, someone thinks that if that desire is achieved, of course he will be happy and happy forever, and if it is not achieved, it will be miserable

and difficult forever. This opinion is wrong. In fact, many wishes have been achieved but humans are still not happy, happy for a while and then hard again. And vice versa, many desires have not been fulfilled, but humans still do not suffer, but are difficult for a while and then happy again. So the opinion that the achievement of a wish will lead to a feeling of always being happy, or the non-achievement of a desire will cause a feeling of always suffering is wrong.

It is difficult and pleasant for humans to feel during their life. It is impossible for someone to be sad forever, it is also impossible for someone to be happy and happy all his life. So in this case the *karep* or human desire is relatively mungkret (inflating-deflating)." "Everything that makes humans feel uncomfortable, difficult, disappointed, and some of them are mungkret (deflating) over time will become flowery (happy) (Sugiarto, 2015: 59).

The feeling of "happy and difficult is not only felt by yourself, other people also feel the same way. Regardless of a person's background, whether the other person is male, female, old, young, all humans have the same taste. It can be said that the feeling of human life in the world is the same, a moment of joy, a moment of difficulty, and a moment of difficulty, some joy. Difference is only something that is liked, or something that is troubled, but the feeling of pleasure and pain is the same. If one can understand that the real feelings of the world's people are the same, one will automatically be "freed" from the suffering of jealousy and pride, and can feel at ease. This means that one must look at the feelings of others with a sense of proportion, returning to the "key of 6 sa" (arbitrarily, as needed, as necessary, sufficiently, properly and actually). So understanding the sense of social interaction will lead to a sense of peace.

Talking about proportional impulses in the view of psychoanalysis arises because of the needs of organisms that are in direct contact with the world of reality (reality), which is called the "ego". animal urges. Up to now the relation of the ego to the id is like that of the person controlling the horse, who is in control of the horse; The horse rider tries to control the horse with his strength, while the ego uses its borrowed power. "Herein lies the main difference" between the Id and the Ego, if the Id only knows the subjective world (inner world), then the Ego can distinguish something that only exists in the mind and something that is outside (objective world, world of reality) (Suryabrata, 2008: 125). In "the working principle of the ego always cooperates with the

super ego, namely the moral code of a person, which develops from the ego as a result of the combination experienced by a child from his parents regarding what is good and what is wrong, and what is bad" and what is falsehood. (Hall, 1980: 41). The super ego represents the ideal world more than the real world, and the super ego leads to perfection rather than the fulfillment of mere pleasure.

Man is a "scribe through his five senses he records all kinds of delusions in his taste. From several kinds of living notes will form a *kramadangsa*. After the formation of *kramadangsa*, the next stage is to sort out and process the notes. At this stage, it is called self-introspection. According to Ki Ageng Suryomentaram, right thinking and acting is the way to reach the fourth measure." That is, "becoming a characterless human being who will feel raos bungah (feeling happy)." Introspection is "a method of taste that is described by Suryomentaram as a way of practicing melilah -Select your sense of self. "Individuals who always follow their own desires, namely certain notes, especially semat (wealth), degree (honor), and sacredness (power), are called karmadangsa who have not attained mental health.

If "a person has been able to sort out and understand his desire in the form of a collection of notes, then that person can monitor his own desires (*karep*). Desire will continue to grow, and this must be monitored. Disappointment due to not fulfilling a desire must be eliminated." Adults often like something so that their thoughts and actions are always directed to fulfill that hobby. A fondness for something because they do not understand the nature of the thing they like. If "a person knows that someone's character towards something tends to stretch (expand), and one must understand that feelings can be managed so as not to stretch. Then one will not be obsessed with desires that will never stop. Furthermore, after cultivating feelings in introspection, it will lead a person to the fourth measure, which is to become a characterless human being. This research will free me from the shackles of my feelings that are still attached to the collection of records. Self-awareness will lead a person to the fourth measure, which is to become manungso without tenger (human without characteristics).

Humans without characteristics cause one to know that *kramadangsa* is "not me", and so one can know that the other person is "not you". Can ngonangi (discovered) himself who wants to seek his own pleasure and arbitrarily "*iku dudu kowe*" is not me, and can understand his neighbor when the second one wants to seek his own pleasure

and arbitrary "iku dudu kowe" is not you. Then a sense of peace arises in the heart (Jatman, 1999: 52-54).

The discussion that has been described, "the concept of Ki Ageng Suryomentaram's self, namely, human personality is divided into four sizes." The first measure of human being as a note taker, the second measure of human self which is full of attributes of various notes, from here emerges *kramadangsa*, the size of the human being. the third man is introspective to cultivate his own taste. If humans succeed in passing the introspection that has been able to research, understand the turmoil of their own notes, then they come to the fourth measure, namely humans without characteristics.

The Concept Ki Ageng Suryomentaram's of Kawruh Jiwa, Especially Concerning Me, Karep and Kramadangsa Its Relevance to Islamic Counseling

There are several reasons why researchers are interested in researching the teachings of Ki Ageng Suryomentaram, firstly, the character of Ki Ageng Suryomentaram's teachings is unique and contains teachings that can make people happy. This is in line with the goal of Islamic counseling which helps individuals to realize themselves as complete human beings in order to achieve happiness in life in this world and the hereafter (Musnawar, 1992: 34). With the science of happiness taught by Ki Ageng Suryomentaram, life must be lived with six "sa". Sauntunge (as needed), saperlune (as needed), sacepate (as needed) sabenere (actually), samesthine (should be) and sakpenak'e (appropriately). By living the six "sa" lives, it is hoped that humans will not overdo it, and always respond to this part of life appropriately and with caution.

Another uniqueness is "the language in the teachings of Ki Ageng Suryomentaram. Suryomentaram's thought about the human model is a very useful philosophy of life, although it must be admitted that it shows a Javanese cultural bias. Suryomentaram's approach has a close relationship with self-concept to examine human psychological studies. Suryomentaram teaches that humans are moved by taste. Human movement is an attempt to go to a higher level: human without characteristics, namely humans who have been able to break away from attachment to worldly things; pin, degree and sacred.

Thought "Ki Ageng Suryomentarama when explored more deeply and juxtaposed with the concept of Islamic counseling, then his thoughts can become a concept of self-understanding in Islamic counseling practice that functions not to solve problems experienced by humans, but helps humans find alternative solutions to problems and help them develop their potential in dealing with problems faced by humans. problems for the happiness of the world and the hereafter. "To solve all the problems faced and develop their potential towards ahsan taqwin, humans have a set of human attributes that other creatures do not have.

According to Suryomentaram, humans consist of body and soul. The body is the visible part of man, while the soul is the invisible part. Although it can not be seen with the eyes of the head, but the soul is there. The existence of a soul is indicated by the presence of taste." What is meant by *rasa* is "all movements in the mind, including feelings, ideas or thoughts and desires. Ki Ageng then equates the soul "with a sense of "soul is a feeling". The three elements are *karep* (desire), body (substance) and "I". The three elements are permanent (eternal), odorless, and formless. These three are the cause of the existence of the universe. Desire is the source of motion (power), bodies (substances) as long as there are goods or objects and "I" is the beginning of awareness of being there. Based on these three elements he reviews the nature of human beings. This is as explained in Islamic counseling that human attributes consist of of the senses, reason and passion.

The senses are "potentials possessed by humans that make them creatures with complete perfection, the senses of sight, hearing, smell, taste and touch are not only complementary to humans, but also a set of attributes that can lead humans to develop and empower their human potential. His next attribute is reason. With the human mind can understand, describe something, reason is the power to take lessons and wisdom from everything that has happened in the past to face the future. energy that can lead to understanding, analysis, comparison, fair consideration, deliberation and consensus, balance and benefit, encourages humans to analyze the purposes and objectives behind the creation of this nature. It is the human mind that develops preventive and developmental functions in guidance and counseling, with the reason it has, humans try to avoid arising or increasing problematic conditions in themselves. Considering reason is the power to take lessons and wisdom, then with human reason will take lessons from mental disorders and mental conditions that are problematic to then find a way out by

preventing the emergence of mental disorders and mental conditions that are problematic for him.

In addition, there is the potential possessed by humans who are closest to nature or with vital forces that include will and instincts, powers that can work consciously or unconsciously, powers that can feel the pleasures of happiness and the torments of suffering, powers that inspire disobedience and piety, the power that will be held accountable for good and bad deeds, the power that can accept the guidance of reason and can also obey the instincts of the lowly lust, that power is the power of the *nafs* or soul. blessed, then the individual will reach the level of the perfect *nafs* which is described by the Qur'an as the *nafs muthmainnah*, namely the peaceful *nafs* that can resist vile and evil actions, the *nafs radliyah*, which is an open-minded and sincere *nafs* in applying God's commands and the *nafs mardliyah*, namely the *nafs* that gains glory and majesty.

Talking about human potential, Western scientist Albert Bandura has the term self-efficacy which means individual or human belief about his ability to perform tasks or actions needed to achieve certain results (Bandura, 1986: 56). The basic concept of self-efficacy theory is the problem of the belief that every individual has the ability to control his thoughts, feelings and behavior (cognition theory). Humans have self-confidence (self-efficacy) which is very important, because this self-confidence encourages a person to understand deeply the situation that can explain why someone has failed and/or succeeded. to one's actions not only with other people but also with the environment (Suki, 2017: 243-245). This is in line with the main purpose of the teachings of *kawruh jiwa*, which is to understand oneself and others towards their environment.

Suryomentaram in the science of *kawruh jiwa*, there are three important elements that need to be understood, namely I, *karep*, and *kramadangsa*. I am the source of human consciousness. I am the original thing, existed before people were born, and will exist after people die. In the Qur'an al-*nafs* (soul) is an important part of human nature. The Sufis define al-*nafs* in three senses. "First, al-*nafs* is "the substance that distinguishes human qualities from other creatures. Second, al-*nafs* is the cause of humans to be creative and dynamic, through the process of inspiration and contemplation.

According to Alber Ellis who has a rational emotive theory, he argues that the cause of emotional disturbance is due to the irrational thoughts of individuals in responding to events or experiences they go through. This theory also focuses on the process of thinking, judging, deciding, analyzing and acting. Corey emphasized that humans have extraordinary potential to actualize their potential and can change themselves and their environment. Human behavior is driven by the needs, desires, demands, desires that exist within him. If this is not achieved, humans tend to have problems with themselves and others.”

While *Karep* can be interpreted as a will or desire which is also an original item, existed before birth, and will remain after the person dies. *Karep* is very selfish and wants to win for himself.” *Karep* is expanding and contracting, if it is fulfilled it will increase or expand, and will shrink or shrink if not fulfilled. *Karep* "has a sense of pleasure and pain, will be happy if his wishes are fulfilled, and vice versa will be difficult if his wishes are not fulfilled."

The process in Islamic counseling, counselees are encouraged to do self-counseling. He is the one who is most required to make independent creative efforts. For that, he must develop his efforts independently, because the results will depend on the ability of these efforts. In Surah Ar-Ra'd verse 11, the essence of its meaning is Allah's guarantee that he will not change the human condition (towards goodness/progress) as long as humans do not try to change the causes of the decline."

Islamic counseling guidance is "the process of providing directed, continuous and systematic assistance to each individual so that he can develop his potential or religious nature optimally by internalizing the values contained in the Qur'an and the hadith of the Prophet SAW into himself, so that he can live in harmony and in accordance with the guidance of the Qur'an and hadith." If "the internalization of the values contained in the Qur'an and hadith has been achieved and the religious nature has developed optimally, the individual can create a good relationship with Allah SWT, with humans and the universe as a manifestation of their role as caliph on earth which also serves to serve Allah SWT.

The last is *kramadangsa*, this element is a personal self-concept that is different from others. Researching *Kramadangsa* "is easy to do because the feeling is attached to the individual. So, according to Suryomentaram, if the term *kramadangsa* is called, then

the term can be replaced with their respective names. In this sense, this is understood as being. "In the structure of the human psyche, according to Ki Ageng, it consists of two main elements, namely the sense of *kradamangsa* ego and the true sense of me, namely a new human or a human without characteristics.

It is narrated in *kramadangsa* science that "there is an important activity for humans to do, namely the study of oneself to gain knowledge about oneself. The scope is *Jagad Alit* (microcosm). This knowledge is based on the concept of 'Sumarah' which means surrender or surrender. Interestingly, this teaching is not a secret teaching or a high level of secrecy but is a teaching that is open to discuss anything related to their teachings." 'Personal Pangawikan' or learning about feelings within oneself can be likened to studying humans and humanity.

1. The taste of *Kradamangsa*

The sense of *kramadangsa* is a sense of self or individuality, namely humans feel that humans are individuals. In the sense of *kradamangsa*, there are two elements that make up the sense of *kradamangsa*, namely notes and a sense of life. "The notes represent all the events that have occurred while he is going through life, while the sense of life itself is the underlying feeling of life. This sense of ego cannot be represented because it is closely related to oneself, namely my feelings, not your feelings, for example "*aku iki Uti udu Sari*" (Walter, 2008: 25).

If humans only consist of bodies without taste then it is called a carcass. Basically, learning about taste is learning about humans, so learning about humans can be said to be studying oneself or knowing oneself (Wahab, 2013: 129). If people have been able to understand themselves, they will understand the feelings of others because that is why people need *to ngraos, ngertos, and weruh* (feel, understand, and see) (Jatman, 1999: 68).

2. Elements of *Kradamangsa*

The elements of self (*kradamangsa*) include "the nature of the note taker, responding, commenting, initiating, and thinking. The element of *kramadangsa* is what drives *kramadangsa*. Therefore, if people do not recognize "the element of their own manners" then sometimes they will do unexpected things, such as divorce

between husband and wife, swearing and kicking their own children out of the house, fighting with friends, and so on."

All the time, the activity of the *kramadangsa* is paying attention, thinking, selecting, organizing, and then happily making his favorite recordings as masters or masters who he willingly serves. If we can thoroughly examine the various feelings that arise from within us, the barrier that is in the form of right assumptions will collapse. After the hijab fell, we were free to witness the mistakes of our recordings about everything. Thus, the *kramadangsa's* ego (ego), which was previously always dominant, no longer has a spur. Simultaneously with the powerless feeling of the *kramadangsa*, the human feeling without features was born."

3. Realizing *Kramadangsa*

There are five things that can be realized after understanding the *kawruh jiwa*. First, realize that humans are truly eternal. Second, realizing that what makes people not aware of their permanence is because of the will of *kramadangsa* who wants to last forever, even though he is just a doughnut aka I'm an imitation that is not original. Third, realize that forever the existence of *kramadangsa* within us will give birth to duality or inner war in Ki Ageng Suryomentaram's terms. Fourth, realize that the mission of our caliphate as humans is to win the sense of sublime and defeat the sense of inferiority within us every time there is an inner war. Fifth, realize that my body, which is a single entity, in the end, like it or not, must still submit to its nature which is the Original Goods and will return to unite with Him.

However, if in revealing the five steps of conviction, Ki Ageng Suryomentaram will seem to be dictating and patronizing. So, just as their ancestors answered *Bismillah* - the essence of Islamic teachings with *bisaa milah* (clever-clear), *bisaa choose* (clearly choose), *bisa molah-malih* (clever to adapt), and *bisa mulih* (clever-clever) find a way back), Ki Ageng also "spoofed" the word *angin sapi* (meninsyafi) into *angen sapi* (herding cows). *Angin sapi kamanungsan* alias realizes humanity is the most important message of Ki Ageng Suryomentaram and becomes the essence of *kawruh jiwa*, but instead he conveys it in a joking tone. However, the word *angin sapi* which is slurred into *angen sapi* also does not lose its meaning or substance.

The key to success in realizing the *kramadangsa* within us is "acting honestly in all things. For example, in terms of food, Ki Ageng gave a very simple example with typical idioms typical of the common people of his time," for example, people eating biscuits or bread in a store. So, "when biting the biscuit or eating the bread together with someone passing by." Well, when eating the biscuit or bread, people are not actually enjoying the bread, but rather "feeling proud because passersby see that they can eat biscuits or bread, while most people around can only eat sweet potatoes or boiled cassava. Because of dishonesty in eating like that, many people choke with prestige." Ki Ageng Suryomentaram ended his description of realizing this *kramadangsa* with a row of capital letters and an exclamation mark "Honest.. Honest.. Honest ..!"

Conclusion

The concept *kawruh jiwa* is a self-concept offered by understanding the values contained in humans, which can be applied in this era of life. For Ki Ageng Suryomentaram, the peak of human existence is a human without characteristics, namely humans who are no longer dependent on worldly attributes that come from human desires, by means of introspection, namely synergizing between thought and feeling behavior. The relevance of the values of Ki Ageng Suryomentaram's thoughts to counseling is reflected in his view of humans, the purpose of counseling, the counseling process, the role of the counselor and the experience of the counselee. It is hoped that counseling that uses the values of *kawruh jiwa* can help individuals in problem solving needs, knowledge and wisdom needs, and or spiritual fulfillment needs. Furthermore, it can be practiced and actualized in the future counselee's life, which finally the counselee is able to overcome and get out of the problem through the introduction of his identity in Islamic values.

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