THE ASPECTS OF KASAMPURNANING URIP
IN LYRICS OF INGSUN SONG BY SUJIWO TEJO

Halimah Ratna Rusyidah, Turita Indah Setyani
Department of Javanese Literature
Faculty of Humanities, Universitas Indonesia
halimahratna9@gmail.com, turita.indah@ui.ac.id

ABSTRACT

The perfection of life in Javanese society is an achievement when the personal life and God have become one. The concept is usually found in literary works that have a mystical aspect, such as a song called Ingsun by Sujiwo Tejo. For connoisseurs of the song Ingsun, the song has a meaning of divinity. This study aims to describe the aspects of perfection in life contained in the lyrics of the song. The study used a qualitative method with interpretive analysis from the perspective of Javanese belief. Based on the discussion kasampurnaning urip or perfection of life in the lyrics of the song Ingsun by Sujiwo Tejo is the ultimate goal of human life. This was achieved by always being aware of two important aspects, namely sangkan paraning dumadi and manunggaling Gusti servants. Manunggaling Kawula Gusti stage is done by restoring the awareness that the place of man to lean on is only to Gusti or God in him in the form of love and affection, namely God as Ar Rahman and Ar Rahkim. With these findings, it can be concluded that humans who have attained kasampurnaning urip always nurture their love for their fellow-creatures and God.

KEYWORDS: kasampurnaning urip, religious interpretation, song Ingsun Sujiwo Tejo.

INTRODUCTION

The meaning of perfection in life is often associated with human achievement in terms of careers or when humans are successful in the economic field. However, Hornsey in the journal article How Much Is Enough in a Perfect World? Cultural Variation in Ideal Levels of Happiness, Pleasure, Freedom, Health, Self-Esteem, Longevity, and Intelligence published in the journal Psychological Science on June 11, 2018 explains that achieving life perfection is not only seen from its success in the economic field. The research results of the article show that the perfect feeling is simple. Humans want to have a positive quality of life, such as health and happiness, but not neglect other bad experiences. According to the figure of Danish existentialism, Kierkegaard (1813-1855) in Fuad Hassan (1992: 24), life is not just something that humans think, but what
humans live. This explanation can be interpreted that a person's life is more meaningful if the individual can live all aspects of his life.

Life in Javanese culture is also inseparable from the concept of *kasampurnaning urip* or the perfection of life. The perfection referred to is when humans are already in the stage of managing their fellow *Gusti* "the man and God become one" (Rahyono, 2015: 159). According to Simuh (1998: 364) *kasampurnan* or perfection is the knowledge of God as the prejudice of the "origin and purpose" of human life. So, from these two definitions, it can be interpreted that *kasampurnaning urip* in Javanese society is a form of human achievement in life who has unity with God through understanding the science of *sangkan paran*. Thus, humans can achieve the perfection of life by carrying out the stages of practice based on the knowledge of the origin and purpose of humans, so that they have an awareness of *manunggaling kawula Gusti*. In other words, the achievement of the *kasampurnaning urip* is marked by the attitudes and actions of humans who are always in the consciousness of the *manunggaling kawula Gusti*. As for being in that awareness, one must always be aware of *sangkan-paran* or what is commonly known as *sangkan paran ing dumadi* "the origin and purpose of life."

*Kawruh 'knowledge' sangkan paran ing dumadi* is knowledge of the origin and purpose of everything that is created (Magnis-Suseno, 1984: 117). *Kawruh sangkan paran* in achieving the perfection of life can be achieved if you have realized the state of unity between subjects and objects (such as humans and humans, humans and the universe, humans and God, everything (Purwanti, 2008: 14). Etymologically, the term *sangkan paran* in Baoesastra Djawa (Poerwadarminta, 1939: 544) has the meaning 'origin and purpose (which will be approached) or aimed. (from that which) does not exist '. Thus, etymologically *sangkan paran ing dumadi* means the origin and purpose of everything that exists or occurs from nothing. In this process oneness with God or commonly known as *manunggaling kawula Gusti* becomes a new stage after know origin and purpose in life.

The term of *manunggaling kawula Gusti* in Javanese comes from three words, *manungling*, *kawula*, and *Gusti*. The word manunggaling comes from a single word that has the affix ma and has the suffix -ing. The word singular means one which does not refer to numbers, although some say "singular" means "one" in which there is a growth of several elements, but the elements are lost and merged into one unit. As there are terms: Siji Odd, Loro Genep, Tri Tunggal. Meanwhile, the word *manunggal* then changes to "manunggale" and is born with "manunggaling", which is a form of the word that indicates activity, the process of "dadine" (becoming) nature (Abdul, 2006: 16). The affix ma- in the word singular has the meaning "naktake gawean" (to do work), a process, an activity to a singular direction, such as the following word *mawetan = mangetan*, leading to *wetan* 'east'. Thus, the word "manunggaling" is an activity, a process, an activity that leads to (being) Singular. Next is the word "kawula" in Poerwadarminto (1939: 195) which means me and the word Gusti means a name *sesebutane para luhur tuwin Alla*
'the designation for those who are honored and Allah'.

The concept of Manunggaling Kawula Gusti in the teachings of Syekh Siti Jenar can be understood as a stage of awareness that in fact in every human being there is God himself (Ashad, 2003: 62). This is explained as follows:

*Mungguh pamoring kawula lan gusti iku, kaya dene paesan karo sing ngilo. Wayangan kang ana sajroning pangilo, iya iku jenenge kawula.*

The man and God become one are like a mirror with a person who is in the mirror. The image in the mirror, yes it is called me.

According to the things above, it can be understood that *kasampurnaning urip* or the perfection of life in Javanese people's beliefs can be achieved if it has gone through two stages, namely awareness of *sangkan paraning dumadi* and *manunggaling kawula Gusti*.

An explanation of the concept of *kasampurnaning urip* is usually found in literary works that contain mysticism. One of them is the song Ingsun by Sujiwo Tejo. The song was released on May 27, 2013 through Chanel Sujiwo Tejo's YouTube account and already has 1.9 million pounds. For some of the audience, the song Ingsun has a divine meaning. Of the 784 comments, there are three comments which state that the song Ingsun explains that humans ultimately only rely on God and the way to know their God is by knowing himself. The three comments were made by accounts named Hoy Hay, Bayu Pradana, and Anthok Budi. In addition to the Ingsun song being watched by millions of people and having 784 responses from the public, the song is important to discuss because there are cases that still think that works of art and literature containing Javanese culture have a bad image and are considered idolatrous. One of the viral cases, namely some Javanese lyrics in a song entitled Lathi is considered shirk (Agus, June 11, 2020). Therefore, the focus of this research is to describe aspects of the perfection of life in Javanese society as contained in the lyrics of Sujiwo Tejo's Ingsun song as the object of research. The explanation of the aspects of the *kasampurnaning urip* is motivated by the word meaning divinity in the song lyrics. The meaning of divinity refers to the perfection of life. Besides, this research is also to look back at the local wisdom of Javanese culture regarding the perfection of life in modern Javanese literary works. This research was conducted with the hope of increasing the contribution of knowledge about the aspects of the *kasampurnaning urip*.

Several previous studies related to *kasampurnaning urip*, namely Knowledge of the Concept of Sangkan Paran in Kawruh Kasampurnaning Ngaurip by Agens Purwanti (2008). The results of his research revealed that knowledge of *sangkan paraning dumadi* brings humans to the meaning of perfection in life, namely carrying out their functions and roles in the world according to their knowledge and level of consciousness, so that they can represent divine nature in life. The way to achieve that perfection of life is by practicing or cultivating the mind, so that we can control
bodily desire. Second, Kawruh Kasampurnaning Ngaurip Sajroning Kasidah Science Manuscripts by Wahyu Panca Okta Hendrawan (2014). Hendrawan concluded that there are two kinds of knowledge about kasampurnaning urip, namely kasampurnaning knowledge when humans are still alive and knowledge of kasampurnaning after humans die. Third, the concept of Kasampurnaning Urup in the Tantu Panggelaran Text by Turita Indah Setyani (2009). The research concluded that the attainment of kasampurnaning urip is always aware of the condition of sangkan paraning dumadi through union with God and someone who has mastered the science of kasampurnaning urip, his true self is always one with God.

Based on the three research results that have been mentioned, the three of them use data sources from old literary works. The results of the research of the three provide new knowledge about the concept of kasampurnaning urip and several ways to achieve it so that it can be used to support this research. However, these studies have not described in more detail the aspects contained in the kasampurnaning urip. Therefore, this research will fill the gap to be the focus of in-depth discussion. The aspects discussed here are related to the words and or series of words in the lyrics of the Ingsun song which contains awareness of sangkan paraning dumadi and manunggaling kawula Gusti.

The method used in this research is a descriptive qualitative method. The focus of the analysis is on descriptive data using qualitative methods. Research activities are carried out simultaneously by analyzing data (Mahsun, 2005: 257). The data collected is in the form of numbers, pictures, and words (Moelong, 2012: 22). However, in this study, the data described are in the form of words or series of words that describe or explain aspects of the kasampurnaning urip in the lyrics of the Ingsun song. Song lyrics here are considered as poetry, so the approach is taken with a theory to analyze the poetry used in expressing the meaning of the song according to the purpose. The process of text analysis is carried out by infusing through structure and interpretation. Structural analysis is carried out using Riffaterre's theory of the continuity of expressions. This theory according to Riffaterre in Prodopo (1997: 210) states that the poem implies something and has other meanings. The interpretive method is used to understand the text that is focused on the concept of the kasampurnaning urip. After meaning through the structure, the data is processed by interpretive analysis through the Javanese religious perspective.

ANALYSIS

The perfection of life in Javanese society refers to the views of Rahyono and Simuh beforehand, which is a form of human achievement that is always in the awareness of manunggaling kawula Gusti, always aware of sangkan paraning dumadi. In other words, in the process of attaining the perfection of life by practicing such a practice to have an awareness of "origin and purpose of life" and awareness of manunggaling kawula Gusti "the union of man with
God”. Therefore, a discussion of the aspects of kasampurnaning urip "perfection of life" in the Ingsun song lyrics begins with the meaning of the entire song lyrics per line and an explanation of the Ingsun concept itself in the song lyrics.

**Ingsun Concept in Ingsun Song Lyrics**

The lyrics of the song Ingsun by Sujiwo Tejo along with the meaning per line based on free translation as a way to understand the overall meaning can be seen in the following quote.

<table>
<thead>
<tr>
<th>Array</th>
<th>The Lyrics of Ingsun Song</th>
<th>The Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Nunggang rasa ngener ing panggayuh</td>
<td>Using feelings in the achievement process</td>
</tr>
<tr>
<td>2</td>
<td>Lunging gadung mrambat krambil gading</td>
<td>The roots of the gadung tree vine on the ivory coconut tree</td>
</tr>
<tr>
<td>3</td>
<td>Gegondel witing rasa pangrasa</td>
<td>Hold on to true feelings</td>
</tr>
<tr>
<td>4</td>
<td>Nyancang jati wasanane</td>
<td>Bind the true self</td>
</tr>
<tr>
<td>5</td>
<td>Mbrebes mili banyu saking langit</td>
<td>Dripping water from the sky</td>
</tr>
<tr>
<td>6</td>
<td>Tibeng kedung lumembak ing pangkon</td>
<td>Fall into the lake rippling in my lap</td>
</tr>
<tr>
<td>7</td>
<td>Anut nyemplung lelakon ngaurip</td>
<td>Get involved in life stories</td>
</tr>
<tr>
<td>8</td>
<td>Cumemplung rasa atiku</td>
<td>Sinking the feeling of my heart</td>
</tr>
<tr>
<td>9</td>
<td>Candrane wong nglangi ing tlaga nirmala</td>
<td>Like people swimming in the lake Nirmala</td>
</tr>
<tr>
<td>10</td>
<td>Candrane kumambang ing sendang sumala</td>
<td>Like floating on a lake Sumala</td>
</tr>
<tr>
<td>11</td>
<td>Solan-salin slagane manungsaa</td>
<td>Humans change masks</td>
</tr>
<tr>
<td>12</td>
<td>Empan papan sasolah bawane</td>
<td>Their behavior by the time and place</td>
</tr>
<tr>
<td>13</td>
<td>Esuk sore rina sawengi</td>
<td>Morning, evening, noon, and night</td>
</tr>
<tr>
<td>14</td>
<td>Ajur-ajer njing kahanan</td>
<td>Become one with the situation</td>
</tr>
<tr>
<td>15</td>
<td>Tan lyan gegondelan</td>
<td>There is no place to hold on</td>
</tr>
<tr>
<td>16</td>
<td>Tarlen mung wit krambil gading</td>
<td>Except for only the ivory coconut tree</td>
</tr>
</tbody>
</table>
**Ingsun** can be interpreted as Ananiyyah, or the I-am ness, or I-being which is closely related and inherent in the life of every human being is something that is closely related and inherent in the life of every human, so that in Ingsun there is a source of the creation story (Titaley in Aris, 2012: 9). Aris Fauzan (2012) in a journal entitled "Ingsun" The Mystery of Mystical Sufism, Sheikh Siti Jenar explains about **ingsun raga** and **ingsun ilahi**. In the context of **ingsun raga**, it is oriented to the footing of the physical body which includes the body, soul, and life. Meanwhile, **ingsun** in the divine context is **ingsun** that is eternal, **ingsun** which is always associated with the Ultimate Reality, God, Gusti, or the Truth. The meaning of **ingsun** in the divine context is in line with the view of Simuh (1988) based on Serat Wirid Hidayat Jati written in his book Mystic Islam Kejawan Raden Ngabehi Ranggawarsita.

In Serat Wirid Hidayat Jati it is explained that **ingsun** means God himself. This is revealed in the following quote.

> Sejatine ora ana apa-apa, awit duk maksih awang durung ana sawiji-wiji, kang ana dingin iku Ingsun, ora ana pangeran amung Ingsun sejatining Dat kang Amaha suci.

Truly there is nothing because while it is still empty, there is nothing yet, only Me. There is no God but I, the essence of the Most Holy Essence (Simuh, 1998: 283).

The explanation of the quote is linked to the teachings of the seven dignity. The description of the seven dignity teachings contained in Serad Wirid Hidayat Jati is described as everything in the universe, including humans, is an aspect born of a single essence, namely God. The seven dignity consists of **hayyu / atma**, **nur**, **rahsa / sir**, spirit, lust, mind, and body (Simuh, 1998: 307). Judging by Ingsun in the lyrics of the song Ingsun by Sujiwo Tejo, it can be categorized on the dignity/level of rahsa / sir. This can be seen based on the interpretation of line 1, **nunggang rasa ngener ing panggayuh** 'using feelings in the achievement process.' It is emphasized in lines 3 and 4, with the lyrics **gegondel witing rasa pangrasa**, **nyancang jati wasanane** 'holding on to true feelings, in the end binding the true self ' shows that the true feeling is used as a handle to strengthen the true self which is a picture of **ingsun** itself. The first taste (line 1) can be interpreted as **ingsun raga** (heart feeling), and the second feeling is **Ingsun ilahi** (true feelings).

In ancient Javanese theology, **rasa** meant body fluids and semen, but it was often mixed with secrets. The significance of the word **rasa** is feeling, especially the sublime feeling of the presence of Allah (Zoetmulder, 1935: 180, 208). **Rasa pangrasa** can be interpreted as a true feeling by referring to Simuh's (1998: 313) opinion that **rahsa / sir** is a state of **atma (Ingsun)**, which attracts clarity of power, becomes the base of feelings. **Ingsun's** image is reflected in **rasa pangrasa** which is the base/axis of binding the true self, that is, in it, there is God who resides at the base of feelings (**rahsa / sir**).
Line 3 of the song lyrics above implies that God actually resides in a true self who relies on true feelings in carrying out its role to achieve life perfection. According to Zoetmulder (1983: 211-213) in Turita (2011: 23) it is stated that in tantric teachings (Hindu religious teachings) there are three forms of human relations with God, namely niskala (immaterial: material detached from matter: one's inner heart: the deepest soul), sakala-niskala (material-immaterial: the god begins to manifest in one's heart), and sakala (material: the deva becomes the object of the application of the five senses). The relationship between humans and God in the lyrics of the Ingsun song is at the abstract level. This can be found in the quote 'holding on to true feelings.' Therefore, from the lyrics of 'using feelings in the achievement process' it can be interpreted that to reach the goal to be achieved, the perfection of life, it is necessary rasa, namely raha / sir or rasa pangrasa 'true taste' which is bound (one unity) within the true self (Ingsun). Indirectly, the Ingsun song implies a way to achieve the "kasampurnaning urip" "perfection of life". The way to achieve this needs to be detailed based on the aspects of kasampurnaning urip with the elaboration in the following sub-chapters.

The Aspect of Kasampurnaning Urip in Lyrics of Ingsun Song

Kasampurnaning urip in the lyrics of the Ingsun song was explored using a Javanese religious perspective. Kasampurnaning urip in the perspective of the Javanese religion can be achieved if it has succeeded in practicing in the world according to its role. This is done by always remembering (being aware) of sangkan paraning dumadi and practicing it in the awareness of the condition of manunggaling kawula lan Gusti "the union of man with God" (Turita, 2009: 9). That way, the kasampurnaning urip in the lyrics of the Ingsun song discusses two important aspects in it, namely awareness of sangkan paraning dumadi and awareness of manunggaling kawula Gusti. These two aspects of awareness are applied in the lyrics of the Ingsun song with the following description.

In the puppet (the story of the Ramayana) in Lariska Febti Triyaninda (2019: 3-5) tells of the two lakes (Nirmala and Sumala) which are lakes that make Guwarsa, Guwarsi, and Dewi Anjani, the son of Resi Gotama who lives in Grastin got a curse. This was caused by (their) greed and high desire to have Cupu Manik Astagina belonging to his mother, namely Dewi Windradi, the wife of Resi Gotama. Cupumanik Astagina is a divine heirloom that contains the secrets of the universe and self-catering life. Resi Gotama threw the cupumanik, the lid fell on the Sumala lake and the container fell on the Nirmala lake. Sumala comes from the word "su" which means a lot / very "mala" means sin or error, so Sumala can be interpreted as many sins/mistakes. Nirmala comes from the word "nir" which means free. Thus, Nirmala can be interpreted as being free from sin. On the way to pursue Cupumanik, Guwarsa and Guwarsi first arrived at Lake Sumala. The two younger siblings of Dewi Anjani immediately jumped and swam into Lake Sumala to look for
Cupumanik. Dewi Anjani was tired and then arrived at the Sumala lake. Anjani immediately washed his face with lake water which eventually turned Guwarsa, Guwarsi, and Anjani into monkeys. The condition for the three of them to be released from the curse is to do penance. The three of them must meditate to purify themselves again (Lariska, 2009: 11). According to the story, nirmala can be interpreted as a symbol that describes a holy state and sumala as a symbol of worldly passions.

The interpretation of the lyrics of the Ingsun song lines 7, 8, 9 and 10 mentioned above uses the parable of humans swimming in Nirmala Lake and floating on Lake Sumala to explain the human condition in this life. It can be interpreted that every human being is actually in a state of purity (nirmala), but also has worldly desires in him (sumala). Therefore, humans who are immersed in worldly life and are dominated by their passions will have misery. This is analogous to humans swimming in Lake Sumala. Humans who are controlled by their passions need a process of self-purification. This process is carried out by getting to know the true self more by making him aware of the worldly desires that exist within him. This awareness will make it easier for humans to process tastes to get to true tastes. That feeling will make it easier for humans to receive guidance from God. This is mentioned in the quote from Paku Buwana IV in Serat Wulangreh:

“Sasmitaning ngaurip puniki wruh ing rasa kang satuhu, rasaning rasa punika, upayanen darapon sampurneng diri, ing kauripanira.”

The signs of guidance that are obtained in life are accepted by true feelings, try to have this feeling so that you can achieve perfection in life (Ciptroprawiro-Abdullah, 1986: 44-45)

The lyrics of Ingsun’s song also explain this with the analogy of humans swimming in Nirmala Lake. Swimming in the lake aims to purify oneself. In this way, there will be an awareness of all the passions that exist. Indirectly, the lyrics of the song convey that humans are aware (mindful and alert) of sangkan paranig dumadi, so that they can become aware of the existence of the passions that are in themselves and those passions stop when they are realized. A sense of awareness will walk the path of human life between sangkan and paran towards "Yang Abdi" (Suwardi, 2018: 93).

The emergence of inner awareness makes humans able to carry out their roles appropriately and to adapt to the right situation, time, and place in life. This is contained in the lyrics of the Ingsun song, as in the following quote.

11. Solan-salin slagane manungsa
12. empan papan sasolah bawane
13. esuk sore rina sawengi
14. ajur-ajer njing kahanan

Humans change masks
Their behavior is by the time and place
Morning, evening, noon, and night
Become one with the situation

The lines 11 and 12 in the lyrics of the Ingsun song can be interpreted by humans who have awareness in living life that can immerse themselves in a situation. Immersion is carried out by carrying out its role as a human being according to the right situation, time, and place. This is the lyrics of the Ingsun song is analogous to lines 11 and 12, solan-salin slagane manungs, empan papan sasolah bawane 'humans change masks, their behavior according to time and place'. For example, like a man who is a director of a company and is married, he must be able to carry himself according to his role, both as a leader in the office and as a husband and father at home. Likewise in a large family, when dealing with parents, he must carry himself as a child, when dealing with older siblings, he acts as a younger brother, and when dealing with younger siblings, he acts like a brother. Even in a wider environment, at the level of people's government, it must act as an act as a rule. Some of these actions must be carried out correctly and by the place. If the human who acts as the head of the family does not carry out his duties properly, the family will experience destruction. This is illustrated in the quotation of the lyrics of the Ingsun song lines 13 and 14, "people are immersed in all circumstances according to the right time and place with different actions". All these actions will work together to form a good and harmonious life. Not only human relations but also human relations with the universe. When humans have attained awareness of sangkan paraning dumadi, then that person has pure awareness and is familiar with the Creator.

Doing the roles well in life as mentioned above is in harmony with the concept expressed by De Jong. Every human being who lives in the world has a way of life (dharma), and the human duty is to carry it out. Dharma is carried out based on the status and role of humans and the revelations bestowed on them (De Jong, 1985: 42-53). This knowledge can be achieved by practicing laku. Laku is a person's attempt to get closer to God by keeping away and killing the lust that always surrounds him (Darmoko, 1996: iii). If humans know their roles properly, then life will be balanced, because then humans will have the right attitude towards whatever they experience. Like government in government, the people carry out their role properly by obeying the rules that have been made by the government, and the government as a policymaker makes policies that make the lives of people prosperous. That way life in a country will be good. However, the hospitality of the people or the government does not play their role properly, it will cause riots. This is a form of the concept of a society that believes that the beauty in the world will be clear
and perfect, all people who carry out their obligations according to their place (De Jong, 1976: 30).

Awareness of *sangkan paraning dumadi* which is reflected in the lyrics of the song above is also in line with what Magnis-Suseno wrote in his book entitled Javanese Ethics. According to Magnis-Suseno (1984: 122), the praxis of *sangkan paraning dumadi* becomes an important thing as knowledge of the human way and the true nature. By the two dimensions of human existence that strive in two directions, namely to achieve a proper relationship in the *jagad gedhe* “universe” of the "outer realm" and to deepen the "inner realm" deeper. The right relationship in nature is carried out by humans in three ways, namely the assistance of their own passions, taking the right attitude towards fellow humans, and the organization of the universe. Therefore, *sangkan paraning dumadi* in the lyrics of the Ingsun song is knowledge about the origin and purpose of humans created for awareness in living life and aware of the passions within themselves so that humans can immerse themselves in life to perform roles according to time, the right place, and the situation.

**Awareness of Manunggaling Kawula Gusti in Ingsun Song Lyrics**

*Manunggaling kawula Gusti* in Javanese culture or *kejawen* is a teaching that does not come from scripture and explains the relationship between man and God directly with feelings, with the mind. *Manunggaling kawula Gusti*’s consciousness is the highest level that humans can achieve in improving their own quality. This level is the Insan Kamil of the Muslims, the Jalma Winilis of a certain belief, or the *Satriya Pinandhita* in Javanese conception in general, Teilhard de Chardin’s Omega Point, or the *Kresnjarunasamvadanya Radahakrishnan* (Abdul, 2005: 57).

The concept of *manunggaling kawula Gusti* 'the union of man with God' in the Islamic literature of Kejawen is described by *warangkan manjing curiga*, namely that God enters (*nitis*) in humans like Lord Vishnu *nitis* in Krishna (Sumarno, 2018: 140). However, *manuggaling kawula Gusti*, which means that humans become one with God, does not mean that humans are God and vice versa. Rather, humans have inherited God's attributes within themselves. The awareness of *manunggaling kawula Gusti* is also reflected in the lyrics of the Ingsun song which is contained in the following quote:

14. *ajur-ajer njing kahanan*
15. *tan lyan gegondelan*
16. *Tarlen mung wit krambil gading*

Become one with the situation
There is no place to hold on
Except only the ivory coconut tree
The quote explains that the human condition in carrying out life will only rely on one place, namely the ivory coconut tree and has no other place to lean on. Coconut is one of the fruits that are often found in several rituals in Javanese society, one of which is the 7-month pregnancy ritual. The ritual uses ivory coconut depicting the figures of Batara Kamajaya and Dewi Ratih or Kamaratih (Nanik, 2010: 57). Batara Kamajaya is represented as a man and Dewi Ratih as a woman. Javanese people have the hope that the child they conceive if a woman will be as beautiful as Dewi Ratih and if a man will be as handsome as Batara Kamajaya (Kusumoparastho, 2019: 20). The two figures are the hypograms contained in Kakawin Smaradahana written by Empu Dharmaja. Batara Kamajaya and Dewi Ratih are wayang figures in old literary works. The love story of Dewi Ratih and Kamajaya in Kakawin Smaradahana begins with Kama (Kamajaya) as the God of Love who was sent by the Gods to awaken Lord Shiva from his hermit over Wrshapati, the duration of the Gods. Rousing Lord Shiva from his hermit was done by filling Shiva's soul with love affection for Uma. After arriving at Lord Shiva's hermitage, Kama immediately shot his arrow, although it didn't work. After failing, Kama prepared another arrow in the form of a flower that was hotter than arrows. The arrow turned out to be able to penetrate Shiva's heart until he fell and felt Uma in his lap. However, it was only moments before he woke up and realized that there was no Kama. Shiva was immediately angry and changed into a creepy form (Tigaikrama), Kama immediately shouted for help, but no Gods helped him. They instead left Kama alone and broke his promise to Kama to protect him. Kama finally burned to death by Shiva. Dewi Ratih who heard the news felt deep information and was angry with the Gods. Seeing this, the gods decided to ask Shiva to bring Kama back to life. This approves of Shiva, but in an invisible form (sukma). Not long after that, Dewi Ratih, who was frustrated by her husband's abandonment, followed suit. The sad news has caused sadness in heaven. Finally, Wrshapati decided that Dewi Ratih would always live in every woman and Kama in every man (Nanny, 2004: 43-46).

The legendary story of Batara Kamajaya and Dewi Ratih created two people who are known as symbols of affection in each pair of lovers who are not trusted by Javanese society. Batara Kamajaya and Dewi Ratih are the gods of love who symbolize the life of a husband and wife couple (Radita, 2009: 39). In this way, the ivory coconut can be interpreted as a symbol of love and affection that the Javanese people do not believe. So, the interpretation result of the ivory coconut in the quote of the song lyrics above is a symbol of love, affection, and affection. The nature of love and compassion can be found in the first and second names of Allah in Islam, namely ar rahman which means the greatest devotee, and ar rahkim which means the most compassionate. The importance of love and compassion is also cooking in Primbon XVI century, page 44 which reads as follows:

“Nyan Hadis Qudsi: Andikaning Allahu ta’ala rawuhing bagindha rasulullah`: Ingsun anjenengaken malige ing wetenging manusya, Sunarani dhadha. Tegese andikaning Allah
There is a Hadith Qudis`: The Word of Allahu Ta’ala to the Messenger of Allah: We prepare a mahligai in the human body which We call the chest. The meaning of the word of Allah is that the love of Allah radiates into the taste.” (Ciptoprawiro-Abdullah, 1986: 67-68).

The quote explains that Allah is love in humans that radiates in feelings. In this way, the human sand place in the world in the lyrics of the Ingsun song is a feeling that contains love, which is analogous to line 16 with the intelligence of krambil gading 'the tree of love'. If humans can immerse themselves in the love and compassion of God, then the awareness of Manunggaling Kawula Gusti can be applied in every life.

This is similar to the opinion of Marsono (2018: 180) which states that the teaching of manunggaling kawula Gusti is a Javanese philosophy about the self-response of the human person (creation) to the mercy or compassion of God (Creator) who is pleased to accompany every true human heart (manunggaling kawula Gusti). The concept of God in the lyrics of the Ingsun song is the real God residing in the true self (ingsun) who has a true sense of playing a role in life. The true feeling, namely love and compassion in him. The quote from the Ingsun song's lyrics above, love and compassion are important things for humans to raise awareness about the existence of God within themselves. That way, the awareness of manunggaling kawula Gusti in the lyrics of the Ingsun song is reflected when humans have lived out their love and compassion in everyday life. Loving others and the universe is a manifestation of his love and love and compassion for God and realizing that God exists in the form of love, and compassion within him. The God in question is God as ar rahman and ar rahkhum. The attainment of manunggaling kawula Gusti's awareness is in the teachings of Mangkunegara IV in Serat Wedhatama, namely that in chess worship is included in the last prayer stage. Chess worship consists of four stages, namely worshiping the body, worshiping the soul, and worshiping the feeling (Mangkunegara, IV, 1991: 37). The final / highest stage of worship chess, namely worshiping feelings. Worshiping is done by animating the true feeling in him (Ciptoprawiro, 1986: 51). Therefore, the awareness of Manunggalling kawula Gusti in the lyrics of the Ingsun song can be compared to the stages of prayer in the teachings of Mangkunegara IV, namely humans with all their circumstances in carrying out life using awareness of the existence of God's love within themselves.

Based on the explanation above, kasampurnaning urip or the perfection of life in the lyrics of the song Ingsun by Sujiwo Tejo can be said to be the pinnacle of human life goals. This is achieved by always being aware of the sangkan paraning dumadi or always remembering the origin and purpose of humans were created. The paranoia contained in the song lyrics provides teaching that if humans forget the origin and purpose of which they were created, and are
controlled by worldly lusts, then that human will experience harm. The awareness of sangkan paraning dumadi will make humans able to live their lives properly according to their respective roles and have the right mental attitude for every event in life. Having the right mental attitude leads to the right action in the world. The right action will lead humans to the final achievement, namely the stage of manunggaling kauwla Gusti as well as achieving perfection in life. This is reflected in the emergence of awareness that in fact, the process of the stages of manunggaling kawula Gusti is not something that must be sought outside of himself, but simply by returning the awareness that the place for humans to rely on is only on Gusti or God within him in the form of love, compassion, and affection. Namely God as ar rahman and ar rahkim. The lyrics of this song explain that kasampurnaning urip in the life of every human being can be achieved if that human being can understand, possess, and carry out two important aspects of consciousness in kasampurnaning urip, namely awareness of sangkan paraning dumadi and awareness of manunggaling kawula Gusti.

**CONCLUSION**

Based on the results of the analysis, it can be concluded that the Ingsun contained in the song lyrics is Ingsun in the abstract level without any mixture of objects. More precisely Ingsun relies on true feeling from the deepest heart in running life and achieving life perfection. The achievement of kasampurnaning urip "perfection of life" which is reflected in the lyrics of the Ingsun song is done by always maintaining the unity of his love for God and His creation. This maintenance is carried out by sharing love which is known in Javanese culture as memayu hayuning bawana, which is protecting the safety and welfare of the world. If humans are able to maintain their love and compassion, their life will always be perfect and away from fuss and strife. That way, a balance will be achieved between the microcosm and the macrocosms, or in Javanese culture, it is called the big universe (jagat gedhe) and the little universe (jagat cilik).

Based on the description of the aspects of kasampurnaning urip, it can provide awareness to the public about the importance of love in maintaining a perfect life. This is very relevant to be carried out today. Moreover, humans in the current era have the opinion that a perfect life can only be achieved by becoming a rich person who has a lot of wealth. Such understanding makes humans want to have a perfect life by justifying all means, even to the point of ignoring their humanity, so as to give rise to humans who are greedy and dominated by their worldly desires. Although we are aware of the limitations of research so that this research needs to be further developed, at least it can make a significant contribution to the development of knowledge in the present. The results of this study can be used as a reference for further research, for example relating to the awareness of memayu hayuning bawana.
# REFERENCES