



Javanese Philosophy and Western Philosophy: A Descriptive Comparative Study

Dwi Kusuma Fitriyani^{1*}, Afendy Widayat²
Javanese Language Education, Faculty of Languages and Arts,
Universitas Negeri Yogyakarta, Indonesia

Corresponding Author: Dwi Kusuma Fitriyani

dwikusuma.2022@student.uny.ac.id

ARTICLE INFO

Keywords: Philosophy,
Western Philosophy, Javanese
Philosophy, Comparative
Study

Received : 16, June

Revised : 30, June

Accepted: 24, July

©2025 Fitriyani, Widayat: This is an open-access article distributed under the terms of the [Creative Commons Atribusi 4.0 Internasional](https://creativecommons.org/licenses/by/4.0/).



ABSTRACT

Philosophy is essentially related to human curiosity. The purpose of this study is to compare Javanese philosophy with Western philosophy and then find out the similarities and differences. The research method used in this study is a qualitative descriptive method. Data collection in this study was carried out by relying on a critical and in-depth review of library materials that are in accordance with the object of research. The specific method used in this study is the comparative method. From the results of this study, three main aspects were found that show the similarities between Javanese philosophy and Western philosophy. Then, there are four main aspects that show the differences between Western philosophy and Javanese philosophy.

INTRODUCTION

Desire or will is one of the human psyches. Desire is an integral part of the potential for creativity, feeling, and will. The three are a complete unity that complements each other. This potential is what provides the impetus for the curiosity that arises and develops (Suhartono, 2005: 74). Therefore, philosophy emerged to provide wise and reasonable answers to the curiosity that humans have. The answer does not have to provide information for those who study it. The answer is more intended to guide a higher or better stage in self-awareness and the world so as to become wiser (Turnbull, 2005: 15).

The above is in line with Suriasumantri's explanation (2003: 19-20) as cited in Wibawa (2013: 7), which states that knowledge begins with curiosity, certainty begins with doubt, and philosophy begins with both. Philosophizing is driven by the desire to know what we already know and what we do not know. Philosophizing means being humble that we will never know everything in this seemingly limitless universe. Likewise, philosophizing means self-correction, a kind of courage to be honest, and how far the truth we are looking for has reached.

When the five senses, for example, witness something symptomatic, the urge to know becomes symptomatic, and the urge to know arises, followed by feelings of wonder and awe. Then, the mind takes over and plays an active role. Other minds try to help understand by association. Analysis of something is continuously carried out by the mind until it obtains as much and as wide a knowledge as possible (Suhartono, 2005: 74).

Although according to mythology, Pandora's curiosity unleashed evils upon the world, everyone agrees that there would be no development for humans without curiosity and a questioning attitude towards the world (Turnbull, 2005: 7). Desire or will is one of the elements of the human psyche. Desire is an integral part of the potential for creativity, feeling, and intention. The three are a complete unity that complements each other. This intention potential is what provides the impetus for the curiosity that arises and develops (Suhartono, 2005: 74). This curiosity then gives rise to questions.

Every person in this world raises various questions, among others: humans certainly question their destiny, origin, and purpose. Humans will ask themselves: where do humans come from, and where are they going, where is the direction of their lives, what is the meaning of life, why do humans live, what happens after humans die, will they be completely erased or not? Humans will always ask such questions and try to find the answers. It is in philosophy that human efforts to find answers to these questions are embodied.

In simple terms, philosophy is everything related to questions and curiosity (Turnbull, 2005: 6). Philosophical questions are a special variation of everyday questions. Philosophical questions stand alone among other questions and aim to explain problems that humans usually face in everyday life. Thus, humans can see themselves as they are without being influenced by pain or prejudice in life.

A modern Italian philosopher, Antonio Gramsci, explained that because philosophical questions are questions that arise in everyday life, then at some point in their life, everyone is a philosopher. One does not need to be an expert

to be a philosopher. Philosophizing does not require experience or special training. What is needed is an open mind and a high curiosity (Turnbull, 2005: 14-15). This is in line with what Rappoport said in the book *Basics of Philosophy* (2020: 3) that humans have a higher position than animals because of their ability to think. Humans see various events in life and nature, form ideas and images, then try to think and find out the relationship between various facts and events, understand them as a whole, so as to gain a clear understanding of various things. When someone does such behavior, it can be said that the person is philosophizing.

Kattsoff (2004:3-4) states that the purpose of philosophy is to collect as much human knowledge as possible, then publish and organize all of it in a systematic form. Philosophy leads us to understanding, and understanding leads us to more worthy actions. Philosophy is systematic thinking. The activity of philosophy is contemplation, but contemplation is not daydreaming, nor is it thinking by chance that is based on luck. Philosophical contemplation is an attempt to construct a rational system of knowledge that is adequate to understand the world in which we live and to understand ourselves. Philosophical contemplation can be the work of one person who does it alone. This happens when he tries hard with his mind to find reasons and explanations by asking himself.

Of course, based on the explanation above, any human being has philosophized in any part of the world. Furthermore, along with developments, philosophy is broadly divided into two, namely Western philosophy and Eastern philosophy. Both of them certainly have differences because they emerged amid different cultural and civilizational environments. Javanese philosophy itself is not Eastern philosophy, although, of course it has the same aspects as the two. However, the specific research conducted by the researcher this time aims to compare Western philosophy with Javanese philosophy. In addition, this research is also an update on the discoveries related to the science being studied. The benefits of writing this work are that it will increase understanding in the fields of Western philosophy and Javanese philosophy.

LITERATURE REVIEW

Philosophy is the mother of various sciences. The problems discussed in philosophy are what one wants to know, how to obtain it, and why the phenomenon can occur (Handoyo and Ekaningsih, 2019: 9). Philosophy is a study and attitude to life that describes the noble values contained in wisdom (Suaedi, 2016: 13). Philosophy is a process of thinking deeply about everything to be studied critically and comprehensively to the level of substance or nature of everything encountered in life phenomena. The phenomena studied are not only phenomena related to the universe but also specifically study humans and all other life problems (Adnan, 2021: 1-2).

The explanations above align with Hermawan's opinion (2010: 7-8), which states that philosophy is an activity of the mind where the human mind examines everything in the universe. Efforts to find out everything are carried out systematically, using the laws of thinking. This philosophical thought is related

to efforts to find the essence of everything to the most basic and profound understanding. Wahid and Sesady (2019: 17-18) also emphasize that philosophy is a science that thinks about and investigates everything thoroughly, deeply, seriously, and radically to reach the essence of something. Philosophy has one main goal, namely, to seek the ultimate truth.

Etymologically, the word philosophy comes from the Greek *philosophia*. The word *philosophia* consists of the word *philein* which means love and *sophia* which means wisdom. So it can be concluded that epistemologically, philosophy is interpreted as the love of wisdom or can also be translated as the love of wisdom in the deepest sense (Muliadi, 2020: 5).

According to Susongko (2017: 1), wisdom means the ability to make reasonable decisions and provide good judgment based on the experience and knowledge possessed by a person. To be able to have this wisdom, a person must know. Knowledge to make concrete decisions is obtained through critical thinking and issue analysis; a person must have the awareness to have a high ability to ask questions. In essence, philosophy is a critical reasoning skill.

In terminology, philosophy is defined as the sciences that investigate everything in depth to the level of essence using the reason that is possessed. Philosophy does not question the phenomena that occur but seeks the essence of the phenomena that occur (Muliadi, 2020: 5).

Western Philosophy

1. Definition of Western Philosophy and Division of the Main Periods in its History

Ahmad Syadali and Mudzakir (1997: 39) as cited in Wahid and Sesady, (2019: 52) stated that Greek philosophy in history is the main basis for the emergence of philosophy. Around the 6th century BC, thinkers called natural philosophers emerged in Greece. The name was given concerning the object of their study, namely, nature (cosmos). The goal of their philosophy is to think about the origin of great nature.

These natural philosophers did not believe in the stories inherited from their ancestors and even considered them unreasonable superstitions. That is why they tried to find an explanation of the basic essence of nature by using their minds radically (Wahid and Sesady, 2019: 52).

The main periodization of the development of Western philosophy includes the philosophy of the Ancient Greek period, the Middle Ages, the Renaissance, the Modern, and the Contemporary. Liang Gie (1998: 26) as cited in Merdayanti (2024: 48) explains that Western philosophy began in Greece in the 7th century BC. Western philosophy first appeared in Greece because it did not recognize castes as might be found in other areas. So intellectually, the Greeks had more freedom.

There are several main figures of ancient Greek philosophers. These figures include Thales, Anaximandros, and Anaximenes (Merdayanty, 2024: 48-49). Thales is the father of Greek philosophy because he is the first philosopher. Thales never left the lessons that he wrote himself. Thales' philosophy was taught

to his students through discussion events. The lessons were then developed by his students in the same way, namely, discussion (Wahid and Sesady, 2019: 53).

Next, the period of medieval philosophy lasted from 500 AD to 1500 AD. Various historical events marked this period. Among these historical events are the rise and spread of Islam and Christianity. Additionally, there are events related to significant changes in the social, political, and cultural spheres in Europe and its surrounding areas (Merdayanty, 2024: 86).

Medieval philosophy then transitioned into the modern age, which was later known as the Renaissance period. This period began with the crisis that occurred in the Middle Ages, although there is no definite point that marks the end of the Middle Ages, to the economic, social, cultural, and religious developments that changed the face of Europe from a feudal structure to a modern society. The Renaissance was the beginning of the revival of classical Greek and Roman culture and encouraged the development of art, literature, and humanist thought that promoted thoughts about education, intelligence, and self-development. The Renaissance introduced new thoughts about human dignity, individual creativity, and the courage to explore the physical and intellectual world (Merdayanty, 2024: 86).

In the transition period, medieval philosophy experienced an important evolution towards the anthropocentric modern era. Philosophical thinking from the Greek era to the modern era has shifted. Philosophical thinking, which was initially on the substance of the parent principle (cosmology or God) shifted to humans as the central subject in thought and the order of nature (Merdayanty, 2024: 109).

The journey of the evolution of philosophical thought from the Middle Ages to the modern era began with the transition period from the Middle Ages to the modern era, philosophical thought underwent significant changes with the emergence of the Renaissance and Humanism, which paved the way for the modern era. Philosophers at that time became pioneers in the development of philosophy. Modern philosophical thought focuses on placing humans as the main subject based on human reason and experience. Rene Descartes is considered the father of modern philosophy, who revived the role of reason in science (Merdayanty, 2024: 116). Furthermore, philosophical thoughts in this modern era developed until the birth of contemporary philosophy, namely the philosophy that exists today.

2. *Great Figures of Western Philosophy*

Amin (2012: 21-23) stated that the golden peak of Western philosophy occurred in the era of the glory of Athens, which gave rise to great figures such as Socrates and Plato.

a. Socrates

Socrates was the bearer of the change of thinking about the universe to the human world. His great service was saving philosophy from the crisis caused by the sophist group. He changed the rhetorical method to the dialectical method, replacing pragmatism with ethics. According to Socrates' understanding, the

most important thing is to know about what is right and what is good. Because of his understanding, Socrates is known as the father of ethics. Some of Socrates' important thoughts on ethics are: care for the soul is all that matters, self-knowledge is a prerequisite for a good life, virtue is knowledge, the good is good for you and the bad is bad for you, the autonomy of ethics: God Chooses good because good.

b. Plato

Plato was a student of Socrates. As Socrates did, Plato used the method of dialogue to express his thoughts. Some important aspects of Plato's philosophy are: forms and ideas, the cave where he explains the difference between ordinary people and philosophers, epistemology, academia, the soul, and the state.

3. Major Schools of Thought in Western Philosophy

There are several important schools of Western philosophy. These schools include renaissance, rationalism, empiricism, existentialism, and postmodernism.

a. Renaissance Philosophy

Derived from the Latin "renasci", Italian "rinascita", and French "renaissance", the word *renaissance* means rebirth. It means the rebirth of Ancient Greek and Roman philosophy after centuries of being buried by medieval society under church control. According to this school of thought, reason is considered to be able to do something more important than faith. The scriptures can be interpreted by anyone using their logic. In the end, the Renaissance and humanism gave birth to secularization or rebellion of intellectuals against the church dogmas (Amin, 2012: 47).

b. Philosophy of Rationalism

A simple definition obtained in the rationalist philosophy school is that the essence of truth can be known through reason without the need for experiments. Humans are thinking creatures, so thinking is certainly the essence of humans. However, thinking alone is not enough because humans need a physical body that can show their human figure, which is empirical and measurable, called breadth. Human thinking, which is very sophisticated and perfect, is proof that there is something that created it perfectly, and He is Most Perfect, He is Allah (Amin, 2012: 50-52).

c. Philosophy of Empiricism

According to the philosophy of empiricism, humans are born in an empty, pure white state. The philosophy of empiricism was pioneered by Thomas Hobbes. The core of the philosophy of empiricism is the belief that truth must be proven empirically (Amin, 2012: 54).

d. Critical Philosophy

The philosophy of criticism was initiated by Immanuel Kant. He is one of the greatest philosophers in the history of modern Western philosophy (Bertens, 1976: 59). Criticism is a school of philosophy that attempts to reconcile the philosophies of rationalism and empiricism. This school of thought attempts to show the shortcomings of each of the views of the school of philosophy. Furthermore, it is replaced by a view of taking solutions that explain the relationship between reason and experience in seeking truth (Tjahjadi, 2000: 45).

e. Philosophy of Positivism

Positivism is a school of philosophy that believes that human knowledge is limited to existing facts. The truth, according to this school of philosophy, must be measurable and through observation and scientific approaches. Theological and metaphysical concepts are considered outdated, while mathematics, physics, and biology are considered *prima donnas*. Even in the end, the positivist school tried to force its theory on the social sciences (Amin, 2012: 57-58).

f. Philosophy of Materialism

The materialist philosophy first appeared in France and was initiated by Lamettrie (1709-1751). According to the materialist philosophy, humans are no different from machines, as are animals, so there is no difference between humans and animals. A body without a soul can still live, while a soul without a body cannot possibly live (Amin, 2012: 59).

g. Philosophy of Existentialism

The focus of the existentialist philosophy is on humans. However, this philosophy is not part of anthropology because the object of its research is not humans physically. The object of study of this philosophy is the reality of the whole of humans to find out the existence of truth that exists in humans (Amin, 2012: 61).

h. Philosophy of Pragmatism

In its development, the philosophy of pragmatism is better known as the philosophy of the principle of benefit. This means that something is considered true if it has benefits and something beneficial is truly true (Amin, 2012: 67).

i. Phenomenological Philosophy

The aim of the phenomenological philosophy is to explore the deepest awareness of the subjects regarding experience and its meaning. The term phenomenon in phenomenological studies has the meaning of an experience that enters the subject's consciousness (Amin, 2012: 68-69).

Javanese Philosophy

Philosophy in Javanese means *ngudi kasampurnan*, seeking perfection. Humans devote all of their existence, both physical and spiritual, to achieving goals. This effort is a unity, a wholeness (Ciptoprawiro, 1986: 21).

1. Javanese philosophical figures

Several philosophers from Javanese Culture and Literature are famous for their writings. Some of these philosophers are:

- a. Mpu Kanwa, wrote the book *Arjunawiwaha* during the reign of King Airlangga.
- b. Mpu Tantular, wrote the book *Sutasoma* during the time of King Hayam Wuruk.
- c. Yasadipura, wrote the literary work *Dewa Ruci*
- d. Paku Buwana IV, wrote the *Serat Wulangreh*
- e. Ranggawarsita, wrote the *Serat Wirid Hidayat Jati*
- f. Mangku Negara IV, wrote the *Serat Wedhatama*

2. Periodization of Javanese Philosophy

Susongko (2017: 47) stated that Javanese philosophy is greatly influenced by teachings that flourished in the Java region. Susongko explains the periodization of Javanese philosophy based on Dhamar Sasangka's explanation, namely, there are three periods. These periods are the *Jawadipa*, *Jawa Buda*, and *Kejawen* periods.

a. Jawadipa

Jawadipa is an original Javanese teaching that until now has not been found in a solid reference source other than the book written by Kembali from the *Kanung Chronicle* by Sigit and Teguh entitled *History of the Journey of the Javanese People*. *Jawadipa* or *Kanung* philosophy explains the essence of the mental and physical nature of all the existence of objects, the epistemology of the universe, especially the origin of different human races, the basic concepts of *neptu* and *wuku*, the concept of rebirth or *kasedan jati/ purnabhawa*, vegetarian culture and the origin of the Javanese people. In the *Jawadipa* period, the *hwuning* philosophy was known as the oldest school of philosophy in Java. This school of philosophy is also called the *kanung* philosophy (*saka gunung*). In terms of belief, this teaching became the basis for local religious teachings that developed in the archipelago. The main points of *Jawadipa* philosophy include aspects of physics, metaphysics, and spirituality (Susongko, 2017: 47-48).

b. Ancient Javanese Philosophy or Javanese Buddhist Philosophy

Ancient Javanese philosophy or Javanese Buddhist philosophy can be represented by what is written in the books of *Sang Hyang Tatwajana* and *Sang Hyang Nawaruci*. The book of *Sang Hyang Tatwajana* is the main book on Divinity, Life, and Death for the Javanese people. This book explains several themes, including Divinity and the source of everything in nature; cosmology of the universe; human philosophy from a historical, psychological, physical, and metaphysical perspective; the law of rebirth; moral philosophy and meditation. In line with the book of *Sang Hyang Tatwajana*, the book of *Sang Hyang Nawaruci* explains the teachings on how to achieve perfection (*moksah*) based on the teachings conveyed in the book of *Sang Hyag Tatwajana* (Susongko, 2017: 50)

c. New Javanese Philosophy or Kejawen

New Javanese philosophy or *Kejawen* is a period of philosophy and one of its comprehensive sources is *Serat Hidayat Jati*. *Serat Hidayat Jati* is a text compiled by Raden Ngabehi Ranggawarsita in 1851. The teachings contained in this text are believed to originate from *Kangjeng Susuhunan ing Kalijaga* (Susongko, 2017: 56).

METHODOLOGY

The research method used in this study is a comparative qualitative research method with a qualitative approach. Comparative research is research that compares the existence of one or more variables in two or more different samples (Sugiyono, 2022: 57). According to Dra. Aswani Sudjud, comparative research will be able to find similarities and differences in objects, people, work procedures, ideas, criticism of people, and groups. It can also compare similarities in views and changes in the views of people, groups or countries, towards cases, people, events or towards ideas (Arikunto, 2010:310). This comparative qualitative research was conducted to analyze the similarities and differences between Western philosophy and Javanese philosophy. The subject of the research is the researcher himself, then the object of the research is the literature on Western philosophy and Javanese philosophy.

RESEARCH RESULTS

Philosophical schools are generally divided into Western philosophy and Eastern philosophy. Western philosophy includes Greek, English, German, French, and American philosophy. Meanwhile, Eastern philosophy refers to Indian and Chinese philosophy. Judging from this division, demographically, Javanese philosophy is included in Eastern philosophy (Wibawa, 2013:2).

The results of the analysis of the similarities between Western philosophy and Javanese philosophy:

1. Search for Truth and Knowledge

Both Javanese philosophy and Western philosophy have the same goal, which is to seek truth and knowledge about the nature of life, the universe, and human existence.

2. Connection with Nature and the Cosmos

Although built in very different cultural traditions, Western philosophy and Javanese philosophy have similarities regarding their views on nature and the cosmos.

3. Teachings of Ethics and Morality

The traditions of Western philosophy and Javanese philosophy, both emphasize ethical and moral aspects although using different approaches.

Then, the following are the results of the analysis of the differences between Western philosophy and Javanese philosophy:

1. Epistemological Meaning

In Greek philosophy, etymologically philosophy is interpreted as the love of wisdom. While in Javanese philosophy, philosophy is only considered as knowledge to achieve its goal, namely achieving perfection.

2. Basic Principles of Thinking

In Western philosophy, it is in favor of the power of thought, even the power of thought is the basis of human existence, in accordance with what Descartes said *cogito ergo sum*, which means I think, therefore I am. This statement can also be interpreted to mean that the existence of everything that is described in this universe is because of thought. Thus, the basis of Western philosophy is different from Javanese philosophy, which refers to a sense of trust as the basis for knowing, understanding everything that is described in the universe.

3. How to Understand the Connection Between Oneself, Others, the Environment, and God.

The Javanese philosophy emphasizes the use of human creativity, feeling, and will in maintaining its relationship with its environment, both with God, the universe, and with others and by paying attention to the unity between these connections. While, Western philosophy, although the concept of connection appears in several schools of philosophy, the understanding of this connection is generally rational and analytical when compared to Javanese philosophy, which is more holistic and integrative.

4. Concept of Ethics and Morality

In the concept of Javanese philosophy, ethics and morality are holistic, oriented towards social and spiritual harmony. In the concept of Western philosophy, ethics and morality are analytical and rational, oriented towards individualism, rationality, and universalism.

DISCUSSION

From the results of the analysis conducted, the following is an analysis of the similarities between Western philosophy and Javanese philosophy:

Search for Truth and Knowledge

Both Javanese philosophy and Western philosophy have the same goal, which is to seek truth and knowledge about the nature of life, the universe, and human existence. In Western philosophy, this can be seen from the theories of great thinkers such as Socrates, Plato, and Aristotle, who questioned the meaning of life and the nature of reality. In the Javanese tradition, this can be seen from the teachings and daily practices that are closely related to efforts to understand and internalize the nature of life and living.

Related explanations certainly support the explanations above. Hermawan (2020: 33-34) stated that Socrates was one of the Greek philosophers who tried to teach people about the truth. Socrates argued that in any case, the truth must still

be sought. The goal of Socrates' philosophy is to seek the truth that applies forever.

Tafsir (2003: 63-65) as cited in Hermawan (2020: 19- 20), explains that Plato strengthened the opinion of his teacher, Socrates. Plato stated that a general truth does exist. This general truth is called an idea. Ideas appeared before humans existed, they existed in the realm of ideas.

The main point of review of Plato's teachings is the effort to seek knowledge about knowledge. The main point of review is based on the teachings of Socrates, who said that "mind is to know". Mind based on knowledge requires a teaching about knowledge as the basis of philosophy (Hermawan, 2020: 36).

Aristoteles also strengthened the teachings of Socrates and Plato by stating that the ultimate goal of philosophy is knowledge of existence and the general. He also believed that the real truth can only be achieved through understanding (Hermawan, 2020: 38).

Regarding the goal of Western philosophy on truth and knowledge, Rene Descartes, one of the Western philosophers, also developed the idea of truth and knowledge. Due to Descartes' opinion, there is no doubt about the truth. He also stated that the only certain thing is that he thinks. The principle of *cogito, ergo sum* (I think, therefore I am) is the basis of the philosophical principle built by Descartes (Moriarty, 2008: xii). Even now, Descartes is known as a rationalist figure in modern philosophy.

The Western world encourages humans to think deeply, *radix*, to the roots. This is in line with the advice in the Javanese world to think by *menggalih*. *Galih* means the core or deepest center of wood (heartwood). By *menggalih* (Javanese way to think), it is hoped that humans will use their deep abilities more than their ability to think based on the senses, where in this case the element of feeling is included, such as intuition which contains feelings and knowledge (Ciptoprawiro, 2007: 25). This explanation certainly shows that there is a similarity or harmony in the effort to find truth and knowledge, namely through the process of thinking.

In addition to the thought process, the purpose of Javanese philosophy in seeking the truth and knowledge about the nature of life, the universe, and human existence can also be seen from the teachings of *sangkan paraning dumadi* (the origin of life). Riyadi (2014: 109) explains that the glory of *sangkan-paran* knowledge is the glory of people who truly know where their life is going.

From the explanation above, it can be understood that both Western philosophy and Javanese philosophy show similarities in terms of the thought process and in terms of efforts to find truth and knowledge itself.

Connection with Nature and the Cosmos

Although built in very different cultural traditions, Western philosophy and Javanese philosophy have similarities regarding their views on nature and the cosmos. Both Western philosophy and Javanese philosophy view nature as more than just a physical space where humans live, but as a meaningfully organized whole in which humans have an important place and essence. In line with this, Harald Titus as cited in Hermawan (2010: 10) explains that philosophy

tries to integrate knowledge gained from different human experiences into a comprehensive view of the universe, life, and also the meaning of life.

Javanese philosophy views the universe or universe as a harmonious unity in which humans, nature, and God are interrelated in an inseparable relationship. This understanding is evident from Javanese teachings, especially in the concept of *sangkan paraning dumadi*. (Ciptoprawiro, 1986: 22) explains that what is meant by *sangkan paraning dumadi* is the beginning and end of the universe. Human search will end with *wikan, weruh* or understanding *sangkan paran*. According to Javanese philosophy, *sangkan paraning dumadi* means coming from God and returning to God. Efforts to return to God are carried out both physically and spiritually, both physically and mentally.

In line with Javanese philosophy, which views the universe or universe as a harmonious unity, Western philosophy also has the same view. Spinoza (1910: 57) in his work, *Ethics*, explains that the idea or knowledge of the human mind is given in God and follows God, referred to Him in the same way as the idea or knowledge of the human body.

Teachings of Ethics and Morality

The traditions of Western philosophy and Javanese philosophy both emphasize ethical and moral aspects, although using different approaches. In Javanese philosophy, ethics and morality are holistic, oriented towards social and spiritual harmony. While in the concept of Western philosophy, ethics and morality are analytical and rational, oriented towards individualism, rationality, and universalism.

Ethics and morality in Javanese philosophy are greatly influenced by the concept of awareness of actions and their impact on others and the universe. Ciptoprawiro (2007: 26) explains that in Javanese philosophy, good and bad are considered inseparable from human existence, which is manifested in various desires and is associated with four passions: *mutmainah* (good desires), anger, *lawwamah*, and *supiah* (bad desires). The conflict between good and bad, with the assumption that the goal of human life is perfection by achieving the unity of *kawula-Gusti*, is overcome by increasing awareness or maturity of the human soul.

Ethics and morality, according to the concept of Western philosophy, are greatly influenced by Immanuel Kant's moral theory, which prioritizes moral obligations and actions based on universal principles. The concept of ethics and morality, according to Western philosophy, tends to focus on rationality. Kant (2006: xi) explains that our actions must have a moral form, namely that the action must come from universal principles. According to Kant (2006: 46), morality is the relationship between action and the autonomy of the will, namely with the possibility of giving universal laws through its principles. An action that can coexist with the autonomy of the will will be permitted, while one that does not comply will be prohibited.

In addition to having similarities in several aspects, Javanese philosophy and Western philosophy also have differences in several aspects. The following

are an analysis of the differences between Western philosophy and Javanese philosophy:

Epistemological Meaning

Kusbandrijo (2007: 13) as cited in Wibawa (2013: 3) stated that in Greek philosophy, etymologically, philosophy is interpreted as the love of wisdom. While in Javanese philosophy, philosophy is only considered as knowledge to achieve its goal, namely, achieving perfection. In Javanese philosophy, philosophy is interpreted as the love of perfection. The same thing was conveyed by Ciptoprawiro (1986: 14) by saying that knowledge (philosophy) is always only a means to achieve perfection. So, it can be concluded that philosophy in Java means the love of perfection.

So, according to the Western understanding, seeking answers to philosophical questions means achieving a love of wisdom, whatever that means. So, it can be said that Western philosophy emphasizes the importance of wisdom. While for Javanese philosophy, knowledge (philosophy) is only a means to achieve perfection. Javanese philosophy emphasizes the importance of the perfection of life. Humans think and reflect on themselves to find integrity to God. This is the tendency of Javanese life. Javanese thoughts are an effort to achieve the perfection of life. Therefore, intuition for Javanese people plays a very important role.

Zoetmulder as cited in Kusbandrio (2007: 13) explains that Javanese philosophy contains philosophical knowledge that always strives for perfection. Philosophizing in Javanese culture means *ngudi kasampurnan*. Humans devote all their existence, both physical and spiritual, to achieve the stage of *kasampurnan* (perfection). This is certainly different from Western philosophy, which always strives for wisdom, *ngudi kawicaksanan* (Wibawa, 2013: 56).

Basic Principles of Thinking

Javanese philosophy does not question whether humans or God because both are considered as something real. From that reality, then arises the question of where it comes from and where it is headed. Furthermore, Javanese philosophy is divided into three fields, namely metaphysics, epistemology, and axiology. Every person in this world raises various questions, including: humans certainly question their destination, origins, and goals. Humans will ask themselves: where do humans come from and where are they headed, where is the direction of their lives, what is the meaning of life, why do humans live, what happens after humans die, will they be completely erased or not? Humans will always ask such questions and try to find the answers. In philosophy, human efforts are realized to find answers to the various questions that arise (Driyarkara, 2006: 103).

Based on the definition that "philosophy is interpreted as a search with one's strength about the nature of all forms (phenomena), which are profound and fundamental", which is in many reflections in Java, namely an attempt to interpret life with all its manifestations, humans with their ultimate goal, the relationship between the visible and the invisible, the alternating with the eternal,

the place of humans in the universe, is a philosophical thought. Indeed, in Javanese literary research, it is far enough as a basis for Javanese philosophical thought (Ciptoprawiro, 1986: 11).

Koesnoe (1996: 55-60) as cited in Wibawa (2013:62) stated that Javanese philosophy is the philosophy of *sangkan paraning dumadi* (the philosophy of origin and its direction that exists) or also known as the teaching of *Manunggaling Kawula Gusti*. The philosophy of *sangkan paraning dumadi* is a teaching that shows the behavior of the life force called *sukma*, which moves towards and unites in the life force called perfection. *Sangkan paraning dumadi* is also interpreted as a teaching whose place is not in the realm of *kawruh* which handles *kanoragan*, but rather handles spiritual movements to unite in the flow of life, truly living as a true reality of life. In the concept of *sangkan paraning dumadi* or *manunggaling Kawula Gusti*, the first thing that must be considered is the view of the behavior of the *sukma* in an effort to know, understand, comprehend, and assess all events that are the behavior of the life force of the *sukma*.

Javanese philosophy shows its difference from Western philosophy in terms of the basic principles of thought. In Western philosophy, it is in favor of the power of thought, even the power of thought is the basis of human existence, in accordance with what Descartes said *cogito ergo sum*, which means "I think, therefore I am". This statement can also be interpreted to mean that the existence of everything that is described in this universe is because of thought. Thus, the basis of Western philosophy is different from Javanese philosophy, which refers to a sense of trust as the basis for knowing, understanding everything that is described in the universe.

How to Understand the Connection Between Oneself, Others, the Environment, and God

To understand the differences in Western philosophical thinking and Javanese philosophy, Ciptoprawiro (1986: 14-15) explains it using the narrative of the story contained in the Javanese alphabet. In Javanese philosophy, both in *ngudi kasampurnan* and in *ngudi kawicaksananan* use the first five letters in the Javanese alphabet, namely *hanacaraka*.

- | | | |
|------------------|--|---|
| a. <i>Ha</i> | : live | = alive. The nature of the Almighty substance |
| b. <i>Na</i> | : (1) <i>hana</i>
(2) <i>manungsa</i> | = there is
= human = philosophical anthropology. |
| c. <i>Caraka</i> | : (1) envoy
(2) writing: | |
| | - <i>ca</i> : create | = reason - reason |
| | - <i>ra</i> : flavor | = feeling |
| | - <i>ka</i> : intention | = will |

Humans are God's creatures who are gifted with creativity, feeling, and will. *Hanacaraka* is a unity between the universe, the Absolute, the One, God, with the universe and humans. In Javanese philosophy, it can be stated that humans are always in a relationship with what is around them, namely God and the

universe, and are aware of their unity. So, it can be concluded that in Javanese philosophy, humans are: humans-in-relationship, thus in using their natural abilities, the unity of creativity, feeling, and will is always sought (Ciptoprawiro, 1986: 15).

The Javanese principle of thought on this connectedness is different from the principle of thought of Western philosophy, where creation is released from its relationship with its environment, so that there is a distance between humans and their environment. Western culture identifies the human self (ego) with creation (ratio, reason). Therefore, it can be said that Western philosophy describes humans as: humans released from relationships. In Western philosophy, Socrates calls human's animal rationale, while in Eastern philosophy, humans are considered to have divine qualities (Ciptoprawiro, 1986: 16).

From the explanation above, it can be understood that Javanese philosophy emphasizes the use of human creativity, feeling, and will in maintaining its relationship with its environment, both with God, the universe, and with others. It's all about paying attention to the unity between these connections. While Western philosophy, although the concept of connection appears in several schools of philosophy, the understanding of this connection is generally rational and analytical when compared to Javanese philosophy, which is more holistic and integrative.

Concept of Ethics and Morality

As explained previously, although both Western and Javanese philosophy emphasize aspects of ethics and morality, both use different principles of approach. In the concept of Javanese philosophy, ethics and morality are holistic, oriented towards social and spiritual harmony. In the concept of Western philosophy, ethics and morality are analytical and rational, oriented towards individualism, rationality, and universalism. This is also inseparable from the differences in the basic principles of their thinking, which are indeed different.

Ethics and morality in Javanese philosophy are greatly influenced by the concept of awareness of actions and their impact on others and the universe. Ciptoprawiro (2007: 26) explains that in Javanese philosophy, good and bad are considered inseparable from human existence, which is manifested in various desires and is associated with four passions: *mutmainah* (good desires), anger, *lawwamah*, and *supiah* (bad desires). The conflict between good and bad, with the assumption that the goal of human life is perfection by achieving the unity of *kawula-Gusti*, is overcome by increasing awareness or maturity of the human soul.

Ethics and morality, according to the concept of Western philosophy, are greatly influenced by Immanuel Kant's moral theory, which prioritizes moral obligations and actions based on universal principles. The concept of ethics and morality, according to Western philosophy, tends to focus on rationality. Kant (2006: xi) explains that our actions must have a moral form, namely that the action must come from universal principles. According to Kant (2006: 46), morality is the relationship between action and the autonomy of the will, namely with the

possibility of giving universal laws through its principles. An action that can coexist with the autonomy of the will will be permitted, while one that does not comply will be prohibited.

CONCLUSIONS AND RECOMMENDATIONS

Philosophy emerged because of human curiosity. Philosophy is generally divided into two main groups, namely Western philosophy and Eastern philosophy. When viewed demographically, Javanese philosophy is included in Eastern philosophy. However, Javanese philosophy has its own characteristics that distinguish it from other philosophies. From the results of this qualitative descriptive study with a comparative method, it was found that three main aspects show similarities between Javanese philosophy and Western philosophy. First, the aspect of the search for truth and knowledge. Both Javanese philosophy and Western philosophy have the same goal, namely to seek truth and knowledge about the nature of life, the universe, and human existence. Second, aspects related to the relationship with nature and the cosmos. Both Western philosophy and Javanese philosophy view nature as more than just a physical space where humans live, but as a meaningful, organized unity in which humans have an important place and essence. Third, aspects related to ethics and morality. Both Western philosophy and Javanese philosophy emphasize ethical and moral aspects, even though they use different approaches. Furthermore, four main aspects show the differences between Western philosophy and Javanese philosophy. These aspects include the first, the aspect of meaning in epistemology. In Javanese philosophy, the priority is *ngudi kasampurnan* (strive for perfection). While in Western philosophy, the priority is *ngudi kawicaksanan* (strive for wisdom). Javanese philosophy pursues perfection while Western philosophy pursues policy. Second, the aspect of the basic principles of thought. The main difference that can be found is that Javanese philosophy departs from a sense of trust, while Western philosophy departs from the rationality of thinking ability. Third, the aspect of how to interpret self-connectedness. Javanese philosophy greatly values the connectedness of humans with God and their surroundings, while Western philosophy, on the other hand, departs from such connectedness. Fourth, the aspect of ethics and morality. In the concept of Javanese philosophy, ethics and morality are holistic, oriented towards social and spiritual harmony. While in the concept of Western philosophy, ethics and morality are analytical and rational, oriented towards individualism, rationality, and universalism. This specific research conducted by the researcher aims to compare Western philosophy with Javanese philosophy. In addition, this research is also an update on the discoveries related to the science being studied. The benefits to be obtained from writing this work are to increase understanding in the fields of Western philosophy and Javanese philosophy.

ADVANCED RESEARCH

Further, researchers can study Javanese philosophy more specifically and in-depth. In addition, researchers can also use the research results obtained as a comparison to other similar studies.

ACKNOWLEDGMENT

I thank Yogyakarta State University, Department of Javanese Language Education, for the opportunity given to me to pursue my education. Furthermore, I would also like to thank Mr Afendy Widayat for the knowledge that he provided, especially related to Javanese philosophy and Western philosophy.

REFERENCES

- Amin, S. 2012. *Filsafat Barat Abad 21*. Daulat Riau: Pekanbaru.
- Arikunto, S. 2010. *Research Procedures: A Practical Approach*. Jakarta: Rineka Cipta.
- Bertens, K. 1976. *Ringkasan Sejarah Filsafat*. Yogyakarta: Kanisius.
- Ciptoprawiro, A. 1986. *Javanese Philosophy*. Jakarta: Balai Pustaka.
- Descartes, R. 2008. *Meditation on First Philosophy with Selection from the Objections and Replies*. Translated by Michael Moriarty. United States: Oxford University Press.
- Driyarkara. 2006. *Complete Works of Driyarkara: Philosophical Essays of a Thinker Fully Involved in the Struggle of His Nation (edited by Sudiarja, Budi Subanar, Sunardi, and Sarkim)*. Jakarta: PT. Gramedia Pustaka Utama.
- Hermawan, H. 2020. *Filsafat Umum*. CV. Insan Mandiri: Bandung.
- Kant, I. 2006. *Groundwork of the Metaphysics of Morals*. (M. Gregor, Translation). Cambridge University Press: Cambridge.
- Kattsoff, Louis O. 2004. *Introduction to Philosophy, translated from Elements of Philosophy by Soejono Soemargono*. Yogyakarta: Tiara Wacana.
- Merdanty, D. 2024. *Buku Ajar Pengantar Filsafat Ilmu*. Banjarmasin: Universitas Islam Kalimantan Muhammad Arsyad Al-Banjari Banjarmasin.
- Muliadi. 2020. *Filsafat Umum*. Bandung: Fakultas Ushuluddin UIN Sunan Gunung Djati Bandung.
- Riyadi, MI. 2014. *The Unity of God: The Concept of the Guidance of the Almighty in the Genealogy of Theosophy by Ibn Arabi and R. Ng. Ronggowarsito*. STAIN Ponorogo PRESS: Ponorogo.
- Sesady, M. and Wahid A. 2019. *Pengantar Filsafat*. Yogyakarta: TrustMedia Publishing.
- Spinoza. 1910. *Ethics*. London: JM Dent & Sons Ltd.
- Sugiyono. 2022. *Qualitative Research Methods*. Bandung: Alfabeta.
- Suhartono, Suparlan. 2005. *Basics of Philosophy*. Yogyakarta: Ar-Ruzz.

Susongko, P. 2017. *Filsafat dan Teori Pendidikan Jawa Kuno Serta Implikasinya dalam Evaluasi Pendidikan*. Tegal: Badan Penerbit Universitas Pancasakti Tegal.

Tjahjadi, S. P. L. 2000. *Tuhan dan Ilmuwan*. Yogyakarta: Kanisius.

Turnbull, N. (1999), *Philosophy, Philosophy*, (2005), Jakarta: Erlangga.

Wibawa, S. 2013. *Javanese Philosophy*. Yogyakarta: Yogyakarta State University.