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Sangkan Paraning Dumadi and Wijaya's Psychosufistics: A Philosophical Study of Human Nature and the Purpose of Life

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A R T I C L E I N F O

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A B S T R A C T

This study examines the philosophical relationship between *Sangkan Paraning Dumadi* and Wijaya's Psychosufistics in understanding human nature and life's purpose. Using qualitative library research, it analyzes purposively selected texts through philosophical comparison, content analysis, and hermeneutic interpretation. The concepts examined include the ontological, epistemological, and axiological dimensions of human existence. The findings suggest that *Sangkan Paraning Dumadi* emphasizes the origins and ultimate purpose of existence, whereas Wijaya's Psychosufistics explores inner development through *nafs*, *'aql*, *qalb*, *ruh*, and *sirr* and the stages of *takhalli*, *tahalli*, and *tajalli*. The study proposes a conceptual model linking existential awareness, purification of the soul, and spiritual orientation, contributing to philosophical anthropology.

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INTRODUCTION

Questions concerning the nature and purpose of human life are fundamental to philosophy, religion, and spirituality. Throughout history, people have sought to understand their origins, the meaning of their lives, and the ultimate purpose of their existence. Questions about where human beings come from, why they live, and where they are headed extend beyond metaphysics to encompass self-understanding and relationships with God, other people, and the environment (Sakunab and Riyanto 2023). These questions remain relevant in contemporary society, where advances in science, technology, and instrumental rationality do not necessarily lead to a deeper sense of spiritual meaning. An increasing emphasis on material success, productivity, and social recognition may create tension between existential needs and the demands of everyday life (Ya'cub et al. 2026). This situation calls for a philosophical account of human beings that considers their spiritual awareness alongside their biological and psychological dimensions.

Within Javanese philosophy, questions concerning human nature and the purpose of life are reflected in the concept of *Sangkan Paraning Dumadi*. Etymologically, sangkan refers to origin or source, paran to direction or destination, and dumadi to that which comes into being. The concept may therefore be understood as a philosophical reflection on the origins and ultimate destination of human existence. It suggests that human life is not an isolated event but part of an existential journey connected to transcendent reality (Kristiyanto 2026). In Javanese thought, this understanding extends beyond metaphysical origins to include self-knowledge, the regulation of desire, the cultivation of inner awareness, and the pursuit of harmony (Devysa and Nurlaili 2020). *Sangkan Paraning Dumadi* thus provides a philosophical framework for examining the relationship between human existence, spiritual experience, and life orientation.

From a phenomenological perspective, *Sangkan Paraning Dumadi* is relevant to experiences of suffering, failure, loss, uncertainty, and mortality. Such experiences may prompt individuals to reconsider the meaning of their existence. Material achievement, for example, does not necessarily bring existential fulfillment when it is disconnected from a sense of purpose. Likewise, loss and suffering can invite reflection on human limitations and on realities that transcend individual experience. *Sangkan Paraning Dumadi* offers a way to interpret life through awareness of its origins and ultimate purpose rather than through worldly achievements alone. Nevertheless, a more systematic philosophical analysis is needed to clarify how such awareness relates to the structure of the inner self and processes of spiritual transformation.

These questions open a space for dialogue with Wijaya's Psychosufistics. This framework understands human beings as integrated physical, psychological, and spiritual beings, with particular attention to inner dynamics and the purification of the soul. It describes five interconnected layers of inner life: *nafs*, *'aql*, *qalb*, *ruh*, and *sirr*. These layers provide a conceptual framework for examining personal impulses, rational understanding, awareness of the heart, spiritual dimensions, and the depth of spiritual experience (H. R. Wijaya 2026).

Wijaya's Psychosufistics also emphasizes *takhalli*, *tahalli*, and *tajalli* as stages of inner transformation involving the removal of negative traits, the cultivation of virtuous qualities, and the deepening of spiritual awareness (W. Wijaya 2026b). Accordingly, human nature is understood not only as a question of existence but also in relation to the development of consciousness and a life oriented toward Allah.

Philosophically, *Sangkan Paraning Dumadi* and Wijaya's Psychosufistics may share a concern with human life as a journey encompassing origin, transformation, and purpose. The former provides a reflective framework for considering the origins and direction of human existence; the latter offers an account of inner dynamics and stages of spiritual development. Their relationship can be examined by asking how individuals understand themselves, how spiritual awareness develops, and how the purification of the soul relates to the pursuit of life's purpose. Nevertheless, potential points of convergence should not be mistaken for ontological or epistemological identity. *Sangkan Paraning Dumadi* belongs to diverse Javanese philosophical and spiritual traditions, whereas Wijaya's Psychosufistics is articulated within a framework grounded in Islamic Sufism. A critical comparison is therefore necessary to identify similarities without obscuring differences in their conceptual foundations, terminology, and theological orientations.

Studies of Javanese philosophy have examined harmony, the relationship between human beings and God, self-control, and spiritual refinement. Scholarship on Sufism and Islamic spiritual psychology has likewise explored the soul, self-purification, and the relationship between religious awareness and human conduct. Although these fields provide useful foundations for understanding the spiritual dimensions of human existence, relatively little attention has been directed toward a focused philosophical dialogue between *Sangkan Paraning Dumadi* and the structure and processes of inner transformation proposed in Wijaya's Psychosufistics. This study addresses that conceptual question by examining whether the relationship is analogical, complementary, or marked by fundamental differences. Rather than assuming that the two traditions are unified, it evaluates the possibility and limits of a philosophical dialogue between them.

Against this background, the study addresses three questions. First, how does *Sangkan Paraning Dumadi* explain human nature and the purpose of life within Javanese philosophy? Second, how does Wijaya's Psychosufistics conceptualize human nature and life's purpose through the five layers of *nafs*, *'aql*, *qalb*, *ruh*, and *sirr* and the stages of *takhalli*, *tahalli*, and *tajalli*? Third, what points of convergence, differences, and possible philosophical relationships emerge from a comparison of the two perspectives? The study aims to identify the foundations of each perspective, analyze their conceptual relationship, and develop a more comprehensive account of human nature and life's purpose through dialogue between Javanese philosophy and Islamic spiritual thought.

This study seeks to contribute to philosophical anthropology by bringing Javanese philosophical wisdom into conceptual dialogue with Wijaya's Psychosufistics. The proposed framework links three dimensions of human life:

the origins of existence, processes of inner transformation, and existential purpose. *Sangkan Paraning Dumadi* is used to examine questions of origin and ultimate purpose, while Wijaya's Psychosufistics provides concepts for analyzing inner structure and spiritual development. The proposed contribution lies not in merging two traditions of thought but in constructing a reasoned account of how awareness of one's origins and purpose may be related to the purification and transformation of the self. This discussion may also inform reflection on the search for meaning in contemporary life and contribute to scholarship on Javanese philosophy, philosophical anthropology, and Psychosufistics.

LITERATURE REVIEW

Sangkan Paraning Dumadi in the Javanese Philosophical Tradition

Sangkan Paraning Dumadi is an important concept in Javanese philosophy concerning the origins and ultimate purpose of human existence. Sangkan denotes origin, paran refers to direction or destination, and dumadi concerns coming into being (Kristiyanto 2026). The concept situates human life within an existential journey connecting origin, lived experience, and ultimate purpose. In Javanese thought, people are understood not only as physical beings but also as spiritual subjects capable of self-knowledge and reflection on their relationship with transcendent reality (W. Wijaya 2026a).

In *Etika Jawa: Sebuah Analisa Falsafi tentang Kebijaksanaan Hidup Jawa*, Franz Magnis-Suseno examines the significance of harmony, respect for social order, and self-control in the Javanese worldview. A good life is not determined solely by individual interests; it also involves maintaining harmonious relationships with others and with the broader order of life (Magnis-Suseno 1984). Although this work does not develop a specific theory of *Sangkan Paraning Dumadi*, it offers a philosophical basis for understanding the relationship between self-awareness, social order, wisdom, and the pursuit of life's purpose (W. Wijaya et al. 2025).

The relationship between human beings and transcendent reality can also be explored through Niels Mulder's Mysticism in Java: Ideology in Indonesia. Mulder examines the role of Javanese mysticism in understandings of inner life, human relationships with the world, and the pursuit of existential harmony. Within this framework, spiritual experience cannot be separated entirely from the cultural context shaping self-understanding (Mulder 1998). This perspective supports an interpretation of *Sangkan Paraning Dumadi* as a philosophical orientation concerned not only with the origins of existence but also with the cultivation of awareness and the direction of life.

Sangkan Paraning Dumadi may therefore be examined through three philosophical dimensions. Ontology concerns the origins and nature of human existence; epistemology concerns how individuals acquire knowledge and awareness of themselves and transcendent reality; and axiology concerns the values and actions that orient life toward its purpose. These dimensions provide a basis for comparing Javanese philosophy and Wijaya's Psychosufistics without assuming that their metaphysical commitments are identical.

Human Nature and Spiritual Transformation in Wijaya's Psychosufistics

Wijaya's Psychosufistics is a conceptual framework that approaches human beings through the relationship between psychological and spiritual dimensions from the perspective of Islamic Sufism (H. R. Wijaya 2024b). It holds that human experience cannot be explained adequately through observable behavior or mental activity alone; inner dynamics, spiritual awareness, and the human relationship with Allah must also be considered. The discussion of human nature therefore includes the structure of inner life and the processes of spiritual transformation that shape how individuals understand their existence (H. R. Wijaya 2024c).

In Wijaya's framework, human inner life comprises five interconnected layers: *nafs*, *'aql*, *qalb*, *ruh*, and *sirr*. *Nafs* concerns personal drives and tendencies requiring regulation; *'aql* denotes the capacity to reason, understand, and evaluate actions; *qalb* concerns awareness of the heart and moral-spiritual orientation; *ruh* refers to the spiritual dimension of human existence; and *sirr* concerns the deepest levels of spiritual experience. Together, these layers provide a conceptual account of the multidimensional character of the inner self (H. R. Wijaya 2026).

Alongside this account of inner structure, Wijaya's Psychosufistics identifies *takhalli*, *tahalli*, and *tajalli* as stages in the purification of the soul. *Takhalli* involves removing negative traits and tendencies; *tahalli* concerns cultivating virtuous qualities; and *tajalli* refers to a deepening of spiritual awareness in the pursuit of closeness to Allah. Spiritual transformation is thus understood as an ongoing process of inner cultivation requiring awareness, self-regulation, and the internalization of divine values (W. Wijaya 2026b).

These structures and stages provide a basis for examining the relationship between human existence and the development of spiritual awareness. Individuals are understood not only in terms of their present condition but also through their capacity for inner development and a more meaningful orientation in life. Wijaya's Psychosufistics thus offers concepts for exploring changes in reasoning, the regulation of impulses, moral formation, and spiritual understanding.

This study places *Sangkan Paraning Dumadi* and Wijaya's Psychosufistics in dialogue around three questions: the origins of human existence, processes of spiritual transformation, and life's ultimate purpose. Magnis-Suseno offers an account of Javanese ethics and practical wisdom, while Mulder examines mysticism and inner experience in Javanese culture. These works provide important philosophical and cultural context for interpreting *Sangkan Paraning Dumadi*.

Wijaya's Psychosufistics, meanwhile, provides the framework through which the structure of inner life and processes of purification can be examined.

The study aims to develop a philosophical framework linking ontological questions of origin, epistemological questions of self-knowledge, and axiological questions of value and purpose. This approach suggests that human nature cannot be separated from how individuals understand, cultivate, and orient their inner lives. A dialogue between Javanese philosophy and Wijaya's

Psychosufistics may therefore enrich philosophical anthropology, particularly its account of the relationship between existential awareness and spiritual transformation.

METHODOLOGY

This study employs a qualitative library-research design using philosophical and comparative analysis (H. R. Wijaya 2024a). It examines the conceptual relationship between *Sangkan Paraning Dumadi* in Javanese philosophy and Wijaya's Psychosufistics in their accounts of human nature and the purpose of life. The material objects are the two bodies of thought, while the formal focus comprises their ontological, epistemological, and axiological dimensions. Because the study analyzes texts rather than participants, it does not involve a human population or respondent sample. Relevant literature was purposively selected based on topical relevance and scholarly credibility. Data were collected through documentary analysis involving the identification, selection, critical reading, and thematic classification of works on Javanese philosophy, Psychosufistics, human nature, spiritual transformation, and life's purpose. Content analysis and hermeneutic interpretation were applied through data reduction, organization, and interpretation. A comparative philosophical analysis then identified points of convergence, differences, and potential conceptual relationships. Trustworthiness was supported through source triangulation, intertextual comparison, and assessment of argumentative consistency. Conclusions were developed through interpretive argumentation concerning the relationship between origin, inner transformation, and life's purpose.

RESEARCH FINDINGS

The findings are organized around four aspects of the philosophical and comparative analysis: human existence, the structure of inner life, processes of inner transformation, and the ultimate purpose of life. These aspects provide a basis for comparing Javanese philosophy with Wijaya's Psychosufistics across ontological, epistemological, and axiological dimensions. The findings represent a conceptual synthesis of the literature examined; their interpretation remains dependent on the scope and context of the sources analyzed.

Human Nature and the Purpose of Life in *Sangkan Paraning Dumadi*

A philosophical interpretation of *Sangkan Paraning Dumadi* places human existence in relation to origin, the course of life, and ultimate purpose. Ontologically, human beings are understood as connected to a transcendent source of life rather than as self-sufficient entities. This perspective emphasizes human limitations and suggests that life cannot be understood solely through physical capacities, material achievements, or social status (Kristiyanto 2026). Human nature is thus connected to awareness of one's origins and place within the broader order of existence.

Epistemologically, *Sangkan Paraning Dumadi* encourages self-knowledge through reflection on lived experience. Knowing oneself involves more than

recognizing one's personal identity; it also entails awareness of personal limitations, inner drives, and a relationship with a reality beyond the individual (Kolis and Ajhuri 2019). Knowledge of human nature is therefore not limited to rational inquiry but may also involve spiritual experience and contemplation. In this way, understanding existence is connected to the development of self-awareness.

Axiologically, *Sangkan Paraning Dumadi* concerns the values that orient human conduct. Awareness of the origins and purpose of existence may encourage self-control, wisdom, and harmony. In this framework, life's purpose may be understood not only in terms of an ultimate metaphysical destination but also as an orientation shaping everyday attitudes and actions (Isnaini 2026). The concept therefore links reflection on human origins to responsibility for the direction of one's life.

Table 1. Philosophical Dimensions of *Sangkan Paraning Dumadi*

Dimensions	**Philosophical orientation**	**Implications for human life**
Ontological	Origins and nature of existence	Awareness of the source of life and existential limitations
Epistemological	Self-knowledge and inner experience	Development of self-reflection and spiritual awareness
Axiological	Direction and purpose of life	Self-regulation, wisdom, and harmony in life

Human psychological and spiritual Structure in Wijaya's Psychosufistics

An analysis of Wijaya's Psychosufistics indicates that human nature is understood through the relationship between psychological and spiritual dimensions. Individuals are considered not only in terms of observable behavior but also through inner dynamics that influence awareness, decision-making, and life orientation. The framework identifies five interconnected layers of inner life: *nafs*, *'aql*, *qalb*, *ruh*, and *sirr* (H. R. Wijaya 2026).

Nafs concerns impulses and tendencies that require regulation so that they do not dominate conduct. *'Aql* denotes the ability to reason, understand, and consider the consequences of action. *Qalb* refers to awareness of the heart and its role in moral and spiritual orientation. *Ruh* denotes the spiritual dimension, whereas *sirr* concerns the depth of spiritual experience and the relationship with Allah. Philosophically, these layers provide an account of the relationships among impulses, reason, moral awareness, and spiritual experience (W. Wijaya 2026b).

The framework also provides a perspective on human development. A meaningful life involves more than the fulfillment of physical and psychological needs; it also requires the regulation of impulses, responsible reasoning, cultivation of the heart, and deepening of spiritual awareness. Human beings are thus understood as capable of inner transformation.

Table 2. psychological and spiritual Structure in Wijaya's Psychosufistics

Layer	Conceptual characteristics	Philosophical significance
Nafs	Personal drives and tendencies	Regulation of desire
'Aql	Capacity for reasoning and understanding	Rational awareness
Qalb	Awareness of the heart and moral orientation	Cultivation of inner qualities
Ruh	Spiritual dimension of human existence	Spiritual orientation
Sirr	Depth of inner experience	Awareness of the relationship with God

Inner Transformation as a Process of Achieving Life Goals

Wijaya's Psychosufistics connects the development of spiritual awareness to the purification of the soul through *takhalli*, *tahalli*, and *tajalli*. These stages may be interpreted as a framework of inner transformation that links a person's present condition with the spiritual orientation they seek to attain (Wijaya 2023). From this perspective, life involves not only biological and social change but also the cultivation of personal qualities through self-regulation, habituation, and spiritual reflection.

Takhalli refers to the removal of negative traits and tendencies that hinder moral and spiritual development. It involves recognizing personal weaknesses, regulating harmful impulses, and becoming aware of the consequences of one's conduct. *Tahalli* concerns the cultivation of virtues such as honesty, patience, sincerity, and responsibility, alongside the internalization of religious teachings. *Tajalli* refers to a deepening of spiritual awareness, understood in Sufism in relation to awareness of Allah's presence and greatness (H. R. Wijaya 2026). Together, the three stages describe a movement from regulating negative tendencies toward moral cultivation and spiritual deepening.

When considered alongside *Sangkan Paraning Dumadi*, these stages suggest how awareness of one's origins and life's purpose may be connected to the cultivation of the inner self. Whereas *Sangkan Paraning Dumadi* provides a reflective framework for considering where people come from and where their lives are directed, *takhalli*, *tahalli*, and *tajalli* describe stages of spiritual development. This is an interpretive comparison; it does not imply that the stages of Psychosufistics historically originated in Javanese philosophy.

Table 3. Stages of Inner Transformation and Life Orientation

Stage	Main process	Orientation of transformation
Takhalli	Removal of negative traits	Self-regulation
Tahalli	Cultivation of virtuous qualities	Moral development
Tajalli	Deepening of spiritual awareness	Awareness of closeness to Allah

Philosophical Convergences and Differences Between *Sangkan Paraning Dumadi* and Wijaya's Psychosufistics

The comparative analysis identifies potential conceptual connections between *Sangkan Paraning Dumadi* and Wijaya's Psychosufistics in their attention to the spiritual dimensions of human existence. Both consider self-awareness, the regulation of inner tendencies, and a purpose of life that extends beyond material interests. They nevertheless differ in their starting points. *Sangkan Paraning Dumadi* belongs to Javanese philosophical traditions, whereas Wijaya's Psychosufistics draws on psychology and Islamic Sufism to explain inner experience.

Ontologically, *Sangkan Paraning Dumadi* emphasizes the origins and ultimate purpose of existence, whereas Wijaya's Psychosufistics focuses on the structure of inner life. Epistemologically, the two can be compared in terms of self-knowledge and spiritual awareness, while recognizing differences in their sources of knowledge and methods of validating spiritual understanding. Axiologically, they can be examined through their emphasis on self-regulation, moral cultivation, and an orientation toward meaningful living.

Table 4. Comparative Matrix of *Sangkan Paraning Dumadi* and Wijaya's Psychosufistics

Dimension	**Sangkan Paraning Dumadi**	**Wijaya's Psychosufistics**
Ontological	Origins and ultimate purpose of human existence	Structure of human inner life
Epistemological	Self-reflection and inner contemplation	Self-awareness through psychological and spiritual processes
Axiological	Wisdom and harmony in life	Purification of the soul and moral development
Ultimate orientation	Understanding the origins and purpose of existence	Seeking closeness to God through inner transformation

The comparative matrix suggests a dialogical relationship between existential orientation and spiritual transformation. *Sangkan Paraning Dumadi* raises philosophical questions concerning the origins and purpose of life, while Wijaya's Psychosufistics provides concepts for interpreting processes of inner development. Their relationship may therefore support a conceptual model linking awareness of one's origins, self-transformation, and spiritual purpose.

Conceptual Synthesis of the nature and purpose of Human Life

The synthesis of the four preceding aspects yields a proposed philosophical model linking existential awareness with spiritual transformation. The model comprises three dimensions: awareness of the origins of existence, the cultivation of inner qualities, and orientation toward life's purpose. The first concerns reflection on human origins and limitations. The second encompasses self-

regulation, the use of reason, cultivation of the heart, and spiritual deepening. The third concerns a life orientation that extends beyond material achievement to include moral development and a relationship with God.

In this model, *Sangkan Paraning Dumadi* and Wijaya's Psychosufistics are not treated as identical doctrines but as perspectives that may enrich one another through philosophical dialogue. The former offers a reflective orientation concerning origin and purpose; the latter provides concepts for understanding the cultivation of the inner self. The proposed synthesis thus connects questions about human nature with the formation of awareness and the pursuit of life's purpose.

DISCUSSION

Philosophical Dialogue Between *Sangkan Paraning Dumadi* and Wijaya's Psychosufistics on Human Nature

The findings suggest that *Sangkan Paraning Dumadi* and Wijaya's Psychosufistics converge in their understanding of human existence as extending beyond the material dimension to include spiritual concerns. In Javanese philosophy, *Sangkan Paraning Dumadi* raises fundamental questions about the origins and purpose of human life, situating existence within a journey related to transcendent reality. Wijaya's Psychosufistics, by contrast, explains human nature through five layers of inner life: *nafs*, *'aql*, *qalb*, *ruh*, and *sirr*. Their dialogue brings together reflection on the origins of existence and an account of the inner processes through which people orient their lives.

In Javanese thought, human nature is closely associated with order and harmony. Magnis-Suseno (1984) identifies harmony as a central principle of Javanese ethics, shaping relations between people and their social environment. This perspective suggests that reflection on human origins and purpose has practical implications for how people conduct themselves (Magnis-Suseno 1984). Mulder (1998) likewise highlights the importance of mysticism for understanding Javanese experiences of inner life (Mulder 1998). In relation to *Sangkan Paraning Dumadi*, these accounts indicate that the search for human nature involves not only metaphysical questions but also self-reflection, the regulation of desire, and spiritual awareness.

Wijaya's Psychosufistics provides a more differentiated account of the inner self. Its five layers—*nafs*, *'aql*, *qalb*, *ruh*, and *sirr*—offer a framework for examining the relationships among personal impulses, reason, moral awareness, and spiritual experience. *Nafs* concerns tendencies requiring regulation, while *'aql* concerns reasoning and judgment. *Qalb* is associated with awareness of the heart, and *ruh* and *sirr* refer to deeper spiritual dimensions. This model suggests that accounts of human nature should consider inner experience alongside observable behavior.

The relationship between *Sangkan Paraning Dumadi* and Wijaya's Psychosufistics may be analyzed ontologically, epistemologically, and axiologically. Ontologically, *Sangkan Paraning Dumadi* addresses the origins and purpose of human existence, whereas Wijaya's Psychosufistics attends to the structure of inner life. Epistemologically, both raise questions about self-

knowledge and spiritual awareness, although their conceptual and theological foundations differ. Axiologically, both may be examined in relation to self-regulation, moral development, and meaningful living. Their points of convergence therefore concern philosophical functions rather than complete doctrinal equivalence.

Overall, human nature may be considered through the relationship between existential awareness and inner experience. *Sangkan Paraning Dumadi* offers a reflective orientation concerning origin and purpose; Wijaya's Psychosufistics provides concepts for examining the cultivation of self-awareness. Their philosophical dialogue expands the question of human nature beyond where human beings come from to include how they shape their lives and develop their inner capacities.

Reconstructing the Purpose of Human Life Through Inner Transformation: *Sangkan Paraning Dumadi* and Wijaya's Psychosufistics

The philosophical analysis suggests that *Sangkan Paraning Dumadi* and Wijaya's Psychosufistics can be brought into dialogue to examine the purpose of human life through existential awareness and spiritual transformation. The former provides a framework for considering the origins and direction of existence; the latter highlights the purification of the soul as part of inner development. Life's purpose may therefore be understood not only as a final state but also as an orientation shaping how people live. This interpretation connects philosophical reflection with the cultivation of spiritual qualities.

In Islamic Sufism, inner transformation plays an important role in the pursuit of closeness to Allah. Al-Ghazali's Ihya' 'Ulum al-Din addresses the regulation of desires, the purification of the heart, and the cultivation of virtues as central aspects of spiritual life (Ni'mah 2018). This provides a comparative basis for considering *takhalli*, *tahalli*, and *tajalli* in Wijaya's Psychosufistics. *Takhalli* involves removing negative tendencies, *tahalli* involves cultivating virtues, and *tajalli* concerns deepening spiritual awareness. The stages may thus be interpreted as a sustained process of moral and spiritual development.

Considered alongside *Sangkan Paraning Dumadi*, this process offers a possible account of how awareness of one's origins and purpose may be connected to self-cultivation. *Sangkan Paraning Dumadi* raises questions about where people come from and where they are headed, while Wijaya's Psychosufistics provides a framework for interpreting inner development. Their relationship may be analyzed through three categories: awareness of origin, transformation of the self, and orientation toward life's purpose. These categories are interpretive constructs derived from philosophical comparison, not stages historically formulated jointly by the two traditions.

Awareness of one's origins can prompt reflection on personal limitations and priorities. Such reflection may lead individuals to reconsider an orientation toward material interests, social achievement, or the satisfaction of personal desires. In this context, *Sangkan Paraning Dumadi* suggests that life has dimensions beyond worldly success. This perspective can be considered alongside Wijaya's Psychosufistics through the regulation of *nafs*, cultivation of

'aql and *qalb*, and spiritual deepening associated with *ruh* and *sirr*. The proposed relationship remains conceptual and should not be understood as an empirically established causal effect.

Questions about life's purpose also intersect with the search for meaning. In Man's Search for Meaning, Frankl emphasizes the significance of meaning in the face of suffering and life's limitations. His perspective suggests that people seek not only to satisfy biological and psychological needs but also to find a sense of direction (Wong 2014). In the dialogue between *Sangkan Paraning Dumadi* and Wijaya's Psychosufistics, the search for meaning can instead be interpreted in relation to existential origins, inner cultivation, and the human relationship with God.

This comparison supports a philosophical reconstruction of life's purpose across existential, ethical, and spiritual dimensions. The existential dimension concerns awareness of human origins and ultimate purpose. The ethical dimension concerns self-regulation and moral development. The spiritual dimension concerns the cultivation of awareness of one's relationship with God. Together, these dimensions offer an interpretive framework for understanding the purpose of life through both metaphysical reflection and the cultivation of the self.

The study's theoretical contribution lies in a model linking existential awareness and spiritual transformation within philosophical anthropology. *Sangkan Paraning Dumadi* is used to explore the origins and purpose of existence, whereas Wijaya's Psychosufistics provides concepts for examining inner structure and self-cultivation. Its proposed novelty is not the unification of the two perspectives into a single metaphysical system but a reasoned reconstruction of how reflection on origin and purpose may be related to spiritual transformation. This approach offers a basis for further dialogue among Javanese philosophy, Islamic spirituality, and philosophical anthropology.

CONCLUSIONS AND RECOMMENDATIONS

This study concludes that *Sangkan Paraning Dumadi* and Wijaya's Psychosufistics can be brought into a philosophical dialogue that enriches understandings of human nature and life's purpose. *Sangkan Paraning Dumadi* provides a reflective framework concerning human origins and ultimate purpose, while Wijaya's Psychosufistics explains inner experience through *nafs*, *'aql*, *qalb*, *ruh*, and *sirr* and stages of purification through *takhalli*, *tahalli*, and *tajalli*. The comparison suggests that questions of human nature encompass ontological concerns about origin, epistemological concerns about self-knowledge, and axiological concerns about moral and spiritual development. Although the two perspectives share an interest in self-awareness and transcendence, their distinct philosophical and theological foundations must be respected. The central contribution is an interpretive model linking existential awareness, inner transformation, and orientation toward life's purpose.

These findings may inform character education, spiritual guidance, and reflective approaches to meaningful living. *Sangkan Paraning Dumadi* may encourage reflection on human origins and purpose, while Wijaya's Psychosufistics provides concepts for self-regulation, moral development, and

spiritual awareness. Their dialogue may also enrich scholarship on philosophical anthropology, Sufi psychotherapy, and Javanese local wisdom. Further textual and empirical research is needed to assess the relevance of the proposed conceptual model to meaning in life, character formation, and spiritual well-being.

LIMITATIONS AND FUTURE RESEARCH

This study is limited by its literature-based, philosophical and comparative design. Its findings are conceptual and interpretive and do not establish how the two frameworks operate in lived experience. The diversity of interpretations of *Sangkan Paraning Dumadi* and the specific construction of Wijaya's Psychosufistics also limit the extent to which their philosophical relationship can be generalized. In particular, the study does not empirically test whether awareness of life's origins and purpose influences spiritual awareness or perceived meaning in life. Future studies should examine additional Javanese philosophical texts and primary works on Wijaya's Psychosufistics, as well as explore these questions through phenomenological inquiry or mixed-methods research.

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