

# COSMIC INTELLIGENCE AS A STRATEGY FOR STRENGTHENING HOLISTIC HUMAN POTENTIAL IN THE DISRUPTION ERA

Yusuf Ratu Agung

Rika Fuaturosida

UIN Maulana Malik Ibrahim, Malang

[ratuagung@psi.uin-malang.ac.id](mailto:ratuagung@psi.uin-malang.ac.id)

## Abstract

*Cosmic intelligence is a holistic strategy for strengthening individual potential in the face of rapid change while still providing benefits. Cosmic intelligence based on Eastern wisdom is still open for exploration. This study explores cosmic intelligence that evolved from knowledge and references in Javanese society. By recognising the elements of cosmic intelligence, the holistic potential of individuals can be developed and useful for dealing with changes in the era of disruption. The study was conducted longitudinally by examining written references and participatory observations at 2 universities. The ethnographic approach helped the exploration with more precision. The study revealed that cosmic intelligence is divided into three main elements, namely the growth of cosmic consciousness, the emergence of noble attitudes in interactions and beneficial practices. This study shows that cosmic intelligence works as a whole and holistically, not partially like other intelligences. The study encountered limitations in measuring tools to empirically test the effectiveness of cosmic intelligence. The limitations of this study encourage further research for the development of cosmic intelligence measurement tools.*

**Keywords :** *Cosmic intelligence, Javanese, holistic potential of individuals*

## Introduction

Cosmic intelligence is an ability needed to strengthen the potential of productive age in the era of disruption. Productive age experiences many challenges in the era of disruption, which is full of changes. Change requires individuals to have adaptive intelligence in their social interactions. However, intellectual intelligence alone is not enough to form an individual's ability to adapt, including in this era of disruption (<https://stkipyasika.ac.id/kecerdasan-spiritual-di-era-digital/>). Emotional and spiritual intelligence is required to make individuals able to adapt (<https://www.eitrainingcompany.com/2019/02/courage-leadership-and-your-emotional-intelligence/>). It also requires mental readiness and flexibility to accept the changes that occur. (Hizam-Hanafiah et al., 2021; Rafferty et al., 2013) (<https://rsjd-surakarta.jatengprov.go.id/2020/06/19/membangun-kesehatan-mental-publik-di-era-revolusi-industri-4-0-tinjauan-kesehatan-mental-bagi-masyarakat-dan-tenaga-kesehatan/>). The combination of intelligence complex and mental readiness is the keyword in strengthening individual potential to not only adapt but also succeed in answering the challenges of the disruption era.

Intellectual, emotional, and spiritual intelligence have been the topic of extensive study. Even the development of multiple intelligences developed by Gardner (Banks & Mayes, 2020; Cavas & Cavas, 2020; Cicalò, 2020; Rousseau, 2021) was suspected to be just a learning type (Strauss & Gardner, 2013). A more holistic intelligence has never been explored except for a small part, cosmic consciousness, by Bucke in 1901 (Ganeri, 2022;

Meyer, 1923; Mosterín, 2001). This is because western mainstream psychology focuses on visible behaviour, while behaviour and impulses beyond the appearance of that behaviour seem to be denied (Haraldsson, 2006; Mosig, 2006; Pandey, 2011). A dialogue has been established between eastern psychology and western psychology to find a middle ground that later developed into transpersonal psychology with the exploration of cosmic intelligence for the strengthening of holistic human potential (Sigdel & Shrestha, 2021)(Andersen, 2020; Joshanloo, 2014; Martin, 2018; Nagai, 2007). As part of eastern psychology, Javanese society has a complex literacy in cultivating cosmic intelligence that needs to be recognised and explored as a strategy to strengthen human potential holistically.

This study will uncover cosmic intelligence based on a review of Javanese references. This cosmic intelligence is built from several elements that may be different from the intelligence we have recognised. Javanese people's understanding of the world around them is very complex. The relationship between *jagad alit* and *jagad ageng* makes this complexity not easy to understand. This study will help to recognise and understand how cosmic intelligence strengthens human potential holistically, focusing on three important elements: 1) cosmic awareness, 2) attitude in interaction, and 3) beneficial practices. These three things in the Javanese worldview are the 'indicators'/elements of a complete human being. Thus, the repertoire of self-development methods will experience additional variants with a strong cultural base. The dialogue between western and eastern psychology will be more intense with the emergence of this repertoire.

Javanese people's complex understanding of the world around them gives rise to a consciousness that is different from most cultural settings. There is a mystical phase in this awareness that is followed by the growth of noble attitudes in social interactions carried out by individuals. Awareness that fosters awareness, transcendence and intuition will lead to sympathy, empathy and submission. From these noble attitudes, beneficial practices will develop based on sympathy, altruism and gratitude. The combination of these three essentials; cosmic awareness, noble attitudes in interaction and beneficial practice is what is called cosmic intelligence.

## **Literature Review**

### **2.1 Cosmic intelligence**

Cosmic intelligence is self-empowerment using knowledge that can be learnt and trained by knowing oneself, which is packaged in the concepts of know yourself, know yourself, and take care of yourself (Lee, 2019). Cosmic intelligence allows one to visualise, feel and enjoy oneself beyond the universal panorama (Rengarajan, 2018). Understanding the self using this representation of the body will briefly reconcile the self with the mind, and can predict the possibility of what will happen to the self (Dick, 2013). In this case, cosmic thinking relates to spirituality and nature, which is self-aware about life (Deshmukh, 2020). This understanding of oneself can be done by drawing on events that have been experienced and finding solutions using positive thoughts. Thus, cosmic intelligence refers to autopoiesis or a system that is able to produce and maintain itself and create its own parts (Smart, 2018).

Finding cosmic intelligence requires various elements, one of which is cosmic energy. Cosmic energy transforms the matter within to create beings that are intelligent and understand language, where language in this case is meant to articulate the goodness of the universe (Grandpierre, 2021). Cosmic energy cannot be separated from cosmic intelligence, where this energy is a support in overcoming the ego of humans who criticise self-doubt and

kindness. This cosmic energy is ultimately able to change the human mind as what is the purpose of cosmic intelligence itself (Pereira, 2016). Pereira, (2016) shows that cosmic energy also emphasises the principle of goodness being around and within where it is important to be instilled in the human cosmos. In this case, it can be seen that cosmic energy significantly affects the ability to understand oneself/cosmic intelligence which cannot be separated from nature. Thus cosmic intelligence fuelled by cosmic energy forms a human being who understands himself holistically (Grandpierre, 2021) .

## **2.2 Human potential (ideal human)**

This ideal human concept is one in which humans have been able to understand themselves. This understanding of self grows consciously in him and is able to drive noble behaviour in carrying out his activities. Humans who understand themselves in Suhrawardi's classification are divided into three seekers of truth (Dewi, 2015). Firstly, having a mystical experience. Second, humans who have discursive skills but do not have deep mystical experiences, Third, have mystical and authentic experiences and have discursive reasoning and language skills. In this case, humans who have reached the third position are considered ideal humans, where this position is occupied by someone who is able to use the eyes of the heart and intellect in understanding the reality of life (Suryosumunar & Kuswanjono, 2021). With this ability to recognise the self, humans will come to know God (Dewi, 2015). This is in line with the view of Sufism, where to become an ideal human being can be achieved by getting closer to God, in this case humans are created to show the perfection of God. The ideal human in this view is referred to as *insan kamil*. This view is widely used by religious scholars, one of which is Islam, which is outlined in the holy book of the Koran that there are seven concepts possessed by ideal humans, namely *An-nas* (manusia sosial), *Basyar* (manusia secara fisik), *Ins* (manusia yang memiliki insting), *Insan* (Jiwa), *Bani adam* (manusia secara biologis), *Abdullah* (hamba), dan *khalifah* (manusia sebagai pemimpin) (Budiyanti et al., 2020).

At the same time for philosophical views, one of which was carried out by Nietzsche, that to become an ideal human being can be achieved by killing God, in this case God is considered as an obstacle in realising the will to power (Da'i et al., 2021). God in Nietzsche's view is a weak human delusion that prevents humans from achieving the maximum ability for themselves. For Nietzsche, being an ideal human being refers to upholding human existence in freedom and power (Pradnyayanti & Safira, 2021). This view is in stark contrast to the concept of the ideal human being echoed in various religious views. This view wants to show how important the ideal human being is for human beings and the world and stimulates them to remain productive and try to realise their ideals (Fithriyah, 2020). The concept of the ideal man in Nietzsche is referred to as the perfect man (*Urbmensch*). In line with this, the purpose of *Urbmensch* is that humans are required to find their identity. Thus, Nietzsche's view of the ideal man emphasises the human side in achieving the purpose of life (Wafi & Firdausiyah, 2022).

## **2.3 Social intelligence**

Social intelligence is the idea of developing and maintaining social relationships (Sanwal & Sareen, 2021). Social intelligence is an aspect of general intelligence, where it is seen as the ability to understand people and act wisely in social interactions (Sanwal & Sareen, 2021). In line with this, social intelligence accumulates knowledge, cognitive ability,

and sensitivity to navigate the world (Baeva et al., 2021). In this case, social intelligence is seen as the capacity to get along with others and to navigate complex social relationships related to the environment. Murad, (2021) shows that social intelligence is the pioneer of the concept of social skills, which includes the concepts of communication, understanding, expressing feelings, overcoming aggression, coping with stress, and problem-solving skills. These social skills are thus the concept that underpins social intelligence to be comfortable in society and build positive relationships (Rahim, 2014).

Social intelligence is related to a person's mental health, life satisfaction, and psychological well-being (Azañedo et al., 2020). Azañedo et al (2020) shows that the mental satisfaction and well-being of life obtained by humans will be directly proportional to their social intelligence. This is supported by studies Doğan & Çetin (2009) which summarises that social intelligence is able to understand information about the environment, feelings and thoughts of others and is able to make relationships and adapt to the environment. Marlowe 1986 shows that social intelligence includes five factors which include socialisation attitudes, social skills, empathy skills, sensuality, and social anxiety (Gunduz, 2017). Often in the education system, social intelligence is not a priority goal and seems to be ignored, but in reality, social intelligence is the most important factor that affects success in life (K. Uygun et al., 2020). Social intelligence can thus be seen as the ability to create behaviours that bind and unite and provide communication, empathy and harmony to others (Habib et al., 2013)

## **Methods**

### **3.1. Cosmic Intelligence for Strengthening the Holistic Potential of Humans**

Cosmic intelligence is a construct that is still widely explored, especially in the context of strengthening human holistic potential. As an object of study, cosmic intelligence is more often approached with spiritual and mystical-philosophical approaches. This study uses a psychological discipline approach, as intelligence is the domain of psychology. Compared to other human intelligences such as intellectual intelligence, emotional intelligence and multiple intelligences, cosmic intelligence is still quite unfamiliar and under-explored.

### **3.2. Research Design**

Using an ethnographic design, this study is expected to provide a holistic-integrative picture of the knowledge held by Javanese people related to cosmic intelligence. The initial study was conducted in 2006 and resulted in the writing of Ngudi *Kasampurnan Langkah Pencapaian Eksistensi Diri Manusia Jawa, Suatu Tinjauan Eksploratif-Fenomenologis Terhadap Perguruan Sangkan Paraning Dumadi* (Agung, 2007). The study continued with an ethnographic design to ensure the robustness of the knowledge in a longitudinal time trial over 10 years. Following the stages of ethnography (Creswell & Creswell, 2018), In this study, long observations and involvement in daily life are conducted so as to learn the meaning of every behaviour, language, & social interaction. The data obtained from the engagement process is processed and interpreted as the results of the study.

### **3.3. Participants**

The information was processed from the primary source of 2 Gurus, respectively a Guru at *Perguruan Sangkan Dumadi Paran* Malang and a Guru at *Perguruan Purbo Kayun Blitar*

who actively cultivates cosmic consciousness. Secondary information was obtained from texts as sources of information consisting of : *Wirid Hidayat Jati*, by R.Ng. Ranggawarsita (published by Trimurti, rewritten by R. Tanoyo - 1954), *Suluk Kidung Kawedar*, by Sunan Kalijada (published by Tan Koen Swi, rewritten by R. Wiryapanitra Kusumodiningrat -1912) and *Wedaran Wirid I*, by Ki R.S. Yoedi Parto Yoewono. Surabaya: Djojobojo, 1962-64. Some online sites provide these fibres and written references, such as <https://alangalangkumitir.wordpress.com/> . In addition to these written sources of information, observations were also made on the *wayang gunung* that is always displayed at *wayang* performances, the results of observations were verified with the teachers as the main source of information. The selection of this source of information was done according to the Javanese culture that knowledge can be obtained through Gurus, books/books/*serat*, songs/*kidung* and symbols from the play/story in *wayang kulit* art.

### 3.4. Data Collecting

Data were obtained through observation, interview and document study. Observation in this study aims to obtain patterns of knowledge dissemination or what is referred to as *piwulang*. While the document study is a study material that describes the knowledge material. Interviews were conducted as a confirmation of the processing and interpretation process that had been carried out through observation and document study and also to enrich the data landscape, because a lot of knowledge is disseminated through speech in the form of *sesanthe/sesanggeman* in layman's language referred to as speech/*ujaran*.

### 3.5. Data Analysis

The data analysis carried out was adjusted to the 4 steps of ethnographic data analysis (Creswell & Creswell, 2018) The first is the organisation of data based on data acquisition, then providing codes according to the description of themes. Coding was done heuristically by categorising the data obtained. After that, re-describe the theme in the form of a narrative and as the last step, validate the interpretation that has been done in the description.

## 4. Result : Cosmic Intelligence

In the process of strengthening the soul, character and potential of Javanese people, it always involves several cultural products such as symbols (as shown in Figure 1), teachings/*ajaran* / "Piwulang" in the form of songs and *serat* and stories both written and unwritten. Javanese people from the beginning are invited to recognise themselves, and the reality related to their existence. That this self-existence does not stand alone, but is also related to other things outside the individual.

“...*Ana kidung ing kadang Marmati Amung tuwuh ing kuwasanira Nganakaken saciptane// Kakang Kawah puniku// Kang rumeksa ing awak mami// Anekakake sedyo// Ing kuwasanipun Adhi Ari-Ari// ingkang Memayungi laku kuwasanireki// Angenakken pangarah Ponang Getih ing rahina wengi // Ngrerewangi ulah kang kuwasa// Andadekaken karsane Puser kuwasanipun Nguyu-uyu sabawa mami// Nuruti ing panedha Kuwasanireku Jangkep kadang ingsun papat// Kalimane wus dadi pancer sawiji Tunggal sawujud ingsun..” (Suluk Kidung Kawedar/Kidung Sarira Ayu, pada bait ke 41-42)*

In the *kidung* above, the birth process of the individual is not alone, but also escorted by *kakang kawah* (amniotic water), *adhi ari-ari* (placenta), *getih* (blood) and *puser* (umbilical

cord) which in the life of the individual these four things will always be attached. The existence of the four metaphysical things as examples above encourages Javanese human individuals to have awareness of the material that is not only scanned by the senses but also immaterial forces which are then referred to as cosmic consciousness.

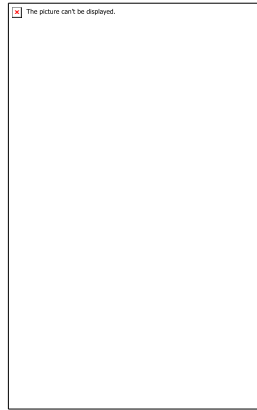


Figure 1. *Gunungan*

*Ing kang kaprahe kasebut Gunungan, ana kono gambar Macan, Bantheng, Kethek lan Manuk Merak. Kocape kuwi mujudake Sedulur Papat mungguhing manungsa..Kewan cacah papat mau nggambarake nafsu patang warna yaiku : Macan nggambarake nafsu Amarah, Bantheng nggambarake nafsu Supiyah, Kethek nggambarake nafsu Aluamah, lan Manuk Merak nggambarake nafsu Mutmainah. **Kekayon wayang purwa/Gunungan (Obs1. 4)***

The *Gunungan* symbol used as the opening act of a wayang performance carries the message that Javanese humans are required to recognise their natural nature/lust and control it for good behaviour. Animal symbols as the embodiment of these passions include: Tiger symbolises the *nafsu amarah*, Bull symbolises the *nafsu Supiyah*, Monkey symbolises the *nafsu Aluamah*, and Peacock symbolises the *nafsu Mutmainah*. This symbol is always displayed so as to form the unconsciousness of Javanese people about their nature. From the two examples above, Javanese cosmic intelligence is composed of three main things, the first is **cosmic consciousness, attitude in interaction and practice of usefulness.**

#### **4.1 Cosmic Consciousness**

Javanese cosmic consciousness places the existence of the self in relation to other entities outside itself. From this awareness, three things emerge. There is a *deep awareness* of the reality outside of oneself. Then *Transcendence* emerges as an effort to realise this awareness in daily practice. And it is from this vigilance and transcendence that Javanese human *intuition* is honed when interacting with reality in their environment.

Vigilance in cosmic awareness is self-awareness and recognition of oneself as the owner of the *jagad alit* (micro cosmos) and at the same time part of the *jagad ageng* (macro cosmos). The recognition of nature, identity and potential occurs in this phase of awakening awareness. In *Serat Hidayat Jati* it is mentioned: "...kenalana awak sira kabeh kelawan: Chayu, Nur, Sir, Roh, Napsu, Akal, lan Djasad...". *Chayu* (*atma*) means life, can be referred to as livelihood received as a blessing from the Almighty. 2. *Nur* (*Pranawa*) means aura light which consists

of five kinds, namely *Nuriyat* (black faint light), *nurani* (red light), *nurmahdi* (yellow light), *nurnubuwat* (green colour), *nur muhammad* (white colour) is the embodiment of the five human senses, 3. *Sir* (*pramana*) means *rahsa* which is divided into six designations namely; *sir ibtadi*, *sir kahari*, *sir kamali*, *sir ngaji*, *sir hakiki*, *sir wahdi*. 4. Spirit (*suksma*) means life which is divided into seven spirits, namely: The physical spirit is the driver of the body, the *nabati* spirit (the driver of growth), the *napsani* spirit (the driver of lust), the *rahmani* spirit (the driver of the generous nature, which moves the taste), the *nurani* spirit (which moves the aura), the *Rabbani* spirit (the driver of the universe), the *idlati* spirit (something holy that moves life itself). 5. *Napsu* means desire, there are four types: *napsu aluwamah*, *napsu amarah*, *napsu sufiyah*, *napsu mutmainah*. 6. Intellect means behaviour, divided into five types, namely: *budi maknawi*, *budi sanubari*, *budi suweda*, *budi pu-at*, and *budi siri*. And 7. *Djasad* means body, referred to in two kinds, namely: *jasad turab* (gross), *jasad latip* (subtle).

Table 1. Self awareness

<i>Source</i>	<i>Writes</i>	<i>Construct</i>
<b><i>Kekayon wayang purwa/Gunungan (Obs1. 4)</i></b>	<i>Mula kuwi, sedulur papat iku kudu direksa lan diatur supaya aja nganti ngelantur. Manungsa diuji aja nganti kalah karo sedulur papat kasebut, kapara kudu menang, lire kudu bisa ngatasi krodhane sedulur papat. Yen manungsa dikalahake dening sedulur papat iki, ateges jagade bubrah.</i>	Self awareness

In table.1 humans must not only recognise their own element but also recognise, the four 'brothers' (referring to *kakang kawah*, *adhi ari-ari*, *getih* and *puser*) who must be protected and organised so as not to deviate. Humans are tested not to lose to the four brothers, as if to win, individuals must be able to defeat as a form of control. If humans are defeated by these four brothers, it means the world is collapsing, this is what is referred to as vigilance in cosmic consciousness.

Table.2 Transcendence

<i>Source</i>	<i>Writes</i>	<i>Construct</i>
<b><i>Suluk Kidung Kawedar 2</i></b>	<i>Kakang Kawah puniku Kang rumeksa ing awak mami// Anekakake sedy Ing kuwasanipun. Ketuban itu menjaga badan saya. Menyampaikan kehendak dengan kuasanya.</i>	transcendence
<b><i>Suluk Kidung Kawedar 4</i></b>	<i>Ponang Getih ing rahina wengi // Ngrerewangi ulah kang kuwasa Darah siang malam membantu Allah Yang Kuasa. Mewujudkan kehendak-Nya</i>	transcendence

Transcendence grows in cosmic consciousness as awareness increases. This transcendence is a manifestation of mindfulness when responding to everyday life. It is a belief in a power beyond the human self that governs the life of the universe. This power also manifests in the individual Javanese people. Table.2 shows that the behaviour that appears in individuals is a form of God's power and will, if this is realised then nothing appears suddenly outside of what has been planned by God, this is what is referred to as transcendence in cosmic consciousness.

Table.3 Intuition

<i>Source</i>	<i>Writes</i>	<i>Construct</i>
<i>Suluk Kidung Kawedar 1</i>	<i>kadang Marmati Amung tuwuh ing kuwasanira Nganakaken saciptane saudara marmati (samar mati) tumbuh sebagai kekuatan kita yang merawat dengan hati-hati. Memelihara berdasarkan kekuasaannya. Apa yang dicipta terwujud</i>	Intuition
<i>Suluk Kidung Kawedar 3</i>	<i>Adhi Ari-Ari// ingkang Memayungi laku kuwasanireki// Angenakken pangarah Adik ari-ari tersebut memayungi perilaku berdasar arahnya</i>	Intuition

Javanese human intuition is honed through the growth of awareness and transcendence. Intuition provides strategies in responding to events experienced by individuals even with directed problem solving. The fear that arises in life is a force to be careful in stepping and performing tasks as we are created. Problem solving as a response to the realities of life often appears driven.

#### 4.2 Attitude in Interaction

The awakened cosmic consciousness will form attitudes/values of sympathy, empathy, surrender, as part of cosmic intelligence. The book *Wedaran Wirid I* describes the interpretation of each letter of the *hanacaraka*, at the beginning it states: "...*Hana hurip wening suci// Nur candra, gaib candra, warsitaning candara// Cipta wening, cipta mandulu, cipta dadi// Rasaingsun handulusih// Karsaningsun memayuhuningbawana...*". This literature mentions that life is the will of the Holy One, human hope is only always to the divine light, Direction and purpose in the Most Sole, True love arises from love and Conscience of desire is directed to the welfare of nature. Explaining that humans must place noble attitudes as the basis of behaviour while still relying on God.

In the *palungguhaning jawa* spoken at *Perguruan Sangkan Paraning Dumadi, panca dharma hanacaraka* (five obligations expressed in each letter of the *Javanese hanacaraka*) is mentioned, which refers to the *piwulang purba hayun*.

Table.4 Sympathy

<i>Source</i>	<i>Writes</i>	<i>Construct</i>
Panca Dharma huruf <b>Ha</b>	<i>aja maido marang liyan yen sira dipaido gelo</i>	Sympathy



Panca Dharma huruf <b>Ra</b>	rai iku pekelonen batin	Sympathy
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Sympathetic attitudes encourage individuals to actively engage in other people's experiences emotionally. In table.4 do not insult others if we hurt when insulted by others, this shows that each individual is more required to be kind to others as well as we demand others to be kind to us, but what takes precedence is to foster ourselves to be more positive first towards the environment rather than demanding that the environment be kind to us. The face is a reflection of the heart, meaning that what appears in our behaviour reflects our inner life, so that the goodness that comes out through our actions reflects the goodness of our mind and feelings.

Table.5 Empathy

<i>Source</i>	<i>Writes</i>	<i>Construct</i>
Panca Dharma huruf <b>Ka</b>	<i>kawirangane tiyang tutupana</i>	Empathy
Panca Dharma huruf <b>La</b>	<i>Lembah manah jembarane rasa kuncarane pribadi</i>	Empathy

Empathy develops from an attitude of sympathy that is purified from the emotional veil. Thus, altruistic behaviour places the other person as the beneficiary of the behaviour without any preconditions. In table.5 individuals are asked to cover up the ugliness of others, because by keeping other people's ugliness secret, we mean respecting others, as a result we will also be respected by others. A good personality lies in the spaciousness of the heart and the breadth of taste, the spaciousness of the heart will bring an individual to the breadth of taste so as to make the individual more sensitive in responding to the reality around him so as to foster a commendable personality. Table.6 Surrender

<i>Source</i>	<i>Writes</i>	<i>Construct</i>
Panca Dharma huruf <b>Ka</b>	<i>kang lagi awit iku angel</i>	Surrender
Panca Dharma huruf <b>La</b>	<i>Lahir utusane batin</i>	Surrender

Surrender is a high degree at the end in attitude and behaviour. In table.6 Every initial practice always experiences difficulties, this is indeed a natural law that something new (goodness) will feel difficult, but the degree of difficulty will gradually decrease as we often do good. Here there is a process of initiation into good behaviours. Born is the messenger of the mind, is a teaching that visible behaviour arises because it is driven and motivated by inner dynamics, so that the mind must always be educated and disciplined and then habituated in terms of goodness so that the behaviour that comes out is good.

### 4.3 Beneficial Practices

Cosmic intelligence with its variant attitudes can be manifested in three behaviours that bring benefits to oneself and others, these behaviours are prosocial, altruism and gratitude.

Prosocial is the first behaviour that will bring benefits to self and others. The personal self affects the lives of others, and vice versa. The actuation of cosmic intelligence is behaviour

that benefits the life of the universe. As shown in the table.7 Practicing virtue will grow good character that will lead to the benefit of mankind, the progress and goodness of a society must start from oneself to do good. Awareness of the social function of humans is obliged to behave well with others so that a harmonious life can be felt together, otherwise behaving badly will plunge us as individuals (narrow) and our environmental community (broad) into the abyss of misery and disaster. When giving criticism as a form of attention, use subtle language, reproach is an act that is not commendable but if we have to do it, then do it in the best possible way with smooth and sweet words.

Table.7 Prosocial

<i>Source</i>	<i>Writes</i>	<i>Construct</i>
Panca Dharma huruf <b>Na</b>	<i>Nindakake perkara kang becik tukule ing budi pangarti, nindakake perkara kang ala tukule candara</i>	prosocial
Panca Dharma huruf <b>Ya</b>	<i>Yen ko nyacat gunakno tembung kang manis</i>	prosocial

Altruism is an increase in quality from previous good behaviour. At this point the individual is able to perform commendable behaviour with full awareness and sincerity. In table.8 individuals who understand good things mean understanding bad things, humans who can behave well mean that they can distinguish which behaviour is appropriate and inappropriate, so that everyone who needs help immediately reaches out to help so that a harmonious social life can be achieved.

Table.8 Altruism

<i>Source</i>	<i>Writes</i>	<i>Construct</i>
Panca Dharma huruf <b>Ya</b>	<i>Yen ngerti kang becik ya ngerti perkara kang ala</i>	Altruism
Panca Dharma huruf <b>Tha</b>	<i>Thothok lawang enggal bukakno</i>	Altruism

Gratitude is the stage of an individual's full response to the realities of life that they experience. This is the highest peak of human motivation to behave. In table.9 gratitude is depicted in the practice of love that must dare to go through misery, that is the meaning of sacrifice in Javanese teachings, with sacrifice we can learn about sincerity and gratitude. Gratitude is also interpreted by the awareness of their abilities and can maximise their potential, humans will come out as winners in competition, but the competition should be healthy competition because it will lead to the dynamics of life, like in ancient times when big dogs won in battle.

Table.9 Gratitude

<i>Source</i>	<i>Writes</i>	<i>Construct</i>
Panca Dharma huruf <b>Ja</b>	<i>Jenenge tresna kudu wani ngelabui sensarane</i>	Gratitude
Panca Dharma huruf <b>La</b>	<i>Lumrahe jaman biyen asu gede menang kerahe</i>	Gratitude

## **5. Discussion**

### **5.1 Cosmic Consciousness**

The growth of cosmic consciousness is supported by vigilance, transcendence and intuition. Vigilance that is more oriented towards self-awareness will encourage individuals to recognise themselves more intensely. All the good potentials that have been latent will emerge into new goodness for the individual. Vigilance is also expanded towards conditions outside the individual that are rapidly changing in this era of disruption, encouraging personal growth space to expand accompanied by belief in the controlling power of the universe which is also getting stronger. Individuals with the characteristics of having space to grow are easier to improve their quality of life. With the goodness that continues to grow, good behaviour strengthens its development pattern which makes individual intuition sharper towards goodness, especially in conditions that are full of uncertainty in this disruption era. With the potential of goodness that continues to grow, the best part of the individual can reach its peak performance, especially.

Kindness that grows within individuals can improve quality of life and reduce stress (Andersson et al., 2021). Uncertainty in the era of disruption increasingly triggers stress experienced by individuals (Yang et al., 2018). Of course, this goodness does not appear in individuals who have not awakened their cosmic consciousness (Grandpierre, 2021). Cosmic consciousness with the support of transcendence will give rise to conscious control over the behaviour carried out so that the behaviour that emerges from an individual is the fruit of a cognitive process with conscious choices, especially regarding the impact and risk of the behaviour that emerges (Stovall, 2011). Cosmic consciousness shows that the cosmos (universe) is not composed of inanimate objects governed by an unconscious, rigid, and random or coincidental law; but this awareness shows the opposite reality of the cosmos, which is something immaterial, spiritual, and alive (Ganeri, 2022; Meyer, 1923). Changes in individual behaviour cannot be separated from the 3 elements of performance which include cognition, affection and skills. Cosmic consciousness processing is a form of cognitive intervention that creates high awareness, transcendence and intuition in an individual. An individual who feels transcendence can experience expansion for the better, which has a much broader perspective in understanding life (Reed, 2018). Uncertainty in the era of disruption, caused by the rapidity of change, will be eliminated by the emergence of transcendence in power. Transcendence formed through cosmic consciousness will form alertness and intuition. It is from this alert state that intuition arises. Intuition is a sudden understanding of something after unsuccessfully trying to solve a problem (Julmi, 2019). In addition, intuition can also be interpreted as direct cognition of a concept, without going through a rigorous process, without using mathematical analysis steps or standard strategies (Apriori) (Chudnoff, 2020).

### **5.2 Attitude in Interaction**

The attitudes and values that individuals believe in will influence their daily behaviour. By realising the functioning and relationship to the reality outside of themselves will expand the orientation of an individual's life. Individuals do not only live for themselves so that sympathetic and empathic attitudes will enrich and strengthen their relationships with other individuals and their environment. The attitude of surrender based on the belief in transcendence will actually open a wide space for the goodness that exists in individuals to

continue to grow. In its application, the ability of individual interaction can be reflected through the sympathetic and egalitarian communication style of individuals towards others. The fruit of this egalitarian communication will encourage individuals to get closer to their social environment.

Communication is the process of conveying messages to assist in the continuity of providing information to others, so that different interpretations do not occur. Communication is a systematic process of an individual interacting with and through symbols to create and interpret meaning, which is more effective when based on sympathetic and empathic attitudes (Milovanović & Marinković, 2014). The complementary attitudinal tool of sympathy and empathy is submission. In previous research, resignation is able to encourage individuals to change into a better person (Amid et al., 2020), resignation will also keep individuals from shock and trauma in facing problems in their life situations, thus building a strong personality (Bach, 2019).

### **5.3 Beneficial Practices**

The culmination of intelligence is behaviour in life that is beneficial and meaningful. Cosmic intelligence is characterised by the emergence of prosocial behaviour and altruism that places the orientation of life shifting from outside the individual. With cosmic intelligence, individuals can take a better role through serving, developing and being part of solving other people's problems happily. This happiness is a form of gratitude for the holistic enhancement of self-potential. Changing the orientation of life by serving, developing and solving problems in others or the surrounding environment can occur when prosocial and altruist behaviour has become part of the individual's personality.

Prosocial behaviour is the behaviour of helping others without thinking of one's own interests. (Pfattheicher et al., 2022). And altruism as an action taken by individuals or groups of people to help others without expecting anything in return, except for providing a kindness (FeldmanHall et al., 2015; Pfattheicher et al., 2022). Altruism is the motive to improve the welfare of others without consciously for one's own personal interest on the basis of empathy (Crockett & Lockwood, 2018). Altruistic people are caring and willing to help even if there is no benefit on offer or no expectation that they will get something back (Vlerick, 2021). Gratitude as a beneficial practice is developed from good attitudes and morals, then becomes a habit that forms personality and ultimately affects the individual in responding to everything or in responding to situations that are being experienced. Gratitude has a positive relationship with various positive emotions such as life satisfaction, happiness, easily forgiving others, not easily feeling lonely and easily controlling anger so as to avoid depression, anxiety, and envy, so that the personality is stronger as shown in a study in Poland (Szcześniak et al., 2020). Gratitude is a cognitive, emotional, and behavioural construct that is also positively correlated with an individual's social intelligence (Gulliford et al., 2019)

## **6. Conclusion**

The study was able to present that cosmic intelligence has been recognised and developed in some communities. This intelligence helps optimise the potential hidden in individuals so that it grows as a whole and holistically. This intelligence that develops through cosmic awareness, noble attitudes in interaction and beneficial behaviour is able to encourage

individuals to provide the best performance in the era of disruption where changes occur rapidly and encourage efforts to improve the quality of life in the future.

In the discipline of psychology, this study provides a new way of looking at human intelligence. The development of the study of intelligence and the performance of holistic human potential has had an initial foothold. With the growing trend of transpersonal psychology, this cosmic intelligence will strengthen and become a strategic choice to improve the quality of life through the growth and development of each individual's potential.

The studies conducted still have limitations in measuring the level of cosmic consciousness. In mainstream psychology, measurement plays an important role as a basis for intervention. The development of an instrument to measure the role of cosmic intelligence could be a major option in future studies.

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