

# Psychology In Leadership According To Ki Bagus Hadikusuma (Study Of Ki Bagus Hadikusuma Manuscripts)

<sup>1</sup>Puput Mulyono , <sup>2</sup>Siswanto Masruri , <sup>3</sup> Muhammad Azhar

<sup>1</sup>Universitas Muhammadiyah Yogyakarta Indonesia, email [mufidnabila@gmail.com](mailto:mufidnabila@gmail.com)

<sup>2</sup>Universitas Islam Negeri Sunan Kalijaga Yogyakarta Indonesia, email [sismasruri@gmail.com](mailto:sismasruri@gmail.com)

<sup>3</sup>Universitas Muhammadiyah Yogyakarta Indonesia), email [muazar@yahoo.com](mailto:muazar@yahoo.com)

## Abstract:

The world is experiencing a leadership crisis, so we need someone who is able to be a good ship captain, in the midst of storms and waves of problems. This step can only be done by leaders who have a humble character. Ki Bagus Hadikusuma is a humble person, unpretentious and not dazzled by his position. Ihsan has animated the thoughts, words and deeds of Ki Bagus Hadikusuma. Ihsan which means doing good, researchers named it psychoihsan. Psychoihsan is an impulse of the soul to do good, which arises from the implementation of the pillars of Islam which is based on the pillars of faith, namely the balance of habluminallah and habluminannas. Researchers named it psychoihsan.

**Keywords:** Ki Bagus Hadikusuma, ihsan, leader.

## I. Introduction

From the history and thoughts of Ki Bagus Hadikusumo, it can be concluded that ihsan has inspired Ki Bagus Hadikusumo's thoughts, words and deeds. Thoughts in his book Poestaka Ihsan, the words when Ki Bagus Hadikusumo delivered a speech at the BPUK Session. So the researchers named it psychoihsan. Psychoihsan consists of 42 (forty two) values.

### Psychoihsan

Nowadays many people are often shocked by various phenomena. In Jakarta, for example, after a long dry season, floods suddenly flushed with extraordinary intensity. In Australia, the opposite happened, namely after the forest and land fires, suddenly the city of Canberra was hit by hail which also damaged vehicles due to the large size of the ice grains. In addition, the crisis in the Middle East has not subsided, it has even continued with other crises that have raised issues of security and hunger. It was not until the event ended that the covid-19 pandemic had hit countries in the world.

In Indonesia too, environmental crises, social crises, forest fires and floods, landslides and various disasters also occur. All these phenomena do not fail to raise questions, what is actually happening in the world where humans live today. Experts call this period the new normal, more precisely new reality. Meanwhile, the Javanese poet Ronggowarsito, several hundred years ago, predicted and called this era a crazy era. Global phenomena, such as climate change, are suspected to be the trigger for various changes at this time. That condition wouldn't be catastrophic, if humans didn't live in a dangerous zone.

Today many people live in disaster-prone places, such as on tsunami-prone coasts, on flood-prone riverbanks, on the slopes of fertile volcanoes but prone to eruptions, and under cliffs that are prone to eruptions. landslide prone. Researchers have issued warnings that climate change and global warming will change climate patterns. This means not only longer periods of rain or drought, but also greater intensity and frequency of impacts.

Titimangsa is known as the Edan Period or New Reality today, because of its various characteristics, it is often referred to as the world of VUCA or VUCA World, with V for volatility, U for uncertainty, C for complexity and A for ambiguity.

Volatility, related to the speed of change in industry, markets and the world in general. Often associated with changes in demand and short-term volatility in the market. The more volatile the world is, the faster changes will occur.

Uncertainty, related to a person's ability and inability to understand what is going on. However, uncertainty is a characteristic of the natural environment in which humans live. This uncertain nature overlooks the human ability to make predictions, including those based on statistics. The more uncertain the world, the harder it is to predict.

Complexity, relating to the various factors that need to be considered, the type and the relationship between these factors. The more factors there are, the more types and relationships they have, so the more complex the environment is. In such a complexity, it is impossible to fully analyze the environment and come up with rational decisions. The more complex the world is, the harder it is to analyze.

Ambiguity, relates to obscurity when translating something. Ambiguity or ambiguous meaning can occur due to incomplete, contradictory, and inaccurate information. This condition then causes difficulties when it comes to drawing conclusions. In general, ambiguity occurs because of the ambiguity of ideas and terminology. The more ambiguous the world, the harder it is to interpret.

The characteristics of the world in VUCA are turbulent, unpredictable, complex, and full of uncertainty. The world also has wicked problems or evil problems. Named wicked problem because this problem is difficult to solve. The solution to this wicked problem is hard to see. The parties involved in the problem, either as the

cause or who will respond, are also not very clear about their roles.

Furthermore, the wicked problem on various occasions is often called a crisis. The characteristics are exactly the same, even some things are added. For example, one solution to solve a problem causes another problem. Sometimes, people think they have solved the problem, but it just touches the surface of the problem. Because, in a crisis, sometimes the root of the problem is not visible and only the symptoms or symptoms are resolved. As a result, this problem will continue to occur without any clarity about when it will end and be resolved.

In a world of VUCA that often causes crises, it takes someone who is able to be a ship captain well, in the midst of storms and waves of problems. A captain who is able to use his mind well. In addition, his skills can be applied at the right time. The captain knows who the parties need to be involved in a crisis. The captain knows who is his friend, who is his opponent, and knows very well the battlefield to face. The captain is a leader, the leader is able to trace a problem to find the real root of the problem. However, it is not uncommon for many leaders who are expected to be able to lead in times of crisis, are actually trapped in the following traps:

First, have a narrow view. As part of self-protection, the human brain is designed to focus on visible threats. This condition causes a tendency to narrow the point of view and only focus on imminent threats. And on the other hand, it is expected to take a distance, so that the leader can be in the middle to see various things, whether in front of him, around him, to those behind him. This process is called meta-leadership, when a leader uses a broad and complete perspective.

Second, too busy managing. Although taking the lead in times of crisis can be challenging and adrenaline-fueled. However, the trap that occurs is that often a leader returns to his comfort zone and is more focused on leading the moment. In fact, during a crisis, foresight is needed. Leaders in crisis situations need to anticipate what

challenges will occur next week, next month and years to come. All of this is needed to prepare the organization for various changes that will occur in the future.

Third, do a response that is too centralized. Risks and uncertainties increase during a crisis due to various turmoil and uncertainties. For a leader, a possible pitfall is to try to control things. Then because of that action, the leader creates a new layer of small decisions. As a result, the organization becomes less responsive when facing every challenge. When this condition occurs, it is necessary to achieve order (order) than did controls. Order means members know what is expected of them from others. This step can only be done by leaders who have a humble character.

Ki Bagus Hadikusuma is a humble person, unpretentious and not dazzled by his position. In 1937, Ki Bagus Hadikusuma who was also the Chairman of the Muhammadiyah Center, KH Mas Mansyur, was invited to sit as the 26th Deputy Chairman of the Muhammadiyah Central Board in Yogyakarta. In a subtle manner, Ki Bagus Hadikusuma refused. However, after being constantly urged and for the benefit of the people, Ki Bagus Hadikusuma was finally willing to fulfill KH Mas Mansyur's request.

When Japan colonized Indonesia, KH Mas Mansyur was forced to become chairman of the People's Power Center (PUTERA) based in Jakarta. The position of Chairman of the Muhammadiyah Central Board was then continued by Ki Bagus Hadikusuma. Since 1942 this position was held by Ki Bagus Hadikusuma until 1953.

When serving as Chairman of the Muhammadiyah Central Executive, Ki Bagus Hadikusuma succeeded in producing various major works within the Muhammadiyah organization, including the Preamble of Muhammadiyah's Articles of Association which contained the main thoughts of the founder of Muhammadiyah, K. H Ahmad Dahlan. The Articles of Association are used as a basis for Muhammadiyah organizations to carry out their struggles and charities.

Even though in the notorious Japanese colonial period, Ki Bagus Hadikusuma dared to show his identity as a scholar who became a role model for the people. Islam clearly prohibits reverence for the sun, and even prayer is forbidden to do when the sun is rising or when it is setting to show Muslims do not worship the sun. When the Japanese government required the Indonesian people to perform ceremony *seikerei*, which was to bend their bodies towards the rising sun, Ki Bagus Hadikusuma immediately opposed this 'obligation'. Ki Bagus Hadikusuma continued to work in the Muhammadiyah organization until 1953. A year later, 1954, the great scholar died at the age of 64.

With this context, it is interesting to study Ki Bagus Hadikusuma's thoughts. First, Ki Bagus Hadikusuma is a leader who has thoughts about the morals of a leader. This can be seen in his *Poestaka Ihsanbook*, Islam as the basis of the state and *Achlaq* as a leader. Also Ki Bagus Hadikusuma's conversation with his son which is documented in the book *Derita Seorang Pemimpin*.

Second, Ki Bagus Hadikusuma dreamed of a true political leadership. Ki Bagus Hadikusuma uses the word "inner" authentic leader. The understanding of authentic leadership is outwardly shown by the consistency of the authentic inwardly. This was shown by Ki Bagus Hadikusuma in a statement that: "a true leader cannot possibly like to live in luxury". Ki Bagus Hadikusuma did not want a political leader to show luxury or exaggeration in a lifestyle that was incompatible with the situation and conditions of the society he led. When connected with the present context, the description of the thoughts of authentic leaders according to Ki Bagus Hadikusuma is needed so that the younger generation can emulate them. Ki Bagus Hadikusuma is not only a thinker who expresses his ideas through books. Ki Bagus Hadikusuma is also a national leader who implements his ideas in his tracks.

Third, *ihsan* has inspired the thoughts, words and deeds of Ki Bagus Hadikusuma. The thoughts in

hisbook Poestaka Ihsan, the words when Ki Bagus Hadikusuma delivered a speech at the First Session of the Great Meeting of the Investigation Committee for the Preparation of Independence on May 31, 1945 at the Tyuo Song-In Building, and the deeds in Ki Bagus Hadikusuma's fight for Indonesian independence. So, the researchers named him psychoihsan.

The world is experiencing a leadership crisis, so we need someone who is able to be a good ship captain, in the midst of storms and waves of problems. This step can only be done by leaders who have a humble character. Ki Bagus Hadikusuma is a humble person, unpretentious and not dazzled by his position. From the history and thoughts of Ki Bagus Hadikusuma, it can be concluded that ihsan has inspired Ki Bagus Hadikusumo's thoughts, words and deeds. The thoughts in hisbook Poestaka Ihsan, the words when Ki Bagus Hadikusumo delivered a speech at the First Session of the Great Meeting of the

Investigation Committee for the Preparation of Independence on May 31, 1945 at the Tyuo Song-In Building, and the deeds in Ki Bagus Hadikusumo's fight for Indonesian independence. Researchers named him psychoihsan.

### Psychoihsan Ki Bagus Hadikusuma

The nature of ihsan arises from the implementation of the pillars of Islam which are based on the pillars of faith, namely the balance of habluminallah and habluminannas. Psychoihsan consists of two words, namely psycho which means soul and ihsan which means to do good, thus psychoihsan is the impulse of the soul to do good, which arises from the implementation of the pillars of Islam which are based on the pillars of faith, namely the balance of habluminallah and habluminannas.

### Ki Bagus Hadikusuma's character or personality from his works

Book	Pag e	The text in the book	Karakter	No
Poestaka Iman Ki Bagus Hadikusuma	5	Aqoid-oel-iman, paoegeraning iman ikoe 6 perkara. 1. Pertjaja ing Allah. 2. Pertjaja ing para Malaikate. 3. Pertjaja ing kitab-kitabe. 4. Pertjaja ing para Oetoesane. 5. Pertjaja ing Dina-achir. 6. Pertjaja ing Pepestene	Faith	1
	15	Moegi Toewan amboekaha ing manah kawoela sadaja sageda kalebetan Iman ingkang lares wasana saged amadangi ing manah kawoela sadaja: Awit Toewan punika remen doemateng tijang ingkang sami mertobat.	Repent	2
	16	Jagene teka kowe anggagas-gagas marang kahananing djam, mikir-mikir kang agawe sarta keprije olehe agawe.	Thinker	3
	64	Allah ikoe remen marang wong kang pada agawe betjik.	Doing good	4
Risalah Katresnan Djati I Ki Bagus	29	Manawa kowe arep males betjik oetawa nglahirake katresnan temenan marang leloewoermoe, prajoga saben-saben dongakna betjik menjang leloewoermoe maoe. Lan bandamoe maoe darmakna kanggo Sabilillah, bantoe adeging amar ma'roef nahi	Generous	5

Hadikusu ma		moenkar (tindaking para Moeballighien), adeging masjid, pamoelangan agama, omah miskin, omah jatim, wakaf sakpanoenggalane, oetawa kanggo teuteoloeng kasangsaran, mitoeloengi sanak sadoloere, mitra-mitrane, tangga-tanggane oetawa lija-lijane kang pantjen pada katjingkrangan, hadjat marang banda maoe, kanggo njamped boetoehing oerip, ora moeng kanggo noetoeti perloening kasenangan. Bandjoer gandjarane anggonmoe dadana maoe soewoenen marang Allah soepaja diloeberna marang arwahing leloewoermoe. Insya Allah, leloewoermoe maoe loewih boengah lan loewih seneng tikelmatikel tinimbang moeng kok djoebin oetawa kok tjoengkoep koeboere, sing ora gepokan apa-apa karo djisim lan arwahe.		
Risalah Katresna n Djati II Ki Bagus Hadikusu ma	33	Dene manawa arep nenoewoen oetawa dedonga soepaja awake diparingi bekdja oetawa bisa kalis saka bebaja ing donja oetawa achirat, sawoese ichtijare ditindakake samestine, koedoe moeng disoewoenake marang Allah pijambak.	Tawheed to Allah	6
Risalah Katresna n Djati III Ki Bagus Hadikusu ma	40	Dzikir lan donga maoe ana ing agama Islam, oega diwoelangake lan malah nganggo ditata pisan.	Remember to Allah	7
Poestaka Hadi I Ki Bagus Hadikusu ma	III	Watak lan kalakoewaning tijang boten saged bade sae, manawi manahipoen tijang waoe boten loeroes sarta boedinipoen boten djoedjoer. Manah sarta boedinipoen tijang boten saged loeroes lan djoedjoer manawi tijang waoe boten kawoelang oetawi katoentoen ing piwoetjal sae.	Honest	8
Poestaka Islam Ki Bagus Hadikusu ma	1	Roekoen (paoegeran)ipoen Islam poenika wonten 5 prakawis: 1. Sjahadat kakalih 2. Salat gangsal wekdal. 3. Bajar zakat 4. Sijam woelan Ramadlan 5. Kesah hadji ing Baitoellah jen kawasa.	Praying	9

Poestaka Ihsan Ki Bagus Hadikusuma	39	Ingang kawastanan tijang abrar (sae-sae oetawi soefie), punika tijang ingkang temen-temen moe'min, ahli ibadah toer ambek loma berboedi remen dedana, aboedi djoedjoer toehoe ing djandji saha awatak sabar kwawi nampi tjobi lan nindakaken dawoehing Pangeran.	Patience	10
	40	Taqwa waoe kalebet piwoelang sae ingkang bakoe sanget.	Believe in Allah	11
	44	Gesangipoen tetijang moe'min poenika kedah dedasar adjrih ing Allah wonten ing pasepen toewin pramejan. Saha wadjib kedah gegondelan ngoegemi kitabing Allah, lan boten kenging bade pepisahan oetawi tjetjongkrahan, kedah goejob- roekoen pasederekan goemolong dados satoenggal. Lan pedjahipoen kedah kapersoedi sageda pikantoe k hoesnoel chatimah.	Living in Harmony	12
	47	Artosipoen halim (aris), poenika jen moering boten ladjeng enggal-enggal doeka oetawi mala.	Does not get angry easily	13
	49	Lembah manah	Meek	14
	49	Poeroen moewoeng kalepataning kantja	Forgiving	15
	49	Welas asih	Compassion	16
	49	Sarta djembar wijar manahipoen	chest	17
	50	Tegesipoen touhid ing Allah, poenika ngesti Allah waoe namoeng satoenggal boten kalih-tiga. Ingang sinedya ing sadajaning kaboetoehan toewin amal, boten pepoetra lan boten pinoetrakaken (sanes rama lan sanes poetra), boten wonten pepoenden kadjawi namoeng Pandjenenganipoen Ingang Mahaloehoer Mahaagoeng.	Obeying Allah	18
	54	Ichlas, poenika ma'nanipoen bersih, moerni oetawi soetji.	Sincere	19
	55	Bekti ing tijang sepoeh	to parents	20
	57	Djoedjoer lan 'adil	fair	21
	63	Mahabbah ing Allah. Mahabbah poenika ma'nanipoen remen oetawi tresna.	Love of Allah	22

	74	Inggang kawastanan berboedi, poenika poeroen ngeberaken katjekapaning banda-baoe-fikiripoen dateng tetijang oetawi kaperloean inggang pantjen mbotoehaken.	Virtuous	23
	74	Wondene inggang nama gemi, poenika poeroen njandet wedaling banda baoe fikiripoen dateng barang oetawi prakawis inggang moespra boten wonten faidahipoen inggang jektos.	Save	24
	98	Tawadloe poenika ma'nanipoen andap asor.	Tawadhu'	25
	101	Istiqamah poenika ma'nanipoen djedjeg tetap oetawi soemoengkem.	Istiqamah	26
	103	Tawakkal poenika ma'nanipoen pasrah lan koemandel.	Tawakkal	27
	115	Moehasabat poenika ma'nanipoen paniti oetawi pangetang.	Muhasabah	28
	115	Moeraqabat poenika panelik oetawi pangawasan	Muraqabah	29
	127	Radja' poenika ma'nanipoen panjadang oetawi pangadjeng-adjeng	Roja'	30
	127	Chouf poenika kekwatanan oetawi kaadjrihan.	Khouf	31
	135	Njambet pasederekan lan tetanggan	Maintain brotherhood and neighbors	32
	142	Andamel sae	Doing good	33
	142	Noetoepe awoning kantja	Covering up bad friends	34
	144	Amar ma'roef nahi moenkar	Giving advice	35
	148	Gesang patoet (prasadja)	A natural life (modest)	36
*Derita Seorang Pemimpin Riwayat Hidup Perjuangan dan Buah Pikiran Ki Bagus Hadikusu	46	Mawasdiri adalah akhlak yang utama. Dalam agama Islam dinamakan muhasabat dan muraqabat yang maksudnya ialah menghitung dan meneliti keadaan diri sendiri dan berhati-hati serta waspada dalam segala tindakan.	Mawasdiri	37

ma Djarnawi Hadikusuma				
	46	Mencari-cari kesalahan dan cela orang lain adalah akhlaq yang sangat tidak baik, patut ditinggalkan oleh setiap pemimpin.	Not looking for other people's faults	38
*Ki Bagus Hadikusuma Etika dan Regenerasi Kepemimpinan Siswanto Masruri	136	Ki Bagus Hadikusuma menolak pendapat-pendapat yang dikemukakan sebelumnya yang mengatakan bahwa sebaiknya agama itu tidak usah di bawa-bawa dalam rangka berpolitik dan pembentukan negara, karena kata pendapat tersebut, politik itu kotor dan agama itu suci. Ki Bagus Hadikusuma dengan terang-terangan menolak pendapat demikian seraya mengatakan bahwa justru agama yang suci itu dapat merupakan obat mujarab guna menyetatkan dan menyembuhkan cara praktik berpolitik yang kotor.	Jiwa Merdeka	39
*Konstruksi Pemikiran Politik Ki Bagus Hadikusuma Gunawan Budiyanoto	101	Setelah shalat istikharah dan berpikir sejenak, Ki Bagus Hadikusuma mengambil sikap, yaitu rumusan "Ketuhanan Yang Maha Esa menurut dasar kemanusiaan yang adil dan beradab", hendaknya diubah menjadi "Ketuhanan Yang Maha Esa, kemanusiaan yang adil dan beradab". Perubahan lain pada kata "Mukadimah" diganti dengan kata "Pembukaan". Kemudian Pasal 6 ayat 1 tentang Presiden, "Presiden ialah orang Indonesia asli dan beragama Islam", kata "dan beragama Islam" dicoret, Pasal 29 ayat 1 UUD "Negara berdasarkan atas Ketuhanan Yang Maha Esa dengan menjalankan syariat Islam bagi pemeluk-pemeluknya" diubah menjadi "Negara berdasar atas Ketuhanan Yang Maha Esa" (Hadikusuma, 1979). Beberapa pakar (termasuk Jenderal Alamsyah Ratu Prawiranegara) berpendapat bahwa peristiwa ini merupakan bentuk pengorbanan besar umat Islam demi menjaga keutuhan Republik Indonesia.	Willing to Sacrifice	40
*Negara Paripurna Yudi Latif	330	Adapun Ki Bagoes Hadikoesoemo menekankan pentingnya "permusyawaratan" dalam mengambil keputusan sebagai cara merawat persatuan. "Tetapi persatuan dan kebulatan itu tidak mungkin tercapai selagi masih ada watak yang suka apa-apa hendak sendiri itu, bahkan perkara yang hampir menjadi bulat atau telah bulat, karena adanya keinginan mencari menang dan nama sendiri itu, dapat menjadi pecah lagi. Inilah misal yang terdapat pada umumnya orang mengajak: 'Marilah kita bermusyawarat!'	Solidaritas	41
*Suara Muhammadiyah Maret	251	Bahwa kalau setiap manusia takut akan Tuhanja, maka sudah tentu pula mereka tidak akan mendjalankan kedjahatan-kedjahatan. Hal inilah perlu mendjadi perhatian kalangan pemimpin negara kita sekarang. Karena segala teori telah	Fear of God	42



1952		ditjobakan manusia sekarang ini sudah tidak dapat didjalankan lagi buat mentjari perdamaian, ketjuali dengan Agama.		
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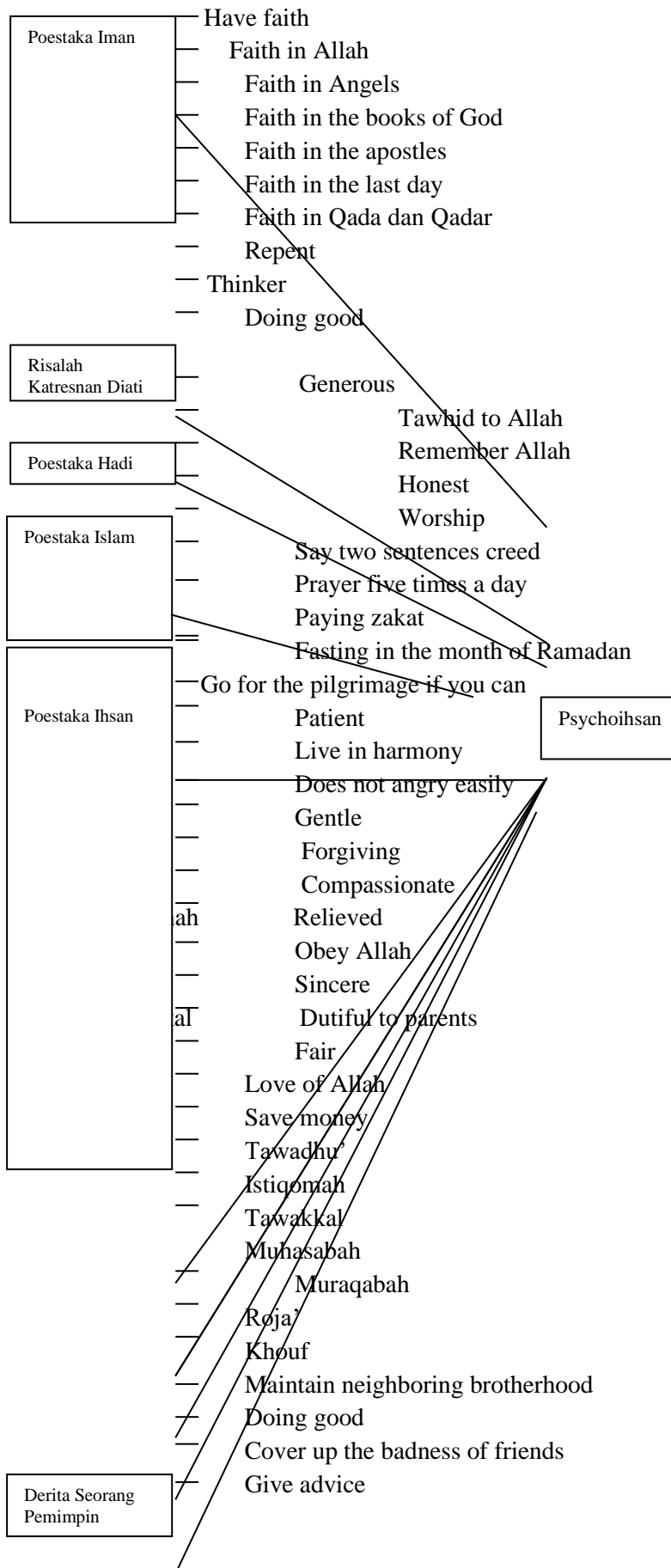
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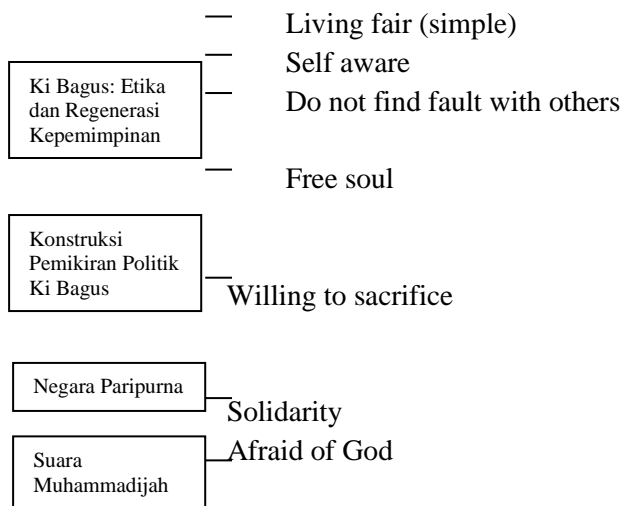
\*: Strengthening the interconnection character construction of Ki Bagus Hadikusuma psychoihsan

Based on the character or personality of Ki Bagus Hadikusuma from his works, he found the interconnection of Ki Bagus Hadikusuma's psychology. Psychoihsan consists of two words, namely psycho which means soul and ihsan which means to do good, thus psychoihsan is the impulse of the soul to do

good, which arises from the implementation of the pillars of Islam which are based on the pillars of faith, namely the balance of habluminallah and habluminannas. The diagram of Ki Bagus Hadikusuma's psychoihsan interconnection can be made as follows.

**Ki Bagus Hadikusuma Psychoihsan Interconnection**





Jiwa or jiva comes from Sanskrit which means the seed of life. In various religions and philosophies, the soul is an immaterial (material) part of a person. The soul is one of the potentials in humans besides reason and spirit. The soul is non-material or intangible. According to Ibn Arabi, the soul (an-nafs) is what humans mean when they say "I". The soul is the identity of a person other than the body (physical). The soul is the self that resides in the body, which is invisible but can be felt.

The term 'ilm al-nafs which is often used in Islamic psychology literature is translated as Psychology. The Nafs has a combined nature of the body and spirit. If he is oriented towards the nature of the body, then his behavior will be bad and bad, but when referring to the nature of the spirit, his life will be good and safe. Nafs is the potential for human's spiritual body (psychophysics) which inherently has existed since the human body is ready to receive it, namely the age of four months in the womb. This potential is bound by laws that are physical-spiritual. All the potential contained in this power is potential, but it can actualize if humans try. Every component that exists has latent forces that can drive human behavior. This actuality of the nafs is an image of the human personality, which actualization is strongly influenced by several factors, for example the factors of age, experience, education, knowledge, environment and so on.

The soul is an abstract spiritual life force, which becomes the activator and regulator for all

personal behavior of higher animals and humans. The abstract nature of the soul cannot be known naturally, but can only recognize the symptoms. The soul is a priceless treasure. The purity of the soul causes clarity of self, physically and mentally. That is true wealth. How many people are rich in wealth but their faces are sour, and how many people are poor with money but their faces are radiant. Just strength and self-effort, so is the level of holiness that the soul will go through.

Meanwhile, the word ihsan and the words it forms have several meanings, including: Hasuna: being or looking perfect, beautiful, good. Ihsanan: do perfectly. Ahsana: he did a great good. Ihsan: kindness. Husna: a gift or kind reply. Hasan: perfect, beautiful, good. Hisanun: something beautiful is perfect. To be beautiful means to adorn oneself with good qualities, and bend oneself inwardly and outwardly. When used as an adjective, this word means kindness as a characteristic or mental attitude and also patience or calm.

This Ihsan is closely related to the teachings of morality or Sufism which are seen as teachings daqiq (profound) and involve behavior, the vibration of the human soul and mind. By quoting the hadith of the Prophet, Innama bu'itsu liutammima makarimal akhlaq. Which means "I was sent to perfect morals" (Narrated by Bukhari). Ki Bagus Hadikusuma explained that the most important thing from the message of the Prophet Muhammad is perfecting noble morals (pekerti). That is, he was sent to perfect

what is lacking, tug the upright, and straighten human behavior. The position of morals (pekerti) in social life is basically the same as the position of the soul in the body. If the soul is good, then the body will also be good. If the morals (character) of each member of society are good, then the life of the community as a whole will also be good, and this is the case if the character is bad. This logical fact, besides being quite scientific, has also been proven long ago until now. So, in any country and nation, this matter of character is always a hot topic of conversation. This is even more so if the world is being hit by trials from God (for example, moral crisis, warfare) as a result of the behavior of those who are disobedient. That is why, Ki Bagus Hadikusuma argues that the main conditions and means of a peaceful life in the world are good ihsan or morals (pekerti) and not a sophisticated weapon.

So the findings in this study are psycho-science. Ihsan, which means to do good, thus psychoihsan is the impulse of the soul to do good, which arises from the implementation of the pillars of Islam which is based on the pillars of faith, namely the balance of habluminallah and habluminannas. Researchers named it psychoihsan. Psychoihsan comes from the words psycho and ihsan. Psycho comes from the Greek psyche, psyche means soul or life or tool for thinking. Regarding ihsan Ki Bagus Hadikusuma quoted the Hadith, "You serve Allah as you see Him. If you do not see Him, then indeed He will see you "(Bukhari's Hadith). The word ihsan, it means goodness (good deeds). What the hadiths want above is to worship Allah by feeling facing Him, or feeling as if all behavior and what comes to the heart is seen. Feeling this way besides in worship and also in behavior. That is, human behavior physically and mentally, good and bad, in silence or in a crowd, it is always seen by Allah Who Knows. Also to and fro humans go north-south, east-west, it is actually always seen by Allah the Most Great. Humans, however, or want to run anywhere, certainly cannot be separated from the supervision of Allah Almighty, always in His grasp, cannot escape. Ihsan, which means to do good, thus

psychoihsan is the impulse of the soul to do good, which arises from the implementation of the pillars of Islam which is based on the pillars of faith, namely the balance of habluminallah and habluminannas.

## Conclusion

Ki Bagus Hadikusuma has been able to actualize himself well to become a leader of the nation. In his various works, Ki Bagus Hadikusuma actually emphasizes the principle of making Islam the moral basis of state leaders without intending to establish an Islamic state. Even Ki Bagus Hadikusuma when he was a member of the Preparatory Business Investigation Board for Independence also had a big role in changing the sound of Precepts 1 in Pancasila. Demi persatuan dan kesatuan bangsa, maka disepakati bahwa tujuh kata "dengan kewajiban menjalankan Syariat Islam bagi pemeluk-pemeluknya" diganti menjadi "Ketuhanan Yang Maha Esa". Hal ini yang kemudian disepakati sampai sekarang sehingga negara kita tetap utuh. Ketuhanan Yang Maha Esa adalah sumbangan terbesar Ki Bagus Hadikusuma untuk Indonesia. Soekarno-Hatta sudah menjadi nama bandara, sudah semestinya nama Ki Bagus Hadikusuma dijadikan nama bandara yang baru di Yogyakarta.

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