The Establishment Of The Millenial’s Character Through Psychological Concept Of Pangestu In Indonesia

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Abstract. Education of noble character or moral education in the current context is very relevant to overcome the moral crisis, especially among the millennial generation. This study aims to find out how the implementation of moral education or character education in qualitative research, with the research subject being a non-formal education centre, namely Pangestu Psychological Organisation, in Indonesia, which has consistently carried out the education of noble character and character building. Collecting data using observation, interviews, and documentation methods. The data that has been collected were analysed using descriptive analysis. Pangestu Psychological Organisation instills the Teachings of Sang Guru Sejati (The True Leader=The True Guide=The True Teacher=The Lord’s Eternal Messenger). The main Teachings of Sang Suksma Sejati/Sang Guru Sejati, namely Hasta Sila (The Eight Kinds of Main Characters), Paliwara (The Five Prohibitions of God), and Jalan Rahayu (The Five-Fold Safe Paths), are given by using the method of Candra Jiwa Indonesia. Candra Jiwa Indonesia which describes the structure of the human soul scientifically, is a part of the teachings of the Sang Guru Sejati about The Creation of The Universe. Supposedly, the results of this study about Candra Jiwa Indonesia can be applied as a method in the delivery of noble character and character education, and in this "Spiritual Humanistic" era, it is hoped that the public's response to the Candra Jiwa Indonesia concept will be more widespread, especially when the world of Modern Psychology has developed what is called "Transpersonal Psychology".

Keywords : Character Education, Pangestu Psychological Organisation, Teachings of Sang Guru Sejati, Candra Jiwa Indonesia, Millennial Generation.

Introduction
The millennial generation was born and lives in technological developments that are rapidly developing and becoming addicted. The ease of access to information supported by the internet and social media has the potential to cause moral and spiritual decadence. Many of the millennial generations suffer from emotional mental disorders such as anxiety and
depression that originate from their virtual world life. To fortify the younger generation/millennials against events and behaviours that deviate from the noble culture of the nation, a curative and preventive effort is needed. The most relevant way as an effort is through moral education or character education to overcome moral crises, especially those that hit the millenial generation. Education of effective noble character is very important in character building, as a counterweight to cognitive skills, to form a millennial generation with noble character and good or strong character. According to Lickona (1992), a character is related to moral concepts (moral knowing), moral attitudes (moral feeling, and moral behaviour. Based on these three components, it can be stated that good character is supported by knowledge of goodness, the desire to do good and do good deeds. Nurfalah (2016) explained that character-based education is more directed at inculcating habits about good things, so that a child becomes aware of what is good and what is wrong (cognitive domain), able to feel good values (affective domain) and willing to do so (psychomotor domain).

In a learning process, the use of methods in learning is one way to achieve success in learning. According to Syaiful B.D. and Aswan Z. (2010: 72), the position of the method is as a tool of extrinsic motivation, as a teaching strategy, and also as a tool to achieve goals. According to Ahmad Tafsir (2007), the method is the most appropriate and fast (effective and efficient) way of doing something. The method is one component of education that can create education to be effective (perfectly understood by students) and efficient (does not take long). The method in this case is an essential thing in the world of education because with this method the objectives of this education can be achieved effectively. Likewise in the Pangestu psychological organisation. In conveying moral values, ethics, and noble character, using a method, namely Candra Jiwa Indonesia, which describes the structure/anatomy of the human soul.

Several previous studies are relevant to this research, among others: Soemantri Hardjoprakosa (1956), in his dissertation, describes how Candra Jiwa Indonesia can be used as a basis for the treatment of mental illness. Scientifically, the Teachings of Sang Guru Sejati (the True Teacher) was the source of his dissertation to obtain a doctorate in Medical Sciences at Rijk Universiteit in Leiden in 1956 with the title: Indonesisch Mensbeeld als basis en Psychotherapie (Candra Jiwa Indonesia as the basis for the treatment of mental illnesses). In the Candra Jiwa Indonesia scheme, Soemantri describes the human condition consisting of a gross physical body, a subtle physical body (spirit/psyche), and the true nature (the place where God Almighty reigns). According to Soemantri, all of this is a message spoken by Sang Guru Sejati (The Lord’s Eternal Messenger) through the intercession of His chosen student, namely R. Soenarto Mertowardyo. The results of Sudarmanto Jatman's research (2008), presented at the Inauguration Ceremony of the Inauguration of the Acceptance of Professors in Psychology at the Faculty of Psychology, Diponegoro University, Semarang, were about "Indigenous Psychology". It was explained that at least empirical testing of "indigenous psychology" had begun in 1956, when Soemantri Hardjoprakoso at Rijk Universiteit Leiden-Netherlands, wrote a dissertation entitled "Indonesisch mensbeeld als basis en psychotherapie" for a doctoral promotion in the field of Psychology. According to Jatman, Soenarto Mertowardyo is a local Javanese genius who received revelations from Sang Guru Sejati, and as Advisor of Pangestu. Even though Soemantri's Candra Jiwa is claimed to be universal, he used the term "Candra Jiwa
Indonesia", because it is used to understand Indonesian Psychology and among the many ethnopsychologies spread throughout Indonesia, the one who is very ready to become a psychologist is Candra Jiwa Indonesia, which is derived from the book "Sasangka Jati “ (The True Light).

The research from Rosita Yuniati, Prilya Shantly Andrianie, and Dewi Sulistyawati (2017), aims to determine the effect of Candra Jiwa therapy on the inferiority of physically disabled people who experience inferiority or low self-esteem due to physical limitations, and they intervene to reduce inferiority with Candra Jiwa therapy by instilling five main characters namely un-attachment, acceptability, honesty, patience, and high virtue. The results obtained indicate that Candra Jiwa Indonesia therapy can reduce inferiority in the physically disabled.

The results of Budhi Setianto Purwowiyoto's research (2017) were presented at the event "Candra Jiwa Indonesia (CJI) Book Review". According to Budhi, the concept Candra Jiwa Indonesia from Dr. Soemantri Harjoprakosa, which is a painting of the framework (anatomy) as well as the function (physiology) of the human soul can align his thoughts with the concepts of the theory of the soul from Sigmund Freud, Karl Gustav Jung, and Alfred Adler, all of which came from the European continent. According to Budi there is a Javanese name that deserves to be mentioned, namely Soenarto Mertowardjo, who is said to be able to represent all of endogenous psychology based on local wisdom, because it embodies all the concepts of Candra Jiwa that exist in Indonesia. He also mentioned the name of Soemantri Hardjoprakoso, a psychiatrist-psychologist, one of the founders and the first dean of the Faculty of Psychology, Padjadjaran University in Bandung, who on June 20, 1956, was promoted to Doctor of Psychology at Rijk Universiteit, Leiden, Nederland, after defending his dissertation entitled "Indonesisch Mensbeeld als Basis ener Psycho-therapy” with summa cum laude predicate. The materials taken to be processed and cooked in the dissertation came from the book of Sasangka Jati (The True Light).

From the four examples of the results of these studies, it can be concluded that Candra Jiwa Indonesia can be used as a basis for the treatment of mental illness. Candra Jiwa therapy can reduce inferiority (lack of self-confidence) in people with physical disabilities, through the cultivation of five main characters (Panca Sila), namely un-attachment, acceptability, honesty, patience, and high virtue. Through Soemantri Hardjoprakosa, Candra Jiwa Indonesia has been explicit about Psychology.

This study aims to find out what moral values and noble character and the methods used in the delivery/education of noble character and character building by the Pangestu Psychological Organisation to its members, especially the younger generation/millennials.

This research is important to do because Pangestu Psychological Organisation is a non-formal educational unit with a psychological character that is multicultural and inclusive, which teaches moral values, ethics, and noble character and shapes the character of its members, including the younger generation, according to the noble values of the nation's culture. To understand and facilitate the implementation of the main teachings of Sang Guru Sejati (the True Teacher), one must understand Candra Jiwa Indonesia which describes the structure/anatomy of the human soul, which is the "software" of every human being.

The research objectives are to: (1) To find out what lessons are given by Pangestu Psychological Organisation in carrying out the education of noble character and character
building to its members; (2) To find out the method used by Pangestu Psychological Organisation to carry out education of noble character and character building from the teachings of Sang Guru Sejati (the True Teacher) to form superior characters; (3) To find out how the millennial generation of Pangestu members are given education about moral values originating from the teachings of Sang Guru Sejati (the True Teacher), using the Candra Jiwa Indonesia method, to form superior characters.

The benefits of the research are (1) Adding knowledge and references related to the virtue lessons given by the Pangestu Psychological Organisation, in the form of moral values, ethics, and noble character, as basic elements of character-building; (2) Adding knowledge and alternative options related to methods in teaching moral values, ethics, and noble character, as the basic elements of character building, as used by the Pangestu Psychological Organisation.

Method
Researcher is trying to understand the phenomena experienced by research subjects holistically, therefore this study uses a qualitative approach. Researcher tries to explain the results of research, including the data obtained, by describing in the form of words, sentences, and natural language, by utilising various scientific methods. In this case, the researcher is the main instrument, and the data collection technique is carried out in a combined manner (triangulation), the data analysed is qualitative inductive, and the results of this qualitative research emphasise meaning rather than generalisation. The data collection tools used interviews and observations and conducted FGDs. Data analysed was carried out in a descriptive qualitative way, namely by describing the state of the data or information that had been obtained through research instruments, then processed according to the theme and what was the focus. Data analysed steps: (1) data reduction, (2) data presentation, (3) verification and drawing conclusions.

Research Results and Discussion

Research result:

1. Lessons are given by Pangestu Psychological Organisation in carrying out the education of noble character and character building to its members

The Pangestu Psychological Organisation teaches and instills the values of noble character, morality and character education, through understanding the Main Teachings of Sang Guru Sejati, namely Hasta Sila (The Eight Kinds of Main Characters), Paliwara (The Five Kinds Of God's Prohibitions) and Jalan Rahayu (The Five Fold Safe Paths).

a. Hasta Sila (The Eight Kinds of Main Characters), consists of: Tri Sila and Panca Sila
   • The Tri Sila, are three important abilities that need to be carried out every day, consisting of : 1) Consciousness/Awareness, 2) Faith/Belief, 3) Obedience to God Almighty.
   • The Panca Sila, in order to carry out the three kinds of abilities (Tri Sila) perfectly, humans must have 5 main characters, namely : 1) Un-attachment, 2) Acceptability, 3)
Honesty, 4) Patience, 5) High Virtue. Panca Sila here is the five main characters to purify the human heart. These five characteristics must be possessed in order to carry out the Tri Sila perfectly.

b. Jalan Rahayu (The Five Fold Safe Paths)
The achievement of Hasta Sila is easier to reach by running Jalan Rahayu (The Five Fold Safe Paths), which consists of:
1) Paugeran (The Lord's Covenant with His Servants)
2) Panembah/Worship (The form of servant's devotion to God Almighty)
3) Budi Darma (Giving kindness sincerely to others, without any strings attached)
4) Constraining Passions (Controlling passions that leads to damage / evil / destruction by fasting)
5) Budi Luhur/High Virtue (All noble behaviour/deeds, such as: compassion for fellow creatures, un-attachment, acceptability, honesty and patience)

c. Paliwara (The Five Kinds of God's Prohibitions)
In order to have the character of Hasta Sila, besides having to walk on the Rahayu Way, one must avoid / stay away from Paliwara (Five Kinds Of God's Prohibitions):
1) Do Not Worship Any Other But Allah
2) Be Careful With Your Libido
3) Do Not Consume Or Use Food Substances That Easily Harm The Body
4) Obey The Laws And Regulations Of Your Country
5) Do Not Clash With One Another

2. Method used by Pangestu Psychological Organisation in an effort to carry out education of noble character and character building to the its members.

To understand and facilitate the implementation of the Main Teachings of Sang Guru Sejati, namely: Hasta Sila, Jalan Rahayu and avoiding Paliwara, one must first understand Candra Jiwa Indonesia which describes the structure/anatomy of the human soul, which is the "software" of every human and must know its functions. So, the method used by the Pangestu organisation in conveying the teachings of Sang Guru Sejati which contains education for noble character and character building is Candra Jiwa Indonesia, which depicts a painting of the framework and functions of the human soul in general.

In Pangestu's mandatory book "Sasangka Jati", chapter Gumelaring Dumadi (The Creation of the Universe), Sang Guru Sejati states that the structure of the building framework or structure/anatomy of the human soul as a whole consists of 3 parts. In the Instructions for Lectures on Illuminating the Teachings of the True Master by the Central Board of Pangestu (2009) and Sasangka Jati, Gumelaring Dumadi (2014), it is explained that the structure and function of the human body consist of:
1) Gross Physical Body (Soma): Here there is an executor to carry out desires. The tools are body parts such as feet and hands. In addition to implementing tools, there are also five senses (sight, hearing, pronunciation, smell, feeling/skin). The five senses are the gateway between humans and the big world or the outside world, such as: natural landscapes, and other God's creatures. With the five senses, humans can know all things that are outside of themselves. When a person dies, the connection between the gross
body and the subtle body is cut off, because the gross body is separated from the subtle body. In that state the gross physical body with the means of execution and the five senses is damaged and finally destroyed. The gross body gradually returns to the elements again.

2) Subtle Body (Psyche): The part of the human being that is more subtle and deeper than the gross body is the subtle body or soul (psyche) which cannot be seen or touched. The subtle body consists of:

a. Thoughts/Wishful thinking (three aspects of the mind) is a shadow of Tripurusa (God), consisting of:
   • Cipta (imagination): Shadow of the Holy Spirit, its function is to imagine and capture form.
   • Nalar (reasoning): Shadow of the Suksma Sejati (The Messenger of God/Lord), its function is to connect all existing shadows.
   • Pangerti (understanding): Shadow of Suksma Kawekas (The God/Lord), its function is to create understanding after seeing the entire function of Cipta (imagination) and Nalar (reasoning).

All three have their own functions and powers, but act together. Thoughts/wishful thinking functions to govern/control the four passions to be in harmony with God's will. The highest function of thoughts/wishful thinking after being able to control one's passions is to be aware of God.

b. Libido: Libido is the power that comes from the essence of the elements that make up the human body, namely: the elements of atmosphere, fire, water and earth, which become lust/libido:
   • Amarah (Anger/Will)
   • Sufiah (Desire)
   • Mutmainah (Egocentrifugal, which is related to things that are Suprasocial and Social)
   • Luamah (Egocentrpetal which is related to basic needs: eating, drinking, sleeping, lustful, greed, envy, persecution, slander, etc.).

The operation of the four passions is as follows: Luamah can act when it gets power from the power of anger; Anger can act if it gets power from the power of Sufiah; Sufiah who ordered Amarah and Luamah to help her will; Mutmainah is what becomes the yardstick for other actions. The highest function of the passions is obedience to the God.

c. Feelings: Feelings are the result of mutual influence (interaction) between thoughts or wishful thinking and passions. When thoughts and desires are in harmony, the feeling becomes positive, i.e. acceptance, pleasure, satisfaction, etc. If what happens is the opposite, i.e. not in harmony, then the feeling becomes negative, i.e. there will be a sense of rejection, sadness, disappointment, etc. The highest function of feeling is to believe in God.

d. I (Ego): When the single ray of Tripurusa (God) gets a four-element outfit, then Thoughts/wishful thinking (Cipta, Nalar, Pangerti) or the shadow of Tripurusa (God) occurs. That's when a sense of personal or I (Ego) arises, which feels separated from oneness with Tripurusa (God). Ego is the crystallization of thoughts and the power within thoughts to be daily decided by Ego.
e. Rahsa Jati: Between the subtle body and the true nature, there is a door called Rahsa Jati. It is through Rahsa Jati that God always radiates his guidance and guidance. Rahsa Jati is a soul climate that is not filled with thoughts, feelings or desires of various kinds, a clean and bright soul climate. If the thoughts is always directed to the outside, the door will always be closed by the curtain from the outside world, in that state one’s heart becomes dark (unholy). Dreams should always be practiced to focus awareness on the True Realm so that the door of Rahsa Jati is always open.

3) True Nature: The True Nature is the core-state of every human being who is in the centre of their respective lives. It is in the True Realm that the Holy Spirit which is the true human spirit is in one state with God Almighty. So that in the True Nature reigns the Almighty God. The True Realm where Tripurusa (God) reigns is the Kingdom of God that resides in the pure heart of man (Kalbu Mukmin Baitullah). The existence of Tripurusa (God) in the heart does not need a special place, it is not felt, it is not seen, it is not palpable. Like the shadow of the sun in the water that does not take up space, it is as if it is one with the water. This can be proven by the shadow of the sun visible in the water in several different buckets and the water becomes warm, because it is illuminated with the same and all-encompassing light. Likewise with God, whether we realize it or not, God pervades the Universe in its entirety.

Figure. Candra Jiwa Indonesia

Discussion

1. The Main Teachings of the True Teacher Contains Knowledge of Moral Values, Ethics and Noble Characters

Pangestu Psychological Organisation focuses on psychological problems and human behaviour, with the assumption that behaviour is an expression and a reflection of mental conditions, processes, and functions. This organisation provides knowledge, understanding, education and guidance in terms of soul processing, through the cultivation of moral values, noble character based on the teachings of Sang Guru Sejati (the True
Teacher), which contains commands (Hasta Sila and Jalan Rahayu) as well as prohibitions (Paliwara) from God, in order to shape the character of its members, so that they become better, have virtuous character, can increase the emotional, social and spiritual intelligence of their members. The teachings of the True Master were first received by R. Soenarto Mertowardjo on February 14, 1932. According to its members, we cannot only use the mind to accept the teachings of Sang Guru Sejati (the True Teacher), what is more needed is a deep conscience and awareness. This teaching can certainly help mankind to be able to better appreciate and practice their religious teachings.

2. Candra Jiwa Indonesia as a Method for Cultivating Noble Moral Values Based on the Teachings of Sang Guru Sejati (the True Teacher)

An understanding of the soul and how to build character through education of noble character requires a method. In delivering education material for noble character to form character, it is necessary to establish a method based on views and perceptions in dealing with humans in accordance with the elements of their creation, namely, body, mind, and soul which are directed to become perfect people by looking at the individual potential of each members. In the Pangestu psychological organisation, the teachings of Sang Guru Sejati (the True Teacher) are given in a method, namely through an introduction to the anatomy of the human soul, so that members can better understand how to form good character, and have noble character. By understanding Candra Jiwa Indonesia, Pangestu members not only know about the structure/anatomy of the human soul, but also understand the functional relationship between the soul and body and the mechanism of the soul in shaping one's character.

Regarding the working mechanism in the human structure, in general, people assume that the true "I" is the thoughts, feelings and desires that exist in their souls. His thoughts, feelings and desires are regarded as his true soul. In fact, these thoughts, feelings and desires are only furniture or devices that are attached to humans when they are born according to the Will of God Almighty, so that the humans concerned are able to live life in this world perfectly. While the true soul is actually the Holy Spirit who comes from the True God and when humans live in the world "in" the True Realm. As long as humans live in the world, the Holy Spirit is enveloped by the subtle body and its components and the gross body and the organs it possesses. For example, if the gross body through the five senses perceives something, for example seeing, hearing something, this incident is sent to the subtle body and is received by "I/Ego", stirring up the passions. Lust/libido is accepted by Cipta (imagination), so I or Ego create (imagine something). Furthermore, Cipta (imagination) submits to Nalar (reasoning) and from Nalar (reasoning) to Pangerti (understanding) to be decided. Nalar can be likened to a prosecutor who poses problems and considerations to the judge, while the judge will decide, in this case the judge is Pangerti (reasoning). If the decision is "yes" (positive feeling), then a feeling of pleasure arises, but if "no", there is a feeling of difficulty, disappointment (negative). People who can not overcome the feeling of disappointment, his soul will be depressed. Prolonged mental stress will affect the physical body and eventually become sick. Actually the mentally ill, but the physical body (rough body/physical) is also sick, such as frequent dizziness, unable to sleep, easy to catch a cold, no appetite, easily startled, etc. This kind of disease is called a mental illness (Psychosomatic Disease). Usually, doctors can not find
the cause of the physical illness, it would be better if someone who suffers so consults a psychiatrist. If the feeling of disappointment is too deep and very imprinted and experienced for too long, finally the thoughts/wishful thinking that should function to control the passions is not able to control, then the person who experiences this cannot control himself, there is no control anymore, such as laughing alone, getting angry, angry alone or just keep silent in a crowd of people. It describes a broken soul.

3. Millennials are given an understanding of the teachings of Sang Guru Sejati (the True Teacher) through the Candra Jiwa Indonesia method

To train mental balance (Psyche), namely the soul to stay healthy, the millennial generation members of the Pangestu psychological organisation are trained to have the Tri Sila character (Awareness, Trust, Obedience for Tripurusa/God) to be purified with five main characters (Panca Sila): Un-attachment, Acceptability, Honesty, Patience and High Virtue. In accordance with the Pangestu Guidebook (2010) to create, grow and maintain a healthy and strong mental condition, the young generation's subtle soul/physical body is managed and directed as follows: 1) Thought Activities, directed to always be aware that the life of the world including himself in the Power of God Almighty and therefore obliged to serve God Almighty; 2) Feelings, namely everything that is felt as a response to the reality and problems faced or experienced is always positive (accepting, happy and interesting) by eliminating the negative (rejecting and disliking) to foster a sense of trust in the Power and Wisdom of God Almighty; 3) The urge to take action must be controlled so that the urge to do evil and harm others is avoided, while the urge to do good and things that are noble is always prioritized so that these passions become obedient to the Commandments and avoid the prohibition of God Almighty. One to humans. If the components of the soul (subtle body) that have been directed to conscious, believe and obey God, then their "I/Ego" will be able to relate to their true nature through Rahsa Jati and "awaken" the Holy Spirit from the "sleep" condition. Thus the human becomes a perfect human in living the life given by God Almighty.

Through Candra Jiwa Indonesia's understanding, they know that if the soul's furnishings or Thoughts can lead the body's furnishings or passions, then the Holy Spirit can use the Thoughts as its tools to want to carry out God's Instructions/the swordsman of Sang Guru Sejati (The True Teacher). With intelligence in processing souls, their souls will become healthy and strong, able to overcome mental problems. The teachings of Sang Guru Sejati (The True Teacher) are believed and even proven to be able to overcome the mental problems of every human being, because the structure of the human soul is the same, so the recipe for preventing, treating, overcoming the problem of mental illness for every human being is also the same, namely Hasta Sila through the practice of Jalan Rahayu and staying away from Paliwara. By properly implementing the teachings of Sang Guru Sejati (The True Teacher), they will become strong in facing all the challenges of life.

**Novelty**

It is felt that there is a need to have a candra jiwa (the scheme of anatomy of the human soul) as the starting point and basis for a way of life that can be taken at the same time for
psychoprophylaxis and psychotherapy. The choice fell on Candra Jiwa Indonesia (anatomy of human soul), for the following reasons: It contains the most complete material for a spherical candra of human soul and candra of world, which comes from one source; It points to the essence of human existence which contains the possibility to merge into the absolute-transcendent; From the essence, a psycho-therapy can be drawn up; It refers to the potentials in humans which in the future can have theoretical and practical meanings. Up to now, it seems like there has been no candra/anatomy of human soul in the history of Indonesia that provides a more complete and deeper picture than the candra/anatomy of human soul put forward by R. Soenarto. Candra Jiwa Indonesia, can represent all of them because it embodies all the concepts of candra/anatomy of human soul in Indonesia. Through Soemantri Hardjoprakosa, Candra Jiwa Indonesia has been explicit about Psychology. In view of this incident, an Indonesian son has been able to align himself with Western psychologists who are well-known throughout the world, namely Freud, Adler, and Jung. Based on Candra Jiwa Indonesia, we can determine logical lines that are beneficial to humans, for example about mental health/mental hygiene, prophylaxe (prevention) which is more important than therapy and mental pedagogies (education). Candra Jiwa Indonesia, deserves to be adapted by all educational units, can also be used as research material related to the field of character education, psychology and matters related to it. The teachings of Sang Guru Sejati (The True Teacher), whose main teachings consist of Hasta Sila, Paliwara and Jalan Rahayu, if understood and implemented correctly and seriously and supported by the Pangestu psychological organisation through understanding of Candra Jiwa Indonesia, can produce people with character superior and tough, namely having noble character/high morality and comprehensive intelligence (intellectual, emotional, spiritual and transcendental intelligence), which are working capital in carrying out life tasks inward (hab lum minallah) and external tasks (hab lum minannas) perfectly/balanced, so that he becomes an exemplary figure, a true leader. In this "Spiritual Humanistic" era, it is hoped, even needed, that the public's response to the candra/anatomy of human soul concept will be more widespread, especially when in the world of Modern Psychology what is called "Transpersonal Psychology" has developed. Candra Jiwa Indonesia can be applied to psychotherapy or even develop psychological test kits for employee recruitment and assessment, as well as how to participate in the development of global information and communication processes, and ultimately create quality human beings spiritually humanistically

Benefits
The benefit of this research is people have more knowledge and alternative options related to methods in teaching moral values, ethics, and noble character, as the basic elements of character building, as used by the Pangestu Psychological Organisation. By understanding Candra Jiwa Indonesia, people know about the structure/anatomy of the human soul and understand the functional relationship between the soul and body and the mechanism of the soul in shaping one's character. The teachings of Sang Guru Sejati (The True Teacher) through the Candra Jiwa Indonesia method, teach the younger generation how to always be aware of God, how to make feelings always believe in God so that they always feel positive, how to always obey to God, commands of God and stay away from His prohibitions. By carrying out the teachings of Sang Guru Sejati (The True Teacher), through understanding
Candra Jiwa Indonesia, their psyche will be well organized, making it easier to approach God, so that they will have a higher awareness of themselves and their environment. Candra Jiwa Indonesia, is the right method in an effort to organize the mindset and build character in a person. It makes more people have better understanding about human psyche and it can help them easier in their effort to form or cultivate their character. They can become strong in the spirit in facing all the challenges of life and can prevent mental illness. Based on Candra Jiwa Indonesia, they can determine logical lines that are beneficial to humans, for example about mental health. Many mental disorders are caused by the soul as a smooth and complete machine that is not used according to the rules for its use. Except for therapy, they must also try not to get sick and not get any disturbance. This is mental hygiene, prophylaxe is more important than therapy. Because this soul is weak and it is strong, it needs enlightenment and guidance, because not everyone can educate themselves. This is the pedagogy of the soul. After all, the soul grows. Its function changes and the balance of intropsychis changes as well. By knowing Candra Jiwa, they better understand themselves, their weaknesses and strengths and further increase their piety to God. This requires mental education logically and rationally. Candra Jiwa Indonesia is the base of work to contribute his dharma in the fields of belief, education, sociology, society, culture, external and internal obligations. Candra Jiwa Indonesia is an easy and precise method for understanding the teachings of Sang Guru Sejati (The True Teacher), in an effort to organize one's Mindset, but there must be a guide who explains systematically & clearly.

Conclusion

The Pangestu psychological organisation is an educational arena/soul processing, where its members jointly cultivate the heart/soul, based on the teachings of Sang Guru Sejati (The True Teacher), so that their mental health is maintained and in harmony with God's Will, by using Candra Jiwa Indonesia method. Candra Jiwa Indonesia, is considered as the perfect method in an effort to build/shape character in a person, and this has been scientifically proven and maintained by Prof. Dr. R. Soemantri Hardjoprakoso, at Leiden University 1956. In the Candra Jiwa Indonesia Scheme it is clearly described the structure of the human soul along with their respective functions and requirements for the ideal functioning of Thoughts, Feelings and Lusts/Libido, namely Thoughts to always be aware, Feelings to always believe, Lusts/Libido to always obey to God Almighty. This Candra Jiwa Indonesia makes it easier for someone to diagnose mental conditions when facing a problem or vice versa. By knowing what is wrong with the psychological structure, it will be easy to fix it. In Candra Jiwa Indonesia, instruments of the human soul are described which are very complete, and can be easily learned and understood for open-hearted individuals. In Candra Jiwa Indonesia it is explained that a person is not only determined by his mind but also explains the interaction between the way of handling and the passions, so that feelings arise. The components of thoughts, lust and feelings need to be controlled every day so that a person has a mindset that always thinks positively and feels calm. An understanding of the structure/anatomy of the human soul, through the Candra Jiwa Indonesia method is absolutely necessary, especially among the younger generation/millennials, so that they are able to understand parts of themselves, not only limited to the physical body/gross physical body that is visible to the
eye, but also their subtle body (soul) which is invisible. By understanding the anatomy, function and workings of the soul, they will be able to understand that controlling and regulating the soul is very important and they can manage, organize, control and control their soul as well as possible, so that they can have a noble attitude/behaviour/character, and improve three kinds of intelligence, namely: intellectual intelligence, emotional / social intelligence and spiritual /transcendental intelligence. These three intelligences are needed as a base or working capital in carrying out tasks inside (hab lum minallah) and outside (hab lum minannas). With their ability to control the soul (mindset) towards goodness, they will easily get what they want, namely success and inner and outer happiness.

Reference: