

# The concept of man according to Driyarkara in the development of Indonesian human identity

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**The concept of man according to Driyarkara in the development of Indonesian human identity**

**O conceito de homem de acordo com Driyarkara no desenvolvimento da identidade humana da Indonésia**

**El concepto de hombre según Driyarkara en el desarrollo de la identidad humana de Indonesia**

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**Abstract**

This study aims to find the human concept according to Driyarkara's metaphysical anthropological thinking, and to find its relationship with the development of Indonesian human identity. This research was a literature study in the field of philosophy which puts Driyarkara's works in the field of human philosophy as a material object and human philosophical works from other philosophers as a formal object. The research object used philosophical hermeneutic by implementing method steps, such as: analysis, verstehen, interpretation, description, heuristic, holistic. The results show: first, Driyarkara rests on the dynamics of human existential experience in its depth by using the phenomeno-logical method from loop to fundamental as the idea of man, namely the Pancasila man. Second, humans as an open-dynamic person develop life together by cooperating as a form of familial democracy to

enhance each other's fellow human beings, because that's why humans are “becoming” not “being”. Third, Driyarakara’s human concept an existential situation in a harmonious unity (harmony unity). Fourth, criticism of Driyarkara's fundamental human concept, and produce the identities of the human persona subject in the network of human existence. Fifth, Driyarkara's human concept remains actual and has theoretical and practical relevance for the development of Indonesian human identity. The Driyarkara’s human concept is worthy of being introduced in culture through education directed at the humanitarian process by developing cognitive, religious, and aesthetic talents so that humans are more autonomous and dignified, to be actual in real life practice.

**Keywords:** Existention-phenomenology; Dynamic person; Socio-religious; Humanization; Affection.

### Resumo

Este estudo visa encontrar o conceito humano de acordo com o pensamento antropológico metafísico de Driyarkara, e encontrar sua relação com o desenvolvimento da identidade humana indonésia. Esta pesquisa foi um estudo de literatura no campo da filosofia que coloca as obras de Driyakara no campo da filosofia humana como um objeto material e as obras filosóficas humanas de outros filósofos como um objeto formal. O objeto de pesquisa utilizou a hermenêutica filosófica por meio da implementação de etapas do método, tais como: análise, verstehen, interpretação, descrição, heurística, holística. Os resultados mostram: primeiro, Driyarkara se apoia na dinâmica da experiência existencial humana em sua profundidade, utilizando o método fenomenológico do laço ao funcional como a ideia de homem, ou seja, o homem Pancasila. Em segundo lugar, os humanos, como uma pessoa de dinâmica aberta, desenvolvem vida juntos cooperando como uma forma de democracia familiar para aprimorar os outros seres humanos, porque é por isso que os humanos estão “se tornando” e não “sendo”. Terceiro, o conceito humano de Driyarakara é uma situação existencial em uma unidade harmoniosa (unidade de harmonia). Em quarto lugar, a crítica do conceito humano fundamental de Driyarkara, e produzir as identidades do sujeito humano persona na rede da existência humana. Quinto, o conceito humano de Driyarkara permanece atual e tem relevância teórica e prática para o desenvolvimento da identidade humana indonésia. O conceito humano do Driyarkara é digno de ser introduzido na cultura por meio da educação direcionada ao processo humanitário, desenvolvendo talentos cognitivos, religiosos e estéticos para que os humanos sejam mais autônomos e dignos, para serem reais na prática da vida real.

**Palavras-chave:** Fenomenologia-existência; Dinâmica pessoal; Sócio-religiosa; Humanização; Carinho.

### **Resumen**

Este estudio tiene como objetivo encontrar el concepto humano según el pensamiento antropológico metafísico de Driyarkara, y encontrar su relación con el desarrollo de la identidad humana de Indonesia. Esta investigación fue un estudio de la literatura en el campo de la filosofía que coloca las obras de Driyakara en el campo de la filosofía humana como un objeto material y las obras filosóficas humanas de otros filósofos como un objeto formal. El objeto de investigación utilizó la hermenéutica filosófica mediante la implementación de los pasos del método, tales como: análisis, verstehen, interpretación, descripción, heurística, holística. Los resultados muestran: en primer lugar, Driyarkara se basa en la dinámica de la experiencia existencial humana en su profundidad utilizando el método fenomenológico-lógico del bucle al fundamental como la idea del hombre, es decir, el hombre Pancasila. En segundo lugar, los humanos, como personas de dinámica abierta, desarrollan la vida en común cooperando como una forma de democracia familiar para mejorar a los demás seres humanos, porque es por eso que los humanos se están "convirtiendo" en lugar de "ser". En tercer lugar, el concepto humano de Driyarakara es una situación existencial en una unidad armoniosa (unidad armónica). En cuarto lugar, criticar el concepto humano fundamental de Driyarkara, y producir las identidades del sujeto de la persona humana en la red de la existencia humana. En quinto lugar, el concepto humano de Driyarkara sigue siendo actual y tiene relevancia teórica y práctica para el desarrollo de la identidad humana de Indonesia. El concepto humano de Driyarkara es digno de ser introducido en la cultura a través de la educación dirigida al proceso humanitario desarrollando talentos cognitivos, religiosos y estéticos para que los humanos sean más autónomos y dignos, para ser actuales en la práctica de la vida real.

**Palabras clave:** Existencia-fenomenología; Persona-dinámica; Sosio-religiosa; Humanización; Cariño.

## **1. Introduction**

### **A. Background of the research**

Understanding concept of human is important in philosophy, because philosophical thought stands on assumptions about humans. Such an assumption is in the expression of Joko

Siswanto: “What is your concept of human, yes that is your philosophy” (Siswanto, 2015). In human philosophy, it will be asked who is human? And How to be Human? (Dwiputri Maharani, 2008). Humans have the ability and obligation to investigate “what does it mean to be human?” (Leahy, 2001).

Anton Bakker explained that human philosophy is a science that investigates and makes thematic the essence of man with its material objects of all metaphysical and universal human phenomena. The formal objects are the essential human structure that applies always and everywhere to any person or human (Khasinah, 2013). Many things depend on the human conception, for the individual human will give direction to the meaning and purpose of life, what should be done and worked on? For the community, will it answer the problem of the vision of the human community to be realized together and what kind of social changes must be done (through education)? The core of the next problem is whether there is a “true” human nature which is innate, what is the essence of man? Or is man the result of the influence/formation of the socio-cultural, political, economic forces (Stevenson and Haberman, 2001).

Nowadays, the picture of the future of human life which should be brighter because of the progress of the times shows the opposite picture. The phenomena of detotalization and dehumanization appear to be growing along with the decline in the values of faith in human life (Tuhuleley, Adde and Haedar, 2003). Are humans unable to recognize themselves anymore and feel alienated from themselves and their environment, so they experience anxiety in living life. The human self is only a “screw” in the global capitalist market system. Human society becomes a consumer (economic object). This is not in line with Driyarkara's obsession which sees humans as friends to each other (*homo homini socius*), not the other way around seeing other humans as rivals who should be defeated or even removed (to borrow Thomas Hobbes's term: *homo homini lupus*, humans are wolves to others) (Aziz, 2013).

The community has turned into a kind of imagine community. Virtual technology affects the crisis in understanding the identity of human society and does not care about who he is. Humans no longer live directly and freely, but gradually live surrounded by techniques, organizations, and systems of creation (Diar Sukmono, 2013). Humans then become like robots that have been programmed into routines that must be followed from time to time. So the great influence of technology creates the impression that technology has evolved and humans are its creation. Humans become less autonomous, while technology becomes more autonomous (Cohen, 1988).

Families are increasingly marginalized in their role of children education that gets cultural values and transformation through media networks. The family loses control in the process of inheriting the values of the virtues of life, making it increasingly difficult for young people to answer who I really am? More and more children are found who are closed and go into conditions of “social autism” (Dwiputri Maharani, 2012). This is what makes the American philosopher, Abraham J. Heschel, stated: “The tragedy of humans in modern times is related to the fact that humans fail to find who they are, and get lost in a false identity which makes them fail to find the roots of their lives (Setiawan, 2014).

Driyarkara considers that the basic problems encountered in the world are related to the problem of how humans interpret the human person, namely man's ignorance of himself, to “being together”, to God (Driyarkara, 2006). Driyarkara's view is very important to reflect on human identity considering several things, among others, Driyarkara is an original Indonesian philosopher whose thoughts on human identity are closely related to the Indonesian context. Driyarkara's thoughts about humans will be highly correlated with human nature as the principles in Pancasila. Driyarkara has placed and positioned humans as a starting point for understanding other realities (Siswanto, 2015). Therefore, for Driyarkara, describing the human picture in the perspective of Pancasila is a proper first step to take to understand Pancasila in a philosophical manner (Siswanto, 2015).

T. Sarkim emphasized that Driyarkara's thought work will never die. His thinking is so basic - it touches the core of the matter. When looking at Pancasila, Pancasila is the principle of a state and individual life, not a pragmatic guide. When discussing an issue, Driyarkara is always contextual. When the context of reality changes, there is a challenge to reread Driyarkara's work and contextualize it in actual reality (Baryadi, 2013).

Driyarkara's thought which is based on human existential experience and the meditation coil method or circular phenomenology is able to provide a “language of analysis” which describes the condition of human existence as a self-aware and dignified subject person, not eroded by “problems” or “uniformity” (Adisusila, 1974). More than that Driyarkara's thought, which is dialectical in style, can be used as an actual and dynamic dialogue partner for the breadth and accuracy of the exploration and development of Indonesia's fundamental human identity.

## **B. Problem Formulation**

1. What is the philosophical concept of human according to Driyarkara?

2. What is the relevance of Driyarkara's human concept in the effort to build Indonesian human identity?

### C. Theoretical Basic

Regarding the main research problem, the question “What is the philosophical concept of human according to Driyarkara?” seems right to present Aristotle's thought. According to Mukhtasar Syamsuddin, such an integrated Aristotelian framework reviews “causality” or “the process of becoming”, namely material causes, efficient causes: energy sources of movement, formal causes: those that cause form, and final causes: goals (Syamsuddin, 2006). Aristotle has developed the theory of “*hilemorphism*”: the material manifested from “matter” and “form” as a whole. Form gives actuality to matter; on the other hand matter gives various dynamic possibilities to form. Such a process makes the human being the main human by developing intellectual-ethical virtues, *phronesis* (daily life wisdom), and the peak of human socialism, in Driyarkara's language the realization of “*homo homini socius*”

The process of human identity can be explored through the philosophy of the Whitehead organism. Humans represent the process of forming themselves in past experiences, ongoing, and will take place by involving a complex unity of soul and body, the complexity of relationships between individuals in society, the complexity of the relationship with God. The existence of the human persona as an “**actual unit**” lies in being active, creative, and innovative in making use of the legacy of the past for a new manifestation that gives intensity to a deeper life experience. Whitehead emphasized '**becoming**' as the primary reality, while '**being**' as the result of the process as well as the potential for the next process is a secondary reality. Such a process makes it possible to have the “principle of creativity” of the actual dynamic unit power which comes from God: “The non-temporal original manifestation”. God is at the same time the foundation of order and the driving force for renewal. Man as an actual unit contains the principle of eternal objects, pure possibilities (pure potentials) that will form a certain form for himself. Humans are active and always change towards 'authenticity', showing the ability to actualize all potentials.

Man is a whole in an organized whole, not just the sum of the parts. Man's existence reveals his dimensional principles: (a) Body (physical) and soul (form), all of which are one with the universe. (b) Potential and actual with the historicity element of the dynamics of change which is supported by the element of creativity and eternal objects. (c) Knowledge and ethics becomes a sign of being a “rational animal” and morality. (d) Social and

individual. (e) God's being and an autonomous (independent) person who has freedom of existence.

## 2. Research Methods

### 2.1 Research Materials

This research is a philosophical library research with the main (primary) literature of Driyarkara's works: *Pancasila dan Religi* (1959), *Sosialitas Sebagai Eksistensial* (1962), *Filsafat Manusia* (1978), *tentang Manusia* (1980), *tentang Negara dan Bangsa* (1980), *tentang Kebudayaan* (1980), *tentang Pendidikan* (1980), *Percikan Filsafat* (1981). The entire work was then edited by A. Sudiarja, et al with the title "*Karya Lengkap Driyarkara, Esai-Esai Filsafat Pemikir yang Terlibat Penuh dalam Perjuangan Bangsa*", (2006) published in collaboration with Kompas, Gramedia and Kanisius. For the second material are library materials, namely books, magazines, and writings concerning the theme of human philosophy in general and Driyarkara's thoughts about the human concept.

### 2.2 Research Steps

The course of this research is carried out by following the steps:

- a. Collecting data from primary and secondary library materials.
- b. Categorization of data by identification and classification,
- c. Interpretation of primary and secondary data using the philosophical hermeneutical method through analysis:
  - c.1 Historical, intended to obtain a description of Driyarakara's character related to his life journey and the development of his thoughts, as well as the figures that influenced him.
  - c.2 Description is intended to describe the general concept of human philosophy and philosophical thinking of the human concept according to Driyarkara.
  - c.3 Verstehen, an attempt to understand Driyarkara's human philosophical thought in depth, explores the meaning of human existence in the context of life today, so that a comprehensive understanding is obtained.
  - c.4 Interpretation is intended to reveal and interpret Driyarkara's thoughts regarding metaphysical anthropology which will be developed with categories in human philosophy,



through the process of expressing, telling and translating the text from the object of research material.

c.5 Heuristics, in order to develop and deepen the interpretation and understanding of the research materials / materials, until finally finding new conclusions or theories about Driyarkara's philosophical thinking regarding human conceptual issues within the framework of human philosophy.

### 3. Results

Driyarkara's philosophical thought has a wide enough coverage regarding the peculiarities of human existence in the process of personation experienced and lived in relation to the Creator who is permeated as a source of love (human religiosity side), existential experience with others (human sociality side), and human existential experience processes the world (cultural side). The meaning of philosophy for Driyarkara is the contemplation for the essence of human life, the radical structure of human experience. The starting point for Driyarkara's philosophical contemplation is the human self in the radicalism of its existential experience with a circular phenomenological approach that respects human complexity and paradox.

Driyarkara's philosophical thought is a struggle to answer fundamental questions: who is a human being, what is the meaning and direction of his life's actions, how to live in the vortex of society and the state, where is his life going? Driyarkara answered the question of who is human with the answer of "human is what is whom" and at the same time "who is doing". Human as "what" is a form of goods like any other thing in the world. Humans as "who" are the subjects of autonomous personas (spiritual nuances) who are consciously residing and dealing with themselves. Body and spirit are a complete unity in my human nature: a physical body and a spiritual body. Humans live in a world of silence and decency. The dynamics of human life journey (understanding, intention, and feeling) leads to the perfection of the person along with other humans through the process of personation, hominization and humanization to realize God's love.

Driyarkara views humans from various perspectives in their totality and integrity, namely: a conscious person, a spiritual body and a spiritual person, dynamics as existential reality, freedom as a characteristic feature of human existence, humans and the world (dialectical relations of humans and the world of reality, which is full of meaning), the dialectic of the human mind as a moral being, the relationship between humans and God, the

fundamental human being of Pancasila, by looking at human nature *qua talis*, will arrive at the true Pancasila.

Driyarkara's thoughts regarding the essence of human existence have theoretical and practical relevance in relation to efforts to develop the Indonesian human identity. This relevance appears in Driyarkara's emphasis on the human image of Pancasila, as the idea of man. Human of Pancasila is unity with oneself as a subject persona, unity with the material world, with fellow humans, and with God and the Creator. Pancasila has become a "symbol of life" that moves people to relate vertically to God and horizontally to fellow humans and the world. Human relations are dynamic, because humans continue to move actively to build themselves and their communities towards the identity that is aspired to in Pancasila. Driyarkara emphasizes humans as being "becoming" with the process of hominization and humanization, rather than as being "being". The process of becoming a complete human being is a continuous and never-ending project in a wide-ranging involvement (citizenship, community, nation, state, and international). Indonesia's human identity is built on a strong moral awareness foundation based on Pancasila. Therefore Driyarkara emphasized that Pancasila is **a matter of struggle, a matter of belief and a fundamental standpoint**.

Driyarkara has inspired: "complete human beings" are autonomous humans who are peculiar to the subject person, not "atomic" individuals who are separated from the human network and the reality of the material-cosmic world. Therefore, humans should be understood not to be inseparable from external reality (social or material), as Driyarkara has done and demonstrated through the circular phenomenological model. In the initial process, Driyarkara saw humans as physical and spiritual unity, then, continued to human dynamics, and so on. In this way Driyarkara is able to elevate the human concept into a holistic whole and avoid reductionism in human conception. In this context, it is important to carry out the process of cultivation through education as a humanitarian process by developing cognitive, religious and aesthetic talents based on Pancasila as an effort to humanize young people to become more human.

#### 4. Conclusion

Process and results of the research on the human concept according to Driyarkarya finally arrived at the conclusion of the answer to the research problems.

1. Human has become the focus of attention in Driyarkara's thought, which is so rich on various topics (historical philosophy, human philosophy, educational philosophy, social

philosophy, cultural philosophy, philosophy of Pancasila, and morals) that can never be separated from human existence. The various things described are directly related to human existential experience in everyday life. This shows that Driyarkara's philosophical structure is a down-to-earth philosophy, not a utopian one.

2. The meaning of philosophy for Driyarkara is the exploitation of human catches in unity with reality, in the form of fundamental experiences. In the series of experiences, the human shows himself its participation. Participation is carried out by deep thinking that does not stop at sensory grasping, until it finds the true core principles of reality. To get to the core of reality, Driyarkara uses the “circular phenomenology method”, seeing reality from various aspects without ever letting go of what was previously captured, involving dialectics and intuition, as if appearing to circle up to a total understanding. Driyarkara's metaphysical anthropological thought has the strength of its emphasis on dynamic aspects and the interrelation of the various elements that surround human existence. This teaches that to understand human reality, it is not enough to use a substantial-accidental thinking model, but it is necessary to develop a dynamic model of thinking. This is a thinking models that span the entire network of human existential reality
3. Human concept of Driyarkara rests on human existential experience. Human existence is related to the world (cultivating and maintaining the world with its culture for the continuity and advancement of life), carrying out relations between people (socializing, nation, state, and international), establishing a relationship with God (religiosity). Humans as subject persona declare their existence as “I” in their unity and wholeness, with the freedom of existence and the dialectic of open dynamics and “immobilizing” the elements of historicity and creativity. The concept of fundamental human being is the essence of Driyarkara's view, starting from man's awareness of the world he faces and lives. Humans are faced with paradoxes in 'I', among others: body and soul, individuality and sociality, freedom and determinism, perfect and imperfect humans, standing alone but not alone. It is the task of humans with their dialectical abilities to unite these paradoxes in harmony, so that human life is in an atmosphere of harmony (harmony unity). This is the continuous struggle for human existence. Therefore the main thing is the process of becoming not being.
4. Driyarkara views human nature with a fundamental view that includes essential features called the *idea of man*, namely Pancasila as human nature itself. Driyarkara builds the human concept of Pancasila based on real human facts (what they are) which are rooted in their cultural locality which is manifested in the Pancasila ideology. The social facts of

human existence are through the pattern of relationships between persons who respect each other who are independent. The culture of the state institution is built on the democratic culture of Pancasila as a family democracy. The concept of democratic man sees himself together with others to build a state life, enabling all people to get what is needed. Each persona as a citizen is moved to strengthen national identity and strengthen the knit of unity and integrity. The fundamental human characteristic of humanity is that humans do not want to see others suffer, are called to help and glorify them. All fundamental human features are ultimately assembled in one unified whole which is never separated from the divine calling. Fundamental humans value freedom and conscience for every human being; every form of religion that exists is respected as an endeavor and a way to God Almighty.

5. The human concept of Driyarakara can be categorized into several features. First, human unity in a prominent social environment (*homo homini socius*), treats each other as autonomous individuals, and creates conditions that live up to each other as friends. Second, humans in meeting with others become more fully aware of them, even more and more cultivate their own personality, and enhance each other. Third, religious humanism, namely God as the natural call of humanity to do good for others on the basis of the pure love that comes from God.
6. The concept of human from Driyarkara has a strong relevance in the effort to build Indonesian human identity, especially in this fluid era. In an era that is easy to drag humans into human consumers (*homo consumens*) with minds and hearts tending to excessive consumptive desires and sometimes abandoning a wise attitude. Theoretically laying a fundamental human philosophical foundation that reflects the principles of Pancasila as the identity of human existence. Also reflects the implicit quality in the physical and spiritual unity of the person along with their dynamics which is full of decency and moral awareness that always listens to the inner voice, and is responsible for the obligation to jointly build the fullness of the perfect human being in the container of the Unitary State of the Republic of Indonesia. Practically inspire humans and the Indonesian nation builds its identity by internalizing the cultural roots of Pancasila. Driyarkara's human concept is quite comprehensive and contextual, so it is appropriate to be discussed in real life practice every day. Likewise, in civilization through education, it must be directed at the humanizing process by developing cognitive, religious, and aesthetic talents. So, those humans are more autonomous, dignified as individuals who are truly respected.

#### 4.1 Suggestion

Humans are material and formal objects that are always open to intense research from various philosophical perspectives. This also applies to Driyarkara's thought. The different points of view will further enrich the interpretation, contextualization, and functionalization of Driyarkara's understanding of humans. His broad thoughts with the depth of knowledge about humans in various fields of life are still open to be further explored and interpreted in today's context. This research is only a small part of the effort to understand Driyarkara's thoughts which can serve as inspiration for further philosophical studies. For example is the study of the philosophical formulation of the connectivity of human unity in its paradox.

Driyarkara's metaphysical anthropological thought arrived at the fundamental human discovery of Pancasila as the idea of man, because Pancasila is human nature itself. Driyarkara's thought is a dense philosophical reflection on the basic human features of Pancasila. Driyarkara realizes that Pancasila is not an operational strategy that is implemented for human life, but rather is the depth of the soul, basic principles that contain absolute truth, so that it is able to stand firm against other ideological streams.

Pancasila is a source of inspiration that underlies the formation and development of the Indonesian nation and state. In this regard, further research is needed that can more accurately and clearly describe Driyarkara's thoughts so that a description of the relevance and contextualization for the development of humans and the Indonesian nation based on Pancasila is needed according to the context of the era.

Research that focuses on the search and formulation of the human concept according to Driyarkara becomes a stimulus and provides inspiration on how humans as open persons carry out the process of personation, so that they grow and become Pancasila humans (increasingly showing a persona that is closer to the human image of Pancasila). Pancasila is a philosophy of human nature, describing the basic reality of man as a dynamic person, requiring humans to continue the process towards perfection by strengthening the attitudes driven by Pancasila as a symbol of life.

In such a mindset, the actualization of the human image of Pancasila is the obligation of every Indonesian human person to realize it in everyday life. In this regard, a process of internalization and development of the basic values of Pancasila is needed through education. Education is a process of "human hominization and humanization of Pancasila", must be held on the basis of love and practiced through interpersonal communication which also includes an atmosphere full of love.

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