

REPRESENTATION OF JAVANESE LEADERSHIP IN *SERAT SAPTASTHA*

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Abstract: *Serat Saptastha* is one of the ancient manuscripts stored in the library at Sonobudoyo Museum Yogyakarta. *Serat Saptastha* tells about the events of the *lengser keprabon* experienced by Hamengku Buwana VII and the transition of power from Hamengku Buwana VII to Hamengku Buwana VIII. The event of *lengser keprabon* and the power transfer which is considered quite short of its preparation becomes its own history for Kasultanan Yogyakarta. This study explores about how the image of Hamengku Buwana VII as Java's leader depicted on the content of the manuscript *Saptastha*. This research uses qualitative methods and data collection techniques using literature study. The image of Sri Sultan Hamengku Buwana VII becomes exemplary as a leader who is respected and coveted by the people.

Keywords: representation, *Serat Saptastha*, Javanese leadership, ancient manuscripts

INTRODUCTION

Talking about Java certainly cannot be separated from the leadership of Java, the leadership is full of examples that can be remembered by the people. The spirit of a knight in the leader becomes the most important thing in terms of leadership no exception in leadership in the Javanese kingdom. The Javanese kingdom is governed by a king whose position is passed down from generation to generation. The king is an absolute power with offset a great moral obligation also for the welfare of his people (Moedjanto1994: 27-28). It is not easy to be a king who has charisma so that it can be accepted by the people in full. The Javanese concept sees the king as someone who is blessed with an absolute political, military and religious power (Yuniyanto, 2010: 24). Not easy to be king because it is required for sharing the terms and is the descendant of the previous king. The king considered that his power was infinite, the king could not be regulated glorally but in the king, there was a divine power with the divine soul. A king for the Javanese is certainly expected to continually seek divine guidance within this mind (Moertono, 1985: 48).

King against his power much told about the power of Java in ancient manuscripts such as *Serat Niti Praja*, *Serat Niti Sastra* and *Serat Wulang Reh* (Purwadi, 2007: 466). However, there is one ancient manuscript containing the transition of leadership of Hamengku Buwana VII to Hamengku Buwana VIII. The Yogyakarta Sultanate in 1877 was led by a king with a different leadership style, Hamengku Buwana VII. The

difference lies at the end of his leadership due to the event of *lengser keprabon*. A leader is not only clever in politics but is also expected to have an attitude of lavishness.

The *Saptastha* Manuscript is a representation of a Javanese leadership of one of the kings of Yogyakarta namely Hamengku Buwana VII. The representation of leadership style by Hamengku Buwana VII shows the image that has entered into the heart of his people will remain embedded in his heart despite experiencing the event of *lengser keprabon* at the end of his leadership. The period of government of Hamengku Buwana VII is an important time not only for the Hamengku Buwana dynasty but also affect the history of the Sultanate of Yogyakarta (Sesana, 2010: 29). The *Saptastha* Manuscript discourses the image of the king of Java leadership imaged by Hamengku Buwana VII. Discourse shapes and constructs certain events and combinations of those events into narratives that can be recognized by a particular culture (Eriyanto, 2001: 75). Therefore, the event of the decline of Hamengku Buwana VII from the seat of leadership formed a discourse that could influence the power of the time against the people and their supporters.

Based on these opinions, this paper concerns the representation of Javanese leadership in the *Serat Saptastha* as the legitimacy of power. The problems discussed in this study on the *Serat Saptastha* as the legacy of ancient manuscripts in the 19th century as well as the image of the leadership of Hamengku Buwana VII in the *Serat Saptastha*. To answer some of the problems used qualitative methods supported by data collection techniques in the form of literature study. The use of theory in this paper in the form of discourse theory or discourse Michel Foucault. Foucault in Barker (2016: 85) establishes a mutual interrelationship between power and knowledge so that knowledge becomes inseparable from the regime of power.

RESULT AND DISCUSSION

The image of Javanese leadership in the Serat Saptastha

In the realm of *Kejawen* the leader of Java or the king is also contextualized to the teacher or the position as a parent who is required to have attitudes or behaviors that can provide knowledge or role models to his people, such as *mulat*, *milolo*, *miluta*, *palidarma* and *palimarma* (Susetya, 2007: 111). Of course these attitudes are one of the necessary attitudes of a leader, given that the power of Java is embedded in a strong motivation for a king, a ruler or a leader who is good, just, beloved of his people and maintains his country to prosper even if he must use force to defend it (Sulitiyono, 2013: 22-23). Violence is not oppressing the people but the king maintains the welfare, the security of his people so that his people are not miserable with the stance shown by the king against the people.

In the Dutch era, the appointment of the king was performed in a coronation event in the presence of the Resident / Governor (Suwonodo, 1978: 11). The king is expected to have the ability to choose his employees, where the regulation is widely expressed in various articles (Moertono, 1985: 59). The mention of Javanese leaders in Javanese history by writers, authors, and historians as kings. King is a term derived from the

Sanskrit word *raj* which means king and *raiya* which means kingdom or government (Soemitro, 2001: ix)

In the tradition of Javanese kings since the Mataram dynasty of Islam, the appointment of the Crown Prince is not always done by the king instantly towards the end of his life or the end of his power. But instead, to strengthen its position, the Javanese kings often prepare the crown prince at the peak of his power (Sesana, 2010: 39). The king is the representative of God in the world so that the decisions of the king cannot be opposed, for the king's decision is a manifestation of the will of God. In addition, the king or sultan is the holder of full power over the kingdom because it has a central position in various fields both in the social, cultural or political (Yuniyanto, 2010: 18).

The king as a Javanese leader is represented in the *Serat Saptastha*, the king who can set an example to the people. This writing focuses Hamengku Buwana VII in the text of *Serat Saptastha* as a king who can set an example to the people. Please note that HB VII prioritizes the welfare of its people who must get serious attention. The thinking of HB VII is realized by doing various efforts to raise the economy of its people forward (Purwadi, 2007: 472). Excerpts from the text of the *Serat Saptastha* which is a representation of HB VII's leadership as a king or leader who does not deify the office. His sincerity in accepting the existing decisions has had a tremendous impact on his leadership image. *Pupuh Sinom* in *Pada* 17, 18, 19.

(17) *Wigatin {résidhèn} umanjing/ kadhaton cariyos/ layang tilgram iku wangsulané/ atmajanta Pangéran Dipati/ pun timbali mulih/ gelem nanging nyuwun/ (18) ingsun pinurih linggara dhingin/ saking jro kadhaton/ lan sèlèh kaprabon mring dhèwèké,/ jumenenga narpati nagari/ Ngayogya mengkoni/ anggentèni ingsun./ (19) Mangkono karepé Ki Dipati/ Pangeran Dipatya Nom/ criyos sarwi kumembeng waspané./ yata wau Kangjeng Prameswari/ duk nalika myarsi/ dhawuh dalem prabu/*

Meaning: (17) Kanjeng Sri HB VII said, "It is necessary that the residents come to the palace. He gave you the answer telegram message from your son Prince Adipati Anom. The contents had been summoned if he was willing but asked me (18) to come out of the palace first and surrender the throne to him, then he was appointed sultan in the state of Yogyakarta in my place. (19) Thus the wish of Prince Adipati Anom. "Kanjeng Sri HB VII said while holding back his tears.

Hamengku Buwana VII takes a decision on Javanese cultural life by reviving as symbols of self-identity. Leadership Hamengku Buwana VII not only about the steps towards the physical appearance of cultural elements but also regulations issued to organize its implementation (Sesana, 2010: 6). Hamengku Buwana VII was a successful leader in his era, proven in his time in leading the Kasultanan Yogyakarta which is in the era of modern revival so that many changes in the field of economy and education. Soemitro (2001: xi) reveals that the poets mention the great power of the king with the title *gung binathara* shoulder *dendha nyakrawati* (big like the power of god, keeper of

the law and the ruler of the world) and the king is said to be *wisesa* (*amisesa*) *ing sanagari* (ruling all over the country).

The concept of Javanese power according to Moedjanto (1994: 28) is an absolute power that must be devoted to the welfare of the people ruled by the king. As well as Hamengku Buwana VII whose reign wants to always prosper the people. So when Hamengku Buwana VII intends to release his throne to his son, all the courtiers or the people feel lost. Indicates that the image of the leadership of Hamengku Buwana VII is charismatic and accepted by the people. The word that came out of the king became a sacred word that can not be refuted for the people of Yogyakarta because every word of the sultan is not solely from a man who happens to have power. The king's order is a law in which every wish becomes a command to his people (Yuniyanto, 2010: 24).

Saptastha as the legitimacy of Hamengku Buwana VII

The period of power of Hamengku Buwana VII is a modern period with many changes taking place, not only about education, economy, culture but also the views of its people at that time regarding Hamengku Buwana VII. Hamengku Buwana VII was born on February 4, 1839, under the name GRM Murtejo who is the son of Hamengku Buwana VI with the concubine of Sultan GKR. Hamengku Buwana VII is the eldest son and has 23 siblings at this marriage. Therefore Murtedjo has the right as the heir to the throne of the Sultanate of Yogyakarta as the crown prince (Sesana, 2010: 30). Indirectly, the event of resignation *keprabon* experienced by Hamengku Buwana VII displays the legitimacy of his power. Legitimacy is power as a person's ability to influence the behavior of others so that others become in accordance with the desired by those who have the power (Haryanto, 2005: 2). The decision taken by Hamengku Buwana VII provides knowledge of his ambitious leadership style to the throne, so that done by Hamengku Buwana VII influenced the cleric or the people because the attitude chosen by Hamengku Buwana VII was the attitude desired by the people. The people consider that Hamengku Buwana VII is the king who not only gives the changes that occurred during his reign but the attitude, the behavior done by Hamengku Buwana VII is an attitude that brings charisma so that people are affected by the displayed image.

The establishment of the kingdom, position, and power of the king is based on the charisma or the advantages of his personal abilities. However, from time to time the authority of the king turned to the institution of a tradition which resulted in that for the appointment of a new king due to heredity or inheritance rights in accordance with tradition. Thus, the legitimacy of the king's power was attributed to the traditional heritage (Suwondo, 1978: 10). As a leader, there is a need for legitimacy so as not to cast doubt on the people it governs, as the forms of legitimacy are found in the myths of miracles (magic) and legitimacy with the collection of heirlooms (Soemitro 2001: xix-xxi).

Another form of legitimacy produced by Hamengku Buwana VII concerning his power in the event of stepping *keprabon* is contained in the ancient manuscripts namely *Serat Saptastha*. the incident of *keprabon* is forming knowledge of the power it creates so that the steps chosen by Hamengku Buwana VII are considered as appropriate steps

as a leader. *Lengser Keprabon mandeg pandhita* is the concept of Javanese succession that takes reference from the **story puppet** (Purwadi, 2007: 474). Some kings are considered successful in legitimizing the organization of their royal dynasty in the eyes of their peoples, but ideological hegemony certainly should not turn a blind eye to the possibility that only in the environment of life alone, together with family members, relatives, friends, and perhaps patrons, who are recognized as moral while life in the external environment is perceived as dominated by immoral power (Soemitro, 2001: 88).

Hamengku Buwana VII seeks to provide an example of a peaceful succession (Purwadi, 2007: 478). There is no resistance to the decision chosen by Hamengku Buwana VII. Excerpts from the text of the *Serat Saptastha Pupuh Pangkur Pada 5* and 6, the footage is represented that the situation at that time all the people accept his decision, with surrender and of course sincerity, the king's throne released and chose to *ambarukma* become a *pandhita*.

(5) *rèhné mangkya sampun wreda,/ hulun pasrah kaprabon ing narpati/
nagari Ngayogya sagung./ Mugi dipunaturna/ mring Gupermèn⁹ Indiya
Néderlan iku/ mangsa boronga ing tuwan/ résidhèn utawi malih./ (6)
kula ajeng amegawan/ mring kadhaton ing Ngambarukma bénjing/
ngénjing wanci jam sangésuk,/ bodhol saking jro pura./ Yata kangjeng
tuwan résidhèn sareng wus/ nampéni pamasrah ira,/ gya ondhang wrata
sanagri./*

meaning: (5) "Because I am old, I surrender the throne of the ruler in this great state of Yogyakarta. Hopefully, it can be delivered to the Dutch East Indies government. It is up to the master of the resident procession of the substitution. Next (6) I will leave myself from the palace go to Ambarukma tomorrow morning at nine o'clock, depart from inside the palace. "Then the resident host after receiving the transfer of the throne immediately informed the news throughout the country of Yogyakarta.

Moedjanto in Hadiwijoyo (2013: 35) explains that the concept of great power in the power of Java is an acknowledgment that the king's rule is *agung binatara, bahu dendha nyakrawati, berbudi bawa leksana, ambeg adil paramarta* (great like the power of God, the maintenance of the law and the ruler of the world, noble deeds and being fair to each other) Hamengku Buwana VII's manifestation on the text of *Serat Saptastha*. The attitude of Sri Sultan Hamengku Buwana VII that occurred several decades ago still gives influence to the people or servants who serve in the Kasultanan of Yogyakarta.

CONCLUSION

The *Serat Saptastha* is an ancient manuscript containing the history of the transitional power that took place in 1921. This text is a representation of Hamengku Buwana VII as the leader of Java, the image shown in the *Serat Saptastha* that Hamengku Buwana VII has a charisma that is not lost all the time, exemplary, intelligence in political and economic affects every policy. Indirectly, the event of

resignation keprabon experienced by Hamengku Buwana VII displays the legitimacy of his power. The legitimacy gained in the form of recognition by the people and their supporters of the steps taken down and submit his throne to the crown prince. So although not serving as king, Hamengku Buwana VII remains influential and respected by the people and supporters.

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