

## TIRTA BARUNA SYMBOLIZATION IN THE JAVANESE PHILOSOPHY OF LEADERSHIP CHARACTERS: THE LEADERSHIP OF SULTAN HADIWIJAYA

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### ABSTRACT

*Baruno* is one of the most complex leadership philosophies in *Hasta Brata* that exist today, because Javanese philosophy has several advantages as a concept of leadership. *Samudra* as a symbol of leadership character with oceanic properties are able to receive water from any river, either dirty or clean water and then process all the water content of the river in the water depth. *Baruna* are the noble qualities of the universe according to Javanese philosophy, can be a guide for every leader. This research is a case study of character Sultan Hadiwijaya using the historical method, which includes: (1) Heuristic, namely, activity preparing stable-traces of the past (2) Criticism of history, namely investigating whether traces of it true, both form and content (3) Interpretation, namely establishing the interconnected meanings of the facts obtained. Sultan Hadiwijaya is a Pajang leader who have eyes and mind widely. Accepting opinions from around as a sign of a leader's respect for others. Leaders do not swallow the input that comes, but think carefully all the opinions that exist, leaders are able to gain new knowledge from the surrounding. An ideal leader, ie (1) extensive knowledge, (2) good skills, and (3) Attitude or moral praise.

**Keywords:** *Baruna*, leadership, Javanese philosophy.

### A. INTRODUCTION

Javanese culture today is rich in symbolization, it can not be separated from the influence of Hindu teachings in the past (Magnis-Suseno, 1997; Geertz, 1960). Currently Islam religion becomes the majority in Indonesia, especially in Java. However, some of the acculturation of Javanese-Hindulslam rituals can still be found today (Woodward, 2006), such as the Grebeg Maulud Prophet Muhammad ritual in Yogyakarta and of course the wayang performance with plays derived from ancient Hindu mythology. (Magnis-Suseno, 1997; Widyawati, 2009).

Leadership is often analyzed in terms of leadership qualities, for example; intelligence, energy, initiative and enthusiasm. This is more universal. Leaders should take into account the qualities expected or required in the workgroup. Effective leadership involves a full spectrum of responsibilities, and over time. In all organizations or formal institutions, involving a wide range of people involved in many tasks. A leader is a person (qualities) who have sufficient knowledge and skills to lead a group to achieve a particular goal. The leader must perform high performance and pay attention to the welfare of the group. Leadership is not just personal, because the general qualities of personality and character can be described in the spectrum of "leadership values". It is largely determined by group or organizational expectations. *Kepemimpinan* (in Indonesian leadership) comes from the word "*pimpin*"

which means guidance, coaching or guidance. Lead can also mean showing a good and right way, but it can also mean leading a job or activity. Thus leadership is related to the process of mobilizing, providing guidance, guidance and guidance, showing the way, giving exemplary, taking risks, affecting and convincing others, directing and much more meaning.

The word Hasta Brata originally came from Manawa Dharma Sastra (book of Hindu law) written in Sanskrit. Manawa Dharma Literature is collected by Bhagawan Bhirgu taught by Manu, a Hindu religious leader. It is mentioned in this book that a king should act on the eight godly attributes (Manu, Pudja, Sudharta, 2003). Hasta Brata was originally written as a doctrine to behave like the attributes of a god, nor is it all that symbolizes certain elements of nature.

The attributes of the gods in Hasta Brata are symbols of the nature of the elements of nature, manifested by ancient Javanese society into the nature of leadership as a result of Javanese society interaction with nature. Through the teachings of Hasta Brata in Javanese society is taught to emulate these properties into the nature of behavior. Nature is a symbol of trait that must be owned by a leader in the context of Javanese culture. Such symbolic concepts can be studied through the theory of symbolic interaction (Blumer, 1986) which emphasizes the relationship between symbols and interactions in individuals (West & Turner, 2008).

Furthermore, the concept of leadership in Hasta Brata developed in various variations. The teachings of Hasta Brata, one of them is described in Serat Rama (Soetomo, Sujata, Astusi, 1993), which is told as Rama's discourse to Wibisana to lead the Ngalengka kingdom. Serat Rama is a composition of the Ramayana Kakawin written in modern Javanese by Yasadipura I (1729-1803 AD) an ancient Javanese writer who came from Kasunanan Surakarta (Ricklefs, 1991). Another version of the Ramayana story, one of the most popular is the Walmiki-based Ramayana. But Asta Brata's teachings are not found in the Walmiki version of the Ramayana, it is found only in the Javanese version of Ramayana (Serat Rama). The teachings of Hasta Brata are also found in some other ancient Javanese texts, namely Nitisruti Fiber and Pustakaraja Purwa fibers. In its development, Asta Brata's teachings were also staged in Puppet Art as a medium to teach the community values of Javanese leadership. In the play puppet Wahyu Makutha Rama, Asta Brata's teachings gradually transformed, from what was once a guidance for the king to behave like the gods (including the god of nature), to guide the general public to behave like a leader by imitating the symbolization of nature.

Hasta Brata is a form of Javanese cultural values that are written into literary works. Niels Mulder (1996) mentions the value of Java as Javanism or Kejawen, Mulder further explains that value is a view of life that is an abstraction of life experiences formed by way of thinking and how to feel about values, social organization, behavior, events, and other aspects of experience. Therefore the essence of Hasta Brata's leadership qualities is assumed to have become internalized values within each Javanese society.

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by Hadiwijaya or Jaka Tingkir is an Islamic empire that inherited the power of the Demak Sultanate that collapsed due to the seizure of power. Especially done by Arya Penangsang, he is one of the descendants of the Sultanate of Demak who feel entitled to the right of the royal heritage to do the rebellion against the Sultanate of Demak. Hasta Brata is one of the most complex philosophy of leadership that exists today. Not only complex, Hasta Brata brings Java philosophy to bring some advantages as a concept of leadership. Hasta means eight and brata is behavior or action. So the hasta brata are the eight actions that must be done or carried out to be king. Eight traits as leaders: (1) the sun-spirit, (2) the moon-as advisor, (3) the star-as an example, (4) the wind or thoroughness, (5) the cloud-authoritative, (6) broad-minded, (7) earth-virtuous, and (8) fire-fair acting. In this writing, the main character of the ocean water in the era of Sultan Hadiwijaya's leadership.

## B. METHOD

This study uses factual historical paradigm, as for the steps of research activities that researchers do are: (1) Heuristics, is the process of seeking to find the sources of history. the process done by writers in heuristics is to find sources of data and facts derived from the library tirta baruna which can be used as historical literature Hadiwijaya in writing. (2) Criticism, is to investigate whether the historical traces are genuine or false and whether they can be used or in accordance with the theme of the research. this process is done by the writer by sorting and adjusting the data that the author gets from heuristic with the theme that the author will review, and archives or data obtained by the author has been known authenticity. (3) Interpretation, in this section after obtaining the necessary facts, we conclude these facts into a whole of a reasonable, in this case the author is able to analyze the data and facts which have been obtained and sorted according to the author's study.

## C. RESULT AND DISCUSSION

### Sultan Hadiwijaya

Baby Jaka Tingkir was rescued by Sunan Kalijaga after Sunan Kalijaga's inner eye saw a bright light shining on the baby's face, the revelation of keprabon! In his inner sight, the baby is the successor of the Kings of Majapahit and his revelation has come down upon him. Then the baby handed over to Nyai Tingkir in the evacuation, whose husband had also been killed in the massacre by Demak warriors. Since childhood Jaka Tingkir (Mas Karebet) happy to wander, to the mountains, to the hills, out into the forest, go to places wingit and haunted or even retreat in the caves Jaka Tingkir is a stubborn child and has never been scolded, though often scolded by his adopted mother, Nyai Tingkir, because he often does not go home and is rarely at home. His character is hardly coated by nature, but upholds the attitude of the knights and responsibilities. He likes to come to dangerous and "forbidden" places. Infiltrating and rubbing the nest of the bandits is his favorite. The more dangerous the situation is, the more exciting and challenging for him. In every place he visited Jaka Tingkir always take the time to gain knowledge of spiritual and supernatural powers. In addition to frequent solitude and meditations in caves and train his own scholarship, Jaka Tingkir also often come to the *panembahan-panembahan* and *begawan* or spiritual teachers to study religion and deepen his scholarship. Increasingly age increases his knowledge, so he has a supernatural powers that are hard to find matches among other children his age in his time.

Jaka Tingkir receives a lot of gifts from many people, because he is able to humble and respect

all people and want to learn. And his uniqueness, although he received only a little science, but he was able to study the philosophical and spiritual aspects of his scholarship, so that he can develop his knowledge to grow big and fruitful in him. Jaka Tingkir become one of the few people who inherit the supernatural powers of the era of Singasari and Majapahit. He also gained the heart and sympathy of the elderly people of Majapahit blood. Jaka Tingkir has unconsciously established himself into an appropriate container of the king's revelation and the scientific revelations already in him. Sunan Kalijaga who told him to serve to Demak. "You are the successor of your ancestral kings, you are not an ordinary person, you are the Son of Majapahit". Between believing and not on those words, Jaka Tingkir continues to reflect on it in his heart. At least Jaka Tingkir hopes on the correctness of Sunan Kalijaga's words, because in his eyes, he is a protector of society who can be a shelter. Sunan Kalijaga is a figure he really respects besides Syech Siti Jenar. They are very popular figures among the people. Although he himself did not know the character of Syech Siti Jenar directly, and many incitements and slander were addressed to him, but from the story of Jaka Tingkir society can recognize his wisdom, a religious figure who always teaches nobleness, and never teaches oppression, torture or murder to others despite different beliefs, because to get to God must be based on the sanctity of heart and love, not hypocrisy or even hatred.

Often he daydreams about the meaning of Sunan Kalijaga's words. "Be careful in every act of yours, for you will be a great stumbling block to others, keep your behavior from keeping you from the way you should be, the kings now in power, not the real kings. They are only pebbles in the history of the land of Java. Do not get carried away in political turmoil. And do not you indulge your emotions and highlight your supernatural powers. It will come naturally that you will be the heir of the land of Java". Even Sultan Trenggana allowed her youngest daughter to be married by Jaka Tingkir, according to the advice of Sunan Kalijaga, that Jaka Tingkir was a Majapahit descendant who would later become the successors of Majapahit kings. When the time comes Jaka Tingkir to become king, his descendants were also descendants of Sultan Trenggana through his daughter who became the wife of Jaka Tingkir. After becoming the son of Demak king, Jaka Tingkir was appointed Adipati in Pajang, and his name became Kangjeng Adipati Adiwijaya

### **Reflecting on Water**

According to Sahid, Water is the source of life. Water became the main principle for the life of the earth along with the cosmic phenomena that occurred (Thales, 624-564 BC). Water became the symbol of the beginning of the birth of life. And, water is the cultural dimension that drives the birth of civilization. Civilization produces various forms of culture that can explain how the value, knowledge, tradition, and world view of a collective and individual to the water, how the model and strategy of utilizing, managing and controlling water. Therefore, the value of water sacredness in this Javanese culture I consider appropriate using ethnohydrolica approach. Myths and folklore associated with 'water' are present in almost every region of Indonesia. The value of water sacrality is found in many ancient texts, oral tradition, folklore instead of oral, mythical, mythical, tuhon, etc. Traditional values, beliefs, knowledge, ordinances and ceremonies summarized in a cultural product may reflect important meaning to preserve and conserve the ecosystem's environmental image, particularly related to water resources.

Since the beginning of life, water always gets a high position. The existence of water that is managed, utilized, and glorified well proved to have brought the benefit of mankind in this world. Clear, healthy water will nourish the soil, cultivate a wide variety of food crops, vegetables, and fruits that are plentiful that we can use for our lives together. Water teaches us to always try to benefit others, serve the community, and improve their welfare. Do not forget, water quality becomes a parameter of society conditions. Water always flows from high to lower place. This is the style of water leadership that always stay in touch and be responsible to his subordinates. Water always teaches ethics of manners, wisdom, refinement, like a flowing life. Water teaches us to always try to benefit others, serve the community, and improve their welfare. Do not forget, water quality becomes a parameter of society conditions. Water always flows from high to lower place. This is the style of water leadership that always stay in touch and be responsible to his subordinates. Water always teaches ethics of manners, wisdom, refinement, like a flowing life.

The flow of water holds so much dirt. But with the natural process, it can also become neutral again. As a leader must want to 'momot', can accept the suggestions and criticism of others and noble in the differences. The flow of water teaches us to be able to 'hold back' even though it feels bitter, calm in all situations, and remains firm and objectively assessed. The gurgling stream makes a distinctive and natural sound. Raising waves that turn riotous hearts becomes calm. The sound of water gushing teaches us the importance of maintaining communication with others, especially with God. In any field the water level is always flat, teaches equality of rights and duties, therefore we must respect each other, and always be in humble.

Masaro Emoto (2006) in three series of his book "The True Power of Water, The Secret Life of Water, and The Hidden Massages in Water" informs us that the treatment of water has an impact on the soul and body that uses it. For example, if we treat water with polite and gentle words, then when the water freezes it will form a beautiful and perfect crystal, and vice versa, if we say rude to it, then when it freezes, the water forms a rough ice cubes as well. The research on the hidden power of the water teaches us to be noble to the water.

For Muslims, water is also used for ablution which should not only be meant to wash and moisten our body parts, but we intend that the water-moistened parts become clean, beautiful and holy as well. Therefore, do not be surprised when you see those who diligently perform ablution and obey his prayer will look his face radiating the beautiful crystal. But unfortunately there are still many of us are not noble to the water, we use and treat the cool water is less civilized.

### **Water Properties for Leaders' Learning**

Regardless of the water function for the life of all beings on this earth, by its nature, water becomes a significant source of learning for a leader, among others as follows. (1) Water occupies space, the meaning is that if a person is elected to a leader, he is the property of all, the bridges and primordial walls that had previously existed and purposely created, he had to create a bridge to connect all the space including the creature in it. (2) Water has weight and dissolves some substances, its meaning, a leader must realize that his thoughts, attitudes and actions exert great influence on the thoughts, attitudes and behaviors of his followers. (3) The water permeates through a small gap and flows to a lower place, the nature of the water reminds all leaders that a success through small steps. No one achieves great achievements or achievements that do not start from small steps. In addition, an effective leader is those who pay attention to the little people, the little wongs and the dhay'afa

like all train cars will arrive at the destination because they are connected by a small chain that becomes very strong rope between the carriages. (4) Other water properties, the calm water surface is always flat, its meaning is a sense of calm in the community as a result of the fairness of a leader. In contrast, the turmoil in society is the result of unfair leadership. (5) Water presses in all directions, the nature of the water reminds a leader to empower all the people he leads from all directions of the wind without distinguishing ethnicity, such as; race, religion, ethnicity, and origin. (6) Water can be transformed; gas, steam and ice, the meaning is for a leader that success in performing his role because of the flexible nature he has, and he is able to adapt according to the conditions of the community. (7) and the water splits the stone in which it flows very smoothly, very different from the broken stone blows of hard objects. From the nature of the water reminds all leaders to behave well to all their followers.

### **Leadership Development**

Some of the things that must be considered in leadership development are related to the seven characteristics that have been traced, namely: (1) Integrity, is a persistent struggle to find what is right instead of who is right. Having integrity means being willing to accept responsibility. A sign of integrity is a behavior that expresses conscience and belief. Leadership integrity demands all leaders to tell the community what to listen to, even if they do not want to hear it. (2) Empathy is the result of a productive and responsible balance between individualism and teamwork. (3) Understanding, is the power of wise perception that makes a person able to use information effectively. Understanding includes preventing scarcity of information as well as information overload. Understanding includes the notions of the past, the awareness of the present, and the vision of the future. Leaders must be able to integrate the present with the future, then project it to shape the future. (4) Courage, the courage to follow up beliefs with persistence in facing constant challenges. Courage to sacrifice and take risks and unselfishness. Courage is also overcoming difficulties with perseverance. Courage does not mean the absence of fear, courage is to acknowledge the fear but to face the fear positively and responsibly. Brave means looking for challenges and overcoming them. (5) Commitment, a committed person is stronger than many people who only have an interest. The level of commitment is the decisive key in achieving success. A leader must be committed and commit to others with agreement, not coercion. (6) Belief, is a strong dependence on the values, beliefs, and self-competencies. Beliefs include courage, but faith is also a continuation of courage. A good leader understands that beliefs demonstrated by action can inspire. Confidence comes from the struggles of the challenges that can then be overcome. The most important is a strong determination and will give birth to high confidence. (7) Communication, beliefs establishes a strong view, and the ability to communicate of a leader with regard to his views. As in competence is not effective without conscience, so is not effective words without deeds. A good leader leads by example, and supports his behavior with verbal persuasion. (7) Communication, beliefs form a strong view, and the ability to communicate of a leader with regard to his views. As in competence is not effective without conscience, so is not effective words without deeds. A good leader leads by example, and supports his behavior with verbal persuasion.

In modern management we recognize three important requirements that an ideal leader must possess, namely broad knowledge, good skills, and a commendable attitude or morality. Leaders who

have all three, will be able to bring the union of creativity, taste, and desire, namely the ability to create or change something to be better (upgrading), intuition and strong (passion). The role of leadership as follows: (1) The commander, meaning the leader must be able to command his subordinates. He must act decisively and dare to come to the fore. (2) The vanguard, meaning the leader must be creative in initiative and if necessary to come forward to pave the way. This can overcome various problems, then as a leader must come forward. (3) You, the leader must be wise and fair. Leaders as fathers should be able to act as guardians of the fruit. (4) Serve as a mother, meaning a leader must be able to accommodate the aspirations of his men by being able to understand their feelings and must have a sense of affection. If a leader is willing to adopt the 8 characters of the natural element, then he will be a fair, honest, authoritative, wise and wise leader or king. A person who is the main hanger, noble character, sublime mind.

### **Leadership Character of Tirta Samudra**

The properties of the tirta or water (1) a liquid that always flows automatically to a lower place. It symbolizes seeing people whose social status is below, in terms of their social status and condition, the lesson to be gained is a sense of gratitude to God, because in terms of pleasure, God gives more than others; (2) cold and cooling, meaning that when someone sees hot, emotionally or angry, it can be a friendly person and had always advice people to the way of God and to all humanitarian responsibilities; (3) to clean other objects from foreign objects that are unfit to be in place. So be someone who can instruct others to get out of the darkness and the heat of their lives; (4) can relieve thirst, as well as facilitate the process of food digestion so that the body's metabolic processes run properly. Be the one who can remove others from misery and suffering to the extent that the ability can be done so that others become normal and normal life again as others; (5) can radiate with an upward direction for the beauty that can be enjoyed by others. In this case, the service to the crowd takes precedence over personal ambition. (6) can be poured to any place any shape and size and at any time, without losing its basic properties. Be flexible, flexible, able to enter any situation and condition if the situation requires, without loss of self-identity that is characteristic of the personality itself; (7) can give life to other creatures that need water as their living habitat. Willingness to give and take is a natural thing in life to create a balance of the ecosystem of life and the sustainability of the environment itself; (8) create a new situation through storms, floods or floods desired by an environment system that integrates with other natural phenomena in an integrated manner. Be a person who dares to enlighten through revolutionary demolition in order to build and establish a new atmosphere better, although must accept the risk of sacrifice for the benefit of the people. In addition to the above water nature is also forgiving, helpful and loving those who need and deserve help. No one is hated by people and always familiar to anyone, never felt lost in sufficient needs. This is evident clearly, how much water is taken permanently forever. Relax in charity and never disturb it in the future (Negoro, 2002: 95).

The nature of the ocean or sea teaches an attitude of acceptance of unequal love. Ocean life is a symbol of a sincere acceptance attitude, sincere, without any sense of *gelo* (disappointed) or *getun* (regret). For the ocean is a place where all the rivers flow and end there. Through streams that eventually go to sea or ocean, all objects will be transported or carried. Whether it's objects or rotten goods, good stuff, all the dirt and valuables are accepted without rejection. This is the principle of marine life or oceans that symbolize an attitude of accepting all good or bad (circumstance). The ocean is downstream for all

rivers, not all rivers carry clean water. However, the ocean receives water from any stream, either dirty or clean water. Like the oceans, the leader is an open-eyed figure and broad-based figure. Accepting opinions from around as a sign of respect for a leader in others. The ocean also processes all river water content in its water depth. So is the leader. Leaders do not swallow the raw inputs that come. By carefully thinking about all the opinions, the leader is able to gain new knowledge from the surroundings. The ocean road, has broad, momot and flat properties. This means that every leader should be able to function as an ocean, having a broad, flat, willingness to accept the question and can not hate one. With all the above qualities, leaders with eight characteristics of Hasta Brata are bringing in the characteristics of ideal leadership.

A leader should have excellent and have 7 (seven) good qualities such as that possessed by water. "According to this Four Stars High Officers, the seven properties of water are: (1) When under normal circumstances, water has a calm nature. leader, will certainly meet many problems, praise, criticism, verbal abuse and even scorn but must remain calm and patient and tawakal to achieve what the goal. (2) Water will flow into the sea which is a collection of water from all over the world with different traits and characters. Meaning, a leader must think universally and have a broad insight, but not to sacrifice the personality and dignity of an independent nation and sovereign. (3) Water can be used for reflection. That is, leaders must have good attitudes and actions to be emulated by subordinates. In addition, the leader must also be able to reflect on his subordinates. (4) Water has the nature of flowing down or lower place. It has the meaning of a leader, he must always pay attention to his subordinates and not quickly waver just because thinking about career advancement alone (5) Water is unifying. Meaning, a leader must be able to mobilize the unity of all components he is leading. (6) Water is sacred and used in the interest of religion. This means, as a leader must be faithful and devoted to God Almighty, always keep the command of religion and stay away from the prohibition and (7) Water is also very soft, but sometimes can be very hard to destroy anything. This means that a good leader must be a guide and act decisively to succeed in carrying out his leadership.

### ***Hamemayu Hayuning Bawana as the Character of Sultan Hadiwijaya***

Javanese society with Kejawen understand is often considered by the ordinary people to live in a primitive confidence atmosphere. One of the values of local Javanese wisdom that is potentially developed especially in the realm of Javanese culture is the value reflected from the concept *hamemayu hayuning bawana* as a basis for strengthening the nation's character. Understanding the concept of *hamemayu hayuning bawana* can not be separated from the concept of the nature of human life. Natural conditions are parameters for the condition of the relationship between humans with supernatural powers. Nature keeps a sign or sign of an event, then the Javanese people are very concerned about the signs of nature in living his life. Wagiran defines literally as follows: (1) the term *hamemayu* can be interpreted to protect from anything that may interfere with security or from the discomfort caused by something; while the (2) term *hayuning* interpreted to preserve the salvation and sustainability of the world, to sharpen the mind of man who eventually emerged the attitude of preserving the culture; (3) the term *bawana* defined as the commitment to maintain, preserve, and save the world and its environment in harmony to create a sustainable world (Wagiran, 2012: 335-336). The term *hamemayu hayuning bawana* born of the thought of the Kings of Mataram. Etymologically means "making the world to be *ayu* or beautiful". This can also be interpreted to build environmentally friendly. The development is in harmony with the traditional village strategy of Java



that is “*gemah ripah loh jinawi tata tentrem kerta raharja*” meaning that the prosperous, fertile, and purposeful territory leads to prosperity

#### D. CONCLUSION

The leadership model of Sultan Hadiwijaya opened a space of servitude that rested on the beliefs of Javanese humans. When he had loved wong Java willingly died to support his leader. Jaka Tingkir provides the widest opportunity to his people to play a role in the royal politics that he manages, for the greatest prosperity of the people. Like the ocean, the leader is a figure that opens the eyes and minds widely. Accepting opinions from around as a sign of a leader's respect for others. Ocean also processes all the water content of the river in the water depth. So is the leader. Leaders do not swallow the inputs that come. By thinking carefully about all the opinions that exist, leaders are able to gain new knowledge from the surroundings. Implementation of the leader must have the ability to adjust well with others as well as with the surrounding environment. He is also able to pay attention to the potential, needs and interests of his followers and has the ability to open the minds of his entire working team extensively. In addition, leaders have the ability to accept opinions from subordinates and think carefully about all the existing opinions A leader should have the breadth of heart and vision. Implementation is the behavior of leaders who can accommodate all aspirations of others with patience, affection, and understanding of the people. In addition, Leaders must have a broad insight into the work or other relevant scientific fields.

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