

## **JAVA LEADERS: RADEN ADIPATI CAKRANAGARA I IN THE BABAD BAGELEN SOCIAL PSYCHOLOGY STUDY**

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### **ABSTRACT**

Javanese script is an ancient manuscript of ancestral cultural heritage in the form of handwriting which stores various expressions of thoughts, feelings, and results of past cultures. The contents of the diary text of the Babad Bagelen manuscript tell about the leading figure of the first Purwareja regent who was formerly known as the Bagelen area, namely Raden Adipati Cakranagara 1. The colonial era was full of pressure and policies that harmed the natives. This leadership attitude is in the manuscript of Babad Bagelen with the study of Social Psychology by David G. Myers. The presentation of the results of this study was carried out by analyzing the leadership attitude of Raden Adipati Cakranagara 1 which includes (1) Caring for others, (2) Reminding others, (3) Serving others, (4) Giving gifts, (5) Distributing good invitation quotes. The above data written in the Babad Bagelen manuscript shows the leadership attitude of Raden Adipati Cakranagara when he became Regent in Purwareja (Bagelen). The attitude studied through the Social Psychology approach is very suitable for revealing the problems written.

**Keywords:** Babad Bagelen, Raden Adipati Cakranagara 1, Social Psychology, David G. Myers

### **A. INTRODUCTION**

Regent is a designation for a leader who runs the government at the district autonomous region level. The term regent has been around since the colonial era as the highest position, both in the government hierarchy and in the structure of traditional society. The regent is a role model for his subordinates and an example for his people (Sofiawan, 2012: 3). The task of a regent is to lead and ensure the welfare of the people in the district. The district head is a figure or manager who determines the effectiveness of achieving the goals of regional government organizations (Kaloh, 2009: 4).

The attitude of leadership, as well as the direction and goals of regional government organizations, are determined by the ability, competence, and capability of the Regent in carrying out administrative and managerial functions, leadership, coaching, and service, as well as other tasks that are obligations and responsibilities (Kaloh, 2009: 14). The position of the Regent in the colonial era was under the command of the Dutch government. On the island of Java itself, there are many scattered regencies that have autonomy under the supervision of the Karasidenan area which was also created by the Dutch government to facilitate monitoring in each region (Syarief, 2020: 4).

The history of the course of activities in the colonial era was recorded by a Regent or government official as a reporting archive of policies implemented and stories of resistance undertaken. The diary notes on the journey of the Regent's administration during the Dutch colonial era include various forms of events, circumstances, and stories at that time (Hafidz, 2021:6). Notes in ancient times were not only limited to mere notes but there were also literary elements written in genres in the form of songs (macapat) as a result of literary works so that they could be studied with a literary approach.

The leadership attitude of a Regent generally emphasizes the character of being able to accept all existing groups. Apart from that, it also contains other values such as wisdom, majesty, and supernatural powers as contained in the Babad Bagelen text. According to (Wahjosumidjo, 1987:11) leadership is something that is inherent in a leader in the form of certain characteristics, such as personality (personality), ability (ability), and ability (capability). The role of the leader is to be one of the most important things in social life. The mindset or psychology of a leader will also influence something called leadership.

This manuscript was written by Raden Adipati Cakranagara 1 as well as the main character in this manuscript. Thus, Babad Bagelen is a literary work in the category of travel stories in the form of a diary that recounts the current situation in Purwareja (Bagelen) and the figure of the Regent Raden Adipati Cakranagara 1, who is none other than the author of the manuscript. From the social life of the community, a constructive life value will be formed, as expressed by (Wellek and Warren, 1993: 111) the social conditions of society are based on existing aspects including socio-economic, socio-cultural.

Javanese script is an ancient manuscript of ancestral cultural heritage in the form of handwriting which stores various expressions of thoughts, feelings, and results of past cultures. Javanese manuscripts or ancient manuscripts contain many aspects of life, values, and benefits that need to be preserved (Ramdhani, 2021:4). The study of the Javanese script has an important value. One of the contents of the Javanese manuscript contains literary elements that are present in the midst of human civilization and are accepted as one of the socio-cultural realities. In the existing social reality, the Javanese people always adhere to the lessons learned from their ancestors and become a guide for life in the next life.

Until now, literature is considered as a work of art that has reason, imagination, and emotion, throughout the day and throughout the ages, so that it can be enjoyed and gives satisfaction to the reading audience. (Semi, 1993: 1). So that until now literature contains a lot of learning values for life obtained from a literary work from various eras. The Babad Bagelen manuscript is a collection of Javanese Digitalisierte Sammlungen manuscripts called Staatsbibliothek zu Berlin in Germany and has been digitized. The Babad Bagelen manuscript has been transliterated and examined philologically. The results of the research were seminarized on August 6 2021 and have been edited and perfected by the staff Yayasan Sastra Lestari.

The Babad Bagelen Manuscript is used as the object of research because the content of the manuscript is very interesting and important. The contents of the manuscript are written in the form of a macapat song which can be compared to traditional Javanese poetry. (Widayat, 2006: 21) states that traditional poetry (tembang) which emphasizes historical stories or series of events, namely for example the type of babad or fiber literature which is mostly written in the form of traditional Javanese poetry (tembang) can be studied as research material using various angles. The contents of the diary text of the Babad Bagelen manuscript tell about the leading figure of the first Purwareja regent who was formerly known as the Bagelen area, namely Raden Adipati Cakranagara 1. The colonial era was full of pressure and policies that harmed the natives, making the figure of the Regent as the regional leader have to behave wise, between being wise to the native people and the Dutch colonial side in terms of government. So that the leadership attitude of Raden Adipati Cakranagara 1 and the aspects of social life formed in the contents of the Babad Bagelen text need to be studied through a social psychology theory approach.

## **B. METHOD**

This study uses a qualitative descriptive research method with a literary approach. This method is used to describe the state of the object under study and describe the aspects that are the center of attention in the research being conducted. (Fischer, 2006: 27) suggests that this qualitative research is a reflexive attempt to describe and understand the actions taken from the perspective of the participants who experience certain situations. In this study, the researcher recorded and examined the Babad Bagelen manuscript which can be described in terms of the structural elements forming the text in the form of the macapat song and the attitude of the regent's leadership figure Raden Adipati Cakranagara 1 contained in the manuscript and studied with a Social Psychology theory approach. Data collection techniques used in this study were library and note-taking techniques and content analysis techniques. Library technique is a technique that uses written sources to obtain data (Subroto, 1992: 42). Data analysis is the process of arranging data sequences, organizing them into a pattern, category, and a basic description (Moleong, 2007: 103). Data analysis techniques aim to simplify data into a form that is easier to read and interpret. So that the simplification of the data is adapted to the analysis of the attitude of the leadership of the regent figure Raden Adipati Cakranagara 1 contained in the text and studied with a Social Psychology David G Myers theory approach. Verification and conclusion of the data are checked again (verified) on the notes that have been made by the researcher to draw conclusions about the interrelationships of the elements in the Babad Bagelen manuscript.

## **C. RESULT AND DISCUSSION**

### **The leadership attitude of the Regent RA Cakranagara 1 on the Babad Bagelen manuscript with the Social Psychology theory approach of David G. Myers**

The attitude of the leadership of Raden Adipati Cakranagara 1 in the content of the Babad Bagelen manuscript contains the daily stories of Raden Adipati Cakranagara 1 who served as Regent of Purwareja (Bagelen). Is a character that often appears in the contents of the diaries in the Babad Bagelen manuscript, it can be said that he is the main character. As the main character, Raden Adipati Cakranagara 1 through his leadership attitude at that time caused many incidents that influenced the surrounding factors. These factors come from within themselves or are called internal factors that influence the social life of society at that time. The leadership attitude of Raden Adipati Cakranagara 1 can be identified through several aspects of social psychology, where psychology describes the attitude from within him. While social describes the state of social life of the community which is influenced by the leadership attitude of Raden Adipati Cakranagara 1.

This leadership attitude is in the manuscript of Babad Bagelen with the study of Social Psychology by David G. Myers. The presentation of the results of this study was carried out by analyzing the leadership attitude of Raden Adipati Cakranagara 1 which includes (1) Caring for others, (2) Reminding others, (3) Serving others, (4) Giving gifts, (5) Distributing good invitation quotes. The following will describe the leadership attitude of Raden Adipati Cakranagara 1 in leading Purwareja (Bagelen) when he became Regent which was related to the social life of the community at that time.

### **Caring for others**

According to (Wahjosumidjo, 1987:11), Leadership is essentially something that is inherent in a leader in the form of certain traits such as personality, abilities, and capabilities. The leadership attitude adopted by Raden Adipati Cakranagara 1 in the Babad Bagelen manuscript adapted to the situation in Purwareja (Bagelen) at that time. The attitude towards the Dutch government as well as the attitude towards the indigenous people who were there. This is a very difficult attitude for leaders to take who are in two situations that have the same risk. The attitude of caring for others is good for gentlemen who hold the authority of the Dutch government and are assigned to Purwareja (Bagelen), namely a Resident. In the contents of the first pupuh, namely Sinom, it is shown how the attitude of leadership shows that Raden Adipati Cakranagara 1 cares for others. It was stated that Mr. Semit as Resident in Purwareja (Bagelen) must be replaced by Resident Buskhet from Banyumas. Raden Adipati Cakranagara cares about accompanying Mr. Semit from Purwareja (Bagelen) as in the first stanzas of Sinom stanzas 3 and 4 as follows:

*dyan dipati sawadya | yun ngatêr watêsing bumi | sampun munggèng ing ratapangirid  
kinêtab ||*

*mamprung saengga maruta | tan kawarnèng jlamprang prapti | sarêng têdhak  
sangking rata | nitih kuda nyêngkèng wukir | myang sakyèh pra- priyayi | mung  
nyonyah wahana tandhu | tan kawarna ing lampah | sagungurmat urut margi | ron  
lan marcon ing api samarga-marga ||*

*Translate:*

*Raden Adipati and his troops who wanted to deliver him to the city limits were already on the train and all the followers were dispatched. Streaking like an indescribable wind, the journey has come together, getting off the chariot and riding horses around the mountain with as many Priyayi, and only the Mistress who is on a palanquin is not depicted as traveling all the way, everyone salutes in the streets, there are decorated leaves and fireworks.*

The same attitude was still shown to Mr. Semit who was about to go back to the Netherlands, where Raden Adipati Cakranagara 1 and Mr. Semit shed tears at each other. So great is the affection between the two. Affection is an attitude of care for others shown in the first chapter of Sinom stanzas 5 and 6 as follows:

*sêksana Jêng Tuwan Sêhmit | jawat tangan pamit ing radyan dipatya ||  
kalihe mijil kang waspa | dhahat trêsnanira kalih | lir kadang tunggil bu yayah |*

*Translate:*

*Mr. Semit then shook hands to say goodbye to Raden Adipati. Both of them shed tears because there was so much affection between the two like a single sibling of mother and father.*

The caring attitude towards others shown by Raden Adipatu Cakranagara 1 in several incidents shows that the psychology of a leader can be shown by a leadership attitude that affects life and social society.

### Reminding others

The second attitude is about reminding others, this attitude is also necessary for a leader who has the right to remind others. Raden Adipati Cakranagara 1 takes a stand in reminding others at the right time. The decision-making of this attitude was shown to Mr. General who at that time met Raden Adipati Cakranagara 1 at his home. At that time Raden Adipati Cakranagara reminded that it was enough for the gifts that had been given, and continued that the children, grandchildren, and great-grandchildren of Raden Adipati Cakranagara 1 could replace him as Buapati. The attitude of reminding in terms of not being good to accept excessively the gifts of others is a wise attitude of Raden Adipati Cakranagara 1. It is shown in the 35th to 37th stanzas of the Nine Pocung verses as follows:

*dyan dipati miyarsa dahat marmanya ||  
atur sabda mangsuli timbalan wau | kanjêng tuwan jendral | dahat panuwuning kapti  
| nanging amba tan nêdya darbe panêdha ||  
jêr wus cukup paringe jêng tuwan agung | mring rabi myang suta | mung lulusa anak  
mami | miwah putu miwah putu gumantyèng dipatyasmara*

*Translate:*

*It has passed, and Raden Adipati listened to the words and replied to the words of the Lord General, with my request but I also did not want food. Maybe it's enough of the gift from the Great Lord with his wife and child. May my son, grandson, and great-grandson be able to succeed me as Regent.*

In the Babad Bagelen manuscript data only shows one data about the attitude of RA Cakranagara 1 in reminding others. The attitude of reminding others is the same as reprimanding for kindness towards others shown by Raden Adipati Cakranagara 1. One incident shows that the psychology of a leader can be shown by a leadership attitude that affects the social life of the community or the surrounding community.

*Radyan Cakranagara | mêthuk Bandhung wus sapanggih | tuwan sikrêtaris beking rowangira ||  
marma mêthuk anèng marga | jêr garwa tuwan kang prapti | kadange kaprênah tuwa  
| lawan sikrêtaris beking | sapraptane nulya glis | rangkulan cium-cinium | prasamya nênggak waspa | de kadang lamitan panggih | salin kuda pangirid sigra*

*Translate:*

*Raden Cakranegara picked up at the same time accompanied by Mr. Secretary Beking. So they picked them up on the street. Those who came to accompany Tuan were his elder brother and Beback's secretary. Upon arrival, then immediately hug and kiss. All of them were teary, shedding tears. As for the two brothers, they apologized and excused me. Changed to a horse from a fast-paced troupe.*

The above attitude shows that Raden Adipati Cakranagara 1 in some instances took a stance to serve others, namely welcoming, giving a drink, a performance, and allowing anyone to eat together. In one incident shows that the psychology of a leader can be shown by a leadership attitude that affects the social life of the community or the surrounding community.

### Giving gifts

The next attitude is the attitude of giving gifts, shown to others and those closest to them. Giving gifts is an attitude that shows appreciation, brotherhood, kinship, and cooperation. So that attitude should be done by a leader. In the Babad Bagelen script, Raden Adipati Cakranagara 1 gave a gift in the form of Deer antlers and Menjangan as a form of offering to Kanjeng Maha Raja Negara Holand (Netherlands). Loaded in the box and then shipped to the Netherlands. The data is written in the first chapter of Sinom stanzas 13 and 14 as follows:

*putranya sawiji lena | anèng Nêgari Wêlandi | lan malih minta kirim | dyan dipati nulya  
angsung | sungu kidang lan sangsam | kinarya saosan malih | marang Kanjêng Maha  
Raja Nagri Olan ||*

*1wus winot munggèng ing kothak | kinintunakên tumuli | marang Nagara Walânda |  
Terjemahan:*

*One of his sons was left in the Netherlands and became asked for a shipment. Raden  
Adipati then gave Deer antlers and Menjangan as offerings to Kanjeng Maha Raja  
Negara Holand (Netherlands) The offerings were loaded in boxes which were then sent  
to the Netherlands.*

Data on the attitude of giving gifts are available in the next pupuh. It is told in the BABAD BAGELEN manuscript data that Raden Adipati Cakranagara 1 gets money from the Resident Master for party funds. However, the prize money requested by Raden Adipati Cakranagara 1 will not just be used for party funds but will be given to four Wadena to buy buffaloes. The data are designated in the second chapter of Asmarandana stanzas 60 and 61 as follows:

*radyan dipati ngandika | jikaluk tuwan sukak | itu wang jang dhuwa ratus | misti  
saya mintak jugak ||*

*nanti saya êndhak [êndha...]*

*[...k] bagi | kêpadha ampat wêdhana | biyar buat bêli kêrbo | cumah tiga puluh saja  
| dhalêm satu wêdhana*

*Terjemahan:*

*Then the Duke said: if I am allowed, I must ask for two hundred money too. Later, I  
will distribute it to four wedana to buy buffaloes. Each wedana is only 30 rupiah.*

In addition, Raden Adipati Cakranagara 1 also gave gifts in the form of small drinks to small workers who worked on the road. An attitude that strongly shows the caring attitude of Raden Adipati Cakranagara 1 towards the community other than the Dutch government. The data are shown in the second pupuh of Asmarandana stanzas 61 and 62 as follows:

*jumlah sratus dhuapuluh | dhêlapan puluhnya tinggal ||*

*itu saya bikin bêli | sadhapêt minuman kasar | buat orang kêcil pakè | jang misti  
bakrêja jalan |*

*Translate:*

*So the amount is 120 rupiah and the remaining 80 rupiah I will use to buy any drinks  
for small workers who work on the road.*

The conclusion regarding the attitude of giving gifts shown to others by Raden Adipati Cakranagara 1 is an attitude that shows appreciation, brotherhood, kinship, and cooperation. This attitude shows that the leadership attitude of Raden Adipati Cakranagara 1 can have an impact on the social life of the existing community. One incident shows that the psychology of a leader can be shown by leadership attitudes that affect the social life of the community or the surrounding community.

### Share a call-to-action quote

The last attitude given is to share good invitation quotes with people around him. The attitude shown by Raden Adipati Cakranagara 1 in sharing good invitation quotes illustrates a good, wise, and wise leadership attitude. As in the data in the Babad Bagelen text, this attitude is shown from the attitude of Raden Adipati Cakranagara 1 who invites how to give respect to state courtiers. The data is written in the first chapter of Sinom stanza 21 as follows:

*saya trima itu payung | sêbab kapengin saya | mambari kurmat sêdhikit | padha  
Tuan Upsir dhêngên amtênar*

*Translate:*

*Later I will still receive this umbrella after fasting because I want to pay homage to the  
master officer and the courtier of the state.*

The attitude shown by Raden Adipati Cakranagara 1 in the next data is when offered in whispers by the Lord Resident to be allowed to ask for something. However, RA Cakranagara wisely refused subtly not to ask the Lord Resident for anything. This attitude shows that good invitations, when being a leader is not always good in wanting something. The data are shown in the Mêgatrüh stanzas 20 to 22 as follows:

*tuwan residhèn gya mijil | marêpêki gènnya lungguh | dyan dipati sarwi jawil  
| jumênêng wuwuse alon ||  
timbangane tuwan bêsar maring ulun | kinèn tanya ring dipati | mênawa darbe  
panuwun | paran tuwan kang karsani | mumpung wus cakêt lan katong || dadya botên  
susah kagya raga ingsun | sung surat marang Bêtawi | paran kang Andika suwun |  
dyan dipati matur aris | ulun tan darbe pakewoh ||*

*Translate:*

*It was Mr. Resident who suddenly came. Then approached and sat down. Poke the Duke  
then stood up and said softly. The great master said to me, ask the Duke if you have a  
request, you will definitely help. Because it is close and convenient. So don't hesitate to  
me, I will give a letter to the Betawi people. What you want. The duke said I didn't want  
anything.*

The attitude of sharing good invitation quotes carried out by Raden Adipati Cakranagara in the Babad Bagelen text is to show a wise (noble) attitude from a leader. It is told in the Babad Bagelen script in an incident, where Raden Adipati Cakranagara was offered if needed in the form of goods to be given free of charge. But his wise leadership attitude (noble) makes him refuse but with words that can invite others in kindness. The data is written in the eighth chapter of Durma stanzas 13 and 14 as follows:

*| mênawa ana arsa | nanuwun barang kinapti | ya ta dipatya | atur wêcana aris ||  
| ulun datan nunuwun ing tuwan jëndral | panêbda wus kapundhi | narimèng wardaya  
| amba sinung lalênggah | luwih sêsamining janmi | tur tampi têdha  
| cukup saanak rabi ||*

*Terjemahan:*

*If there is a desire for the form of goods needed by the Duke, please just say. I didn't ask Mr. General for anything, I have upheld and accepted his words in my heart. I just sit as a human being. Already receiving food is enough with wife and children.*

The conclusion regarding the attitude of distributing good invitation quotes quoted in the Babad Bagelen manuscript reflects the attitude of Raden Adipati Cakranagara 1 who shows a good, wise, and wise (noble) attitude. With this attitude, it shows that the leadership attitude of Raden Adipati Cakranagara 1 can have an impact on the social life of the existing community. One incident shows that the psychology of a leader can be shown by a leadership attitude that affects the social life of the community or the surrounding community.

#### **D. CONCLUSION**

The above data written in the Babad Bagelen manuscript shows the leadership attitude of Raden Adipati Cakranagara when he became Regent in Purwareja (Bagelen). The attitude studied through the Social Psychology approach is very suitable for revealing the problems written. A leader who attaches to his attitude, is related to the science of Psychology. While the leadership attitude has a direct effect on people and the social community in it, it can be studied through social science. Revealed in the Babad Bagelen manuscript data, the leadership attitude of Raden Adipati Cakranagara 1 can create aspects of existing social life. Analysis of the leadership attitude of Raden Adipati Cakranagara 1 with the approach of Social Psychology David G. Myers. The presentation of the results of this study was carried out by successfully analyzing the leadership attitude of Raden Adipati Cakranagara 1 which includes: (1) Caring for others, (2) Reminding others, (3) Serving others, (4) Giving gifts, (5) Sharing good invitation quotes. Where the overall attitude describes a good, wise, fair, wise (noble), caring, helpful, and giving attitude. These attitudes show the attitude of past Javanese leaders who should be exemplified and applied in today's leadership.

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