

## THE INTEGRATION OF RELIGION AND CULTURE IN THE PREPARATION OF A KING WITHIN *BABAD NGAYOGYAKARTA HB IV-V (SB 169)*

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### Abstract

*Cross-cultural interactions are commonplace. The fact that Javanese people are very multicultural is one of the perfect examples. The text of Babad Ngayogyakarta Hamengkubuwana IV-V records this phenomenon. The text, a copy written in 1881CE (during HB VII period), is indeed an important cultural document. Bbd.Ngy.HB IV-V contains an account of the coronation of HB IV and stories how he and his successor (HB V) governed the kingdom. A close reading of this text gives an overview of how Javanese culture coexists in harmony with Islam. Islam is seen not only as a religion but also an identity that exists within the kings. However, Javanese culture is also irrevocable for Javanese leaders. The text said that the king (when he was still a teenager) must read the Qur'an everyday. This is referred to in the text with the word ngarbi that is interpreted as Arabic and refers to an Arabic letter (referring to the Qur'an). The king not only had to study the religion but also to read Javanese literary books, namely Babad Mentawis, Serat Rama, and Astabrata, all of which provide wisdoms by giving examples of archetypal behaviors and teachings for a king. Habituation with two these pillars side by side, religion and cultural traditions, in preparing the king shows the importance of character. Religion is a pillar that must be strong within a leader's character, but he must not abandon the local culture of high value. The combination of the two pillars becomes the ideal character of a Javanese leader.*

**Keywords:** *Javanese, Arabic, Babad Ngayogyakarta HB IV-V*

## Abstrak

*Silang budaya adalah hal yang tidak dapat dipungkiri. Demikian halnya dengan masyarakat Jawa yang sangat multikultur. Teks Babad Ngayogyakarta Hamengkubuwana IV-V merekam keadaan tersebut. Teks yang merupakan salinan yang dibuat pada tahun 1881 (masa HB VII) ini menunjukkan sebuah dokumen budaya yang penting. Bbd.Ngy.HB IV-V berisi penobatan HB IV dan masa pemerintahannya sampai dengan masa HB V ini memperlihatkan adanya sebuah akulturasi budaya. Pembacaan yang cermat atau dikenal dengan istilah close reading terhadap teks ini memberikan gambaran tentang budaya Jawa yang hidup berdampingan secara harmoni dengan agama Islam. Islam dipandang tidak saja sebagai agama tetapi sebagai sebuah identitas yang ada pada diri pemimpinya. Namun demikian budaya Jawa juga tidak dapat ditanggalkan. Penyiapan sebagai seorang Raja dalam tradisi Jawa ternyata kental dengan penguatan karakter, baik Islam maupun penguatan tradisi lokal atau Jawa. Disebutkan oleh teks bahwa Raja (saat itu masih remaja) wajib membaca Al-Qur'an yang disebut dalam teks dengan kata ngarbi yang dimaknai Arab dan mengacu pada huruf Arab (mengacu pada Al-Qur'an) setiap hari disertai pembacaan kitab Fiqih atau hukum Islam. Raja tidak hanya belajar agama, melainkan juga harus membaca kitab-kitab sastra Jawa yaitu Babad Mentawis, Serat Rama maupun Astabrata yang semuanya memberikan nasehat berupa contoh-contoh perilaku maupun piwulang pada seorang Raja. Pembiasaan dengan dua pilar yang berdampingan, baik dengan latar budaya agama maupun penguatan budaya lokal dalam penyiapan Raja menunjukkan pentingnya karakter. Agama merupakan tiang yang harus kokoh dalam diri seorang pemimpin dengan tidak meninggalkan budaya lokal yang bernilai tinggi. Perpaduan keduanya inilah menjadi karakter pemimpin Jawa yang ideal.*

**Kata kunci:** Jawa, Arab, Babad Ngayogyakarta HB IV-V

## Introduction

Indonesia as an archipelago with various tribes has an open potential for many issues arise. (Dijk, 1998) argues that any schism exist today are aim to revive nationalist feelings and look back once

again on history. The lack of a filter in response to globalization has caused foreign cultures penetration occur much easy and influence from its process become inevitable. However, the most important thing is the attitude of local culture in accepting foreign culture. Communities as actors of local culture need to be strengthened by their cultural mastery to make themselves not get swayed by incoming foreign cultures which are inappropriate with their origin culture. The local culture retention is must so that foreign cultures could transform as cultural partners.

Similarly with the Javanese community whereby history has shown their attitude in behave and react to foreign culture and also how acculturation has built. Divers events present acculturation, such as when Islam ride into Java in *Serat Darmagandhul*, it is told that Javanese receiving other cultures with open arms in form of marriage and by naming their descent using another language (Wulandari, 2013). Other examples are in religious texts, namely the *Hikayat Brung Ababil* in *Paririmbon* in (Kusumah, 1997) which shows the use of Javanese script in writing Qur'an verses as well as the depiction of puppets next to the text, the use of foreign languages (Arabic, Dutch, Malay) in the manuscript also was found (Wulandari, 2010, 2015), in *Serat Hardamurda* showed the existence of Malay language in Javanese texts that is when Chinese people communicate with Javanese people (Raharjo, 2009), in a *Tuladha shalawat Malayu* text which is a Javanese text with Malay translation under Javanese language text, also the ettiquette of foreign countries contained in *Serat Tata Krami* text, Pakualaman collection (Hastuti, 2005). Those ancient

texts became the initial reference to the reader about the adjustment and acceptance of Javanese people towards foreign cultures.

History shows acculturation emerge a lot in Java. Then what about Arab culture, especially about the entry of Islam, which in the *Darmagandhul* text is shown by the phrase ... *agama Buda santun Ngarbi*<sup>2</sup> ... 'Buddha religion turns to Islam'. In fact, Islam entrance in many lines in Java effected many things, one of which is leadership. Javanese leaders in the past are represent the Javanese character. In the text of *Babad Ngayogyakarta HB IV-V* explicitly conveyed *rehireng mĕngku prajadi, supe wĕwaton sastra, Jawi tuwin kurup Ngarbi* 'in holding power, do not forget the teachings of Javanese literature and Arabic letters'. The statement explain that being master of Javanese and Arabic literature are mandatory and must be balanced for a leader. Understanding "Javanese Literature" can be interpreted as Javanese culture and Arabic letters means the Qur'an or the religion of Islam.

Comprehending Javanese-Arabic is needed in order to acknowledge the condition of its pluralism. The diversity of Javanese people and the way they maintain the harmony of coexistence is interesting to discuss as explained in the ancient works above.

The text of *Babad Ngayogyakarta HB IV-V* is one example that might reveal how Javanese society responds to pluralism. Colonialism has made the blend of western culture and Javanese people who already had a very strong local culture are witnessed obviously. Moreover, Islam has lived in the Kraton Ngayogyakarta side by manuscriptide with Javanese culture. Javanese culture, Arab culture with its Islamic religion and Western culture goes together.

*Babad* which usually contain family tree or events during one's reign or diary can be take as a document. (Kumar, 1984) Everything that has been recorded in a *Babad* text will give the reader an overview of past occurrences. This is in line with what was mentioned by Day (1987) and Wiryamartana (2015) about "*balungan*" which the core story has inspired another text in numerous versions. Same with the opinion outlined by Ricklefs (2012) which states that literary works or 16th century texts portray the entry of Islam in Java.

*Babad Ngayogyakarta HB IV-V* as a collection of the Sanabudaya Museum Library strongly shows the fusion of fertile Javanese Arabic in the midst of a solid Javanese culture. The presence of Hindu-Buddha religion which melts with the Islamic tradition lately are can be felt in this Javanese land (Isbodroini, Suyanto, 2005). This is what will be seen in *Babad Ngayogyakarta HB IV-V SB 169* text, the chronicles of the HB IV-V are clearly expresses the assimilation.

### **The Concept of Java-Arab**

The term of Java-Arab has been raised by Graaf (1986) refers to Haji Gusarath, an outsider who lived in Java at the coronation of the Sultan. None of the person's origin information were found, he just appeared in conversation when an Englishman Ralph Carwright went to Mataram along with the Javanese who returned from Mecca. This was related on a letter from the highest government at that time (England) which promised good travel and escort for Javanese envoys who left for Mecca, accompanied by a Letter April 24, 1640. (Graaf, 1986) Islam teachings were begun to penetrated in the Sultan Agung's regime so that many aspects were start to have Islamic manner inside.

(Graaf, 1986) However, those are unable to make everything goes fully in Islamic way, there are still many traditional traditions used as a combination of harmony. This is the tradition which later on thrived in Java. The foreign culture is not destructive but enriches local culture or Javanese culture. The same phenomena also happen with Islam in this archipelago, especially Java.

In Java, Islam seeing as not only a religion but also an identity in people's lives. (Resi, 2010) The implementation of Islamic teachings blend with local culture became a Javanese community identity called (Ricklefs, 2012) as a hybrid culture. Understanding hybrids in this case is how Javanese people with a local Javanese culture at the same time act as a moslem. This combination drive into positive thing, and in accordance with the Javanese concept which has a tendency to always live a balance harmony (Suseno, 1993) or termed in the Javanese expression *manjing, ajur, ajer*.

Islam has developed in Java and influenced many things in Javanese society. The concept of power or government cannot be separated from the identity of the Javanese people who carry out this hybrid culture. This hybrid culture was quite strong at that time and there was even a term mentioned by (Ricklefs, 2012) as a mystical synthetic based on:

- (i) awareness of a strong Islamic identity
- (ii) implementation of the islamic pillars
- (iii) acceptance of the Javanese spiritual reality.

The above concept shows that Islam been accepted and compromised with the local culture which caused Islam become well flourished. Local culture is the medium of entry and absorption of Islam. This

were strengthened the implementation of Islam in Java. In many Dutch records and old manuscripts, the way of peace were taken by the clerics or Arabs who became Javanese. (Berg, 1955) Marriage between Javanese and Islamic spreaders as referred in *Darmagandul*, (Wulandari, 2013) a trip to Mecca which is referred as something commonly practiced by Javanese people (Raffles, 2008) beliefs about tahkyul accompanied by obedient implementation of Islam were delivered by Winter. (Ricklefs, 2012) These things are reinforce about Islam which runs seriously in Java. It has been started since the time of Sultan Agung whereby was delivered in de Graaf's book (1986) since then Islam was truly implemented and even then the Javanese and Islam calendar was created.

The Development after Islam which carried out by Javanese from generation to generation has experienced a shift and one of the figures who succeeded in bringing Islam back was Diponegoro. (Ricklefs, 2012) As "people in the palace" who choose to step out due to acknowledging Dutch interference who try to realign the palace life. What makes him stronger are life outside palace, the spirit of learning Islam, and ancient Java to pre-Islam to Ratu Ageng who is his grandparents. (Ricklefs, 2012) The concept of mystical synthesis which combines Javanese-Islam is tried to be brought back and this is what is called "Rejavanization".

### **The Fusion of Culture in *Babad Ngayogyakarta HB IV-V***

The Java-Islam combination is very visible in the text. It tells about the life of HB IV as a young Sultan from his coronation to the period of marriage and have detail things of his preparation as a King.

The formation of character as a young Sultan can be seen from the series of events in the *Babad Ngayogyakarta HB IV-V* both from the surrounding environment and education received.

The way of life experienced by the Sultan in his childhood shows the Islamic manner which is still obeyed and combined with foreign manners. For examples are about the implementation of circumcision for Sultan HB IV, language education that must be mastered and many more. Even so, HB IV still have high interest and sincere intention on learning his own culture.

Sultan HB IV who was crowned at a young age (12 years) and has experienced guardianship at the beginning of his reign are some factors that contribute in building his personality. These things that will be reviewed are related to his attitude as a Javanese in facing the "outside" culture. The attitude as a Javanese man in "fused" with the foreign world to develop his "Java".

### 1. Education “Java-Arab”

Post-coronation is explained in the daily activities text doing by Sultan IV relating with the education experience. HB IV studied "Javanese literature" and also studied the Qur'an together with his cousin every day. This can be seen from the following quote.

*Sabĕn ari winulang ngaos kurkanu, sĕdene kang sastra  
Jawi, mring kang eyang Jĕng Ratu, Agĕng wus  
manggen neng puri, lan kadang-kadang Sang Katong.*

*Prĕnah raka tĕtiga pantaran Prabu, juga Denmas  
Suratmani, kalih Raden Mas Masngud, Den Mas Alibi<sup>3</sup>  
ya katri, catur kadang nak-sanak nom.*



*Rahaden Mas Subarda atmajanipun, Dyan Rangga kang ngraman nguni, patutan sangkin gJěng Ratu, Madurétna ari wragil, ira Sultan Raja Katong.*

*Tinunggilkěn raka tětiga Sang Prabu, tan pisah ing siyang latri, sěparan aruntung-runtung, kang mulang ngaos Kur'ani, lurah Suranata katong.*

*Amat Ngusman pra kadang pamulangipun, Běkěl Suranata něnggih, neng Gědhong Jěne běn esuk, saya sagéd Sri Bupati, Mistěr Garnam winiraos.*

*Anyaos pamulang jalma Lumayu, Ęncik Atas kang wěwangi, amrih Kanjěng Sang Aprabu, putusing basa sěkalir, wuwulangira kělakon.*

*Sri Narendra wus sagėt basa Lumayu, tuwin sastra arap<sup>4</sup> Jawi, sukeng tyas kang eyang ibu, Jěng Ratu Kěncana něnggih, matur mring kang ibu alon.*

*(Babad Ngayogyakarta HB IV-V, pp.V:30-36)*

Translation:

‘Every day is taught to read the Quran while (learn) Javanese literature from grandmother Kangjeng Ratu Ageng who lives in the palace . And the brother of the king,

the three brothers are Raden Mas Suratmani, the second Raden Mas Masngud and Raden Mas Alibi the third, the fourth younger cousins,

Raden Mas Subarda, son of Raden Rangga who are a rebel. He is son of Kangjeng Ratu Maduretna, the youngest brother of the king.

united with the three brothers of the King, not separated day and night. They have been together everywhere. Lurah Suranata, the one who teaches reciting the Qur'an

Amat Ngusman friends teach of Bekel Suranata every morning at Gedhong Jene. The King is getting smarter. Mister Garnam told -

the king has Malays instructor named Encik Atas. So that the King can master various languages. The teaching is already underway.

The King can speak Malay, Arabic and Javanese Literature and it make his grandmother and his mother are proud of him. Kanjeng Ratu Kencana spoke to his mother slowly,...

Plenty information of education process experienced by HB IV could be acquires from above quotation. The young Sultan was required to recite every morning and was even accompanied by a special teacher. Together with the four cousins Raden Mas Suratmani, Raden Mas Masngud, Raden Mas Alibi and Raden Mas Subarda they were taught the Qur'an by *Lurah* Suranata and Amat Ngusman. The presence of teachers who are expertise in teach Qur'an shows special attention to the mastery of Islam. With this condition, Sultan HB IV and his cousin were "obliged" to study Islamic teachings which were inherited from their ancestors. This also shows the hope that the Quran be the basis for the character bulding of the Sultan and his relatives.

However, it turned out that the tradition of the Sultanate palace did not eliminate "Javanese" which must also be mastered by a Sultan. The statement appears in the text in verse 30. Eventhough one of *saben ari winulang ngaos kurkanu* 'every day is taught to read the Quran', Sultan HB IV and his brothers continue to learn Javanese Literature. The statement in the text is stated as follows, *sedene kang sastra Jawi, mring kang eyang Jěng Ratu Agěng wus manggen neng*

*puri* 'while (learn) Javanese Literature from grandmother, Kanjeng Ratu Ageng who lives in the palace '. Javanese literature was learned from his grandmother, namely Eyang Ratu Ageng who lived in the palace. Thus the debriefing of the Sultan looks balanced, by studying the Qur'an as its basis, but still paying attention to the knowledge of its "Java".

In regards of Islam teachings which are paralleled with Javanese literature teachings to equip candidates for royal court from Sultan HB IV as well as their brothers, it was confirmed by a message from Sultan HB III to obey the order of HB III, Pangeran Dipanegara, which is considered as *satriya ambeg maharsi* 'Knight with *pandita* character'. This can be seen from the following quotation.

*Mila wus wawelingipun, nguni ramendra kang syargi,  
kinen mituhu salirnya, wulanging raka mrih luwih,  
Pangeran Dipanagara, atmaja sèpuh pribadi.*

*Kawrat kyat ngrèkseng kaprabun, satriya ambèg maharsi,  
inguni apan pranyata, niskareng rama sang aji, duk  
sinigug ing ramendra, kang eyang kang kaping kalih.*

(*Babad Ngayogyakarta HB IV-V, pp.VI: 14-15*)

Translation;

'That was the message of the deceased father ago. He asked to obey all the teachings of his older brother to be clever, Prince Dipanagara, the eldest.

(He) Judged to be strong in protecting the kingdom, religious knight. In the past it was proven that there was something about the King's Father when he removed by the his father, your second grandfather, '

Dipanegara as the brother of HB IV cousin who is trusted by HB III also explicitly requires HB IV to learn about the Java-Islam

concept. Even the books that must be studied are related to the mastery of Javanese religion and literature. The statement is recorded in *Babad. Ngayogyakarta* HB IV-V as follows.

*Ing salami-lamenipun, tan nĕdya sakeca guling,  
pinanjingakĕn ing tapa, tinrimaa ing Ywang<sup>5</sup> Widi, kang  
maos sadalu pisan, neng lataring<sup>6</sup> Gĕdhong Kuning.*

*Mila atur wulangipun, kang raka Sri Narapati, Pangeran  
Dipanagara, rehireng mĕngku prajadi, ywa<sup>7</sup> supe  
wĕwaton sastra, Jawi tuwin kurup Ngarbi.*

*Yen Arab<sup>8</sup> sing kitabipun<sup>9</sup>, kang babagan usul pĕkih, min  
ajul kapi mukarar, miwah malikillibabi, amnaamna myang  
ngindatul ansap, kathah babaganing pĕkih.*

*Sami waton ngreh prajagung, srat Jawi Babat Mĕntawis,  
mamrih lupiyaning kina, kang nistha madya utami, Rama  
myang Arjunasasra, kang Asthabranta tiniti.*

*Myang pambĕkaning<sup>10</sup> tumuwuh, jinarwaa mikĕnani, kang  
kasil yogyaning gĕsang, ambĕg nistapa wirangi, kaesthi  
wulanging raka, Sang Nata estu nglampahi.*

(*Babad Ngayogyakarta* HB IV-V, pp.VI: 9-13)

Translation:

‘(He) doesn’t want to be lazy forever. (He) doesn’t like to sleep. (He) likes to do meditation with hope God blessed, reading all the night in the courtyard of Gedong Kuning.

The lesson of the King’s elder brother, Prince Dipanagara is in holding power, never forget the Javanese literature and Arabic letters.

For the Arabic book, the chapter on the basics of fiqh, *min ajul kapi mukarar, malikillibabi, amnaamna* and *ngindatul ansap*, many chapters in Fiqh-

that is the same as royal rules. Javanese *Serat Babad Mentawis*, as an example (in ancient era) which (contains) *nista madya utama*. Rama and Arjunasasra, (which is) Astabrata followed

also human nature is explained properly. The result is a decent life. Insult character is shameful and the King really undergo those elder brother's teachings. '

The text above shows the attitude that must be possessed by a King. The attitude to continue learning is not lazy, did not like to sleep from the phrase *tan nĕdya sakeca guling* at '(He) doesn't want to be lazy forever' that is raised in verse 9 and even attempted to 'like to do meditation' with an expression *pinanjingakĕn ing tapa*. The hope of doing meditation diligently is *tinrimaa ing Ywang<sup>11</sup> Widi* 'with hope God blessed'. The meditation implementation was balanced with *kang maos sadalu pisan* 'reading all the night', which can be interpreted as continuous learning. The concept of being happy to learn and undergo meditation is very balanced. Meditation is one of the Javanese traditions as a form of *laku prihatin*. At this stage, someone usually prays earnestly and implores God to get what he wants. By continuing to send a prayer to God in the text called *Ywang Widi*, he hopes that his prayer will be fulfilled, certainly, accompanied by effort or study diligently.

Furthermore, the attitude taught by Prince Dipanegara is in terms of leadership must master Javanese and Arabic literature (stanza.10). In the verse, it is explained reading Javanese literature and Arabic letters (in this case means the reading of the Quran or

mastery of Islam). Repetition that depicted in the importance of studying Javanese and Arabic literature shows that these two things are the main point. The king must master Javanese literature and Islam. Even in this section the books are to be studied. Books that are classified as "Arabic" or Islamic are mentioned in the text, namely about *Uṣūl Fiqh* from the book *Minhājul Kāfi Muqarrar*, which is a book which can be studied various guidelines for setting rules, also *Malikilbab* books derived from the phrase *Bābul Mulk* which means a leader or King. And also mentioned the last text, namely the book *Indatul*, which turns out to come from 'al adl wal inṣāf' which means justice. It comes from the word *aṣl* which means 'basic', while the word *fiqh* is interpreted as comprehensive or a deep understanding or from the side of law 'the knowledge of the laws of the shara'. Thus it can be concluded that the science of *Uṣūl Fiqh* as a science about the legal basis. This knowledge is consider to be very important for a leader, so it is conveyed clearly by Dipanegara in advising HB IV as a Sultan who must know very well about the basics of making a rule. The science of jurisprudence must be studied as a legal basis for leadership. The other three things are jurisprudence which also relates to leadership. *Minhājul Kāfi Muqarrar* in terms of its meaning is the jurisprudence that underlies the leader to make or compile regulations. In addition, as a King, guidance is also needed which according to the text can be seen from *Bābul Mulk*, also in terms of justice. A good king is a King who can do justice. Thus a King in the Islam perspective must look at (i) the basics of a provision; (ii) attitude as King; (iii) justice that must be upheld.

While the Javanese literary books that must be studied are the *Babad Mentawis*, *Serat Rama* and *Arjunasasra*, *Astabrata* followed. Those three books are with their respective characteristics teach the attitudes needed for a leader. *Astabrata* as a teaching of leadership that governs mind is in *Serat Rama* and *Arjunasasrabau*. *Astabrata* in *Serat Rama* appeared when *Rama* advised *Wibisana* after *Rahwana's* death. At that time, advice was given about the King's policy in governing the people. *Wibisana* who was very sad about his brother's death and said he would leave, but he then was asked to replace her brother. (Zoetmulder, 1985) Whereas in *Arjunasasrabau* *Astabrata* appeared when *Suwanda* advised his troops. In his advice the obligation of a noble is to assume that war or defending the country is a worship, even those who die are declared to be accommodated in *Wisnu's* paradise. (Zoetmulder, 1985) Also when *Yudistira* advised *Parikesit* that will be crowned then there are came *Astabrata* who clearly explained the obligation that must be possessed by a King. (Zoetmulder, 1985) *Astabrata* itself contains teachings about characters that must be had by the King by looking at the characters of the eight gods.

The eight gods represent eight characters as a King. Loving, firm, equitable, decisive, not wasteful, artful, peace-loving, resolute, diligent in praying or believing in God, courageous and broad-minded, and clever are the attitudes that appear in *Astabrata* and must be possessed by the King. In short, the description illustrates that as a King required to have the attitude of the gods above. The nature of being able to set yourself up to be a role model for his people is very visible in the character of the gods that exist. In addition, it is also expected that a king can be related well in their area, also equipped

with underlying work based on worship. Thus humanist and religious attitudes appear in the character of *Astabrata's* advice. Likewise with the attitude of stigma, ordinary, and the principal of a leader is stated in the *Babad Mentawis*. In this text, when the King enthroned, it was also conveyed about the character of each leader who was stigma, ordinary and principle and foremost.<sup>12</sup>

The description of the verses strongly shows the Java-Arab parallelization, and this is the basis that Sultan HB IV must adhere to. This is what is called Dipanegara as "Java" which is not just a person born in Java but must also have the ability in terms of Islam. The ability to regulate the government with a Javanese character nor also required to see the Islamic rules that were made as a guiding pillar.

The combination of Islamic and Javanese Literature mastery, each of which plays a role in building the character of a leader consider to be very important. For a leader in Java, religion is the basis of character accompanied by cultural strength as contained in the teachings of Javanese literary books that are mutually reinforcing. This shows the importance of local values in understanding religion. Both complement each other in order to foster the harmony of leadership.

## **2. Language Mastery**

In addition to the balance of Java and Islamic teachings, it found that above quotes also inform about Sultan which is expected to master a foreign language. The decision to master a foreign language actually came from Garnam the Dutch Resident. This considerable concern was manifested by how Garnam bringing in a Malay Language teacher namely Encik Atas. Encik Atas taught Malay



language and it was hoped that the young Sultan HB IV would master many languages (b. 35). The mastery of various languages by Sultan HB IV (Arabic, Malay and Javanese) made Kanjeng Ratu Ageng and the Queen proud, so that Sultan HB IV became more steady in treading his life to become King in the Sultanate of Yogyakarta.

The description above shows the preparation of a King in the Ngayogyakarta Sultanate in education side. Preparation in terms of character and skills that become provisions for a Sultan. The character to remain Islamic in daily struggle with education and learning the Islamic religion so that it is imprinted in everyday life which is balanced with Javanese Literature lessons. Debriefing with Javanese Literature is also infuse local culture and hopes that it will not be eroded while learning foreign culture. The taste of "Java" became a soul despite learning many beneficial external cultures.

Apart from the side of strengthening a King's skills, language skills are needed. Language as a medium of communication was required at that time. Bringing a teacher is the right decision. A King must learn the language to broaden his horizons, and it is possible to capture relationships in future. Arabic as a language is needed in the context of his understanding of the religion he adheres to. As a King who has the title *Sultan Hamengkubuwana, Senapati ing Ngalaga Khalifatullah Sayidin Panatagama* is certainly required to be a leader who is not only politician but also a priest. This is also what makes the mastery of foreign languages (Malay) for a King is necessary. Malay is used as communication medium between the Dutch and the natives at that time. That is why able to communicate using Malay language was important.

## **Conclusion**

The character building cannot be done instantly and need to make an adjustment to transform habit become life style. It has been shown within the preparation of a leader or king in the court of the Sultan's Palace. The skill of organizing and running the government is not enough to be a Javanese leader.

Crowned in the young age were made HB IV need guardianship and had perfectly prepared education. The royal character as a descendent of Mataram Islamic and also pluralism condition requires leaders who are able to respond well. The power of thought and mind must be balanced with such conditions.

Islamic teachings contained in the books of Fiqh are very necessary for a leader in balance with local culture or Javanese culture as mentioned in *Babad Mentawis*, *Serat Rama* and *Arjunasasra* demanded to form virtuous character for a leader. The combination of religion and culture strengthens the character of the Javanese leader. An open attitude towards other cultures and the willingness to learn other cultures also enriches the king's insight.

The Sultanate prepares open education for HB IV. The habit of reciting as building islamic character, added by learning foreign language but this learning foreign languages (Malay and Arabic) which further opens the horizons of HB IV. Therefore, language mastery is a must for a leader.

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<sup>2</sup> The term *Buda* is used to refer to religion before Islam while *Ngarbi* is often used to refer to Islam. *Ngarbi* from “Arabic” which are the origin of Islam

<sup>3</sup> Manuscript : *Alipbi*

<sup>4</sup> Manuscript : *Arap*

<sup>5</sup> Manuscript : *yyang*

<sup>6</sup> Manuscript : *nataring*

<sup>7</sup> Manuscript : *yya*

<sup>8</sup> Manuscript : *Arap*

<sup>9</sup> Manuscript : *kitabipun*

<sup>10</sup> Manuscript: *pambĕganing*

<sup>11</sup> Manuscript : *yyang*

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