



The Discourse of the Javanese King's Power in the Old Javanese Manuscript Serat Sruti Jarwa by K.P.A Santakusuma

Bayun Marsiwi; Susanto; Supana

Cultural Studies Department, Postgraduate, Sebelas Maret University of Surakarta, Indonesia

<http://dx.doi.org/10.18415/ijmmu.v8i6.2655>

Abstract

This study aims to determine the discourse formation process in Ratu Utama teachings in the old Javanese manuscript Serat Sruti Jarwa that contain a discourse on the power of a Javanese king to gain cultural legitimacy. This research is a descriptive qualitative study use a cultural studies research model on discourse from Michel Foucault. According to Foucault's theory, the discourse of knowledge through Serat Sruti Jarwa made by the authorities then understood by the reader will form a control of power because of the acceptance of the truth of knowledge in the teachings of hegemonic literary works. The aim of controlling the production of discourse can strengthen Javanese kings power and protect it from various threats and attempts to weaken it.

Keywords: *Discourse; King's Power; Sruti Jarwa; Javanese Culture*

Introduction

The concept of Kings power in the Javanese cultural tradition has a unique and controversial view. Rulers or kings in Java must have a strong legitimacy of power influenced by people's views on the myth of traditional power. According to Berg (1974:134), Javanese culture has a cosmopolitan concept or universal alliance. The universe has many elements which are inseparable unity. The concept of Javanese rulers is a macro-cosmic nature that unites the micro-cosmos within the people (Kartodirdjo, 1974: 23). This centralistic power rests in the hands of a king who has charisma and supernatural qualities. The king can be said to be a unifying figure who has supernatural abilities who can solve all worldly and afterlife affairs. single ruler who has great power and great responsibility as a representative of God in the world.

In Javanese society, the essence of power does not mean having the ability to control a person or society forcibly to obey the authorities(Martono, 1985:47). Power is obtained by high obedience and loyalty to a charismatic leader who has meta empirical cultural legitimacy. It does not mean having wealth, influence, relations, or descent but power is a mandate from God to someone who is elected.

The way to gain power is not only using modern empirical methods but must also use spiritual methods that are linked to the problem of theological belief. Frans Magnis Suseno (1985:99) says that power is an expression of divine energy which is formless and always has a creative nature to permeate the entire cosmos. Thus, Javanese power is not only a distinctive social phenomenon but is related to the spiritual cultural aspect which has enormous meaning for the life of the Javanese people.

The concept of Javanese king's power is explained in the old literary work of *Serat Sruti Jarwa*. *Sêrat Sruti Jarwa* is an old Javanese manuscript in the collection of the Surakarta Hadiningrat Karaton Library. This literary work was made by Prince K.P.A Santakusuma, the son of Pakubuwana V, on direct orders from King Pakubuwana IX, copied four times in the period 1863-1868 AD (Marsiwi, 2019:6-11). The copies carried out several times show that the literary work of manuscript *Serat Sruti Jarwa* is important and widely used in the palace of Surakarta Hadiningrat. *Sruti Jarwa* comes from 2 words, namely the word *sruti* and *jarwa*. *Sruti* means teachings of mind, but what is meant by *sruti* here is *sêrat Nitistruti*. Whereas *jarwa* explanation. So *Sêrat Sruti Jarwa* is a manuscript which contains a further explanation of *Sêrat Nitistruti*. *Serat Sruti jarwa* is an adaptation text derived from *Serat Nitistruti* written during the Islamic Mataram era during the reign of Panembahan Seda Kranyak on behalf of the writer Pangeran Karanggayam in 1612 AD (Poerbatjaraka, 1952: 112). In *Serat Srutjar*, the text corpus of *Serat Nitistruti* is rewritten and given a clear explanation of the teachings by K.P.A. Santakusuma.

The social context when *Serat Sruti Jarwa* was written during the early reign of King Pakubuwana IX in Surakarta. Pakubuwana IX had concerns about his leadership as king of Surakarta Hadiningrat by the Dutch colonial government because it was feared that it would cause political instability in the Vorstenlanden area. As the son of an exiled king (Pakubuwana VI), it was feared that he would bring a past grudge that would harm the Dutch government (Houben, 2017:437-456). At that time, the power of the Kasunanan Surakarta kingdom was diminishing after the Javanese war, leaving only the territories of nagara and narawita. This shows that King Pakubuwana IX has reduced political and economic power so that he only has socio-cultural power. In this case, the king played symbolic politics to strengthen his government through literary works (Joebagio, 2015:180).

Kangjeng Pangeran Ariya (K.P.A.) Santakusuma is the son of Pakubuwana V or as the uncle of Pakubuwana IX has a duty to support the legitimacy of his king's leadership. According to his social status as the *nayaka* or the family and royal officials, he has an obligation to form royal authority, especially the authority of a king. The king is described as having supernatural powers and dignity as a representative of God and a divider of fortune, one of which is through the elaboration of the teachings of *Serat Sruti Jarwa*. K.P.A. Santakusuma gave a teaching in the form of manuscript as a discourse of knowledge for the nobility so that they could submit to the power of King Pakubuwana IX.

The discourse of the king's power in the literary works of *Serat Sruti Jarwa* is so dominant. There are ten main teachings that emphasize obedience to the power of the king, including the teachings of the *Yudanegara*, *Ratu Utama*, *prawiratama*, and the *pandhita tama*. One of the famous teachings in this text is Asthabrata's teachings, namely the eight behaviors of a leader who take from the eight divine characteristics of the gods *Indra*, *Yama*, *Surya*, *Bayu*, *Kuwera*, *Brama*, *Candra* and *Baruna*.

The king, as the representative of the gods, must also have the qualities of a god, so in the king's body there must be the characteristics of the eight main gods. This discourse will have implications for royal officials and people who must obey whatever orders from the king. The meanings of Asthabrata's teachings in these literary works greatly cultivated the king by using mythology and values to solidify a person to serve and to be loyal to his king. Raja Pakubuwana IX is depicted as the *ratu gung binathara* (great king), *bahudhendha hanyakrawati* (full of power), and *mahambeg paramarta* (fortune divider). The concept of *Ratu Binathara* is a concept of legitimating power in that a king is descended from the *Bathara* (God), which has several hierarchical and mystical aspects derived from various aspects of Javanese culture (Supriadi, 2017: 108).

The concept according to Michels Foucault's conceptual discourse theory is a discourse of knowledge that is deliberately discouraged to an individual by the authorities with the aim of constructing cultural behavior patterns in order to get positive feedback from the community in the form of support for legitimacy of power or hegemony (Yusuf Lubis, 2014b:77). Barker (2005: 109) explains what Foucault has said that every ruler wherever he is consciously must use knowledge through language to form a cultural formula to gain power. This cultural formula will shape a discourse that will develop in society and automatically construct differentiation, discipline, and justification for the behavior and legitimacy of the ruler without any conscious control by the community because personally and intrapersonal it has been formed into a complete subject.

Discourse is formed by a group of sequences of signs, statements and can be assigned as the existence of a particular modality (Foucault, 1972:107). In simple terms, it can be said that discourse is the authority of power to describe something that is propagated by an institution (Wiradnyana, 2018: 36). The discourse that is formed is the domination of the power system which then forms an organization / institution of power to support the interests of the dominant class. Discourse is defined as special words chosen to express meaning. This study uses a cultural studies research model on discourse from Michel Foucault.

Literature Review

The discussion of discourse theory cannot be separated from the figure of Michel Foucault who was born on October 15, 1926 in Poitiers France with the full name Paul Michel Foucault. Michel Foucault was born into a family who specializes in medicine. However, Foucault was more interested in the fields of philosophy, history, and psychology. Foucault thought much shaped and influenced by the thinking of Immanuel Kant, Nietzsche, Karl Marx, Canguilhem, Heidegger and others. The influence of Marx, for example, is seen in the relationship between power and science and in his sharp criticism of the transcendental subject (essentialism) which is very dominant in modern philosophy. Foucault also rejects Kant's (also Descartes and Husserl's) concept of a transcendental subject by proposing the concept of a subject that is constructed socio-culture, especially through discourse (Yusuf Lubis, 2014b:73-76).

Regarding Foucault's view that rejects essentialism where there is no single source of power which is the origin of power, discourse analysis with an interdisciplinary perspective needs to familiarize, analyze and understand different perspectives from various scientific

disciplines (Foucault, 2017:17). Knowledge, genealogy, and power are theoretical concepts and methodologies from Foucault to see the relationship between science and power (Wiradnyana, 2018:29). The three centers of analysis are divided into two, namely the archeology of knowledge and the genealogy of power, also known as the theoretical shift:

- a. First, it includes discursive practice analysis that allows finding the formation of a scientific discipline (*savoir*), namely archeology.
- b. Second, an analysis of the power relations with its technological tools, namely genealogy. This is the answer to why discursive formations change.
- c. Third, the patterns used by individuals as awareness of themselves as a subject or a deception of truth in their relationship with others, or the formation of oneself as a subject.

In this case, Foucault argues that power can be exercised in two ways, power is exercised so that discourse can be realized (*savoir*), or power is exercised by a discourse because power determines identity, what is thought, and then determines an action *connainssance* (Wiradnyana, 2018: 30). Discourse in Foucault's theory is related to language systems and leads to disciplinary concepts such as science, medicine, psychiatry and so on as well as to disciplinary concepts and social control institutions (Ida, 2014: 116). Language is a "system of thought" or "system of ideas" which is related to the way of looking at the world, according to Foucault, discourse is always conveyed through language.

The application of Foucault's discourse concepts is always related to power and knowledge. Power will produce knowledge through discourse containing ideas, thoughts and concepts. Discourse production will not be able to occur if it is not through knowledge, knowledge is needed by the discourse giver to convince the recipient to carry out actions in accordance with the power of the discourse giver. In simple terms, discourse can be interpreted as knowledge authority to describe something that is propagated by an institution / individual in order to gain power.

Method

This study uses qualitative data analysis methods and interpretive descriptive data analysis techniques that emphasize the intensity of the quality values. This study uses Foucault's discourse theory as the main theory. This type of research is library research, which is research conducted in the research room or in the library room. Researchers obtain data and information about their research through books or other audio-visual tools (Ratna, 2010:8). The type of data in this research is qualitative data because it is narrative and qualitative in form

Ratna (2010:210) contains the opinion of Miles and Huberman that data analysis is carried out with four steps in the data analysis process, namely: (a) data collection, (b) data reduction. (c) presentation of data, and (d) conclusions. The process of collecting data, carried out a literature study with the technique of reading archives, books, journals, magazines, and theses. Initially, the results of data collection were reduced by summarizing and sorting them into units of concepts, categories and research themes (Pitana, 2014: 24). For the next component, namely the presentation of data and conclusions. Data presentation is arranged by grouping the presentation units based on group problem formulations. The final conclusion is the answer to

the objectives to be achieved in this study. The data presentation in the form of a text discourse from the *Serat Sruti Jarwa* manuscript is used as the basis for conclusions.

Result and Discussion

1. The Main Teaching in the Javanese manuscript of *Sêrat Sruti Jarwa*

Manuscript *Sêrat Sruti Jarwa* is one of the popular didactic manuscripts in Javanese culture which as contains the teachings of moral values and thoughts about good behavior according to Javanese cultural standards. This is the main teaching in *Sêrat Sruti Jarwa* which has been discovered by researchers:

Table I. Main teachings of *Sêrat Srutjar*

No.	The Teachings of Sruti Jarwa	Chapter Songs Section
1.	Ajaran Pandhita Brata	3-5
2.	Ajaran Seba Subasita	6-16
3.	Ajaran Sarjana Sujana Brata	17-30
4.	Ajaran Abdi Tama	31-44
5.	Ajaran Suwita Tama	46-52
6.	Ajaran Yudanegara	53-70
7.	Ajaran Ratu Tama	71-74
8.	Ajaran Asthabrata	75-81
9.	Ajaran Prawira Tama	83-90

The teachings in *Sêrat Sruti Jarwa* consist of 92 songs containing rules that model behavior and social relationships institutionalized as customs, principles of morality and ethics. the internalization process will instill in individuals the ability to judge and decide which behavior is good and what is bad. Either with an example or a model from the teachings, individuals learn to pattern their behavior based on the norms that apply in their environment and all the sanctions according to Javanese culture.

In essence, the principle of a person's morality rests on the awareness of his position and has broad consequences in carrying out his role in his fellow interactions. In this connection, socialization also includes the cultivation of personalities who are full of feelings about self-esteem, meaning that they are clever in placing themselves in all matters of association, all considerations and wisdom. Refinement resides in the ability to adapt behavior to the various nuances of social relationship situations (Kartodirdjo, 1974:9).

The teachings in *Sêrat Sruti Jarwa* do not focus on one relationship, but include some social relationship ethics based on prevailing norms. The teachings of Islam affect many of these teachings, including the teachings of balance relations in Islam "*hablumminallah, hablumminannas, hablumminalalam*". This balance is carried out simultaneously and has penetrated into all social relations of Javanese society.

The king of Java is the governor of government, the relationship between the king and the people is the relationship between God and servant (Moertono, 2018:21). The social institutions

of Javanese society led by a king provide rules in organizing a culture to form obedience. The king is the center of the macro cosmos of Javanese society which must be given legitimacy in his power. *Serat Sruti Jarwa* plays a role in providing a discourse of knowledge to the public through the teachings contained in it. The discourse that is formed is the domination of the power system which then forms an organization / institution of power to support the interests of the dominant class.

2. The discourse of the Javanese King's Power in the Javanese manuscript of *Sêrat Sruti Jarwa*

a. The king as the center of wealth

The discourse of the king's power in *Serat Sruti Jarwa* provides knowledge to the readers of the text to understand the truths in literature. A king has a characteristic or an excess of personal ability to become an asset in legitimizing the leadership and position of a king to seize power from the people. The authority of power is controlled by the descendants of the king in accordance with the traditions that give rise to absolute power for the descendants (Florida, 2020:3). In the *Serat Sruti Jarwa* manuscript, the power of the king is explained in the explanation of the *dhandhanggula* song number 71 regarding the teachings of Ratu Utama. Here's an excerpt:

Lan manèh êndi ta bedane ratu karo wong cilik, ananging ewa mêngkono sarèhning kamulyaning ratu kabiyanton ing bala kabèh, dadi wênang yèn nglumpukna donya sabab anaa kang dinggo maringi marang balane kabèh. Lan wis pancènè ratu iku nampani bulu pêti têka ing amanca kang supaya cukupa dinggo nutugi pambêkan bêciki nêgarane sak bawahane kabèh lan kênaa dinggo mulut marang atining bala.
[2636 / penjelasan tembang ke-71]

Translate:

The big difference between the king and the people, a king's glory is assisted by all soldiers and authorized to accumulate wealth to give to all his people. And it has been decreed that the king will receive tribute from the outside so that it is sufficient to provide the welfare of the state and its subordinates and to please the people. [song number 71]

The excerpt from the 71st song manuscripts of *Serat Sruti Jarwa* shows the big difference between the people and the king. The people are not authorized to collect assets, the right to control property must be given to the king. The power of the world's wealth resides in the palace. The discourse on the power of knowledge in the song quotation was used to build the legitimacy of the king's power using the teaching knowledge in the literary work of *Serat Sruti Jarwa*. The knowledge that exists in the teachings of literary works about the majesty and absolutes of the king's power is also a powerful tool for conquering someone to be obedient to the king. Science brings truths that can be believed to solve problems, so that the ruling element uses knowledge to bridge identity strengthening. The higher the mastery of science, the more extensive the power obtained (Ritzer in Wiradnyana, 2018: 59).

Foucault explained about discourse formation and the role of discourse in forming a public awareness. He gave the concept of decentering subject and the relationship between discourse and power. In every society, the production of knowledge discourse is always controlled, selected and redistributed by power based on definite procedures (Yusuf Lubis, 2014a:85).

b. The king as the center of knowledge

The discourse of knowledge through *Serat Sruti Jarwa* created by the authorities and then understood by the reader will form a control of power. Acceptance of the truth of knowledge in the teachings of Sruti Jarwa's literary works is hegemonic. The aim of controlling the production of discourse is to maintain power and protect power from various threats and attempts to weaken it. This can be seen from the following 72nd song quote:

Dene sarat arjaning nagara iku mundhuta pitulunging ajar, sabab kang mau-mau ajar bisa matrapake surasaning sarat awit sing dilakokake ngelmu pangiwa, ramal, palintangan. Mulane yèn matur bab agama aja digugu, marga tekading ajar luwih rêgêd niyate arêp kêdawa-dawa ora nrima urip sêpisan. Dene ing laire sing katon sêdinane ya nyata bêcik, sabab bisa mitulungi sakpadhaning urip lan bêtah tapa, nanging muntir agamaning Allah ciptane jaluk aja kêna pati mung kênaa nitis marang sakkarêpe dhewe. [2638 / penjelasan tembang ke-72]

Translate:

As for the conditions for the welfare of the country, ask the officials for help, because the official can practice divination and astrology. If you say the chapter on religion, don't ignore it because you have dirty intentions and don't want to live at all. The character is good person, because it can help others live and endure in meditation. But in matters of the religion of Allah, he does not want to be affected by death and only wants to drip as he pleases

In this song, the control of the king's power rests in the hands of his subordinate officials. Royal officials were the power relations of the Javanese king to control the obedience of the people. Centralized knowledge from the center of government related to the people's needs in the form of religious knowledge, predictions, and astrology. With knowledge from the palace, the people were controlled without any resistance. The Javanese people believe in the truth of this knowledge with high obedience. The higher acceptance of the teaching knowledge will strengthen the power of the king.

c. The king as the representative of God and the center of justice

The teachings of the next king's power are as follows:

Lan manèh ratu iku wêsi asate sing akèh wêrnane lan sing nglarani kabèh utawa ngadêgêna gêdhong kang gêdhe, piranti diisèni wong katrap dosa kang mrêtanggung saliya putra niyaka sêntana. Dene yèn wis tèmên bènêr pangadilane sênajan putra sêntana sapangisor amasthi ora ana suwala, malah adile kawruhan misuwur saisining bumi kabèh yèn sarta nurut kukuming agama sarak Rasulullah, sabab tanah Jawa iki nurut sarengate tanah Arab. Tanah Arab nurut kadising Rasullullah, mangka kadising Rasulullah amung nuduhake panggawe bêcik. Mulane satiba-tibane donya akherat slamêt. [2640 / penjelasan tembang ke-73]

Translate:

And again, the king as the holder of the law has many penalties for hurting all and also establishes a large prison as a means of punishing sinners besides the princes. And when he is in court even though the king's son or family is guilty, he cannot avoid being

punished. This legal justice will be known throughout the earth when adhering to the religious law of the Prophet. Because the land of Java is according to the Shari'a of the Arab land, Arab land according to the Hadith of the Prophet, while the Hadith of the Prophet only shows good things. Therefore, try to save the afterlife.

This 73rd song regulates the power of the Javanese king to punish acting as a true judge. Absolute justice is in the hands of the king so that the people must obey whatever is ordered and stay away from the king's prohibitions. This disciplinary discourse is reinforced by religious and cultural norms. Foucault provides an understanding of how the social order is formed by the discourse of power and then gives birth to subjects that enter that order and also shape and produce it. Foucault's theory of the concept of the body explains that a person's body is a regulative target of discourse which is the subject of the compliance regulatory process through norms and rules in society (Barker, 2005:109). Norms or rules are discourses constructed by the knowledge of the ruler in the literary works of *Serat Sruti Jarwa* to carry out discipline used to influence the reader. Furthermore, in the 74th song describes the manifestation of the king's power:

Lan sêkabèhe iku sing pêsthi pamikire bisaa awèh srêjuning ati nyang wong saknagara sarta pantês wong gêdhe-gêdhe iku yèn nyakêpa pênganggoning kabisan kang wolung bab kaya dene klakuane sing digulang bêthara Rama sing diwurukake nyang Wibisana. Olèhe dunungake asale kêbisan wolung bab iku padha digunêm ing prayogane klakuan wolu mau, awit bêcik pratikêling prênatan.
[2643 / penjelasan tembang ke-74]

Translate:

And all of that is certain in order to provide comfort to all people in the country and the officials should be able to master the abilities of eight characteristics such as the behavior taught by Bathara Rama to Wibisana. Therefore, how can the ability of the eight characteristics be cultivated into the eight behaviors to make good model things for the order.

The king, as the representative of the gods, must also have the qualities of a god, so in the king's body there must be the characteristics of the eight main gods. This discourse will have implications for royal officials and people who must obey whatever orders from the king. The meanings of Asthabrata's teachings in this literary work really cult the king by using mythology and values to solidify a person to serve to be loyal to his king. The teachings of Asthabrata and Ratu Utama have become the main guidelines for leadership in Java. The discourse of knowledge from the *Sruti Jarwa* manuscript has become a myth which is always used as the main reference in obeying the figure of a leader / king.

Conclusion

The concept of power in the Javanese cultural tradition has a unique and seemingly controversial view. The rulers in Java must have strong legitimacy of power to convince the public's view of the traditional power myth. The way to gain power in Javanese society is not only using modern empirical methods but must also use spiritual methods with theological belief issues. The teachings of *Ratu Utama* in the ancient Javanese manuscript of *Serat Sruti Jarwa*, songs 71-74 contain a discourse on the power of a Javanese king to gain cultural legitimacy.

There are three main discourses about the power of the Javanese king, namely (1) the king as the center of wealth, (2) the king as the center of knowledge, (3) the king as a representation of God and the center of justice. According to Foucault's theory, the discourse of knowledge through *Serat Sruti Jarwa* made by the authorities then understood by the reader will form a control of power because of the acceptance of the truth of knowledge in the teachings of hegemonic literary works. The aim of controlling the production of discourse can strengthen power and protect it from various threats and attempts to weaken it.

References

- Barker, C. (2005). *Cultural Studies Teori dan Praktik*. Bentang Pustaka.
- Berg, C. C. (1974). *Penulisan Sejarah Jawa*. Bhatara.
- Florida, N. K. (2020). *Jawa-Islam di Masa Kolonial: Suluk, Santri, dan Pujangga Jawa*. Buku Langgar Yogyakarta.
- Foucault, M. (1972). *The Archaeology of Knowledge and The Discourse on Language*. Pantheon Books.
- Foucault, M. (2017). *Michel Foucault: Power/Knowledge*. Narasi Press.
- Houben, V. J. H. (2017). *Keraton dan Kompeni: Surakarta dan Yogyakarta 1830-1870 (2nd ed.)*. Matabangsa.
- Joebagio, H. (2015). Politik simbolis kasunanan. *Sejarah Dan Budaya*, 9(2), 179–192.
- Kartodirdjo, S. (1974). *Kepemimpinan dalam Sejarah Indonesia*. Universitas Gadjah Mada.
- Marsiwi, B. (2019). *Alih Aksara Serat Sruti Jarwa (Srutjar) Karya K.P.A Santakusuma*. Perpusnas Press.
- Martono, S. (1985). *Negara dan Usaha Bina Negara di Jawa Masa Lampau*. Yayasan Obor Indonesia.
- Moertono, S. (2018). *Negara dan Kekuasaan di Jawa Abad XVI-XIX*. Kepustakaan Populer Gramedia.
- Pitana, T. S. M. (2014). *Teori Sosial Kritis Metode dan Aplikasinya*. STAIN Press Purwokerto.
- Ratna, N. K. (2010). *Metode Penelitian Kajian Budaya dan Ilmu Sosial Humaniora Pada Umumnya*. Pustaka Pelajar.
- Supriadi. (2017). *Dinamika Kehidupan Religius Era Kasunanan Surakarta*. Litbangdiklat Press.
- Suseno, F. M. (1985). *Etika Jawa*. Gramedia.
- Wiradnyana, K. (2018). *Michel Foucault: Arkeologi Pengetahuan dan Pengetahuan Arkeologi*. Yayasan Obor Indonesia.
- Yusuf Lubis, A. (2014a). *Pemikiran Kritis Kontemporer*. Raja Grafindo Persada.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).