



ARTÍCULOS

UTOPIA Y PRAXIS LATINOAMERICANA. AÑO: 24, n° EXTRA 6, 2019, pp. 224-233
REVISTA INTERNACIONAL DE FILOSOFÍA Y TEORÍA SOCIAL
CESA-FCES-UNIVERSIDAD DEL ZULIA. MARACAIBO-VENEZUELA.
ISSN 1315-5216 / ISSN-e: 2477-9555

Succession of King Hamengku Buwono X Ngayogyakarta

Sucesión del Rey Hamengku Buwono X Ngayogyakarta

A.N.S. RIZAL

ORCID: <http://orcid.org/0000-0003-1163-3068>

alvinriezal@yahoo.com

The State Islamic University of Syarif Hidayatullah, Jakarta, Indonesia

ABSTRACT

King is God's representative who does not submit to the king of the same as opposing God's will. In a king, the soul is saved on integrity and truth emit because a king can absorb supernatural forces in himself. The Javanese enthroned king was basically one who could not be entered by people from outside the Keraton. The Javanese concept said political power is not something that can be contested. Political power is something that is passed down and is come directly from the revelation of the Almighty.

Keywords: King HB X, Ngayogyakarta Kingdom, Succession of Power, Word of King.

RESUMEN

El rey es el representante de Dios que no se somete al rey de la misma manera que oponerse a la voluntad de Dios. En un rey el alma se salva en integridad y la verdad se emite, porque un rey puede absorber fuerzas sobrenaturales en sí mismo. El rey entronizado de Java era básicamente a quien no podía entrar gente de fuera del Keraton. El concepto javanés dice que el poder político no es algo que pueda ser disputado. El poder político es algo que se transmite y proviene directamente de la revelación del Todopoderoso.

Palabras clave: King HB X, Palabra del Rey, Reino de Ngayogyakarta, Sucesión de Poder.

Recibido: 16-09-2019 • Aceptado: 16-11-2019



1. INTRODUCTION

In 2015 the people of Yogyakarta Province, Indonesia were startled by a series of words of the Sultan (king) of Hamengku Buwono X. First, on April 30, 2015, contained Gusti Allah Gusti Agung Kuasa Cipta paringana sira kibbeh adiningsun sederek dalem sentolo dalem lan Abdi dalem. Nampa welinge dhawuh Gusti Allah Gusti Agung Kuasa Cipta lan Rama ningsun eyang eyang ingsun, para leluhur Mataram Wiwit Waktu iki ingsun Nampa dhawuh kanugrahan Dhawuh Gusti Allah Gusti Agung, Kuasa Cipta Asma Kelenggahan Ingsun Ngarso Dalem Sampean Dalem Inggang Sinuhun Sri Sultan Hamengku Bawono Inggang Jumeneng Kasepuluh Surya Ning Mataram Senopati ing Ngalaga Langgenging Bawono Langgeng ing tata Panatagama. Sabda Raja iki Perlu dimengerteni diugemi lan ditindake yo mengkonono (Laureano et al.: 2018, pp. 4-7).

King's Word means

God the Great of the Creator who knows the brothers, families in the Keraton (palace of the kingdom) and the servants (Kalogeropoulos et al.: 2020). I receive the command from God who was my father, my ancestors and the ancestors of Mataram (kingdom before Ngayogyakarta), from this time on I have called His Highness the Sultan of Sri Sultan Hamengku Bawono the Tenth Solar in Mataram, the Senopati in the honor, the Everlasting God, Eternal in the Toto Panotogomo. The word of the King is to be understood, accepted and practiced according to my word.

Second, on May 5, 2015 contained

Siro adi ingsun, Sekseono ingsun Sampean Dalem Inggang Sinuhun Sri Sultan Hamengku Bawono Inggang Jumeneng Kasepuluh Surya Ning Mataram, Senopati ing Ka logo, Langgenging ing Toto Panotogomo Kadawuhan Netepake Putri Ingsun Gusti Kanjeng Ratu Pembayun Tak tetepake Gusti Kanjeng Ratu GKR Mangkubumi Mangertenono yo mengkonono dawah ingsun (Mohammadi, & Yekta, 2018, pp. 1-7).

Brother, please watch me welcome to the Sultan of Sri Sultan Hamengku Bawono of The Tenth Sunshine of Mataram, the Senopati in the honor, the Everlasting God, the Eternal Order of Panotogomo my Lord God the Queen of the Rings to be the Lord of the Queen Mangkubumi Hamemayu The Everlasting Life of Mataram. Understand that is my command (Sumarlam: 2016, pp. 58-70).

The king of Java is very much related to the Sabda Pandhita ratu (a form of consistency and accountability king). What a king has said is a final decision that cannot be taken back. What a king says is like a Sabda, having magical powers and mystical powers Because in the Javanese tradition there is a concept of role models. The king is always regarded as a portrait of a role model for his people (Nooradi et al.: 2017, pp. 71-75). Therefore, the burden of a king is very heavy for there is not a single figure that can be burdened with various behaviors.

2. MATERIAL AND METHODS

In Javanese tradition, the expression and message that a king wants to convey are sometimes not so open and what it is. The Javanese world is symbolic. That is the inner world although it contains aspects of abstraction, but can be interpreted and understood. However the message of a king, or the words delivered by the king who is sometimes misunderstood. Behind the inscriptions is something that is implied. Power is an intact and unified unity (Van Dyk: 2018). This means that the power cannot be competitive, un-boxed or divided, and comprehensive (not just in certain areas). The power of the king is like the power of the gods, the great and the mighty (Pakdel, & Ashrafi: 2019). Therefore it can be said that the kings of Mataram often

described themselves as great kings and Binathara, Baudhendha Nyakrawati (greatness as a god, law-keeper, ruler of power).

Power, authority, and legitimacy have reciprocal relationships and play a very important role in political life. Maintaining a power without the support of authority and legitimacy is especially the legitimacy of the public will only open up pro-public opinion to be potentially leading to a latent fundamental issue: the crisis of trust (Rahim: 2017). However, the legitimacy of the Javanese king never came from the power of the people. That means, there is one mechanism of power called the throne, which is given due to inheritance or descent factors.

In this paper, the authors will use the library research method, which is the research focused on the search and literature review related to the subject matter of both primary and secondary data. The author uses a historical-sociological approach by tracing the developmental history (historical details) of the issue presented. Also, the organizers use political approaches aimed at understanding the historical course of the political activity of political figures whom the ways of achieving political goals the needs created by political situations and the obligations resulting from such political goals.

3. RESULTS

Many Javanese think that Sri Sultan Hamengku Buwono X (King of Kingdom of Ngayogyakarta) are "Satria Pininggit" (a hero who will appear in time) that will end the chaos and chaos that now plagues the country and people across Indonesia. As we know he was the Crown Prince of the kingdom of Ngayogyakarta, Sri Sultan Hamengku Buwono IX having the young name is BRM Herjuno Darpito whom this name is not even obtained. As stated by Sri Sultan Hamengku Buwono IX back to the time of Sultan Hamengku Buwono I (Farid: 2018, pp. 84-98).

At that time Sultan Hamengku Buwono I was crowned a puppet figure made of leather. Among them is the work of the king himself, very delicate and beautiful. These five movies then became the royal heirs. However, the king himself had predicted that this puppet would be lost during the reign of Sultan Hamengku Buwono III. Then it will return in the time of Sultan Hamengku Buwono VIII and Sultan Hamengku Buwono IX. Later, when the five movies are back, it is time for the country to prosper and prosper. Such is the prediction of the founder of the Sultanate of Ngayogyakarta.

It turns out that during the time of Sultan Hamengku Buwono III whom the five movies were completely lost. Later in the reign of Hamengku Buwono VIII, two of them were found again. And, when I returned from the study of Holland, someone from Cirebon came to meet my oldest sister to deliver something to the kingdom of Ngayogyakarta. Well, because I did not know anything about all these old stories, I called a Javanese literary expert to re-examine the ribbon of the movie theater. After researching the castle expert, as well as matching the various ribbons about the royal puppet, it turned out to be a perfect match for the lost royal character. The figure presented at the time was a beautiful figure of Arjuna. Thus, three of the five puppets returned to the palace (Monfries: 2015).

Similarly, before the birth of my oldest son in 1946, someone came from Ambarawa. He also intended to give the movie the heroine of Srikandi (Arjuna's wife), refined and beautiful. The return of the Srikandi movie is accompanied by a message that the newborn baby will be named Arjunawiwaha. I think it will be bad for the child when I give him the name Arjunawiwaha. Then I looked for another sound where Arjuna's name could be entered. So my son, at birth, gave me the name Herjuno Darpito.

The signs accompanying the birth of Herjuno Darpito may have been regulated by the Almighty. Because, in the course of his life later the Sultan chose to interact more with the people, not just knowing, but trying to understand the character of each person.

After adulthood, the child was given the title of KGPH Mangkubumi. His birth was written on March 2, 1946. After examining, according to what is written in the book of the Jumenengan Dalem Sri Hamengku

Buwono X, it is true that on April 2, 1946 Sri Sultan Hamengku Buwono X was the second son of Kanjeng Raden Ayu Windyaningrum. Sri Sultan Hamengku Buwono IX's wife.

In Javanese horoscopes, people born on the 2nd generally have many acquaintances who love one another, love to help one another, and so many people feel their help. Also, people born on the 2nd generally like to talk as they are. Never talk that is harmful to others and unselfish. While giving birth in April, he generally has affection for his family, is good at managing his home life, is smart, and works hard. Often getting a good position in the job, so it is easy to make a living. "He will live nobler,"

Birth 2 April 1946 with the accuracy and the Selasa wage (java's Tuesday) with Wukunya Wugu Bataraja Singajalma. People born Wage Tuesday have a count of 7 based on the calculation of values Tuesday 3 and Wage 4. Based on Javanese tales on the day of his birth Sultan Hamengku Buwono X is always considered cautious in acting. He has ambitions and his ambition to move forward is great, though at times lacking inability. However, his feelings are sharp and delicate (Alam, & Yudhoyono: 2018).

Living in a palace environment is certainly different from living outside a palace. Certain teachings apply in the palace environment that cannot penetrate the palace walls, as a social entity. The palace has its own culture. According to Darsiti Soeratman in his study of palace life, a variety of symbols were found in all aspects of life, starting with the shape and manner of buildings, regulating the cultivation of trees considered sacred, setting up seating, keep and preserve the Pusaka (hereditary), such as the clothing worn and how to wear it. Also, the language used, behavior, color selection, and so on (Soeratman: 1989).

Sultan Hamengku Buwono X attended the public schools of Elementary School of Yogyakarta (graduating 1959/1960), Junior High School III (graduating 1962/1963), High School VI Yogyakarta (graduating 1965/1966), and the Faculty of Law at Gadjah Mada University. Like many other children Mr. Jun initially only owned a bicycle. Then he got on a motorcycle and finally a red VW frog car. The Volkswagen car often breaks down.

Moelyono is a Yogyakarta journalist who also shared his experiences in the daily Yogya Post. According to Mas Jun, he is a campus activist at the Faculty of Law at Gadjah Mada University, loves music, football, and can volunteer or make his own money. he used to be a photographer around from village to village for mass production of ID cards. At that time Mas Jun had a VW frog car that was used as a mini studio for the photo ID (Sastronaryatmo: 2010). The Sultan himself processed the photo, wrote Moelyono.

In 1972 BRM Herjuno Darpito married Tatiek Drajat and when Herjuno Darpito or KGPH Mangkubumi was crowned Sultan Hamengku Buwono X, the empress won the title of Lord of the Queen (GKR) Hemas. From the outcome of the marriage were five daughters, the Gusti Raden Ajeng (GRAj) Nurmalitasari, GRAy Nurmagupita, GRAj Nurkamnari Dewi, GRAj Nurabrajuwita, dan GRAj Nurastuti Wijareni (Zubair: 2003).

Before the Sultan of Hamengku Buwono X was crowned king on 7 March 1989, on 29 August 1988 Sultan Hamengku Buwono IX gave the mandate to Sultan. Sultan Hamengku IX provides two choices noble or humble. I answer, I want to be humble. Humble does not always have wealth, but its nature gives others and benefits others. While the noble may be rich but for themselves, recalled Sri Sultan Hamengku Buwono X.

If you choose humble, you must promise me five things to do in his attitude if he ever replaces me. The message of Sri Sultan Hamengku Buwono IX is that first of all I must respect the people, even if that person is not happy with me. Second, it must not violate the country's rules. Third, have the courage to say what is right and what is wrong. Fourth, I must promise not to have any ambition, except to bless the people. Fifth, more give than receive.

Memories of Sultan Hamengku Buwono X. The messages of Sultan Hamengku Buwono IX continue to hold and guide KGPH Mangkubumi to the highest throne in the Kingdom of Ngayogyakarta. Therefore, the true message of the will was to his successor is a sign or symbol as the expression is all too Javanese familiar. That is to say, the Javanese people do not think it is always open. Therefore, it takes intelligence to be able to understand the meaning of others, who speak their mind, (Alam, & Yudhoyono: 2018)

The long title of the Sultan shows the complexity of the ideas or concepts contained therein. These ideas and concepts are inspired by the teachings of Islam, which are the official religion of the Kingdom of Ngayogyakarta. Conceptually, a sultan's title has broad implications for all aspects of human life, since his status as a sultan not only legitimates his people but also legitimates God Almighty. The status of the sultan comes from God as his gift and the power he holds is a divine mandate in a mystic sacred.

Thus, the Sultan was not only a political leader, but also a religious leader. In his leadership capacity, the sultan was not only involved in the external aspects but also the internal aspects. The Sultan is a leader with intellectual and spiritual capabilities. Sri Sultan Hamengku Buwono X shows that as the great king of Agung Binathara bahu Dhendha Anyakrawati, Ambeg Adil para Marta, Memayu haying Jagat Raya. This is evident when the May 20, 1998, entire of the people gathered in the North Square of Yogyakarta to hear his message.

Speech of Sultan Hamengku Buwono X In The Applause of the Yogyakarta People's Movement May 20, 1998.

Assalamu'alaikum Wr. wb.

My dear brothers and sisters, patriots of Yogyakarta,

If we reflect on the history of the struggle of the nation, the meaning that we need to address today is: return to the spirit of Yogyakarta struggle of citizenship and simple conduct. To that end, the younger generation of the nation's leading leaders remains loyal to the spirit of citizenship and simplicity, which is, in fact, the true root of culture. Many rulers are always looking for symbolic meanings in almost every event, especially if the symbolism is done away with a misinterpretation, which seems to be contradictory, as it comes out of the ruling of the ruler.

Ora llok, it does not mean that you can criticize the authorities. The burden of blindness and appraised Mbalelo only be attributed to the people who demand their rights, so fast beaten and slashed. And not for the ruler who can no longer meet the aspirations of the people, because he is too busy with power-play- it is just a game of power. Instead, it is addressed only to the displaced people, not to those who prosper and prosper at the expense of the masses. Unggah-Ungguhing transpires: tepa-Sarira and Ewuh-Pakewuh (humble and polite) can only be recognized by the people, not their corrupt offices, collusion and so on.

These are my brothers, called the moral crisis, who continue the crisis of people's trust in the ruler. We have long been of great concern, because of structural fear, so the misunderstood meaning is allowed by the authorities at the subordinate level. The downside is the deviation from the true meaning. Sadly, it often leaves behind the meaning that was once taught by the ancestors. And indeed, we are at the end of the road, or the beginning of a new road that may be long, demanding the role of all the people to join this nation to the gate of ambition. With the Proclamation of August 17, 1945, sovereignty in the hands of the people as well as Information on September 5, 1945, the people of Yogyakarta supported the Proclamation and favored the republic (Martitah, & Sumarto: 2018).

It is a historic call if today all components of the people of Yogyakarta appear to support the National Reform Movement along with other reform powers. To that end, my brothers and sisters of the Yogyakarta people, together with Sri Lanka's Chief of Staff VIII, will present the "Information" to the people and the People of Yogyakarta, as follows.

A king being the center of power the people will only hear what is being said, whether it is been an order, a prohibition, or a statement. Therefore, the Javanese government had no law, except for the words of the royal sacredness known as Sabda Pandhita ratu. According to Selo Soemardjan, the word is a sacred word of a king; it will never be revoked. Moreover, the words of a king are not merely those of the king, they are words that have been perfected with cosmic power and have absorbed into the king's feelings and thoughts.

"The absolute nature of the words of this sacred saint is understood and accepted by the whole community without question. Those who are commissioned to carry out the order without resentment or doubt, otherwise unseen, subtle forces can turn and harm themselves". A king in the Javanese concept is no ordinary human. Since he is not an ordinary person, the king should be wise here. If not a king, then one would not be subject

to the rules of the queen's command. It is only the gifted king who conveys his word, to protect his people, and to help and guide them in the pursuit of prosperity and happiness (Soemardjan: 2017, pp. 41-46).

History records the Word of the king during the reign of the king. The Montauk Forest case, to uphold Pajang's power, Sultan Adiwijaya had to face the Adipati Jepang, Arya Penangsang, a descendant of the powerful Sultan Demak. The Sultan of Adiwijaya himself (afraid) faced him. He was not sure if he would beat him. Therefore, on the advice of his advisers, the sultan held a contest: whoever could defeat Penangsang would be given the prize, the land of Pati and Mataram.

With a clever trick, Penangsang can be defeated by both Pemanahan and Punjabi. Therefore, the Sultan had to give the two areas to those who served. Between Pemanahan and Penjawi there is an agreement that the first will receive Mataram, which is still forested and Mentaok forest, while the second will receive Death, which is a developed district. Once Penangsang was assassinated, the Sultan did not hesitate to give Pati to Punjabi. But that is not the case with Mataram. Why not?

Sultan Panjang is hesitant to give Mataram to Pemanahan because according to Sunan Giri's predictions, Mataram will grow into a major state and political center in Java. Sultan Adiwijaya is worried that Sunan Giri's prediction will mean the end of Pajang's history. That is why he always took the time to hand over Mataram to Pemanahan. As the Sultan always delayed the surrender of the promised land of Mataram (Mohamad: 2016, pp. 4426-4430). Thus, Pemanahan was a disappointment. He did not know what to do and how to do it. But fortunately, there was Martani, his brother who was his advisor. At the request of the Martyr, they both went to Sunan Kalijaga for advice and assistance.

Indeed, the guardians of the past were respected and their words obeyed, for if they were not obeyed they could bring ruin. The guardian assesses the claim that the Arbitration is fair. Therefore he is willing to remind Sultan Panjang of his promise. He recalled the "words of the queen not being a guardian" Sultan Panjang did not want to give the promised gift, but because he remembered the predictions of Sunan Giri, which he believed would come true, Adiwijaya had been hoping to take over other areas, so it is not Mataram. But if this is done, then Adiwijaya as queen will not keep the promise. If this happens what do people say? She'll probably take care of him.

How does Sunan Kalijaga's attitude see the Adiwijaya's concerns? Sunan Kalijaga is quite wise. Therefore, he advised that Bahanahan be asked to promise not to do rebellion against Panjang, he was willing to be a witness meaning that, if he rebelled, he would not receive the blessing of Sunan. And it is dangerous to break it.

It was at the service of Sunan Kalijaga that the land of Mataram was surrendered by Adiwijaya to the Occupation, while the Adiwijaya was guaranteed its rule. Someone who has made a promise or promise with the principle of not be refuse is encouraged to take action to fulfill his promise. In the historical example of the Adiwijaya Mentaok Forest Case, it was encouraged to do what was promised, which is to give a gift. Breaking the promise raises doubts: they are ashamed! Worse than that: he is accused of being arbitrary. Therefore, an action to cover the arbitrary impression must be taken. Or if the promise made by him poses a risk later in the day, the risk neutralization effort must be made (Sirait: 2016, pp. 237-260).

Because of the principle of the "royal word", the king was encouraged to be a knight, whatever his risk, his promise to keep. If a king does not keep what he says, promises or commands, it is best for him to resign. Why not? If he does not want to resign, he will be judged by his people as arbitrary and therefore will be fought to bring it down. Words of Sultan Hamengku Buwono X.

Following is an explanation of Sri Sultan Hamengku Buwono X. The Sultan must issue two words of king it was issued after he take orders from God delivered through his ancestors And explained several issues including the use of the word Assalamuallaikum (greeting of Moslem) This King's words do not use Assalamuallaikum. I feel this is the beat of God through my ancestors I convey this decree to others. The period if indeed God uses Assalamuallaikan right? But do not say in the Palace you cannot use Assalam

Alaikum, he said, in a dialogue using Javanese with Yogyakarta residents about the Word of the King and Dawuh Raja at the home of his eldest daughter, GKR Mangkubumi (Pembayun), Friday (05/08/2015).

Meanwhile related to the change from Buwono to Bawono is the expansion of the horizon. "Buwono is an alit universe (small), Bawono is an Agag (big) universe, so like Buwono is a region, Bawono is national, more or less like that," he said.

While from start as long as Kasepuluh is the serial number. The Sultan exemplifies how many first, second, third and so on. "So Kasadasa, Kasapuluh, cannot be called Sedasa. Why because how many is an additional calculation, not Gumanti (serial number)," he explained.

The name Suryaning Mataram appears, according to the Sultan, basically the agreement between Ki Ageng Archery and Kyai Giring has been completed (not changed).

The old Mataram from the time of Ken Arok Singosari to Panjang was also the Mataram known as the old Mataram. New Mataram from the Eyang Panembahan era until now. So there was a long time ago in Mataram and a Warming and Giring agreement was separating it from the new Mataram. Because the agreement was finished, from the days of Ken Arok to Panjang to the Senapati Worship and now essentially descendants. Not separated again between the old and the new because there was an agreement earlier.

Sultan explains the change of the title of Khalifatullah Sayidin to Lenggenging Toto Panoto Gomo. "Lasting is not accompanied by Allah, cuddling the universe Pranataning (preserving the world according to God's command with world rules)," said the Sultan.

Another commandment, according to the Sultan, he received was that the current situation could not be considered as simple as the previous king because of changing circumstances. I was not hit by the agreement. Because I am the one who has been governed for the new age, he said.

The Sultan admitted that this was unexpectedly just a day before being released. There is no such thing as sudden. The command is the authority of Allah of Greatest. This command cannot anytime (not trusted and underestimated). The king who does not carry out more orders receives anger and torture, he said again.

The Sultan realized that the words of the King and command the king would cause debate among his brothers. But if not delivered, the order would be a risk for the Sultan and his observers or younger brothers. "If the King does not carry out orders, the risks that arise are greater than those of others," the Sultan said.

Before receiving the revelation, the Sultan admitted that he had long gone through the process alone in the kingdom, in a special room. He also stated that there were no teachers or shamans who influenced the issuance of the Word of the King and command Raja. I am fine with my younger siblings and other people who do not know the true words of the King and the King's command. I did not react to anything. It is okay then I got angry with God, he said. The Sultan also said that during the command Raja procession in the Siti Hinggil Ward, Pembayun lined up with the younger brothers and other relatives of the Kingdom. The Sultan then asked Pembayun to sit in the chair of Watu Gilang, the stone that would normally be occupied by Sultan candidates. There I set (Pembayun). He has the right to sit in that chair, said Sultan.

Professor of UGM History, Prof. Dr. Djoko Suryo, the words of the newly released king is natural and must be followed as a monarchical system and outsiders cannot interfere in the matter. Several other groups welcomed the word because it was a momentum of change as it had been during the change of the Ancient Mataram with the Hindu style into the New Mataram with the Islamic style. The word of the king, according to the sultan, was a milestone in the elimination of the separation between the old Mataram and the new Mataram, which had a direct influence on reducing the influence of Islam in the kingdom. With the loss of the title Khalifatullah, that means the king is no longer the religious leader and determinant of religious life based on Islam. The loss of the title also opened up the opportunity for the emergence of the future female king. Meanwhile, if referring to the teachings of Islam, women should not be a king. When viewed from the words

of the second king, it seems that the oldest daughter of the sultan was prepared to be the successor to power (Suryo, & Margana: 2009).

4. CONCLUSION

Reigning King of Java is inaccessible to outsiders. In the Javanese concept, political power is not something that can be contested. Political power is something that is directly and indirectly derived from the revelation of the Almighty. Thus, the Javanese king did not know the terms of competition for power. Unlike power in the concept of modern democracy, it is the people who decide. Without the support of the people, it will be difficult to grasp power. In the modern and democratic political system, the political office can be fought by anyone, not by an exclusive group of families. Therefore, there is competition and contestation, and the people are given the right to vote.

In other words, borrowing the term *Daoed Joesoef*, the supreme power of the throne is granted by the dictatorship of God's blessing, while the dictatorship of the supreme power of the presidency with the blessing of the people (by the great of people). Both symbolize the power of someone who is formally at the top of the government. The power of the throne refers to the monarchy and the seat of the president refers to the republic, wrote *Daoed Joesoef* in *People's sovereignty*, November 24, 2008.

Many in the community associate the word of this king with the realization of what *Sabdapalon* conveyed in *Darmagandhul's* letter as well as in the *Damarwulan* and *Fiber Papers*. *Sabdapalon* says that another 500 years when corruption is rampant and disaster strikes, he will return to sweep Islam from Java and restore Java's religious and cultural success as usual. This assumption is also reinforced by the attitude of the sultan who no longer uses the word "Assalam Alaikum" in starting his words.

Sri Sultan is a king who is still very close to his teachings. She is still active in her daily activities including fasting and meditation. From his spiritual journey, Sri Sultan is believed to have captured the traits that required him to create momentum by eliminating the separation between Hindu Mataram and Muslim Mataram. The removal of the divide also eventually opened the opportunity for the resumption of the Dharma teachings in Java. I do not know ... exactly what is in the mind of Sri Sultan, but what is certain is the momentum of change. This change will only happen if Sri Sultan has courage and firmness. The changes made by the sultan will have a huge impact, which is equivalent to the impact of the transformation of the period Hindu Mataram into a Muslim Mataram. The ones who will be most active in this conflict will be the parties who are working hard to maintain the process of Islamization as well as those who rule the throne.

Architecturally, the establishment of the *Yogya* palace is also very Hindu-like. In general, *Yogyakarta* is limited by *Mount Merapi* to the north and the south coast to the south. Both places are believed to be sacred places by the entire royal family. With location settings such as straight lines between mountains, jungle monuments, palaces, and even the south sea, the *Prince of Philosophy* creates a philosophical axis that is in line with the *Tri Taran Karana* and *Tri Angga* (*Parasangan-Pawahan-Palamah*). Philosophically symbolically, this philosophical axis symbolizes the harmony and balance of man's relationship with his Lord and man with man and nature including his five constituents namely fire (*Dahan*), wind (*Maruta*) and *akasa* (either). This philosophical axis is also a symbol of the philosophy of Creation and My Lord. The concept of *Tri Harana Karana* based on the book *Vastusastra* is also very strong in the architectural model and the layers of the palace itself.

The Tradition of Fireworks used at the time of *Sekaten* and/or the pile for Thanksgiving activities in the *Yogyakarta* royal procession also did not deviate from Hindu philosophy. Mounts or piles of food symbolize *Mount Mahameru*. It is hoped that the symbol will always be able to provide fertility, safety and blessing to humanity.

BIBLIOGRAPHY

- ALAM, AS, & YUDHOYONO, WS (2018). Analysis of Java Leadership in Province of Regional Regions Yogyakarta.
- FARID, MRAA (2018). "Polemik Sultan Perempuan di Yogyakarta". *An-Nawa: Jurnal Studi Islam*, 1(2), pp. 84-98.
- KALOGEROPOULOS, P, RUSSO, JA, SULLIVAN, P, KLOOGER, M, & GUNNINGHAM, S (2020). "Re-enfranchising Mathematically-alienated Students: Teacher and Tutor Perceptions of the Getting Ready in Numeracy (G.R.I.N.) Program". *International Electronic Journal of Mathematics Education*, 15(1).
- LAUREANO, RMS, FERNANDES, AL, HASSAMO, S, & ALTURAS, B (2018). "Facebook Satisfaction and Its Impacts on Fundraising": A Case Study at a Portuguese Non-Profit Organization. *Journal of Information Systems Engineering & Management*, 3(1), pp. 4-7.
- MARTITAH, M, & SUMARTO, S (2018). "The Election Position of Governor and Vice Governor of Yogyakarta Special Region in the Perspective of Pancasila Democracy in Indonesia". *In the 1st International Conference on Indonesian Legal Studies (ICILS 2018)*. Atlantis Press.
- MOHAMAD, B (2016). "The Relationship Between Jipang and Panjang in the Oral Tradition: Between History and Memory". *Advanced Science Letters*, 22(12), pp. 4426-4430.
- MOHAMMADI, S, & YEKTA, P, (2018). "The Effect of Emotional Intelligence on Job Satisfaction among Staff Nurses in Intensive Care Units". *UCT Journal of Social Sciences and Humanities Research*, 6(2), pp. 1-7.
- MONFRIES, J (2015). A prince in a republic: The life of Sultan Hamengku Buwono IX of Yogyakarta (Vol. 504). Institute of Southeast Asian Studies.
- NOORADI, M, BAGHERI NIA, H, & OULIAEY, A (2017). "Are the manager's bases of power related to job satisfaction?" *UCT Journal of Management and Accounting Studies*, 5(3), pp. 71-75.
- PAKDEL, M, & ASHRAFI, M (2019). "Relationship between Working Capital Management and the Performance of Firm in Different Business Cycles". *Dutch Journal of Finance and Management*, 3(1).
- RAHIM, MA (2017). "Elit, Cultural Capital, dan Sabda Raja dalam Sukses Kepemimpinan Keraton dan Gubernur DIY". *IN RIGHT: Jurnal Agama dan Hak Azazi Manusia*, 6(1).
- SASTRONARYATMO, M (2010). Babad Mangkubumi.
- SIRAIT, S (2016). "Religious Attitudes of Theological Traditionalist in the Modern Muslim Community: Study on Tahlilan in Kotagede". *Journal of Indonesian Islam*, 10 (2), pp. 237-260.
- SOEMARDJAN, S (2017). "The Influence of Social Structure on the Javanese Peasant Economy: Comment". *In Subsistence Agriculture and Economic Development*, pp. 41-46. Routledge.
- SOERATMAN, D (1989). Kehidupan Dunia Kraton Surakarta 1830-1939. Doctoral dissertation, Universitas Gadjah Mada.
- SUMARLAM, S (2016). "Representasi Kekuasaan Melalui Sabda Raja Pada Teks Berita Mengenai Konflik Internal Keraton Yogyakarta (Sebuah Analisis Wacana Kritis)". *Prosiding prasasti*, pp. 58-70.
- SURYO, D, & MARGANA, S (2009). Transformasi masyarakat Indonesia dalam historiografi Indonesia modern. Sekolah Tinggi Pertanahan Nasional (STPN):[STPN Press]: Jurusan Sejarah FIB UGM.

VAN DYKE, C (2018). What Has History to Do with Philosophy? Insights from the Medieval Contemplative Tradition.

ZUBAIR, AC (2003). "Membangun Etika Kesadaran Multikulturalisme Di Indonesia". *Yogyakarta: Jurnal Filsafat, Agustus*.

BIODATA

A.N.S. RIZAL: Alvin Noor Sahab Rizal (S.H.I) is currently a prospective master of Islamic studies at State Islamic University of Syarif Hidayatullah graduate school Jakarta where is sponsored by the Indonesia Endowment Fund for Education (LPDP) under the Ministry of Finance of the Republic of Indonesia. Currently active in the CUSQA (Center for *Ushuluddin* Studies and Quality Assurance) and the I_Can Community. Previously he obtained a bachelor's degree in Islamic Politics at State Islamic University of Sunan Kalijaga. He has written various articles on social media which are several politic journals.

ACKNOWLEDGMENTS

The author would like to thank LPDP (Indonesia Endowment Fund for Education), Graduate School of State Islamic University of Syarif Hidayatullah Jakarta for supporting and funding in this research.