

ISLAMIC INFLUENCE ON THE LEADERSHIP OF SRI SULTAN HAMENGKU BUWANA V

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Abstract

Sri Sultan Hamengku Buwana V was one of the kings of Yogyakarta whose works were influenced by Islamic teachings. Most of these works contain values of harmonious life. The values were adopted from Islamic teachings combined with the values of Javanese life. *Serat Jatipusaka Makutha Raja* is one of his works which encloses the leadership pattern of the rulers or kings. The leadership pattern taught here was adopted from Islamic teachings written in Javanese code mixed with Arabic. The teaching substances include: A king must conduct fairly and decent/transparent, a king must always improve the mastery of science and not left behind in its development, a king must adhere to rules/*pranatan*, a king must be patient, pious, and able to uphold the truth and keep the harmony of life.

I. Introduction

God created man to be a caliph on earth and given the duty of sustaining life and maintaining the balance of nature. This duty in Javanese culture is known as *mangasah mingising budi, memasuh malaning bumi, memayu hayuning bawana*. To realize this *hayuning bawana*, Allah sent Adam down to earth to be the first caliph. This information can be found in Surah Al-Baqara verse 30: Behold, thy Lord said to the angels: 'I will create a vicegerent on earth...' (Thalbah, 2009: 3). Although this intention of Allah is opposed by the angels, thru the information hath spoken by Allah in Surah Al-Baqara verse 30: They said: 'Wilt Thou place therein one who will make mischief therein and shed blood? - whilst we do celebrate Thy praises and glorify Thy holy (name)?' (Thalbah, 2009: 3-4), nevertheless Allah has determined to send Adam down to the earth for Allah knows what His creatures don't.

Anchored in the description above it is apparent the caliphate on earth is needed. Why? From the previous information it is certain that humans will create riots and destruction on earth. Therefore, Allah will employ the man whom He desired to uphold the truth on earth. The caliph's presence would at least reduce the occurrence of riots and destruction on this earth.

Ever since Adam came down to earth, the civilization on earth carried on from generation to generation across all regions. Good and evil, repair and destruction always

take place side by side. Such procession of life has become the will of the Almighty. The occurrence of riots and destruction is always accompanied by the emergence of civilizations that control the livelihood which leads to the harmony of life. The creation of harmonious life is regulated by the rules run by a leader or caliph who, in the land of Mataram (Java), contained in the title of the kings, namely: *Ngarsa Dalem Sinuhun Senapati Ing Ngalaga Sayidin Panatagama Kalifatullah Fil'Ard* (Charis, 2006:73).

II. The Leadership of Sri Sultan Hamengku Buwana V

Sri Sultan Hamengku Buwana V was one of the kings of Ngayogyakarta whose pattern of leadership is influenced by the leadership based on Islamic teachings. This statement is based on the artifacts he bequeathed to our generation in the form of written masterpieces. Most of his writing inheritances are containing the moral values of Islam. His works among others are: *Serat Sittin*, *Serat Jasmaningrat*, *Serat Sifatulwijra*, *Serat Bustam*, *Serat Jatipusaka Makutharaja*, *Serat Suryanalendra*, *Serat Warna-Warni* and so forth.

Serat Jatipusaka Makutharaja is one of the works of Sri Sultan Hamengku Buwana V which is comprising the philosophy of leadership. This manuscript is a collection of several works which includes these titles: *Serat Jatipusaka Makutharaja*, *Serat Surya Nalendra*, *Serat Tenajus Salatin*, *Serat Sifatul Muluk*, *Serat Atining Mekrad*, *Serat Suryengmanon*, *Serat Wandhansari*, *Serat Suryeng Rat Kawi Dasanama*, *Serat Sateka Wredi Johar Mukmini*, *Serat Astha Brangta Winangun JayaResmi*, *Serat Suluk Istigena*, *Serat Purwajati*, *Serat Suluk Bab Napas Nem Prakara*, *Serat Martabating Deyanira*, and *Serat Ruhyating Kaya* (Nurhayati, 2006: 16).

Generally this work contains a teaching outline for the rulers, especially for kings, in order to sustain a harmonious life. *Serat Jatipusaka Makutharaja* was written on Selasa or Tuesday Kliwon at 2 P.M., date 29 month Sapar year Dal 1775, with *sengkalan Tata Pandhita Sabdaning Rat*, Wuku Mandasiya, lambang/sign Langkir, in mangsa 7 or as in Dutch calendar on 26 February 1847 with *sengkalan Pandhita Suci Murtining Rat, angka marta tigangatus tri dasa* (Nurhayati, 2006: 17).

The principal teaching of this manuscript is to invite people to realize that they are a part of the nature whose presence is expected to humanize nature (Bakker, 1995:64).

This duty requires the ability to manage the nature, and this ability is usually owned by kings, rulers, and leaders. The ability to control and regulate, recognized with the terms *suh*, *ngesuhi*, or *dadi suh* in Javanese society, is therefore the key to harmony. A leader who is unable to be a *suh* would not be able to materialize the harmony of life, and this will make him less valuable in front of his people.

Such leadership quality is not owned by any person. Only those who are determined by God alone will bear to perform this duty. Such person, in Javanese society is called *kewahyon* or ‘those who has received the revelation’. In Islamic teaching, this contained in the word of Allah in Surah An Noor verse 35: ... Allah doth guide whom He will to His Light: Allah doth set forth Parables for men: and Allah doth know all things.

In *Serat Atining Mekrad* these people are the ones who are given the power by Allah to be able to *ngesuhi* the world since they are guided towards the light of Allah, as the following quote: *bungahing dzat purwaning jagat, wewau kun fayakunwor yali ratuning alam*. ‘The creation/happiness of the essence of the world’s initiation is begun with the will of Allah in order to unite with the existence of the ruler of the world.’ In *Serat Suryanalendra* it is revealed that one person who was *kewahyon* is Panembahan Senopati, whereas in *Serat Tenajus Salatin* the person who received the light from Allah is Kanjeng Sunan Pleret. Kanjeng Sunan Pleret is depicted as a brightly shined man resembling the unblocked sunlight on a clear sky, his light protrudes heavenward just like the light of *ndaru*, his heart is filled with the light of kindness, and he always glorifies the name of the lord of the light.

A *kewahyon* king or ruler certainly possesses exceptional power and knowledge. The king will strictly adhere to the rules or the knowledge he learnt and the policy of his ancestors, and he will never leave them behind. This teaching is written in *Serat Jatipusaka Makutharaja* as the following quote: *mulku raja ingkang nyakra buwana, menika boten kenging ngendrani nilaraken bukhori samsi narendra...* ‘The kings who rule the world must not leave/forget all the knowledge about kings/ leadership’.

A *nyakra bawana* king, according to Sri Sultan Hamengku Buwana V should have these qualities: patient, highly respecting the glory of his ancestors, learning continuously, fair, able to control the lust/anger, having a purity of heart, having the

attributes of Allah, and performing his faith devotedly. The description or explanations of these qualities are as follows.

A king or a leader should have the quality of the ocean. Meaning, a king must be patient and broad-minded. Broad-mindedness does not mean without rules, therefore the king must be careful and vigilant. In deciding an issue a king should not be hasty or just following his heart, but must uphold to the rules or *pranatan*. This is implied in: *Sarehning pranataning rat sampun cetha: bala adi, pepatih, jeksa, sarta pengulu sasaged-saged kedah tansah boten nilaraken babakuning pranatan*. ‘Because the world has clear rules: leader of the soldiers, governors, prosecutors, and village chiefs as much as possible should always adhere to the established rules.’

To seek patience and wisdom, a ruler must be able to instill discipline or obedience towards the rules in his men. If any of his men is misbehaved or fraudulent in act, the ruler will enforce justice based on the standardized rules. If the ruler is negligent and recklessly making a decision deviated from the rules, consequently a chaos would occur in his region. When this happens, people’s legitimacy over the ruler’s revelation will be doubted and therefore will be revoked by the people. This kind of manner will result in an unsteady leadership, because the goal of building a harmonious life has failed.

A king should have an extensive knowledge or clever; master of science in various fields. In *Serat Jatipusaka Makutharaja* it is explained: *Kawruh bab Makutharaja rumpakanipun ingkang para raja, ingkang tuhu budaya ing ngelmi, rumpakan pitutur sejati menika, sejatosipun wujud pamerdining rat mungguh ing Hyang Agung, ingkang tumrap para amirul panguwaos, marmanipun ingkang linangkung pinter pitados tan wali-wali nyawiji hangga yanjana*. ‘The teaching of *Makutharaja* works of the kings, who really mastered the science, the work of the true teaching (essential), in fact contains about how to keep the world in peace as the expectations of God, which is addressed to the leaders, rulers, and therefore (the king) must be really smart, trustworthy, speaking one word and these qualities should always be fused with his body and soul.’

A knowledgeable ruler will rule the eight worlds. This teaching is the acculturation with *hasta brata* concept, in which a ruler must have the qualities of the eight forces of nature. This concept is explained in: *Inkang langkung bariyun nama adi astha rat kawengkon tanajul ing makutharaja dadosa pangrehing pangakahipun. Dadosa*

jima nilap ing ngelmi drema murba ing manah. ‘The more prominent are the noble teachings of the eight powers of the world/nature contained in *Makutharaja* that is expected to control the will/desires. May be a complement to how to controlling the heart's desire.’

The qualities in question are: first, a ruler should have the quality of *pratata* ‘the nature of the earth or ground’. A *mahambeg pratata* king will have the character of the earth that is able to accommodate everything. Either good or bad object will be accepted without preference and nothing is rejected. He is able to accept any action, meaning that although the land is puddled, trampled upon, cultivated, staved in, or leveled, they never succeed in changing its characteristic which always brings the good fortune as soil fertility, especially if cultivated properly.

The second quality is *mahambeg tirta*, means that a king should have the nature of water: calm, fresh, clear, and still. Water never changes its nature despite the turbulence. The alteration is temporary and will return to normal. According to this nature, a king should always be calm and clear in all of his acts. The third quality is *mahambeg dahana*, meaning that a king must have the nature of fire. A king must be able to sear all deviating or disgraceful acts, as well as to blaze the truth and virtue without misgivings. The fourth quality is the nature of the wind or *mahambeg maruta*. A king must be flexible and always soothe the feelings of his people. Besides, the king must be able to finish a case coolly without causing any turbulence.

The fifth quality is *mahambeg surya* or the nature of the sun. A king with this nature should be able to continuously and unconditionally enlighten his people who are in darkness. The sixth quality is *mahambeg candra*; a king must have the nature of the moon which is always illuminating his people with soothing light, not generating the turmoil of sense. The seventh quality is *mahambeg sudama*; a king must also have the nature of stars, becoming the guidance or compass for *laku* or behavior to every one. The eighth quality is *mahambeg hima*, which is having the nature of the cloud. The cloud has the ability to protect the people who are being the subject to disasters or difficulties, and is able to change the tumult become a blessing (changing cloudiness into rain).

Improving the mastery of science is something mandatory for a ruler. This follows the philosophy *lir danirat, lir tikta manjali murti* ‘the mastery of knowledge is

embodied in the soul', not *arpajala weni nrus buwana* 'the vanishing knowledge is like the rain water seeps into the earth', and like *sindhu upaka* 'clear water flows from the slopes of a mountain slides and follows its direction.'

Another quality of a king is that he is always conducting clean acts, honest, and not *dhedhemitan* or secretive. This quality is explained in: *Pangagenging bala adi menawi badhe nggayuh resik kalamun asring dhedhemitan mesthi badhe risak*. 'If the ruler wishes to maintain honesty (perform as little as possible the secretive acts), if he is often doing acts opaquely (*dhedhemitan*) it will certainly lead to chaos and destruction of the *pranatan*.' Therefore, a leader must always strive for a clean behavior.

A king must also have the quality of *raturat kang jala wening* 'having the glory and purity of heart'. This quality can be achieved by always bringing himself closer to the Most Holy, and to practice correctly. If this *laku* or behavior can be conducted correctly certainly the king will have a clean character, since a person who conducts such act will be able to possess the attributes of God or *asmaul husna*.

The description above clearly shows that the leadership pattern of Sri Sultan Hamengku Buwana V was affected by the teachings of Islam. However, these teachings are still intertwined with Hinduism as the comparison for *laku* or the behavior to ensure what should be done by a ruler becomes more stable.

III. Conclusion

The leadership pattern of Sri Sultan Hamengku Buwana V summarized in several of his works can be used as a guideline for the leaders, especially the kings of Yogyakarta. These values can actually be adopted and communicated to today's leaders whose patterns of leadership have started to 'lose their way'. The leaders of today are paying less attention to moral values of religion and local culture or local wisdom, and emphasizing on their personal and group interests without regarding to public interest, let alone the world peace.

The leaders are paying less attention to the decency of deliberation, relying more on strength, and so imposing their will. Such attitudes reflect a narrow repertory of knowledge. There is also an impression that the leaders are less clean and transparent. This is identified by rampant corruption and a lot of leaders are engaged with the law to

entering prison. The leaders are not the protectors of people; instead, they oblige to be served by the people.

Money politics in achieving a position for some person is not something haram or prohibited, this even becomes a pride for him would be viewed as an influential man. The result of all this behavior is not a peace achieved by the people, but environmental damage and wide-spreading riots among the people. These are the main reason why the harmony of life is never materialized on earth.

If I may hope, how wonderful if educators are able to dig the noble values created in the community (ethnic) and combining it with the moral values of religion as it had been done by Sri Sultan Hamengku Buwana V. Hopefully these values can be reinforced and made as the guideline of education in this nation. If God wills, if this happens, this nation will be a great nation and live in peace.

IV. Bibliography

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