

# State and The Statecraft of The Centrals of Goverment Mataram Islam Kingdom in Java

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**STATE AND THE STATECRACT OF THE CENTRALS OF GOVERNMENT  
MATARAM ISLAM KINGDOM IN JAVA**

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**Abstract**

This study is aimed to examine the dynamic of Islamic Mataram kingdom, focusing more on administrative system in Islam Mataram. This research used the five stages historical research method according to Kuntowijoyo, which are topic selection, heuristic, verification, interpretation and writing. Panembahan Senopati defeated Pajang and built a palace in Kotagede which later was used by Mataram kings until their peak of glory under Sultan AgungHanyakrakusuma. However the defeat of Mataram from VOC caused them to lose their ground, moreover after Sultan AgungHanyakrakusuma deceased. His successor, Amangkurat I think that Kotagede as the central of economic activities considered to be no longer suitable for the central of government. Therefore he ordered to move the palace from Kotagede to Pleret. Raden Mas Rahmat, as 'Amangkurat II', didn't want to go back to Pleret because it had been taken by Puger Prince, and then built new palace in Kartasura. Amangkurat III escaped to the east when Kartasura was taken. But this palace would also be abandoned later, and moved to Surakarta when Pakubuwono II ruled the place. Mataram moved its government four times, from Kotagede, Plered, Kartasura, and lastly, Surakarta.

**Keywords: government, Islamic Mataram.**

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## **Introduction**

Initially Islam Mataram Kingdom had the capital city in Kota Gede, 6 km far to the southern part of Yogyakarta. Approximately 70 years later (1648), it was moved to the southeast of Kota Gede, which was Plered. Thirty years later, Plered was also left to Kartasura, which was 70 km far from the eastern part of Plered. Finally, in February 20, 1976, the capital city of Islam Mataram was moved from Kartasura to Surakarta (Inajati Adrisijanti, 2004: 8).

The central cities position of Islam Mataram Kingdom was in the series of "link" of city history in Java as the development and explicitness of city layout, and Islamic Javanese society life, whose embryo came in Demak city. Those aspects were developed in newer Javanese cities. This research will also give whole picture on the emergence, development and fall of those cities and the society. This research is expected to be a material to understand and review various social and cultural problems raised in the city development in Indonesia recently and improve the understanding on dynamic city development.

In the historical journey of Islam Mataram Kingdom, it experienced three times movements of administrative centre. Initially the capital city of Islam Mataram Kingdom was in Kota Gede, approximately 6 km to the southern part of Yogyakarta. Approximately 70 years later (1648), it was moved to the southeast of Kota Gede, which was Plered. Thirty years later, Plered was also left to Kartasura, which was 70 km far from the eastern part of Plered. Finally, in February 20, 1976, the capital city of Islam Mataram was moved from Kartasura to Surakarta (Inajati Adrisijanti, 2004: 8).

During the Islam period in Indonesia, many cities used territories in coastal area, such as Samudra Pasai, Demak, Banten, and Makassar. At that time those cities' geographical area were in the remote areas, such as Pajang, Kota Gedhe, and Yogyakarta. Some cities such as Samudra Pasai has lost its physical tracks that are difficult to find, and the other cities such as Banten and Plerer have still had its seen tracks. Some other cities still live and develop until today, for example Cirebon, Kota Gede and Makassar. This research is focused on administrative system in Islam Mataram.

## **2 Research Method**

The word metode is originated from English word "method" which means ways or manners. Etimologically. Method is a problem that explains ways or manners, technical implementation direction (Lorens Bagus, 1966: 635). Basically, historical research is interrelated with historical method procedure. Historical method is rules on systematic principles which collect historical sources effectively and assess it critically and made in written form. The method utilized by the researcher in this historical writing is historical research method according to Kuntowijoyo. The stages of historical according to Kuntowijoyo has five stages, which are topic selection, heuristic, verification, interpretation and writing (Kuntowijoyo, 2005: 91). topic selection is the initial step in the research to identify topic which is appropriate to be observed. After the topic selection, further stage is data collection process, which are books, documents, images and other relevant sources. The next activity is to make source critique both the source originality and external critique or the reliability of source content through internal

critique. After the validity is assured, further stage is to interpret through the analysis and synthesis. The last stage is to perform historical report writing or historiography.

### **Result and Discussion**

In the 16th century, there were some kingdom states, among them were Majapahit, Demak, Pajang, Banten, Cirebon, and Mataram Islam. Islam Religion gradually developed to the remote areas in King and noblemen group of society (Notosusanto, 1993:1). Nowadays, Islam has experienced rapid development and started to move the position of Hindu-Budha as the religion followed by previous society. One of them was Islam Mataram Kingdom or furthermore is called Mataram Kingdom. Many versions of the establishment of Mataram Kingdom was based on myths and legend. In general, those versions related it with previous Kingdom, such as Demak and Pajang.

Based on one of versions, after Demak collapsed, its capital city was moved to Pajang. Thus Pajang administration was started as a kingdom. Mataram Kingdom was established in 1582. Mataram territory covered Central Java, East Java, and some parts of West Java. Before VOC annexed Mataram state territory until the end of 17th century, all Mataram territories were divided into some big territories located in the Palace as the centre. The sequence of division from the centre to the region included palace or Kingdom Palace as the state centre and located in the capital city called Kutaneegara or Kutagara.

Furthermore, the territory surrounded Kutaneegara was called Negara Agung. According to Serat Pustaka of Puwara King, it was initially divided into four parts, including Kedu, Siti Ageng or Bumi Gede, Bagelen,

and Pajang. In Sultan Agung era, each of the territory is separated into two parts. It was called Siti Bumi and Bumiyo. Each of them was located in the west and east of Progo River. Siti Ageng area was located between Pajang and Demak, and divided into Siti Ageng Kiwa and Siti Ageng Tengen. Bagelen became Sewu area, located between Bogowonto and Donan River in Cilacam and Numbak Anyar area located between Bogowonto and Progo River. Pajang was also divided into two parts, which were Panumpin, including Sukowati area, and Panekar area as the Pajang area itself.

### **1. The Kings who Ruled Islam Mataram Administrative System**

The Administration System of Islam Mataram Kingdom was the God-King system. It means that the highest and absolute power centre was in Sultan. Sultan or king was often pictured as the sacred personality whose policy was shinning from His facial expression with matchless policy. The King appeared himself to its citizens once a week in the palace plaza. Besides Sultan, the other important officials were priyayi category as the connector between the King and citizens. There was also war commander entitled Kusumadayu and subordinate officer or Yudanegara. The other officials were Sasranegara, administrative official.

With the administrative system, Panembahan Senopati strengthened the influence of Mataram in various aspects until he passed away in 1601. He was replaced by his son, Mas Jolang or Panembahan Seda ing Krapyak (1601 – 1613). The role of Mas Jolang was not really interesting to note. After he passed away, Mas Jolang was replaced by Mas Rangsang (1613 – 1645). In his administration



period, Mataram reached its glory. Both in the territorial expansion or religion and culture.

Prince Jatmiko or Rangsang Mas became the third Mataram King. He obtained the title of Agung Hanyakrakusuma during his administration. Agung Hanyakrakusuma were successes to take Mataram to the top of glory with administrative centre in Yogyakarta. "Sultan" title beared by Sultan Agung indicates that he had strengths from the previous Kings, they were Panembahan Senopati and Panembahan Seda Ing Krapyak. He was crowned as the King in 1613 when he was 20 years old with the title of "Panembahan". In 1624, the title of "Panembahan" was changed into "Susuhunan or "Sunan". In 1641, Agung Hanyakrakusuma received recognition from Mekah as Sultan, then he possessed complete title Sultan Agung Hanyakrakusuma Senopati Ing Alaga Ngabdurrahman.

Since Sultan Agung's dream was to rule all Javanese Island, Mataram Kingdom was involved in long term war both with local administrators or VOC colonialization that eyed Javanese Island. In 1614, Sultan Agung united Kediri, Pasuruan, Lumajang, and Malang. In 1615, the power of Mataram armies were more focused on Wirasaba area, a strategic place to face East Java. This area was overpowered. In 1616, there was battle Among Mataram and Surabaya, Pasuruan, Tuban, Wirasaba, Arosbaya, and Sumenep armies. It was won by Mataram armies. In the same year, Lasen surrendered. In 1619, Tuban and Pasuruan were united. Furthermore, Mataram directly faced Surabaya. In order to face it, Mataram performed besiege strategy, which firstly battered remote areas as Sukadana (1622) and Madura (1624). Finally, Surabaya was authorized until 1625.

Following those conquests, Mataram became a very strong military kingdom. In 1627, the whole Javanese Islands except Banten and the territory of VOC in Batavia was successful to united under Mataram.

The big success developed self-confidence of Sultan Agung to challenge the company which was still in Batavia. Thus, in 1628, Mataram prepared troops under Tumenggung Baureksa and Tumenggung Sura Agul-agul leadership to besiege Batavia.

Unfortunately, since Dutch sustainability was very strong, the onset failed. even Tumenggung Baureksa passed away. The failure raised Mataram's motivation to manage more practiced power and mature preparation. Therefore, in 1629, Sultan Agung troops attacked Batavia. At that time, Ki Ageng Juminah, Ki Ageng Purbaya, ki Ageng Puger were the leaders. The attack was launched to Hollandia and Bommel bastion. However, it was failed and caused Mataram to be pulled at that year. Furthermore, Mataram attack was directed to Blambangan which could be integrated in 1663.

### **The history of Mataram Kings**

In the kingdom development, King has centre in its state area. The position legitimacy and King's power were obtained because of heritage according to tradition (Notosusanto, 1993: 5). The authority of King were more based on charisma and personal competence strength, thus further King's authority was institutionalized to be a tradition. In Islam history, Kesultanan Mataram had important role in the historical journey of Islam Kingdoms in Indonesian Archipelago. It was seen from the spirit of Kings to expand the territorial and convert the society into Islam.

In the beginning, Mataram was authorized by Kasultanan Pajang as the good deed of buffetting to defend Arya Panangsang. Sultan Hadiwijaya granted Mataram to Ki Ageng Pamanahan. Furthermore, by Ki Ageng Pemanahan Mataram it was built as a new residence and field.

However, his presence in the area and effort of development got various comments from local arbiters. For example, Ki Ageng Giring who came from Kajoran dynasti transparently opposed his presence. Also, ki Ageng Tembayat and Ki Ageng Mangir. however, there were arbiters who accepted his presence, for example ki Ageng Karanglo. Nevertheless, the various responses and reactions didn't change Ki Ageng Pemanahan's perception to continue the area development. He built the authority centre in Plered and prepared strategy to defeat the arbiters who againsted his presence.

In 1575, Pamanahan passed away. He was replaced by his son, Danang Sutawijaya or Pangeran Ngabehi Loring Pasar. Besides the intention to continue his father's dream, he had a dream to liberalize himself from Pajang authority. It caused the relationship between Mataram and Pajang worsened. Tense relationship between Sutawijaya and Kesultanan Pajang caused war. In this war, Kesultanan Pajang faced defeat. After the tax arbiter, Hadiwijaya passed away (1587), Sutawijaya promoted himself to be Mataram King with the title of penembahan Senopati Ing Alaga Sayidin Panatagama (Mifathul A'la, 2010: 103). He started to build his Kingdom and moved Central Administration Senopati to Kotagede. In order to expand his territory, Panembahan Senopati launched attacks in the surrounding areas. For example by defeating Ki Ageng Mangir and Ki Ageng Giring.



The picture of Islam Mataram Kingdom Territory

In 1550, Panembahan Senopati authorized Madiun which at time was allied with Surabaya. In 1591, he defeated Kediri and Jipang and continued it by defeating Pasuruan and Tuban in 1598-1599. As a new Islam King, Panembahan Senopati carried out those conquests to manifest his idea that Mataram should be cultural and Islam Religious centre to replace or continue Kesultanan Demak (De Graaf, 1985: 287). It was also mentioned in the chronicle story that those dreams came from the wangsit or divine inspiration received from Lipura (a village located in the Southwest of Yogyakarta). The Wangsit came after the dream and meeting between Senopati and the south sea ruler, Nyi Roro Kidul, when he meditated in Parang Tritis and Langse Cave in the Southern part of Yogyakarta. From the meeting, it was mentioned that in the future he would dominate all Javanese Land.

## 2. The Life of Mataram Kingdom Society

The life of Mataram Kingdom was managed well based on Islamic law without leaving old prevailing norms. In the administration of Islam Mataram Kingdom, a King was the highest power holder, followed



by a number of officer. In religious aspect, there were Muslim Leader (penghulu), preacher at the mosque, mosque official and suantana who were assigned to lead religious ceremonies. In justicial aspect, there was prosecutor position who was assigned to manage the palace jurisdiction.

### **Economical and Cultural Life Aspect**

Mataram Kingdom is the continuation of Demak and Pajang Kingdom. After Pajang Kingdom fell from the power arena, Mataram became the replacement (Purwadi, 2007: 299). This kingdom hung its economic life from agricultural sector. It was caused the area located in the remote area. However, Mataram also had authority territory in the north coastal area of Java who were the majority were sailors. It had important role for Mataram Kingdom trade current. Cultures developed rapidly during the Mataram Kingdom period were the art of dance, chisel, voice and literature. The form of developing culture was Kejawen Ceremony which was an acculturation between Hindu-Budha culture and Islam. Besides, literary aspect development raised a famous literature work, which was Gendhing Literature Book (Kitab Sastra Gendhing) as the mix between Islamic Law and Javanese culture or which was called Surya Alam Law.

### **The Top of Glory of Islam Mataram**

Islam Mataram reached its glory in the period of Sultan Agung Hanyokrokusumo (1613-1646). The area covered Javanese Island (except Banten and Batavia), Madura Island and Sukadana area in West Kalimantan. At that time, Batavia was administered by Dutch VOC (Vereenigde Oost Indische Compagnie). Mataram military power was very enourmous. Sultan Agung who was anti-

colonialism attacked VOIC in Batavia in 1628 and 1629. According to Moejanti as quoted by Purwadi (2007), Sultan Agung utilized political concept of keagung-binataran which meant that Mataram Kingdom was a unity, whole, uncompetitive and inseparated.

The top of Mataram glory also influenced literature aspect. At that time, the palace poets competed to set forth how high their nobility and how old the King's Great-grandparents origin were (De Graaf, 1985: 281). In the literary work, it was noticed that Ki Ageng Pamanahan was the grandchild of authoritarian in Sela (in Grobogan area, southern part of Demak) which were covered with weird stories. The literary works made at that time were lies and was only Administrative Legitimation of Mataram Kingdom. The Dynasti of Mataram was not able to concern the mandate of Sultan Agung, because many of his grandchildren became a king and poet (Purwadi, 2007: 312). However, in the further development. There were many critiques and review of literature in the top period of Mataram's glory.

For abot 100 years, from the middle of the 16th century to 17th century, four kings (especially Panembahan Senopati and Sultan Agung) with their power and strictness have forced almost all Central and East Java Kings to obey the Mataram highest authority. At that time, many King's residences were the traffic of Trade, Islam knowledge, and Javanese Literary and Art centre located in the coastal area of northern part of Javanese Island. If the generations of King were not destroyed, the would espace to other places. Their degree fell and became a subordinate noblemen in the area or were forced to be new priyayi or officials whose life depended on Mataram Kings' kindness De Graaf, 1985: 297).

The expansion of Mataram authority and armies' victory have been diiquieting them who lived in the same period and became the victim. In the 17th century and 18th, palace noblemen awed and glorified the King, their living cost givers assumed that the prominent welfare experienced by Mataram King's family for the first century of its establishment was caused by magical energy which proected the remote kingdom. Purportedly, the rapid development of Mataram in the 16th and 17th century was caused by fresh, motivated society whose energy had not been exploited (De Graaf, 1985: 297). Besides, Mataram Development was also caused by the fall of old Kingdoms in the coastal area.

#### **The deterioration of Islam Mataram**

The deterioration of Islam Mataram was initiated when the Sultan Agung's shellacking to arrogate Batavia and dominae all Java from Dutch. After the shellackin, the society economic life was not managed well because some parts of them were mobilized to be at war. It was worsened with Amangkurat I who replaced Sultan Agung. He was known as materialistic king who didn't think about his society welfare. He was also known as a very cruel king, so he was resented by many groups of society. As a result of his behavior, the emergence of Trunajaya rebellion was succeed to place Plered Palace and forced Amangkurat I to escape and passed in his escape. The succession of Amangkurat I to Amangkurat II didn't run well. Plered Palace was occupied by the other Pangeran Puger Putera Amangkurat I who received Palace Transfer when Amangkurat I escaped. Amangkurat II ascended the throne caused by VOC

interference and should sign agreement which more weakened Mataram as a Kingdom. Considering Prince Puger was not willing to grant Plered to him, Amangkurat II should build his own palace in Kartasura.

Internal conflicts, succession and rebellion which occurred weakened Mataram. It was begun by VOC recognition towards Prince Puger as the King with Paku Buwono I title, meanwhile, in Kartasura after the leaving of Amangkurat II, the authorization was in Amangkurat III. Considering it, relative war between uncle and nephew was unavoided. Amangkurat III ran away to East Java, until finally with Surapati's descent surrender to VOC and was casted to Srilangka, (Ricklefs, 2005 : 131). Paku Buwono I occupied the crown with debt burden towards VOC on bigger military operation.the debt repayment obligation certainly sucked Mataram's wealth. Areas under Mataram were caused and forced them to disengage from Mataram. Thus the collusion and rebellion often occurred especially in east area. It more opened the possibility for VOC to play bigger role in managing Javanese Kingdoms. In fact, only VOC that could save the arbitrer to maintain his crown although the cost was oftenly too big and exceed the Kingdom payment power. As a result, new concessions were given to VOC so that VOC deeper embed their nails to hold firmly Javanese land.

In the other side, in order to "serve" the King to maintain his power, actually VOC almost ran of energy. Their financial condition experienced confusion. Therefore VOC should immediately create stability in Java so that it didn't have to expend unbeneficial money. Creating stability was not easy, considering there were many arbiters in Mataram Kingdom who tried to detach from the bound



with Mataram. There were also among of them who caballed with the king's family to overthrow the ruling King. Some of them transparently called VOC to ask support, so VOC tried to find and help the kindest figure to VOC to be managed more easily.

### **3. The Family Tree of Mataram Kings Ki Ageng Pamanahan (Ki Gede Pamanahan)**

H<sub>4</sub> was the founder of Mataram village in 1556, the son of Ki Ageng Henis, the son of Ki Ageng Sela, got married with his own cousin, Nyai Sabinah, the daughter of Nyai Ageng Saba (The sister of Ki Ageng Henis). Ki Pamanahan and his adoptive brother, Ki Panjawi served Hadiwijaya as Pajang Regent (the student of Ki Ageng Sela). Both of them were adopted as older brother by the King and became lurah Wiratamtama in Pajang. Hadiwijaya stayed over Danaraja Mount. Ki Pamanagan worked together with The Queen Kalinyamat to persuade Hadiwijaya so that he would face Arya Panangsang. As the present, The Queen Kalinyamat granted her hereditary ring to Ki Pamanahan. Ki Pamanaha<sub>2</sub> had seven children, among them were Raden Ngabehi, Raden Ambu, Raden Santri, Raden Tompe, Raden Kedawung (Babad Tanah Jawi, 81).

### **Sutawijaya (Danang Sutawijaya)**

The founder of Kasultanan Mataram who rul<sub>2</sub> as the first king in 1587- 1607, with title of Panembahan Senopati ing Alaga Sayidin Panatagama Khalifatullah Tanah Jawa. He was considered as the pioneer of Kasultanan Mataram basics. The first son of Ki Ageng Pamanagan and Nyai Sabina. According to the Chronicle documents, his father was the ancestry of Brawijaya, the last Majapahit King.

Meanwhile, his mother was the ancestry of Sunan Giri, one of Walisanga. Nyai Sabinah had a brother, Ki Juru Martani, that furthermore was assigned as the first patih or vice regent of Kasultanan Mataram. His service was big in managing strategy to defeat Arya Panangsang in 1549. Sutawijaya was also adopted as a child by Hadiwijaya, the regent of Pajang as the inducement, because he had not a child from his marriage with his wife. Furthermore, Sutawijaya was given residence in the northen part of market and was popular with the name Raden Ngabehi Loring Pasar. The competition to defeat Arya Panangsang in 1549 was Sutawijaya's first war experience. He was asked by his father to participate in the troops so that Hadiwijaya had not the heart and enclosed Pajang troops as the help. At that time Sutawijaya was teenager. He passed away in 1601 in Kajenar village. Then he was entombed in Kotagede.

### **Raden Mas Jolang (Panembahan Hanyakrawati/Sri Susuhunan Adi Prabu Hanyakrawati Senapati-ing-Ngalaga Mataram)**

The second King of Kasultanan Mataram who ruled from 1601 -1613, the son of Panembahan Senapati, the first King of Kasultanan Mataram. His mother was Ratu Mas Waskitajawi, the daughter of Ki Ageng Panjawi, the ruler of Pati. When he was an Adipati Anom (the Crown Prince), Mas Jolang got married with Queen Tulungayu, the daughter from Ponorogo. Since they had no children, he got married again with Dyah Banowati, the son of Prince Benawa, Pajang King. Then Dyah Banowati was titled Ratu Mas Hadi who gave birth Raden Mas Rangsang and Queen Pandansari (furthermore became the wife of Pangeran Pekik). Four years after

Mas Jolang was given the crown, The Queen Tulungayu gave birth a son named Raden Mas Wuryah or Adipati Martapura. Whereas at that time the position of the Adipati Anom was held by Mas Rangsang. In 1601, he continued his father's effort to conquer Surabaya, the strongest Mataram enemy. Those attacks were done until his last administration in 1613 only weakened Surabaya economy but it was not able to fall the city. The 1613 attack caused VOC posts in Gresik and Jortan to be burnt. As an apology. Hanyakrawati allowed VOC to build new trade posts in Jepara. He also tried to make relationship with VOC headquarter in Ambon. He passed away in 1613 because of an accident during her deer hunting in Krapyak Forest. Therefore, he was famous with the title of Anumerta Panembahan Seda ing Krapyak, or Panembahan Seda Krapyak which meant "The Majesty who passed away in Krapyak."

### **2 Raden Mas Rangsang (Sultan Agung Adi Prabu Hanyakrakusuma)**

He was the third King of Kasultanan Mataram who ruled in 1613-1645. Under his administration, Mataram developed to be the biggest Kingdom in Java and the Archipelago at that time (the top of glory). As his service as the warrior and humanist, Sultan Agung has been assigned as Indonesian national hero based on Presidential Decree No. 106/TK/1975 on November 3rd, 1975. The son of Prabyu Hanyakrawati and Ratu Mas Adi Dyah Banawati. In 1620, Mataram troops besieged Surabaya periodically. The throw-back of Islam Mataram Kingdom was caused by war defeat to seize Batavia from VOC. Mataram attacked Batavia twice.

The first attack (1628) occurred in Holandia castle, led by Tumenggung Bahureksa, and the Prince Mandurareja

mebawa and 10,000 troops but they failed. The first attack failure was anticipated by building rice barns in Karawang and Cirebon. However, VOC has destroyed all. The second attack (1629) was led by Adipati Ukur and Adipati Juminah with 14,000 troops. In the second attack, Sultan Agung was able to dam and contaminate Ciliwung River, as a result cholera disease epidemic had spread to Batavia. The General Governor VOC, J.P. Coen died to be the epidemic victim.

### **3 Amangkurat I (Sri Susuhunan Amangkurat Agung)**

He ruled in 1646-1677. He had anumerta Sunan Tegawangi or Sunan Tegalarum title. His real name was Raden Mas Sayidin, the son of Sultan Agung. His mother was Queen Wetan, the daughter of Tumenggung Upasanta of Batang regent (the generation of Ki Juru Martani). When he was assigned as Adipati Anom, his title was the Prince Arya Prabu Adi Mataram. He had two empresses. The Daughter of Prince Pekik from Surabaya became Queen West (Ratu Kulon) who gave birth to Raden Mas Rahmat, who became Amangkurat II, while the daughter of Kajoran family became the Queen East who gave birth to Raden Mas Drajat, furthermore became Pakubuwana I. He obtained a very large Mataram territory and applied centralization or centre governmental system. In 1647, the capital city of Mataram was moved to Plered. The palace movement was colored with the rebellion of Raden Mas Alit or The Prince Danupoyo, brother of Amangkurat I who opposed senior figures annihilation. This rebellion obtained support from Religious Experts (ulama) but ended with the death of Mas Alit.



Amangkurat I faced those religious experts. They, including their family members, which numbers were 5,000 people were gathered on the plaza to be assassinated. Amangkurat I made relationship with VOC which had been destroyed by his father. In 1646, he made an agreement, among them VOC party was allowed to open trade posts in Mataram area, on the other side, Mataram party was allowed to trade in other islands dominated by VOC. Both parties exempted military internees. The agreement was considered as VOC subject proof towards Mataram by Amangkurat I. However, he was shaken when VOC arrogated Palembang in 1659. Diplomatic relationship between Mataram and Makassar built by Sultan Agung was destroyed in his son's hand in 1658. Amangkurat I refused Makassar representatives Makasar and asked Sultan Hasanuddin when they came to Java. But it was rejected. On June 28th, 1677 Trunajaya was succeed to arrogate Plered palace. Amangkurat I and Mas Rahmat escaped to the west. Babad Tanah Jawi stated that following the fall of Plered Palace, it signified the end of Kasultanan mataram. The escapee of Amangkurat I made him sick and passed awa on July 13th, 1677 in Wanayasa village, Banyumas and made a will to be buried close to his teacher in Tegal.

#### **Amangkurat II (The Real Name Amangkurat II was Raden Mas Rahmat)**

He was the son of Amangkurat I, the King of Mataram was given birth by Queen West, the daughter of Prince Pekik from Surabaya. Amangkurat II had many wives but he only had one son (furthermore became Amangkurat III). In september 1680, Amangkurat II built a new palace in

Wanakerta forest because Plered Palace was occupied by his brother, Prince Puger. The new palace was called Kartasura. Amangkurat II passed away in 1703. After that, there was Kartasura throne battle for power between his sons, Amangkurat III and his brother, Prince Puger. In the beginning of September 1677, Jepara Agreement was made. VOC was represented by Cornelis Speelman. North coastal area of Java started from Karawang to the east was mortgaged by VOC as the collateral to pay Trunajaya war cost payment. Mas Rahmat was assigned as Amangkurat II, a king without a palace. Being helped by VOC, he ended the rebellion of Trunajaya on December 26th, 1679. Even he condemned Trunajaya to die with his own hand on Januari 2nd, 1680.

#### **Amangkurat III (The Real Name was Raden Mas Sutikna)**

He led between 1703-1705. He was called as Prince Kencet, because he had heel defect. When he was an Adipati Anom, he got married with his cousin, Raden Ayu Lembah, the daughter of Prince Puger. Howeve she was divorced because of cheating with Raden SUkra, the son of Patih Sindureja. Raden Sukra was murdered by Mas Sutikna delegate, while Prince Puger was forced to condemned Ayu Lembah, his daughter, to die. Mas Sutikna got married with Ayu Himpun, the sister of Ayu Lembah. Amengkurat III group escaped to Ponorogo while taking all the Palace heirlooms. In the city he tortured Adipati Martowongso because of a misunderstanding. Seeing their regent to be tortured, Ponorogo people rebelled. Amangkurat III escaped to Madiun and moved to Kediri.

Throughout 1707, Amangkurat III experienced sufferings because of being chasd



after by Pakubuwana I troops. From Malang he moved to Blitar, then Kediri and finally he surrendered in Surabaya in 1708. The Prince Blitar, the son of Pakubuwana I, came to Surabaya to ask Amangkurat to grant all palace heirlooms but he was rejected. Amangkurat III was willing to grant them directly to Pakubuwono I. Then VOC moved Amangkurat III to Batavia prison. There he was taken and exiled in Sri Lanka. After he passed away in the country in 1734. Purportedly, heirlooms of Kasultanan Mataram heritage were also taken to Sri Lanka. However, Pakubuwana I was determined by announcing that the heirlooms of the real Javanese Island was the Great Mosque of Demak and Sunan Kalijaga resting place in Kadilangu, Demak. Java Suksesi War I (1704-1708), was between Amangkurat III and Pakubuwana I. Java Suksesi War II (1719-1723), was between Amangkurat IV and Prince Blitar and Purbaya. Java Suksesi War III (1747-1757), was between Pakubuwana III against Hamengkubuwana I and Mangkunegara I.

### Conclusion

Mataram Kingdom was the Islam Kingdom built by the struggle of the founders. Panembahan Senopati was successful to defeat Pajajar and built Palace in Kota Gede, this Palace was used by Mataram Kings until the top of glory under Sultan Agung Hanyakrakusuma's administration. However Mataram defeat caused its deterioration, moreover after Sultan Agung Hanyakrakusuma passed away. His quidproquo, Amangkurat I more thought about his own pleasure than people and country. He was popular to have many mistresses and cold blood, whoever didn't like him would be

murdered. Kota Gede experienced rapid development as the economic business centre and was considered as inappropriate to be the administration centre. Therefore, he commanded to move Palace from Kota Gede to Plered.

The arrogant and cruel act of Amangkurat I towards his people have built resentment. It was proven with Trunajaya attack in which his relatives were destroyed by Amangkurat I. Trunajaya's attack was even successful to occupy Pleret Palace, and forced Amangkurat I fleeing to the west, with the intention to ask VOC help in Batavia. Arriving at Batavia, Wanayasa was sick and passed away and buried in Tegal. The journey to Batavia was continued by his son, Raden Mas Rahmat, and succeed to ask VOC help. Trunajaya was caught and condemned to die. After the rebellion was ended, Raden Mas Rahmat replaced his father's position with the title of Amangkurat II, however he didn't come back to Plered because it was occupied by Prince Puger. Besides, based on the belief that Palace that had been occupied by the enemy had lost the sacredness. Thus, Amangkurat II built a new palace in Kartasura. It was caused by Plered that was occupied by his brother, Prince Puger, who obtained a recognition from VOC and title Pakubuwana I. As a Javanese King, he had initiative to attack Kartasura. Then Amangkurat III escaped to the east. After Kartasura was taken over, this palace was also left and the palace was moved to Surakarta when Paku Buwono II administered. Therefore, Mataram had experienced four time movements, from Kota Gede, Plered, Kartasura, and Surakarta.

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