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**How Javanese Culture Shaping Political Ideology
(Case Study of the People in Yogyakarta)**

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HOW JAVANESE CULTURE SHAPING POLITICAL IDEOLOGY (Case Study of the People in Yogyakarta)

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Abstract

The original Javanese culture of the communities in Java has been running for decades, meaning that this culture has been rich in elements of universal culture, such as the system of social organization, knowledge, arts, religion, and language. Ngayogyakarta Hadiningrat Palace plays an essential role as the center and cultural resource owned by the city of Yogyakarta, one of the areas still famous for its cultural guardians, traditions, and behaviors of an ancestor. This Research used qualitative methods to obtain data through literature reviews and interviews. Literature review and interview results became analytical material and adapted to the existing frame of thought due to the library studies conducted at the beginning. Then after the analysis process was completed, the results were obtained. This Research revealed that the Javanese culture in the people of Yogyakarta affected the political ideology because when speaking about Javanese culture, three aspects cannot be separated in the Javanese community, especially Yogyakarta, Javanese culture, Belief, and religion. A contest will always be syncretism, cannot be constantly intact on assimilation, and acculturation is even alienated (to be drawn). As long as the Javanese people still exist, the Javanese culture will remain alive and develop when the relics of letters, dialectics, and cultures still exist.

Keywords: *Javanese Culture; Political Ideology; Behaviour Citizen; Yogyakarta.*



A. Introduction

Political behavior can be formulated as activities relating to making and executing political decisions—interactions between governments and communities, government agencies, and groups (Rahman, 2016). Individuals in communities establishing, implementing, and enforcing political decisions are inherently political behavior. Behaviour is very influential among the people of Indonesia; one factor that influences behavior is the environment. Indonesia is a country of diverse religions, beliefs, races, ethnic, and cultures. The culture significantly influences society, including Javanese culture, one of the relics that has become a very ingrained habit. Javanese culture prioritizes balance and harmony.

All elements of life must be harmonious, side by side; in essence, everything must be compatible. Everything that creates a mismatch must be avoided if things can interfere with harmony. That must be discussed immediately to be corrected to be back in peace and fit again. So, in this case, according to the philosophy of Java, humans also devote all their physical and spiritual existence to achieve goals in their lives (Pangesti, 2017). Then, according to (Aeni, 2017), Javanese culture is highly upholding manners in interaction. Javanese polite customs not only in behavior but also demand the use of language styles. Three official language styles are used in interacting and being used as precisely as possible with one's position because the use of language styles in Javanese culture depends on age and social status. Javanese culture has two fundamental principles of behavior based on every action of Javanese, namely, the laws of the pillars and the policy of respect.

The principle of pillars is a situation where human beings should behave and act so that it does not conflict with intending to keep people's lives in a harmonious state. The principle of respect demands that every human speaks and carries himself consistently, demonstrating a respectful attitude or appreciating the person according to his degree and position (Suharsono & Susetyo, 2017; Abdullah, 2017). Javanese culture has taken root in Indonesian society because of the island of Java, the beginning of Indonesian civilization, because Java became the center of the *Majapahit* kingdom and

several Hindu kingdoms in ancient times. This process makes the Javanese tribe known earlier than the other tribes in Indonesia (Saddhono, Hartata, Muhamad, & Anis, 2016). While Javanese culture encompasses a harmonious way of life in society, that does not mean that Javanese people have no personal interests. Individuals prefer the attitude of seeking safety and supporting others.

This can be indicated that auditors who come from Java apply the principles of Javanese culture. According to (Rahayu, Setyarto, & Efendi, 2015), the preservation of Javanese culture through inheritance from one generation to the next is needed to provide a correct understanding to the community. So that various manifestations of Javanese culture, ideas, values, behavior, customs, habits, or patterned behavior, as well as cultural expressions in the form of works, are not contrasted with certain religious teachings because they are indeed different.

Then, according to Dewi (2016), one element of the cultural system that is still maintained in Javanese society is the philosophy of life. This philosophy is a knowledge that thinks things deeply, thoroughly, and radically; until everything that is investigated or thought of reaches its essence or essence. Thus, Javanese philosophy or philosophy means searching for the nature of Javanese culture itself.

There is a dominant role of the king, as the supreme leader in court life, holds a significant role in protecting his existence. Historical literature developed in the palace in the written form further strengthens the ideology of thinking from the perspective of the royal family's members. It means that historical literature has automatically undergone an ideological structuring by the aspect of the view of the king and palace (Bisyarda, 2016). According to (Rahim, 2016), the Power of the King according to the concept of Java is absolute, which in the language of the *Pedalagan said*: "*Gung Binathara bau Dhendha nyakrawati*" amounting to power God, the observance of the law and the ruler of the world. Therefore the king is said, "*Wenang Wisesa ing Sanagari*" Holding supreme power across the country.

So it can be said that the position of the king in the palace culture is the sole ruler. In the concept of the power of Java, giving high energy to the



king must be balanced with the provisions that the king must be wise. Besides, the king's task is the "*Anjaga tentreming Praja*," keeping the regularity and tranquillity of the People's life to achieve the atmosphere "*Karta tuwin behavior*" Safe and prosperous. It is the content of the Javanese power concept called doctrine or religious doctrine.

Yogyakarta is a cultural city under the reign of the Sultan. The Sultan is the sole ruler who is the center of socio-cultural activities, the hallmark of the Otokratis system. The Sultanate has two subsystems of government: *Parentah Jero* (in), which manages the palace and various cultural rituals of the Sultanate, and *Parental Jobo* (outside), which is the issue of the Sultanate government outside Kraton. The reliable royal power of Kraton shows a robust Javanese culture that is exceptionally nurturing of the king and the Governor of the Yogyakarta Special Region. Political culture in pragmatic societies has become a political reality that deserves scrutiny.

Political activities that require community participation seem to experience collisions when the community is practical. The instant behavior pattern influences political behavior at the elite level and the general public. The purity of support and the birth of leaders with social sensitivity is difficult to become a reality when pragmatic syndrome has infected society (Sumartono, 2018).

According to (Buchari, 2018), Cultural studies discuss culture in two ways: the basic idea of a society or pacifist group, its ideology, or the regular habit of a group that understands their feelings and practices or the overall way of life of the group, what individuals do materially from day today. The two cultural notions are not genuinely separated because the ideology of a group is produced and reproduced in practice. The general concern of the theorists is the relationship between the actions of community institutions, as is the case of media and culture. Ideas and practices always occur together in a historical context.

In human life, individually and collectively, ideology has a significant role in determining them not to lose their way and keep a consistent attitude in thinking and action. Ideology is a unified system of ideas that offers



rationalization of the view of life, which is then made a guideline of right and wrong and encouragement to act. It is an Ideological justification for the distribution of values and the rationale of political systems in the community (Benuf, 2018; Sanusi, S., Yusuf, R., & Jannah, M., 2017). According to Pramono (2018), ideology as unscientific beliefs, usually used in philosophy and social sciences, is positivistic. Any thought that cannot be logically proven-mathematically or empirically is an ideology.

A political ideology immensely loaded with noble values to realize the interests of the whole community was not fully implemented during political leadership because the ideology experienced a reduction in meaning and became limited to political jargon to recruit followers (Rofiq, 2016). According to Noor (2016), political ideology plays a significant role in guiding political behavior at the internal party level and about constituents. In some of the ideology studies, it is explained that the presence of political ideology is not far from human life. Ideological terminology from a social-scientific standpoint is an idea that provides a foundation for the coordination's political action, whether they aim to preserve what is accessible or related to the existing power-connection system. The Research aims to see the extent to which Javanese culture affects political ideology in people's lives.

B. Method

This Research used descriptive qualitative data. Qualitative methods are defined as methods that try to conclude textual and contextual data (Yusuf, 2014). The location of this Research is in a special region of Yogyakarta. Location was selected by the only province that maintains the traditional government now and is the second oldest province in Indonesia after East Java, which the Indonesian State government formed. Yogyakarta Province also has special status or autonomy the subject of this Research is the Yogyakarta community consisting of twenty speakers, among them the *Abdi dalem Kraton* and the society. Research Data is obtained through interviews to understand that Javanese culture affects the political ideology of the Yogyakarta people.





Figure 1. Research process

The data in this Research began with the literature Review to find related problems in the Research and theories and data that support this Research. Then the data is used as a framework of the theory that serves as a guide in retrieving analysis data, then after, the researchers perform data updates. Through interviews and results, it later became analytical material and adapted to the existing frame of thought as a result of the Study of libraries conducted at the beginning. After the analysis process was completed, the results concluded the Research.

C. Result and Discussion

1. Result

The ideology intended in this discussion is an ideology in the neutral sense, which is the system of thinking and the value of a group. Doctrine in the neutral sense is found in the ideology of the State or the nation's ideology. Ideology is dialectic. The function of science changes according to the cultural environment and social constellations as an ideological subsystem. In this sense, science must be able to acknowledge the reciprocal influence of judgment. Science should not dissolve because science is a valuable balance to confront ideology (Widiuseno, 2017). Different from (Tawaang & Imran, 2017), Research says that thinking tends to be inherent to the behavior of people in routine life based on the consideration of the effects it desires rather than the ideological truth itself. Regular life can be in the context of experience in the household, residential, and environmental work as in the media organization. Then, according to (Arifin, 2018), these prevailing ideologies do not necessarily become the singular ideology adopted by the entire community but the dominant ideology of the ideology set in the Socialistic formation.

The meeting with the informant was conducted in November of December 2019. Interviews were performed many times later. The discussion showed that the influence of the registered Javanese culture existed before the religion of efficacy in the region of Indonesia. He is attached to nature and excretes its contents, so Javanese culture can not be separated from ideology.

a. The conception of Yogyakarta people to Javanese culture

Human life is very Complex. As well as human relationship is prevalent, people must also socialize with the environment, which is early education in social interaction. Training due to culture should be viewed as a "motivator" for high cultural realization. Besides, education should provide contributions to culture. The resulting culture gives value to the benefits for humans in particular and the nation in general (Suriani, 2009).

Cultural values are ideas that are considered valuable for the survival process. Cultural values, therefore, can determine the characteristics of an environment, the culture in which the value is embraced. Cultural values, either directly or indirectly, are colored by the actions of society, and cultural products are material. The view of Javanese people, so-called *Manunggaling Kawula Gusti*, that is, the Belief that assumed that the moral obligation of man is to achieve harmony with the ultimate strength. On the last unity, that man gave himself as his servant.

The foundation of Javanese Belief is the Belief that everything in this world is virtually one or a living unit. Java's idea of seeing human life is always intertwined with the natural cosmos. Thus a human being is on a journey full of religious experiences. According to (Koentjaraningrat, 1994), the Javanese mind formulates human nature in two cosmos (natural), namely MacrocosmMacrocosm and microcosm. As for the MacrocosmMacrocosm in the Javanese mind are the attitude and the view of life against the universe, which contains supernatural forces (Adikodrati). The primary purpose in life is to seek and create harmony or balance between the presence of Macrocosm Macrocosm and microcosm. In the central Macrocosm Macrocosm of the universe is God. The universe has a hierarchy aimed at the existence of a natural level of life and a perfect level of the world (Solikhin, 2009).



According to Heru Wahyu Kismoyo Abdi dalem Keraton Ngayogyakarta Hadiningrat. He is *Penjaga gawang Keistimewaan*. His writings relate to the privileges of interviews with writers. Yogyakarta Javanese culture is an adaptive culture. The culture is not resistant to cultural transformation; he will continue to experience acculturation and assimilation but will not lose the value of the cultural essence. The culture is also very influential, where it is brought to other cultures, and then it will be the value of value that can be added to the cost of local culture. So, Javanese culture in the Yogyakarta community is related to political ideology because when speaking Javanese culture, three aspects cannot be separated in Javanese, especially Yogyakarta, namely, Javanese culture of Belief and religion.

b. The influence of Keraton on Yogyakarta Society

The king's position in society and the kingdom is known as the king's term as head of State. He is regarded as a descendant of moral guidance and brings the people's safety, welfare, and prosperity. As head of State, a king has an undisputed and inviolable authority and the right to set the wisdom implemented by the government and its people. Yogyakarta's life has always been related to the charismatic position of Sri Sultan Hamengkubuwono and Sri Paduka Paku Alam, two local kings. History states that the life of the Yogyakarta people is strongly influenced by two local leaders (A. Rahman, 2014). His second leadership as a king in the region showed local wisdom and formed government leadership.

According to KRT, Jatiningrat, often called Romo Tirun, who was the grandson of Sri Sultan Hamengkubowono, said that the name of Sultan was complete with the title Ngarsa Dalem Inkgang Sinuwun Kanjeng Sultan Hamengkubuwono Senopati ing Ngalaga Ngabdulrakhman Sayyidin Panatagama Khalifatullah Inkgang Jumeneng Kaping Sedasa Ing Ngayogyakarta Hadiningrat. The name is worth not only Javanese but also has religious significance. See the fact that Javanese culture and religion have been intrinsic since ancient and still clinging to now. Yogyakarta has its functions as one of Indonesia's unique regions. The feature reveals the Yogyakarta privileges of

the patron-client's local tradition and leadership. Regulation of the rights of Yogyakarta also affects the dynamics of Yogyakarta people's religious life.

c. The influence of Javanese culture on political ideology

The Mataram Kingdom, which is centered in the interior of Java, is indeed a tug between Islam Islamic Boarding School that is Orthodox and Javanese Islam so that the Islamization of Java and Islamic Jawanisasi is increasingly stronger. After Mataram succeeded in conquering Islamic teaching centers on the northern coast of Java, such as Pasuruan, Tuban, Surabaya, Pati, and Giri. Javanese Islam is strengthened by preserving the cultural heritage and civilization of Kejawen. The establishment of the Mataram kingdom is a meaningful history in Java, especially in religious areas. This kingdom managed to build a harmonious blend of Hindu-Islam through Islamization.

Islam came to Indonesia and the island of Java, in particular, and brought a significant change in the personal view of his life and world. Islam introduces the fundamentals of modern thinking. Similarly, Islam also presents Makkah as the center of space that encourages the development of coastal culture and cultivates geographic maps. For several centuries, the spread of Islam could not penetrate the fortress of the Hindu Kingdom Kejawen, so the range of Islam should crawl from the bottom in rural areas along with the coastal State that gave birth to a new cultural environment centered in Pesantren. The inclusion of Islamic elements in the culture of the Javanese language and literature caused the word to split into two: Old Javanese and the new Javanese language. The ancient Javanese language was before the Islamic era of Demak, which was then eliminated from Java but remained on the island of Bali.

Civilization between the Demak Kingdom and the Mataram Kingdom is more oriented to the coastal area and the Mataram kingdom in the inland area. As mentioned above, Mataram as the heir of Demak and Panjangan Kingdom, has the coastal and inland regions to map the existence of Islam Santri and Islam Java. At the time of Panembahan Senapati, there were still religious disputes. New to the time of Sultan Agung tried to stem the difference



by reducing the influence of Islam from within, to defend the cultural heritage and civilization of old Kejawen.

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Then, the Study of classical Javanese literature and present-day political behavior suggests that one key to understanding the Javanese theory of politics may be the traditional interpretation of what social science refers to as power. The Javanese conception differs radically from the concept of power that has evolved in the West since the Middle Ages (Holt, 2007). Javanese culture is a culture originating from Java and embraced by Javanese people, in particular, suggesting that religion is the whole system of ideas, actions, and works of human beings in the framework of the life of society that is made of human self-learning.

Javanese culture is the concept of what is living in the mind of most of the community about what is considered valuable, precious, and essential in life so that it can serve as a living guideline for Javanese people's environmental conditions and surroundings that affect the mindset of thinking and opinions on something. Javanese culture and environmental conditions are still the continuity that this time is influential in the mindset; it affects the ideology that one has that also affects the view of one's political behavior.

Javanese culture is principally derived from the Belief that if speaking ideology. Javanese culture will not be separated from political ideology based on the Research Yogyakarta community and Robbani community of Bantul Regency, cultural Java Important points that impact the community ideology that establishes the pattern of mind ideology politics in the environment. The



foundation of Javanese Belief is the Belief that everything in this world is virtually one or a living unit. Java's idea of seeing human life is always intertwined with the natural cosmos. Thus a human being is on a journey full of religious experiences.

2. Discussion

In the structure of Yogyakarta Palace, the Sultan as King has full authority to govern and even determine the direction of his courtiers. This condition is different when the Sultan's position as Governor of Special Region Yogyakarta (DIY). The existence of the Sultan as the king of Yogyakarta Palace certainly affects his leadership attitude as Governor of a special region of Yogyakarta. The government of such models is not a weakness but gives a characteristic of leadership in Yogyakarta, which makes it a special region. The hierarchy in the Sultanate of Yogyakarta was carried in the system of special regional governance of Yogyakarta without prejudice to the Sultan's charisma as king of Yogyakarta Palace. The philosophy of the Yogyakarta Sultanate also became the spirit of the Yogyakarta Special Region Government which is strong in Javanese culture.

The king's leadership greatly affected the life of the Yogyakarta people in social, economic, and political sectors, as seen from the cultural relics of Java. Javanese people influence the problem of Javanese tradition and culture into the dominance of national traditions and culture in Indonesia. The factors that caused this became the many roles of Javanese society that became the country's elite before independence. Thus, it proves that Javanese traditions and culture provide color to the Indonesian nation. Javanese culture is also influential in Belief.

Javanese people have many influences of tradition and customs, including the Belief in Hindu, Buddhism, Christianity, and Islam. However, most Muslims hold influential Islamic teachings (Kaffah) and the influence of religious beliefs that have come to the color of daily traditions and culture. Javanese culture also generates knowledge, namely Kejawen. Kejawen contains the art, culture, traditions, rituals, attitudes, and philosophy of the people of



Java. Kejawen also has a spiritualistic or spiritualistic meaning for Javanese people. However, most Javanese people now embrace Islam and are a small part of Javanese and Catholic Christians. In general, Javanese people are Hindu, Buddhist, and Kejawen. In the economic sectors of Javanese society, especially in Yogyakarta, most of the middle society where the economy is adequate through the tourism of relics that made the economic income of Yogyakarta people.

In politics, it is an integral part of the history of Yogyakarta Palace. However, the tradition of the Javanese kingdom does not recognize the political constellations, especially when connected with parties outside the palace. The political power known in the environment of Yogyakarta Palace is hereditary and directly sourced from personal contact with the almighty. Javanese traditions show the expression and message conveyed by the king contain symbolic significance (Arta, 2009).

Understanding ideology, in general, is a collection of ideas and beliefs. Word ideology often used in social and political conversation, 'ideology' dates from the French revolution era of stages 1796 by the French philosopher Destutt de Tracy (1754–1836). He used it to refer to a new 'science of ideas that uncovered the origins of conscious thought and ideas (Heywood, 2013). A series of ideas logically relate to and define the concepts or values that give the validity of political institutions and attitudes (Rodee, n.d.). That crowns the Javanese people are not biased, such as the theory Clifford Geertz stated that Javanese people become three classes: *Abangan*, *Priyayi*, and *Santri*. Javanese people, particularly Yogyakarta, had all these aspects in their political life.

D. Conclusion

Civilization will inevitably always syncretism, which cannot be constantly intact on assimilation and alienation of a (nationalized). As long as the Javanese people still exist, the Javanese culture will remain alive and develop when the relics of the letters, dialectics, and cultures still exist. Java is unique when we are deprived of culture. Thus, Javanese culture in Yogyakarta society is related to political ideology because when speaking Javanese



culture, three aspects cannot be separated in Javanese, especially Yogyakarta, namely, Javanese culture, Belief, and religion.

History states that the lives of Yogyakarta people were profoundly affected by both local authorities. His second leadership as a District King is not just displaying local wisdom but also shaping government leadership as Governor and deputy governor. Moreover, Yogyakarta Palace has excellent sacred values because of the king's local culture and the Yogyakarta center.

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