

# The Personality of Javanese Leaders in the Manuscript of Nitik Kanjeng Ratu Pambayun

Agatia Mega Rianda\*, Endang Nurhayati

*Faculty of Language and Art, Universitas Negeri Yogyakarta, Indonesia*

*\*Corresponding author. Email: [agatiamega99@gmail.com](mailto:agatiamega99@gmail.com)*

## ABSTRACT

The Nitik Kanjeng Ratu Pambayun manuscript is one of the collections of the Yogyakarta Sonobudoyo Library with the code PB C.71. In the manuscript is written the genealogical history of Kanjeng Ratu Pambayun, daughter of Pakubuwana 7 of GKR Pakubuwana. The lineage of his father and mother begins with the last Prabu Brawijaya in Majapahit. The manuscript also describes the leaders at that time whose personality can be an example for today. The aim of this study is to explain the personality of the Javanese leader in the manuscript of Nitik Kanjeng Ratu Pambayun. This is qualitative descriptive research in which the data are lines or sentences that describe the personality of the Javanese leader in the manuscript of Nitik Kanjeng Ratu Pambayun. The data source of this research is the manuscript of Nitik Kanjeng Ratu Pambayun. The collecting data method of this research is using philological research. The data analysis method is by descriptive analysis method and heuristics, and literary hermeneutics. The validating method in this research is by using semantic validity, while the reliability was conducted by using intrarater reliability. The result of this research shows the personality of Javanese leaders based on the manuscript of Wulangreh contained in the manuscript of Nitik Kanjeng Ratu Pambayun. The personality of the Javanese leaders based on the manuscript of Wulangreh contained in the manuscript of Nitik Kanjeng Ratu Pambayun is wise, patient, smart in all things, responsible, compassionate, fair, tolerant, and trustworthy.

**Keywords:** *Javanese leader, Kanjeng ratu pambayun, manuscript, philology, personality*

## 1. INTRODUCTION

Manuscript is a concrete object of research in various fields of science such as philology, history, archaeology, codicology, and paleography [1]. Therefore, literary works in the form of manuscripts must be maintained and preserved so that they can be used to increase knowledge for readers about the content contained in the manuscript. With the existence of literary works, especially manuscripts that are sustainable, they can provide great benefits for their readers. Because it can be used as an object of research studies and can increase knowledge.

Some values that exist in the present are actually related to values that have existed in the past [2]. Thus, the development of the nation and society today can be known and developed by taking into account its historical basis. From the explanation above, it can be concluded that until now there are still many historical

writings in the form of manuscripts that are stored and can be a source of knowledge today. Historical writings in the form of manuscripts contain education, leadership, politics, morals, the history of the Javanese king, health and so on.

These various manuscripts have become a legacy that is owned by Indonesia. One of them is a Javanese script and a Pegon script. Manuscripts in the archipelago contain a lot of knowledge [3]. Science is related to human life such as social, political, economic, religious, cultural, language and literature. Of course, the knowledge contained in the manuscript can be an example today. Manuscripts as Indonesian cultural heritage are stored in many museums, regional libraries, national libraries, and international libraries. There are also some manuscripts that are kept as private property or individuals.

Many of the manuscripts in the archipelago use the Javanese language It is in line with [4] that the Javanese

language had developed in its era, from old Javanese, middle Javanese, and the recent modern Javanese language. In reality, not many people know that manuscripts contain historical elements, because many people cannot read the script and cannot understand the language used in the manuscript [5]. Thus, the philological research that has been carried out by several students certainly makes it easier for readers to find out what knowledge is contained in the manuscript.

The manuscript with the title Nitik Kangjeng Ratu Pambayun, hereinafter abbreviated as NKRP, is one of the interesting manuscripts to be studied. The basis for the selection of the manuscript is that the NKRP manuscript contains important things, namely lessons related to the personality of Javanese leaders that can be applied to the characteristics of education 4.0 today. In addition, no one has researched the NKRP manuscript and the writing is still good and can still be read clearly.

The manuscript contains the concept of a good leader, such as a leader who is fair, kind, compassionate, obedient to God, and can lead and solve various problems [6]. That all kings have diverse leadership personalities in order to protect their people [7]. In addition, Sunan Paku Buwana IV described the leadership pattern in the Wulang Reh manuscript.

This study describes the personality of Javanese leaders based on the Wulang Reh pupuh mijil manuscripts, on 1 to 3 and Pupuh Asmaradana on 11 to 14. In the Wulang Reh manuscripts it is explained that the personality of a good Javanese leader is wise, patient, smart in all things, responsible, compassion, fairness, tolerance, trust. The personality of the Javanese leader, of course, will be very useful when applied to leadership at this time, namely in the era of 4.0.

This study aims to explain the personality of Javanese leaders contained in the NKRP manuscript. The benefits and importance of conducting this research is to help readers to know more about the personality of Javanese leaders in the NKRP manuscript and to add leadership knowledge that can be applied to the characteristics of education 4.0.

### **1.1. Philology**

Philology is a literary science that has a broad meaning that includes the fields of language, literature, and culture [3]. Philology focuses on texts and manuscripts as objects. In this study, the manuscript used as the object of research is the NKRP manuscript. Then the text used in this study is the text or content in the NKRP manuscript. That every science has an object of research. As described above, philology has research objects in the form of manuscripts and texts [3].

### **1.2. Personality Psychology**

The first goal of personality psychology is to obtain information about human behavior [8]. A person's behavior is only the cover; the outer part of himself. This shows that in order to know more deeply about a person's personality, a special behavior must be seen.

Personality is dynamic, not static without changing [9]. Personality shows behavior that develops and as a behavior between what the person brings with the place. A person's personality has distinctive characteristics, many characteristics that can distinguish that person from other people.

#### **1.2.1. Personality Aspects of Javanese Leaders**

In the Wulang Reh manuscript, Pupuh Mijil describes Javanese leadership. In pupuh mijil on 1 to 3 it reads " samia dipunemut jejering satriya punika kedah anteng jatmika ing budi, ruruh, wasis ing sabarang damel, sarta prawira lan weweka ing batin " [10]. From the article, it means that humans must remember that the knight (leader) must be wise, patient, smart in all things, responsible, and humble.

In the Wulang Reh manuscript in Pupuh Asmaradana on 11 to 14 it is written every action must always be done consciously, use tolerance, trust in government and do not abuse power [10]. Have compassion, be fair in dividing the work in each position, show goodness and truth when someone makes a mistake, weigh the situation with his fault; The aim is not to be arbitrary when action. When giving a punishment or reward, don't break it and must be even. From the explanation of the Wulang Reh manuscript, it is concluded that a good Javanese leader must have a personality such as being wise, patient, smart in all things, responsible, compassionate, fair, tolerant, and trustworthy.

## **2. RESEARCH METHOD**

### **2.1. Type of Research**

This research uses descriptive research methods and philological research methods, because in this study, the data collected are in the form of words. The implementation of philological research on manuscripts and texts was carried out by conducting research work steps [2]. The work steps of philological research are (1) determination of manuscripts and texts with a catalog study, (2) inventory of manuscripts and texts, (3) descriptions of manuscripts and texts, (4) transcribing of texts, (5) comparison of manuscripts and texts, (6) text editing, (7) text translation, and also (8) text analysis.

## 2.2. Data and Data Sources

The data as the object of research in this study is the content contained in the NKRK manuscript. The NKRK manuscript is one of the collections of the Sonobudoyo library with the code PB C. 71. The NKRK manuscript was copied on 27 March 1935 with a total of 27 pages. The NKRK manuscript was written using the song Macapat Sinom, totaling 63 stanzas in handwriting. The NKRK manuscript also uses Javanese script and uses the Javanese language. Thus, it is necessary to convert the script to Latin script or transliterate steps to make it easier for readers to understand the contents of the NKRK manuscript. Furthermore, the source of data that is the subject of research in this study is the NKRK manuscript.

## 2.3. Data Analysis Techniques

This research, of course, uses data analysis techniques. The data analysis technique used is descriptive analysis as well as heuristics and literary hermeneutics. The data analysis technique by means of descriptive analysis is in accordance with the research objective, namely to explain the personality of Javanese leaders in the NKRK manuscript. The data analysis technique in this study has four steps, namely (1) data reduction, (2) data classification, (3) data display, (4) interpretation [11]. The next data analysis technique is using heuristic and hermeneutic steps. Heuristic and hermeneutic steps were used to determine the personality of Javanese leaders in the NKRK manuscript. Heuristic steps to find the meaning of lingual units based on the Bausastra dictionary. Meanwhile, the hermeneutic step is used to find the meaning implied in the manuscript, so that the personality of the Javanese leader can be found in the NKRK manuscript.

## 2.4. Data Validity

The validity of the data in this study is to use validity and reliability. The validity used in this study is semantic validity. By using semantic validity, the data in the NKRK manuscript in the form of stanzas from the song Sinom can be defined according to the context. While the reliability used in this study is intrarater reliability. Intrarater reliability is done by reading the text of the NKRK manuscript repeatedly so that it gets the same data.

## 3. RESEARCH RESULTS

The results of this study are to explain the personality of Javanese leaders based on the Wulang Reh manuscript. The personality of the Javanese leader

in the Wulang Reh manuscript is wise, patient, smart in all things, responsible, compassionate, fair, tolerant, trustworthy.

In this study, it was found that the personality of the first Javanese leader was wise. Wise personality in the NKRK manuscript found 4 data. One of the figures who has a wise personality in the NKRK manuscript is Patih Cakrajaya with data number P.25/SNKRK/g.9. The stanzas of the song written in the manuscript are as follows.

*//gugul kapelaking yuda  
wadyanira hanglolosi  
mung kari garwa lan putra  
Pangeran anglesing galih  
dadakaning pamikir  
mung nedya anungkul  
mring patih cakrajaya  
kang tugur pring Surawesthi  
wus utusan tinampan panungkulira//*

In the passage above shows that Cakraningrat 3 has sent an ambassador to Patih Cakrajaya in Surabaya and the reporting of his defeat has been received. From gatra “wus utusan tinampan panungkulira” it can be concluded that Patih Cakrajaya has a wise personality because of accepting the defeat of Cakraningrat 3.

The second personality of the Javanese leader is patient. Patient personality in the NKRK manuscript found 12 data. One of the characters who has a patient personality in the NKRK manuscript is Gusti Kanjeng Sekaring Puri with data number P.4/SNKRK/g.8. The stanzas of the song written in the manuscript are as follows.

*//miyos wanudya utama  
sor rarasing surapsari  
sinung jujuluk sang retina  
Gusti jeng Sekaring Puri  
ambek ngumala manik  
kalokeng jagad linuhung  
wahdat lan narsa krama  
sor tapaning pra maharsi  
nadyan putri dadya raksakaning praja//*

The passage above shows that Gusti Kanjeng Sekaring Puri has a patient personality because she is able to suffer and much pray and praise God. Thus, in

the NKRK manuscript written "*sor tapaning pra maharsi*" as a representation that Gusti Kanjeng Sekaring Puri is very serious in prayer and able to suffer. His worship is better than the priest's worship.

The third personality of the Javanese leader is smart. Smart personality in the NKRK manuscript found 4 data. One of the figures who has a smart personality in the NKRK manuscript is Wira Utama 2 with data number P.37/SNKRP/g.3. The stanzas of the song written in the manuscript are as follows.

*//punika lajeng puputra  
Wira utama ping kalih  
sarjana tur parikrama  
puputra alus kang budi  
sumilih Adipati  
wira utama ping telu  
puputra salin nama  
Surautama prajurit  
apuputra Dipati Warga utama//*

The passage above shows that Wira Utama 2 has a smart personality. The third "gatra" or line "sarjana tur parikrama" means that Wira Utama 2 is a smart and politene person.

The fourth personality of the Javanese leader is responsibility. Personality of responsibility in the NKRK manuscript found 4 data. One of the figures who has a responsible personality in the NKRK manuscript is Adipati Warga Utama with data number P.40/SNKRP/g.3. The stanzas of the song written in the manuscript are as follows.

*//kacarita duk jeng Sultan  
amundhut rara wuragil  
ingaturken priyongga  
Warga utama Dipati  
maring Pajang nagari  
dahat sukeng tyas sang PraBu  
dupi antara dina  
nyuwun pamit den lilani  
wus samapta bidhal sawadya balanya//*

The passage above shows that Adipati Warga Utama has a responsible personality. From gatra 3 "ingaturken priyongga", it means that Adipati Warga Utama delivered his daughter to Pajang. It shows that he carries out the responsibility of a parent to deliver his daughter to the king of Pajang without ordering his servant.

The fifth personality of the Javanese leader is compassion. Compassionate personality in the NKRK manuscript found 9 data. One of the figures who has a compassionate personality in the NKRK manuscript is Arya Damar with the data number P.9/SNKRP/g.3. The stanzas of the song written in the manuscript are as follows.

*//sinung nama arya damar  
ngibawa sasat Narpati  
suyut praja kering Kanan  
kasoran prabawa sakti  
kangreh kang nungkul aris  
pinreping dana martayu  
garwa paringing rama  
putri sing sina nagari  
apuputra raden menak sunaya//*

The passage above shows Arya Damar as a compassionate person in the kraton. From the third gatra "suyut praja kering Kanan", it can be concluded that Arya Damar has a compassionate personality around the kraton.

The sixth personality of the Javanese leader is just. Fair personality in the NKRK manuscript found 1 data. The name of the leader in the data is Jaka Kahiman with the data number P.56/SNKRP/g.8. The stanzas of the song written in the manuscript are as follows.

*//yata kang madeg Dipatya  
langkung wlas sira kang wresni  
kembet dosaning sudarma  
antuk dudukaning aji  
mangkana Sang Dipati  
amrih utameng tumuwuh  
siti ing wirasaba  
pinara sakawan adil  
ipe kalih lan paripeyan satunggal//*

The excerpts above show that Jaka Kahiman has a fair personality. From gatra 8 which says "pinara sakawan adil" means that Jaka Kahiman is a fair person because of his attitude that can divide his parent-in-law legacy to his four brother-in-laws.

The seventh personality of the Javanese leader is tolerance. Tolerance personality in the NKRK manuscript found 1 data. The name of the leader in the data is Jaka Kahiman with the data number P.56/SNKRP/g.6-8.

*//yata kang madeg Dipatya  
langkung wlas sira kang wresni  
kembet dosaning sudarma  
antuk dudukaning aji  
mangkana Sang Dipati  
amrih utameng tumuwuh  
siti ing wirasaba  
pinara sakawan adil  
ipe kalih lan paripeyan satunggal//*

The passage shows that Jaka Kahiman not only has a fair personality, but also has a tolerant personality. Wroten in gatra 6 "amrih utameng tumuwuh", gatra 7 "siti ing wirasaba" and gatra 8 "pinara sakawan adil", it is mentioned that although he had positioned as the representative of Sultan Hadiwijaya, but he can tolerant to divide his territory to his four brother.

The eighth personality of the Javanese leader is amanah. There are 6 data found in the trustworthy personality in the NKRP manuscript. One of the figures who have a trustworthy personality in the NKRP manuscript is a follower of Sultan Hadiwijaya with the data number is P.54/SNKRP/g.9. The stanzas of the song written in the manuscript are as follows.

*//bebed rejeng tan linilan  
myang neng waton amben linggih  
miwah samubarang karya  
nyingkirana sabtu pahing  
tumrahing wuri wuri  
denya cawuhken bebendu  
rejeng nyanyampingira  
nuju dina sabtu pahing  
yata wau gandhek wus matur jeng Sultan//*

The passage shows that the messenger of Sultan Hadiwijaya has a trustworthy personality. From the gatra "yata wau gandhek wus matur jeng Sultan", it is explained that the messenger carry out the orders. Sultan Hadiwijaya's messenger has a trustworthy personality because he has reported his message honestly.

#### 4. CONCLUSION

Based on the discussed results, this article can conclude that the personality of the Javanese leaders can be found in the NKRP manuscript. Such personality of the Javanese leaders is explained based on the Wulang Reh manuscript. The personality of the Javanese leader

in the Wulang Reh manuscript is wise, patient, smart in all things, responsible, compassionate, fair, tolerant, trustworthy. In the NKRP manuscript, it is found wise, patient, smart in all things, responsibility, compassion, fairness, tolerance, and trust.

The implication that can be learned from the results of research on the personality of Javanese leaders in the NKRP manuscript is probably today's life exemplary behavior of our leaders. Furthermore, the results of this study can add knowledge and insight about character education that can be used in learning. The personality of these exemplary Javanese leaders can be role models in everyday life until today.

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