



Javanese Culture Integration in Mangkunegaran on the 20th Century

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Abstract. Javanese culture was the foundation of human mental development in Praja Mangkunegaran. The formation of Praja Mangkunegaran embraces the basic philosophy of love for the motherland which is represented in various cultural forms. Interesting trends regarding the development of Javanese culture in Mangkunegaran occurred in the early 20th century. With the element of modernization, the Mangkunegaran rulers adopted a strategy to reform the presentation of Javanese culture so that it could be understood by the wider community. In Mangkunegara IV era (1881-1853) Serat Wedhatama, Tripama, Wirawiyata, and Warayag were used as supplies for prospective convicts, soldiers, and sons and daughters of the palace. Mangkunegara IV even composed a fiber entitled Serat Babad Nyanjata Dhateng Wanagiri containing advice for the next Prangwedana candidate and presented it to the crown prince candidate while accompanying Mangkunegara IV's visit to Wanagiri. These works were made in the form of macapat and presented on various routine and incidental occasions. In the Mangkunegara V period (1853-1896), performing arts became the dominant aspect that was developed during this reign. Wayang purwa, dance, gamelan and ballet performances are taught to families and courtiers. Mangkunegara VI imitated various piwulang teachings to be integrated into education policy. As Mangkunegara VII viewed in terms of art and culture, he asserted the importance of exploration of Javanese language and perpetuation of 'wayang' tradition. Mangkunegara VII prioritized both of the aspects as a basic foundation to achieve the progress of a nation by holding tightly the Javanese cultural custom. Mangkunegara VII was a king of Javanese people and respectable leader in colonial administration who tried to conserve Javanese traditional culture in the changing era.

Keywords : education, strategy, policy, culture, Mangkunegaran

1 Budaya Sebagai Jiwa Mangkunegaran

Since Mangkunegara I, the field of culture has received constant attention. Every teaching put forward by Mangkunegara I has carried a message to maintain Javanese culture as well as possible. During this period, K. G. P. A. A. Mangkunegara I became famous for successfully creating a number of bedaya dances, namely Bedaya Anglirmendung as a characteristic of Mangkunegaran Temple, Bedaya Diradameta and Bedaya Sukapratama. These three dances depict the teachings of Prince Samber Nyawa or K. G. P. A. A. Mangkunegara I about struggle, enthusiasm in pursuing

ideals and the teachings of spiritualism. This can be seen from the poetry used in the *beksnya gending* (dance *gending*). The teachings referred to here are the *Tri Darma* which is a cultural heritage and the basis for the formation of Mangkunegaran. The next period, where culture became the soul of the development of this kingdom, was the period of Mangkunegara IV, who was also known as a poet. His works serve as a guide for the next generation to emulate their predecessors. The background of Mangkunegara IV, who was also a Sufi, helped give birth to a number of important books such as the *Wedhatama* and *Tripama* which became mandatory reading for Mangkunegara VII.

This article attempts to explain cultural integration in education in Mangkunegaran, especially during the Mangkunegara VI and VII periods. Both leaders were heavily influenced by previous traditional teachings.

2 Research Method

This article is constructed based on the historical research method which has four operational steps: (1) *Heuristics*, the process of searching and collecting data. The data used in this paper consists of written historical sources and oral historical sources (interviews). Written historical sources include archives, newspapers and books. The historical source of the lesson is done through interviews. (2) *Source criticism* (data verification), the process of selecting and sorting data to obtain validity. There are two types of source criticism; internal criticism (data content testing so that the data sources used are credible). External criticism; testing the authenticity of the source (physical test verification of the material). (3) *Interpretation* (data analysis), the process of interpreting verified data sources in order to obtain information. The ability to analyze data sources requires theoretical tools to construct data interpretations. In this context, the theory used is Lloyd's Theory regarding the influence of rulers in initiating a form of policy.

Mangkunegaran leaders are agents of change. Agents have the power to act so as to bring about desired results. Social agents are people reproducing and changing their social structural environment, as well as changing their geographic and ecological environment. Social agents are not constrained and constrained in their choices and actions by structural (ideological, cultural, social, political) limitations of consciousness and action. Individuals have different strengths, so some can control their lives or influence social situations completely or slightly. There is also a belief that power comes from social structures. They basically don't know that they have potential power. The power in question is social control; social autonomy and the individual himself. The structuration concepts of agency and power imply the existence of real structures of rules, roles, and relationships that are emergent outcomes, objects, and conditions of human choice, action, and thought.¹

2.1 Cultural Integration in Education and Cultural Advancement

The mindset of traditional rulers, especially in Java, is influenced by the system that was established by their predecessors. Especially those expressed through piwulang and traditions that have been implemented. The Mangkunegaran rulers used Raden Mas Said's vision and mission to form a strong state unity through the motto Tri Dharma. The motto Tri Dharma which reads *Mulat Sarira Hangrasawani, Rumangsa Melu Handarbeni, Wajib Melu Hangrukebi*.²

In providing formal education, Mangkunegaran has been working on the establishment of schools since the reign of Mangkunegara VI. These schools include Siswo School, Siswo Rini School and Girls' Middle School. Siswo School was Mangkunegaran's first school which was founded in 1912. Siswo School was the number one school, but in 1914 it was turned to HIS (*Hollandsch-Inlandsche School*). Another formal education was rural school (*Volksschool*) build on 1918 and MULO (*Meer Untgebroid Lager Onderwijs*:) Mangkunegaran.

The school teaching pattern in Mangkunegaran uses a western pattern, such as the language used is Dutch, but there is still its own peculiarity, namely that it still teaches Javanese as the language of instruction in its subjects (numeracy, earth sciences, batik, reading, etc.). The aim is to produce great people with advanced thoughts, but still upholding Javanese cultural values.

Several schools were founded by Mangkunegara VI, namely the first Pamong Siswo, this school is a school with Javanese language instruction which teaches about Javanese traditional procedures such as Javanese life ethics, the history of the formation of the Mangkunegaran Praja, and ethical modernization management which includes teachings (piwulang) about etiquette, loyalty, to Praja Mangkunegaran. Pamong Siswo was only limited for the royal family and different model with Western teaching system. The second school that was founded was the Siswo School, this school which was founded in 1912 was a change from Pamong Siswo. It included that this siswo school also provided Western lessons, apart from that this school was not only intended for the scope of the royal family. but it is also aimed at the children of Mangkunegaran employees and the children of soldiers Legiun Mangkunegaran. This school later became the Sekolah Ongko Siji. Two years later the school was changed to Holand Indlandsche School (HIS) or also known as Mangkunegaran School. Apart from establishing schools, Mangkunegara VI also initiated Studie Fonds (scholarships) aimed at the children of Mangkunegaran employees who wanted to continue their education at a higher level but were economically disadvantaged. They are obliged to reimburse the study costs in installments when they are already working. Apart from building schools for boys, in 1912 Mangkunegara VI also built a school for girls which was named Siswo Rini or Ongko Loro School. The school, which is located in the courtyard of Puro Mangkunegaran, is a girls' school that teaches Javanese language and Javanese customs and ethics.

At the beginning of the 20th century, changes emerged in Javanese society along with the advent of modernization. These changes had a major impact on Javanese society as a cultural and social unit with special characteristics. The entry of Western culture and lifestyle was a necessity as an excess of colonialism. Modernization,

which was marked by the fairly rapid development of education at the beginning of the 20th century, also influenced changes in the field of arts and culture. Ethical Politics has opened up many changes for indigenous communities. The development of arts and culture in Surakarta at the beginning of the 20th century showed quite interesting dynamics. Mangkunegara VII, as one of the important figures at that time, showed great attention to cultural development. This is motivated by the learning process obtained from the internal palace as well as from the modern education process.

During his time studying at the palace, Suryo Suparto received teachings about Javanese culture, which came from various things he read and studied. Meanwhile, when studying in the Netherlands, interaction with culture was mainly through books and poetry. The experience of studying in the Netherlands was an important phase in the life of Mangkunegara VII. This can be seen from how Suryo Suparto at that time described the experience of stopping by various countries on his way to the Netherlands. During this trip, Suryo Suparto observed all the behavior of the Willis ship passengers who were bound for Europe. Similar observations were also made in the cities crossed during the trip. From these activities, Suryo Suparto had thoughts about European nations and the progress of education there. In his notes, Suryo Suparto expressed his impressions of the relationship between Europeans and indigenous nations as he received when he was on board the Willis ship. This then encouraged him to take advantage of good relations with European nations for the nation's progress, especially in the fields of education and teaching.

“...In Java, there were already some Dutch people who wanted to mix with Javanese people, but only a few. In the past, only some of the Javanese nobility were allowed to get acquainted with Dutch people and in coastal areas only the regents were allowed to get acquainted with Dutch people. But now, more and more, the social environment between Javanese and Dutch people is becoming wider, and if you pay attention, this is due to the development of educational and teaching progress. In the future, people will give respect not only to those with high status and rank, but also to those who are experts in their fields and have skills.

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From the quote above, it can be seen that Suryo Suparto has been able to conclude that in the future indigenous nations can be respected on an equal footing with other nations as determined by educational factors. Another aspect of this note is how impressed Suryo Suparto was with the manners and behavior of European people who were always open in expressing their opinions. This is part of positive Western culture. This encouraged Suryo Suparto to place education and culture as important aspects in his government.

After returning from education in the Netherlands, Suryo Suparto developed an idea about local culture, namely Javanese culture, which should be introduced as early as possible to students in native schools. This can be seen by the existence of a curriculum that includes Javanese language lessons in schools, one of which is a girls' school. More than that, when he joined Boedi Oetomo, Suryo Suparto also encountered sharp debates regarding cultural issues. Disagreements regarding the direction of

the organization towards education and culture or the political field. Debates regarding the direction of the organization and tendencies towards local culture and education or towards Western education and culture are problems that never end within Boedi Oetomo.⁴

The idea of Eastern culture having to balance its position with Western culture was initiated by Mangkunegara VII when he formed the Java Instituut cultural organization in 1919. The debate about what form Javanese culture should take in the midst of changing times began to emerge in 1916 when in Surakarta and Semarang branches of the association were founded, who studied colonial social problems (*Vereeniging voor Studie van Colonial-Maatschapelijke Vraagstukken*). The two groups had a very close relationship. At that time, in the two cities in question, very few relations were built between indigenous groups and the Dutch people. However, gradually the relationship began to show improvement. This was thanks to the intervention of several figures who had received education in the Netherlands. They are K. G. P. A. A. Prangwedana, Pangeran Hadiwidjojo (representing Narpowandowo Keraton Kasunanan Surakarta), Pangeran Kusumojedo, R. M. Djojonagoro, R. M. Ario Wurjaningrat and Dr. Radjiman Wediodiningrat. K. G. P. A. A. Prangwedana's role was quite important because he was the organizer of an association that had personal relations with the Dutch, often inviting Dutch officials and scientists to attend art events held at the palace. Some figures who are often invited include Ir. D. de Jongh, Mr. Dr. A. M. Joekes, Ir. T. H. Karsten, Prof. Dr. J. E. Stokvis and Ir. M. G. van Heel. The meeting between the two groups discussed various themes that were developing at that time. One example of a philosophy and culture group meeting discussed socialism. These figures debate the Bolshevik Revolution that occurred in Russia and estimates of which group will win the event. The group meetings often experienced ups and downs. However, Prangwedana continued to make efforts so that the meeting did not stop. The desire to expand the network of cultural contacts between West and East caused Prangwedana to try to revive that relationship.

Along with the Prangwedana idea, Dutch figures had their own statements published in *De Taak* magazine which further strengthened the desire to instill the vision of the Dutch people who came to the archipelago. The Dutch emphasized that their arrival in the archipelago was not solely for economic exploitation. However, more than that, they came to convey that Western culture is a great culture that they want to introduce to people in the Eastern world. With the arrival of Western culture, various bad things in society wanted to be eradicated and there was no need to worry about a mixture of the two cultures, because Westerners only wanted to obtain spiritual wealth from Eastern cultural arts. From this article it can be understood that the Dutch use culture as a form of policy propaganda, emphasizing that culture is not related to the economic exploitation carried out. Figures such as Prangwedana responded to this with the idea that Western culture and Eastern culture should be able to interact with each other and be free from the problem of colonialization. From the way he responded to these problems, Prangwedana had a "middle" orientation in placing Javanese culture and Western culture. Prangwedana did not take a stance in choosing one of the two cultural camps. This attitude was based on the great influence of European educa-

tion and responsibility as the leader of a Javanese kingdom who was also a patron of local culture.

The problem that then became the concern of this group was the increasing number of indigenous youth who received Western education along with the opening of modern education in the early 20th century. Thus, it was feared that this generation would be better able to master Western science but would not be able to disseminate their knowledge to society. . The most effective way of spreading it is through teaching Javanese in schools, so that students can master the basics of their own culture before mastering Western science. Based on this problem, indigenous figures, including Prangwedana, saw the need to hold a meeting to discuss Javanese culture in more depth. The purpose of holding this discussion was to discuss the attitude of Javanese intellectuals in facing the increasingly declining attention to Javanese culture, especially from their own people. Javanese intellectuals have different views regarding Javanese culture and Western culture. Figures like Dr. Radjiman chose to emphasize the importance of maintaining original Javanese culture. Raden Sastrowidjono emphasized the importance of Western education and culture.

During these negotiations, a number of figures from the Netherlands were appointed as advisors who could provide views and considerations regarding the above problems. One of the impressions given by a foreign marketer, Prof. Dr. J.H. Bavinck, who revealed that in these discussions it was initially difficult to find common ground regarding Eastern culture and Western culture. However, in the end mutual understanding was reached on a problem, that things studied and sought in Western science and culture were also studied in Eastern culture. One of the memorable discussions was when Prangwedana gave an explanation about symbolization and mystification in the world of wayang, which is a depiction of humans trying to uncover the secrets and mysteries of their lives..⁵

Prangwedana's role is becoming increasingly clear as an intermediary between those who support local culture without mixing with foreign culture and those who want a combination with foreign culture. The congress of this association was an important breakthrough in the history of Javanese culture, because this congress would discuss how Javanese culture, especially its arts, interacted with the culture of other nations, especially those from the Netherlands. This is against customs that have been in effect for a long time. The association's congress was held on 5-6 July 1918 in Surakarta which apparently attracted the attention of various parties in Java. The election of Java Insituut administrators was then determined in December 1918 which also contained the determination of the objectives of this organization, namely collecting and accepting all expressions of Javanese culture (language, musical instruments, plays), processing these materials and then through its publications (*Majalah Djawa* in 1921) tries to inspire the younger generation of Java to take part in developing Javanese culture. The official founding of the Java Instituut was officially carried out in Yogyakarta on August 4 1919 and appointed Prangwedana as Honorary Chairman (*Hoofd Voorzitter*).

The establishment of the Java Institute is a representation of cooperation between the former *Vorstenlanden* kingdoms who agreed to advance culture broadly, Javanese, Madura and Bali. This collaboration is the driving force for sustainable relations be-

tween these kingdoms. Larson stated that it was very interesting to see this collaboration, for example from the establishment of a Contact Committee to strengthen Java Insituut's relations with other groups in 1925 which was chaired by Paku Buwono Ario Woerjaningrat.

Java Institute is a medium for Prangwedana to organize thoughts about true Javanese culture. As stated by one of its members during a lecture in front of the Association of the Indies (Indische Genootschap), with the establishment of the Java Institute, attention began to be felt towards Javanese culture. For example Javanese architecture, musical instruments, dance and Javanese literature. Discussions are often held in cities such as Semarang, Surakarta and Yogyakarta about the Javanese language and the culture of the Majapahit era. These areas are the result of Prangwedana's encouragement to revive local culture so that it can complement the incoming Western culture.

3 Conclusion

Mangkunegara VI integrated an understanding of culture in the formation of educational institutions and became a benchmark for the formation of the education system in Mangkunegaran. In the following period, Mangkunegara VII, apart from transforming Javanese culture through education, also encouraged the advancement of culture through the Java Institute. These two leaders made new breakthroughs in their time. According to Lloyd, the role of leaders is very important as agents of change. This is because the power they have can influence society and certain groups to implement their policies.

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