

CHAPTER TWO

LITERATURE REVIEW

A. The History of Ngayogyakarta Hadiningrat Sultanate

Yogyakarta is one of the provinces in Indonesia which was given the title as Special Region of Yogyakarta.⁹ Yogyakarta is a special region that is led by a Kingdom which is called as the Sultanate of Yogyakarta.¹⁰ The Yogyakarta Sultanate is the Javanese Islamic Kingdom that still exists and runs until now. Yogyakarta Sultanate was established based on a treaty called as the Giyanti Agreement.¹¹ This Agreement divides the Mataram Kingdom into two domains, the eastern region which is called as the Surakarta Sultanate and the Western area which belongs to Yogyakarta Sultanate.¹²

The Kingdom of Yogyakarta Sultanate is an advanced point of the collapse of the Islamic Mataram Kingdom founded by *Panembahan Senopati*. The founder of this Sultanate is Gusti Pangeran Haryo Mangkubumi¹³ or better known as *Ngarsa Dalem Sampeyan Dalem ing Ngalogo Ngabdurrahman Sayidin Panotogomo*

⁹Yogyakarta province consists of four districts namely Sleman, Bantul, Kulon Progo, Wonosari and Yogyakarta City. Most of the population in the three districts of Bantul, Kulon Progo, and Wonosari worked as farmers.

¹⁰Tatik Kartikasari, Binsar Simanulang, 1997, *Sistem Pemerintahan Tradisional Di Daerah Istimewa Yogyakarta*, Jakarta; CV. Putra Sejati Raya, p.47.

¹¹M. Nur Hasan, 2012, *Corak Budaya Birokrasi pada Masa Kerajaan, Kolonial Belanda Hingga di era Desentralisasi dalam Pelayanan Publik*, Vol. XXVIII, No. 2, p. 1076.

¹²Ulya Fuhaidah, 2015, *Resistensi Penobatan Putri Mahkota Untuk Kesultanan Yogyakarta*, Vol. 16:2, p.1-2<http://ejournal.uin-suka.ac.id/ushuluddin/esensia/article/view/995>.

¹³*Ibid.*

Khalifatullah Inkgang Jumeneng Kaping Pisan (Sultan Hamengku Buwono I). He was a person who was popular as a democratic king that was elected by the people. Prince Mangkubumi was a warlord who did not want to fight with fellow nations, had a good personality but still firm and then still did not hurt the others. He was also a reliable architect. In his period, there had been several times of war involving troops from Prince Mangkubumi against the Dutch who continued to seek power.¹⁴ Prince Mangkubumi¹⁵ insisted on wanting in the west with the location of the Palace (*Keraton*) as the capital of Mataram Ngayogyakarta. Prince Mangkubumi determined that his struggle in choosing the territory and location of the Palace as the capital in Ngayogyakarta is a decision that can not be changed or negotiated in any future negotiations.

The Dutch officials in Batavia decided to surrender and agree with what the Prince Mangkubumi had proposed. It means that Prince Mangkubumi was entitled to a part of the territory in the west and the location of the Palace as the capital of Ngayogyakarta Kingdom. However, through a meeting the Dutchman still proposed a requirement or request, namely that Prince Mangkubumi does not use

¹⁴Bambang Yudoyono, 2017, *Jogja Memang Istimewa*, Yogyakarta: Jogja Bangkit Publisher, p.143.

¹⁵ B.P.H (Bandara Pangeran Harya) Mangkubumi or better known as Prince Mangkubumi is the son of Sunan Amangkurat IV (Sunan Amangkurat Jawi) from garwa skilled B.M.A (Bandara Mas Ayu) Tejawati. B.P.H Mangkubumi was born on the night of Wednesday Pon, 27 Ruwah, year Wawu 1641 J. Or dated August 5, 1717 M. When he was a child he was known by the name B.R.M Sudjana. He has two siblings who are all women. His sister became the wife of Patih Pringgalaya (Warangka Dalem Sunan Paku Buwana II and Sunan Paku Buwono III), and his sister became the wife of Demang Urawan.

the title Sunan (*Susuhunan*) for the title of his king, but (*Sultan*) to be different from *Kasunanan Surakarta*.¹⁶ Regarding the matter, Prince Mangkubumi succumbed and accepted the request proposed by the Dutch.

Giyanti Agreement

The "Peace Agreement" or "*Palihan Nagari*" is the result of a deal that took place in a meeting between the Dutch and the Prince Mangkubumi. This meeting was a follow-up meeting of the previous meeting, held exactly on Thursday Kliwon, 29th of Rabiulakhir, Be 1680 Javanese, wuku Langir or 13 February 1755.¹⁷ This meeting was held in the village of Giyanti, better known as the "Giyanti Agreement". After the two sides of the Dutch and Prince Mangkubumi had read and had no objection to the contents of the prepared manuscripts, the two sides have agreed and signed a "Peace Agreement", which is to mark the division of the territory of Mataram Kingdom into two. In accordance to the content of the Giyanti Agreement, Prince Mangkubumi bears the title of king, namely "Sultan", hereinafter referred to as Sultan Hamengku Buwono I.

¹⁶Surakarta Hadiningrat Sunanate is a kingdom in Central Java established in 1755 as a result of the agreement of Giyanti 13 February 1755. The agreement between the VOC and the disputing parties in the Sultanate of Mataram, namely Sunan Pakubuwana III and Prince Mangkubumi, agreed the Mataram Sultanate was divided into two regions power ie Surakarta and Yogyakarta. The last Surakarta Sunanate could not replace the Sultanate of Mataram, catapulted a kingdom of its own, though its king was still the descendant of the king of Mataram. Each Sunan Kasunanan king who holds Sunan (as well as the Sultan of Yogyakarta Sultanate who is titled Sultan) always signed a political contract with the VOC or the Dutch East Indies Government.

¹⁷Bambang Yudoyono, *Op.Cit.*,p.144.

This Giyanti Agreement was signed by a number of prominent figures as delegates from both sides, such as:

- a. From the side of Prince Mangkubumi:
 - i. Prince Harya Hamangkunagara Mataram
 - ii. Prince Ngabehi Lering Pasar
 - iii. Prince Natokusumo
 - iv. Prince Harya Pakuningrat
 - v. Adipati Danureja, and
 - vi. Tumenggung Ranga Prawiradirjo
- b. From the Dutch Kumpeni (VOC):
 - i. Nicolaas Hartingh
 - ii. W. Van Ossenberch
 - iii. JJ. Steenmulder, and
 - iv. W. Fockens¹⁸

On Thursday Pon 29 Jumadilawal, Be 1680 Javanese year, *Wuku Kuruwelut* or dated March 13, 1755 Masehi, Prince Mangkubumi (Sultan Hamengkubuwono I) proclaimed half of the State of Mataram be named as Ngayogyakarta Hadiningrat and Yogyakarta as the capital. The word Ngayogyakarta comes from the word Yogya (Jogja) which has the meaning of "good" and the word Karta which means "rahayu", sincere, and beautiful. Thus,

¹⁸Bambang Yudoyono, *Op.Cit.*,p.145.

Ngayogyakarta means good and beautiful. As for the word Hadiningrat word, it means a famous meaning in the world.

B. The Philosophy of Ngayogyakarta Hadiningrat Palace (Keraton Yogyakarta)

Keraton Ngayogyakarta Hadiningrat is the seat of Sultan Hamengku Buwono as the leader and also a ruler of Ngayogyakarta Hadiningrat Sultanate. It has existed since the First Sultan (Hamengku Buwono I) until the tenth Sultan who is still reigns (Hamengku Buwono X).

Sri Sultan Hamengkubuwono X in his written speech on the first page of the book of the Encyclopedia of the Sultan's Palace (EKY, 2014) states:

"Special Region of Yogyakarta which administratively becomes one of the provinces in the Unitary State of the Republic of Indonesia has a long history as a cultural center. Temporarily Yogyakarta has even had signs of life since prehistoric times in Indonesia. After that Yogyakarta became the capital of Mataram Islam I kingdom under Panembahan Senopati whose capital is located in Kotagede. Yogyakarta became famous since Prince Mangkubumi elected, designed, opened and built the capital of Mataram II, after the Treaty of Giyanti, in the woods of Pabringan which is now known as the Yogyakarta Palace complex. Since Prince Mangkubumi reigned as the first king in the *Keraton Ngayogyakarta Hadiningrat* and titled *Sampeyan Dalem Inggang Sinuwun Kanjeng Sultan Hamengku Buwono Senapati Ingalaga Ngabdurakhman Sayidin Panatagama Kalifatullah*,¹⁹ then the

¹⁹Dahlan Thaib, 2005, *Daerah Istimewa Yogyakarta dalam Perspektif Filosofis, Historis dan Yuridis*, Vol. 12, No. 30, p. 243.

Yogyakarta Palace would undoubtedly become the center of government as well as the cultural center ... "²⁰

Prince Mangkubumi was the one who wanted the location of the state capital in Mataram Ngayogyakarta and chose the Beringan forest for Ngayogyakarta Hadiningrat Palace location.²¹ Prince Mangkubumi was not only someone who was an expert in the field of war, but he is also an architect who is firmly upholding the historical and philosophical value that was believed to have affected his behaviour of himself as a king. The basic consideration of Prince Mangkubumi when choosing a location for Ngayogyakarta Hadiningrat Palace was the philosophical-magical aspect.²² In terms of topography, if further explored, the flow of Progo and Elo is the equivalent of the Ganges and Jamuna rivers in India and not far from the place is the sacred building of Bodh Gaya and Bharhut stupa in Borobudur temple. Moreover, Ngayogyakarta is flanked by two great rivers in the outer ring, the Opak river, and the Progo river and the Code and Winongo rivers in the deepest ring. The top of the mountain according to Hindu mythology is a place where God resides in Yogyakarta, represented by Mount Merapi.²³ By setting the location,

²⁰Ensiklopedi Kraton Yogyakarta (EKY, 2014).

²¹*Ibid.*

²²*Ibid.*

²³Arief Aulia Rachman, 2014, *Dinamika Kerukunan Umat Beragama dalam Kepemimpinan Kesultanan Yogyakarta: Jurnal Pemikiran Islam*, Vol. 19, No. 01, p. 97.

the Prince Mangkubumi created an imaginary axis (axis) of *Mount Merapi - Tugu Pal Putih - Kraton - Panggung Krapyak*²⁴ - South Sea.

The mountain as the tranquility of the holy place, the settlement plain as a place of human and marine life activity as the final dumping place of all the rest of the earth drifting and swept into the sea. The creation of this imaginary axis is in harmony with the concept of Tri Hitta Karana (*Parahyangan-Pawongan-Palemahan*) or (Hulu - Tengah - Hilir) and value (Main - Madya - Nistha). Symbolically this philosophical imaginary pivot symbolizes the harmony and balance of human relations with God (*Hablun min Allah*), man with man (*Hablun min Annas*) and man with nature including the five elements of the formation of fire (*dahana*) from *Mount Merapi*, Ngayogyakarta's earth and water (*tirta*) from the South Sea, wind (*maruta*), and akasa (ether). Similarly, the concept of *Tri Hita Karana*, the three elements that make life (physical, energy

²⁴ Panggung Krapyak; located + 2 km south of Plengkung Nirbaya (Plengkung Gading) with rectangular plan, material of brick pairs with height 10 m, and large 17,5 m x 15 m. On each side of the building there is an open door with two windows. Inside the building there is a hallway that is in line with the door and window holes. The alley is a curve that is reinforced with pilasters (pillars) which at the same time as the upper floor of the building support. Panggung Krapyak Building consists of two floors. To connect downstairs with upstairs is used wooden stairs are placed in the northwest corner. Upstairs in the form of open space given a transparent fence. As the name implies, the function of this building was used in the past to observe the movement of animals being hunted in the woods south of this building. From above here the Sultan could see and observe his soldiers and relatives in hunting (ngrapyak) deer. Therefore, this building called Panggung Krapyak. Viewed from an external angle, Panggung Krapyak is the stage for the Sultan at the time of watching the soldiers and their relatives in the deer hunt. So, as the place of the Sultan mingle. However, from the symbolic and philosophical side of Panggung Krapyak has the meaning as the beginning of human being born from the mother's womb (manifested with the shape of Panggung Krapyak like yoni form), whereas the Golong-Gilig Monument as the lingganya. To the northwest of this building is a village called Mijen which means seed. This human seed is conceived and born from the mother's womb.

and soul) has been included in the philosophy of the imaginary axis. Every part and everything contained in Ngayogyakarta has meaning in terms of the philosophical-magical aspect.

Keraton has three important roles, namely: First; as a residence or home for the King (Sultan) and his immediate family. Second; as a place for ceremonies associated with Kings and Kingdoms displaying majesty and dignity. Third; as a philosophical expression that embodies the noble notions of the human life and the universe that is symbolized in the form of space, plants, and actions.

C. The Understanding of Privileges on Law Number 13 of 2012

After more than 60 years Special Region of Yogyakarta joined and has become part of the Unitary State of the Republic of Indonesia, finally in 2012 the Central Government legalized the Law on Special Privileges of Special Region of Yogyakarta).²⁵ The establishment or enactment of Law No. 13 of 2012 on the Privileges of Special Region of Yogyakarta is a form of recognition and respect for the existence of Yogyakarta Kingdom²⁶. This law consists of 16 Chapter and 51 Articles. In accordance with its title, that the Act

²⁵Rusdianto Sesung, 2013, *Hukum Otonomi Daerah*, Surabaya: PT Refika Aditama, p.90.

²⁶*Ibid.*

contains provisions on the Privileges of Special Region of Yogyakarta to regulate and administer the Special powers.²⁷

Based on Article 18 paragraph (1) of Law Number 13 of 2012 states that *"The Unitary State of the Republic of Indonesia is divided into provincial areas and the provinces are divided into districts and municipalities, each of which the provinces, districts and municipalities have local government, which is regulated by law"*. Then in Article 18B paragraph (1) states *"The State admitted and respects special or special regional government units regulated by law"*.

The legal basis for the implementation of local government of Special Region of Yogyakarta is Law No. 23 of 2014 on Regional Government and other related laws, and Law No. 13 of 2012 on the Privileges of DIY. In Law No.13 of 2012 Article 1 point 1 states as follows *"Special Region of Yogyakarta, hereinafter referred to as DIY, is a province that has the privilege in the administration of government affairs within the framework of the Unitary State of the Republic of Indonesia"*.

Therefore, the position of Special Region of Yogyakarta based on Article 1 point 1 is the Provincial Region which has the

²⁷Tri Ratnawati, 2011, *Antara Otonomi Sultan dan Kepatuhan pada Pusat di era Reformasi: Studi Kasus Daerah Istimewa Yogyakarta (DIY)*, Vol. 2, No. 1, p. 43.

privilege.²⁸ This means that in its position as a Provincial Region, Special Region of Yogyakarta has differences from other provinces in Indonesia. The difference lies in the privilege possessed by Special Region of Yogyakarta to organize government affairs²⁹ in the Unitary State of the Republic of Indonesia that is not owned by other provinces.³⁰

In accordance with the provisions contained in the 1945 Constitution Article 18 paragraph (1) which requires each province is divided into districts and municipalities, the territory of DIY has been divided into areas covering autonomous regions:

- 1) The city of Yogyakarta
- 2) Sleman Regency
- 3) Bantul Regency
- 4) Kulonprogo Regency, and
- 5) Gunung Kidul Regency

In Chapter I General Provisions Article 1 point 2 of Law Number 13 of 2012 describes the meaning of the term "Privileges", namely:

"Privileges are the privilege of the legal standing held by DIY based on" history and origin rights "in accordance with the 1945

²⁸Akhmad Khisni, 2014, *TinjauanYuridis Proses Pengisian Jabatan Gubernur dan Wakil Gubernur Daerah Istimewa Yogyakarta Menurut Undang-Undang Nomor 13 Tahun 2012*, Vol. 1, No. 1, p. 92.

²⁹Rusdianto Sesung, *Op.Cit.*,p.91.

³⁰*Ibid.*

Constitution of the State of the Republic of Indonesia to regulate and administer special powers".³¹

Special Region of Yogyakarta is one of the few special areas in the State of Indonesia. Through Law Number 13 Year 2012 on Special Privileges of Special Region of Yogyakarta consisting of 16 Chapters and 51 regarding this Article. The substance of privilege authority is divided into 5 aspects. The scope of the special privileges of the Special Region of Yogyakarta is contained in Article 7 paragraph (2) of Law Number 13 Year 2012 on Special Privileges of Special Region of Yogyakarta, namely:

- 1) Procedure for filling in the position, duties and authority of the Governor and Vice Governor;
- 2) DIY Regional Government Institutions;
- 3) Culture;
- 4) Land;
- 5) Layout;

Based on the contents of Law no. 13 Year 2012 About Privileges of DIY, it can be concluded that the Act is a recognition and respect from the Unitary State of the Republic of Indonesia on the history and also the right of origin of DIY. In other words, that the

³¹Chapter 1 General Provisions Article 1 point 2 of Law No. 13 of 2012.

existence and status of the "Regions"³² situated in Mataram since the past centuries has earned the recognition and respect of the State regarding its privileges, and that Region is the Province of Special Region of Yogyakarta. Substantially, the privileges of DIY must be demonstrated by the strengths of past, present and future values.

D. The Institutional Disputes Settlement

The institution is a term that is very well known in the life of the people of Indonesia. Often when the word is heard, community agencies will immediately say that the agency is in touch with the government. It can be said that an institution is a set of government tools, buildings, or even interpreted as an extension of the government.

According to North (1991)³³, institutions or institutions are the rules (constraints) created by humans beings to organize and shape political, social and economic interactions. They may consist of formal rules (e.g. rules, laws, constitutions) and informal rules (e.g. social norms, conventions, customs, value systems) and enforcement

³²Definition of Regional in the political system and the system of government of the Republic of Indonesia is an autonomous region that is the legal community unity which has territorial boundaries that have the authority to regulate and manage the Government Affairs and the interests of local people according to their own initiative based on the aspirations of the people in the system of the Unitary State of the Republic of Indonesia (Law 23 / 2014 Article 1 point 12). In the sense of using a dynamic approach it is contained in it is society, territory, and local government organized under the provisions of legislation (law).

³³ Douglass Cecil North is an American economist known for his work in economic history. He was one of the recipients of the 1993 Nobel Prize in Economics.

processes. Institutions create strong mechanisms of conformism and normative agreement.³⁴

In this research, the writer will focus more on the institution that exists in Special Region of Yogyakarta, especially within the scope of *Keraton Yogyakarta*, in order to know more about the structure and authorities of every institution in *Keraton Yogyakarta*, and also to understand about the system or mechanism used by the Palace in solving their internal institutional disputes. As it is known, that Yogyakarta is a Special Region and has a system of government in the form of Kingdom or called the Sultanate, which is led by the Sultan Ngayogyakarta Hadiningrat who reigned.

The Institutional Organs in Ngayogyakarta Hadiningrat Palace (Keraton Yogyakarta)

After the independence of the Republic of Indonesia on August 17, 1945, on September 5, 1945 Sri Sultan Hamengku Buwono IX together with KGPAA (*Kanjeng Gusti Pangeran Adipati Aryo*) Paku Alam VIII conveyed the declaration that the Ngayogyakarta Hadiningrat Country became the Special Region of Yogyakarta and became one of the regions in the Republic of Indonesia. The position of Sri Sultan Hamengku Buwono IX as the Regional Head and KGPAA *Paku Alam VIII* as the Deputy Head of

³⁴Geoffrey M. Hodgson, 2006, What Are Institutions, Vol. XL:1, p.7
<http://www.tandfonline.com/doi/abs/10.1080/00213624.2006.11506879>.

the Region. In Kraton Yogyakarta, Sultan Hamengku Buwono acts as King, while in Yogyakarta, Sri Sultan Hamengku Buwono acts as Governor / Head of Region and has a different system of government. The Governor is responsible for the President & Minister of Home Affairs. The governor is assisted by the Vice Governor and the Regional Secretary.

Since the removal of the Yogyakarta Sultanate, until now, the practice of government is limited only in the Keraton and to the Keraton's own affairs. To organize the Sultan's rule, Sultan is assisted by the prince and the courtier (*abdi dalem*). Each prince is given the task of being a chief or a leader in an office that is in the Keraton. In performing their duties, the princes are assisted by a deputy of the rank of Regent.

The institution in Keraton is divided into four, namely: *Tepas, Kawedanan Hageng Punokawan, Keparak Gusti (Keputren)*, and (*Penghulu Keraton*). Each institution has different duties and authorities. All the Heads or the Leaders of the bodies or institutions within the *Keraton Yogyakarta* are directly responsible for the *Sri Sultan*.