

CHAPTER IV ANALYSIS

A. The Meaning Of Satrio Piningit in hermeneutics of Gadamer

Gadamer's hermeneutic is philosophical hermeneutic. He wants to centralized a hermeneutics have philosophical relevance. The meaning what makes Gadamer's hermeneutics philosophical is a series of ontological claims about the power of the workings of the so called in the traditional metaphysics with the "human soul". Philosophical hermeneutics concern themselves with what makes understanding possible and why it is possible. The main concept of hermeneutics float issues of this philosophical relevance in every aspect of understanding of human life. It is this what Gadamer's calls with something universal. Thus, because of the ontological and universal claims, philosophical hermeneutics cannot be understood as an offer methods that is more scientific and more sophisticated to philosophize.

Philosophical hermeneutics enlighten attitude that construct the main condition for research and it itself is being subject. Philosophical hermeneutics experience so the experience of philosophical hermeneutics which is to be the core is the experience of openness, for openness to new experiences encouraged by the experience itself. Hermeneutics wants to show that understanding is the openness and humble responsiveness towards what would be understood. This attitude is much different to the arrogant and dominating of methodology of modern science, because it will cover the space of truth itself. Clearly Gadamer's wants to criticize the dominance of science (modern science, which is positivistic) against human life. Human sciences can also be standard for the sustainability of human life. One of them is using the humanistic tradition.

Based on definition, humanism can mean a school of philosophy that makes the nature, limits, interest and human interest as its main theme. Etymologically, humanism derived from the Latin word "humanity" which means human (people) are educated. In the greek word, the term is

synonymous with "*paedeia*" which means the process of education chosen by those who see the arts liberating as the only discipline that is feasible for humans and can distinguish it from other animals. In a deeper understanding later on, humanism means "return to the past", but does not mean mere repetition, because here there is only an attempt to revive the classical culture that is ever lost during the middle of the century. According to humanistic, disciplines are like poetry, rhetoric, history, ethics and politics have privileges and virtues, because it can educate people in order to take advantage of his freedom as possible. According to humanism, the sciences of man that bases itself on a tradition of humanism, in which the truth is more a question of education, cultivation or "establishment" rather than the issue of certainty that can be controlled by the methodical sciences.

The concepts of Humanism as follow:

1. *Bildung*: the concept of humanism derived from treasury mysticism Middle Ages, which means contemplation of the image of God that is in man. After the Renaissance, the concept was changed so that just means the embodiment of the potential that exists in humans. Then in the hands of Herder and Hegel *bildung* means achieving a higher quality of humanity, meaning the specific ways that is taken by men to be themselves through cultivation. At this point then the tradition and history on the one hand, both of them becomes source at a time in which people are cultivated. Inside *bildung* takes place and ongoing in the process of human thinking and contemplating of everything, including himself. Human beings understand themselves through outside himself, which he is dialectic with something else¹. clearly, a concept of the understanding which is used to assess social phenomena by using the abilities and talents that is owned to reveal real truth through the dialectical process that attempts to find a new understanding through openness, which all general perspective let in (unrestricted), so later could produce something round,

¹ Inyiaq Ridwan Muzir, *Hermeneutika Filosofis Hans George Gadamer*, (Jogjakarta: AR-RUZZ media, 2010)., p. 106-108

whole, accountable, and produce new understanding in view of social phenomena².

Its application, Satrio Piningit is critics of leadership of Java community leadership based on a new understanding of perspective in which there are various concepts that can later be used as a reference in improving the previous leadership. This is described in the character of leadership Satrio Piningit.

Satrio Piningit is chosen one which is the incarnation of god Krishna deities such flawless, resolute character, dignified, wise and be fair. The leaders present in our midst when the condition of turmoil, including: the occurrence of natural disasters, floods, landslides, volcanic eruptions, human being forgets his true identity, there is only an element of selfish hedonists, pragmatic, materialistic rather than the interest of the others. This is where the crazy times (dark age) take place.

He came from Java to lead the archipelago. By using his strength which is the science of outward and the science of inward. Science of outward is science (knowledge), the science of inward is the science dealing with the supernatural. This is manifested in its task of fixing the damaged civilization, the civilization of human beings between another, animals and express the inner life to the life of outward, as well as introduce outward to the inner life.

Not only that, he also wants to build a better life order, which is:

a. Building the order of the lower level

In this stage, the focus is people. In this case the leader wants to realize the hopes of the people who had been buried so far which is a better life, in which people get welfare, all self sufficiency, people feel protected and get true happiness.

² Hans George Gadamer, *Truth and Method, Kebenaran dan Pengantar Filsafat Hermeneutika*, (Yogyakarta: Pustaka Pelajar, 2004), p. 15

b. Building a medium level order

In this stage, the focus is governance. He wants to create an atmosphere of government based on a sense of justice comprehensively in our humanity. So in aspect of governance, which is: from the bureaucracy, regional officials to the central level feel justice is no longer arbitrary, he says negative element is eliminated. The result is a sense of harmony.

c. Building a high level order

In this stage the focus is the leader, how leaders feel true happiness (*suwarga maniloka*). This is by its self would be achieved if the two previous order has been reached. True happiness is realized when the leaders and the people are united, he said community and leader are mutual synergizing to create a better life.

Community perform the role as it should be (his duty as a people). Similarly, the leader perform his obligations which is the mandate that he carries on. The result is true happiness, in which there is peace, comfort, beauty in life. In the application the leader use the royal government with commonwealth mechanism system in which there are their prime minister as the king (leader) in the community, as well as a king as a representative of the inward.

From obligations he carries, the community hopes to create lives of the people who *gemah ripah loh jinawi*, the inclining live to people, welfare that people expect to have been reached. People are happy, joyful, cost-paced food, all fulfilled, misery have been lost changed by the golden age.

2. Sensus Communis: a concept of understanding used to assess social phenomena using conscience with the intention to declare the bond of society³. Therefore, what is the common opinion from the traditions of knowledge (knowledge inherited from the past)⁴.

³ *Ibid.*, p. 31

⁴ Inyiaq Ridwan Muzir, *op.cit.*, p. 111

Conscience here is a sense of solidarity, there are the common good, the general will, social justice, based on the wisdom of the community.

Its application, Satrio Piningit is a critics of Javanese leadership that focuses on the bond (emotional community). In the world of Java, the Java criticizes something is not necessarily directly (via oral), but using parables mentions that there are general idea voicing people's hearts that that includes the element of humanity, such as:

- a. *Aja rumangsa bisa, nanging kudu bisa rumangsa*⁵. Do not feel you are able, but you must be able to feel. This symbolizes that the person who has the advantage not to be arrogant, but always humble, unable to realize the benefits and drawbacks. Willing to accept critics from others, making it a wise, able to put one self and carry oneself as part of society. This is the character that should be possessed by a leader, so as to make himself as the real leader.
- b. *Ambeg parama arta*, the powerful and generous. In using his power he may apply virtue, is sincere and not expecting reward. Generous refer here not only about the provision of goods, but more than that, in terms of what is needed by the people as a sense of responsibility in his hands. Generosity can be realized in the provision of shelter, education, example and all the good qualities reflecting chivalry, basically not much to say but directly embodied by the action⁶.
- c. *Asta brata*, pitutur luhur (Java gives instructions contained eight teachings leadership that must be done by a leader⁷, which is:
 - 1) Earth Character (accomodate anything): the character of a leader must have the courage to accomodate anything, good and bad later on though to be useful to people.

⁵ Prof Gunawan Sumodiningrat, Ari Wulandari, S.S., M.A., Pitutur Luhur Budaya Jawa, (Yogyakarta: NARASI, 2014), p. 20

⁶ *Ibid.*, p. 28

⁷ *Ibid.*, p. 41

- 2) Water Character, the character of a leader who has the nature of honesty, clean and respectable. He was able to become a cure for thirsty people of knowledge and prosperity.
 - 3) Fire Character, the character of a leader who is able to be of encouragement, strength, as well as being a strict judge for the people.
 - 4) Wind Character, the character of leader who can give a sense of cool, always carefully watch the slightest gap, can be soft, earthy, and can be harsh to the people.
 - 5) Solar Character, the character of a leader who is able to be energizing and lighting, as well as set the time discipline.
 - 6) Character month, the character of a leader who is able to be the giver of peace and happiness, full of love, but it can be at same times sinister and tense when facing people who are guilty or doing evil.
 - 7) Latitude Character, the character of a leader who is able to be givers of hope to the people as high as the stars, humble and self-effacing.
 - 8) Overcast Character, the character of a leader who is able to be applicable as an umbrella that protects all walks of people.
- d. *Berbudi bawa leksana*, someone who is happy to give kindness and always keep promise. What he does must be the same as he speak. Not insulting. This is emphasized to the leader. If it is associated with the current era, ***Berbudi bawa leksana*** is a leader who has integrity. Leader is not only good at talking, image building, but also good at working for the prosperity of his people⁸.
- e. *Gemah ripah loh jinawi*, ***gemah*** means prosperous, ***ripah*** means abundant or wealthy, ***loh*** means fertile, ***jinawi*** means cheap, always affordable. This pitutur luhur (words that contain the moral side Java society) the condition of the land of Java in general. This suggests that

⁸ *Ibid.*, p. 41

the leader must be able to bring people to a better state or a golden age. He should have the character of the waiter which are: to serve, to sacrifice, to expert power and time to better lives of people⁹.

- f. *Ing ngarsa sung tuladha, ing madya mangun karsa, tut wuri handayani*. In front of an example, in the middle of the build morale and strength, behind the effect.

In front of an example, a leader must be able to give a good example, this is reflected in the pattern and behavior. Because basically leader is a reflection of the people.

In the middle of encouragement and strength, a leader must have the character ngemong (the character of guide) (in Java terms) means a leader able to direct (give direction), motivate, became the outpouring of people's hearts when they were remiss in life.

On the back of an impact, the leader is able to get a special place in the hearts and minds of the people (inspiring). Leaders become rest of the people in the running life. Leaders are always watching the people, so that they can act in accordance with the norms of the right¹⁰.

- g. *Satrio Pinandhito*, Satrio means a role model, a leader minded pastors. This explains pitutur luhur (words that contain the moral side Java society) as that one of the elements that must be possessed by a leader. His life is no longer he spend in the pursuit of worldly pleasures, but devoted his life to the happiness of the people and that he made provision for eternal life later¹¹.
- h. *Sangkan paraning dumadi*, the principle of the people of Java about life. Where humans come from, what and who he is in the present, where the direction and the purpose of life runned by him and that would be his target. This can be seen from the view of Javanese life of the inner aspect and facet of outward. The views associated with the outward place of humanity as individuals and social beings physically

⁹ *Ibid.*, p. 128

¹⁰ *Ibid.*, p. 151

¹¹ *Ibid.*, p. 371

is in outward. Inner view with regard to the position of man as a creature of individuals and social beings inwardly involving supernatural aspect. This *Sangkan paraning dumadi* form system that minimize the whole interests of an individual nature, and give priority to the interests of all social. This is reflected in the social dimension of the Java community that has a noble orientation, which is to create harmony with the other party, which is supported by an honest attitude, *tepa slira, andhap Ansor*, and various other noble gesture¹².

- i. *Memayu hayuning buwana, memayu* means to beautify, beautifying. *Hayuning* is a verb state, the state is *ayu*, pretty or beautiful. *Buwana* means the continent or the earth. So *memayu hayuning buawana* universe is beautified the highway with the attitude, behavior and abilities. This is the philosophy of Javanese life. Humans are required to improve the quality of life and the ecosystem of the earth and the universe. Pitutur luhur (words that contain the moral side Java society) is a requirement that must be owned by the leader¹³.
3. Consideration, an understanding of the concepts used to assess social phenomena that the equipment in the form of mind in which there is a moral element in determining the will or desire. This can be seen when a person completes a case by case basis¹⁴. Common sense is emphasized in this case, where he is able to distinguish about right and wrong, proper and improper, know what is important. In other words he see something from the standpoint of good and reasonable¹⁵.

Its application, Satrio Piningit is critique leadership of java based on moral (how to act), which he (the leader) capable of addressing a problem. Precisely wise. This is reflected in the rights and obligations of a leader.

¹² *Ibid.*, p. 365

¹³ *Ibid.*, p. 252

¹⁴ Hans George Gadamer, *op.cit.*, p. 35

¹⁵ *Ibid.*, p. 36

His rights are described in a comprehensive power (absolute). This means that leaders have everything both objects and humans. In Javanese culture, power symbolized as *Gung binathara*, smell *dendha nyakrawat* (by power of the deity, preserver and ruler of the world), so power is Divine, that he is just out of something that is trasenden (Gods, God the Almighty). King is warana ning Allah (deputy, projections, manifested God). Leader possess a big hand in life. He has authority to address the various problems that exist in life.

His task is to fix the lives of the lower level (the people), intermediate level (government), an upper level (the leader or king) with a sense of justice, a sense of humanity so as to produce a sense of belonging, a sense of honor, respect between leaders and the people, as well as otherwise.

From this it can be concluded that the rights and obligations as a tool to solve a problem in life. His rights embodied when he uses his ability to catch problems and obligations he uses to solve the problem.

4. Taste, an understanding of the concepts used to assess social phenomena using aesthetic considerations or understand the ways of looking at something must be harmonized with the beautiful¹⁶.

The wonderful one must be experienced by the public. It means to understand something, we do not just use common sense, but there is no emphasis sense (proper sense) which we perceive objects which implied that we are able to interpret the object. What that means, what its origins. Therein arise feel happy or not happy, create a sense of complacency that is where the real.

So there arise or generate new understanding, that something is not merely rated logically, but there is something ideal, which is expected by individuals as the representation of the object is experienced by him. Here there is an element of knowing, feeling, determines or wills¹⁷. This

¹⁶ *Ibid.*, p. 43

¹⁷ *Ibid.*, p. 41

is a manifestation of the appreciation of art in which everyone took part in it. This is called a view of the whole.

Its application, Satrio Piningit is critics of the leadership of Java based on the ideal figure or delusion (expectations, a certain satisfaction) that desire the Java community in which there are elements of value (that is wise or prudent) as the representation of objects that exist in people's minds Java.

This can be seen from the leaders in Satrio Piningit, among others:

- a) Having the nature of justice. This was reflected when he gave judgment in applying the law. Defending the right and punish wrong, not looking at anyone, of course, no sense of self-interest. The founder of the firm and a high sense of humanity he made knives in deciding a case.
- b) Have a firm stance and wise. It is seem when solving a problem. Resolute means having a strong position in deciding the issue, firm establishment, and there are no doubts. Wise can be seen when deciding something by using reason and proper sense (intuition).
- c) Authoritative and rich in knowledge and science of the inner region. Authoritative is having charisma or magnetism (talent and uniqueness) in his nature to society to master and respectful to him, so that people believe and put high expectations in realizing his hopes.

Science and the science of the inner regions (associated with supernatural powers). The science of the inner region related to the elements of Sufism applies here, as reflected in life. No wonder the Javanese people always do tapa (meditation) in order in his life he was always in the corridors of the almighty and maintain the balance of nature and mind. Science is the science related here means about worldliness like the natural sciences and social sciences. Both of these leaders used to solve a problem completely (to the root of the problem).

d) have a high level of religious

This is realized when deciding something by bringing God's law (execute commands and avoid His prohibitions). In the life of the leader always apply the teachings of divinity. So that his life would be protected by the Almighty and capable of being good role models.

B. Relations of Concept Satrio Piningit in Leadership on Javanese Culture

Javanese culture is a culture that can be considered unique and full of philosophy of looking at life. In his life he always puts the inner aspect (sense of) which there is a moral element in order to create a harmonious atmosphere, beautiful and full of harmony or balance in terms of humanity and the universe. This can be seen from the character of the people of Java, which is:

1. It always involves an element of divinity in life

This can be seen when running life. Life is already set up, we just run it. If viewed philosophically this is a deep sense of resignation. No ambition or *ngoyo* in running life. Let it all flow as it should be. We do not need to waste our energy and thoughts in realizing the desire, dreams, goals, our goals with hard effort or can be said outside the limits of what we have. Man and God are symbolized in a puppet show. Puppet as a god and puppeteer is human. God has the right within His power that is used to regulate human life as it should be or His will. Because the real God who created man, and have full authority in human life in accordance with His saying that is *Lauhul mahfuz*. While humans only run it in accordance with the will of the Great.

2. It always emphasizes value of togetherness in the life

In Javanese culture. It can be seen from the human aspect, which is individual beings and social beings. Is named social creature for human being cannot live alone without help from others. Just imagine when we get lost in the jungle and in a alone state. Unwittingly or instinctively, one thing remained the human mind is how to get out, the second how to survive if something bad happens. This is where we need the help of

others. This is the meaning of the term gotong royong or mutual help that the principle of unity in the run of life. Because in Javanese culture mutual help is a need and if it is applied it will produce a true beauty, harmony in life and the true power that is unequaled and the result is a sense of humanity, moral and filled with the value of wisdom.

3. High respect (ngajeni) to the older

This can be seen when communicating with older ones. The language used is manners (civilized ways). It shows in Javanese culture there are strata (levels) which aims to keep the feeling to not hurt, do not take offense to people who talk to. If likened to an older person that is our parents, they are the people who contributed in life. There are no other words as respect to them in addition to obey him.

In the next character Javanese people who are their sense of patience, accepting, sincere in looking at life. Patience means to hold in facing trial or test given by God in the form of bad events, can include severe pain, our relatives there who have died and more natural trial. Nerima means to accept all that is without complaining and accept with a sense of resignation. Ikhlas means willing. Mean read or willing to accept or release something with a sense of deep sincerity and willingness.

In Javanese culture leader is representative of God on earth, who has supernatural powers, capable of controlling the universe and its contents (this can be obtained by asceticism) and holds certain heirlooms symbolizing strength as protection against him. Actually power is the divinity in it which there is an element of human strength, objects and the universe. This means that all the elements that exist on this earth has been in the grip and authenticates. Java community in looking more emphasis on charismatic leaders. It is therefore a leader in Javanese culture occupies a special atmosphere in the of hearts society. Leaders inherit the attributes of God, so that they can behave as they should be capable of reflecting the nature of God in his life embodied in the behavior and actions.

Surely we see that the leader (president) in Indonesia is the Javanese, but in reality, the leader does not apply leadership characteristics that reflect the values of Java.

After seeing the Java code that is mentioned above if it is associated with power will produce indiscriminate power or excessive obedience to a leader. It has positive and negative impacts. Its positive impact, because the Java which leaders are God's representatives on earth, so leaders must be respected even in its implementation leader to bring the benefits of good or bad. This is what makes the image of Javanese culture is still preserved and embedded in the hearts of the people

The negative impact, because the Indonesian state is dominated by the Java community, this is what made the Indonesian people experiencing adversity and cannot develop. No wonder if colonialism and imperialism continue to grow in Indonesia. This is where the wishful thinking of Javanese society develops and becomes, as a sense of impingement and the Java community dissatisfaction over the perceived leaders are not in favor of the people. So that people dream of their leader who someday will appear with the noble task of bringing the community into better circumstances or the golden age. Java community leaders believe that he someday will go down, which they name as Satrio Piningit.

Satrio Piningit is someone chosen is the incarnation of Lord Krishna deities such flawless, resolute character, dignified, wise and be fair. The leaders present in our midst when the condition of turmoil, including: the occurrence of natural disasters, floods, landslides, volcanic eruptions, man forgets his true identity, there is only an element of selfish hedonists, pragmatic, materialistic rather than concerned with desire than the interest of the people of other. This is where the crazy times (the dark age) take place.

He came from Java to lead the nation of Indonesia. By using the strength which is science of outward and science of inward. Outward

science is knowledge, inward science is science dealing with the supernatural. This is manifested in the task of fixing the damaged civilization, the civilization of human beings with one another, animals and express the inner life to the life of outward as well as introduce outward to the inner life.

Not only that, he also wants to build a better life order, which are:

a. Building the order of the lower level

In this order, the focus is people. In this case the leader wants to realize the hopes of the people that so far buried which is better hopes which people obtain wellbeing, all self sufficiency, people feel protected and get true happiness.

b. Building a medium level order

In this stage, the focus is governance. He wants to create an atmosphere of government based on a sense of justice that is entirely in our humanity. So in the aspect of governance, which is: from the bureaucracy, regional officials to the central level feel justice is no longer arbitrary, clearly negative element is eliminated. The result is a sense of harmony.

c. Building a top-level order

In this stage the focus is the leader, how leaders feel true happiness (*suwarga maniloka*). This by itself would be achieved if the two previous order has been reached. True happiness is realized when the leaders and the people are united, he said communities and leaders synergize realize a better life.

Community to perform the role as it should be (his duty as a people). Similarly, the leader of the mandate to perform its obligations carried by him the result is true happiness, in which there is peace, comfort, beauty in life. The leader in its application to use the royal government with commonwealth mechanism system in which there are their prime minister as the king (leader) in the community, as well as a king as a representative of the inward.

From the obligation that he carries, the community hopes to create lives of the people who *gemah ripah loh jinawi*, the life that stands for people, welfare of the people who expect to have been reached. People are happy, joyful, cost-paced food, all fulfilled, misery have lost then changed by the golden age.

So here it can be concluded that Satrio Piningit is critics delivered by the Javanese community to today's leadership. Satrio Piningit is an ideal figure that includes social hopes of java in which there are noble values of leader who can bring Javanese life better and is able to restore the today's civilization deemed strayed far from the principles of leadership should be.

Noble values such leaders, including:

- a. The leader is the representative of God on earth

This reflects the leader or the king is the representative of God on earth, or Wali Allah, which is a choice of God which is given the mandate to implement a virtue. Because the king is not a vain person, but he has got the features that is given by God. To get it he must take a path, which is: an ascetic, eating and sleeping less, his passions, always draw closer to the Creator, to train the mind.

Therefore the king must be respected, and what it says must contain the certain wisdom.

- b. Populist leaders, leaders who want to understand the circumstances of the people, who want to hear the complaints of the people, clearly leader worship people, he dared to sacrifice, he becomes a role model of the people, this is evidenced in the words and actions, and not expecting reward. So expected a leader is able to bring people to a better life or can be a golden age. Where people have found true happiness, a life in which all the people's needs are met, there is no sense of deprivation, there is only a sense of serenity, peace. This proves that the leader is the nurturing.
- c. Leader who has endurance of mental

Endurance of mental here is how strong he is able to overcome problems that found in people's live. Certainly to acquire it is not easy. There is a thing that should be owned by him, which is:

- 1) Tenacious: capacity to recover and adjust with unpleasantly situation.
- 2) Optimistic: (preferring to cognitive process to see situation from positive point and to have a loved hope about future).
- 3) Belief: (belief that we have ability to achieve some task successfully)
- 4) Hope: (positive motivational state based on diligence and belief in their purpose). Those all are supply acquired by him. This all is process of forging that should be runned the whole life. So that he is able to be made the good role model for people. Because leader is reflection of people.

d. Charismatic Leader

Charismatics here means in personality of a leader found side of quality and capability that is able to bring society to the better life era, which are, just, firm, authoritative:

- 1) Just here is able to determine a problem based on the proportion. No sides. The leader here is placed as a judge, able to see what is right and wrong. This reflects the high side of humanity, must be appreciated and should be maintained.
- 2) Assertive, leaders' stance has, not easily swayed and do not hesitate in endorsing the decision. It is a condition that must be fulfilled in a leader. Because the firm to be someone respected, respected and not easily be underestimated.
- 3) Authoritative or charismatic, have own particularity in the individual person and who is judging is someone else. By the presence of prestige of the leader, it will become easier to carry out his expectations, because it indirectly people recognize and believe that he is able to perform his obligations as a leader.

e. Loyal to country

This is embodied when he serve fully in leading country. What is he thinking is how he is able to direct time and his power to create prosperity country, safe, quiet, there is no one disturbance that make the heart of people feel depressed, or hesitate. Therefor so it is not amazed a leader is the highest general within country. And it is this attitude of responsibility of true leader is embodied.

f. A leader who is able to correct order and ecosystems of universe

True leader is when he is able to correct life of universe and to make it better more. And it is here the nature of leader will appear, which is:

- 1) Having the highest nature of social, reflected when there are troubled people and directly he help.
- 2) Having nature of mercy which is, to love among human being and also to ecosystem of world. Preserving environment, making harmony of nature, building program there is about to be beautify order of nature in world.

g. Side of religiosity of his true friend in life.

Religiosity is instrument used by the leader in his supply of life. By this he is able to take a hold of huge mandate in his life as leader. Therefore it is not amazed when he decides a problem until the roots, even until finish. Except as a leader, hi also able to be spiritual teacher. So that people feel comfort, safe, quiet and get the true happiness from the leader when he approaches them. It is here to appear the nature of humble of a leader.

h. A leader who practices Javanese culture

It means in implementing held mandate by him, he always implements the values of tradition of Javanese ancestor which is the principle of togetherness, it is listed as in the fourth principle of Pancasila. populist, led by the inner wisdom of deliberations representative. That is when the leader has a problem, he would

always act in the shade of deliberation, and always put the public interest.

In carrying out the leadership he has enough supply, which are worldly science and the inward science

- 1) Worldly Science here is the science related to the worldly aspect, which is natural sciences, social sciences, arts, with the purpose to solve problems (until the roots). So that the leader cannot be deceived. Leader has strong conviction, not easily swayed by any case. He is able to read the situation in future, so that can act as he does.
- 2) Inward Science, it is closely related to magic. To acquire it certainly not easy, there are a series of ways that must be taken, which is: the step is realized by reducing eating and sleeping, the next step shift desire (worldly form of desire, low lust, wishful thinking), the third step pursues the purpose of life (from where, to where, and where will be back is that leads to God Almighty), the last step is the stage has already known God, true happiness (haq). This is in which the modesty of leader appears.

It is closely related to the so called power. Because the true power in the Javanese perspective is cosmic energy, a kind of energy from the Divine, which absorb various powers, including powers that exist in the human body, and nature and everything in it. This reflects the right in Javanese leadership. This is the understanding of cosmology of leader in Javanese culture. concerned the obligation is characteristics of leader in it which have the value of noble values, the populist leader, fair, firm, authoritative, have side of religiosity in fixing and refining civilization and the life of society. Those all are the tools and the ability to perform his obligations.

When looking at some explanations above if it is about to give description concerning being manifested in the form of moral message addressed to a leader who will be the next leader. In it there

are aspects of syncretism between religion and culture. In the moral message found anything to say to the next leader that contains an ideal figure that is appropriate to the culture of Indonesia, which can be watched from various dimensions, which is the dimensions of humanity that lies a moral element, the element of beauty or art, it is all he uses solely to implement his obligation.

Meanwhile, the dimension of divinity, which is able to apply the natures of divinity in implementing the mandate held by him and is always based on a religious element in deciding problem and this is used as guidance in his life. So the mental is peaceful, safe, convenient when people are on his side. No wonder he can be called as a spiritual father to his people. So that people feel, experience and put attention to the leader. In running the mandate of which is on his shoulder. This case is made to be his strength which its manifestation embodying power. So no wonder his strength is transcendental (Divine), in the form of cosmic strength (the strength of human and the universe). So that no one is able to interrupt, it is here the conviction of leader can be seen. This is a reflection of the right of a true leader.