

CHAPTER III

THE CONCEPT OF SATRIO PININGIT POLITICAL LEADERSHIP OF JAVANESE CULTURES

A. Definition of Satrio Piningit

Satrio Piningit if reviewed literally, "Satrio" is Knight and ' Piningit "is hidden. The breadth of meaning can be varied. In other words, Satrio Piningit is the Just Queen. This did not escape the Term Jayabaya. Jayabaya is a King of Kediri in East Java, 1135-1157 AD. The King is known to a fair in the leading. Even according to the beliefs of some people is the incarnation of the Hindu deity Jayabaya, the God Vishnu. Because he is not an ordinary human being, has the power of magical powers (Sakti mandraguno) and be able to predict the future or known by prediction. One of his predictions was a moment will appear Satrio Piningit.

According to the forecast of Jayabaya, Satrio Piningit is Javanese person who will be a great leader of the nation. In fact, all over the World. Satrio Piningit comes from Java. This leader candidate is descent of Majapahit. This leader is intelligent, honest, and his behavior is straight and correct. In Jayabaya's forecast, the journey of Satrio Piningit is not always nice. Satrio Piningit often experience distress, humiliated, unlucky and poor. In the midst of his limitations that, Satrio Piningit is able to lead the nation and the world. Many people believe that Satrio Piningit it is fair queen or king of justice.

Meanwhile, Ronggowarsito ever mentioned Satrio Piningit as Satrio Pinandhito Sinisihan Wahyu. Ronggowarsito seems to understand who Satrio Piningit is. Because the mention is begun by the mention of six Satrio, therefore the definition of Ronggowarsito tend to see him as a leader, the President of Indonesia¹.

¹ Petir Abimanyu, *Misteri Ramalan Jayabaya Siapa Pemimpin Selanjutnya di negeri Ini*, (Jogjakarta: PALAPA, 2014), p. 218

Satria hidden or can be interpreted as new figure that appears suddenly or unexpectedly is divided into seven types or level. The seventh figures are as follows:

1. Satrio Kuncoro Mowo Kuncoro

Satrio Kumoro Muwo Kumoro is leader figure who are familiar with the prison (Kinunjoro), which will liberate this nation from shackles and will be a very famous prominent leader throughout the universe (Murwo Kuncoro). Satrio Kumoro Kinunjoro Muwo Kuncoro symbolizes the person throughout his life imprisoned, but his name is fragrant scent. This nature is only owned by those who master Artadraya (gnosis, the true gnosis). Given gift Kewaskitaan inward science (strength) given by Allah SWT. However, he never reveal his miracle.

2. Satrio Mukti Wibowo Kesandung Kesampar

Satrio Mukti Wibowo Kesandung Kesampar is leader figure that has wealth of world (mukti) also authorized or feared (Wibowo) but will experience a state of being always balmed, poorly paced and also always related with all the evils or faults (Kesandungor Kesampar). Satrio Mukti Wibowo Kesandung Kesampar symbolize the rich person of science and authoritative, but his life is Kesandung Kesampar, means suffering and sacrifice have become his true friend. No exception, defamation and insults always accompanies him. All he faces with a full of patience, sincere and submitted.

3. Satrio Jinumput Sumelo Atur

He is a appointed leader figure or bound (Jinumput), but only during break time or transition or simply intersperse only (Sumela atur). Satrio Jinumput Sumelo Atur symbolizes the chosen person by God to carry out His commandments and misson. This is proven by the grace of his administration in the form of laduni science to the person².

² *Ibid.*, p. 22

4. Satrio Lelono Topo Ngrame

It is interpreted as a leading figure who likes to go around the world (Lelono), but he is also someone who have level of enough religious Javaneseeness or spiritual leaders (tapa ngrame). Satrio Lelono Topo Ngrame symbolizes the person throughout his life on a spiritual journey by performing Sufism life (tapaning ngaurip), being the ascetic, and always help (tetulung) to people who have difficulties and trouble in his life.

5. Satrio Piningit Hamong Tuwuh

It is interpreted as a prominent hidden leader which appear suddenly or unexpectedly and brings charisma of his descent (Hamong Tuwuh). Satrio Hamong Tuwuh symbolizes the people who own and bring the sacred ancestral character and have good luck, so always get the patronage and guidance of Allah SWT. In Javanese culture, people are typically characterized by holding a particular heritage (wasilah) as the symbol.

6. Satrio Boyong Pambukaning Gapuro

It is interpreted as a prominent leader move to another place (Boyong) and will be the basis of concepor as well as the opening of gateway to the achievement of the golden age (pembukaning Gapuro). Satrio Boyog Pambukaning Gapuro symbolize people who move from place to another blessed by Allah SWT under the direction. The actual of this movement is as a symbol of self-toward the perfect life (kasampurnaing ngaurip). In this regard, the designated place that is Lebak Cawene or Mount Perahu or Semarang Tembayat.

7. Satrio Pinandhito Sinisihan Wahyu

He is a prominent leader of a very religious, to the extent described as if were a resi begawan (pinandhito) and will always act on the basis of the law or the instructions of Allah (Sinisihan Wahyu). By always relying on Allah SWT. Satrio Pinandhito Sinisihan Wahyu symbolizes someone who has six previous natures, so that the person is

described as pinandhita or pious one who always get guidance from Allah SWT. Thus, the nature of Satrio Pinandhita Sinisihan Wahyu is the messenger of Allah³.

B. The origins of Satrio Piningit

1. Java Script About Satrio Piningit

This script is written by King Jayabaya in Jangka Jayabaya. Jayabaya was a king of Kediri who ruled from 1135-1157 AD He was a good king and famous in serving the people. He had the ability to predict (a great forcastor and expert on forecasting) it is proven in his sayings about the island of Java (Indonesia) in the future that is collected in Jangka Jayabaya. He predicted events that would be happening in Java until 2074 of the year in Java. The forecast is obtained from maulana Ali Syamsudin (the priests of the country Rum) who teach various sciences, so knowing the things that are magic, the things that happen in the future and the kings of the kingdoms that will come and everything him deed⁴. Then the King Jayabaya stabilize this thing by silence in Mount of Wilis⁵.

From here he seems often do asceticism or meditation to get closer to God. All people say King Jayabaya is wise and he has powerful credo in holding task of country. One example is when faced with matters of state. He was with the queen (Ratu Pagedhongan) accompanied by several ministers, contemplating in Padepokan Memenang. During that time the King and Queen in their daily contemplating only eating turmeric and ginger and drink a cup of fresh water taken directly from the spring, a day is enough for two to three times.

Meanwhile, the ministers only eat watermelon and corn porridge and a cup of water every mealtime. Until now many people who believe

³ *Ibid.*, p. 222

⁴ Sartono Kartodirdjo, *Pemikiran dan Perkembangan Historiografi Indonesia*, (Yogyakarta: Ombak, 2014), p. 237

⁵ Petir Abimanyu, *op.cit.*, p. 15

that the predictions it contains truth. So people of java respect for King Jayabaya.

As The King who is successful to bring Kediri to the summit of glory (golden), Jayabaya then is given the title of Sri Maharaja Great Mapanji Jayabaya Sri Warmeswara Madhusudana Awantaranindita Suhtrisingha Parakrama Uttungdewa. It is found in various inscriptions such:

- a. The epigraphy of Hantang (1135), which, there is a slogan Panjalu Conservation, which means Panjalu (Kediri) winning. During his period of position Panjalu Jayati in this epigraphy cannot be interpreted, but victory of Panjalu over Jenggala.
- b. The epigraphy of Talam, which the epigraphy determine village Talan the whole region as Sima who are free from paying various taxes⁶. Sima is a way for leaders in the village to show to his people (through the ceremony of determination) that him deserve get the award as a leader⁷.

Concerning his genealogy can be seen below:

- 1) Prophet Adam (Hyang Janmawalijaya or Sang Hyang Adhama)
- 2) Prophet Sis
- 3) Syed Anwar
- 4) Sang Hyang Nurasa
- 5) Sang Hyang Wenang (Sang Hyang Wisesa)
- 6) Sang Hyang Manik Maya (Bhatara Guru)
- 7) Bhatara Brama or Sri Maha Punggung or God Brahma
- 8) Bhatara Sadana (Brahmanista)
- 9) Bhatara Satapa (Tritusta)
- 10) Parikanan Bamabang
- 11) Resi Manumayasa
- 12) Resi Sekutrem

⁶ *Ibid.*, p. 17

⁷ Supratikno Rahardjo, *Peradaban Jawa Dari Mataram Kuno hingga Majapahit Akhir*, (Jakarta: Komunitas Bambu, 2011), p. 71

- 13) Begawan Sakri
- 14) Begawan Palasara
- 15) Begawan Abiyasa
- 16) Pandu Dewanata
- 17) Dananjaya (Raden Arjuna)
- 18) Raden Abimanyu
- 19) King Parikshit
- 20) King Yudayana
- 21) King Yudayaka
- 22) King Gendrayana
- 23) King Jayabaya⁸

In this version of mysticism, King Jayabaya was the king of god of heaven, a paradise where the gods and goddesses. King of that god was named Vishnu, the preserver god of the universe. Since the coming of Hindu's influence in Java began to appear a country with a monarchy system, replacing the original governance of kabuyutan, whose leader is called the council of piniseput (elders), old people. But when explored further there is not historical sources in period of Jayabaya that mention Jayabaya have writing works. It is here emerging the question of where the origin of the term of Jayabaya?? From various sources and information available concerning forecast of Jayabaya, therefore generally scholars agree that the source of this prediction is actually only one, namely the book of Asrar Musarar by Sunan Giri Perapan (the third Sunan Giri) which is collected in Saka 1540 = 1028 = 1618 M, only the difference of five years with the completion of Pararaton book on Majapahit and Singasari written on the island of Bali in 1535 or 1613 AD. So, the writing of this source has been since the time of Sultan Agung of Mataram of throne (1613-1645 AD). Thus, the term Jayabaya that we know today is the composition of the book of Musarar, which is actually referring to the book of Asrar by Sunan Giri the third. Book of

⁸ Petir Abimanyu, *op.cit.*, p. 23

Asrar contains the history of the State of Java, which is the description of the state in antiquity to the fall of Majapahit, and replaced with the queen of nature, which is a first Islamic kingdom in Java called Giri kedaton⁹. A few couplets which explain the emergence of Satrio Piningit:

Polahe wong Jawa kaya gabah diinteri
Endi sing bener endi sing sejati
Para tapa padha ora wani
Padha wedi ngajarake piwulang adi
Salah-slaah anemani pati

Behavior of the Javanese like grains of rice on a tray that is rotated
Grains of rice were running here and there each other collide
Which is true and which is the original
The all of teachers dare not
Afraid of delivering the true teaching
When wrong will meet his death

Banjir bandang ana ngendi-ngendi
Gunung njeblug tan anjarwani tan angimpeni
Gethinge kepathi-pathi marang pandhitrakang oleh pati geni
Marga wedi kapiyak wadine sapa sira sing sayekti¹⁰

The big floods are everywhere
Happening the erupted mountain not guessed
There is no intimation formerly
Hated with people who like to an ascetic
Without eating and drinking
Because of being afraid his secret revealed

Pancen wolak-waliking zaman
Amenangi jaman edan ora edan ora kumanan
Sing waras pada nggagas
Wong tani pada ditaleni
Wong dara pada aura-ura
Beja bejane sing lali
Isih beja kang eling lan waspada¹¹

Indeed it is chaosed era
Who watches crazy times

⁹ *Ibid.*, p. 45

¹⁰ Soedjipto Abimanyu, *Babad Tanah Jawi Terlengkap dan Terasli*, (Jogjakarta: LAKSANA, 2013), p. 158

¹¹ *Ibid.*, p. 159

If not crazy not having material
 Who has the mind will be thinking
 The farmers made difficult
 The liar celebrates his victory
 As Fortune of people who forget
 Still lucky who remember and alert

Ratu ora nepati janji
 Muswa kuwasa lan prabawane
 Akeh omah ndhuwur kuda
 Wong pasha mangan wong
 Kayu gligan dan wesi hiya padha doyan
 Dirasa enak kaya roti bolu
 Yen wengi pada ora iso turu

Leaders fulfill not promises
 Lost power and his authority
 Many homes on horse above
 People eating people
 Wood logs and iron are also eaten
 He said such a taste delicious sponge bread
 In night all can't sleep

Sing edan pada bisa dandan
 Sing ambangkang pada bisa
 Nggalang omah gedong magrong-magrong

The crazy can get dressed
 Who oppose
 Can build big house, huge building

Wong dagang barang dagang sangsaya laris, bandhane ludes
 Akeh wong mati kaliren gisinging panganan
 Akeh wong nyekel bendha ning uriping sengsara

People trade goods increasingly in demand
 Many people died of hunger in addition to food
 Many people have wealth, but his life miserable

Wong waras lan adil uripe ngenes lan kepencil
 Sing ora bisa maling digethingi
 Sing pinter duraka dadi kanca
 Wong bener sangsaya thenger-thenger
 Wong salah sangsaya bungah
 Akeh bandha msuna tan karuan atine

Akeh pangkat lan drajat padha minggat tan karuan sebabe¹²

People who have the mind, living in enough condition precisely
the concerned

Who cannot steal the hated

A clever cheating become friends

Honest people increasingly have no power

Who do mistakes are getting prouder

Many treasures are lost where know not

Much of the title and the position missing with no cause

Bumi sangsaya suwe sangsaya mengkeret

Sakilan bumi dipajeki

Wong wadon nganggo pangnggo lanang

Iku pertandane yen bakal nemoni wolak-waliking zaman

The Earth is getting longer increasingly narrows

An inch of land given the tax

Women wear men's clothes

That sign will be finding the chaos era

Akeh wong janji ora ditepati

Akeh wong nglanggar sumpahe dewe

Manungsa padha seneng ngalap

Tan anindake hukuming Allah

Barang jahat diangkat-angkat

Many people promise not fulfilled

Many people violate the swear

Humans love to deceive

Not implementing the law of God

That evil things are worshipped

Clean things are hated

Akeh wong ngutamakake royal

Lali kamanungsane lali kabecikane

Lali sanak lali kadang

Akeh bapa lali anak

Akeh anak mundhung biyung

Sedulur pada cidra

Keluarga padha curiga

Kanca dadi mungsuh

Manungsa lali asale

¹² *Ibid.*, p. 159

A lot of people looking for material
 Forgetting humanity, forgetting the virtues
 Forgetting the family and brothers
 Many fathers forgot his child
 Many children expelled her mother
 The fellow brother mutually lie
 The fellow family mutually suspect
 The friend become opposing
 Humans have forgotten the origins

Hukuman ratu ora adil
 Akeh pangkat jahat jahil
 Kelakuan padha ganjil
 Aing apik padaha kepencil
 Akarya apaik manungsa isin
 Luwih utawa ngapusi¹³

The punishment of leader not fair
 Many functionary are evil and ignorant
 His behavior all weird
 That true are remote
 Doing good people of shame
 Prefer prioritizes to deceive

Wong golek pangan pindha gabah den interi
 Sing kebat kliwat, sing kasep kepleset
 Sing gedhe rame gawe sing cilik keceklik
 Sing anggak ketenggak, sing wedhi padha mati
 Nanging sing ngawur padha makmur
 Sing ngati-ngati
 Padha sambat kepati-pati

The behaviour of people foraging for food like grains of rice that
 are running around here and there each other collided
 Who is fast will get, that slow will slip
 Who is great to make a small be squeezed,
 Who is arrogant facing his face to upward,
 Who is afraid will meet death
 But the nonsense even prosperous
 Who carefully complained half dead

Cina alang-alang keplantrong dbandhem
 Nggendring

¹³ *Ibid.*, p. 160

Melu Jawa sing padha eling
 Sing tan eling miling-miling
 Mlayu-mlayu kaya maling kena tuding
 Eling mulih padha menjing
 Akeh wong ijr akeh cethyl
 Sing eman ora keduman
 Sing keduman ora eman

Chinese people took refuge, because thrown rushes running
 Join the people of Java are always aware,
 Who is not aware, worried
 Running like a thief caught
 Those who stay remained hated
 Many people of miser, many people of hunks
 Who is savers do not get anything
 Who gets the part does not save

Selet-selete yen mbesuk tutuping tahun
 Sinungkalan dewa wolu ngasta manggalaning ratu
 Bakal ana dewa ngejawantah, apengawak manungsa
 Apasurya padha Bhatara Kesna
 Awatak Baladhewa
 Agegaman trisula Wedha
 Jinejer wolak-waliking zaman
 Wong nyilih mbalekake
 Wong utang mbayar
 Utang nyawa bayar nyawa
 Utaang wirag nyaur wirang

Slowly when comes an era there are eight gods manifested in a
 person
 There will be gods in disguise of human-body
 Looking like bhatara Krishna
 Has character like Baladewa
 Armed the Trident of wedha
 Coincide with the emergence of chaos era
 People who borrow have an obligation to restore
 People who have a debt will pay
 Who indebted soul paid with a soul
 Who indebted will paid with a shame

Sadurunge ana tetengger lintang kemukus lawa
 Ngalu-ngalu tumanja ana kidul wetan bener
 Lawase pitung bengi
 Parak isuk bener ilange
 Bethara surya njumedhul

Beberengan sing wis mungkur prihatine menungso
 Kelantur-lantur
 Iku tandhane puta Bethara Indra wes katon
 Tumeka ing arcapada ambebantu wong Jawa

Before there was the sign of falling a meteor
 Which is very long right in the South to East
 For seven nights
 Until the missing toward of the morning
 Coincide with the emergence of Bhatara surya (the sun)
 Coincide with which missing of misery
 Continuous human
 That was the sign bhatara Indra's son already seems
 Come on Earth to help the people of Java

Dunungane ana sikil redi lawu sisih wetan
 Wetane bengawan banyu
 Andhedukuh pindha Raden Gathotkaca
 Arupa pangupan dara tundha tiga
 Kaya manungsa angleledha

Whose house there in Lawu mountain beside east
 ext to the East River Begawan
 Having a home like gathotkaca
 His house-shaped stacking three pigeons
 Like humans who tease

Akeh wong dicakot lemut, mati
 Akeh wong dicakot semut, sirna
 Akeh swara aneh tanpa rupa
 Bala prewangan mahkluk halus padha baris
 Pada rebut benere garis
 Tan kasat mata, tan arupa
 Sing madhegani putrane Bethara Indra
 Agegaman trisula wedha
 Momongane padha dadi nayaka perang
 Perange tanpa bala
 Sakti mandraguna tanpa aji-aji

A lot of people bitten by a mosquito and then die
 A lot of people bitten by ants, missing
 A lot of noise without the existence
 Being subtle troops alike lined up
 Ghost are tropes line up
 Fighting over the correct line up
 That does not look to the eye, not concrete

Who lead was the son of Lord Indra
 That an armed Trident Wedha
 The son of him becoming a soldier of war
 That if the war without an army
 The magical power of incredible without talisman

Apeparap pangeraning prang
 Tan pokro anggoning nyandhang
 Ning iya bias nyembadani ruwet renteging wong sakpirang-pirang
 Sing padha nyembah reca ndhaplang
 Coba eling seh kalih pinaringan sabda hiya gidrang gidrang¹⁴

The title of Prince of war
 Who does not neatly dressed
 But him can cope with the complexity of the problem a lot of people
 Who worship the statue of recumbent
 Chinese who remember of beliefs his ancestor and getting command
 to through of fear

Putra kinasih swargi kang jumeneng ing Gunung Lawu
 Hiya yayi Bethara Mukti hiya Krisna hiya Herumukti
 Mumpuni sakabehing laku
 Nugel tanah Jawa kaping pindha
 Ngerahake jin setan
 Kumara prewangan, para lelembut ke bawah
 Perintah saeko proyo
 Kinen ambantu manungsa Jawa padha asesanti
 Trisula weda
 Landhepe trijii suci
 Bener, jejeg, jujur
 Kadherekake Sabdapalon lan Noyogenggong

The beloved son of the deceased which live in Lawu mountain
 Which is Priest Bathara Mukti, ya Krisna, ya Herumukti
 Who is smart in every single of magic science
 Cleaving the land of Java the second time
 By leading genie and evil
 All of creature are under his leadership
 In unity
 Helping people of Java by taking a hold on trident of weda
 Which based on holy trinity

¹⁴ *Ibid.*, p. 161

True, straight, honest
Accompanied by Sabdapalon and Noyogenggong

Pendhak Surya nguntapa kumara
Kan wus katon nembus dosane
Kadhepake ngarsaning Kuasa
Isih timur kaceluk wong tuwa
Paringane Gatotkaca Sayuta

In every syuro month
Welcome a man who is repenting
Facing to the Al-Mighty
When he is young, have been as if he was shaman
It is that reason the so called mbah (the old)
The result of Gathotkaca Sayuta

Idune idu geni
Sabdane Malati
Sing mbregendhul mesti mati
Ora tuwo ora enom padha dene bayi
Wong ora doyani nyuwun apa bae mesthi sembada
Garis sabda ora gentalan dina
Bejo-bejone sing yakin lan yuhu setya sabdanira
Tan karsa sinuyudan wong sak tanah Jawa
Nanging inung pilih sapa-sapa

His saying clear, must be followed by anyone
Suggestion and purpose of proven
Those who deny, would lie (died, fall from position)
Including the old, young even infant
The one who is not in high position and ask anything them must
be granted
His saying line no
Longer more (must be proven, must be done) cannot wait for long
time
It is fortune for those who trust and believe and obey his saying or
statement
He is not crazy of respect
Except only to some people

Waskita pandhita dewa
Bisa nyumurupi lahire mbahira, buyutira, canggahira
Pindha lahir bareng sadina
Ora bisa diapusi marga bisa maca ati
Wasis, wegig, waskita
Ngerti sakdurunge winarah

Bisa pirsu mbah-mbahira
 Angawuningani jantraning zaman Jawa
 Ngerti garise siji-sijining umat
 Tan kewran sasuruping zaman

Excellent in forecasting like god
 Can know the born of great grandfather
 And the fifth descent which known the origin of development of
 society state
 Is present as if were in the same time
 Cannot be deceived for
 Being able to know what is in heart
 Acting wise, careful and strong (understanding what should be
 done)
 Knowing of something that is not happened yet
 And is able know your descent
 Understanding rotation of live Javanese people
 Understanding line of live of every person
 Not worried of being lost by time

Mula den upadinen sinatriya iku
 Wus tan abapa, tan bibi, lola
 Awus aputus weda Jawa
 Mung angandelake trisula
 Landheping trisula pucuk
 Gegawe pati utawa utang nyawa¹⁵
 Sing tengah sirik gawe kapitunaning liyan
 Sing pinggir-pinggir tolak calang njupuk winanda

Therefore find the Satria
 The orphan who have brother and sister
 Who have passed and is able to master god weda
 By taking a hold of trident
 The basis in establishing firm law, the doesn't look at anymore/
 anything
 The most harmful law is that death penalty
 The principle of establishing law which another is that no will to
 harm othes
 Which of each side refuses robbing and evil

sirik den wenehi
 ati malat bisa kesiku
 senenge anggodha anjejaluk cara nistha
 ngertiyo yen iku coba

¹⁵ *Ibid.*, p. 162

aja kaino
 ana beja-bejane sing den pundhuti
 ateges jantrane kaemong sira sebrayat

Reject when given
 Dead hearts can be affected by the curse
 Like tease and asking with manner insult
 Need known that it's only exam
 Don't be insulted
 There are advantages for who requested
 Meaning that you and your family are protected

Ing ngarsa Begawan
 dudu pandhita sinebut pandhita¹⁶
 dudu dewa snebut dewa
 kaya dene manungsa
 dudu deje daya kejawaake kanti jlentreh
 gawang-gawang terang ndrandhang

In front of the begawan
 Not a priest called priest
 Not a god called god
 Only human
 Not another power is explained clearly
 The imagines become bright

Aja gumun, aja ngungun
 Hiya iku putrane Bethara Indra
 Kang pambayun tur isih kuwasa nundhung setan
 Tumurane tirta bajamurti pisah kaya ngunduh
 Hiya siji iki kang bisa paring pituduh
 Marang jarwane jangka kalaningsun
 Tan kena den apusi
 Marga bisa manijing jronng ati
 Ana manungsa kaiden ketemu
 Uga ana jalma sing durung mangsane
 Aja sirik aja gela
 Iku dudu wektunira
 Nganggo simbol ratu tanpa makutha
 Mula sing menangi enggala den leluri
 Aja kongsi zaman kendhata madhepa den marikelu
 beja-bejane anak putu¹⁷

¹⁶ Petir Abimanyu, *op.cit.*, p. 86

¹⁷ *Ibid.*, p. 87

Don't be amazed, don't be confused
 That is the son of bathara Indra
 The first child and still in power chase of evil
 to down brajamusti water is broken of splatter
 Only who one that can give guide
 About the meaning and significance of my forecast
 cannot deceive for being able to know what is in heart
 There was a man who could meet
 but there is a man who has not the time to meet
 Don't be jealous and disappointed
 It is not your time
 Wear the emblem of Queen without a Crown
 Therefore that meet him immediately honor
 Don't until sever
 Appearing obediently

Iki dalan kanggo sing eling lan waspada
 Ing zaman kalabendu Jawa
 Aja nglarang dalem ngeluri wong apengawak dewa
 Cures ludhes saka braja jelma kumara
 Aja-aja kleru pandhita samusana
 Larinen pandhita asenjata trisula weda
 Iku hiya pinaringaning dewa¹⁸

This is the way for remembered and alert
 At the kalabendu Javanese era
 do not forbid in respect for people
 like gods
 Who preclude will be disappeared the entire family
 Don't mistakenly looking for gods
 Look for armed Trident gods
 This is giving of the gods

Nglurug tanpa bala
 Yen menang tan ngasorake liyan
 Para kawula padha suka-suka
 Marga adiling pangeran wus teka
 Retune nyembah kawula
 Angagem trisula weda
 Para pandhita hiya saka padha muja
 Hiya iku momongane kaki Sabdapalon
 Sing wis adu wirang nanging kondhang
 Genaha kacetha kanthi jinglang
 Nora ana wong ngresula kurang

¹⁸ *Ibid.*, p. 88

Hiya iku tandane kalabendu wis minger
 Centi wektu jejering kalamukti
 Andayani inidering jagad raya
 Padha asung bekti¹⁹

Attacking without troops
 If the win does not insult others
 The people celebrated the victory
 Because of the power of Justice has arrived
 The people worship the King
 The armed trident of weda
 The priest also worship him
 That is rearing by Sabdapalon
 Who already bear the shame but was popular
 Everything seemed clear
 Nobody complain of shortage
 That's a sign of the kalabendu era has ended
 Changing the era full of glory
 Strengthen the order of the universe
 All people put a high respect

From the description of some text scripts written previously generally describes the leader (the chosen one that have the character of authority, wise, firm) which will come in Java by using his ability that is, outward science (rational) and inward science (which leads to the intuitive force) Both of these he uses to solve problems in life based on justice and build a prosperous life²⁰. Obviously concerned with a common interest, which is one another has mutual fulfilling, building each other mutually. Understanding such as selfishness (selfish) hedonism (happiness is more emphasized on worldly aspects), pragmatism (happiness which emphasizes the practical aspects, all are assessed in terms of helpful or not), or things that tend to undermine social order avoided. So as to create a golden age, an age coveted by all human. Leader and people have discovered the existence, in which both of them work together, to build a better civilization, in which there is a

¹⁹ *Ibid.*, p. 89

²⁰ Soedjipto Abimanyu, *op.cit.*, p. 149

side of humanity, nature affirms as well. Nature is also a goal that must be improved and become friends in life.

This indirectly criticize the current leadership who arrogantly feel himself the most powerful, so can act in their own way regardless of the surrounding conditions. Especially when he is able to master everything, if he is able to control everything, then his arrogance becomes more. It is here the first order of life becomes broken, can be stated that this time is crazy times (increasingly chaotic life) including: deteriorating human moral, natural disasters are increasingly becoming more signed by flood is everywhere, volcanic eruption suddenly takes place. Which is preferred in this case is how to create intact power, fixed, secure and defend it by all means regardless of anything around him. Really irony, when looking at natural phenomenon like this. It is here the task of the great leader who will lead the nation²¹.

2. Reliance of Java about Satrio Piningit

According to Javanese belief Satrio Piningit will appear on Earth through three phases:

a. Symbol of Senopati

Senopati means the emergence of natural disaster events resulting in loss of life, such as earthquakes, floods, landslides, flash floods, hurricanes, volcanoes and others, which resulted in the sacrifice of lives and property. Also will occur *goro-goro* on the Earth, so it encourages Satrio Piningit to muffle and stop *goro goro*.

b. Symbol of Bojonegoro

Bojonegoro means an order that will be runned to make people feel safe, peaceful, and calm (source of pleasure State). The community do not feel scared anymore with the occurrence of natural disasters that resulted in casualties, because Senopati (symbol incident resulting in death) has been discontinued by Satrio Piningit.

c. Symbol of Notonegoro

²¹ *Ibid.*, p. 149

Notonegoro means in here is a continuation of the vision to organize the State. In this phase begins to emerge *romo-romo* (ancestor of earlier) and *beo-beo* (talking animals) to deliver a message to Satrio Piningit. Support of the ancestors and animals which also take an important role in realizing the Structuring State²². In this case, the process of balance in life between human, ancestors and animal can be awaked. Because, the task of Satrio Piningit not only perfecting outward group only, but also the inner or inward life.

Those are three phases that sign the emergence of Satrio Piningit. His presence on earth not only in order to fulfill the call of life and carrying out the mandate of life that should be runned. Because of the responsibilities and the huge consequences of this, Science owned by him only unusual, but the power that comes from God, the supreme power, and the power of the natural elements.

For him, the noble task that will never fail, because everything has been owned, such as the weapons that make tools for leading. As for the force of nature that is used as his weapon is water to embarrass or immerse for hostile. Fire to eradicate insolence or scorched earth. Earth to curse their enemies or as a chain binding the enemy, wind as a protection or as a shield. In addition, his presence is used to perfect existed science, which is the science that is destroying and deceptive, makes the science of perfection which is beneficial for the continuity of life.

C. Characteristic of Satrio Piningit

As for the character Satrio Piningit based on prediction of Jayabaya are as follows:

1. there will be god appear to body of human, have a face like Batara Kresna, have a character like Baladewa, arming trident of Weda.

Meaning:

²² *Ibid.*, p. 229

Satrio Piningit concrete like ordinary human, but in fact he is a god. To know the true one is not easy, except the fellow or higher degree. That's what causes Satrio Piningit.

Satrio Piningit like Batara Krishna (handsome, commanding) and have nature clear like Baladewa²³.

In the definition of the Trident wedha, generally meant the three could become one, such as: science, faith and charity: Earth, sky, and its contents are: left, right and Center: right, straight, honestly: or whatever in the philosophy contains the meaning of the three become one. This is in accordance with the degree of god, so behaving noble.

2. Incredible supranatural without amulet

Meaning:

Satrio Piningit incredible supranatural without amulet, especially stone, chreese (material heir), in accordance with the degree of as gods.

3. Excellent in forcasting like god can know the born grandfather, great grandfather, and the fifth descent, Is present as if were in the same time, Cannot be deceived for Being able to know what is in heart, wise, careful and strong, Knowing of something that is not happened yet, And is able know your ancestors, understanding rotation of life Javanese people, Understanding line of life of every person, Not worried of being lost by time.

Meaning:

- a) He is a god, so it is definitely can predict or read.
- b) Because able to read the contents of somebody heart, Satrio Piningit will not be fooled. But perhaps in keeping with this Piningit, he pretended to be fooled.
- c) In accordance with the degree of the gods, this sentence can also be as a reference to know the form of the born of the astronomy side Satrio Piningit.

²³ *Ibid.*, p. 231

d) Apparently, Satrio Piningit understand the philosophy of cause effect. Simply put, the law of cause and effect that is described as "if we do well, it will get good, and so as on the contrary.

e) Not worried of being lost by time

Appropriate with his name "Piningit", he does not introduce himself busy as it was wherever Satrio Piningit.

4. Therefore find the Satria. The Orphan who have brother and sister. Who have passed and is able to master god's weda. just holding the Trident, By taking a hold of trident, the most harmful law is that death penalty, The principle of establishing law which another is that no will to harm others, Which of each side refuses robbing and evil.

Meaning

Physically, surely has cause Satrio Piningit, so there is a result (have parents and brothers). Means this sentence mean implied in accordance with the degree of the gods, and also directs at behaviour his not discriminate where the brother, sister, or not. In other words, Satrio Piningit will not corruption, collusion, nepotism and always do fair.

5. Like to tempt and give in insult

Meaning

Like to tempt could be interpreted flirtatious or like to joke. While the sentences give in insult part of the humor and temptation.

6. Explained clearly the imagines become bright

Meaning

With his capability, everything the imagines or not clear or indistinct or hidden, will be clear. In accordance with this period now, a lot of the history erased or distorted. So we are lose our identity. Satrio Piningit is capable of righting our history.

7. Only one that can give clues about the meaning and the meaning of prediction of Jayabaya.

Meaning

With easy, Satrio Piningit can give guide, meaning from prediction of Jayabaya²⁴.

Based on the above explanation Satrio Piningit lots more explain his deed and nature. Because this figure is still "Piningit" still kept secret.

In another narration namely book by Sri Wintala Achmad entitled *Kitab Sakti Ranggawarsito membongkar saripati ajaran-ajaran kebajikan pujangga besar* discusses about Satrio Piningit natures including:

- 1) dare to hold evil.
- 2) Ably and always calm in the face of a problem.
- 3) Not emphasized the brothers, but of the whole people.
- 4) Fair and wise.
- 5) To make a prosperous his people.
- 6) Not complasent with honors.
- 7) Loyal and obedient to God²⁵.

D. Aspect of Satrio Piningit's Leadership

1. Rights and obligations of Satrio Piningit

a. Rights of Satrio Piningit

It can be seen from power of Javanese leaders, including: Java people looking the King has everything, both the objects or human beings. The leader has a large role in life, meaning he had authority in behave the various problems that exist in life, or in other words is an absolute power of the King. This is termed in *gung binathara, bau dendha nyakrawat* (of the powers of the gods, the keepers and rulers of the world). Binathara here can be interpreted as (God), meaning that it has the power as a God, so that the power of nature Illahiah. That is to say he is from something that is character transcendent (gods, God Almighty). Moedjanto (1987) says that the King is

²⁴ *Ibid.*, p. 235

²⁵ Sri Wintala Achmad, *Kitab Sakti Ajaran Ranggawarsito Membongkar Saripati Ajaran-Ajaran Kebajikan Sang Pujangga Besar*, (Yogyakarta: Arasaka, 2014), p. 134

“warana ning Allah” representative, projection screen, or the incarnation of the Lord)²⁶.

b. Obligation of Satrio Piningit

It can be seen from the vision and mission of Satrio Piningit, which is:

First, repair or fix the civilization that was destroyed. Fix civilization among humans with each other, between human beings as individuals or in groups or classes of human beings (people, race or nation). Fix human civilization in relation to other beings, kind animals or plants. Satrio Piningit also will reveal inner life on the life is born, as well as introducing life born to the inner.

Second, form the order of life. Order of life that will be applied Satrio Piningit is:

1) Order on the lower level

Order life required by Satrio Piningit based on order *ingsun rahayu balarea waluya*. The meaning with the order, is so that people's lives would be created in the community, either of salvation, happiness, glory. In order to achieve this level of the community will be provided with a basic step, step about the solution of life.

2) Order on the government (pamong praja)

At this level it form order *sebanda seriksa, sebotot sepinahean*. While the meaning contained in the word is the government is able to provide a comprehensive justice in the human side. So, the Foundation of the order used in this level is the sense of Justice in accordance with the proportions. When the order has been executed, then prosperity will be achieved or of a kind in public life.

3) Order of the life level of the King

²⁶ Dr Basrowi, Dr Sukidin, Dr Soko Susilo, *Sosiologi Politik*, (Bogor: IKAPI, 2012), p. 112

The meaning at this level is the order of life which is based on the order's leaders *suwarga maniloka*. This order life will be achieved by himself if the order on the lower level (the people) have formed the glory in togetherness. This cannot be separated with the achievement of the order at the level of pamong praja (the Government) a comprehensive justice for humanity. To support the order at this level (king) or the leader will be equipped with the knowledge, namely: step sasara or coalescence of the four natural elements (water, fire, Earth/soil, and wind)²⁷. In its application, Satrio Piningit using a type of royal government with a mechanism system of the commonwealth, there is the prime minister as the king (leader) in the community, as well as someone the king as a representative of the inner.

2. District Power of Satrio Piningit

Anderson describes the characteristics of the power inherent in concept the power of Java, which is:

- a. Power is concentrates (centralized), not gushing, not reduced or increased, the concentrated as well as tended to suck the other powers. Because of the nature of such concentrates then there will be no other power which left the autonomous or regardless of the control center of power, because it is in addition disturbed the balance or harmony of the circles of power, also potentially endanger the existence of the power holders.
- b. Power comes from natural dignity or supernatural, and instead come from the people as the theory of popular sovereignty theory. The implication is not required valid or not an powers (of which in the can), not requiring justification or moral validity, so it does not require power holders accountable deeds to the people. Moral responsibility if there is not a result of the power relations between

²⁷ Petir Abimanyu, *op.cit.*, p. 238

the ruling with the governed, but rather as a form of moral responsibility that is grown from within selves strength. Holders of power according to the concept Java power receives power from the source of the supernatural and the power that is received is considered as a sacred duty or mandate only has certain consequences, the source or origin of strength rather than of the other side²⁸.

E. Relation of Satrio Piningit with Javanese culture

Javanese culture has its own special characteristics, one of which that is a myth, a belief about something supernatural about the universe and the beings in it are tinged with symbols. This is the Foundation of the Java community in looked of life. For example, the forecast will be presence of a new leader, promising, savior of the nation, which now still hidden, and on one day would be out called Satrio Piningit. The person or ideal figure mentioned contain in the leadership characteristics of Java.

1. The king is representative of god.

This is described in serat Wulangreh (Paku Buwana IV, 1953)
 Ratu kinarya wakil hyang agung
 Pramila wajibe hukum adil
 Sapa tan anut ing Gusti
 Mring perintahe Sang Katong

Aprasasat Batali karsa Hyang Agung
 Mulane babo wong urip
 Saparsa suwiteng Ratu,
 Kudu ikhlas lair batin
 Aja nganti nemu ewuh

King was a representative of the god
 As the holder of the law
 Then the mandatory followed
 Who do not obey the orders of the King

The same as opposing God's will
 A person who serve to the king
 Must be sincere physically and spiritually

²⁸ Suwardi Endaswara, *op.cit.*, p. 13

Do not get in trouble²⁹

The affirmation that continued with the Samubarang ing karsanira Sang Prabu, sayekti kudu nglakoni (all wills of the King should be run). There the head of State or the King is depicted as who person fairly, authoritative, benevolent to the people, and loved the priest. Therefore, the imagination of the person against the holder of the leadership is protecting. It is told that the King is not carelessly, but people who been selected the Lord based on great deeds he had done.

Do activity ascetic
 Reducing to eat
 Reducing to sleep
 Reducing lust
 Himself closer to God the Creator of the universe
 Train your minds (mesu budi)³⁰

King is one who has successfully passed the examination of time heavy so get a gift (happiness) of God Almighty. So what is achieved could realized, and what is desired is achieved. More than that the King is depicted as a descendant of the gods, or at least have got a instructions and the protection of the gods.

2. The king master of science (rational region)

In the world of wayang (puppet), Sakti Mandraguna, Mukti Wibawa. Sakti mandraguna refers to the ability or skills proficiency in one or several fields, such as weapons, art, knowledge and so on. Mukti is more connected with positions that are full of prosperity. While wibawa, means the position of the visible who carry great influence.

3. The King must have a noble character, fair, defending the truth, and to protect its people (gung binathara).

4. King has supernatural powers: the inner region³¹.

²⁹ HM. Nasrudin Anshory CHI, *Neo Patriotisme Etika Kekuasaan Dalam Kebudayaan Jawa*, (Yogyakarta: LKiS, 2008), p. 27

³⁰ *Ibid.*, p. 28

³¹ Wawan Suteya, *Pemimpin Masa Kini dan Budaya Jawa*, (Jakarta: PT GRAMEDIA, 2016), p. 7

That is why, in the perspective of leadership Java, the king do much activity ascetic (expression of concerned) in his daily life, because holding a great mandate for his people.

While Seno Sastroamidjojo in his book *Renungan tentang Pertunjukan Wayang Kulit* (1964). Classify the level of *tapa brata* (ascetic) as follows:

a. *Tarak Brata*

Meaning *cegah dhahar lawan guling* (preventing or reducing to sleep and eat). As has been run Kanjeng Panembahan Senapati ing Mataram.

b. *Mesu Brata*

In this *mesu brata* someone already tried to upgrade to the stages *lelaku* (expression of concerned) spiritually. He was trying to distanced fantasys or dirty thoughts, desires and earthly lust is low, so his heart can be concentration, *menep* (concentration), *hening* (more in depth) and *eling* (remembers to God).

c. *Tapa brata*

Tapa brata is *lelaku* (expression of concerned) that is already focused on the purpose of life. *Sangkan paraning dumadi* (where it came from and will be toward to where or toward on the Lord) as the concept of “*innalillahi wainailaihi roji’uun* meaning we come from God and will return to Allah. Or identical with *Manunggaling Kawula Gusti* (fused with the Lord). So his heart into inner person heart and sense his heart becomes clean. in this level *tapa brata*, someone who did it already achieved on the introduction of the substance, essential, and nature because *makerti* (the deed) of the soul.

d. *Pati brata*

Pati brata is *lelaku* (expression of concerned) aimed at achieving the highest stage namely already up on introduction to Allah. If reviewed from world view *ilmul yakin* (conviction based on science), *ainul yaqin* (conviction based on sight), and *haqul yakin* (conviction that true) Or it can be said to the undeniable belief. On the perspective of these *pati brata*,

someone already succeed to achieve highest level tapa brata, which is getting to know God. All applications tapa brata as four above level, certainly has positive goals, which is: wants to be a “ultimate human” or also called perfect man.

Usually, in daily life, the servant of God like that, always have attitude as signposts ancestors taught Java: which is: *Aja rumangsa bisa, nanging bisa rumangsa* "(Do not feel you can, but it should be realized or have consciousness). It is here who is experienced, animated, and practiced by a true leader³².

F. It Deals with The Success of Leadership of Indonesian Politics

Leadership is the ability to (someone) in which there are certain characteristics which are: personality, capability and capacity to influence others in determining purpose, motivating behavior of followers to achieve goals what to be achieved, influence to improve the group and the culture³³. In the process of influencing, of course, there are tools used. Obviously this is closely related to the world of politics, which is being signed by elections (common election).

Election is a process to fill the position of certain political positions, starting from the president and vice president, elections for governors and vice governors, the regional head and deputy regional head³⁴. Participant elections usually come from political parties and the election of individuals. So the election is very important for a nation in order to establish a strong democratic government and to gain popular support³⁵. In order people know the ability of a leader is said to be able to lead, they implement the campaign. Within the campaign there is one of element, called the political socialization³⁶.

³² *Ibid.*, p. 9

³³ Tim Pengembangan Ilmu Pendidikan FIP – UPI, *Ilmu dan Aplikasi Pendidikan*, (PT Imperial Utama), p. 237

³⁴ Legowo dan Sebastian Salang, *Panduan Untuk Menjadi Calon Anggota DPR/DP/ DPRD Menghadapi Pemilu*, (Jakarta: Forum Sahabat, 2008), p. 67

³⁵ *Ibid.*, p. 67

³⁶ Jakob Oetama, *Tajuk Rencana Pilihan 1991-2001*, (Jakarta: Buku Kompas, 2001), p.

Political socialization, which is: a process of how to introduce political system of someone's sign and how that person determines the response and the reactions to phenomena of politics. With the purpose that individuals acquire knowledge, beliefs, and political attitudes³⁷.

Surbakti explained that political socialization is divided into two, which are the political education and political indoctrination. Political education, through this process community members recognize and learn the values, norms and symbols of the country's political parties in the political system, such as schools, government, and political parties. While political indoctrination process is unilateral when the rulers mobilize and manipulate the people to accept the values, norms and symbols that are considered the ideal and powerful as well, through various forums full directing of force, political parties in totaliter system implement the function of political indoctrination³⁸.

In the Javanese world, people have a unique view of looking at politics. According to him, politics is closely related to power. Sometimes there has to be a leader in selecting affective side (in terms of feelings of like or dislike, exactly intuition). This process is based on the experience of individual voters in the past or stereotypes that is developing in the community. Type of voters is more based themselves on the emotional condition than the logic. Javanese community when faced with a situation of leadership, they tend to put more emphasis on the figure or the figure of the leader. Because the leader figure reflects an attitude in which there are real strength. It can be seen leadership of Java, for example: Sri Sultan Hamengku Buwono is a figure considered having authority, thoughtful and carries a religious value in applying leadership³⁹. By looking at the figure of the leader, the public can see a person's ability (potential leaders) is able or not to bring the life of the community toward a better life. In the world of Java is very

³⁷ Dr Basrowi, Dr Sukidin, Suko Susilo, *Sosiologi Politik*, (Bogor: Ghalia Indonesia, 2012), p. 81

³⁸ *Ibid.*, p. 83

³⁹ Suwardi Endaswara, *op.cit.*, p. 6

popular with the true leader who has the authority, wise and fair in solving problems on Earth, known as Satrio Piningit⁴⁰. This reaction is resentment of Javanese community over today's leader who is not able to cope the problem that is taking place⁴¹.

Political socialization adopts it (Satrio Piningit). This can be seen in the elections in Indonesia, he said expectation raised when implemented presidential election of the Republic of Indonesia. Because Java dominates this island nation, it is no wonder if every leader always uses the idiom to awake hearts of the people, in order to gain legitimacy from them⁴². The high level of community satisfaction is very helpful to enhance the reputation and image of a political party in the long term. Such as this condition eases the political party or the individual contestants during the official election campaign period. So the people believe and assist in winning the general election⁴³.

⁴⁰ Mohammad Roem, Mochtar Lubis, Kustiniyati Mochtar, S Maimoen, *Takhta Untuk Rakyat, Celah-celah kehidupan Sultan Hamengku Buwono IX*, (Jakarta: Gramedia Pustaka Utama, 1982), p. 239

⁴¹ Riris K Toha Sarumpaet, *Krisis Budaya*, (Jakarta: Yayasan Pustaka Obor Indonesia, 2016), p. 128

⁴² Sartono kartodirdjo, *op.cit.*, p. 240

⁴³ Firmanzah, *Mengelola Partai Politik*, (Jakarta: Yayasan Obor Indonesia, 2007), p. 232-238