

JAVANESE ISLAM DURING MANGKUNEGARA I LEADERSHIP'S

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Abstract: Religion is the main aspect in constructing a discourse because the Javanese societies in the 18th century were closely related to religiosity (Islam) as an inherited principle from the previous king. Mangkunegara I was an influential and interesting figure in the history of Javanese leadership relating to Islam. The media implemented in the Islamization process by Mangkunegara I consisted of art, culture, customs and Islamic religious education. This study aims to show the Javanese Islamic discourse during the leadership of Mangkunegara I in *Babad Kemalon* (Pakunegara)/ *BK* manuscript. The BK manuscript is a Javanese manuscript containing 30 *macapat* songs which tells about the struggle of R.M. Said that later achieves the title of Mangkunegara I. This research applies the cultural studies paradigm. The theory implemented is the discourse theory proposed by Michael Foucault. The method applied is a qualitative method and the data analysis techniques are conducted descriptively and interpretatively. This research belongs to library research. The result shows how the leadership of Mangkunegara I was able to show the discourse in Javanese Islam, which was manifested by the leaderships of Mangkunegara I towards himself, his families, and people as well as the Islamic base struggle which was always emphasized by Mangkunegara I.

Keywords: Mangkunegara I, Islam, manuscript, discourse, Java

Abstrak: Agama menjadi aspek utama dalam membangun wacana karena masyarakat Jawa era abad 18 kental sekali dalam hal keagamaan (Islam) sebagai prinsip peninggalan dari raja sebelumnya. Mangkunegara I merupakan tokoh yang berpengaruh dan menarik dalam sejarah kepemimpinan Jawa yang berkaitan dengan keislaman. Medium yang digunakan dalam

proses Islamisasi oleh Mangkunegara I melalui seni, budaya, adat istiadat dan pendidikan agama Islam. Penelitian ini bertujuan untuk menunjukkan diskursus Islam Jawa pada kepemimpinan Mangkunegara I dalam naskah Babad Kemalon (Pakunagara)/ BK. Naskah BK merupakan Naskah Jawa yang berisi 30 tembang *macapat* yang menceritakan perjuangan R.M. Said hingga mendapat gelar Mangkunegara I. Penelitian ini menggunakan paradigma kajian budaya. Teori yang digunakan adalah diskursus oleh Michael Foucault. Metode yang dipakai adalah metode penelitian data kualitatif dan teknik analisis data secara deskriptif dan interpretatif. Jenis penelitian adalah studi pustaka. Hasil dari penelitian ini menunjukkan bagaimana kepemimpinan Mangkunegara I mampu menunjukkan diskursusnya dalam keislaman Jawa, yang diwujudkan dengan cara kepemimpinan Mangkunegara I terhadap diri sendiri, keluarga, dan rakyat. Serta perjuangan berbasis Islam yang selalu ditekankan oleh Mangkunegara I.

Kata Kunci: Mangkunegara I, Islam, naskah, diskursus, Jawa

A. INTRODUCTION

Islamization in Java experienced a rapid progress during the reign of Sultan Agung. The method used in spreading the Islam cannot be separated from the scope of cultures, arts or customs. One of them is the creation of a Javanese year set by Sultan Agung which aims to break the tension between the group of communities that have adopted the Hijriyah (Islam) year calculation with the groups of communities who are still use the Saka year. It was considered capable of overcoming the problems in the communities, and became one of the important roles in the process of Islamization in Java.

After the death of Sultan Agung, the condition of Islamic society is still stable and continues to grow rapidly. Even Islam is considered to have blended with the society daily life through arts, cultures, customs, economics, politics, and in every aspect of life. Islam which developed at that time was more directed to Sufism Islam or commonly known as Islam *Kejawen* because it was considered more familiar with previous beliefs, Hinduism. The practices carried out are more ritualistic and still relate to the beliefs carried out by the ancestors.

One of the influential and interesting figures in the history of Javanese leadership relating with Islam is Mangkunegara I. before entitled Mangku-

negara I, he is known as R.M. Said. R.M. Said is the son of Prince Arya Mangkunegara Kartasura with R. Ayu Wulan as his mother. He was the descendant of the royal high nobility. After the death of his mother and his father was banished in exile, he had to live a hard life. He also suffers a discrimination in terms of given the lowest rank of staff, as *Mantri Gandek Anom* and a small land which was very barren for his stay. Regardless of how R. M. Said live a hard life, he was a devout Muslim and a student of Sultan Agung. The R. M. Said leadership processes of struggle was inseparable from the Islam he had learned. The figure of R. M. Said and his Islamism became one of the icons in the writings of Javanese leadership history. The Islamism that is inherent and hegemonies R. M. Said during his process of leadership is something important to be revealed.

Based on historical stories from the other sources, Mangkunegara I was indeed known skilled in various aspects and considered to be a clever one. His intelligence and knowledge are able to produce power over himself and in the society point of view. Mangkunegara I knowledges are even recognized by the world. He is even considered to be in equal level with the world-class social order thinkers because his thinking ability in that era was considered as a future visionary.

His ability to lead the country and himself with all the strategies he has is a form of discourse built by him. Mangkunegara I was successfully defended its bureaucracy and leadership with the discourse that he built. He is considered successful in mastering important aspects of leadership, they are socials, politics, religions, economics, arts, and cultures. These aspects are collaborated into a single unit. The most prominent aspect of each strategies is religion which will be polarized with other aspects.

Religion is the main aspects to build a discourse because the Javanese society in the 18th century was thickly related with religion (Islam) as inherited principles from the previous King. The characteristic of Javanese society considers the King's command is like God's command, thus they will follow and carry it out.

One of the works that relate with R.M. Said is the *Babad Kemalon* (Pakunegara) manuscript. This manuscript is the Javanese manuscript that tells the story of R.M. Said struggles from the beginning of his struggle until entitled as Mangkunegara I. This manuscript is kept in the library of

Reksopustaka Pura Mangkunegaran. This manuscript is in form of manuscript songs that contain 30 *pupuh tembang macapat*. This manuscript has become a literacy and translation projects conducted by Balai Pustaka in 1918's and has been researched in the moral values parts by Rizki Hikmawati in 2014's. There has been no one study about Islam in this manuscript. With this consideration, it is still very possible to do a research on the discourse built by Mangkunegara I in the Javanese Islam leaderships.

B. THEORY AND METHODOLOGY

This article is in the area of Cultural Studies Research's which tries to dismantle the discourse of Mangkunegara I leadership power's in Javanese Islam. Thus, how Mangkunegara I done power practiced in the 18th century using religion as its medium. Cultural studies naturally stand in the postmodern paradigm, which applies critical thinking method using theories that exist in cultural studies area. Cultural studies have a transferability of objectivity in accordance with certain norms, physicals, and impartial (Barker, 2004: 368). The cultural studies paradigm is in the area of postmodernism in form of a research that is considered as critical thinking system. Those theories are function as (1) problems tracking, (2) summarization tool or data selection at the stage of data collection, (3) tools to deepen the study in the analysis stage, it must be chosen from the theories that develop in the critical theories and adapted with the problems encountered (Pitana, 2009: 45).

The theory used in this study is the discourse theory proposed by Michael Foucault. Foucault argues that historical conditions in which statements are combined and regulated to shape and define a particular field of knowledge/object that requires a set of concepts and raises a justification regime, which will determine what is included as truth (Barker, 2005: 104-105).

Foucault argues that discourse is a production of knowledge originating from language which is discussed in the midst of society so that it will produce power. Foucault considered power as the ability to communicate the mind to influence the others will in the discursive process, spread to personal and inter-personal under the control of knowledge that has become a system. In this research, the application of the theory developed by Foucault was more inclined to discourse of leadership. Through leadership discourse, it shows the relation between power and knowledge. A leadership authority cannot be separated from political power. A strong leadership will create a strong

discourse impact on society. Javanese people especially those who have habit of being submissive and obedient to the authorities will be easier to detect on how strong the discourse influence that occurs because the community becomes easier to be controlled by the leader. As in this study, Mangkunegara I succeeded in arousing people enthusiasm to participate and support the kingdom's economy during the movement against the Dutch colonial invaders in the 18th century. It shows the magnitude of Mangkunegara I leadership influence on the developed strategies.

The discourse theory used to analyse, dismantle, and to find out the implications of leadership discourse practices done by Mangkunegara I in Javanese Islam. Foucault theory of power knowledge used to analyse the motivation of an action of leadership discourse that influence and form a developed understanding and becomes a new understanding. Knowledge that is discussed by the leaders will build a thinking system that is agreed and understood by the collective member of communities and in accordance with the description of truth according to the intellectuals, political, and government elite authorities. In socializing those discourse then knowledge is decentralized and pluralized, so that it will produce a productive support from the societies to the authorities (Foucault in Yusuf Lubis, 2014a: 77).

The discourse theory in this study will be used to guide the analysis of the role of Islam in the Mangkunegara I leadership. It is need to be noted that during the era of the struggle of Mangkunegara I is the era that the VOC influence entered the Javanese governments. In maintaining the existence of Islam in its spreading, Mangkunegara I always uphold and practices the teaching of Islam that he has learned. Thus, this requires the support from the societies. Using a hegemonized agreement between the dominants and recessives parties, therefore Mangkunegara I try to become as the dominant parties to increase its influence in leading and spreading Islam in Java.

The method used in this study are the research method with qualitative data and using descriptive and interpretative data analysis techniques that use a hermeneutic approach. This research use hegemony theory. This research use library research, it is a research that carried out in the research study room or in the library. Furthermore, the research obtains the data and the informations regarding the research object through books or another audio-visual tools (Atar Semi, 1993: 8).

C. RESULTS AND DISCUSSIONS

Religion is a personal and fundamental thing for every human being, because it relates to the life principles and purposes. Especially for the Indonesian, religion is a very crucial and sacred. In Indonesia, religion is still held in high esteem and become a major factor of the national unity power. In other words, religion in Indonesia is also a very important weapon for the country. Therefore, if the religion has been tarnished with certain interests, it will be dangerous for the state's detention conditions.

As it is being experienced by the Indonesian in the present era, religion has been politicalized and even has been commodified. For example, there was a demonstration in the name of religion that happened a while ago. Islam is specifically used as a tool for political needs because in Indonesia Islam is the majority religion and has the greatest carrying capacity for the country. There are individuals or parties that try to divide Islam to destroy the leadership of the present era. One of the ways is to complain fellow Muslims in disputes. The impact is between Islamic religion in Indonesian are fighting each other for trivial reasons raised by provocateurs who have no other purpose to get a mass support of power.

The religion politicization also has occurred in the 18th century, even this has happened since the Majapahit era. In the 18th century, Islam developed very rapidly since it was led by Sultan Agung. Even after being stepped down, Islam is still developing with an understanding that are still mixed with the previous understandings, such as Buddhist – Hinduism. Islam is used as a religion used by the kingdom to maintain the legitimacy, and it is also used by Mangkunegara I.

Mangkunegara I was generally known as an ustadz and well versed at religion, because during his childhood he was one of Sulatan Agung student's. Islam is used in making relations to gain support and sympathy from the society. He is always trying to show his Islamism during his struggle. Thus, he is always shouting *Takbir* phrase "*Allah Hu Akbar*" when starting every war. For most people, the initial shout is important because it is considered as an effect of enthusiasm or a suggestion of confidence.

Islam in its role accompanying Mangkunegara I is not only all of them about politics, but it is tucked in as part of politics. It can be seen in several manuscript of *Babad Kemalon pupuh 12, Asmaradana*, in the 6th verse 6.

Table 1 (BK Manuscript)

Text	Translation
6. <i>Barondongan Munggang muni/ gumrudug lir gunung rêbah/ samya kasukan arane/ prajurit wuru sêdaya/ anulya ondrowina/ adhahar nginum atutug/ abêbêksan Talédhekan//</i>	The Monggang Gamelan was played, its sound was like the collapse of a hill, they were busy playing cards, the soldiers are drinking, then ate together, ate and drink as much as they could, dance with the dancers.

The verse of this song shows that the habit of drinking and having fun with the dancers are carried out. The drinking habit is not allowed in Islam and dancing with *ledhek* dancers is not an attitude of glorifying women as taught as in Islam. This was done to please his followers because the habit of have a party was still very inherent in the Javanese society life's during that time. In addition, it is also done to comfort his followers. This facility was one of the soldier's loyalty factor apart from their desire to be set free from the Dutch/ Netherlands. Furthermore, it is also stated that the basis of Mangkunegara I power in government lies in the palace (*puro*), mosques and markets. These three things have become one entity. It means that religions, socials, economics, and politics have blended into Mangkunegara I government bureaucracy.

The Javanese Islam discourse that appears in Mangkunegara I leaderships was found in *Babad Kemalon (Pakunagara)* manuscript. The manuscript is indeed telling of Mangkunegara I struggle from the beginning until ascended the throne. To understand the existing meaning that does not necessarily clearly written but it is encompassed by an intermediary of the other things in its meaning. These things will be explained further in this discussion part.

Any decisions or methods done by Mangkunera I cannot be separated from Islam. One of them is Mangkunegara I use a medium of cultures and arts in developing Islam in Java. It is stated in *tembang Durma pupuh* ke 11 verse 11-12 of *Babad Kemalon (Pakunagara)* manuscript.

Table 2 (BK Manuscripts)

Texts	Translation
1. 11. <i>Nulya Pangran Dipati Mangkunegara/ budhal bala lumaris/ saking ing Kaduwang/ Senin Wage semana/ ping nembelas/ punang sasi sawadyabala/ saka samargi-margi//</i>	1.11. Then <i>Pangeran Adipati</i> of <i>Mangkunegara</i> / depart with a full force/ from <i>Keduwang</i> / Monday wage/ date of sixteenth/ along with his forces/ have fun along the way//
12. <i>Lamun lereb tengara gamelan munya/ riringgitan pan kadi/ lampahing cangkrama/ ambegta para garwa/ rerebe datan kawarani/ lajeng lampahnya Kanjeng Pangran Dipati//</i>	12. Calls to rest are heard and the gamelan was played/ does not miss holding a puppet show/ on the way/ bring along all the wives/ the resting time was not told/ then the journey of <i>Kanjeng Pangeran Adipati</i> //

In table 2 it is stated that gamelan and puppet show the Islamic hegemony during that time. During the time Islam enter Java, the *wali* spread Islam through Indian puppet show whose contents had been deconstructed according to the Javanese phenomena and customs. The puppet characters and storyline that are held always bring out the Islamic symbols using languages and messages that can be easily understood by the communities. In addition to puppet show, Mangkunegara I also created gamelan which missions are to develop monotheism and *akhlaq*. In addition to wayang, the gamelan created by Mangkunegara I is a mission in transmitting the teachings and values of monotheism and morality. The relationship between tauhid and gamelan is interpreted through interpreting each instrument in a set of gamelan, i.e.:

Table 3 (meaning of gamelan)

Gamelan Item	Meaning
a. <i>Kedhang</i>	derived from the words <i>kendhali</i> and <i>padang</i> . Which means that desire must be controlled with a clean mind and heart. Each of us has the desire to do it with a clear mind, full of positivity. Through actions that are balanced with a clean heart, all desires will bring good to the people.
b. Gong	<i>which means the great/agung</i> , reflects the meaning that God is great. That is, everything is possible if Allah wish to happen. These events are to remind us of the Greatness of the Allah's Power
c. Bonang	<i>derived from the words babon and menang</i> , the meaning of both reflecting true victory is nothing but fighting one's own passions. Thus, one should be able to control himself, do not be easily provoked and easily obey the passions. Because the true winner is a person who is able to control his or her own lust.
d. Panembung	<i>which means begging</i> . That if we want / ask for something only to Allah. Ask Him only. Never ask anything other than Allah. Never associate Allah.
e. Penerus	<i>means the offsprings</i> . This implies that the teachings and da'wah of Islam need to be continued by our descendants.
f. Saron	<i>which means exciting or loud</i> . All efforts in da'wah in Islam need to be done with hard work without despair
g. Gambang	<i>which means vivid or clear</i> . the delivered da'wah need to be clear, thus, the intent and message conveyed can be internalized clearly and understandably. This aims to anticipate the misunderstanding of the transmitted messages.
h. Suling	<i>derived from the words nafsu (lust) and eling (remembering)</i> . This means that we must always remember (eling) Allah to control our passions.

In terms of sound, gamelan also has its own interpretation of meaning according to Islam. There are several sounds in the gamelan, namely '*nang, ning, nung, neng, nong*', which means 'calm, think, pray, be quiet, God'. When the sound is resolved, there will be 'silence' in the beat. That is to end the gamelan game. This means that after doing everything, the time will come to die. In Islam, death in the world is the beginning of real life in the hereafter. For this reason, the series and sequences symbolized by gamelan are self-reflections that humans must do their best to provide for the life of the mortal world and the eternal world (eternity) which consistently promoting *habluminsanas* and *habluminallah*.

The most important thing that must be learned in relation to religion and culture, art, adat is taste. Taste is an aesthetic weapon for humans that is not only a psychological aspect, but also a social aspect. A sense that invites to explore the inner beauty and contemplate the universe. A sense of being in the soul of the human cosmos. In humans there is the cosmos, which is called the microcosm. By processing microcosms, it's the same as processing the universe or the macrocosm. To achieve a balance between the two, it can only be achieved by having the deepest mental awareness. The macrocosm or universe is a vehicle for peace. Processing the universe requires awareness of taste, a clean and holy feeling, will affect the beauty of the inhabited universe.

However, in another perspective, the human soul can be interpreted as a macrocosm, and the universe is a microcosm. This happens because the heart, mind and taste possessed by humans can create and create a new universe with the thought or imagination of human reason. Even the universe is able to be made very small and even eliminated and drowned in an unlimited mind. Therefore to limit the human mind in the world of thought, God gives rules through religious law. In Islam, humans are limited by morality and piety. Because as smart and intelligent as humans are if they do not show noble deeds, they will feel futile. And human devotion to God will make humans automatically carry out all orders and stay away from all His prohibitions. These things are intentionally included in many things including gamelan art which elevates Islamic elements.

The spread of Islam with *gamelan* was proclaimed by the saints (the Walis) and was a very effective idea towards the Javanese society which at that time they were still dominated by Hindu customs. In the process of

Islamization in Java, one of the saints in this case Sunan Kalijaga deeply understood the social psychological conditions of the Javanese people at that time by providing themselves with knowledge of culture and all the ins and outs of people's lives. In the end, the Islam brought by the guardian did not harm one party, meaning that between Islam and the culture of Javanese society could be side by side, the main principle of Islamic teachings namely monotheism was not sacrificed and Javanese culture could be preserved. Basically, between Islam and Javanese culture it looks very opposite, but with the emergence of the gamelan as a bridge between Islam and Javanese culture, it is able to become a way out and deconstruct the thinking of the people to embrace Islam and even develop very rapidly in Java.awa.

The decision to include culture and art in the spread of Islam in Java was due to the strong Hindu tradition that caused the guardians to experience obstacles in the spread of Islam on Java. Hinduism which had developed for centuries in Java before Islam entered had laid the foundation that art was part of ritual, in other words the problem of art and religion in Hinduism had a strong root because Hinduism included art in matters of trust. This is what prompted Sunan Kalijaga to propose the idea of spreading Islam to go through cultural channels.

Javanese kingdoms developed Islam as an official religion through its cultural (art) media so that the dominant art in Hindu religious processes finally dominated Islamic ritualism and formed a new culture called *kejawen* which focused on inner science. This was also adopted by Mangkunegara I in his government, namely by using art and culture to show, maintain and continue to spread Islam through art and culture. With the existence of art and culture such as gamelan, the community will automatically believe in Allah as the only God who deserves to be worshiped and glorified.

The following are some of the gamelan works by Mangkunegara I, namely gamelan *Kyai Udan Riris* (sl), *Kyai Udan Arum* (pl), *Kyai Kanyut* (sl) etc. In Islam, *Kiyai* is considered as a religious expert who must be respected and exalted because of his knowledge. This symbolic understanding made the society more pay attention/ serious in learning and enjoying the puppet show and gamelan. The main impact that is very important is that people are more eager to learn about Islam in accordance with what was done by Mangkunegara I.

In addition, with the aims to develop Islam through cultures, arts and customs, other goals set by Mangkunegara I is to try maintaining his existence and get public recognition that he is a leader who can please and strengthen people's heart. The pleasure gained by the people helps him to become a protector or front guard when he experiences a difficult time because the higher authorities are trying to weaken his struggle.

In the 12th verse it is written that Mangkunegara I bring along his wife with him. It shows his success in leading the family and it is supported by the God's commandment, "*Dan laki-laki itu pemimpin bagi wanita*" (QS. An Nisa 4:34). The husband position over his wife is the highest, it is mentioned in the Prophet commandment "*Kalau boleh memerintahkan seseorang untuk sujud kepada orang lain, maka aku akan memerintahkan para istri untuk sujud pada suaminya, disebabkan karena Allah telah menetapkan hak bagi para suami atas mereka (para istri)*" (HR Abu Dawud, Tirmidzi). The obedience shown by the wives is also a form of Mangkunegara's I great success in leading his family. In the Islam it is stated that the wives must be oblige to the husband's order, quotes from Abu Hurairah radiyallahu 'anhu, Rasullullah shallallahu 'alaihi wa salam "*Jika seorang wanita melaksanakan shalat lima waktunya, melaksanakan shaum pada bulannya, menjaga kemaluannya, dan mentaati suaminya, maka ia akan masuk surga dari pintu mana saja ia kehendaki*" (HR Ibnu Hibban). On the other hand, the participation of Mangkunegara's I wife aims is to encourage Mangkunegara's I struggle and protecting his husband from bad things according to the Islamic shari'a.

The discourse that was built has managed to avoid or minimalize the conflicts between wives. Thus, it is all because polygamy done by Mangkunegara I. In the Javanese tradition of marriage, it is possible for man to have more than one wife with a record that the marriage was not a deprivation of women's right but rather basis on religion. Having more than one wife, consequently it will be easier to be directed if they are always walking together in the context of hearts, minds, and deeds also fostering the communication intensity will build the trust between individuals. Not only in the household, Mangkunegara I also have idea for gender equality and gives equal right to women. Because, generally the Javanese women in past were ranked lowest in the Javanese society structure. This impression is the evident in the history of Javanese King who considers men as a central theme.

Given that in general Javanese women in the past were ranked lowest in the structure of Javanese society. This impression is seen in the history of the Javanese King who views men as a central theme. It was also expressed in the Al-Qur'an letter An-Nisa 'about the obligation of men as beings who must protect, prosper and glorify women with the highest possible.

Q.S An-Nisa' verse 34:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ
وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَنِيَتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا
حَفِظَ اللَّهُ وَاللَّتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي
الْمَضَاجِعِ وَاصْرَبُوهُنَّ فَإِنِ أَطَعَنَّكُمْ فَلا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ
اللَّهَ كَانَ عَلِيمًا كَبِيرًا ﴿٣٤﴾

Which means: Men are leaders for women, because Allah has exaggerated a portion of them (men) over others (women), and because they (men) spend part of their wealth. Therefore, a righteous woman is one who obeys God and takes care of herself when her husband is absent, because God has cared for them. The women you worry about, then advise them and separate them in their beds, and beat them. Then if they obey you, then don't look for a way to trouble them. Lo! Allah is the Great.

Mangkunegara I creates a social order that makes women are equal to men, because according to Mangkunegara I there are many male jobs are also carried out by women and vice versa. This does not mean that women are equated men, because in certain things women and men have their own respective roles. Mangkunegara I only wants to change people's mindsets towards women who are often underestimated. He wants to show that men and women are able to have a strong cooperation in various things in life. Men and women are created to complement each other not to compete to decide who are the best. That unity will form a strong community resilience. Thus, the existence of a strong community will show the successfulness of the leader who oversees the area.

Mangkunegara I acts toward women shows that how he was able to

change the world point of view of Javanese women. As stated before, the traditional Javanese women are only regarded as an object controlled by men without having the rights to speak up their ideas. Furthermore, Mangkunegara I made women as the objects and subjects of his government. He was also giving the women rights that previously were not obtained by the traditional Javanese women, even in politics they also have their rights.

Hereinafter in the military, Mangkunegara I was very good at playing his soldier's psychology. This shows the great discretion built by Mangkunegara I on the mental and mind of the people he led. The Islamic elements are always included to encourage and unite the force with great confident in God. It can be seen in the some of the Babad Kemalon manuscript's content, as follows:

Table 4 (BK Manuscripts)

Texts	Translation
3. <i>Let sadina kadhang saben ari/ andrawina anginum adhahar/ lan kang wadya wadya kabeh/ prajanji sabiyantu/ aja ana cidra ngajurit/ bareng sapati gesang/ eklas janjinipun/ aja na cidra ngubaya/ sapa ingkang ngoncatna ing ngajurit/ aja nemu raharja// (BK pupuh 13 bait 3)</i>	3. After a day sometimes, every day/ they eat and drink together/ with all the soldiers/ made a promise to help each other/ do not let anyone deny/ the soldiers' promises/ they live or die together/ sincerely promised/ do not let anyone betray/ who runs away from their duties/ hopefully they are not happy// (BK pupuh 13 verse 3)
4. <i>Pangran Dipati pracayeng jurit/ amiyarsa kang samya supata/ nekad sungkeme manaha/ para mantri Tumenggung/ myang sentana para prajurit/ mring Pangeran Dipatya/ sedaya sumuyud/ sungkem tur kumawula/ Jeng Pangeran Dipati Mangkunegari/ madeg prawireng yuda// (BK pupuh 13 bait 4)</i>	4. <i>Pangeran Adipati</i> believes in his soldiers/ listening to whom made vows/ devoted to filial piety/ all <i>mantri</i> and <i>tumenggung</i> , as well as their families and soldiers/ also with <i>Pangeran Adipati</i> / they all worship/ offer their worship/ for <i>Kanjeng Pangeran Adipati Mangkunegara</i> / who serves as warlords// (BK pupuh 13 verse 4)
5. <i>Kebatinan pracaya ing Widi/ kalahiran pracaya ing bala/ gentiya kang winiraos/ kawarna sang Prabu/ ingkang wonten ing Paranaragi/ sakpraptane ngutusan/ Sindusastra matur/ dhumateng Kanjeng Bintara kelawan malih/ Janingrat Pekalongan// (BK pupuh 13 bait 5)</i>	5. They are believing in the God's majesty/ their belief in their soldiers were proofed/ now changing with what is told/ told about the <i>Prabu</i> / who is in Ponorogo/ in the presence of <i>Kanjeng Susunan/ Sindusastra</i> gives a report/ to <i>Pangeran Bintara</i> and others/ <i>Jayaningrat</i> from Pekalongan// (BK pupuh 13 verse 5)

The table 4 above tells the story of Mangkunegara's I compactness with the soldiers during fighting wars. The high level of faith in God motivates Mangkunegara I and his soldiers. During his struggle, Mangkunegara I was able to unite their determination using *ti ji ti beh (mati siji mati kabeh, mukti siji mukti kabeh)* phrases as his motto. It means that if one dies, all are died, if one is prosperous, all are prosperous. His motto reflects the Islamic spirit in fighting wars and how Islam entered as a part of Javanese's societies life. Javanese Islam is able to use as the biggest medium of discourse in Mangkunegara's I leadership. Practicing the Islamic-based leadership made Mangkunegera I able to bring a success in almost of his wars and succeed in instilling faith in people's soul.

The combination of Islam and Java, therefore the two basic philosophies can unite as a force for Mangkunegara due to both Islamic and general approaches carried out by Mangkunegara I during his leadership of the people. A number of examples of approaches are taken to win the hearts and sympathy of the people, namely giving glory to women, prospering the people, giving security and comfort, giving justice, respecting people's decisions taken democratically to reach consensus, building education, economic, religious and other infrastructure . With this, able to make people believe and feel safe and comfortable with these leaders. So as to create loyalty that is extraordinary when on the battlefield. The people believe they are on the right path and if they lose their lives, it is a trusted death and it is agreed that this is legitimate. The philosophy that is called for psychologically is also able to give more enthusiasm and confidence to the soldiers that they will step together in life or death for the sake of the happiness and happiness of the society.

Mangkunegara's I divine strategy was also manifested in form of an extraordinary unity with his 40 soldiers. During that time, it was mentioned that Mangkunegara I party had suffered many defeats of wars which had an impact on the fewer number of soldiers in the battles against the Dutch. Furthermore, the steps taken were astonishing, it is to continuously fighting with a very small number of soldiers against a much larger number of Dutch soldiers. Mangkunegara I motivated his soldiers that the number of soldiers would not reduce their fighting abilities. In addition, if they are eventually died in the war, their deaths were *syahid*. This motivation had a major impact on the soldiers' mental and led to an unexpectedly victory for Mangkunegara I and his soldiers. It is also shown in the BK manuscript *pupuh* 23 verse 66-68.

Table 5 (BK Manuscripts)

Texts	Indonesian Translation
66. <i>Angandika mring kang abdi kawandasa/ sira kabeh sun tari/ payo bareng pejah/ sarta bocah kapendhak/ asrah ngalah derah pati/ ngamuk Welanda/ padha sun ajak mati//</i>	66. Saying to forty soldiers/ all invited/ let us die together/ as well as for children/ do not back down to death/ fight against the Dutch/ I take both of them to die together//
67. <i>Payo bocah padha apasrah ing Allah/ ature sahur peksi/ sandika sadaya/ ing pundi gen palastra/ yen dede ngarsaning Gusti/ panedha kula/ pejaha aprang Sabil//</i>	67. Let us all surrender to God/ and answered simultaneously/ all are ready/ where they will fall/ if it is not the Lord will/ I hope/ to be fall in <i>Sabil</i> war//
68. <i>Apratandha aja na ngoncati yuda/ nulya samya ngaloki/ sarta sareng mangkat/ Pangran Dipati dharat/ anindhihi ingajurit/ asongsong jenar/ mangsah Pangran Dipati//</i>	68. Indicate not to flee from the war/ then they simultaneously declare their willingness/ depart together/ <i>Pangeran Adipati</i> start to move/ leads the soldiers/ using a gold umbrella/ go fight <i>Pangeran Adipati</i> //

The divine discourse built by Mangkunegara I in table 5 turned out to be able in fostering the individual determinations and confidences. In that case, once again the power over the others minds was achieved by Mangkunegara I. The similar events had occurred during the time of the Calliphate of Usman bin Afaan, precisely during the efforts of Islam conquering Andalusia.

During that time the Warlord Thariq bin Ziyad was sent along wing 7000 soldiers. The majority of the soldiers are coming from the Berber tribe, they are crossing into Spain in 711 AD. He arrived near the huge rock of Gibraltar. After successfully crossing into the Spain mainland, suddenly Thariq made a brave decision yet shocking to the soldiers to burn the ships they rode before. In his enthusiastic speech, Thariq warlord said:

“Where is the way to home? The sea is behind you. The enemy is before you. You are really having nothing except your good deeds and patience’s. Your enemies are already standing in front of you with their weapons. Their strengths are enormous. While, you have no other provision except the swords, and there is no food for you except those you can take from the hands of your enemies. If this war were prolonged and you cannot immediately overcome it, then.... “. Furthermore, he shouted loudly: “War or death!” His evocative speech pervasive into his soldiers’ hearts.

The analogy of the concept of the thought used by Mangkunegara I is very similar with the concept used by Tariq bin Ziyad. It shows how the Islamic during *khalifatullah* era combined with the Javanese leadership thought which was rarely used in Java during that time. With his eccentric thoughts Mangkunegara I was able to show that he was a different leader. He was able to raise a visionary and more flexible thoughts than the other Javanese leaders who were still too authoritarian in their leadership.

D. CONCLUSION

Any decisions or methods done by Mangkunegara I cannot be separated from Islam. Islam during the leadership of Mangkunegara I was disseminated through various media including arts and cultures. Mangkunegara I always use Islam as his basis in every way of leading. Mangkunegara I was succeeded in leading his family and soldiers using the Islamic principles learned before. The implementation of Islamic education carried out by Mangkunegara I was able to lead him to be a great leader and loved by the people. Islam is not only a religion but also blended with Mangkunegara I leadership policy.

Other goals set by Mangkunegara I is to try maintaining his existence and to be recognized by the societies that he is a leader who can please and strengthen peoples' hearts. The pleasure he gained from the people helps him to become a protector or front guard when he experiences a difficulty time because the higher authorities try to weaken his struggle.

The success of Mangkunegara I in discussing his discourse was able to educate his wives to be always accompanying and serving him. Mangkunegara I raising the concept of gender equality and able to form military women during his leadership. He was also able to form a great military forces and loyal to him because of the use of divine concept.

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