

Moral Identity In The Text Babad Diponegoro

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Abstract: Prince Diponegoro is a monumental figure. He who was first appointed as a national hero by the Indonesian government, his name also became the name of a university, namely Universitas Diponegoro, in Semarang. KODAM (Military District Command) in Central Java also uses his name, called Kodam VII Diponegoro. Almost every city in Indonesia has the name Diponegoro street. In the field of literature, Prince Diponegoro was the author of the first autobiography with his work entitled Babad Diponegoro. This work was written in his exile in Manado in 1832. The Manuscript of the Babad Diponegoro (Diponegoro Chronicle) is now stored in the Jakarta National Library, as a collection of Brandes manuscripts. The Babad Diponegoro is a unique chronicle because of 3 things: (1) Babad is written directly by Prince Diponegoro, (2) Babad about Pangeran Diponegoro, and (3) written in a location far from the Javanese cultural context, namely in Manado. In this regard, this research, Babad Diponegoro would be examined from an identity point of view with the mindset. According to this theory there are interrelated relationships between individuals with a larger social structure, namely society. There is a relationship between the concept of role and self-concept. The Babad Diponegoro was examined with the expression of identity between Diponegoro's role and self as an exile as well as a Javanese prince who was the furthest from his community. In this case, the expression of identity, cultural values that are resistant in the work of Babad Diponegoro and influential elements in the community in Manado will be studied. The principal value to be assessed is about the moral values contained in the chronicle as inherent identities. This value is tangled in the text of the Babad Diponegoro expressed in the form of macapat. The element of moral identity is reflected in the composition of language, diction, narration, and point of view. Moral identity is related to the concept of role, namely the role of Prince Diponegoro in relations with his community and self, namely the identity of Prince Diponegoro as a person who has his own history as a leader and prince of an empire.

Keywords. Diponegoro, identity, moral, culture

1. Introduction

Diponegoro is a monumental figure. He was first appointed as a national hero by the Indonesian government, his name also became the name of the college and the name of KODAM in Central Java.

Diponegoro's chronicle (*Babad Diponegoro*) is part of Javanese history. The history of Java has been going on for thousands of years (Raffles, 2008). Diponegoro was a 19th-century Javanese historical figure when Java was occupied by the Dutch and Diponegoro fought the Dutch until he was finally caught in a cunning way, which was invited to make peace and then be arrested when negotiations were being held.

In the field of literature, Prince Diponegoro was the first autobiography writer with his work entitled Babad Diponegoro. This work was written in exile in Manado in 1832. The text of the Chronicle of Diponegoro is now stored in the Jakarta National Library, as a collection of Brandes manuscripts (Noegrohon, 2010: 1, Behrend, 1997).

This work has been recognized worldwide by the UNESCO included as "memory of the world" in the year of 2013. The Chronicle of Diponegoro is a unique chronicle because of 3 things: (1) The chronicle was written directly by Prince Diponegoro, (2) The chronicle of Prince Diponegoro, and (3) written in locations far from the Javanese cultural context, namely in Manado (Carey, 2010). This chronicle has aspects of local identity and also thrills the aesthetic spirit of its readers (Hartoko, 1984)

In connection with this, this Chronicle will be examined from the perspective of identity with the mindset according to Sheldon Stryker's identity. According to this theory there is a relationship of mutual influence between individuals with a larger social structure, namely society. There is a relationship between the concept of role and self concept. This is related to the anthropological conditions of the owner's community (Koentjaraningrat, 1982). This connection is also related to ethnographic aspects (Spradley, 1997).

Diponegoro's chronicle is examined by the expression of identity between Diponegoro's role and self as an outcast and at the same time a Prince from the Javanese tribe who is furthest from his community. In this case, the expression of identity, resistant cultural values in the work of the Babad Diponegoro as well as influential elements in the community in Manado will be examined. This is to emphasize also that a paper cannot be separated from its social (Wolff, 1981).

In accordance with the above principle, this identity study approach utilizes a genetic structuralism approach (Goldmann, 1973, Siswanto 2001) which studies the birth of a literary work from its origins aspect.

Prince Diponegoro is a prince who has a very strong sense of identity in his day. When the Dutch influence was very strong, Prince Diponegoro had a deviant identity principle in the Mataram Javanese Palace, that principle was

- Prince Diponegoro does not want to be appointed crown prince and subsequently becomes king if the person who appoints is the Dutch government
- Prince Diponegoro in arranging his ranks did not use the European or Dutch troops system but instead used the Turkish Sultanate system
- in determining In determining these ideas Prince Diponegoro got his inspiration from his hermitage in Parangkusumo this act was an attempt to find his identity obtained from his ancestor Panembahan Senopati who got the idea to establish the Mataram kingdom together with in Parangkusumo

Thus at least 3 elements of local identity contained in Prince Diponegoro this later will also be found in the Diponegoro chronicle in which the local identity of Prince Diponegoro appears in the writing of the chronicle even though the chronicle was written far from Javanese land in Manado when he was at the disposal of the Dutch government .

Prince Diponegoro built his identity in preparing the Javanese war for 12 years. Prince Diponegoro for 12 years prepared himself in case of war

Sabil is what he aspires for. Tegalrejo is a markplaats, namely a place to "sell and buy" ideas, ideological concepts, politics, statehood, culture, military, strategic plans and actions; a gathering place for community leaders when in the Sultanate of Yogyakarta there was a leadership vacuum; the place where Diponegoro gained its legitimacy base through the voluntary agreement of the interested parties (Louw, 1894: 106)

In this regard, this study seeks to examine the aspects of identity contained in the Chronicle of Diponegoro. The identity aspects studied were divided into 3 according to the research plan for 3 years.

2. Method

This research is a descriptive qualitative research. The target of this research is to describe the natural identity, fundamental identity, and instrumental identity in the Chronicle of Diponegoro.

This research is a multi-year research, so the design in the research product is designed for 3 years. In this regard, this study seeks to examine the aspects of identity contained in the Chronicle of Diponegoro. The identity aspects studied were divided into 3 according to the research plan for 3 years.

Focus Year on identity studies

Year 1 In this first year the subject of the study was on natural identity. This element is an element of identity that has been naturally available from birth, this aspect includes language, culture, codes that are understood together. The Babad context is a natural identity because it already exists as part of culture

Year 2 Fundamental Identity is another name for ideological identity. This identity is optional and becomes part of belief. In the context of Javanese culture at that time, joining the Dutch and opposing the Netherlands was an ideological identity. Prince Diponegoro chose an ideological identity against the Dutch and rejected all Dutch ideologies

Year 3 Instrumental Identity is identity which is a method of carrying out the idea of fundamental identity. Mahatma Gandhi fought back with the concept of ahimsa, without violence. Diponegoro chose a magical confrontational instrumental identity that needed to be verified and explored.

3. The Source of Studies

To achieve the above targets researchers used a qualitative research approach. The object studied was the text of the Babad Diponegoro collection of Brandes number 149 A, 149 B, 149 C and 149D. The method used in this research is a qualitative method with the main study on the analysis of cultural elements, especially the analysis of cultural identity. This aspect is the main study in the method.

The subject of this research is the Diponegoro chronicle text stored with brandes collection code or BR 149 a b c d manuscript consists of 4 volumes and is currently stored in the National Library of the Republic of Indonesia. This manuscript has been recorded in the master catalog of Nusantara manuscripts volume 4 published by the National Library of Indonesia (1998: 85-87). The script is Javanese and has a new Javanese language and is in the form of a mocapat. Diponegoro's Babad text is written by Prince Diponegoro himself, written in 1832 during the exile in Manado and one of the contents of the manuscript as an introduction whose contents are as follows.

Sun medar surasaning ati (I let out a conscience)

Atembang pamiyos (in the form of song)

pan kinaryo panglipur (as an entertainer)

Aneng kitha Manado duk kardi tan ana kaeksi (In the city of Manado, time makes no one to see),

Nging sihing Hyang Hyang Agung (Only the love of God the Great)

Lara wirang pan wus sun lakoni (I have been embarrassed)
nging panuwun ingong (just my request)
Ingkang kari lan kang dingin kabeh (the last and the beginning)
kulawarga kang ngestoke yekti (family who carries out
ing agama Nabi (the religion of the Prophet)
oleha pitulung (get help)

The subject of the study is about local identity in the Chronicle of Diponegoro. This study makes the chronicle a source of information because it is the only source that has a complete description of Diponegoro.

4. Diponegara Identity Concept

In this first stanza contains an expression of the feelings of Prince Diponegara which he poured while in Manado. Its contents are related to the teachings to always hold fast to the religion brought by the Prophet so that life is full of kindness, calm heart, and have a holy faith. In addition, there is also a genealogy story which explains how Islam can enter Java. The story begins with the journey of the Prophet Muhammad from Mecca to Medina

This shows that Diponegoro is affiliated with Islam. This relates to the adoption of Islam as the majority religion of the Javanese people at that time. At the time of Diponegoro's life, the ruling sultanate was the sultanate of Islam.

Next Diponegoro then told about the Majapahit Kingdom in Java. Majapahit Kingdom has a famous king named Brawijaya. He is a just and wise king but still a Buddhist. His beautiful beautiful wife who is the daughter of Campa named Ratu Darawati. Campa is a country that already adheres to Islam, including Ratu Darapati, is also a Muslim. With the coming of influence from Campa, Islam also began to enter Java, Majapahit. Sayid Rahman, later dubbed Sarip Maulana Mahribi, came from Campa to spread Islam and was later followed by his two sons. They came to Java to serve their father and Ratu Darawati. After the queen met the two sons of Sayid then assisted to meet Brawijaya. They both explained that Islam entering Java was very strong but there was no need to be afraid because Islam would not change the religion that had existed before.

This shows that Diponegoro in addition to embracing Islam, but he still really appreciates his ancestors from Majapahit. The steps taken are by showing the transition of Hinduism to Islam that occurred in Majapahit. Islam entered Java starting with marriage. Raja Majapahit, who was a Hindu, married a Muslim daughter from Campa. There is also a picture of Islamic syncretism and Hinduism by showing that Islam will not change existing religions.

Islam entered slowly even though Buddhism at that time was still very strong. Islam uses a good and subtle way and is outwardly seen using manners. Thus many people in Majapahit want to accept and mingle with the teachings of Islam without coercion. Everything is left to the individual to choose to embrace Islam or not. The same thing was also shown by Brawijaya with its compassion for the two children, namely by giving their name and territory. Sayid was given the name Harya Teja and was given a territory in Tuban and his first child, Sayid Rahmad was given the name Sunan Makdum was given a territory in Ngampel and his second son, Sayid Rahman was given the name Sunan Iskak was given a territory in Giri. All of them set up mosques and taught students.

Sunan Ngampel has 4 children namely Sunan Ngudung, Sunan Bonang, Sunan Gunung Jati, and the youngest is a daughter, all of whom teach students. Sunan Gunung who came from Campa as a heritage of Campa then moved to Giri. Kanjeng Sunan has died and left his

wife who was seven months pregnant and soon gave birth. After that, a salvation was held. The newborn child becomes an orphan and then adopted by Sunan Ngampel. Until he was named Sunan Giri and became a religious teacher with his lessons and efforts so he could become one of the guardians in the land of Java. Likewise, Sunan Bonang, who became his goal as the representative guardian of Majapahit in Tuban and was able to reach a golden age with his eldest son.

In volume 1, the contents emphasize the way of spreading Islam in Java using the pedigree. The pedigree used since Prabu Brawijaya's child and explained about his children related to Islam in Java. Besides that there is also the role of the Sunan. At the end of the Chronicle of Dipanegara Volume 1, it was explained also the rulers in each area who were still in the area of Java. The figures presented in this Chronicle reflect the acculturation of Javanese and Islamic culture. Some Javanese myths are related to figures from the Majapahit kingdom and later associated with embracing Islam.

The study above shows that Diponegoro wanted to illustrate the identity that the sunan who preached in the Majapahit region were essentially still the grandchildren of Prabu Brawajiya so that they were heirs to the Majapahit throne as well.

5. Diponegara Background

The important thing to understand about Diponegoro's identity can be traced from his life history. Prince Diponegoro was born around 1785. This prince was the eldest son of Sultan Hamengkubuwono III who ruled in 1811 to 1814. His mother's name, Raden Ayu Mangkarawati, who was a descendant of Kyai Agung Prampelan, a highly respected cleric in the Panembahan Senapati era founded the Mataram kingdom. When drawn further, the pedigree arrived at Sunan Ampel Denta, a Sanga guardian from East Java. While still a child, Diponegoro was foretold by his great-grandfather, Sultan Hamengkubuwono I, that he would become a great hero who corrupted infidels.

This pedigree shows that Prince Diponegoro from the highly respected santri environment. No wonder he has a strong religious force that will defend Islam. This is a separate identity for Diponegoro.

Mustarom (2014) later also explained that "the condition of the palace at that time was full of intrigue and competition due to Dutch influence. That's why since childhood Diponegoro, whose real name is Prince Ontowiryo, was sent by his mother to Tegalrejo to be cared for by his grandmother, Ratu Ageng in the boarding school environment. Since childhood, Ontowiryo used to hang out with farmers around him, plant and harvest rice. In addition he also often gathered with the students at the Tegalrejo boarding school, disguised as ordinary people dressed in wulung clothes. Diponegoro learned about Islam with Kyai Taptojani, a descendant of a family from West Sumatra, who lived near Tegalrejo. According to the report of the Dutch resident in 1805, Taptojani was able to provide teaching in Javanese and had sent his children to Surakarta, the center of religious education at that time. In Surakarta, Taptojani translated the book of fiqh of Sirat Al-Mustaqim by Nuruddin Ar Raniri into Javanese. This indicates, Diponegoro studied Islam seriously.² Louw in De Java Oorlog Van 1825-1830, wrote: "As a person with a spirit of Islam, he is very diligent and very pious to the point of going too far" (Mustarom, 2014).

Furthermore, demanding a Mustarom Study (2014) mentioned that there are many things about Diponegoro that reflect the Javanese village values: here people think about physical strength, their habits to walk barefoot (not only during pilgrimages), and their participation once a year in the harvest season rice on his land in southern Yogya. His careful use of money,

which impressed the stingy Dutch, and his careful administration and management of his land, which was uncommon in the south central Javanese court at that time, was also special. Likewise, the sharpness of his expression, his disgust at the arrogant and showy nature, his closeness to nature, and his love for pets.

In the Chronicle of Diponegoro, it is stated that Diponegoro himself was not interested in becoming a ruler. He refused the title given by every young man, the title of the crown prince and he gave up the title for his younger brother, Ambyah. In this case Diponegoro's reason was because he did not want to be appointed by the Dutch. His background, to become an uplifting King was that the Dutch became a strong dogma of Diponegoro's Islam. Diponegoro did not want to be included in the group of apostates because he was appointed by the Dutch. This is the result of his tafakkur in Parangkusuma.

6. Conclusion

Based on the description above it can be concluded that Prince Diponegoro is a figure of the Prince who really maintains his identity. Diponegoro's major identity is Muslim identity, but he still has a trace of identity from the past even though it is very far away, namely the identity of the descendants of Majapahit from Brawijaya. In describing the transition from Hinduism to Islam, it is described as a form of marriage between the Hindu Majapahit King and the Islamic princess of Champa. These descendants and brothers later became the pioneers of Islamization in Java. This became Diponegoro's identity as a Muslim with the ancestors of the Hindu King.

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