

ISLAMIC VALUES FROM THE WORK OF BUILDING CULTURE OF KRATON YOGYAKARTA

Erma Yusmi

State Islamic University Sunan Kalijaga, Yogyakarta

Yusmierma@gmail.com

Abstract: Kraton Yogyakarta has Islamic Values or can be called Islam as the official religion of Kraton which includes spiritual activities and physical activities that can't be separated from symbolic meaning. The results of architectural works in the form of buildings which are historical relics of Kraton Yogyakarta need to be preserved. Preserved not only in the form of cultural form, but also related to Islamic values contained in the form of these objects. The result of this study indicate that, in the cultural work of the building of the Kraton Yogyakarta there are aspects of Islamic values, which is the aspect of the value of *ilahiyyah* (human relationship with God) and the value of *insaniyyah* (human relationship with fellow beings) is seen in the shape of the building. Such as the shape of the Yogyakarta Monument building as well as the form of the *Ghede Kauman* mosque. From the work of building culture has meaning in the aspect of *ilahiyyah* value, that human beings are commanded to always remember and carry out the command of Allah to be human beings to Allah almighty. And the aspect of *insaniyyah* value, that doing good and benefiting fellow humans is therefore one form of *taqwa* to Allah Almighty.

Keywords: Kraton Yogyakarta, Islamic Values, Cultural building

INTRODUCTION

Indonesia is the largest archipelago country in the world consisting of 17.504 islands.¹ Indonesian people are mostly Muslim. With that the Islamic community in Indonesia has a lot of style and characteristics.

Yogyakarta is one of the provinces in Indonesia. Yogyakarta province is a "Special" region in Indonesia besides Aceh. Yogyakarta's specialty influenced by the strategic location of Yogyakarta as the center of Islamic Culture.²

¹ Eko Prasetya, "Dari 17.504 Pulau Di Indonesia, 16.056 Telah Diverifikasi PBB," 2017, <https://www.merdeka.com/peristiwa/dari-17504-pulau-di-indonesia-16056-telah-diverifikasi-pbb.html>.

² Arief Aulia Rachman, "Dinamika Kerukunan Umat Beragama Dalam Kepemimpinan Kesultanan Yogyakarta," *AKADEMIKA: Jurnal Pemikiran Islam* Vol. 19 (2014): 91.

Karaton Yogyakarta has Islamic values or can be called Islam as the official religion of karaton in which there are spiritual and physical activities are inseparable from symbolic meaning, for example religious caremonies, forms and building functions, and also the Sultan's room all had symbolic meaning.³ The meaning of Islamic values in Javanese culture is still very preserved today. Like the work of Yogyakarta building culture has moral values and massages contained in accordance with Islamic teachings.

The many contents of Islamic values in the culture of the karaton Yogyakarta shows that Yogyakarta is very maintaining the purity of Islamic teachings even though the implementation of traditional rituals is still very thick with local culture. With this, it's important to know the meaning of Islamic values contained in the work of the culture of the karaton Yogyakarta in order to better appreciate the local culture of the karaton Yogyakarta and understanding the values contained in the culture.

FIND AND DISCUSSION

Islamic Values

Islam is A good, right, and perfect religion that has a source of basic teachings. The main sources of teachings in Islam are the *Al-Qur'an* and *Hadis*.⁴ Islam directs Humans to live based on the basic teachings of Islam. *Al-Qur'an* is the basis of faoudation in Islamic education for daily life. The teachings contained in the Qur'an Include three Things, that is: faith, worship, and morals.

Islamic values are essentially a collection of the principles of life, the principles of how humans regulate life in this world, which is a principle interrelated to form a unified whole can't be used.

According to Muhaimin and Mujib, values based on the source can be classified into two types, that is:⁵

1. *Ilahiyyah* Value (Devinity value)

Devinity value is the value that was commanded by Allah through his prophets, such as: piety, faith, and fair that comes from wahyu. Devinity value is the highest value compared to other values, because the devinity value is the human relationship with god or often referred to as *hablum minallah*. devinity values include: believers, fearful, thankful, sincere, tawakal, and others.

³ Lebba Pongsibanne, *Islam Dan Budaya Lokal* (Yogyakarta: UIN Sunan Kalijaga, 2008). 1.

⁴ Zaki Mubarak Latif, *Akidah Islam* (Yogyakarta: UII Press, 2012). 67.

⁵ Muhaimin dan Abdul Mujib, *Pemikiran Pendidikan Islam: Kajian Filosofis Dan Kerangka Dasar Operasionalnya* (Bandung: Trigenda karya, 1993). 111.

2. *Insaniyyah* value (Humanity value)

Humanity value is the value that grows out of human agreement and lives and evolves from human civilization. So, Humanity values are values that include human relationships with human beings or are often referred to as *hablum minannas*. Humanity value include: trust, righteous deeds, honest, responsible, hardworking, pardon, fair, and others.

Karaton Yogyakarta

Karaton or kraton Yogyakarta was built in 1756 AD, since the reign of Sultan Hamengku Buwono I.⁶ So, Yogyakarta is considered one of the specialty areas. Special mention because Yogyakarta is a Separate kingdom that was established who stood far before Indonesia Independence.

Karaton Yogyakarta has special characteristics and is different from other regions, because the karaton Yogyakarta reflects the values of Islam.⁷ The karaton Yogyakarta building has symbol that contain Islamic values both devine (*ilahiyyah*) and human (*insaniyyah*) values.

Karaton Yogyakarta is the complex of the position of Sri Sultan Hamengku Buwono as the leader and ruler of the sultanate of Yogyakarta from the first to the tenth Sultan who is now enthroned. This Karaton holds three important roles, that is:⁸

1. The residence of the king and his immediate family that serves daily activities.
2. A ceremony associated with kings and kingdoms that display greatness and authority.
3. Philosophical expressions that embody ideas san sublime about human beings and the universe symbolized in the room, building, plants and action.

Cultural products in the form of buildings which are historical relics of Karaton Yogyakarta need to be preserved. Preserved not only in the form of cultural form, but the values contained in the form of the object.

⁶ Haryadi dan Sudomo Sunaryo Baskoro, *Catatan Perjalanan Keistimewaan Yogya* (Yogyakarta: Pustaka Pelajar, 2010). 8.

⁷ Rachman, "Dinamika Kerukunan Umat Beragama Dalam Kepemimpinan Kesultanan Yogyakarta.":96.

⁸ Siti Fatimah, "Nilai-Nilai Keislaman Budaya Karaton Ngayogyakarta Hadiningrat: Perspektif Antropologi Pendidikan Islam" (UIN Sunan Kalijaga Yogyakarta, 2019). 72-73.

Aspects Of Islamic Values In The Work Of Cultural Buildings Karaton Yogyakarta

The aspects the value of *ilahiyyah* (human relationship with God) and the value of *insaniyyah* (human relations with fellow beings) seen from the building of cultural results karaton Yogyakarta.

1. Monument *Golong Gilig* (monument of Yogyakarta)

Monument *Golong Gilig* (monument of Yogyakarta) cylindrical rounded with the meaning “*manunggaling kawula Gusti*” united between the king (*golong*) and people (*gilig*). Isworo in Fatimah explains that the monument *golong gilig* comes from the letter “*alif*”(the first letter in the form of the hijaiyyah letter).⁹



Picture 1. Monument *golong gilig*

The letter *alif* is a letter used in the name of Allah SWT. Suce as *asmaul husna* always stars with *alif*. So, the development of the Yogyakarta monument has a devine value which means that it's always remember God and the good name and beautiful name of Allah (*asmaul husna*).

Mainwhile, the value of *insaniyyah* from the *golong gilig* monument is to always maintain unity, between the people ang the king must have the spirit of unity and shouldn't divorced or hostile to each other.

2. *Gedhe Kauman* Mosque

Gedhe Kauman mosque Yogyakarta built as a complement to the kingdom of Yogyakarta which aims as a sign of the rule of the Islamic kingdom which is the

⁹ Ibid.,. 93.

same as Islamic kingdoms in Java before, such as: Demak, Pajang, and Mataram in every kraton there is a mosque and also Alun-alun.¹⁰

The ornaments of the *Gedhe Kauman* Mosque instilling the concept of Islamic law, seen from the roof of the mosque which is arranged/ graded, mustaka, and fence around the mosque.¹¹ The concept also has meaning related to divine values.

a. The roof of the mosque is arranged/graded

The roof of the *Gedhe Kauman* mosque has three stories have a philosophically, the three levels describe the stages in pursuing sufism, that is: *syari'at*, *thareqat*, and *ma'rifat* which is often referred to as Islam, Faith, and Ihsan.¹²



Picture 2. The roof of the *Gedhe Kauman* mosque is arranged/graded

the value of *ilahiyyah* contained in the shape of a rooftop of three which is related to Islam which should be based on Islam, Faith, and Grace. In that case it will be a servant who obeys Allah SWT.

The value of *insaniyyah* contained in the shape of a rooftop of three that is, in the matter of "*muamalah*" to have a peaceful life and happy world and hereafter.

¹⁰ Galih Retno Mukti, "Islamic Aesthetic and Educational Values in the Architecture of Masjid Gedhe Kraton, Kauman-Yogyakarta," *Pendidikan Seni Rupa*, 2016, 4.

¹¹ Fatimah, "Nilai-Nilai Keislaman Budaya Kraton Ngayogyakarta Hadiningrat: Perspektif Antropologi Pendidikan Islam." 94.

¹² *Ibid.*,. 94.

b. *Mustaka*

The roof top of the *Gedhe Kauman* mosque is attached with a crown decoration which shows that the mosque is part on the empire. The decoration on the top of the roof is called *mustaka* in the form of stilization from the shape of *Gada*, *kluwih* leaf, and *gambir* flowers.¹³



Picture 3. *Mustaka* of the Gedhe Kauman mosque

Gada is a kind of big hitter.¹⁴ *Gada* is weapons, in this context *gada* is interpreted as a symbol oneness of God. Allah created the universe and its contents and has full power over the universe and its contents.

Kluwih leaf looks like a hand. Ancient mosque mus have *Gada* and *Kluwih* that resembles prayer. In other words, *Kluwih* is prayer.¹⁵ So, purity can mean those who pray or worship and those who always pray to God will be lifted up to God.

Meanwhile, stilization of *gambir* flowers is *arum angambar* or scattered fragrance.¹⁶ Scented fragrance is something that many people like, so that the meaning of *gambir* flowers in the *mustaka* of the *gedhe kauman* mosque has the meaning that in life should uphold goodness and truth, because everything will return to the culprit.

¹³ Ibid., 100.

¹⁴ Ensiklopedia Bebas, "Gada," 2019, <https://id.wikipedia.org/wiki/Gada>.

¹⁵ Fatimah, "Nilai-Nilai Keislaman Budaya Karaton Ngayogyakarta Hadiningrat: Perspektif Antropologi Pendidikan Islam." 102.

¹⁶ Admin, "Kagungan Dalem Masjid Gedhe," 2018, <https://www.kratonjogja.id/tata-rakiting-wewangunan/10/kagungan-dalem-masjid-gedhe>.

c. *Waluh* on the *cepuri* of *Gedhe Kauman* mosque

Cepuri is a fence (small fort) located between the fort and the gate. There is a *waluh* (pumpkin) decoration on on each *cepuri* pole. The decoration is a relic in the form of God's writing.¹⁷



Picture 4. *Waluh* on the *cepuri* of *Gedhe Kauman* mosque

Ilahiyyah values of the word *waluh* is to give implied meaning so that humans always remember Allah, always obedint, obedient and humble themselves to the creator (God) so that the heart will avoid the lust of the world.¹⁸ So that the shape of *gedhe* mosque fence means that humans are ordered to always remember and carry out God's commands to become human beings who are *bertaqwa* to Allah SWT.

Insaniyyah values of the form of the fence *Gedhe Kauman* mosque that as humans in addition to carrying out the commandments of God we must also do good and provide benefits to fellow human beings because its a form of devotion to Allah SWT.

CONCLUSION

Many contents of Islamic Values in the culture of the Karaton Yogyakarta show that Yogyakarta maintained the purity of Islamic teachings even though the implementation of customary ritual still highly rooted in local culture. As seen

¹⁷ Fatimah, "Nilai-Nilai Keislaman Budaya Karaton Ngayogyakarta Hadiningrat: Perspektif Antropologi Pendidikan Islam." 102-103.

¹⁸ Fatimah. 103.

from the cultural results of the building Karaton Yogyakarta, such as monument of Yogyakarta and *Gedhe Kauman* mosque which have symbol of islamic values.

In the cultural work of the building of the Karaton Yogyakarta there are aspects of Islamic values, which is the aspect of the value of *ilahiyyah* (human relationship with God) and the value of *insaniyyah* (human relationship with fellow beings) from the shape of the building, such as the building of the Yogyakarta monument and also the building of the *Gedhe Kauman* mosque. From the work of building culture has meaning in the aspect of *ilahiyyah* value, that humans are commanded to always remember and carry out the command of Allah to be human being to Allah SWT. And the aspect of *insaniyyah* value, that doing good and benefiting another human being is therefore a form of *taqwa* to Allah SWT.

References:

- Admin, "Kagungan Dalem Masjid Gedhe", dalam www.kratonjogja.id, Accessed on 30 October 2019 at 09.52 p.m
- Anonim, "Gada" dalam www.wikipedia.org, Accessed on 30 October 2019 at 07.40 p.m
- Baskoro, Haryadi dan Sudomo Sunaryo. 2010. *Catatan Perjalanan Keistimewaan Yogya*. Yogyakarta: Pustaka Pelajar
- Fatimah, Siti. 2019. *Nilai-nilai Keislaman Budaya Karaton Ngayogyakarta Hadiningrat: Perspektif Antropologi Pendidikan Islam*. Tesis Fakultas Ilmu Tarbiyah dan Keguruan UIN Sunan Kalijaga, Yogyakarta.
- Prasetya, Eko. "Dari 17.504 Pulau Di Indonesia, 16.056 Telah Diverifikasi PBB," 2017, <https://www.merdeka.com/peristiwa/dari-17504-pulau-di-indonesia-16056-telah-diverifikasi-pbb.html>, Accessed on 30 October 2019 at 07.30 p.m
- Latif, Zaki Mubarak. 2012. *Akidah Islam*. Jogjakarta: UII Press
- Muhaimin dan Abdul Mujib. 1993. *Pemikiran Pendidikan Islam: Kajian Filosofis dan Kerangka Dasar Operasionalnya*. Bandung: Trigenda karya.
- Mukti, Galih Retno. *Islamic Aesthetic and Educational Values in the Architecture of Masjid Gedhe Kraton, Kauman-Yogyakarta*. Jurnal pendidikan seni rupa edisi Februari tahun 2016.
- Pongsibanne, Lebba. 2008. *Islam dan Budaya Lokal*. Yogyakarta: UIN Sunan Kalijaga.
- Rachman, Arief Aulia. *Dinamika Kerukunan Umat Beragama dalam Kepemimpinan Kesultanan Yogyakarta*. Jurnal AKADEMIKA: Jurnal Pemikiran Islam, Vol. 19, No. 01, Januari-Juni 2014.