



The Islamic Values of Karaton Ngayogyakarta Hadiningrat Culture (Anthropological Perspective of Islamic Education)

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Abstrak

Fokus penulisan naskah nilai-nilai keislaman Budaya Karaton Ngayogyakarta Hadiningrat ini di dasari oleh pengaruh modernisasi, liberalisasi, demokrasi, radikalisme, terorisme, dan paham lainnya yang dapat mengakibatkan diskriminasi terhadap nilai-nilai budaya lokal. Sehingga, Perlu adanya pemahaman terkait peninggalan sejarah berupa tradisi maupun artefak yang memuat filosofi atau idiom-idiom yang berkaitan dengan nilai-nilai keislaman budaya lokal. Jenis penelitian ini adalah penelitian lapangan (*field research*) dengan menggunakan kajian analisis kualitatif dan pendekatan keilmuan

antropologi pendidikan Islam. Sumber data adalah *penghageng* dan abdi dalem Karaton Ngayogyakarta. Pengumpulan data melalui observasi non partisipan, dokumentasi, dan wawancara. Hasil penelitian ini meliputi: 1) Internalisasi nilai-nilai Islam dalam gagasan kebudayaan Karaton Ngayogyakarta ditunjukkan melalui penjabaran gelar kebangsawanan Sultan yang memiliki konsep kepemimpinan *prophetic leader* dan tanggungjawab Sultan untuk memberikan kesejahteraan dan keayoman bagi rakyat. 2) Internalisasi nilai-nilai Islam dalam aktivitas kebudayaan Karaton Ngayogyakarta ditunjukkan melalui nilai-nilai Islam dalam tradisi *Garebeg* sebagai upacara penghormatan pada Kanjeng Nabi Muhammad SAW untuk bisa mendapatkan syafaat di hari akhir melalui upacara yang dilakukan dengan cara berbagi makanan kepada rakyat dengan maksud Sultan memberikan sedekah kepada rakyat. 3) Internalisasi nilai-nilai Islam pada hasil karya kebudayaan Karaton Ngayogyakarta yang ditinjau melalui bangunan karaton, tanaman-tanaman yang berada di sekitar karaton, dan tata letak Karaton Ngayogyakarta.

Kata Kunci: Nilai Islam, Budaya Keislaman, Karaton Ngayogyakarta.

Abstract

The focus of writing the text Values at the Ngayogyakarta Hadiningrat Palace is on the influence of modernization, liberalization, democracy, radicalism, terrorism, and other understandings that can result in discrimination against local cultural values. Thus, there is a need to understand historical heritage in the form of traditions and artifacts that contain philosophy or idioms related to Islamic values on local culture. This type of research is field research using a qualitative analysis study and a scientific approach to Islamic education anthropology. Sources of data are penghageng and courtiers of the Ngayogyakarta Palace. It is collecting data through non-participant observation, documentation, and interviews. The results of this study include: 1) Internalization of Islamic values in the cultural ideas of the Ngayogyakarta Palace is shown through the elaboration of the Sultan's nobility title, which has the concept of prophetic leadership leader and the Sultan's responsibility to provide welfare and security for the people. 2) Internalization of Islamic values in the cultural activities of the Ngayogyakarta Palace is shown through Islamic values in the tradition Garebeg as a ceremony to Kanjeng Prophet Muhammad SAW to be able to get intercession on the last day through a ceremony carried out by sharing food with the people with the intention of the Sultan giving charity to the people. 3) Internalization of Islamic values in the cultural works of the Ngayogyakarta Palace, which are reviewed through the palace building, the plants around the palace, and the layout of the Ngayogyakarta.

Keywords: Islamic Values, Islamic Culture, Karaton Ngayogyakarta.

INTRODUCTION

The Sultanate of Yogyakarta is a continuation of the Islamic Mataram dynasty, which inherited the legitimacy to realize the kingdom's stability, especially in the religious and spiritual fields. This traditional government system is under the Javanese

cultural strategy, which holds many beliefs and traditions that have been rooted in the palace environment as a legacy from their ancestors. The palace, as the center of kejawen culture, has a significant influence related to the implementation of religious rituals in the form of traditional ceremonies (in this case, the Islamic aspect appears), coloring spiritual life in the palace environment (Wahib, 2001: 13).

The Ngayogyakarta Palace has Islamic values or, in other words, Islam as the official religion of the palace, which in spiritual activities and physical activities cannot be separated from the content of symbolic meanings, for example, religious ceremonies, the shape, and function of mosques, the room of *Sultan* all contain symbolic. The Islamic values contained in Javanese culture are a condition of meaning and are still preserved among the people of the Yogyakarta palace. For instance, wayang performances, although wayang is a Hindu-Buddhist cultural heritage, the values and moral messages contained in the story are adapted to the teachings and spirit of Islam (Fatimah, 2019: 7).

Since the establishment of the Ngayogyakarta Hadiningrat Palace, the issue of education through cultural meaning cannot be separated from the palace's efforts to increase the knowledge of its people. Moreover, Sri Sultan Hamengku Buwono, who was a Prince of Mangkubumi in the Dutch Colonialism era, always provided education and lessons physically and mentally (building the character and soul of the nation). Therefore, it is not surprising that Prince Mangkubumi, in his battles with the Dutch Company, always involved scholars, kyai, puppeteers as well as art equipment, puppets, gamelan, and so on (Suratmin & Rudianto, 1912: 27).

The teaching that Sultan Hamengku Bowono carried out was not only teaching as described above but also Islamic teaching or education as conveyed by GBPH Yudhaningrat that, since the establishment of the Karaton, the customs have been based on Islam by the customs in Yogyakarta (Hatiningrum et al., 2019: 29). This is done as a form of true search. In addition, activities that are symbols of Islam, such as *Garebeg*, are not only a field for the people's economy but also become symbols of the Islamic religion because the implementation of these activities is carried out in an Islamic way, the center of which is the mosque, whatever the purpose, including marriage, is carried out in the mosque. This culture can be called the *Adiluhur* culture, which is a culture that is adapted to Islamic teachings, namely the Al-Qur'an and Al-Hadith. Such as *Garebeg*, which is held three times a year, namely *Garebeg Mulud* falls on 12 *Rabiul*

Awwal, Garebeg Syawal on 1 *Shawwal*. *Garebeg Besar* falls on 10 *Dzulhijjah* to welcome Hajj Day 1 of 2000, which stipulates that the management and development of the Ngayogyakarta Hadiningrat Palace are to preserve and develop a culture based on the Qur'an and Hadith.

Based on the description above, shows that the Yogyakarta Palace maintains the purity of Islamic teachings even though the implementation of traditional rituals is still very thick with local culture. This is the reason for the author to explore further the values conveyed through the relics that are still preserved today.

In addition to the western understanding that entered Indonesia, the development of sects in Islam today is more varied. Various schools of thought or knowledge appear in fiqh and the science of Sufism. One sect also gave birth to several sub-sects that practice different teachings. Understanding Islam is often deadlocked if it is only viewed from an atheological point of view, leading to "misleading" claims. Such claims are often used as an excuse to justify anarchistic actions that further cloud religious tolerance (Haryanto, di akses Rabu 8 Juni 2022).

So the researcher assumes that Islamic education in Indonesia, especially in Yogyakarta, has impacted the universality of Islamic teachings so that discrimination rises against a local culture that still contains mystical elements from the ancient ancestors. One of the cases was the dissolution of the preparation of the Sea Alms tradition in Pantai Baru, Bantul, by a group of people occurred on October 12, 2018. The reason is that the sea alms tradition is an act of shirk and is against religion (Pratama, di akses Rabu 8 Juni 2022). His is proof that there are still some Muslims who think that the tradition carried out by the palace still contains elements of shirk. These ideas are one of the impacts of the era of globalization which makes it easier for people, especially students, to understand the teachings of Islam in a complex manner so that it escapes the meaning of Islamic teachings brought by the Walisongo on the island of Java, especially Yogyakarta with the noble culture of the palace.

The phenomenon of understanding and flow of Islam in Indonesia now needs to be seen with an anthropological approach to Islamic education. Anthropology of Islamic education focuses on studying the education system within the scope of Islamic norms and culture. These norms refer to the ideal values that apply in people's lives (Mahmud & Suntana, 2012: 27). There needs to be an understanding of historical heritage in the

form of traditions and artifacts that contain philosophies or idioms related to Islamic values, with these efforts will be an additional insight for ordinary people to appreciate the local culture of the Yogyakarta palace more by internalizing implied messages in that culture. In addition, understanding the values contained is one of the efforts to maintain the purity of Islamic teachings while maintaining the preservation of local culture, such as the implementation of local cultural rituals, which are required for spiritual meanings and symbols that the community can accept.

Based on the background of the problem that has been stated, the outline of the problem to be studied is how the Islamic Cultural Values of the Ngayogyakarta Hadiningrat Palace through the Anthropological Perspective of Islamic Education are more focused; the problems are as follows; 1) How is the internalization of Islamic values in the cultural ideas of the Ngayogyakarta Hadiningrat Palace through the perspective of Anthropology of Islamic Education; 2) How is the internalization of Islamic values in the cultural activities of the Ngayogyakarta Hadiningrat Palace through the perspective of Anthropology of Islamic Education; 3) How is the internalization of Islamic values in the cultural works of the Ngayogyakarta Hadiningrat Palace through the perspective of Anthropology of Islamic Education.

METHOD

This research is qualitative. Qualitative research uses research procedures that produce descriptive data in the form of written or spoken words from people and observable behavior (Sugiono, 2014: 73). This study uses two data collection techniques, namely: Structured interviews, namely interviews that use interview guidelines, observation, and documentation. The data analysis that has been carried out in this study uses the Miles and Huberman model, which consists of four stages of activity: data collection, data reduction, data display, and conclusion drawing (Huberman & Miles, 2002: 31). This research has obtained permission from the Institute of Research and Community Service (LP2M) of Ma'arif Institute for Islamic Studies NU (IAIMNU) Metro Lampung No: 11/0264/IAIMNU/LPM/IX/2021.

To maintain the original level of the manuscript, the author describes several previous studies that have the same object of research, including the following:

First, Research conducted by Melati Indah Al-Fajriyati on "Tradition of the Yogyakarta Palace Sekatenan as a Heritage of Acculturation of Values in Local Culture." In this study, researchers focused on looking at the sekatenan tradition as part of the rites of the Yogyakarta palace and society. The results of this study are the existence of Islamic values contained in the Sekatenan tradition in the form of symbols. The content of the Islamic religiosity of the palace community, along with the entry of Islam into Java, is a manifestation of the philosophy of "*mikul dhuwur medem njero*" (an illustration of how Islam embraces all levels of society, from the nobility to the common people). Sekaten itself is the embodiment of Islamic values that fuse and accommodate the culture in its (Al-Fajriyati, 2011).

A review of the literature above shows the differences between the research conducted by the researcher and the research conducted by Melati Indah Al-Fajriyati, namely in terms of the theme of the discussion written by Melati. The difference in the research method used by Melati is a qualitative approach with a descriptive analytical method. At the same time, this study uses the study of qualitative analysis and a scientific approach to Islamic education anthropology. The similarities are that they both research the cultural values of the Yogyakarta palace.

Second, Research conducted by M. Arsyad on "Critical Studies on Islamic Acculturation and Local Culture." In this study, researchers only focused on critical studies of Islamic acculturation and local culture. The results of this study are that Islam entered Indonesia and was able to adapt to the local culture. The process of merging Islam with the archipelago makes Islam in this archipelago easily accepted by the community. There is no resistance; there is acceptance. Even though there are modifications, they are nothing more than the injection of Islamic values in traditions that already exist in the palace culture and popular culture (ordinary people) (Arsyad, 2012: 211).

A review of the literature above shows the differences in research conducted by researchers with research conducted by M. Arsyad AT, namely in terms of the theme of the discussion written by Arsyad, then the difference in the research method used by Melati is library research, while this study uses qualitative analysis studies and approaches. Islamic educational anthropology. The similarities are that they both research about cultural values.

From the data obtained in previous studies, after examining the similarities and differences from each previous research with the research that the researcher did, there were no very significant similarities, and it means that this research was carried out because there is still room that has not been explored and it is still possible to This research is considered very interesting for further research.

RESULT AND DISCUSSIONS

Internalization of Islamic Values in the Cultural Idea of the Yogyakarta Palace

The complex of ideas is an ideal form of culture. It is abstract, and it cannot be touched or photographed. The existence of the concept of culture as an idea can be described as follows (Fatimah, 2019: 83):

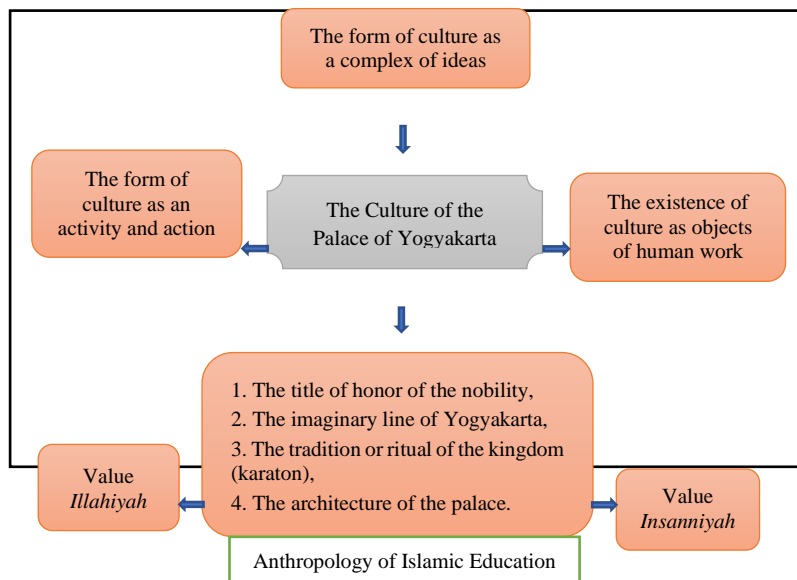


Chart 1. Theoretical Framework of Islamic Values and Culture of the Palace of Yogyakarta Hadiningrat (Anthropological Perspective of Islamic Education)

1. Approaches and Methods for Cultivating Islamic Values in the Form of Cultural Ideas for the Ngayogyakarta Palace

Put ideas or ideas on the local cultural form of the palace Ngayogyakarta is mentioned in honor of nobility by the Sultan and the concept of the imaginary line of Yogyakarta. In Law No. 13/ 2012 article 1 item 4 states “*Kasultanan Ngayogyakarta Hadiningrat*”, hereinafter referred to as “*kasultanan*” is a heritage the culture of a nation that lasts for generations and is led by “*Ngerso Dalem Sampeyan Dalem Inggang Sinuwun*

Kanjeng Sultan Hamengku Buwono Senopati Ing Ngalogo Ngabdurrahman Sayidin Panatagama Khalifatullah” then “*Sultan Hamengku Buwono*” (Kamaludiningrat, 2013: 27).

The explanation of the name of the nobility of the Sultan contains a message tree as follows (Rizani, 2016: 20):

- a. *Ngarso Dalem* intends to be someone who is used as a lord, a leader, or dignitary who is upheld.
- b. *Sampeyan Dalem* means someone who is followed in his steps, made an example, used as a guide.
- c. *Inggang Sinuwun* means someone who is glorified and always asks for guidance and good services.
- d. *Kanjeng* means someone who is highly respected.
- e. *Sultan* intends to be a ruler.
- f. *Hamengku Buwono* means *Hamangku, Hamengku, Hamengkoni Jagad*;
 - 1) *Hamangku* is to put the interests of others ahead of one's own interests, giving more than receiving.
 - 2) *Hamengku* is embracing all parties, including those who don't like it, are *berbudhi bowo laksono*.
 - 3) *Hamengkoni* is *ngemong* to *besuhto* all people.

These three titles can be abbreviated as a sultan who is now a governor is to have the nature and character as well as the character "*Gung binatoro, ing ngarso sung tulodo, ing madyo mangun karso, tut wuri handayani*".

- g. *Senopati ing Ngalogo* is a great commander in the war of *Jihad*, big *Jihad* (big), and minor *Jihad*.
- h. *Ngabdurrahman* is a servant of Allah, the Most Gracious and Most Merciful. All service is done as a service to Him.
- i. *Sayidin Panotogomo*, namely *Sayid* (magnifier, chieftain, lord, the glorified), in managing religious life.
- j. *Khalifatullah* is God's representative (God's officer, God's mandate bearer, God's mandate in the world).
- k. *Ing Ngayogyakarta* located in Yogyakarta. The meaning of Yogyakarta is a place that is sacred, honorable, dignified, and noble, and full of prosperity.

1. *Hadiningrat* means beautiful and full of God's blessings and grace (Rizani, 2016: 20-21).

Understanding the meaning of the title Sultan refers to the application of the nature or character of prophetic leadership. With four main characteristics, namely honest (*mandate*), true (*sidiq*), able to communicate (*tabligh*), and intelligent (*fathonah*). The form of the idea of karaton culture is not only conveyed in terms of respect for the Sultan but also conveyed through the concept of the Yogyakarta imaginary line. In the leadership of Sultan Hamengku Buwono, who became the King of the *Ngayogyakarta Hadiningrat* Palace, he had a spiritually simplified vision through the concept of a straight imaginary line stretching from the southern sea (Parangtritis Beach) to the peak of Mount Merapi. The southern sea is a symbol or symbol of the people who have power (there is depicted or personified with "*Nyi Roro Kidul*") which must be embraced into one with the King, namely the Sultan is brought to happiness and prosperity in this world and the hereafter, namely returning to Allah, the Almighty God Power (Rizani, 2016: 21).

The Ngayogyakarta Palace is an imaginary line, from the palace to the coast, showing the *hablum minannas*. Karaton to mount Merapi shows *hablum minallah*. The King must maintain a balance between the life of the world and the hereafter physically and spiritually. *Hablum minannas* must be able to respect humans, and other creatures, animals, plants, and nature must be maintained and respected the symbol of *Hamemayu Hayuning Bawana*, namely preserving nature. This explanation gives understanding to humans that live in the world must be balanced between vertical relationships, namely to the Creator God, by carrying out the obligations of a servant to the *Khaliq* (Roem, 2011: 11).

2. Aspects of Islamic Values Embedded in the Form of Cultural Ideas of the Ngayogyakarta Palace

- a) Judging from the Value *Ilahiyah*(relationship with God)

The position given by the Sultan has any meaning or value and is a reflection of the implementation of leadership or prophetic character (*prophetic leader*). This has been stated in the Governor's Regulation (Pergub) No. 72 of 2008 concerning "Government Culture in Yogyakarta" with "SATRIYA" culture, which has two meanings, among others: (1) as the character of *satriya* "*sawiji, greget, sengguh, oramicah*", (2) as an abbreviation containing *satriya*

indicators, namely "*In harmony, Noble sense of identity-Exemplary exemplary-Willing to serve, Innovative-Believe and believe-Professional experts*" to realize the vision "*Hamemayu Hayuning Bawono*" (Kamaludiningrat, 2013: 38).

The Sultan has an obligation to hold the principle of divine values, namely the rules that have been determined by Allah SWT and the Prophet Muhammad by being a just ruler (Jeumpa, 2017: 103). The responsibility of a leader or Sultan is not only to the people of the community, which is a form of social relations between creatures. However, this responsibility will be held accountable by Allah SWT, as a form of belief from a Sultan as a form of implementation of values *ilahiyyah* and *insaniyyah*.

Besides that, being a just leader is one of the duties of a *khalifatullah* or caliph of Allah, or in this context, it is also called a mandate from Allah SWT who is a mandate of Allah in the world. The Sultan as God's representative guided by the Al-Qur'an and the Sunnah of the Prophet (Hadist) to create a government order or sultanate that adheres to Islamic teachings to realize the ideals of "*Hamemayu Hayuning Bawono*" which is a vision of human life, which must be guided by the Sultan. to prosper the earth with the principle and principle of "*gawebecik marang liyan*" (doing good to others) (Surahman, 2020: 300).

The value of *Ilahiyyah* conveyed contains the imaginary concept of Yogyakarta, namely this imaginary line implies that in carrying out his power, a Sultan must be able to serve his people (*hablum minannās*), which is symbolized from the southern end of the sea. south (Sea *Kidul* or Parangtritis Beach). In addition, a sultan must obey and submit to the greatness of Allah (*hablum minallah*) in piety, which is symbolized at the northern end of the peak of Mount Merapi (Fatimah, 2019: 113).

b) Judging from values *Insaniyyah* (relationships with fellow human beings)

Designation Respect Sultan described the task is not light with responsibility for the values *insaniyyah* value is agreed upon by society as it becomes the highest his admonition leaders should be implemented; be a role model for the community; prioritize the interests of its people, provide welfare,

and provide protection for all its people (Hartanto, 2009: 51). That thing delivered in Yogyakarta containing imaginary concept value *insaniyah* that is in addition to enhance the worship of Allah, humans also have an obligation to get in touch with each other and the environment of everyday life.

Relationships with creatures are an embodiment of morality because humans cannot live without the presence of other people. Because Allah created creatures to help each other in goodness and luck and to remind people of actions that will degrade humans as *caliphs* (messengers) who are given advantages and glory. compared to other God's creatures (Surahman, 2020: 301).

All things that exist, whether living or dead, including humans, trees, mountains, the sea, etc., are called beings. Heaven and earth and their contents that are visible to the eye and even invisible creatures such as jinn, *barzakh*, heaven, hell, and *'arsy* (supernatural realm) are also included in the creatures. Thus, everything created by Allah SWT in the real world and the supernatural is called a creature (Fatah, 2018: 11).

Internalization of Islamic Values in The Cultural Activities Karaton Ngayogyakarta

The second manifestation of the culture of the so-called social or system, *the social system*, is the pattern of human action itself. The system relates and interacts with each other from second to second, from day to day, and from year to year, always according to certain patterns based on customary codes of conduct. The connection, in this case, is the local cultural activity of the Ngayogyakarta Palace which is known as the Islamic religious tradition which is still carried out today (Kistanto, 2008: 3).

The Islamic religion that developed in Java was brought by the *walisongo*, one of them by Sunan Kalijaga; The guardians seem to have agreed on how to convey Islamic teachings that can be accepted by the community, who still adhere to the ancestral religion (Hindu-Buddhist) by acculturating Islamic teachings through a pre-existing culture, namely the culture of Hinduism and Buddhism (Jatiningrat, 2019). From this statement, information can be obtained that the Walisongo conveys Islamic teachings in a method or method that is in accordance with the culture of the community, especially in the Yogyakarta Palace area.

The teachings of Islam provide space for the Javanese people to continue to carry out the existing culture and traditions. However, these efforts are given *spirit* or wisdom with values that are in accordance with Islamic teachings by the Walisongo. This was also conveyed by the penghageng of the Ngayogyakarta Palace that; the Mataram Kingdom was based on Islamic teachings, however Islamic teachings as in the Middle East. Islam is developing here is Islam *made* namely the teachings in accordance with the teachings of the saints. Traditions and customs are still preserved and not cleared away. While little by little given the teachings of Islam. Such Islam is still adopting the old traditions that were developed in Mataram (Isworo, 2019).

The traditions or rites that are still being carried out today in the Yogyakarta Palace are strengthened by a quote from the statement of Sri Sultan Hamengku Buwana X at the National Seminar on the *Cultural Treasures of the Yogyakarta Palace: Islam and the Cultural Treasures of the Kraton* which was held on November 21, 2002, namely; Now let's look at the kraton ceremonies, which try to reflect Islamic culture. If we understand that culture is a system of symbols, then many Islamic symbols are spread throughout the life of the palace. The biggest effort for the Ngayogyakarta Hadiningrat Palace is *Garebeg*" (Kamaludiningrat, 2013).

The symbols around the palace are a form of cultural interaction with Islam. The presence of these symbols is not only a cultural marker but has a sacred meaning. The life of the karaton is filled with such symbols. One of the symbols as a form of cultural activity of the Ngayogyakarta Palace is the ceremonies *garebeg* and harbor.

1. Approaches and Methods of Cultivating Islamic Values in the Form of Cultural Activities of the Ngayogyakarta Palace

The form of cultural activities of the Ngayogyakarta Palace is the complexity of activities around the palace which become cultural symbols, including the *garebeg* ceremony and the ceremony *harbor* (Sari, 2013: 27). According to Soelarto, the meaning of *garebeg* in Javanese means the sound of the roaring wind. Meanwhile, the word *hangarebeg* means to accompany the king, dignitary, or bride. At the same time, the word *garebeg* in the Ngayogyakarta Palace has a special meaning, namely a royal ceremony held for the safety of the State (*wilujeng annegari*), which is the release of *gunungan* from the palace kingdom to be contested by visitors as *kucah dalem* (king alms) for the people (Suyami, 2008: 83).

There are three types of *garebeg*, namely, *garebeg* in celebrating Eid al, *Fitrlar gegarebeg* held in the month *big* or *Dzulhijjah* to commemorate Eid al-Adha, and *Mauludgarebeg* as a form of the ceremony commemorating the birth of the Prophet Muhammad SAW (Isworo, 2019). Especially the last one, the ceremony *Garebeg Maulud* is called *Sekaten*, which is said to come from the word *Syahadatain Syahadat* or two sentences of. This ceremony is also part of the cultural form, meaning cultural symbols that are displayed in the form of ceremonies, but not religious ceremonies. In this ceremony, Islamic da'wah can be done (Kamaludiningrat, 2013).

The purpose of this ceremony is to commemorate the birthday of the Prophet Muhammad SAW and as a means of expansion and dissemination of Islamic teachings. This tradition is an effort by the Sultan to spread the wings of Islamic da'wah that can be implemented and accepted by the people around Karaton Ngayogyakarta without any coercion or war; In the Kingdom of Mataram to mention the name of the Prophet Muhammad with *Kanjeng*-respected again with great cooking or salvation or feast, dedicated to savory rice or nasi uduk in the hope of gaining intercession and spiritual influence. So that his wishes can be fulfilled, that honor is only here. Examples of Islamic Javanese culture. Or Islamic culture packed with Javanese culture (Isworo, 2019).

A form of respect other than *garebeg Maulud Kanjeng* Muhammad SAW, namely through large cooking called *salvation* or *feast*. The form of this tradition is that there are special dishes, including savory rice or uduk rice with side dishes in the form of *ingkung*. This is a form of respect for *Kanjeng* Muhammad SAW. This tradition is carried out when the Javanese people have a purpose such as marriage, building a house, or after getting pleasure. This becomes *a rapist* (hope) so that in the future they will get intercession and wisdom so that the prayers that are prayed for can be fulfilled and nothing is lacking.

In addition to these karaton cultural activities, there is also a port tradition. The word "labuhan" comes from the word "labuh" which means the same as "*larung*", which is throwing something into the water (river or sea). Labuhan ceremony is held with a series of ceremonies *selamatan Sugengan Tingalan Dalem Jumenengan*, i.e. salvation ceremony to commemorate the coronation of the Emperor as a king in the

palace compound Ngayogyakarta. The Labuhan ceremony has been carried out by the Ngayogyakarta Palace since the establishment of the Sultanate Palace Ngayogyakarta, namely during the reign of Sri Sultan Hamengkubuwana I. Since the reign of HB I, the Ngayogyakarta Palace Labuhandi Ceremony has been held every year, one day after the commemoration of “*Jumenengan Dalem*” (the coronation of the King reigning), which is called *tingal anjumenengan* (Isworu, 2019).

2. Aspects of Islamic Values in the Form of Cultural Activities of the Yogyakarta Palace

a. Judging from the *Divine* (relationship with God)

Value *Illahiyah* of the above activities is intact a faith of a believer not only to believe in the power of God but also have to believe that the Prophet Muhammad is the messenger of God who takes the minutes of the Qur'an 'an as a perfecting book. In addition, in expecting intercession from the Prophet by holding a *salutation* or *feast*, it is a form of the love of the people to the Prophet, but the effort is shown through cultural symbols (Jeumpa, 2017: 106).

The divine values that can be understood from the tradition of *garebeg* and *labuhan* show that in interacting with the Supreme Being. In this interaction, in addition to perfecting the intention and practice of worship to God Almighty, that is, by carrying out real efforts, that is, by interacting with other creatures created by God, so that human beings can understand the essence of being the caliph of the world.

b. Judging from the value of *Insaniyah* (human relations with fellow creatures)

Values Human are shown through activities such as *garebeg*, which is an attempt by the Sultan to distribute alms to his people so that the people's needs are met. In addition, the value human of the implementation of *salvation* and *feast* is by making big cooking as a symbol of love for the Prophet, but from these activities, it provides space for people who wish to share their fortune to be given to others (Hartanto, 2009: 75).

A part from the tradition *garebeg*, the form of karaton cultural activities such as *Labuhan* also contains values human. In seeking *hablum minannaas*, it is not only done to fellow humans to muamalah with each other, but also to other living creatures such as animals, plants, seas, mountains, rivers, and other creatures

created by Allah SWT so that the form of concern for God's creatures is by giving charity (Hatiningrum et al., 2019: 30).

Labuhan is a form of alms, one of which is for marine products received by fishermen. The main form of gratitude is to God, but one of his attempts to float right *sajen* (alms food) to the sea. This is one of the efforts to respect and care for other creatures of God, namely the sea and its contents (Alviyah et al., 2020: 140). Logically this does not make sense, but the alms can be accepted and eaten by marine biota such as fish, plankton, reptiles, marine mammals, and so on. In addition, the ceremony is harbor not only carried out at sea, but the community also adopts the ceremony, such as the village *merti* in the form of earth alms.

Values *Insanniyah* gives space to human beings to care for and be useful to other human beings. In addition, humans have an obligation to respect, protect, use wisely, and preserve the environment and other creatures. This is the main obligation to be able to be a noble creature with all efforts to maintain the deposit of God Almighty as a form of obedience and usefulness for the creatures around him.

Internalization of Islamic Values in the Cultural Works of Karaton Ngayogyakarta

The third form of culture is called physical culture in the form of all physical results and activities, deeds, and works of all humans in society. Its nature is most concrete and in the form of objects or things that can be touched, seen, and photographed (Koenjaraningrat, 2009: 58). The Ngayogyakarta Palace is the complex of Sri Sultan Hamengku Buwana's position as the leader and ruler of the Ngayogyakarta Sultanate from the first to the tenth Sultan who is now on the throne. This palace has three important roles; first, as the residence of the King and his closest family who serve daily activities. Second, as a place for ceremonies associated with kings and kingdoms that display majesty and authority.

Third, as a philosophical expression that embodies noble ideas about humans and the universe, which are symbolized in rooms, buildings, plants, and actions (Priyanto, 2014: 17). The objects made by the Ngayogyakarta Palace are historical relics that must be preserved not only in the form of their cultural manifestations but also the Islamic values embedded in these objects. The objects made by the Ngayogyakarta Palace include:

1. Approaches and Methods for Instilling Islamic Values in Cultural Works of the Ngayogyakarta Palace

a. Reviewed from the Karaton Ngayogyakarta Cultural Result Building

Islamic values are conveyed through the form of the cultural buildings of the Ngayogyakarta Palace include the Tugu and the Kauman Gedhe Mosque building. The Yogyakarta monument is cylindrical in shape, which is a symbol of *Manunggaling Kawula Gusti*, which is called the monument *golong gilig*. During the reign of Sri Sultan Hamengku Buwana VI, precisely on June 10, 1867, or on the *4th of Sapar in 1796 J*, a great earthquake occurred in Yogyakarta, which damaged the monument building *Golong Gilig*. After experiencing damage for approximately 20 years, on the orders of Sri Sultan Hamengku Buwana VII, the monument was rebuilt with changes in shape like the monument, which is still standing firmly (Priyanto, 2014: 24).

The monument was built when the Dutch reigned in Indonesia, especially in Java, so that Dutch elements of European architectural styles became the pattern of the shape of the monument. The monument that currently stands is a Dutch heritage building. The previous monument built by Sultan Hamengku Buwana I was monument *golong gilig* that has values *ilahiyyah* and value *insaniyyah* (Isworo, 2019).



Figure 1.1 Replica of Monument *Golong Gilig* (www.kratonjogja.id).

In addition to the monument building, the Kauman Grand Mosque building contains Islamic values. Not only the main function of the mosque is used to carry out fardhu prayers, but the architectural side or building of the mosque also contains messages of Islamic teachings. The Gedhe Karaton Mosque in Ngayogyakarta is located on the west side of the North Square as part of the single chess gatra or the four main features of the capital city of the Islamic empire in Java, so this mosque is often referred to as the mosque Keprabon, or a mosque that is the main attribute of a Sultan. This mosque was founded on the initiative of Sri Sultan Hamengku

Buwana I, supported by the first ruler of the palace, Kyai Faqih Ibrahim Dipaningrat, and carried out by the building master Kyai Wiryakusuma (Yogyakarta, 2009: 48).

The Gedhe Mosque Karaton Ngayogyakarta was built as a complement to the Yogyakarta kingdom, which aims as a sign of the power of the Islamic Kingdom as well as the previous Islamic kingdoms in Java, such as Demak, Jipang, Pajajaran, and Mataram where each palace has a mosque and a square (Ismail, 2014: 23). The Gedhe Mosque building not only functions as a place of worship but also as a center for religious activities of the *Ngayogyakarta Palace*.

b. Judging from the Ngayogyakarta Palace Plants as a Symbol of Life

Plants planted around the Ngayogyakarta Palace have *pitutur* and implied (message) (Yusmi, 2019: 49) The values that can be a message of life for the community, especially the Muslim community around the Ngayogyakarta Sultanate, include:

1) Starfruit Tree

There are two types of star fruit, namely starfruit with five rings symbolizing the pillars of Islam. At the same time, the star fruit that is not berlingir is star fruit *wuluh* which means Allah SWT. The symbol of the star fruit tree around the palace is a message from the Sultan to his people to understand the pillars of Islam, including the pillars of Islam and the pillars of faith. This is a symbol that the *wuluh* star fruit and five-star fruit berlingir become one unit.

2) Small Sapodilla

In the vicinity of the palace, there is a small sapodilla tree. In addition to providing beauty in the kadipaten karaton, the function of this kecil sapodilla tree is to give a message to “sarwa *becik*”. The purpose of the symbol of the sapodilla kecil tree is to always act *becik* or be kind to others or also called *akhlakul karimah* (Isworo, 2019).

The moral is a manifestation of faith, Islam, and Ihsan which is a reflection of the nature and soul that is spontaneously patterned on a person so that it can produce behavior consistently and does not depend on considerations based on

certain interests. Good character is not only to people who are close to us but to anyone in the path of *ma'ruf* or good (Francisca & Ajisuksmo, 2015: 218).

The purpose of the existence of *small sapodilla* this reminds the Sultan's family, courtiers of the palace, and the people that doing good deeds will achieve the happiness of human life in life, both in this world and in the hereafter. Humans are not only required to maintain the quality of *mu'amalahma'allah* (relationship to God), but also to improve the quality of *mu'amalahma'annas* (relationship to humans).

3) Banyan Tree at Karaton Ngayogyakarta (North Square) Symbol of Protection and Protection

Of the one sacred plants found in the palace is a banyan tree. The banyan tree confined to the wall fence in the North Square in the west is named *Kyai Dewadaruor Dewatadaru*. In contrast, the banyan tree in the east is named *Kyai Jonodaruor Wijoyodaru*. *Kiai Dewadaru* comes from the words *Dewa* and *Daru*. *Dewa* means divine attributes while *Daru* means light, so *Dewa Daru* can be interpreted as divine light. *Kiai Janadaru* comes from the words *Jana* and *daru*. *Jana* means human, so that *Janadaru* can be interpreted as the light of humanity (Isworo, 2019).

The number of banyan trees is 62 according to the age of *Kanjeng Muhammad SAW*. Banyan tree *Dewan Daru* or *Dewatandaru* (west), east of *Jonondaru/Wijoyondaru* (in North Square), symbolizes divinity and citizenship. The banyan trees around the square are like the number of the Prophet Muhammad SAW.

c. I was judging from the layout of the Karaton Ngayogyakarta Palace.

Sultan HamengkuBuwana I taught about the layout of the palace, which is the center of the city which was given the meaning or teachings of Islam. The location of the *Karaton Ngayogyakarta Hadiningrat Palace* is approximately in the middle of the city center, which is surrounded by a fort that is 5 km away. The north is bordered by a monument, while the south side of the palace is bordered by the *krapyak* stage. The monument building and the *krapyak* location symbolize the life of a human being in the world. They are delivered through tangible objects so that

people can never forget and understand the meaning of the message easily (Isworo, 2019).



Figure 1.2. Layout of Karaton Ngayogyakarta (www.kratonjogja.id).

The Krapyak monument and stage in Hinduism have male and female characteristics called *Linga* and *Yoni*. *Linga* is the name for the monument building, while *Yoni* is the name for the krapyak stage. In this case, the Sultan acculturated forms of Hindu culture with messages conveyed in Islamic teachings. That the krapyak stage building leading to the karaton symbolizes the birth of humans; after humans are born from the belly of a woman, humans must be educated to become human beings with noble character so that the palace becomes one of the symbols of life for a human being (Hariansyah, 2017: 38).

CONCLUSION

Based on the research that has been done on the Islamic Cultural Values of the Ngayogyakarta Hadiningrat Palace with the Anthropological Perspective of Islamic Education, it can be concluded that Islamic values in the Sultanate of Yogyakarta stood based on Islam which regulates all royal arrangements with the internalization of Islamic teachings conveyed through the form of palace culture. as follows:

- 1) Internalization of Islamic values in the cultural ideas of the Ngayogyakarta Palace is shown through the elaboration of the Sultan's nobility title, which has the concept of *prophetic leader* and the Sultan's responsibility to provide welfare and security for the people. Meanwhile, the idea/concept of the Yogyakarta imaginary line shows the representation of human life to submit to Allah and protect other creatures of Allah. The form of the idea shows the cultivation of Islamic values in terms of *ilahiyyah* values and *insaniyyah* values.
- 2) Internalization of Islamic values in the cultural activities of the Ngayogyakarta Palace is shown through Islamic values in the *Garebeg* as a ceremony to honor Kanjeng

Prophet Muhammad SAW to be able to get intercession on the last day through a ritual carried out by sharing food with the people with the intention of the Sultan giving charity to the people. Tradition *Labuhan* is a form of earth alms as an embodiment of *insaniyah* values by *Larangan* the harvested food into the sea as a form of gratitude by interacting with other creatures of God such as the sea (water), fish, mountains, and others.

- 3) Internalization of Islamic values in the cultural works of the Ngayogyakarta Palace, which are reviewed through the palace buildings, the plants around the palace, and the layout of the Ngayogyakarta Palace. The form of works of karaton culture instill aspects of divine *ilahiyah* values, always glorify God as God Almighty, and remind humans that living in the world will face various trials of life. Meanwhile, humans who pass the test, including humans who get the level of glory from Allah SWT. In addition, *insaniyah* values are also instilled, which is indicated by the embodiment of the message that people can perfect their faith by becoming beneficial creatures for other creatures and always doing good deeds.

Then for further researchers who are interested in researching the Islamic Cultural Values of the Ngayogyakarta Hadiningrat Palace, it is recommended to study the part of the *ruwatan* tradition carried out by the palace because there has been no research that mentions the *ruwatan*.

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