

P-ISSN: 2338-8617

E-ISSN: 2443-2067

Jurnal Ilmiah
PEURADEUN



Vol. 9, No. 2, May 2021

 **Clarivate**
Analytics

Emerging Sources Citation Index

Web of Science™



INDEX  COPERNICUS

I N T E R N A T I O N A L



SCAD Independent
Accreditation by IAO since 2014
 Copernicus Publications
The Innovative Open Access Publisher

JIP
The International Journal of Social Sciences
www.journal.scad-independent.org
DOI Prefix Number: 10.26811



ACCREDITED "B" by the Ministry of Ristekdikti
from October 30, 2017 until October 30, 2022

**How Javanese Culture Shaping Political Ideology
(Case Study of the People in Yogyakarta)**

Sanny Nofrima¹; Sonny Sudiar²; Eko Priyo Purnomo³

^{1,3}*Universitas Muhammadiyah Yogyakarta, Indonesia*

²*Universitas Mulawarman, Indonesia*

Article in Jurnal Ilmiah Peuradeun

Available at : <https://journal.scadindependent.org/index.php/jipeuradeun/article/view/500>

DOI : <http://dx.doi.org/10.26811/peuradeun.v9i2.500>

How to Cite this Article

APA : Nofrima, S., Sudiar, S., & Purnomo, E. (2021). How Javanese Culture Shaping Political Ideology (Case Study of the People in Yogyakarta). *Jurnal Ilmiah Peuradeun*, 9(2), 435-450. doi:10.26811/peuradeun.v9i2.500

Others Visit : <https://journal.scadindependent.org/index.php/jipeuradeun>

Jurnal Ilmiah Peuradeun, the International Journal of Social Sciences, is a leading peer-reviewed and open-access journal, which publishes scholarly work, and specializes in the Social Sciences, consolidates fundamental and applied research activities with a very wide ranging coverage. This can include studies and reviews conducted by multidisciplinary teams, as well as research that evaluates or reports on the results of scientific teams. JIP published 3 times per year (January, May, and September) with p-ISSN: 2338-8617 and e-ISSN: 2443-2067. Jurnal Ilmiah Peuradeun has become a CrossRef Member. Therefore, all articles published will have unique DOI number, and JIP also has been accredited by the Ministry of Research Technology and Higher Education Republic of Indonesia (SK Dirjen PRP RistekDikti No. 48a/KPT/2017). This accreditation is effective from October 30, 2017 until October 30, 2022.

JIP published by SCAD Independent. All articles published in this journal are protected by copyright, licensed under a CC-BY-SA or an equivalent license as the optimal license for the publication, distribution, use, and reuse of scholarly works. Any views expressed in this publication are the views of the authors and not of Editorial Board Jurnal Ilmiah Peuradeun (JIP) or SCAD Independent. JIP or SCAD Independent cannot be held responsible for views, opinions and written statements of authors or researchers published in this journal. The publisher shall not be liable for any loss, actions, claims, proceedings, demand, or costs or damages whatsoever or howsoever caused arising directly or indirectly in connection with or arising out of the use of the research material. Authors alone are responsible for the contents of their articles.

JIP indexed/included in Web of Science, MAS, Index Copernicus International, Sinta, Garuda, Scilit, Sherpa/Romeo, Google Scholar, OAJI, Crossref, BASE, ROAD, GIF, Advanced Science Index, JournalTOCs, ISI, SIS, ESJI, ASI, SSRN, ResearchGate, Mendley and [others](#).





HOW JAVANESE CULTURE SHAPING POLITICAL IDEOLOGY (Case Study of the People in Yogyakarta)

Sanny Nofrima¹; Sonny Sudiar²; Eko Priyo Purnomo³

^{1,3}Universitas Muhammadiyah Yogyakarta, Indonesia

²Universitas Mulawarman, Indonesia

¹Contributor Email: sannynofrima21@gmail.com

Received: Dec 25, 2019

Accepted: Sep 17, 2020

Published: May 30, 2021

Article Url: <https://journal.scadindependent.org/index.php/jipeuradeun/article/view/500>

Abstract

The original Javanese culture of the communities in Java has been running for decades, meaning that this culture has been very rich in elements of universal culture such as the system of social organization, knowledge, arts, religion, and language. Ngayogyakarta Hadiningrat Palace plays an essential role as the center and cultural resource owned by the city of Yogyakarta; one of the areas that are still famous for its cultural guardians, traditions, and behaviors of an ancestor. This research used qualitative methods to obtain data through literature reviews and interviews. Literature review and interview results then became analytical material and adapted to the existing frame of thought as a result of the library studies conducted at the beginning. Then after the analysis process was completed, the results were obtained. This research revealed that the Javanese culture in the people of Yogyakarta affected the political ideology because when speaking about Javanese culture, three aspects cannot be separated in the Javanese community, especially Yogyakarta, Javanese culture, Belief, and religion. A contest will always be syncretism, cannot be constantly intact on assimilation, and acculturation is even alienated (to be drawn). As long as the Javanese people still exist, the Javanese culture will remain alive and develop when the relics of letters, dialectics, and cultures still exist.

Keywords: *Javanese Culture; Political Ideology; Behaviour Citizen; Yogyakarta.*



A. Introduction

Political behavior can be formulated as activities relating to the process of making and execution of political decisions. Interactions between governments and communities, between government agencies, and between groups (Rahman, 2016). Individuals in communities in establishing, implementing, and enforcing political decisions are inherently political behavior. Behaviour is very influential among the people of Indonesia; one of the factors that influence behavior is the environment, Indonesia is a country of diverse religions, beliefs, races, ethnic, and cultural. The culture itself has a very significant influence on society, including Javanese culture, one of the relics that has become a very ingrained habit. Javanese culture prioritizes balance and harmony.

All elements of life must be harmonious, side by side; in essence, everything must be compatible. Everything that creates a mismatch must be avoided if there are things that can interfere with harmony that must be discussed immediately to be corrected to be back in peace and fit again. So, in this case, according to the philosophy of Java as well, Humans devote all their existence, both physical and spiritual, to achieve goals in their lives (Pangesti, 2017). Then, according to (Aeni, 2017) Javanese culture itself is highly upholding manners in interaction. Javanese polite customs not only in behavior but also demands the use of language styles. Three official language styles are used in interacting and being used as precisely as possible with one's position because the use of language styles in Javanese culture does not only depend on age but also social status. Javanese culture has two fundamental principles of behaviour that are based on every action of Javanese, namely, the laws of the pillars and the policy of respect.

The principle of pillars is a situation where human beings should behave and act in such a way that it does not conflict intending to keep people's lives in a harmonious state. The principle of respect is a demand that every human being speaks and carries itself always demonstrates a respectful attitude or appreciates the person according to his degree and position (Suharsono & Susetyo, 2017; Abdullah, 2017). Javanese culture has taken root in Indonesian society because of the island of Java, the beginning

of Indonesian civilization, because Java became the center of the *Majapahit* kingdom and several Hindu kingdoms in ancient times. This process is what makes the Javanese tribe known earlier than the other tribes in Indonesia (Saddhono, Hartata, Muhamad, & Anis, 2016). While according to Javanese culture encompasses a harmonious way of life in society, but that does not mean that Javanese people have no personal interests at all. Individuals prefer the attitude to seek safety and support others.

This can be indicated that auditors who come from Java apply the principles of Javanese culture. According to (Rahayu, Setyarto, & Efendi, 2015) Preservation of Javanese culture through inheritance from one generation to the next generation is needed to provide a correct understanding to the community so that various manifestations of Javanese culture both ideas, values, behavior, customs, habits or patterned behavior, as well as cultural expressions in the form of works, are not contrasted with certain religious teachings because they are indeed different.

Then, according to Dewi (2016), one element of the cultural system that is still maintained in Javanese society is the philosophy of life. This philosophy is a knowledge that thinks things deeply, thoroughly, and radically; until everything that is investigated or thought of reaches its essence or essence. Thus, Javanese philosophy or philosophy means searching for the nature of Javanese culture itself.

There is a dominant role of the king as the supreme leader in court life, holding a significant role in protecting his existence. Historical literature that developed in the palace in the written form further strengthens the ideology of thinking from the perspective of the royal family's members. This means that historical literature has automatically undergone an ideological structuring by the aspect of the views of the king and palace (Bisyarda, 2016). According to (Rahim, 2016) the Power of the King according to the concept of Java is absolute, which in the language of the *Pedalagan* said: "*Gung Binathara bau Dhendha nyakrawati*" amounting to power God, the observance of the law and the ruler of the world and therefore the king is said, "*Wenang Wisesa ing Sanagari*" Holding supreme power across the country.



So it can be said the position of the king in the palace culture is the sole ruler. In the concept of the power of Java giving high energy to the king must be balanced with the provisions that the king must be wise, besides that the task of the king is the "*Anjaga tentreming Praja*" keeping the regularity and tranquillity of the People's life, so that achieved the atmosphere "*Karta tuwin behavior*" Safe and prosperous. This is the content of the Javanese power concept called doctrine or religious doctrine.

Yogyakarta is a cultural city, under the reign of the Sultan. The Sultan is the sole ruler who is the center of socio-cultural activities, as is the hallmark of the Otokratis system. The Sultanate has two sub-systems of government, that is, *Parentah Jero* (in), which is managing the palace and various cultural rituals of the Sultanate, and *Parentah Jobo* (outside), which is the issue of Sultanate government outside Kraton. The reliable royal power of Kraton shows a robust Javanese culture that is exceptionally nurturing the king as well as the Governor of Yogyakarta Special Region. Political culture in pragmatic societies has become a political reality that deserves scrutiny.

Political activities that require community participation seem to experience collisions when the community is practical. The pattern of instant behavior influences political behavior both at the elite level and the general public. The purity of support and the birth of leaders who have social sensitivity is difficult to become a reality when pragmatic syndrome has infected society as a whole (Sumartono, 2018).

According to (Buchari, 2018) Cultural studies discuss culture in two ways: the basic idea of a society or pacifist group, its ideology, or the regular habit of a group that understands their feelings and practices or the overall way of life of the group, what individuals do materially from day today. The two cultural notions are not genuinely separated because the ideology of a group is produced and reproduced in practice. The general concern of the theorists is the relationship between the actions of community institutions, as is the case of media and culture. Ideas and practices always occur together in a historical context.

In human life, both individually and collectively, ideology has a significant role in determining them not to lose their way and keep a consistent attitude in thinking and action. Ideology is a unified system of ideas that offers rationalization of the view of life, which is then made a guideline of right and wrong and encouragement to act. Ideological justifications the distribution of values and the rationale of political systems in the community (Benuf, 2018; Sanusi, S., Yusuf, R., & Jannah, M., 2017). According to Pramono (2018), Ideology as unscientific beliefs, usually used in philosophy and social sciences are positivistic. Any thought that cannot be logically proven-mathematically or empirically is an ideology.

A political ideology that is immensely loaded with noble values to realize the interests of the whole community was not fully implemented during political leadership because the ideology experienced a reduction in meaning and became limited to political jargon to recruit followers (Rofiq, 2016). According to Noor (2016), political ideology plays a significant role in guiding political behavior, both at the internal party level or about constituents. Of some of the ideology studies, it is explained that the presence of political ideology is not far from human life where ideological terminology from a social-scientific standpoint is an idea that provides a foundation for the political action of the coordination, whether they are aiming to preserve what is accessible or related to the existing power-connection system. The research aims to see the extent to which Javanese culture affects political ideology in people's lives.

B. Method

This research used descriptive qualitative data. Qualitative methods are defined as methods that try to conclude data, both textual and contextual (Yusuf, 2014). The location of this research is in a special region of Yogyakarta. Location was selected by the only province that still maintains the traditional government until now and is the second oldest province in Indonesia after East Java, which was formed by the Indonesian State government. Yogyakarta Province also has special status



or autonomy the subject of this research is the Yogyakarta community consisting of twenty speakers, among them the *abdi dalem kraton* and the society. Research Data is obtained through interviews to understand that Javanese culture affects the political ideology in Yogyakarta people.



Figure 1. Research process

The data in this research began with the literature Review to find related problems in the research and theories and data that support this research. Then the data is used as a framework of the theory that serves as a guide in the retrieval of analysis data, then after the researchers perform data updates. Through interviews and results, it later became an analytical material and adapted to the existing frame of thought as a result of the Study of libraries conducted at the beginning. After the analysis process is completed, the results concluded the research.

C. Result and Discussion

1. Result

The ideology that is intended in this discussion is an ideology in the neutral sense, which is the system of thinking and the value of a group. Doctrine in the neutral sense is found in the ideology of the State or the ideology of the nation. Ideology is dialectic. The function of science changes according to the cultural environment and social constellations as an ideological subsystem. In this sense, science must be able to acknowledge the reciprocal influence of judgment. Science should not dissolve because science is a valuable balance to confront ideology (Widiuseno, 2017). Different from (Tawaang & Imran, 2017) Research says that thinking tends to be inherent to the behavior of people per person in routine life based on the consideration of the effects it desires rather than based on the ideological truth itself. Regular life itself can be in

the context of experience in the household, residential, and environmental work as in the media organization. Then, according to (Arifin, 2018) these prevailing ideologies do not necessarily become the singular ideology adopted by the entire community, but the dominant ideology of the ideology set in the Socialistic formation.

The meeting with the informant was conducted in November of December 2019. Interviews were performed many times later. The discussion showed that the influence of the registered Javanese culture existed before the religion of efficacy in the region of Indonesia. He is attached to nature and excretes its contents so Javanese culture can not be separated from ideology.

a. The conception of Yogyakarta people to Javanese culture

Human life is very Complex. As well as the human relationship is prevalent, people must also socialize with the environment, which is early education in social interaction. Training as a result of culture should be viewed as a "motivator" high cultural realization. Besides education should provide contributions to culture, the resulting culture gives value to the benefits for humans in particular, as well as for the nation in general (Suriani, 2009).

Cultural values are ideas that are considered valuable for the survival process. Cultural values, therefore, can determine the characteristics of an environment, the culture in which the value is embraced. Cultural values, either directly or indirectly, are colored by the actions of society and cultural products that are material. The view of Javanese people so-called *Manunggaling Kawula Gusti*, that is, the belief that assumed that the moral obligation of man is to achieve harmony with the ultimate strength. On the last unity, that man gave himself as of his servant.

The foundation of Javanese belief is the belief that everything in this world is virtually one or a living unit. Java's idea of seeing human life is always intertwined in the natural cosmos. Thus a human being is a journey full of religious experiences. According to (Koentjaraningrat, 1994) the Javanese mind formulates human nature in two cosmos



(natural), namely macrocosm and microcosm. As for the macrocosm in the Javanese mind are the attitude and the view of life against the universe, which contains supernatural forces (Adikodrati). The primary purpose in life is to seek and create harmony or balance between the presence of Macrocosm and microcosm. In the central macrocosm of the universe is God. The universe has a hierarchy that is aimed at the existence of a natural level of life and a perfect level of the world (Solikhin, 2009).

According to Heru Wahyu Kismoyo Abdi dalem Keraton Ngayogyakarta Hadiningrat. He is *Penjaga gawang Keistimewaan*. His writings relate to the privileges of interviews with writers. Yogyakarta Javanese culture is an adaptive culture. The culture is not resistant to cultural transformation; he will continue to experience acculturation and assimilating but will not lose the value of the cultural essence. The culture is also very influential, where it is brought to other cultures, and then it will be the value of value that can be added to the cost of local culture. So, Javanese culture in the Yogyakarta community is related to political ideology because when speaking Javanese culture three aspects cannot be separated in Javanese, especially Yogyakarta namely, Javanese culture of belief and religion.

b. The influence of Keraton in Yogyakarta Society

The king's position in society, as well as the kingdom, is known as the King's term as head of state. He is regarded as a descendant of righteous guidance and brings the safety, welfare, and prosperity of the people. As head of state, a king has an undisputed and inviolable authority and also has the right to set the wisdom implemented by the Government and its people. Yogyakarta's life has always been related to the charismatic position of Sri Sultan Hamengkubuwono and Sri Paduka Paku Alam, two local kings. History states that the life of the Yogyakarta people is strongly influenced by two local leaders (A. Rahman, 2014). His second leadership as a king in the region, because showed not only local wisdom but also formed government leadership.

According to KRT Jatiningrat or often called Romo Tirun, who was the grandson of Sri Sultan Hamengkubowono, said that the name of Sultan



was complete with the title Ngarsa Dalem Ingkang Sinuwun Kanjeng Sultan Hamengkubuwono Senopati ing Ngalaga Ngabdulrahman Sayyidin Panatagama Khalifatullah Ingkang Jumeneng Kaping Sedasa Ing Ngayogyakarta Hadiningrat. The name is worth not only Javanese but also has religious significance. See the fact that Javanese culture and religion have been intrinsic since ancient and still clinging to now. Yogyakarta has its function as one of Indonesia's unique regions. The feature reveals the Yogyakarta privileges of the patron-client's local tradition and leadership. Regulation of the rights of Yogyakarta also affects the dynamics of Yogyakarta people's religious life.

c. The influence of Javanese culture on political ideology

The Mataram Kingdom, which is centered in the interior of Java, is indeed a tug between Islam Islamic Boarding School that is Orthodox and Javanese Islam so that the Islamization of Java and Islamic Jawanisasi increasingly stronger. After Mataram succeeded in conquering Islamic teaching centers on the northern coast of Java, such as Pasuruan, Tuban, Surabaya, Pati, and Giri. Javanese Islam is more strengthened by preserving the cultural heritage and civilization of Kejawen. The establishment of the Mataram kingdom is a meaningful history in Java, especially in religious areas, this kingdom managed to build a harmonious blend of Hindu-Islam through Islamization.

Islam came to Indonesia and on the island of Java, in particular, brought a significant change in the personal view of his life and world. Islam introduces the fundamentals of modern thinking. Similarly, Islam also presents Makkah as the center of space that encourages the development of coastal culture and cultivates geographic maps. For several centuries, the spread of Islam could not penetrate the fortress of the Hindu Kingdom Kejawen so that the range of Islam should crawl from the bottom in rural areas along with the coastal State that gave birth to a new cultural environment centered in Pesantren. The inclusion of Islamic elements in the culture of Javanese language and literature caused the word to split into two, namely Old Javanese and the new Javanese



language. Ancient Javanese language was before the Islamic era of Demak which was then eliminated from Java but remained on the island of Bali.

Civilization between the Demak Kingdom and the Mataram Kingdom, where the Demak Kingdom is more oriented to coastal area and Mataram kingdom in the inland area. As mentioned above, Mataram as the heir of Demak and Panjangan Kingdom has the coastal and inland regions to mapping the existence of Islam Santri and Islam Jawa. At the time of Panembahan Senapati, there were still religious disputes. New to the time of Sultan Agung tried to stem the difference by reducing the influence of Islam from within, to defend the cultural heritage and civilization of old Kejawan.

The Mataram Kingdom which is centered in the interior of Java is indeed a tug between Islamic Boarding school that is Orthodox and Javanese Islam so that the Islamization of Java and Islamic Javanisasi increasingly stronger. After Mataram succeeded in conquering Islamic teaching centers on the northern coast of Java, such as Pasuruan, Tuban, Surabaya, Pati, and Giri. Javanese Islam is more strengthened by preserving the cultural heritage and civilization of Kejawan. The establishment of the Mataram kingdom is a meaningful history in Java, especially in religious areas, this kingdom managed to build a harmonious blend of Hindu-Islam through Islamization.

Then, the study of classical Javanese literature and present-day political behavior suggests that one key to understanding the Javanese theory of politics may be the traditional interpretation of what social science refers to as power. The Javanese conception differs radically from the concept of power that has evolved in the West since the Middle Ages (Holt, 2007). Javanese culture is a culture originating from Java and embraced by Javanese people, in particular, suggesting that religion is the whole system of ideas, actions, and works of human beings in the framework of the life of society that is made of human self-learning.

Javanese culture is the concept of what is living in the mind of most of the community about what is considered valuable, precious, and essential in life so that it can serve as a living guideline for Javanese

people environmental conditions and surroundings that affect the mindset of thinking and opinions on something. Javanese culture and environmental conditions are still the continuity that this time is influential in the mindset; it affects the ideology that one has that also affects the view of one's political behavior.

Javanese culture is principally derived from the belief that if speaking ideology, Javanese culture will not be separated from political ideology based on the research of Yogyakarta community, according to Robbani community of Bantul Regency, said that cultural Java Important points in it that impact the community ideology that establishes the pattern of mind ideology politics in the environment. The foundation of Javanese belief is the belief that everything in this world is virtually one or a living unit. Java's idea of seeing human life is always intertwined in the natural cosmos. Thus a human being is a journey full of religious experiences.

2. Discussion

In the structure of Yogyakarta Palace, the Sultan as King has full authority to govern and even determine the direction of his courtiers. This condition is different when the Sultan's position as Governor of Special Region Yogyakarta (DIY). The existence of the Sultan as the king of Yogyakarta Palace certainly affects his leadership attitude as Governor of a special region of Yogyakarta. The Government of such models is not a weakness but gives a characteristic of leadership in Yogyakarta, which makes it a special region. The hierarchy contained in the Sultanate of Yogyakarta was carried in the system of special regional governance of Yogyakarta without prejudice to the Sultan's charisma as king of Yogyakarta Palace. The philosophy of the Yogyakarta Sultanate also became the spirit of the Yogyakarta Special Region Government which is strong with Javanese culture.

The leadership of the King greatly affects the life of Yogyakarta people in social, economic, and political sectors can be seen from the cultural relics of Java. Javanese people influence the problem of Javanese tradition and culture into the dominance of national traditions and culture



in Indonesia. The factors that caused this became the many roles of Javanese society that became the elite of the country since before independence. Thus, it proves that Javanese traditions and culture provide color in the Indonesian nation. Javanese culture is also influential in belief.

Javanese people have many influences of tradition and customs, including the belief of Hindhu, Buddhism, Christianity, and Islam to date. However, the Muslim majority of Muslims hold influential Islamic teachings (Kaffah). As well as the influence of religious beliefs that have come to the color of daily traditions and culture. Javanese culture also generates knowledge, namely Kejawen. Kejawen contains about the art, culture, traditions, rituals, attitudes, and philosophy of the people of Java. Kejawen also has a spiritualistic or spiritualistic meaning of Javanese people. However, the majority of Javanese people now embrace Islam and are a small part of Javanese and Catholic Christians. In general, Javanese people are Hindu, Buddhist, and Kejawen. In the economic sectors of Javanese society, especially in Yogyakarta, most of the middle society where the economy is adequate through the tourism of relics that made the economic income of Yogyakarta people.

In politics, it is an integral part of the history of Yogyakarta Palace. But basically in the tradition of the Javanese kingdom does not recognize the political constellations, especially when connected with parties outside the palace. The political power known in the environment of Yogyakarta Palace is hereditary and directly sourced from personal contact with the almighty. Javanese traditions show the expression and message conveyed by the king contain symbolic significance (Arta, 2009).

Understanding ideology, in general, is a collection of ideas and beliefs. Word ideology that is often used in social and political conversation, 'ideology' dates from the French revolution era of stages 1796 by the French philosopher Destutt de Tracy (1754-1836). He used it to refer to a new 'science of ideas that set out to uncover the origins of conscious thought and ideas (Heywood, 2013). A series of ideas that logically relate to and define the concepts or values that give the political institutions and attitudes validity (Rodee, n.d.). That to crown

the Javanese people are not biased, such as the theory Clifford Geertz stated that Javanese people become three classes, namely, *Abangan*, *Priyayi*, and *Santri*. Javanese people, in particular, Yogyakarta, had all these aspects in his political life.

D. Conclusion

The civilization will inevitably always syncretism, cannot be constant intact on assimilation and alienation of an even (nationalized) As long as the Javanese people still exist, the Javanese culture will remain alive and develop when the relics of the letters, dialectics, and cultures still exist. Java is unique when we are deprived of culture. Thus, Javanese culture in Yogyakarta society is related to political ideology because when speaking Javanese culture, three aspects cannot be separated in Javanese, especially Yogyakarta, namely, Javanese culture, belief, and religion.

History states that the lives of Yogyakarta people were profoundly affected by both local authorities. His second leadership as a District King is therefore not just displaying local wisdom but also shaping government leadership as governor and deputy governor. Moreover, Yogyakarta Palace has excellent sacred values because of the King's local culture and the Yogyakarta so center.

Bibliography

- Abdullah, A. (2017). Diplomatic Relations between Indonesia-Australia Since Whitlam, Fraser, Until Hawke Era in An Attempt To Establish Political Stability in Southeast Asia. *Jurnal Ilmiah Peuradeun*, 5(2), 237-252. doi:10.26811/peuradeun.v5i2.135
- Aeni, F. N. (2017). *Dinamika Kepemimpinan Nyai di Pesantren Budaya Jawa*. Jurnal Perempuan dan Anak.
- Arifin, M. Z. (2018). Ideologi (dan) Estetika Seno Gumira Ajidarma: Saksi Mata Dalam Ruang Perjumpaan Ideologis. *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam*, 15(2), 227–242.
- Arwan Tuti Arta. (2009). *Laku Spiritual Sultan: Langkah Raja Jawa Menuju Istana*. Yogyakarta: Galangpress.



- Benuf, K. (2018). *Politik Hukum Legislatur dan Ideologi Pancasila*. 5(September), 1–16.
- Bisyarda, M. I. (2016). Budaya Keraton Pada Babad Tanah Jawi Dalam Perspektif Pedagogi Kritis. *Jurnal Sejarah, Budaya, Dan Pengajarannya*, 10(2), 174–185. <https://doi.org/10.17977/um020v10i22016p174>
- Buchari, A. (2018). *Postmodernisme dan Ideologi Budaya Nasional*.
- Dewi, B. C. (2016). Konsep Kepemimpinan Dalam Budaya Jawa di Comic Strip. *Jurnal Teknologi*, 1(1), 69–73. <https://doi.org/10.11113/jt.v56.60>
- Heywood, A. (2013). *The Palgrave Macmillan Series: Politics*. <https://doi.org/10.1057/9781137328533>
- Holt, C. (2007). Culture and Politics in Indonesia. *The Annuals of Japanese Political Science Association*, Vol. 37, pp. 127–147. https://doi.org/10.7218/nenpouseijigaku1953.37.0_127
- Koentjaraningrat. (1994). Kebudayaan Jawa. In *Balai Pustaka*.
- Muhammad Solikhin. (2009). *Kanjeng Ratu Kidul dalam Perspektif Islam Jawa*. Yogyakarta: Narasi.
- Murziqin, R., & Tabrani ZA. (2016). The Importance of Local Parties and Incumbency to the Electoral in Aceh. *Journal of Islamic Law and Culture*, 10(2), 123–144.
- Murziqin, R., & Tabrani ZA (2017). A Consequence of Institutionalized Political Inequality. *Journal of Political Sciences & Public Affairs*, 4(3), 231-242
- Noor, F. (2016). Perilaku Politik Pragmatis Dalam Kehidupan Politik Kontemporer: Kajian Atas Menyurutnya Peran Ideologi Politik. - *Jmi.Ipsk.Lipi.Go.Id*, (2010).
- Pangesti, R. D. (2017). Corporate Social Responsibility Dalam Pemikiran Budaya Jawa Berdimensi. *Jurnal Riset Akuntansi Dan Bisnis Airlangga*, 2(2), 224–238. <https://doi.org/10.31093/jraba.v2i2.42>
- Pramono, A. (2018). *Ideologi dan Politik Hukum Pancasila*. 5(September), 74–83.
- Rahayu, N., Setyarto, S., & Efendi, A. (2015). Model Pewarisan Nilai-Nilai Budaya Jawa Melalui Pemanfaatan Upacara Ritual. *Jurnal Ilmu Komunikasi (JIK)*, 12(1), 55–69.
- Rahim, M. A. (2016). Elit, Cultural Capital, dan Sabda Raja dalam Sukses Kepemimpinan Keraton dan Gubernur DIY. *Jurnal Agama Dan Hak Azazi Manusia*, 6(1), 201–240.

- Rahman, A. (2014). Dinamika Kerukunan Umat Beragama Dalam Kepemimpinan Kesultanan Yogyakarta. *Akademika*, 19, 90–116.
- Rahman, M. A. (2016). Pengaruh Penggunaa Media Sosial Terhadap Keputusan Pembelian Lewat Internet di Kalangan Mahasiswa. *Assets (Jurnal Ekomomi, Manajemen, Dan Akuntansi)*, 6(1), 103–115.
- Rofiq, A. C. (2016). Ideologi Politik Khawarij Ibadiyah Dan Sistem Monarki Dinasti Rustamiyah. *Al-Tahrir: Jurnal Pemikiran Islam*, 16(2), 411. <https://doi.org/10.21154/al-tahrir.v16i2.480>
- Saddhono, K., Hartata, A., Muhamad, D., & Anis, Y. (2016). Dialektika Islam Dalam Mantra Sebagai Bentuk Kearifan Lokal Budaya Jawa. *Jurnal Kajian Media*.
- Sanusi, S., Yusuf, R., & Jannah, M. (2017). The Understanding of Political Elites on the Consensus of Nation and State Life. *Jurnal Ilmiah Peuradeun*, 5(2), 253-272. doi:10.26811/peuradeun.v5i2.147
- Septiawan Santana Kurnia, & Suriani Suriani. (2009). Budaya {Akademik} {Internasional} {Mahasiswa} {Indonesia} di {Australia} dan {Kanada}. *Mimbar: Jurnal Sosial Dan Pembangunan*, Vol 25, Iss 2, Pp 119-142 (2009), XXV(2), 119–142.
- Suharsono, M., & SUSETYO, D. B. (2017). Karakteristik Pemaafan Berbasis Budaya Jawa. *Psikodimensia*, 16(1), 81. <https://doi.org/10.24167/psiko.v16i1.953>
- Sumartono, S. (2018). Budaya Politik Dalam Masyarakat Pragmatis. *LUGAS Jurnal Komunikasi*, 2(1), 20–26. <https://doi.org/10.31334/jl.v2i1.119>
- Tawaang, F., & Imran, H. A. (2017). *Ideologi dan Wacana Media*. 59–68.



