

SATRIA PININGIT: THE CONCEPT OF LEADERSHIP BASED ON JAVANESE LOCAL WISDOM

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Received: March 3, 2023

Revised: June 5, 2023

Accepted: June 8, 2023

Abstract

The discourse on Satria Piningit has been regarded only as a mystical prophecy that emerged during the succession of national leadership in Indonesia. Many political figures use Satria Piningit to get the people's support so they can be elected as leaders. It is hoped that this support will emerge; the prediction about Satria Piningit's arrival is a prevalent discourse among the Javanese people. This article aims to conduct a literature study on Satria Piningit's discourse as a leadership regeneration concept based on Javanese local wisdom. It used the systematic literature review method of fifteen articles that discuss Satria Piningit's discourse as a leadership concept. The concept of Satria Piningit is an idea of ideal leadership based on local Javanese wisdom that can be applied at various levels, from small to national leadership. Discourse on Satria Piningit contributed to the formation of nationalism during the Indonesian independence struggle. This discourse is also closely related to religious expression in Indonesia. The Satria Piningit leadership concept can be developed in more detail as a form of regeneration of leaders based on Javanese local wisdom.

Wacana Satria Piningit selama ini dianggap hanya sebagai sebuah ramalan bernuansa mistis yang muncul pada suksesi kepemimpinan nasional. Banyak tokoh politik menggunakan istilah Satria Piningit untuk mendapatkan dukungan rakyat hingga bisa terpilih menjadi pemimpin. Dukungan tersebut diharapkan muncul, karena ramalan tentang kedatangan Satria Piningit, merupakan sebuah wacana yang sangat populer di kalangan masyarakat Suku Jawa. Artikel ini bertujuan untuk melakukan kajian literatur tentang wacana Satria Piningit sebagai sebuah konsep kaderisasi kepemimpinan berbasis kearifan lokal Jawa. Artikel ini menggunakan metode *systematic literature review* dari lima belas artikel yang membahas wacana Satria Piningit sebagai sebuah konsep kepemimpinan. Konsep Satria Piningit merupakan sebuah ide tentang kepemimpinan ideal berbasis kearifan lokal Jawa yang bisa diterapkan di berbagai jenjang, mulai dari kepemimpinan skala kecil hingga nasional. Wacana Satria Piningit memiliki kontribusi terhadap pembentukan karakter nasionalisme di masa perjuangan kemerdekaan RI. Wacana ini juga sangat berkaitan dengan ekspresi keberagaman di Indonesia. Konsep Kepemimpinan Satria Piningit bisa dikembangkan menjadi lebih rinci sebagai salah satu bentuk kaderisasi pemimpin berbasis kearifan lokal Jawa.

Keywords: *Javanese local wisdom; leadership concept, Satria Piningit*

Introduction

The discourse of Satria Piningit is prevalent among the Javanese people. In almost every national leadership succession, this discourse is always discussed. During the 2019 Presidential Election, banknotes with a stamp reading "Prabowo: Satria Piningit Heru Cakra Ratu Adil" were circulated to the general public (Azzanella, 2018). During the 2014 Presidential Election, Joko Widodo was also touted as Satrio Piningit (Kusuma, 2013). A sociologist at Ibnu Chaldun University, Musni Umar, wrote a book entitled "Jokowi Satrio Piningit Indonesia" (Umar, 2014).

The Satria Piningit-Ratu Adil discourse has even succeeded in creating many large-scale social movements that aim to create change. During the war against the Dutch, Prince Diponegoro was considered by the community as Satria Piningit, who would solve the problems of injustice at that time and become Ratu Adil (Scheurleer, 2019). Cokroaminoto and Sukarno was also considered Satria Piningit by his supporters (Fatkhani, 2019).

The concept of Satria Piningit is considered to have originated from the prophecy of Jayabaya, the king of the Kediri Kingdom who reigned from 1135-1159 (Poesponegoro & Notosusanto, 2010). Is it true that this concept originates from Jayabaya, which is also controversial because it is considered to have no solid historical foundation? Many people wonder whether it is true that the discourse on Satria Piningit and Ratu Adil, whether as a prophecy or as a concept of leadership, originates from Jayabaya (Fatkhan, 2019). One of the reasons was that the great poets at that time, Empu Sedah and Empu Panuluh, did not even write it down (Endraswara, 2013). Almost all texts containing Satria Piningit appeared in the Islamic era, especially Mataram (Fatkhan, 2019).

In Javanese society, there is a discourse about the Jayabaya Prophecy, which is about a condition where one day there will be great chaos and can only be overcome by a Satria Piningit, who then receives a revelation as Ratu Adil. This chaos was expressed in the *Serat Jangka Jayabaya* written by Ranggawarsita, a poet of the Surakarta Palace, which means more or less: punishment for a tyrant king; in his time, many people held high degrees or had ranks but were evil and ignorant of their behavior was all odd, while those who do good are ostracized. People who do good will feel ashamed; because cheating is better (Chalik, 2015).

Ranggawarsita also wrote about the unreasonable crisis conditions in the poem "jaman edan" (Crazy Age), contained in his book entitled "Serat Kalathida"; kalathida means an era full of doubts (Wahyudi, 2014). According to Ranggawarsita, the Crazy Age (*Jaman Edan*) was an abnormal condition, chaotic atmosphere, many disasters, including social disasters, characterized by the worship of *artati* (money), the spread of *nistana* (sovereignty), and the rise of *jutya* (criminality) (Yudari & Karmini, 2021).

Satria Piningit is a figure expected to be able to eradicate society from the *kalabendu* (a period full of disasters and irregularities) and bring it to the *kalasuba* (golden era). The word "satria", according to a Javanologist from UNS, Imam Sutardjo, is defined as "a character who defends truth and justice, like the figures of the Pandawa warriors in the Mahabharata story which are made into stories in a wayang performance." Imam Sutardjo defines *piningit* as: "does not like to show off or reveal oneself" (Interview at Sebelas Maret University, on November 23, 2022).

The real Satria Piningit is a *Satria Pinandita Sinisihan Wahyu*, a warrior with a religious character who receives revelation or legitimacy, then becomes the Ratu Adil who successfully brings society to its golden age (Yuliawati, 2015). Although it is often associated with Ratu Adil, which is correlated with national leadership succession, actually Satria Piningit is not always a state leader, but also at a lower level, such as regional heads, managers, even teachers and or organizational leaders (Interview with Imam Sutardjo, at Sebelas Maret University, on November 23, 2022).

Because it is considered just a prophecy and even has a mystical nuance, the discourse of Satria Piningit Ratu Adil is widely ignored by the public, especially Indonesians who are Muslims. Those who live in urban areas and have higher education also regard this as mere occultism or superstition. In Islam, it is not recommended to believe in prophecies that are not based on valid evidence (Qardhawi, 2019; Sabiq, 2015).

Dismissing the concept of Ratu Adil as mere prophecy or even occultism and superstition, many argue that Satria Piningit and Ratu Adil are leadership concepts extracted from the local wisdom values of the Javanese people (Minardi, 2017). Satria Piningit and Ratu Adil are a concept of leadership of Islam Nusantara, even though its growth is indeed in Java (Faddad, 2017). Reading Javanese local wisdom cannot be taken literally because Javanese culture is filled with symbols, so it must be understood in semiotics (Ashab et al., 2022). Mistakes in understanding symbols can create an inaccurate explanation (Hariwijaya, 2013).

If, on the one hand, some people consider this concept to be mere superstition, the discourse of Satria Piningit is very prone to be misused. For example, in history, the Westerling rebel figure, the Ratu Adil Armed Forces (APRA) leader, used the Ratu Adil issue to gain public support (Endraswara, 2013). The Warsidi Movement in Lampung in 1989 was also associated with the Ratu Adil discourse, although many groups rejected it (Syukur, 2009).

There is so much controversy about the concept of Satria Piningit-Ratu Adil it should be able to trigger a challenge for researchers to explore in-depth. Is it true that the discourse on Satria Piningit-Ratu Adil is mere occultism or superstition, or is it a leadership concept based on local Javanese wisdom? If the concept of leadership is true, it will be very interesting to examine in more depth what the concept of leadership is really like and its

aspects and indicators. For this reason, researchers are interested in making a systematic literature review of articles, both in the form of research and literature studies, that discuss the themes of Satria Piningit and Ratu Adil. A proper understanding of Satria Piningit's discourse as a leadership concept becomes the trigger for subsequent research.

Method

This article results from a Systematic Literature Review (SLR), a systematic, clear, comprehensive, and practicable method for identifying, evaluating, and synthesizing data sets conducted by previous researchers (Okoli & Schabram, 2012). The model used is PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses). Based on this method, there are three stages in the search for articles: identification, screening, and inclusion (Pati et al., 2017). Identifying articles is done using software in Harzing's Publish or Perish Windows GUI edition 8.2.3944.8118 with the keywords "Satria Piningit" and "Ratu Adil." At first, the year of publication they were looking for was 2015-2022. However, it turned out that only 276 articles were found. Because it was considered inadequate, the publication year range was increased to 2010-2022; considering that articles with this theme are rare, it is hoped that with the addition of the period, quality articles relevant to the purpose of this research can be obtained.

The search yielded 538 articles. Sixteen articles are duplicates, so they are set aside. The sixteen articles are similar, with the same author, but published by different publishers, either with the same or different titles. For that reason, we selected one of the published articles.

At the screening stage, out of 522 articles, based on reading the abstract, 493 articles were set aside because the theme specifically discussed Satrio Piningit or Ratu Adil or not in the form of articles published in reputable journals, so twenty-nine articles met the requirements. However, because the purpose of this research is to conduct a systematic literature review for articles that discuss the concept of Satria Piningit Ratu Adil as a leadership concept, we set aside ten articles that are not related to Satria Piningit Ratu Adil as a leadership concept, and four articles that are theoretically less relevant. The total number of articles that are relevant to

the purpose of this research is fifteen articles. The diagram of PRISMA in the article search is shown in Figure 1.

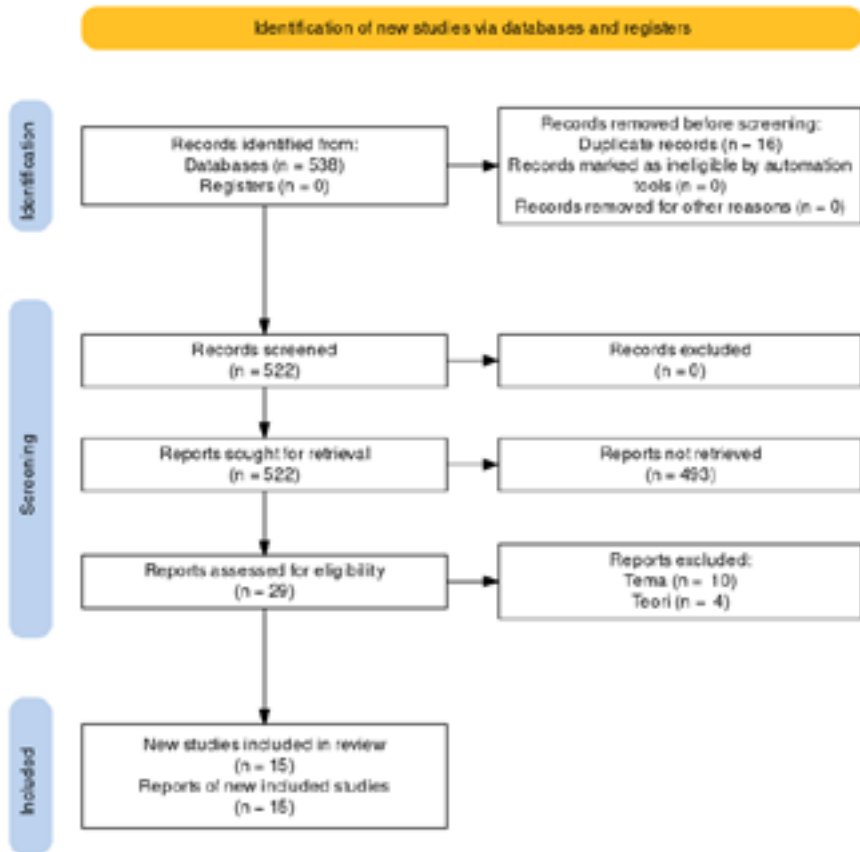


Figure 1. PRISMA diagram of the Satria Piningit concept

Finding and Discussion

From a total of 538 articles, after screening by reading titles and abstracts, fifteen journals were found that met the requirements, namely relevant to the theme of this study. The fifteen articles are as follows.

Table 1: List of Articles

No	Title	Author	Year
1	Jayabaya's Vision in The Javanese Cosmology: Wise Religion, Herucokro Revelation and Black Pegasus	Saifur Rohman	2022
2	Ratu Adil Satria Piningit and the Crazy Age	AA. Kade Sri Yudari, Ni Wayan Karmini	2021
3	Serat Jangka Jayabaya: Relevance and Its Influence on the Life of the Indonesian Nation	Gery Erlangga	2021
4	Introducing the Kingdom of God for the Javanese	Nurwindayani	2021
5	Messianism in Religious Social Movements in Indonesia	Arif Subekti	2021
6	The figure of Ratu Adil in Jayabaya's Prophecy	Muh. Fatkhan	2019
7	Prince Dipanagara's Pilgrim's Staff	Pauline Lunsingh Scheurleer	2019
8	The Educational Value of Serat Jayabaya by Raden Ngabehi Ronggowarsito	Djoko Sumarsono, Nurpeni Priyatningsih, R. Adi Deswijaya	2019
9	Religion, Communism, and Ratu Adil: Colonialism and Propaganda Literature in 1920s Yogyakarta	Sri Margana	2019
10	Acculturation of Islam and Javanese Culture in Public Servant Ethics	Sholih Muadi, Ahmad Sofwani	2018
11	Serat Jangka Jayabaya, Literary Relations, History and Nationalism	Gusti Garnis Sasmita, Hermanu Joebagio, Sariyatun	2018
12	Dismissed Ratu Adil as a Prophecy and Presenting Ratu Adil as a Leadership Discourse	Minardi	2017
13	Tracing The Concept of Political Leadership of Islam Nusantara	Zaki Faddad	2017
14	Satrio Piningit: Political Culture Between Primordialism and Democracy	Elly Yuliwati	2015

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| 15 | The Kingdom of God in Two Faces: The Coming of the Queen of Justice and the Kingdom of God | Stepanus Istata
Raharjo | 2014 |
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(Source: Harzing's Publish or Perish, searched October 16, 2022)

The discussion of the fifteen articles is divided into three parts; the first part involved eight articles on the concept of Satria Pininit as an ideal leadership concept based on local Javanese wisdom values. The second part covered four articles on the relationship between the concept of Satria Piningit and the formation of the character of nationalism in the Indonesian independence movement. The third part consisted of three articles on Satria Piningit as a religious expression.

The discourse of Satria Piningit as an ideal leadership concept

Fatkhan (2019) is the first article to be analyzed because it has clear information about the origins of the Satria Piningit-Ratu Adil concept. The concept of Ratu Adil is associated with the prophecy of Jayabaya, a king in Kediri who reigned in the XI century. The essence of Jayabaya's forecast is found in more than 20 primbon or divination books, and what is considered the oldest and original prophecy is the book "Asrar" or Musarar written by Sunan Giri Perapen or Sunan Giri III in 1618 AD. Apart from the book "Asrar," Another source of Jayabaya's predictions is the book Jangka Jayabaya which was compiled by Prince Wijil I or also known as Prince Kadilangu II, during the era of Paku Buwana II, compiled in 1741-1743 AD. The originals of these two books have just been found. However, these books inspired the creative process of later poets, including Raden Ngabehi Ranggawarsita, who was very popular with his predictions about Satria Piningit and Ratu Adil (Fatkhan, 2019).

Javanese Islamic literature developed in the Mataram phase, especially when the Mataram kingdom was still centered in Kartasura in 1680-1744 and continued in the Surakarta era. In the Surakarta era, there were three famous poets: Yasadipura I, Yasadipura II and Yasadipura III. They are grandfather, father, and son appointed poets at the Surakarta Palace. Yasadipura III is better known as Raden Ngabehi Ranggawarsita. Yasadipura I is famous for his book (called "Serat"), one of which is Serat Cabolek. Yasadipura II wrote Serat Centhini (Mustopa, 2021). The works of

these poets and other poets in Java are usually in the form of Javanese poetry sung as *tembang* (song), and the content is character education for the community (Masfiah et al., 2021). These songs are commonly referred to as Macapat. The values of wise speech are conveyed to the public through the verses that are sung. Macapat is a form of Javanese local wisdom, which was also used to spread Islamic religious values in the past (Saddhono & Pramestuti, 2018).

Two versions of the Jayabaya Prophecy are widely developed in society, namely the prediction of the Musarar Book version and the Sabdopalon version. The first version states that the Kalabendu era will emerge, which will be full of chaos—or in Ranggawarsita's diction, it is called “jaman edan” (the crazy era). Under these conditions, a Satria Piningit or Ratu Amisan with the title of Sultan Herucokro (Heru Cakra) appears who will bring the people to the golden age or the Kalasuba era. The second version comes from Sabdo Palon, which appeared at the end of Majapahit's reign. This version predicts that five centuries after the fall of Majapahit, Ratu Adil will emerge. If the collapse of Majapahit occurred in 1478, it means that five centuries later, it was 1978. In fact, from that year, until now, it turns out that nothing has been predicted (Fatkhan, 2019). So, as a prediction that the Javanese people refer to, it is not completely accurate.

In the second article, Yuliwati (2015) writes that the discourse of Satria Piningit in the current era is a necessity because the discourse popularized by Ranggawarsita has shifted into political discourse in the current context (Yuliwati, 2015). In the presidential election in Indonesia, apart from the electability and popularity of candidates, Javanese, and non-Javanese primordial backgrounds are also the main considerations for political elites when nominating their candidates. The Javanese leadership style is always separate from the local wisdom of Javanese culture, including the Satria Piningit discourse. The discourse of Satria Piningit is practically utilized by prospective leaders who participate in election contests.

Satria Piningit is a national leadership concept and symbol of renewal or regeneration. Because of that, usually, Satria Piningit is a discourse that comes from a line of challengers, not incumbents. To gain support, Satria Piningit brings up issues of change, which later be implemented when they have gained legitimacy in the form of revelation as Ratu Adil. Yuliwati (2015) cites Ranggawarsita's opinion on several

characteristics of Satrio Piningit: 1) *satrio kinunjoro murwo kuncoro* (a knight who is imprisoned, but his name smells good); 2) *satrio mukti wibowo kesampar* (i.e., a warrior whose life is full of glory, but his life is full of tests, suffering, sacrifice, full of insults and slander, but he remains patient); 3) *satrio jinumput sumelo arrange* (the warrior chosen by Allah SWT to carrying out orders and missions from Allah SWT); 4) *satria lelono topo ngrampe* (a warrior who is always close to God, modest, and always helps those in need); 5) *satrio hamong tuwuh* (full of charisma and has a certain 'luck'); 6) *satrio pambukaning gapuro* (people who carry out the migration process, move to good places); and 7) *satria pinandhita sinisihan wahyu* (i.e., a satria who is religious and receives revelation). According to (Endraswara, 2013) and Minardi (2017), this seventh type of warrior is the essence of Ratu Adil. The revelation here is the legitimation to rule as a Ratu Adil.

The third article was written by Minardi (2017). This article also highlights the concept of Ratu Adil as a leadership discourse, not a prophecy. Understanding Ratu Adil as a prophecy can be dangerous because the Ratu Adil Movement has been abused, one of which is the Westerling rebellion, with the Ratu Adil War Force movement. The Satria Piningit Leadership Concept is implicitly found in Javanese literary works, which contain distinctive leadership concepts, where the core of the Javanese leadership concept is the concept of "Manunggaling Kawula Gusti." This concept emphasizes the unity of leaders and their people to create unity (oneness). People and leaders love and respect each other (Minardi, 2017). Manunggaling Kawula Gusti can also be interpreted as a symbolic closeness of a subject/servant (human) to Gusti (his God), not literal closeness—or a human body uniting with his God, but close to the heart.

Furthermore, Minardi (2017) wrote that the concept of Ratu Adil's leadership exists in the seventh knight in the warrior classification according to Ranggawarsita, namely "Satria Pinandhita Sinisihan Wahyu." A leader with a warrior spirit is religious and has legitimacy to carry out the transformation process from the kalabendu era to the kalasuba era (Minardi, 2017). Satria Pinandita Sinisihan Wahyu is an ideal concept. The meaning of this concept is Satria Pinandita, who received revelation; in this case, it is the revelation of keprabon. In the world of wayang, to become a king, a warrior needs to get keprabon revelation, which was not necessarily obtained

because he was the son of a king, but from the Gods, or God Almighty (Sutardjo, 2006).

Satria Pinandita's diction is interesting to study. *Pinandita* means to be like a *Pandita*, a word that has a meaning similar to the first caste in Hindu concepts, namely Brahmins. Brahmins are a caste of religious leaders such as priests. Meanwhile, the warriors are the second caste, which includes kings, nobles and dignitaries, and warlords (De Graaf & Pigeaud, 2019). So, Satria Pinandita combines two castes, Brahmins and Satria. In the Islamic era, not all old concepts were removed, but there was a process of cultural acculturation between leaving Hindu-Buddhist and Islam (Rubaidi, 2019). Because Ranggawarsita, a Muslim, revealed it, Satria Pinandita may be a leadership concept offered by Java in the Islamic period, where a king ideally is a religious leader. It is reflected in the titles of Islamic Mataram kings, who always include the name 'Panatagama,' which means someone entrusted with managing religious matters.

The unification between political rulers and religious authorities started in the Mataram era, especially since the Panembahan Senapati era. Because, in the Demak era, religious authority was not in the sultanate but in Walisongo (Mujahid, 2022). In the Mataram era, the Sultan was a central figure, playing not only political roles, but also religious ones. Thus, many kings of that era, assisted by palace poets, wrote books containing guidelines or guidelines for life that their people had to carry out, which were heavily influenced by Islamic elements. Thus, Pakubuwono IV wrote *Serat Wulangreh* as a life guide for sentanas (government employees), soldiers, the people, as well as youth (Muliyono, 2017; Retnowati, 2020; Yulita & Panani, 2019), *Serat Wedhatama* and *Serat Tripama* by Mangkunegara IV, both are not as long as *Serat Wulangreh*, but also have strong character education values (Purwosaputro & Sutono, 2014; Suprpto, 2017), and so on. However, not all kings can occupy such a central position. Because of this, the king usually appointed knowledgeable people to become court poets, such as Yasadipura I, II and III.

As mentioned above, a Satria Pinandita must receive revelation to become a Ratu Adil. The concept of revelation is important in the Javanese leadership tradition. Revelation is legitimacy from the members of the community they lead. The Javanese leadership concept adheres to a leadership concept similar to Weber's theory; there are three sources of

power: tradition, charisma, and rationality-legality (Minardi, 2017). The characteristics of this kind of Javanese leadership are also revealed by Endraswara (2013), that Javanese leadership is monocentrum (centered on a single figure), metaphysical, ethical, yet pragmatic, and syncretic (Endraswara, 2013).

The concept of revelation is often understood confusingly. It is possible that what is meant by revelation is legitimacy because a leader, especially in formal institutions, needs legitimacy to have certain authority (Bass & Riggio, 2008; Dessler, 2019; Siagian, 2015). Because Javanese culture is very religious, revelation is identified with the concept of religion, like the Prophet Muhammad received revelations from God. Therefore, the Prophet carried out the *tahannuts* in the Cave of Hira to get it. Nowadays, for those who understand the Satria Piningit discourse as a mystical prophecy, it seems that the concept of revelation is taken literally. Thus, some prospective leaders, both legislative and executive candidates, performing rituals that seem absurd, such as '*kungkum*' (soak) in the river, meditates in certain places, and so on. For example, it is suspected that dozens of legislative candidates held a *kungkum* on the Srigati River in the Ngawi area just before the 2014 election (Purwanto, 2014).

In the fourth article, Yudari and Karmini (2021) also agree that the Ratu Adil Satria Piningit, contained in Ranggawarsita's *Serat Kalatidha*, is a futurological discourse. *Serat Kalatidha* contains social criticism that occurred when Ranggawarsita lived, where there was a 'crazy era,' and Satria Piningit Sang Ratu Adil symbolizes the hope that a changing era will occur. As for elaborating the Satria Piningit concept, the author refers to several leadership teachings contained in the Astabrata concept, Ki Hajar Dewantara's, Tripama's, and so on. Ki Hajar Dewantara's leadership concept is known as the trilogy "ing ngarso sung tulodho, ing madya mangun karsa, tut wuri handayani" which means giving an example in front, being an encouragement in the middle, giving encouragement in the back (Sugiarta et al., 2019). Meanwhile, Astabrata's leadership is the essence of Sri Rama's advice to Wibisana when he was about to become king of Alengka, which contains the characters of 8 gods such as Indra, Yama, Surya, Candra, Bhayu, Kuwera, Baruna and Agni (Suprpto, 2017).

The fifth article, written by Scheurleer (2019), focuses more on the figure of Prince Diponegoro (Diponegara), one of the representatives of the Ratu Adil movement in the Land of Java. Scheurleer discusses the life of Diponegoro, who is devoutly religious. When mobilizing the people to fight against the Dutch, Diponegara also used the Ratu Adil discourse. In fact, Diponegara used the name Herucokro (Scheurleer, 2019). Herucokro embodies the figure of Ratu Adil in Jayabaya's prediction. The acceptance of Diponegoro, who is a prince who is diligent in worship, to the concept of Ratu Adil, also shows that this concept is indeed more of a leadership vision in Javanese society than a prophecy full of mystical aura.

Faddad (2017), in the sixth article, tries to trace several concepts of Islamic political leadership in the archipelago. He viewed that the study of this concept in the archipelago will be separate from the concept of Javanese political leadership characteristics; Ratu Adil is included as one of the important concepts in the Javanese model of leadership. Faddad (2017) views that the two leaders in Indonesia in the old era, namely Sukarno and Suharto, had an absolute and totalitarian leadership pattern. This pattern was influenced by the Islamic Mataram leadership concept (Faddad, 2017), or the Javanese leadership pattern, which tended to make a king a central figure (Chalik, 2015). As mentioned above, the concept of leadership in Java is centralized or mono centrum. The king is considered as the representative of Allah SWT. So, Ratu Adil in the Javanese concept of leadership, as mentioned by Ranggawarsita, is a satria pinandhita sinisihan wahyu. When he is a warrior and a priest and has the legitimacy of revelation, his role is very central. According to Endraswara (2013), the imagination of the Javanese is truly great; the Javanese want to build an extraordinary palace of leadership. They have their own dream of an ideal leader. However, this idealism cannot always be realized. Because to become an ideal leader, extraordinary effort is needed, besides also requiring strong community support.

However, idealism is certainly right because it can become a standard in leaders' regeneration process. Faddad (2017) writes that Jayabaya's forecast contains predictions and imagination about future leaders. "The imagination or the shadow of the coming of Ratu Adil inspired the emergence of "heroes" leaders." (Faddad, 2017). The leader is a "flawless" figure known as Ratu Adil. On the one hand, this inspiration can have a positive impact because,

according to Faddad (2017), Diponegoro's emergence was also inspired by the imagination of Ratu Adil. Satria Piningit's leadership concept is becoming increasingly interesting to develop; it can also inspire today's younger generation. If they are given a deep understanding of the warrior's character and the sacred mission of leading the transformation towards the 'kalasuba era,' it is not impossible that many young people are called to become 'piningit knights.' Leadership regeneration in Indonesia will go well.

The seventh article was written by Rohman (2022), based on his concern over phenomena such as rampant intolerance. Rohman (2022) conducted a study of the book "Jayabaya" written by G.Rr.Ay. Brotodiningrat (without year) and " Primbon Pusaka Jawa Jangka Jayabaya Pranitiwakya " written by R. Tanojo (no year of publication). The texts analyzed by Rohman (2022) are two of around twenty books that discuss the Jayabaya Prophecy. The local wisdom values listed in the book are believed to be a solution to various problems today, including intolerance (Rohman, 2022). Javanese cosmology emphasizes the concept of harmony. There needs to be a harmony of concepts, including a good relationship between people, the environment, and the universe. The symbols in the text of the Jayabaya, such as *Herucokro*, *Kuda Sembrani Hitam*, religion and living in harmony, are a message that a leader must be fair, uphold the norms of goodness, and always develop a new social order that is getting better.

The eighth article, by Muadi and Sofwan (2018), highlights the acculturation process of Islamic culture during the Demak and Mataram periods, which greatly influenced the formation of Javanese ethics in later times. Many local wisdoms developed in Javanese, and one related to leadership is the concept of "Satria Piningit." This concept contains an ideal picture of a leader, heavily influenced by acculturated Islamic teachings that developed at that time (Mu'adi & Sofwani, 2018).

Discourse of Satria Piningit in Forming the Character of Nationalism

The ninth article was written by Erlangga (2021), and the tenth by Sasmita et al. (2018). The eleventh by Sumarsono et al. (2019), tries to dissect the relevance of the concepts of Satria Piningit and Ratu Adil in the formation of the character of nationalism, especially during the Dutch colonial period which lasted 3.5 centuries. During this period, the Satria

Piningit discourse repeatedly strengthened and succeeded in creating large waves of resistance against the Dutch colonialists. Erlangga (2021) argues that the concept of Ratu Adil makes an important contribution to forming a spirit of nationalism and influences the concept of leadership in Indonesia (Erlangga, 2021). Meanwhile, Sasmita concluded that the popularity of Serat Jangka Jayabaya, through a long process in Indonesian history, was able to instill the seeds of nationalism in the minds of the Indonesian people, so that Indonesia succeeded in gaining its independence (Sasmita et al., 2018). In more detail, in the eleventh article, Sumarsono finds the values of character education in Serat Jayabaya composed by Ranggawarsita, namely divine values, values about the relationship between humans and themselves, values about relationships between people, values related to the universe, and values related to the universe. national values (Sumarsono et al., 2019). These values sow the seeds of nationalism and heroism among the people, especially the youth.

Margana (2019), in the twelfth article, provides an interesting perspective on the concept of Ratu Adil. The article discusses the writings of the Resident of Yogyakarta, Louis Frederik Digenmas, who was in power from 1924-1927. These writings are an 'effort,' how the colonialists try to become "moral, social, and cultural guardians" of the (colonized) indigenous peoples.

At that time, three prominent socio-political organizations in Yogyakarta are Muhammadiyah, Budi Utomo, and Partai Komunis Indonesia (Margana, 2019). Seeing how fast these organizations are growing, Digenmas tries to counter them. In principle, colonial officials such as Digenmas always tried to produce literary and non-literary written materials to exercise control over society. So seriously did they take it that colonial officials strove to master the Javanese language and literature and to become 'javanists.'

According to Tsuchiya (1998) in Margana (2019), even the role of the court clerk (poet) was marginalized and became less effective. It is possible that this sparked unrest in Ranggawarsita's mind, so he finally wrote Serat Kalatidha, in which he protested against such a condition. Ranggawarsita did live in the era before Digenmas, but not that long ago, because Ranggawarsita died in 1873, and a common thread connects these various events. Ranggawarsita felt sad because his career as a court poet was

in limbo. It happened because the king of Surakarta, PB IX, did not like Ranggawarsita, son of Pajangswara or Yasadipura II, a court clerk or poet. Pajangswara was arrested and tortured by the Dutch to death because he was accused of conspiring with PB VI to help Diponegoro's resistance. PB VI himself was arrested by the Dutch and exiled to Ambon until he died mysteriously in 1849 (Purwadi, 2005; Raditya, 2017). PB IX's dislike of Ranggawarsita started from a misunderstanding; PB IX thought that it was Pajangswara who leaked the involvement of his father, PB VI, in the Diponegoro war so that he was exiled to Ambon, even though it was a trick by the Dutch to slander Raden Pajangswara (Prabowo, 2019; Purwadi, 2005; Wahyudi, 2014). Since the incident of Raden Pajangswara's arrest, the Dutch seem to have deliberately reduced the role of palace clerks, including Ranggawarsita.

Margana (2019) mentioned four stories produced to counter the people's movement, inspired by the concept of Ratu Adil. First, *Bebenduning Pangeran Dateng Nagari Inggang Resah* (God's Wrath Upon a Restless Nation). In this story, Digenmas wants to build an opinion that a 'kyai' does not have enough capacity to cure social ills. It is a veiled insult to Muhammadiyah. The second story, *Sumardi satunggaling communist ingkang enget* (Sumardi, the Repentant Communist), targets the communist movement, which was also growing rapidly at that time. That communism has failed in alleviating social problems. In the third story, *Caritanipun Kacung Diukum Pangadilan Jalaran Ngobong Omah* (The Story of Kacung, sentenced by the Court for Burning a House) tries to "stab" the natives whom he thinks prefer to party hard and go wild. To attack the concept of Ratu Adil, there is also a fourth story, namely *Caritanipun Simin Diukum Pangadilan Amarga Dadi Ratu Adil Palsu* (The story of Simin, punished by the Court for Falsely Claiming to be the Ratu Adil). In this story, the colonial government tries to deconstruct the Ratu Adil movement (Margana, 2019).

The colonial government feared the Ratu Adil movement and other religious and social movements developing in society (Margana, 2019). The seeds of nationalism spread and grew strong in the people's minds. It is natural that the Dutch colonial government feared the Ratu Adil movement. The Diponegoro War lasted for five years, from 1825-1830, created instability within the Dutch East Indies government and drained enormous funds (Poesponegoro & Notosusanto, 2008). The Netherlands was

frustrated by the financial crisis and the killing of Dutch troops consisting of 7,000 native troops supporting the Netherlands and 8,000 European troops, as well as a total death toll of 200,000 (Ricklefs, 2008).

The discourse of Satria Piningit as an Expression of Religion

In the thirteenth article, Raharja (2014) discusses the concept of Ratu Adil from a Christian perspective. In Christian teachings, this concept can be compared to God's Reign, which Christians have been waiting for (Raharja, 2014). In the fourteenth journal, the contents are more or less the same as written by Nurwindayani (2021), that the presence of Ratu Adil is the presence of the "Kingdom of Allah" from a Christian perspective for the Javanese. Fair is a leadership concept that ideal humans carry out with concepts that are also ideal and correlates with one's faith (Nurwindayani, 2021). The last article, written by Subekti, confirms Raharja (2014) and Nurwindayani (2021) that the concept of Ratu Adil is a religious expression from major religions in the world, such as Hinduism, Buddhism, Islam, Protestantism, and Catholicism. The concept of Ratu Adil is the belief in the coming of a savior or Messiah who will be sent down to help humanity from the clutches of oppressive forces. So, the concept of Ratu Adil is a Messianism movement (Subekti, 2021).

For its adherents, faith is certainly not something that must be denied. In Islamic teachings, there is a belief that Imam Mahdi will descend at the end of time and bring Islam to glory. Based on an interview with K.H. Alawy Ali Imran, studying the signs of the times (history) is essential. Believing in the presence of Satria Piningit is part of understanding the signs of the times. Satria Piningit is associated with the context of Al Mahdi and Dajjal (Mahdawiyyah vs. Dajjilah), two conflicting systems, which are truth vs. lies, where lies here are very organized and systematic, so truth must be organized and systematic to win. It shows that even in Islam, Satria Piningit is a religious expression; it is associated with belief in the presence of Imam Mahdi (Interview with K.H. Alawy Ali Imran, caretaker of An-Nuur Al Anwar Islamic Boarding School, Parengan, Lamongan, Wednesday, 14 December 2022, 10.00-12.00 WIB).

Summary of Satria Piningit Discourse as a Leadership Concept

Based on the discussion of the fifteen articles above, a summary is presented in table 2.

Table 2: Summary of the Satria Piningit Leadership Concept

No	Author(s)	Summary
1	Muh. Fatkhan	Ratu Adil is a kind of Messianic movement in Java, where Ratu Adil is the hope of the people in an uncertain condition. Ratu Adil is a chosen human being who has a special relationship with God, is devout in worship, wise, capable, patient, and, most importantly, able to save society from catastrophe.
2	Elly Yuliwati	Satrio Piningit is a description of an ideal leader. Satrio Piningit is a national leadership concept and symbol of renewal or regeneration.
3	Minardi	In Javanese literature there are distinctive leadership concepts, where the essence of the Javanese leadership concept is the concept of "Manunggaling Kawula Gusti." This concept emphasizes the unity of leaders and their people to create unity (oneness). People and leaders love and respect each other. This leader is known as Ratu Adil, who is a noble knight of revelation.
4	AA. Kade Sri Yudari, Ni Wayan Karmini	The Ratu Adil Satria Piningit concept, found in Ranggawarsita's Serat Kalatidha, is a futurological discourse. Satria Piningit Sang Ratu Adil is a symbol and hope that a changing era will occur.
5	Pauline Lunsingh Scheurleer	The acceptance of Diponegoro, who is a devout prince who worships and has the followers of the clergy towards the concept of Ratu Adil, also shows that this concept is indeed more of a leadership vision in Javanese society than a prophecy full of mystical aura.
6	Zaki Faddad	Jayabaya's forecast contains not only predictions but also imaginations about future leaders. The leader is a "flawless" figure known as Ratu Adil.
7	Saifur Rohman	The symbols in the text of the Jayabaya Term, such as Herucokro, Kuda Sembrani Hitam, Religion and Living in harmony, are a message that a leader must be fair, uphold the norms of goodness, and always develop a new social order that is getting better.
8	Sholih Muadi, Ahmad Sofwani	The acculturation of Islamic culture occurred during the Demak and Mataram periods, which greatly influenced the formation of Javanese ethics in the following period. Many local wisdoms developed in

		Javanese, and one related to leadership is the concept of "Satria Piningit." This concept contains an ideal image of a leader, which is heavily influenced by acculturated Islamic teachings that developed at that time.
9	Gery Erlangga	The concept of Ratu Adil makes an important contribution to the formation of a spirit of nationalism and influences the concept of leadership in Indonesia.
10	Gusti Garnis Sasmita, Hermanu Joebagio, Sariyatun	The popularity of Jayabaya's Fiber Term was able to plant the seeds of nationalism in the minds of the Indonesian nation so that Indonesia succeeded in gaining its independence
11	Djoko Sumarsono, Nurpeni Priyatiningih, R. Adi Deswijaya	The values of character education in Serat Jayabaya, composed by Rangawarsita, are divine, regarding the relationship between humans and themselves, relationships between people, values related to the universe, and national values.
12	Sri Margana	The colonial government was very afraid of the Ratu Adil movement and other social movements that were developing in society. The seeds of nationalism spread and grew strong in the minds of the people. The colonial government tried to carry out the process of desacralizing the concept of Satria Piningit in various ways. The Resident of Yogyakarta, Louis Frederik Dingemas, who was in power from 1924-1927, published writings as an 'effort,' how the colonialists tried to become "moral, social, and cultural guardians" of the (colonized) indigenous peoples.
13	Stepanus Istata Raharjo	In Christianity, the concept of Satria Piningit Ratu Adil can be compared to the 'Kingdom of Allah (God's Reign), which Christians have been waiting for (Raharja, 2014). In this concept, the Kingdom of God is part of the Christian faith.
14	Nurwindayani	The presence of Ratu Adil is the presence of the "Kingdom of God" in a Christian perspective for the Javanese, and Ratu Adil is a leadership concept carried out by ideal humans
15	Arif Subekti	Ratu Adil is a religious expression from major religions worldwide, such as Hinduism, Buddhism, Islam, Protestantism, and Catholicism. The concept of Ratu Adil is the belief in the arrival of a savior or Messiah, so the concept of Ratu Adil is a Messianic movement.

This article has some limitations and weaknesses caused by several things. First, the articles discussed in this systematic literature review still need to be expanded, with less varied research methods; the majority are still in the form of literature studies. Second, this article still discusses the topics of Satria Piningit as a discourse; it has yet to reach the implications of the Satria Piningit concept for increasing the capacity of human resources, especially in leadership. Based on these limitations, it requires follow-up studies exploring the concept of Satria Piningit using a more varied research method to obtain definitions, aspects, indicators and measuring instruments of the Satria Piningit leadership concept.

Conclusion

Although in Javanese society, the concept of Satria Piningit Ratu Adil is better known as a mystical prophecy, so it often results in irrational behavior among prospective leaders who wish to participate in political contests. The concept of Satria Piningit is a leadership concept based on Javanese wisdom. Of the fifteen articles, eight discuss the concept of Satria Piningit as an ideal leadership concept from the perspective of Javanese wisdom. Satria Piningit is an ideal leader who is present in times of chaos and can overcome the chaos with his abilities. Four articles discuss the contribution of this leadership concept to the formation of nationalism and heroic character, which greatly contributed to Indonesian independence. Meanwhile, three other articles discuss the concept of leadership as an expression of diversity in Indonesia, namely that the Satria Piningit discourse is part of the belief in the presence of a Savior (The Messiah) who will bring this nation to good. Even though it relates to succession to leadership at the national level, the concept of Satria Piningit can be manifested in everyday life at lower leadership levels. The concept of Satria Piningit needs to be explored in more detail as a form of regeneration of leaders based on Javanese local wisdom.

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