

Mental Revolution of Mangkunagara IV Movement

Waridi Hendro Saputro and Endang Tri Irianingsih
Sebelas Maret University, Jl. Ir. Sutami 36 A, Surakarta, Indonesia
waridihs@gmail.com

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Abstract: This research aimed to change the perspective in daily life in order to be an integrated and hard-work human being with mutual cooperation characteristic. The problem of research was mental degradation leading to the change of nation character into the fragile one shaken easily and entrapped into western cultural trend. Meanwhile the background affecting mental revolution movement is related to the changing view, thinking, attitude and behavior oriented to social education originating from cultural root for the sake of advance and modernity. This research is descriptive qualitative. The method of data collection use field methods and participatory observation method. The data source are historical works and heritage from KGPAA Mangkunagara IV and selected informants. The informants were selected using purposive sampling and snowball sampling techniques. To obtain the validity of data, besides use source criticism, it also use a triangulation model (source, method, theory, and researcher). The results are presented in a narrative text with interactive analysis through a cycle form process. The implication of this research is implement the character's role model from a figure to show mental revolution movement in order to create integrated, hard-work human beings with mutual cooperation spirit.

1 INTRODUCTION

Mental revolution can be defined as everything pertaining to how human being lives. The objective of mental revolution is to change the society's way of thinking/working that is still entrapped into colonialism. Through mental revolution, Indonesian people can change pessimism into optimism, in order to have competitiveness in life competition. Mental revolution should start with the one's self, then family environment, and neighbourhood. Next, it expands to working environment, city and state. Mental revolution involves a variety of material and immaterial life aspects related integrally. Mental revolution includes a type of cultural strategy in the form of ethos transformation and mentality transformation involving: ways of thinking, feeling, and trusting that can be embodied into daily behavior and action (Muhlizi, 2014; Triono, 2016). Basically, Indonesian people consisting of various ethnics, races, and cultures have created different mentalities to deal with or to solve a problem.

Mental revolution is desirable in Indonesia. It is because education is distributed unevenly among the society thereby leading to mental retardation and shift. Finally, mutual cooperation, integrity, and

work ethos have faded. Even to a worse degree, moral degradation arises leading to the fragile nation character. In addition, Indonesians, particularly the young generation, are affected by and entrapped easily in the present trend, western trend. Their spirit has changed into hedonism and consumerism spirit. Such the condition makes them tempted and in turn having no more creative and innovative spirits. This is our state's condition, a prolonged multidimensional crisis.

Meanwhile, globalization challenge existing in our hope is an undeniable thing. Technology, transportation, information, and communication technology makes this world borderless. Science and technology becomes the forefront guard that should be prioritized in globalization era. Globalization gives opportunity to anyone who wants and does not want to utilize it, for either personal or collective interest (Maragustam, 2015; Asrori, 2016). Keyword to globalization is competency. However, our condition is in retardation. Therefore, mental revolution is required to improve Indonesian condition in order to be free from adversity trap.

Mental revolution can start with conducting character education revolution. Character education can originate from ancestor value heritage. This

article presents inherited spirits of transformation and advance from KGPA Mangkunagara IV. His attitude can be role model to be implemented in life. The traces of KGPA Mangkunagara IV's tenet values can be seen in his works, one of which is *serat Tripama*.

Then, what about Indonesia? Other countries have raced and competed in producing as sophisticated as possible technology to compensate globalization. Globalization has penetrated throughout world. Many televisions, newspapers, internet, cellular phone and etc. are available even in remote areas. All of these show the availability of information and communication media running very rapidly and capable of removing traditional partitions so far held on as strongly as possible. Thus, morality loosens. Anything previously considered as taboo is common now. Globalization presupposes all facilities needed by human beings, in either positive or negative forms.

Nation character changes into the fragile and easily shaken one, entrapped into intoxicating cultural trend, without thinking of its consequence (Akbar, 2009; Noor, 2016). Moral, nation culture, and struggle principles are lost from their characteristics. It is this that leads to moral decadence and lost creativity and productivity. When a nation's character collapses, the creative and innovative spirits in tight competency will loosen. Thus it will be defeated easily by consumerism, hedonism spirits, and etc. that are instantaneous and very sinking. From those problems, Jokowi and JK reign makes a breakthrough, Mental Revolution existing in the eighth point of Nawa Cita, particularly mental revolution in education sector. It is because education is the beginning of young generation having good character. This program is expected to change and to reform Indonesian character's nation.

Theoretical framework this paper are mental revolution and character education to establishment of Indonesian human resources smart and good attitude. It is necessary and must be done. Character building must be constantly and done holistically from all educational environment, family, school and society. According Miftahudin (2010) there are three things about character education, (1) character education at an early age in family aims for establishment; (2) character education at adolescence in school aims for development; and (3) character education at adult age in college aims for stabilize. Thus mental revolution must be start from education, because education has a very strategic

role to form the mental of nation's children (Moore & Muller, 1999; Iacovo, 2009).

Mental revolution is something affecting positively and aiming to prepare Indonesian people for dealing with and coping with the problems due to global competition. Mental revolution also affects positively the preservation of Indonesian cultures, as through it, society can remove the colonials' habit always in contradiction with cultural values existing in Indonesia.

2 METHODS

This study was a descriptive qualitative research. Primary data consisted of works by and historical heritage from KGPA Mangkunagara IV. Secondary data included selected informants. Techniques of collecting data employed were participatory observation, in-depth interviewing with interview guide, and document and library studies. Informants were selected using purposive sampling and snowball sampling techniques (Sutopo, 2000: 54). To validate the data, in addition to conducting source critique (external and internal), triangulation model (source, method, theory, and researcher) was also used (Moleong, 2002: 112). This research employed qualitative data analysis encompassing data reduction, data display, and conclusion drawing (Moleong, 2002: 112). The result of research was presented in textual narration using an interactive analysis through cyclical process (Sutopo, 2006: 86-88). When the conclusion drawn was inconclusive, the author would search for more data to accomplish the conclusion.

3 RESULTS AND DISCUSSION

3.1 Mental Revolution during Mangkunagara IV Period

Javanese literature existing today includes traditional and modern letters. Traditional letters are bond to criteria obeyed hereditarily from one generation to the next, while modern ones is the result of creative product and stimulation in modern society (Ras, J.J., 1885). Traditionally written Javanese literatures are largely composed into *macapat* incantation. In this letters, special poetical words and archaism types are used. In addition, there is also a number of conventions governing words extension and shortening as well as the likely deviation from the

fair word arrangement, in order to meet the rhythm or incantation needs. Any incantations have distinctive rhythm. The choice of incantation with rhythm is highly dependent on its content spirit: didactic, reprimand, critique, advice, serious, love story, high tone, and etc. A number of works in *macapat* incantation is still popular and sang in certain opportunity.

Macapatan is generally performed at certain time and place, for example in *selapanan* or *Anggarakasih*, sometimes supported with official institutions, both individually and collectively. By sitting down together, relaxed and sometimes in *selamatan* circumstance, everyone hears *macapatan* by the participants in turn. Furthermore, some moment later, discussion is made on the *macapat* newly performed to understand its content. *Macapatan* event generally takes Javanese text most preferred by people, the popular educating ones at that their time. The most popular and commonly chosen texts are those created by Raden Ngabehi Ranggawarsita, KGPAA Mangkunagara IV, Paku Buwana IV, and etc.

Sri Mangkunagara IV or called Kanjeng Gusti Pangeran Adipati Arya (KGPAA) Mangkunagara IV was born with original name Raden Mas Sudira on Monday Pahing, 8th of Sapar in *Jimakir Windu Sancaya* or 1738 (Javanese Year) or 3rd of March, 1811 (AD). He is of Mangkunagara II's grandson from mother lineage. Since he was so young, he had more intellectual than some of his predecessors. In his 22 year-age Raden Mas Sudira got married with Raden Ajeng Sami, the second daughter of Pangeran Suryamataram. Pangeran Suryamataram is the first son of Sri Mangkunagara II, so He got married with his cousin (Harmanto, 1992, 22-25). From his marriage, he had 14 children. Before occupying *penguasa pura* (King) position he had ever hired as *patih jero* (inside patih) in the Palace before Mangkunagara III simplified the government structure. Mangkunagara IV was also the figure very close to East Indies government, and even his marriage with the first daughter of Mangkunagara III was the result of East Indies government's intervention.

Mangkunagara IV performs his activities with toleration and for common interest. He creates prosperity in *Pura* not only limited interest, but for all. This movement is expected to be continuously and spreads into society movements at the local community level. This is in line with opinions of Maragustam (2015) which states that human mental relationship with environment affect each other.

3.2 The Existence of Sri Mangkunagara IV

Having got married, Raden Mas Sudira was renamed into Raden Mas Haryo Gondokusumo. The position he occupied was *Patih* (with *Mayor Infantry* degree later), and held Legion Administration of Mangkunagaran. When he was 19 years old, he was adopted by his cousin having degree Sri Mangkunagara III. So his relationship had been close since he was young.

On January, 1853, Sri Mangkunagara III passed away. Recalling that during his career, Pangeran Gondokusumo always proved his competency, the government considered him as the feasible nominee to rule Praja Mangkunagaran. Originally he had degree Prabu Prangwadono just like his predecessors. Then having organized the government actively for 4 years, exactly on September 16, 1857 he was crowned to be Mangkunagara IV. Having been *pamengku praja* for three months in Mangkunagaran, he got married with the first daughter of Mangkunagara III as *garwapadmi* (consort of king) named Raden Ajeng Dunuk. From his marriage he had 13 children. Raden Ajeng Dunuk passed away when she delivered her 14th child (Harmanto, 1992: 22).

During Sri Mangkunagara IV reign, many significant advances were made in government, economic, and cultural sectors. After Sri Mangkunagara IV had many experience with ruling, he argued that a *Pamong Praja* servant can work well when he knows discipline and implement it. Thus, those hired to be *Pamong Praja* servants were only *abdidalem* who had obtained military education in Mangkunagaran Legion. As they see that the Dutch had benefited much from plantation sector, he imitated the example to make Mangkunagaran rich. He considered that they will be more successful because they did not need to hire land just like the Dutch. Eventually, he made a variety of cultivations, such as *nila* breeding, silkworm breeding, tea and kina cultivations, and etc. however, the more profitable and successful one was sugar and coffee business. The larger profit was obtained when he established sugar plant in Colomadu in 1863. With his success, he wanted to build another larger sugar plant with more sophisticated tools at that time, Tasikmadu Sugar Plant, in 1874.

The abundant plantation products at that time encouraged the Dutch privates to build railway. The first railway lane existing in Indonesia was Semarang-Sala railway lane, built in 1863. The next lane built was Tanjungpriok-Bogor lane, and then

Surabaya-Pasuruan. The construction of railway lane was conducted with NIS. Meanwhile, the objective of railway lane was to transport produces, as aforementioned, and then for transporting passengers.

The substantial profit was particularly obtained from the result of sugar and coffee selling. In such the condition, Sri Mangkunagara IV can beautify and expand *Pendapa Ageng Mangkunagaran* by installing tens *robong* lamps and building *Bangsas Tosan*. *Bangsas Tosan* is the porch made of iron in Mangkunagara, all material of which was incurred and reserved from Germany. It was greatness that Javanese people saw iron pillars for the first time. In back part of Pura Mangkunagaran, a beautiful park was also constructed with sculpture made in Europe. Then Sri Mangkunagara IV conducted construction continuously, for example: on *Purwasana*, *Dirgasana* and *Kaveleri* Buildings. With so many constructions and reforms made by Sri Mangkunagara IV, he was often called as development period.

In Mangkunagara IV era, there was accomplishment attempt, as at that era there was an attempt of exploring economic medium in the attempt of bringing Mangkunagara into the sturdier position. This Mangkunagara era was characterized with the emergence of Mangkunagaran-owned companies. Those companies affected very significantly the Mangkunagaran finance. To build economic sector, Mangkunagara IV initiated by learning thoroughly the agrarian system existing in Mangkunagaran territory. The point learnt was primarily the precondition of land ownership, land law showing that the king or ruler had absolute right. However, the right was limited to the lands whose financial affairs were mastered directly by the king, so that the lands given as gift or wage like *lungguh* and *apanage* were not included into it. Post-Diponegara War, the condition of people was getting severer; it was because the people were imposed with tax and should submit some of their produces to East-Indies government. Moreover, they should perform forced work (*rodi*), *gugur gunung*, *jaga desa* and etc. Meanwhile, those not capable of performing it were allowed to abandon their residence.

The relationship between trading culture with the perspective on modern trading ethos application procedure in Sri Mangkunagara IV's thinking consistent with the time condition referred to plantation problem. To fulfill the intention of reorganization was to fulfill life need at that time, particularly in plantation sector. In the period before

and after Mangkunagara IV, the condition of life showed that generally *priyayis* with higher nobility degree had worse financial condition. It was because they were not allowed to work. The thirstiness for sparkling and luxury occurred in prominent Javanese people, particularly in Solo Palace. It was because of the reduced territorial mastery on the one hand and mismanagement resulting in plantation land (*lungguh*) leasing on the other hand, leading to poverty among princes and officials in Surakarta Kingdom.

Character building Mangkunagara IV is basically people must be intelligent and humane. So, first of all we must be willing and able to work hard and diligently to advance ourself. It accordance with the opinion of M. Abdul Roziq Asrori (2016) which states that character formation is very important to do all stakeholders in the lining of nation for advanced and dignified. This movement will be continuously carried out and can spread throughout in the community.

From the explanation above, it can be seen that the factor generating social and economic system among *priyayis* was incompatibility of nobles' perspective on moral value to their identity as *priyayi*. The negative implication to Mangkunagaran family, particularly during Mangkunagara IV became a strategic reference for its predecessor governance, by reforming the plantation land leasing problem basically not due to the social and economic crisis condition in the court's family environment, but due to Java War occurring in 1925-1830. The areas like Tanjung Tirta, Gombang and Benteng in Klaten area had largely fallen into plantation masters. Considering this, it can be seen the advantage and benefit of how to cultivate their plantation plant and the worrying condition of ordinary people due to *bekel's* and European plantation master's exploitation against them. It gave Mangkunagara IV more understanding that the main source of people's burden was related to the tax law on *lungguh* land in the land ownership principle according to Javanese people's tradition, that was, the *priyayi* or *lungguh* owner's attention to farmer worker and the leased land tend to be lost and they did not care about ordinary people's fate (Behrman, 1987; Kumar, 2006). Therefore *Serat Pranata* (Regulation Document) was reformed related to agrarian matters such as land leasing, taxing, and other rural problems in Javanese document issued by Surakarta and Yogyakarta Kingdoms. Sri Mangkunagara IV during its reign made some fundamental transformations in government and economic sector, particularly in land and tax affairs.

The content of it was withdrawal of *apanage* land and the replacement of it with giving salary to the State family.

Eight years later, from the result of his economic strategy, Mangkunagara IV could achieve successful economic strategy, even Mangkunagaran obtained substantial profit. Mangkunagara IV had ever explained that his economic policy was made due to his wish to manage his family and servant's income and attempt to improve Mangkunagaran people's standard of life. Another attempt the Sri Mangkunagara IV taken was to establish coffee and sugar company or plant. It is generally a politic and economic activity are not always like the expectations. Psychological skills and social in free market economy values and controlled by demand and control mechanisms will have control commensurate with democratic values.

Sri Mangkunagara IV was interested in improving the position of Mangkunagaran descent through economy, as shown in some *tembang sinom* contained in *Serat Wedhatama*. In the *tembang*, Sri Mangkunagara IV advises his people that earning living is important in life. After the livelihood has been sufficed, other needs will be sufficed, for example religion science. In another *tembang macapat* contained in *Serat Tripama*, it is mentioned that individual's life will be meaningful when he has three things: *wirya* (position), *arta* (wealth), and *winasis* (intelligence). Those who do not have one of them will be underestimated (in Javanese term called *aji godhong jati aking*).

Sri Mangkunagara IV's talent as poet and art protector far beyond his ability of reigning the *praja* (territory of jurisdiction). As a king, he had reigned his people and led them toward advance successfully. In Sri Mangkunagara IV period, many high literary works developed. Even Sri Mangkunagara IV activity in letter area had began when he had not been the King. Sri Mangkunagara IV's literary works were descriptive, didactic, and didactic-philosophic in nature (Poerbatjaraka, 1952 and Mulder, 1984). Mangkunagara IV as king and leader always put the interests of others, has no strings attached, and always be vigilant in dealing with problems. Thus comply with Indriyanto (2014) which states that *kejawen* teachings are two form of great threat to underlie the attitude of vigilance. There are aware and vigilant. Otherwise, it will be able to destroy the principles of humanity, namely lust and self-interest. Humans should be able to reduce carnality and release *pamrih*. *Pamrih* is a second threat to humans. Acting because of *pamrih*

means only prioritizing self-interest (selfish). *Pamrih* can ignores the interests of others and society.

His work in the form of *tembang macapat* is descriptive in nature as it contains description and impression he got when he visited the local area, for example when he went to Wonogiri, Giripurno and Tegalondo. In addition, many of his poems tell about important event such as the construction of Tasikmadu sugar factory and the opening of Tambakagung and Tirtosworo reservoirs. Some of his works also tell about deer hunting in the jungle near Surakarta at that time. In his journey to a place, he was always followed by the palace officials. *Tembang* he had written represent the beauty of rural land they passed through, the behavior of wild animals they hunt, and the people's welcome. Those works prove their competency in expressing feeling and impression with beautiful words.

Another poem is created to give *piwulang* (lesson), advice about noble character (*akhlaq*), decorum, and the relationship between king and his people, including youths, their family, soldier and *narapraja* (Maryeni, 2013). Poem contains this noble character tenet has been collected and published as the third edition and some of the fourth editions was collection of Mangkunagara IV's work, consisting of four editions prepared by Dr. Thedhore Pigeaud, between 1927 and 1934, on the instruction of Sri Mangkunagara VII, a grandson of Sri Mangkunagara IV in the attempt of celebrating his 120th birthday. The poems are *Warayagnya*, *Wirawiyata*, *Sriyatna*, *Nayakawara*, *Paliatma*, *Salokatama*, *Darmawasita*, *Ngelmu*, *Pituttur*, *Puji*, *Wedhatama*, *Tripama* and *Yogatama*. Out of those works, the ones making Sri Mangkunagara IV the famous poet are a didactic poem entitled *Tripama* and a didactic philosophical poem *Wedhatama*. In *Serat Tripama*, Sri Mangkunagara IV intended to give lesson and education about Javanese people, particularly the soldier. Life guideline he considered as *adiluhung* (superb) was taken from three puppet epochs inseparable from the court's culture at that time. Then, *Serat Wedhatama* containing noble character tenet is considered as having broad content than *Serat Tripama*. All of his works are stored in reksapustaka.

Reksapustaka was born on August 11, 1867. In addition, there were Reksapraja, Reksa Hardana, Reksa Warastra, Reksa Busana, Reksa Baksana, Reksa Sunggata, and etc. at that time. Exactly, Sri Mangkunagara IV issued Decree (*pranatan*) reshuffling the structure of *Praja Mangkunagaran* government. In *Praja Mangkunagaran* capital, according to the *pranatan*, 9 offices were

established, each of which was mastered by *Wadana*; therefore it was called *Kawedanan*. The nine *kawedanans* are: (1) Hamongpraja; (2) Reksapraja; (3) Kartapraja; (4) Martapraja; (5) Kartipraja; (6) Reksawibawa; (7) Mandrapura; (8) Purabaksana; and (9) Yogiswara. Each of *kawedanans* supervised some *kemantrens*, the subsidiary of *Kawedanan* led by a *mantri*.

Reksapustaka born in 1867 serves to deal with *serat-serat* and or *books*. Thus, Reksapustaka originally serves as archive. Ten years later, exactly in 1877, Reksawilapa office was established. It is Reksawilapa that actually served to deal with letters, while Reksapustaka serves to deal with books. Thus, since 1877, Reksapustaka changed into library. Mangkunagara IV always strive to advance education, although still modest condition at the time. He strive to improve the intelligence of community with learn. Learning is an obligation to improve. Some things have been done by IV Mangkunagara seems in line with the opinion Bambang Indriyanto (2014) states that to achieve the educational system in general, the curriculum serves as a reference and direction for teachers in articulating concepts in the lesson. Thus the role of teacher will be very important and strategic.

3.3 *Serat Tripama: The Masterpiece of Sri Mangkunagara IV*

Serat Tripama (the three role models) was created by Sri Mangkunagara IV (1809-1881) in Surakarta, written in *tembang Dhandanggula* consisting of 7 *pada* (verses), telling about role modeling of Patih Suwanda (Bambang Sumantri), Kumbakarna and Suryaputra (Adipati Karna) (Poerbatjaraka, 1952). For those not knowing the puppet world, it is rather difficult to understand what and who the three characters are. Briefly they can be explained as follows:

Bambang Sumantri called "Patih Suwanda" after being the *patih*, was the *patih* of King Harjunasrabahu from Maespati country in the era before Sri Rama period in *Ramayana* story. Patih Suwanda was famous for his bravery and ability of undertaking responsibly any assignments from Harjunasrabahu and finally passed away in battle field during fighting against Dasamuka.

Kumbakarna was the little brother of Prabu Dasamuka, the King of Ngalengkdiraja (Alengka); despite a giant, Kumbakarna was not willing to justify his brother's greedy and brutal deed that kidnapped Dewi Shinta. Nevertheless, when Ngalengkdiraja kingdom was invaded by enemy,

Sri Rama and his troops, Kumbakarna fulfilled his knight characteristic' call, sacrificed his life to defend his homeland. Kumbakarna passed away in defending his state rather than his elder brother. Kumbakarna was one of characters in *Ramayana* story.

Adipati Karna was the character in *Mahabharata*. He did not defend Pandawa constituting his step brothers but defended Prabu Suyudana (Kurupati), the king of Hastina to reply the king's merit for raising his degree. Adipati Karna was disposed into river after he was born and then was found by and adopted by *kusir Adirata*, and was hired as *adipati* by Prabu Suyudana. Therefore, in the Big War of Bharatayuda, Adipati karna was on Kurawa's part while he knew that Kurawa was the greedy one. Suryaputra died when fighting against Harjuna, his step brother.

Briefly, that is the heroic story of three knights in three different period raised by Sri Mangkunagara IV in *Serat Tripama* consisting of 7 verses of *tembang Dhandanggula*: The first and second verses tell about Kumbakarna's heroism, the third and fourth about Kumbakarna, the fifth and the sixth about Adipati Karna, and the seventh was conclusion (closing) (*Serat Tripama*, handwriting text constituting Sanapustaka collection, number 14205).

The elaboration above tells briefly what and who Patih Suwanda was (Bambang Sumantri in young age). What is written by Sri Mangkunagara IV in *tembang Dhandanggula*, in the first and second verses is as follows:

*Yogyanira kang para prajurit/ lamun bisa sira
anulada/ duk ing nguni caritane/ andelira Sang
Prabu/ Sasrabahu ing Maespati/ aran Patih
Suwanda/ lalabuhanipun/ kang ginelung triprakara/
guna kaya purun ingkang den antepi/ nuhoni trah
utama//*

*Lire lalabuhan triprakawis/ guna bisa saniskareng
karya/ binudi dadya unggule/ kaya sayektinipun/ duk
bantu prang Manggada nagri/ amboyong putri
dhome/ katur ratunipun/ purune sampun tetela/
aprang tandhing lan ditya Ngalengka nagri/
Suwanda mati ngrana//*

As translated freely as follows:

//The soldiers should/ all imitate/ what told in ancient story/ the mainstay of king / Sasrabahu in Maespati Kingdom/ named Patih Suwanda/ his merits/ is packaged in three matters / smart, capable and brave (*Guna, Kaya, Purun*)// it is these that are held on tightly / fulfilling the descent of excellent people //

The meanings of three dharmabaktis are; *Guna*: can solve problem; Attempt to win; *Kaya*: in a battle in Manggada Kingdom; can carry on *putri dhomas*; given to the king; *Purun*: his bravery had been real in the battle (with Dasamuka) Ngalengka King; Patih Suwanda passed away in the battle field. In conclusion, the heroism value of Patih Suwanda can be seen from three points: *Guna*, *Kaya* and *Purun*.

GUNA: *Nuhoni trah utami* in this case, means fulfilling the descent of excellent people, the knights that can solve problem with their knight characteristics and being superior in everything.

KAYA: here it is mentioned carrying on *putri Dhomas* successfully in the battle (it is interpreted as not only successfully carrying on 800 *putri dhomas* but also war loot.

PURUN: His bravery. Dasamuka is the king undefeatable but by Wisnu reincarnation (that is Prabu Harjunasrabahu, but at that time Sang Prabu was chatting with their wives). Patih Suwanda warred until died in the battle field.

What and who Kumbakarna is and how his heroism values are have been explained briefly. What composed by Sri Mangkunagara in the third and fourth verses of *Sekar Dhandanggula* are as follows:

//*Wonten malih tuladan prayogi/ satriya gung nagri ing Ngalengka/ Sang Kumbakarna arane/ tur iku warna diyu/ suprandene nggayuh utami/ duk wiwit prang Ngalengka/ dennya darbe atur/ mring raka mrih raharja/ Dasamuka tan keguh ing atur yekti/ dene mengsah wanara//*

//*Kumbakarna kinen mangsah jurit/ mring kang raka sira tan lenggana/ nglungguhi kasatriyane/ ing tekad datan purun/amung cipta labuh nagari/ lan noleh yayah rena/ myang leluhuripun/ wus mukti aneng Ngalengka/ mangke arsa rinusak ing bala kapi/ punagi mati ngrana//*

Translated freely as follows

There is a good role model; exalted knight from Alengka country; his name was Kumbakarna; despite giant form, he wanted to achieve excellence; when the war began in Alengka; he expressed his opinion to his brother (Prabu Dasamuka to save (Alengka); Dasamuka did not want to hear good opinion; as he only fights against monkey soldier.

Kumbakarna was told to go to the battle field; he did not say his disagreement to his brother; as he fulfilled the knight characteristics; actually he did not want to do so; he only defended his country; and considering his parents; and his ancestor; had lived gloriously in Alengka country; now will be

destroyed by monkey soldier; swear for death in the battle field.

What and who Adipati Karno is and how his heroism values are have been explained briefly. What composed by Sri Mangkunagara in the fifth and sixth verses of *Sekar Dhandanggula* are as follows:

//*Wonten malih kinarya palupi/ Suryaputra narpati Ngawangga/ lan Pandhawa tur kadange/ len yayah tunggil ibu/ suwita mring Sri Kurupati/ aneng Nagri Ngastina/ kinarya gul-agul/ manggala golonganing prang/ Bratayuda ingadegken senapati/ ngalaga ing Kurawa//*

//*Den mungsuhken kadange pribadi/ aprang tandhing lan Sang Dananjaya/ Sri Karna suka manaha/ den nggenira pikantuk/ marga denya arsa males sih/ ira Sang Duryudana/ marmanta kalangkung/ denya ngetok kasudiran/ aprang rame Karna mati jinemparing/ Sumbaga wiratama//*

Translated freely as follows:

There is another role model; Suryapati, the *Senapati* from Ngawangga; Pandawa was still his step brothers; he served Sri Kurupati; in Astina Country, He became mainstay; the commander of battle; raised to be *senapati* in Bharatayuda war; fighting against Kurawa.

Faced with his own brother; fighting against Danandjaya; Sri Karna was really glad; as they can acquire a road to reply merit of Sang Duryudana; so he exerted all of his power; the war was crowd and Karna died due to bow; he was famous as the excellent soldier.

Then, Sri Mangkunagara IV closes *Serat Tripama* on the seventh verse (*pada*) still with *Sekar Dhandanggula* as follows:

Katri mangka sudarsaneng Jawi; pantes lamun sagung pra prawira; amirita sakadhare; ing lelabuhanipun; aywa kongsi mbuwang palupi; manawa tibeng nistha; ina esthinipun; senadyan tekading budya; tan prabeda budi panduming dumadi; marsudi ing kotaman.

Translated freely as follows:

Those three heroes are Javanese role models; all officers; should imitate them as much as possible; regarding their service; never remove their role model; as you can be contemptible; in their ideal; although the determination in the past; is not different from human character; looking for excellence.

Mangkunagara IV gave an example of puppet characters that can be role models, for example, Patih Suwanda, Kumbakarna, and Adipati Karno. He took character-education value from puppetry story in order to be the life model. Character education is

related to potency and power inherent to human mentality and body. What is needed here is to activate human sense, reasoning, feeling, heart, and wish to read, to listen to, to comprehend, and to understand knowledge. To arrive at the goal (objective), good human beings should in fact position ethical or value education functioning to normalize human mindset and action thereby creating an identity of social system. Character education opens self-development space as optimally as possible corresponding to interest and need (Kartono, 2004). Character education emphasizes on an individual's role model. The presence of role model will yield optimum result and develop character education and human attitude.

Mental revolution idea is an attempt of reforming a community's mindset and action pattern based on its ideology. Therefore, character education plays a very important role in bringing this mental revolution into reality.

Mangkunagara IV's role model derived from puppetry character and himself. There are 3 puppet characters that can be role model: *firstly*, Patih Suwanda undertook any assignments from Harjunasrabahu responsibly and bravely until finally he passed away in battle field. Secondly, Kumbakarna was a giant who wanted to achieve excellence. During a war, he had advised his brother for the sake of Alengka Kingdom's security, but Dasamuka had always ignored it. Finally, Kumbakarna chose to alienate himself and to meditate while sleeping. When the *senapatis* of Alengka had passed away, Kumbakarna was waken up compulsively and was instructed by his brother to go to the battle field. Fulfilling his knight characteristics, Kumbakarna did not refuse. He was determined to defend his country only and for the sake of glorious ancestor sin Alengka country and now is destroyed by monkey soldiers. It is better to die in the battle field and eventually Kumbakarna died as the hero.

The third character is Raden Suryaputra, Adipati of Nawangga, the step brother of Pandawa (his father is Batara Surya). Since he was born until adult, he did not live with Pandawa, but taken care of by *kusir Adirata*. For his supernatural power and loyalty, Prabu Duryudana conferred him high degree. Around Bharatayuda war, Karna was persuaded by his mother to war on Pandawa part. But Karna insisted that although Pandawa is his brothers and are on the right part, but as a knight, he should defend the king who has raised his degree. In the fighting against Harjuna, becoming a distinctive story called "Karna Tanding" in Javanese puppetry,

Karna got opportunity to reply his King's merit. He fought until die in the battle field due to Raden Harjuna (Dananjaya)'s bow.

Those three heroes lived in different period with different role model as well. Sri Mangkunagara IV recommended us to take their character as role model as much as possible. Never remove the good example in looking for and fulfilling a knight's excellence. Overall, Patih Suwanda is known for his excellent *triprakarya*: "***guna, kaya and purun***", sacrificing everything for maintaining loyalty and commitment although he realized completely that what he had defended is the wrong party.

From all of his works in government, literary and cultural areas, it can be concluded that Sri Mangkunagara IV was a broad-oriented, diligent, hard worker. Recalling that at his time, there had been no formal school, he absorbed entire knowledge he had from private course, and reading many Javanese and non-Javanese books and texts, including Dutch and Malayan. It was intended to make *abdidalem* broad-oriented, so that he was willing to provide his book collections to be read by others. Through this thought, Reksapustaka was then created in its embryo. This Mangkunagara IV's role model can be utilized to provide character education in the society thereby can bring the mental revolution into reality.

4 CONCLUSIONS

Mental revolution and character education are two interrelated aspects and mutual harmony. So, to change point of view there needs a movement like Mangkunagara IV movements in his era. The Mangkunagara IV's movements sourced from puppetry characters and himself. There are three puppet characters such as Patih Suwanda, Kumbakarna, and Adipati Karna.

Mangkunagara IV is a king or leader of most success in the Pura Mangkunagaran in all sectors, such as government, literature, and culture. He has large knowledge, diligent, and like to work. In his era there not yet school, so he got the knowledge from private lessons, read many books, Java manuscript, and manuscript other from Netherland and Melayu. He willingly provides his book collection to be read by others. From his thoughts, then created Reksapustaka as an embryo. Mangkunagara IV's role mode can be utilized to provide character education for society so can realize mental revolution.

Because of still many works from Mangkunagara IV which until now still stored in Pura Mangkunagaran, so necessary for further research. Especially related to character education and moral education.

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