



From Politics to the Mataraman Cultural Stage: Fragments of Magetan History in the XVII-XX Centuries

Subaryana, IKIP PGRI Wates, Kulon Progo, Indonesia

Indra Fibiona*, Balai Pelestarian Kebudayaan Wilayah X, Sleman, Indonesia

Wahyu Pambudi, IKIP PGRI Wates, Kulon Progo, Indonesia

Nugraha, IKIP PGRI Wates, Kulon Progo, Indonesia

ABSTRACT

The historical trajectory of East Java, particularly Magetan, is intricately linked with the broader political and cultural developments of Central Java and Yogyakarta, especially since the Hindu-Buddhist era and the subsequent rise of Mataram Islam. This research investigates how historical political dynamics have shaped contemporary cultural identities in the Magetan region. Through a historical approach and the analysis of various archival sources, the study examines key political events, including the conquest of Kanitèn, the Trunojoyo rebellion, and the Chinese Insurrection, and their impacts on Magetan. The findings reveal that the political maneuvers of Mataram Islam, coupled with Dutch colonial intervention, significantly influenced the cultural landscape in Magetan. The concept of *keagunbinataran* mandated Magetan's allegiance to the Yogyakarta Sultanate, resulting in the adoption of Mataraman culture as an expression of loyalty. The political rivalry between the Surakarta and Yogyakarta palaces intensified cultural contestations, with Magetan predominantly aligning with the Yogyakarta Sultanate, as evidenced by the prevalent use of the slendro-tuned gamelan. These results underscore the enduring influence of historical political events on Magetan's cultural identity, which continues to evolve in the present day.

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*CORRESPONDENCE AUTHOR

indra.fibiona@kemdikbud.go.id

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INTRODUCTION

The region of East Java has a long history that is inseparable from that of Central Java and the Special Region of Yogyakarta (DIY), especially since the Hindu-Buddhist period. However, the glory of Mataram Islam following this period also significantly influenced the political, social, and cultural conditions in East Java, particularly in the Magetan region. The history of Magetan's integration into the overseas territories of Mataram Islam is shaped by a long narrative that also impacts the culture of Magetan society, which closely resembles the Mataraman culture of the Yogyakarta Sultanate.

According to De Graaf and Pigeaud (1974), the history of Magetan is linked to Panembahan Sénapati's conquest of the Madiun area, which triggered conflicts with the Kanitèn elite, a region in Magetan that was not yet administratively formed at that time. The Kanitèn elite remained loyal to the Pasuruhan king, but in the last quarter of the 16th century, a coalition of Surabaya and Pasuruhan elites succeeded in establishing political authority in the interior of East Java. However, sources from Mataram record that the Kanitèn king was defeated by Sénapati, fled to Pasuruhan, and was executed, which became a controversial aspect of the Babad narrative (De Graaf & Pigeaud, 1974).

At the same time, Ki Ageng Mageti, a religious leader from the Kartasura Sultanate or Mataram Yogyakarta Sultanate, who opposed Sultan Amangkurat I's policies of alliance with the VOC, instructed the residents of Gandong Kidul (now Magetan's main square) to clear the forest for a new settlement area. Ki Ageng Mageti, who resisted the Dutch and Amangkurat I, entrusted this task to Ki Ageng Getas (Arafat, 2023). During this period, the Mataram Palace was in turmoil due to the people's resentment towards the VOC following the signing of the 1646 treaty that recognized VOC sovereignty in Batavia. The treaty sparked disappointment, including rebellions from Mataram's vassal territories, such as Prince Giri in northern coastal Java and Trunojoyo from Madura, aided by the Makassar people.

Basah Gondokusumo and his grandmother Basah Suryaningrat, involved in the rebellion, eventually fled to Gandong Kidul and met with Ki Ageng Mageti. After discussions, Ki Ageng Mageti acknowledged them as Mataram Palace relatives and handed over his land as proof of loyalty. Basah Suryaningrat then appointed her grandson, Basah

Gondokusumo, as the ruler with the title *Joso Negoro*, and the area was named *Magetan*. The *Magetan Regency Government* established the anniversary of *Magetan* on October 12, coinciding with the appointment of Regent *Josonegoro* as the first regent in 1675, marked by the chronogram *Manunggaling Rasa Suka Ambangun* (Wiratmoko, [2005](#)).

Political dynamics in *Magetan* peaked during the reign of *Pakubuwono II*, particularly related to the events of the Chinese Insurrection or *Perang Cina* in 1740, which sparked unrest in various coastal towns in Java, including *Kartasura*. In 1742, the rebels captured *Kartasura*, and *Pakubuwono II* took refuge in *Magetan* and *Ponorogo*, where *Mataram's* influence grew stronger (Batubara & Wildan, [2023](#)). The regions of East Java, including *Ngawi*, *Magetan*, and the surrounding areas, experienced significant influence from palace power dynamics in the 18th century, especially after the division of *Mataram* into the *Surakarta Sunanate* and *Yogyakarta Sultanate* in 1755, followed by the establishment of *Mangkunegaran* in 1757 and *Pakualaman* in 1812. The division of territories due to the events of *paliyan* between the *Sultanate* and *Sunanate* invites further investigation regarding its impact on the regions supporting these dynasties.

The territories of East Java, from *Ngawi*, *Magetan*, and surrounding areas, were heavily influenced by palace power dynamics in the 18th century. Significant influence was seen when *Mataram Islam* split into *Surakarta (Solo)* and *Yogyakarta* in 1755, followed by the emergence of *Mangkunegaran* from *Solo land* in 1757 and *Pakualaman* in *Yogyakarta* in 1812. The land of *Mangkunegaran* (main areas extending to *Wonogiri*) was part of *Solo*, and *Pakualaman* was part of *Yogyakarta*. The fragmentation of *Mataram Islam's* power into several dynasties resulted in the division of supporting regions among these dynasties. After 1755, the *Western Overseas Territories (Banyumas)* became part of *Solo*, while the *Eastern Overseas Territories* were fragmented in a complex manner between the *Yogyakarta Sultanate* and the *Solo Sunanate*.

The *Kediri* and *Ponorogo* regions (including southern *Madiun* and the adjacent *Pacitan* region, taken over by the British in 1812) became part of the *Sunanate* palace. These regions were separated from each other by slices of territory under the *Yogyakarta Sultanate's* control, which included northern *Tulungagung*, parts of *Madiun*, and *Ngawi* and *Magetan Regencies* (Sutherland, [1976](#)). The pattern of territorial control resulting from the events of the *paliyan* (division) between the *Sultanate* and *Sunanate* is intriguing when examined further regarding the impact caused by the division of territorial power.

The central question of this study is: How did the political constellation of *Mataram Islam* in *Magetan* influence the formation of the cultural stage in the region? This article aims to explain how the political relationship between *Magetan* and the *Mataram Islamic Kingdom* contributed to the formation of cultural identity in *Magetan*.

METHOD

This study uses a historical method, which is a scientific process aimed at discovering and analyzing historical evidence. The method includes several stages, such as collecting information sources, conducting further research, analyzing facts, drawing conclusions, and accurately reconstructing past events. It also encompasses various techniques, including comparative analysis, interpretation, and critique (Kuntowijoyo, [2005](#)). Data collection was conducted through literature review, primarily referencing books and journals that describe the social, political, and cultural situation in *Magetan* and *Yogyakarta* during the period under study.

RESULTS AND DISCUSSION

Magetan: An Overseas Territory with Emotional Ties Post-Giyanti Treaty

The *Babad Tanah Jawi* contains several stanzas arranged in the *Dhandhanggula* meter that describe *Magetan* as a true overseas territory of *Mataram*, a subjugated area of the *Mataram Kingdom*. *Magetan* also served as a gathering place for overseas soldiers intending to attack the *Mataram* government center, which was then under Dutch influence. The *Agung State* continuously experienced turmoil due to crown wars orchestrated by the Dutch. Consequently, *Magetan*, as an overseas territory, was directly affected by the war, resulting in many *Mataram* ancestors perishing and being buried in *Magetan* (Anonim, [1976](#)).

The chaos in the *Agung State* also significantly impacted the survival of the *Mataram Islamic Kingdom*. This situation was exacerbated by Dutch intervention, which led to the division of power, including overseas territories. Sri

Sultan Hamengku Buwono I obtained half of the Agung State. In addition, Sultan Hamengku Buwono I was given authority over 33,950 works, which included Madiun, Magetan, Caruban, half of Pacitan, Kertosono, Kalangbret, Ngrawa, and Kertosono. In addition, Sultan Hamengku Buwono I was given control over 33,950 works, which included Madiun, Magetan, Caruban, half of Pacitan, Kertosono, Kalangbret, Ngrawa (now Tulungagung), and Jipang (now Bojonegoro) (Dwiyanto, [2009](#)).

For eighty years, intermittent wars in Central and East Java, beginning with the Trunajaya Revolution in 1675 and culminating in the Giyanti Treaty in 1755, resulted in the division of Mataram Agung into Surakarta, Yogyakarta, and Mangkunegaran (post-1757). The power dynamics among elites in these three kingdoms had differing influences on Javanese society. Materially, the fragmentation caused more severe impacts in parts of East Java compared to southern and western Mataram regions around the Merapi-Merbabu watershed.

In highland areas like Malang, bloody battles occurred between Balinese forces led by Untung Surapati (circa 1650–1706) and combined forces of the VOC, Javanese, Madurese, and Balinese troops. Other areas in East Java experienced economic power shifts from the upper Brantas valley (Kediri, Sarengat, Blitar) to the western valley (Pancaraga, Magetan, Kadhuwang) and fertile plains around the Bengawan Solo River. Regions like Jipang and Jagaraga began emerging as independent trade centers. On the eastern coast, major trading hubs like Surabaya and Gresik suffered greatly due to VOC's commercial monopoly in 1677 and destruction by Bugis pirates, disrupting once-thriving ports in East Java. According to Pigeaud, the collapse of major ports and trade in Surabaya and Gresik accelerated the influence of Mataram culture and Dutch power in East Java (Carey, [1997](#)).

The Yogyakarta Sultanate divided its territory into three layers: Nagari Ngayogyakarta, Nagara Agung, and Mancanegara. Nagari Ngayogyakarta was the capital region of the sultanate, stretching between two major rivers, Kali Code and Kali Winanga. These rivers marked the eastern (Kali Code) and western (Kali Winanga) boundaries of the Nagari Ngayogyakarta region. However, defining the northern and southern borders was more challenging due to the absence of clear natural markers. The solution was to establish boundary posts called pathok nagara, which took the form of functional mosques known as pathok negoro mosques. Nagara Agung, or the main region, encompassed areas with specific terms, although the boundaries were less distinct. The most well-defined area was Siti Gadhing Mataram, which extended between Mount Merapi in the north and the Indian Ocean in the south.

Mancanegara, the outer region, was a subjugated area that did not receive adequate political control from the central government or Nagari. Mancanegara included Madiun (Madiun City, Magetan, Caruban, and half of Pacitan), Kediri (Kertosono, Kalangbret, and Ngrowo/Tulungagung), Surabaya (including Mojokerto), Rembang (Jipang and Teras Karas in Ngawen), and Semarang (Selo or Seselo Warung/Kuwu-Wirosari and parts of Grobogan). The total area of Mancanegara was approximately 33,950 karya or equivalent to 198,488.675 km². Combined with Nagara Agung, the total area of the Yogyakarta Sultanate reached 86,950 karya. If the area of Danurejo I (Banyumas) covering 1,600 karya is added, the total becomes 88,550 karya or approximately 507.707 km². The vastness of this territory contrasts significantly with the current size of Yogyakarta. Consequently, the Yogyakarta Sultanate's power was speculated to extend not across this entire expanse but rather limited to Nagari (the capital) and the closest parts of Nagara Agung (Abror, [2015](#)).

The Yogyakarta Sultanate's control likely concentrated primarily on Siti Gadhing Mataram, which spanned from Merapi to the southern coast. Within this extensive sultanate territory were several enclave and exclave areas belonging to the Surakarta Sunanate and Mangkunegaran. These regions resulted from the Palihan Nagari Agreement signed in Giyanti on February 13, 1755. The sultanate's territorial extent continued to shrink, particularly due to territorial seizures by Daendels and Raffles.

After the conclusion of the Java War in 1830, the Dutch East Indies government seized all Mancanegara territories as compensation for the losses incurred during the Java War, also known as the Diponegoro War. The Dutch claimed to have suffered significant losses and demanded reparations from the Sultanate and Sunanate, which were unpaid, leading to the confiscation of Mancanegara areas in return. On September 27, 1830, the Klaten Agreement was signed, establishing the boundaries of the Yogyakarta Sultanate with the Surakarta Sunanate. The Yogyakarta Sultanate's territory was then confined to Mataram and Gunungkidul, covering an area of 2.90254 km². Within this region were enclaves of Surakarta (Kotagede and Imogiri), Mangkunegaran (Ngawen), and Pakualaman (Pakualaman Regency) (Abror, [2015](#)).

In 1749, shortly before his death, Pakubuwana II handed over his entire kingdom to the VOC, leading to the division of "Mataram Kingdom Land," encompassing all land along the southern coast of Central Java from Mount Kawi in the east to Cidonan in the west, into two ruling areas: the Surakarta Sunanate and the Yogyakarta Sultanate. The division of these territories was highly complex. The Sunanate governed regions such as Panaraga, Kutekmanek, Jagaraga, Srengat, Blitar, Kediri, Trenggalek, Pace, Caruban, and parts of Ngawi in eastern Java. In the west, the Sunanate controlled regions like Purbalingga, Ngayah, Banyumas, Rema, and Jatinegara. In central Java, the Sunanate also governed parts of Pajang, Mataram, Kedu, Bagelen, and Sukawati. The Yogyakarta Sultanate held regions such as Magetan, Madiun, Tulung, Ngrawa, Berbek, Gunungkidul, and parts of former Pajang, Mataram, Kedu, Bagelen, and Sukawati.

These regions were governed by subordinate officials across areas totaling 15,889 pal, with an estimated population of around 15 million people. The central or core regions (Nagara Gung) supported rapid population growth in the late 18th and early 19th centuries, primarily due to the expansion of rice cultivation, a condition markedly different from other areas of Java, such as Banten and Cirebon (Kumar, [2013](#)). The Yogyakarta Sultanate's overall territory, including Kedu, Bagelen, Gunungkidul, Magetan, Madiun, Tulungagung, Ngrowo, Berbek, and parts of Banyumas up to the 1830s, had an estimated population of around 87,050 cacah or 522,300 individuals (Hageman, [1856](#)). Magetan became a highly respected overseas territory by the Yogyakarta Palace, as many Mataram elites who perished were buried there. The Magetan region itself held a negative reputation in the eyes of Sultan Hamengku Buwono I, who forbade his son from associating with the daughters of Magetan due to personal grievances against the people of Magetan, who had defeated him while he was still struggling as Prince Mangkubumi (Marihandono & Leirissa, [2008](#)).

However, the many Mataram elites who perished and were buried in Magetan prompted the succeeding Yogyakarta Palace to honor the Magetan Overseas Territory. Furthermore, Magetan was also regarded favorably by the palace, given that several high-ranking officials of the Yogyakarta Palace had once praised Magetan as an unblemished overseas territory unaffected by palace successions that harmed the palace (Onghokham, [2003](#)).

The Mataraman Cultural Stage in Selected Regions (Magetan Overseas Territories)

The areas east of the Agung State included Siti-Ageng Kiwa, Siti-Ageng Tengen, Panumping, and Panekar, while the western regions comprised Bumi Bumija Sewu and Numbak-Anyar. Generally, the Mancanegara regions were divided into eastern and western territories. The eastern Mancanegara territory included Panaraga, Kadiri, Madiun, Pacitan, Kaduwang, Magetan, Caruban, Pace, Kersana, Sarengat, Blitar, Jipang, and others (Laksono, [1995](#)). The Mataraman culture spread throughout the areas encompassing Ngawi, Kediri, Madiun, Nganjuk, Magetan, Trenggalek, Pacitan, Ponorogo, Tulungagung, and Blitar (Zuhro, [2009](#)). This region was known as the Mataraman area, often considered the abangan (syncretic) cultural base, including Madiun, Ngawi, Pacitan, and Magetan (Sugiarso, [2010](#)).

The placement of religious-based leaders mandated by the Sultan in Magetan and other regions brought positive impacts. Although informal, this leadership was responsible for managing religious education, conducting religious ceremonies, and providing social services such as advising the community, mediating social disputes, and even offering medical treatment to the sick (Poespaningrat, [2008](#)). The Mataraman cultural stage in the overseas regions was further reinforced by Dutch intervention in Java through formal laws that regulated and demarcated the boundaries of the two main Javanese kingdoms (*Vorstenlanden*).

These laws were agreed upon by the kingdom rulers, with each kingdom possessing territorial regulatory authority accompanied by proliferation according to the internal policies of the palace and its elites. The court cultures of both the Sultanate and Sunanate were proliferated using specific methods since the late 18th century. This cultural proliferation included regulations regarding dress codes, status standards, and behavioral rules. Batik patterns, ceremonial keris, and specific attire were classified in detail according to palace rules when the palace conferred privileges on dress. The finer the cloth of the uniform, the higher the nobility status (Dahles, [2013](#)).

The Surakarta Palace (also known as Solo) and Yogyakarta engaged in intense rivalry to spread their influence in Java. Both kingdoms endeavored to highlight distinct and contrasting identities, clearly visible in language, dress styles, music, and dance. This political rivalry, culminating in cultural contestation, had significant impacts. Both the Sultanate and Sunanate claimed to be the true guardians of Javanese tradition. One cultural identity stereotype of these two

kingdoms is evident in dance styles, where Yogyakarta's dances tend to be more masculine compared to the more feminine, refined, and intricate dances of Surakarta (Dahles, [2013](#)).

Under the reign of Hamengku Buwono I, Yogyakarta experienced a period of peace and prosperity, but after his death, the kingdom became vulnerable to armed conflicts with external colonial forces and internal throne rivals. The British conquest of Yogyakarta in 1811 introduced new challenges for the Yogyakarta Sultanate. In 1812, Lieutenant-Governor Raffles attacked and seized the palace, marking the only instance where a Javanese court was taken by European forces—a great humiliation for the sultanate. The post-defeat period was characterized by rising dissatisfaction in Central Java, impoverished aristocracy, poor harvests, widespread disease, and a palace weakened by intrigue.

Amid this turmoil emerged a major uprising known as the Java War (1825–1830). Following the war and the reinstatement of Dutch colonial authority, political resistance ceased, and the courts of Solo and Yogyakarta were stripped of their political power. Their roles became purely decorative, focusing on the development of arts and etiquette while political power rested in the hands of the Dutch Resident as the colonial representative. The aristocracy became intertwined with the Dutch bureaucracy, relying on positions within it for their livelihoods.

Although the Cultivation System of plantation crops was not officially implemented in Yogyakarta, arrangements existed for the production of export crops, primarily sugar, processed in factories that sprang up throughout the region. For about ninety years, Yogyakarta experienced a tranquil and prosperous period during which palace culture flourished, and the population grew significantly (Dahles, [2013](#)).

Language and Behavior: Mataraman Cultural Traits in Magetan Society

The logical consequence of the treaties designed by the Dutch to divide the Mataram Islamic Kingdom's power into several parts resulted in the spread of Mataraman (Yogyakarta) culture in East Java, including Madiun, Magetan, Nganjuk, Kediri, and other regions. These areas formed a cultural cluster that upheld Mataraman values due to their strong historical backgrounds. The communities living in regions with Mataraman culture embraced a mindset that valued symbolism, loyalty to the king or national leader, and a tendency to apply personal politics (Chalik, [2010](#)).

Mataraman communities instill cultural values in their children from an early age. These cultural values are passed down quietly from one generation to the next, almost imperceptibly. For those who adhere to Mataraman culture, family represents a deeply rooted moral world that must be preserved based on principles of solidarity. Parents are responsible for guiding and directing, while children must be obedient and respectful. Mataraman society upholds two fundamental values: harmony and respect. The value of harmony aims to maintain a peaceful, calm, and conflict-free society. A harmonious community is the ultimate goal of social interactions (Ardhanari et al., [2013](#)).

Javanese people must be able to "ngeli," meaning they must not disrupt social balance for personal gain or ambition. The value of respect requires them to speak and behave respectfully towards others based on social status and hierarchy. This perspective leads to a well-ordered society where each member knows their position and duties. Those who adhere to Mataraman culture follow principles that emphasize the importance of pleasing others first, bringing psychological satisfaction that leads to harmony. These values influence their consumption and shopping behaviors, as well as the relationship between marketers and customers, which has been maintained for years (Ardhanari et al., [2013](#)).

The influence of language in the Mataram power region was strong during the reign of Sultan Agung. The concept of *agungbinataran*, which emphasized the unified and absolute power of the king, began to take clear and definite shape. Strict measures were imposed on citizens, including royal family members and officials, especially if they failed to carry out their duties as assigned by the king, actions that were perceived as detrimental to the state or rebellious against the king. During Sultan Agung's reign, literary works played a crucial role in developing the concept of *agungbinataran*. Over time, palace culture evolved, including the use of the Javanese language, which saw development with the use of language levels ranging from *Ngoko* to *Krama*.

In the early years of the Mataram Kingdom, the king would still speak in *Krama* Javanese to elders, such as *Senopati* or *Krapyak*, when addressing *Juru Martani*, while *Juru Martani* would use *Ngoko* when speaking to *Senopati* and *Krapyak*. However, since Sultan Agung's reign, anyone deemed elderly had to use *Krama* when addressing the king.

The doctrine of *agungbinataran*, representing the king's complete and singular authority, continued to develop during the reign of Mangkurat II. In defending the *agungbinataran* doctrine, Mangkurat I strictly punished those who were seen as diminishing his authority. The use of Krama language became an important element that reinforced the king's *agungbinataran*.

During the early emergence of Islamic kingdoms, the use of Krama language was primarily intended to honor the guardians (*wali*). Changes began to take place when Sultan Agung ascended to the throne of Mataram. Mataram had ambitions to subdue the guardians, one of which was demonstrated by the 1635 assault on the Giri region during confrontations with Prince Pekik (the ruler of Surabaya and descendant of Sunan Ampel). After Prince Pekik surrendered, Sultan Agung acknowledged him as his brother and addressed him using Ngoko language. This practice extended to territories under the Mataram Kingdom, where officials were required to speak to the Sultan in Krama Inggil, while the Sultan had the privilege of using Krama Andhap or Ngoko.

The overseas communities in the eastern regions that were part of the Mataraman cultural cluster also recognized the Madiun dialect. This dialect was used by communities along the borders of Central Java's central and southern parts, specifically in the former Madiun Regency or Residency areas, including Madiun, Ngawi, Magetan, Ponorogo, and Pacitan. The Madiun dialect differed from the Yogyakarta dialect primarily in intonation, emerging as a development of Mataraman culture.

The Mataraman Cultural Stage in Magetan Traditional Arts

Education plays a crucial role as a supporting factor in the process of cultural acculturation. Through education, the delineation of Mataraman culture in Magetan can be seen in traditional music arts, particularly gamelan. Ethnomusicological studies conducted by Jaap Kunst in the early 20th century revealed that several regions became centers for gamelan craftsmen supplying instruments to the Vorstenlanden, especially the Yogyakarta Sultanate Palace. Among these regions were Solo, Magetan, Blora, Kediri, Cirebon, Sukabumi, and Bogor. These districts produced smaller gamelan instruments, such as *saron* and *gender*.

However, some larger gamelan instruments, like the *gong suwukan*, were also produced in Magetan. The continuous demand for gamelan, particularly from the Yogyakarta Palace, encouraged the people of Magetan to further explore gamelan craftsmanship. Communities involved in gamelan craft were often referred to as *panji* or *pandhe gendhing*. These groups, found in Desa Kauman, Karangrejo District, Magetan Regency, continue to exist today.

Gamelan as a cultural element itself has experienced significant evolution across Java. In various regions, similarities can be found between ensembles typically identified as *Mondreng* (female dancers) and *Ringgeng*, which developed from gamelan. *Mondreng* and *Ringgeng* instruments are generally made of iron. The naming of these iron instruments differs across regions. For example, in Yogyakarta and Kedu, they are called *Gamelan Barut*; in Sragen and Magetan, they are referred to as *Gamelan Balas*; in Madiun and Blitar, they are known as *Gamelan Janggrung*. In Demak, they are called *Gumbeng Wesi*, *Timpleng* in Kudus, *liring* in Tegal and Pemalang, and *Richikan* in Blora and some other areas where they are collectively referred to as *Gamelan Wesi* (*wesi* = iron). *Gamelan Balas* in Magetan represents an evolution of iron gamelan originating from the Yogyakarta Palace (Kunst, [1973](#)).

A notable difference between Surakarta and Yogyakarta gamelan lies in the choice of *Slendro* and *Pelog* tuning systems. In Surakarta, most feminine dances are accompanied by *Pelog*-tuned gamelan. Even some male-performed dances are accompanied by *Pelog*-tuned gamelan (Kunst, [1921](#)).

Table 1. Inventory of Bronze Slendro and Pelog Gamelan and Wayang Kulit in East Java and Madura as Documented by Ethnomusicologist Jaap Kunst in the Early 20th Century

Regency/District	Complete Bronze Slendro Gamelan Instruments	Complete Bronze Pelog Gamelan Instruments	Wayang Purwa (Leather)
Tuban	192	30	85
Bojonegoro	149	113	97
Ngawi	358	72	135
Magetan	274	22	60
Madiun	193	33	59
Nganjuk	187	25	51
Pacitan	264	6	117
Ponorogo	249	61	75
Trenggalek	124	5	62
Tulungagung	178	17	43
Kediri	183	37	108
Lamongan	83	23	39
Jombang	189	51	118
Blitar	143	17	99
Gresik	60	27	31
Surabaya	101	16	44
Mojokerto	106	8	97
Sidoarjo	84	5	52
Bangil	24	14	32
Pasuruan	39	17	15
Malang	106	232	188
Probolinggo	72	53	5
Lumajang	131	42	41
Kraksaan	16	2	5
Panarukan	26	12	4
Bondowoso	18	14	2
Jember	69	59	47
Banyuwangi	32	16	31
Bangkalan	36	29	2
Sampang	12	2	3
Pamekasan	9	10	1
Sumenep	51	24	1

Source: J. Kunst. 1973. *Music in Java: Its History, Its Theory, and Its Technique*. The Hague: Martinus Nijhoff, 564-569.

The data inventoried by Jaap Kunst indicate that the gamelan in Magetan is predominantly Slendro-tuned, aligning with the Mataram Sultanate of Yogyakarta's cultural appreciation for Slendro-tuned gamelan, given that most *gendhing* produced by the Mataram Sultanate are intended for Slendro-tuned gamelan. Kunst documented 85 Slendro gamelan in Magetan itself, 70 in Maospati, 58 in Parang, and 61 in Gorang Gareng.

One of the prominent traditional arts that reflect the Mataraman cultural influence in Magetan is the Tayuban dance, symbolizing fertility. This dance is popular among the community as it allows direct interaction between the performers and the audience. Tayub has flourished in Magetan, Tuban, and Bojonegoro (Anonim, [1995](#)). Tayub is a folk dance not originating from the palace community but from the common people, serving as an antithesis to the court dances of Surakarta and Yogyakarta (originating outside *Negaragung* but within the palace's jurisdiction) (Saptono, [2005](#)).

Tayub depicts a female dancer performing erotic movements, with eye glances, hip sways, and occasionally exposed calves designed to captivate the opposite sex. In the Yogyakarta Sultanate palace, Tayub dances featuring *ledhek* dancers served as a refreshing form of entertainment. The name "Golek" associated with this dance is inspired by the form of the wooden *golek* puppet, usually performed at the end of *wayang kulit* (shadow puppet) performances (Hadi, [2007](#)).

The emotional closeness between Magetan and the Yogyakarta Sultanate is evident through community groups such as Sangkara Muda. Sangkara Muda, short for Sangcipta Kang Ratu Mulyaning Datuloyo, was originally named "De Voorruitgang" and was founded on May 21, 1921 (Anonim, [1985](#)). Sangkara Muda is an organization committed to strengthening the kinship among descendants of Hamengku Buwono I, the founder of the Yogyakarta Sultanate (Anderson, [2006](#)). The organization also operates in the cultural sector, particularly within the Yogyakarta Sultanate region (including Magetan) (Overzicht van de Inlandsche en Maleisisch-Chineesche pers, [1931](#)).

A large-scale Sangkara Muda conference was held in 1940, bringing together Hamengku Buwono I's descendants from Batavia, Bandung, Pekalongan, Gombong, Magelang, Muntilan, Seloboro, Mataram, Surakarta, Madiun, and Magetan. The conference addressed various socio-cultural issues prevalent at the time. Representatives from Magetan attended the Sangkara Muda conference, indicating that many descendants of HB I resided in Magetan and were actively engaged in socio-cultural matters, further showcasing Magetan's emotional connection with Yogyakarta.

CONCLUSION

This study concludes that the political constellation within the Mataram Islamic Kingdom, along with Dutch intervention, profoundly influenced cultural dynamics in the overseas territories, including Magetan. The concept of *keagungbinataran*, which mandated full loyalty to the power center, particularly the Yogyakarta Palace, led to Mataraman culture becoming the standard in these regions. The cultural rivalry between Yogyakarta and Surakarta reinforced local cultural identities, often functioning as symbols of status and political affiliation. In Magetan, the dominance of Slendro-tuned gamelan in traditional arts is one manifestation of Mataraman cultural influence, demonstrating allegiance to the Yogyakarta Sultanate.

This research has limitations in terms of its scope and depth of analysis. It primarily focuses on Mataraman cultural influence in Magetan without deeply examining other contributing factors, such as internal dynamics within Magetan society or cultural influences from other regions in East Java. Further research is needed to enrich the ethnographic data to better understand how local communities receive and adapt Mataraman culture within a broader context. In-depth studies on the interaction between culture and politics in other overseas territories are also required to provide a more holistic picture of Mataram's political and cultural impact across Java.

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