

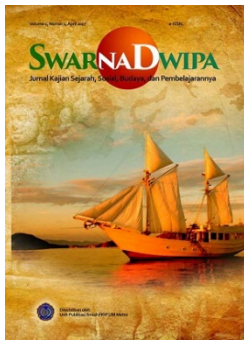
Dutch Influence to the Lifestyle of the Priyai Kraton Kasunanan Surakarta During the Reign of Sunan Pakubuwana X Year 1893-1915

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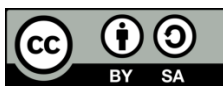
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Abstract

The purpose of this study was to know the Dutch influence to the lifestyle of the priyai Kraton Kasunanan Surakarta during the reign of Sunan Pakubuwana X Year 1893-1915. The study was using history method with qualitative analysis technique. The data in this research were collected by literature study. The result of study showed that there are materials aspect of the lifestyle of the priyai Kraton Kasunanan Surakarta during the reign of Sunan Pakubuwana X Year 1893-1915 that got Dutch influenced, that was fashion style, food menu and cutlery, entertainment and residential building. The conclusion of this study is Dutch as a culture figure was brought change in material aspects of the the lifestyle of the priyai Kraton Kasunanan Surakarta during the reign of Sunan Pakubuwana X Year 1893-1915.

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INTRODUCTION

The 19th century was a period that carved out a lot of historical stories in Indonesia, which at that time was still known as the Dutch East Indies. In the 19th century, the Dutch East Indies was a region that was much sought after by many European nations to become a hegemonic region. This was motivated by the fact that the Dutch East Indies region was famous for its wealth of natural products which had high selling value. And the lucky nation to write historical stories on Mother Earth in that century was the Dutch nation. Their position as a ruling group made the Dutch try to maintain their prestige and position through various methods so that they could be differentiated from other social groups.

Their authority, wealth and greatness are displayed to appear more luxurious and majestic compared to other groups (Djoko Soekiman, 2014: 100).

In the 19th century, the term social stratification was widely heard as a characteristic of the social identity of social groups. The Dutch lived with all forms of culture with European characteristics while living in the Dutch East Indies and introduced it to indigenous people. There are several groups of indigenous people, especially in the Java region, who support the culture introduced by the Dutch, including the priyai group. The nobility and educated class, as well as colonial employees of various levels called priyai were the main groups supporting Indic (Dutch) culture. In some communities on the island of Java, the priyai community usually holds government positions and lives close to the king. One of the famous kingdoms in Java in the 19th century was the Kasunanan Palace. The revival of the Surakarta Palace entered a new era during the reign of Sunan Pakubuwana.

The presence of the Dutch in Surakarta made the area familiar with the culture of the European people who settled there. Finally, gradually the interactions that existed as a result of political cooperation gradually merged with the priyai.

As a cultural agent who was able to steal the attention of the native population, especially the aristocrats, Dutch culture became increasingly widespread since the large-scale immigration influx of Dutch women occurred. This has further increased the number of practitioners of Western-style lifestyles in colonial lands, especially in the Java region and especially the Surakarta region, which was one of the areas where the famous Mahsyur kingdom was founded, namely the Surakarta Kasunanan Palace. However, not all groups can follow the Dutch lifestyle, only the native elite group is allowed to live a western lifestyle.

The development of the life of the people of Kraton Surakarta shows the relationship between civilization and power. The nobility of the Surakarta Kasunanan Palace, who had interacted with the Dutch, gradually absorbed the influence of western (Dutch) culture and finally applied it in the form of a daily lifestyle. At that time, the prevailing Javanese etiquette had to be adapted to the dominant culture of the rulers, namely the Dutch. The symbol of a cultured person is his ability to adapt to etiquette. Padamasustra lives in a time where there is a progressive culture, especially the western lifestyle (Kuntowijoyo, 2016: 46). This is in line with Ibn Khaldun's opinion in discussing the change of dynasty. He stated that tribes with lower culture have a strong tendency to imitate the customs of those in power with higher culture.

Based on the explanation above, the author is interested in writing a thesis with the title "Dutch influence on the lifestyle of the Priyai Kraton Kasunanan Surakarta during the reign of Sunan Pakubuwana X in 1893-1915".

The formulation of the problem in this paper is "what were the forms of influence of Dutch culture on the material lifestyle of the Priyai Kraton Kasunanan Surakarta during the reign of Sunan Pakubuwana X, 1893-1915?".

RESEARCH METHODS

The method used in this research is a historical method with qualitative analysis techniques, namely trying to find a comprehensive picture of the data. The location of the research was carried out in two places, namely at ANRI (National Archives of the Republic of Indonesia) and the National Library of the Republic of Indonesia. The source of information obtained in writing this thesis comes from secondary sources in the form of books written by historians, both historians from Indonesia and from outside Indonesia.

The data collection technique that will be used is library techniques. The data analysis technique is carried out using qualitative data analysis, according to Joko P. Subagyo (2006: 106), data in the form of information, language descriptions or prose is then linked to other data so as to obtain clarity regarding a truth.

RESULTS AND DISCUSSION

Lifestyle of the Priyai Kraton Kasunanan Surakarta Before Being Influenced by the Dutch

Before the arrival and entry of Dutch colonial power, Kraton Kasunanan Surakarta was one of the cultural symbols of the nation which had demonstrated its existence as a famous palace and had a cultural civilization before the arrival of colonial power. The Kasunanan Palace of Surakarta itself adheres to a feudal system of government, led by a great king who makes the life of the people of the palace very strict with the king's rules, so that all aspects of people's lives are very orderly and in harmony with Javanese ethical values that have long been preserved since the development of Hinduism. and Islam.

The lifestyle of the people of the palace at that time was still very far from foreign influence, because at that time the king's power as a characteristic form of feudalism was still very large, so that all aspects of the people's lives were still controlled by the rules of the king who strictly adhered to Javanese cultural rules and traditions.

For the Javanese, the center of the world is in the king and palace, God is the center of the Macrocosm and the king is the embodiment of God in the world so that within him there is a balance of various natural forces. So the king is the center of the community in the world, just as the king is a microcosm of God with the palace as the king's residence (Sutiyono, 2013: 108). Regarding lifestyle issues, before the Dutch (VOC) came to the Dutch East Indies and built their colonies in various regions of Java, Javanese clothing was dominated by Hindu, Islamic and Indian cultural influences.

Before being influenced by western culture, batik and jarik cloth were clothing materials worn by various groups of society from the lowest strata to the nobility and kings who were distinguished by the quality of the cloth and patterns that had been regulated by the local rulers of Surakarta. The history of Surakarta regional fashion for both men and women is related to the existence of the Surakarta Palace culture. The palace, as the center of institutions and governance, has special rules relating to clothing. If you look closely at Surakarta clothing or fashion styles, you can differentiate them according to the needs, age level and status of the wearer. The royal elite in Surakarta itself was full of rules and prohibitions on wearing community costumes (S. Margana, 2005: 289-292).

Apart from clothing style, lifestyle can also be seen from eating habits and the cutlery used. At that time, eating traditions on the island of Java were still closely related to. Usually in Javanese etiquette when eating, parents come first before their children. The habit of eating by sitting cross-legged on the floor, eating with the hands is the main characteristic of indigenous people when eating (Agus Sachari, 2007: 74).

In the period before the arrival of the Dutch, usually to relieve fatigue for a moment from their busy lives as servants of the king, the nobles enjoyed entertainment, for example in the form of puppet shows. Apart from entertainment issues, lifestyle can be seen from the building where a person lives. Javanese people are very well known as a group of people who have views and meanings in every part of life, including housing issues. The houses where Javanese live are built always paying attention to harmony with the cosmos, in the sense of always paying attention to the potential that exists around them. Most residential houses in Surakarta are oriented towards the south.

According to tradition, this orientation originates from the belief of Nyi Roro Kidul who resides in the South Seas. The houses of the priyai in Java are all miniature palaces of the Kings of Surakarta and Yogyakarta, namely a residential complex with a square. The square itself is a large field, which is located at the front of the house (Sartono Kartodirjo, 1993: 28).

Lifestyle of the Dutch People in the Dutch East Indies

The lifestyle of the Dutch people in colonial lands was packaged in the form of a luxurious and modern lifestyle, this relates to the function of the lifestyle itself which is considered to be a guide to differentiating status, or the dividing line between groups and the power they have which will determine lifestyle used.

Dutch people who lived in colonial lands were still Dutch people who saw and judged from the perspective of Dutch people, thought and behaved according to Dutch standards. The luxurious and modern lifestyle of the Dutch people can be seen, among other things, in the way they dress and the arrangement of the menu and eating utensils. One of the main factors that is the main indicator of a person's status is his lifestyle, namely in the form of various customs and behavioral and mental habits as Indian social characteristics. With this luxurious lifestyle they maintained their colonial dignity and power.

Their position as rulers makes the Indic people try to maintain their prestige and position through various methods so that they can be differentiated from other groups (Djoko Soekiman, 2014: 100). When it comes to clothing, Dutch people always show the glory of their luxurious lifestyle. The clothes worn by Dutch people are very different from those of native people. Hats, trousers, and, to a lesser extent, shoes, serve to differentiate these people from Indonesians, who are required to adhere to their traditional clothing and head coverings. Non-Christian Indonesians are not allowed to dress like Europeans. They were ordered, at least for the duration of their stay in Batavia, to continue wearing their regional or "national" clothing. Several times the same rule was repeated that each ethnic group had its own residence in Batavia and that its members were not allowed to wear the traditional clothing of any other Indonesian ethnic group (Henk Schulte Nordholt, 2013: 67).

The domestic life of colonial officials in the colonies always emphasized "pracht en praal", (grandeur and splendor), including in terms of meals and meal service. Usually Dutch people eat many types of food at every meal. The criteria for food types are based on the Dutch concept, which means that each food placed on a separate plate is one type of dish (Fadly Rahman, 2016: 63). After the opening of transportation flows which made it easier for Dutch people to come, this resulted in an increase in socio-cultural phenomena in the Dutch East Indies region.

Lifestyle of the Priyai Kraton Kasunanan Surakarta During the Government of Sunan Pakubuwana X 1893-1915

During the reign of Sunan Pakubuwana X, he adopted many Western styles. This is shown on various occasions when he uses Western methods in the form of a lifestyle. Even though he doesn't apply it thoroughly, there are several lifestyles of Sunan Pakubuwana X that really show western etiquette. This made his subordinates also interested in adopting the Dutch order or lifestyle. In some cases, the priyai adopted many western cultures and followed the Indic lifestyle. Even though they still maintain traditional elements, they also began to see the culture of the Dutch people, as a result several aspects of their lifestyle emerged with mixed characteristics, for example in the following cases:

a) Fashion Style

This is widely expressed in the Babad Tanah Jawa, European style of dressing has become an inseparable part of several costumes worn in Java. These European clothes were worn for public occasions. The change in the use of clothing from traditional to European style clothing among the people of Surakarta at the beginning of the 20th century indirectly changed their lifestyle. Dressing in European style shows progress and modernity for someone who wears it. He has a high social status because he can follow the European lifestyle. Moreover, the city of Surakarta has become a cosmopolitan city at the beginning of the 20th century with the growth of development of entertainment centers and new lifestyle centers for modern people.

The use of Western-style daily clothing for children has also been applied, especially by the nobility and aristocrats who have children and provide western education to their children. Young women wear skirts and short-sleeved shirts with long hair tied in a centipede and wear footwear in the form of shoes, and men wear short-sleeved clothes and short trousers with short haircuts and shoes (Andryani, Arik. 2007: 66).

This change in dress code is used as a benchmark in placing certain groups of society. The combination of indigenous and European patterns in clothing created a new color in the cultural realm regarding clothing styles at that time. The combination of European suits and patterned motifs from indigenous communities was seen during the reign of Sunan Pakubuwana X, who really liked and was open to foreign culture.

Apart from the freedom to cut hair, Abipraya announced that the organization would allow its members to take part in organizational activities without wearing uniforms, including head coverings, kuluks which are worn according to the rules of their hierarchy. The suggestion to wear free clothing actually started in 1912, but was only permitted in 1914 (Kuntowijoyo. 2016: 46-47).

b) Meal Menu and Tableware

Continuity in interaction led the court community to absorb the Dutch habit of always eating at the table using cutlery in the form of plates, spoons and knives, and having more than one type of dish served on the table had become a trend for the gentry.

When commemorating the ageng mash with a feast and to maintain his status as a noble priyai, the kliwon (regent) besides preparing Javanese style food, also includes a western menu by calling a chef to cook it. Food and drinks in cans, cigars, milk drinks, liquor, wine, colored the party (Darsiti Soeratman, 1989: 119). Some Western food menus that are often found in the palace at various palace events are pis bread, raisin bread, butter bread, alcoholic drinks and wine. The use of Western cutlery was also eventually imitated by the native elite. Tableware such as plates, spoons, forks, trays, bowls, vegetables, and skewers made of beautifully carved silver are seen being used by the native elite (Fadly Rahman, 2016: 69). This change created new habits for the royal court community, the old habit of sitting cross-legged on the floor when eating was starting to be abandoned, the use of plates and spoons added to the impression that the way of eating among the nobles had experienced a development or modern lifestyle.

c) Entertainment

The European lifestyle imitated by the natives was inseparable from the white European community who settled in the city of Surakarta, bringing with them modern forms of city art, entertainment and various forms of recreation. Gradually, it seems that the entertainment habits that the Dutch usually indulge in have attracted the attention of the royal court.

The daily life cycle, which has changed due to the time discipline required in modern jobs in big cities, has also triggered the formation of a new interest in forms of art, entertainment or recreation that suit the free time of urban society. So traditional forms of agricultural arts or entertainment that take a lot of time to enjoy, such as wayang kulit, ketoprak, traditional classical dances, are starting to get new competitors, namely modern urban arts or entertainment that are popular, commercial and shown for a short time, such as cinema films, modern music, opera, circus, and so on (Bedjo Riyanto, 2000: 194-195).

The priyai began to enter a period where dualism of power really occurred. On the other hand, he was a palace employee and on the other hand, he also had to submit to colonial power. This situation led to the increasingly pervasive influence of the West which inspired the lives of the royal court even more deeply. In terms of entertainment, the nobles also began to become contaminated and experience a shift in behavior. A report about a party held by a Mas Bei in Abipraya in 1904, describes bright electric lights, gamelan, music and champagne. The gentry, the Dutch and the Chinese held three toasts. Alcohol makes

the priyai ready to face the tayuban event that is being held. Then the priests will dance with a ronggeng, and will give money to the ronggeng (Kuntowijoyo, 2016: 53).

A lifestyle phenomenon that can be found later during the reign of Sunan Pakubuwana They look for other alternatives besides entertainment to relax physically and spiritually, namely by recreation. Just like people outside the palace, the priyai themselves had time to use for recreation.

Another lifestyle that was preoccupying the gentry, especially kings, was hunting. With the freedom to own modern firearms (no need for a special permit) so that firearms are sold on the public market, hunting activities among the European elite and of course the gentry are increasingly widespread. So prestigious is the sport of hunting with this modern rifle, that Susuhunan Paku Buwana

d) Residential Buildings

One of the symbols of pride is seen in the house where you live. The level of nobility and rank in government determines the shape and structure of the residential building (Sartono Kartodirjo, 1993: 22).

Royal palace houses began to imitate Dutch architectural styles from the 19th to 20th centuries in Surakarta. The Indische Empire style itself is widely applied to government buildings, places of worship and residential buildings, especially for the nobility and priyai. Mixed culture, which is the product of the acculturation process of traditional feudal culture and modern western culture, has become the dominant current of culture in society on the island of Java. The reflection of this culture is materially visible in the form of housing where they live. The Loji residence style became a kind of architectural fashion trend that was popular among Indo-European government officials, as well as native modern lords, native doctors, palace lords and others (Bedjo Riyanto, 2000: 181).

As a result of the meeting of two different cultures, noble residential buildings have become a form of phenomenon that can explain the development of Indian culture in the palace environment. The shape of the building which was previously a joglo shape began to be contaminated with European elements, namely the addition of large pillars in the style of Roman architecture in the houses of the gentry.

Causes of the Absorption of the Influence of Changes in the Material Lifestyle of the Surakarta Kasunanan Palace Priyai During the Government of Sunan Pakubuwana X in 1893-1915.

a) Human Nature in Culture

As part of the cultural actors, the royal court is one of the media through which Western culture is reflected. The social contacts that made him interact and relate to Dutch people gave him the urge to learn more about Dutch culture, including lifestyle. The communication that existed between the two did not rule out the possibility for the royal court to absorb Dutch culture. Because at that time Dutch culture was quite dominant as a form of identity in upper class society.

Humans are equipped with reason by God, so they are instinctive, which makes them have the ability to continue learning, communicating and mastering physical objects. With the ability to communicate and learn, humans continue to improve their intelligent way of thinking. Apart from that, humans also have subtle feelings or psychology which contain basic life drives, instincts, thinking, will and fantasy (Rusmin Tumanggong, 2010: 23).

b) The Desire of the Priyai to Show Social Identity

Priyai is a kind of intermediary, a liaison between the king and his people. As a group that is quite influential in society, the priyai like to show their social identity. It is common knowledge that one way to identify someone's class identity can be seen from their lifestyle. Therefore, the nobles began to focus on Dutch culture to support their

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appearance. In some cases, the priyai adopted many western cultures and followed the Indic lifestyle.

c) The Existence of Priyai Motives In Maintaining Their Position In Society

Many of the nobles adopted the Dutch lifestyle because with this lifestyle they could also maintain their prestige and social power which was very much needed to maintain their political and economic position (Sartono Kartodirjo, 1993: 54).

As creatures who have the instinct to exist in society, position is something that is considered very important for a person. Positioning yourself and getting a position is not easy if you look at the large number of people with potential, therefore, in order to maintain the positions that the nobles had obtained during the Dutch position in Surakarta, they ended up socializing a lot and getting close to colonial officials so that they could have better relationships. exclusive. In these relationships, lifestyle is taken into account for the continuity of existing social relationships.

The Dutch Influence on the Material Lifestyle of the Surakarta Kasunanan Palace Priyai During the Government of Sunan Pakubuwana X, 1893-1915.

In this research study, the Dutch are not positioned as colonizers, but rather look at aspects of western culture introduced by the Dutch in their colony, especially in the Kraton Kasunanan area of Surakarta during the reign of Sunan Pakuwana VOC, until replaced by the Dutch Colonial Government.

While living and living in the Dutch East Indies, the Dutch brought with them European culture which had become a way of life for them in their behavior. Culture itself has several elements such as language, living equipment, livelihoods, arts, science and belief systems, and lifestyle is part of the reflection of these seven elements of culture.

In the Java region, specifically in the Kasunanan Surakarta Palace, during the reign of Sunan Pakubuwana X in 1893-1915, the palace experienced significant progress, especially in its socio-cultural structure. The Kasunanan Palace of Surakarta and the entire palace community began to look at the culture and lifestyle of the Dutch people, as a result of the ongoing interaction between the king and the palace nobles.

The collaboration that existed meant that the nobles who worked for the king were often invited to family events of Dutch residents, it was there that Dutch culture related to lifestyle began to be recognized by the palace community, especially the nobles who were the king's envoys on duty. This lifestyle includes clothing, food and eating utensils, entertainment and residential architecture (material lifestyle).

Their position as priyai had their own place in society, priyai were considered the people closest to the king who deserved to be respected. Therefore, a lifestyle that is used to show one's social identity is very much considered by the priyai. In addition, the proximity to the Netherlands as the peak holder of social stratification in the Dutch East Indies in the 19th century meant that the nobles felt they had to balance the lifestyle of the Dutch people, in order to maintain their authority in front of the Dutch people and in front of the indigenous people, especially in the region. palace. Therefore, the nobles chose to imitate the Dutch lifestyle as a way of adding characteristics to the identity of upper class society in the Java region, namely combining Javanese and European culture. Forms of changes in the material lifestyle of the royal court that were seen during the reign of Sunan Pakubuwana X in 1893-1915 included:

a) Fashion Style

The use of Dutch-style suits combined with jarik cloth became a trend that was quite growing among the gentry at that time. Apart from that, in activities outside the palace, the priyai also often wear things that Dutch people often wear to support their appearance, such as; hat, trousers and shoes. The royal court began to experience modernization in terms of dress and dapperness after being influenced by the Dutch.

The incessant westernization of fashion in the palace environment became increasingly visible in the years when priyai organizations were formed, usually this clothing was worn at informal events outside the palace, such as the abiraya gathering at the societit hermionie. The use of clothing that has been combined with European elements is inseparable from the influence of King Pakubuwana.

b) Food Menu and Eating Equipment

This Dutch banquet interaction had an influence on the menu, tableware and entertainment for the gentry. European-style eating standards were deliberately developed by the royal court, considering that they were also part of the workers paid by the colonial government, so their lifestyle had to be at least at a level close to Dutch habits. It is not surprising that the Rijstaffel culture also developed in the palace community.

c) Entertainment

The Netherlands brought in many artists from their home country to attract the attention of the native community. This is because the Dutch have commercial goals behind the entertainment performances they present. Ticket sales may only be purchased by the elite, this will definitely add to the financial coffers of the Netherlands. At that time, only nobles and nobles were allowed to enter entertainment venues like that.

The entertainment offered ranges from exhibitions, European music concerts, films in cinemas which show a wide selection of types of films, becoming a new trend for the priyai class. The Abipraya association itself often spends their time enjoying this entertainment, sometimes they also hold toast parties in the Societit Hermionie building while dancing and drinking alcohol.

d) Residential Buildings

The houses of the nobles began to be influenced by European style, with the construction of houses that had several rooms as partitions between one room and another. The pavilion was erected next to the house, with large pillars imitating Greek civilization. The construction of Indisch-style houses cannot be separated from the economic conditions of the gentry who received salaries directly from the colonial government. Making a residence in an Indisch style is also done to differentiate the residence from other groups of society. The Dutch influence itself in terms of residential architecture created acculturation between Javanese and European culture, wide Javanese style houses (Joglo) combined with large pillars and decorative ornaments like ancient European civilization gave it its own exotic value in terms of residential buildings priyai.

CONCLUSION

Based on the data analysis that the researchers obtained, it can be concluded that the influence of Dutch culture on changes in the material lifestyle of the Priyai during the reign of Sunan Pakubuwana residential building. By paying attention to the aspects above, it is hoped that this research can provide suggestions for further research that can deepen understanding of cultural dynamics at that time, as well as expand the scope of research to other relevant aspects.

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