Patrawidya merupakan seri penerbitan hasil penelitian Balai Pelestarian Nilai Budaya D.I. Yogyakarta dan peneliti tamu, serta penulis undangan yang meliputi bidang sejarah dan budaya. **Patrawidya** terbit secara berkala empat bulan sekali, yaitu pada bulan April, Agustus, dan Desember. Nama **Patrawidya** berasal dari gabungan dua kata **"patra"** dan **"widya"**, yang berasal dari bahasa Sanskeṛta, yang kemudian menjadi kata serapan dalam bahasa Jawa Kuna. Kata **"patra"** berasal dari kata **"*pattra*"**, dari akar kata ***pat***=melayang, yang kemudian diartikan sayap burung; bulu; daun; daun bunga; tanaman yang harum semerbak; daun yang digunakan untuk ditulisi; surat; dokumen; logam tipis atau daun emas. Adapun kata **"widya"** berasal dari kata **"*vidyā*"**, dari akar kata ***vid***=tahu, yang kemudian diartikan 'ilmu pengetahuan'. "**Patrawidya**" diartikan sebagai 'lembaran yang berisi ilmu pengetahuan'.

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Puji syukur kepada Tuhan Yang Maha Kuasa karena perkenanNya, Balai Pelestarian Nilai Budaya Daerah Istimewa Yogyakarta dapat menerbitkan hasil penelitian yang dikemas dalam jurnal/majalah ilmiah Patrawidya Seri Penerbitan Penelitian Sejarah dan Budaya Volume 18 Nomor 3, Desember 2017. Artikel yang dimuat dalam jurnal/majalah ilmiah Patrawidya berasal dari kiriman berbagai lembaga penelitian dan perguruan tinggi.

Jurnal Patrawidya yang telah sampai di hadapan para pembaca bisa dipublikasikan berkat bantuan dan kerja sama dari berbagai pihak. Oleh karena itu, dalam kesempatan ini dewan redaksi Patrawidya dengan segala kerendahan hati mengucapkan terima kasih kepada para Mitra Bestari yang telah meluangkan waktu untuk mereview semua artikel dan memberi pertimbangan terhadap isi artikel. Ucapan terima kasih juga disampaikan kepada beberapa pihak yang membantu dalam publikasi jurnal Patrawidya edisi ini.

Patrawidya volume 18 Nomor 3 Desember 2017 memuat 8 artikel yang terangkum dalam rumpun kajian tentang sejarah dan budaya. Artikel pertama merupakan hasil penelitian Bambang Purwanto, yang berisi tentang marjinalisasi sejarah kerajaan Pajang dari narasi besar sejarah Indonesia. Historiografi menempatkan sejarah Kerajaan Pajang secara marginal sebagai akibat dari warisan tradisi orientalisme. Hal ini juga diperparah dengan perangkat metodologis yang tidak bisa menginterpretasikan jebakan linguistik pada naskah-naskah kuno.

Artikel selanjutnya berisi tentang peranan sosok Sukaptinah dan Hajinah dalam gerakan Nasionalis di Indonesia. Artikel yang ditulis oleh Mutiah Amini tersebut mengungkapkan bahwa sosok Sukaptinah dan Hajinah memperjuangkan hak-hak warga (terutama kaum wanita) melalui ide dan pemikiran politik dalam kerangaka kebangsaan. Kontribusi perjuangan kedua tokoh tersebut melalui pemikiran dan ide yang diwadahi dalam organisasi-organisasi pada masa pergerakan nasional patut diapresiasi karena memiliki dampak yang besar bagi perkembangan bangsa Indonesia.

Galuh Bayuardi, Andang Firmansyah dan Superman menulis artikel tentang Kota Pontianak dalam prespektif sejarah dan heterogenitas penduduk. Meskipun memiliki heterogenitas penduduk, Kota Pontianak juga pernah mengalami konflik yang bermuara pada fragmentasi antarpenduduk. Namun demikian, sebagian besar masyarakat memiliki asa untuk hidup harmoni dalam bingkai multikultur.

Artikel lainnya berisi tentang kearifan lokal masyarakat Kampung Wana di Lampung Timur dalam arsitektur rumah tradisional, yang ditulis oleh Ani Rostiyati. Rumah tradisional tersebut merupakan warisan budaya sebagai manifestasi pengalaman hidup masyarakat Kampung Wana secara turun temurun. Arsitektur tradisional tersebut merupakan bentuk adaptasi terhadap alam lingkungan sekitar, sehingga menjadi tempat tinggal yang nyaman dan memiliki tingkat keselamatan tinggi terhadap potensi bencana. Keunikan arsitektur rumah tradisional Kampung Wana tersebut menjadi kearifan lokal yang sudah sepatutnya terus dilestarikan.

Mezak Wakim menulis tentang makna dan fungsi arsitektur rumah adat *Im* sebagai warisan budaya masyarakat Masela, Maluku. Arsitektur Im sendiri merupakan representasi kehidupan manusia yang juga mempertimbangkan keseimbangan kosmis (manusia dengan alam). Bagian-bagian bangunan *Im* memiliki simbol yang memuat makna tertentu, dan makna tersebut terintegrasi dengan fungsi.

Budiana Setiawan menulis tentang makna dan fungsi upacara tradisional masyarakat lereng Gunung Lawu. Upacara tersebut merupakan wujud interaksi baik manusia dengan sesama manusia, maupun manusia dengan alam. Adapun makhluk mitologi yang terdapat dalam upacara tradisional merupakan simbol alam semesta untuk memaknai upacara tersebut, sehingga keselarasan hidup antara manusia dengan alam terus terjaga. Tulisan artikel lainnya juga datag dari Yuzar Purnama yang menulis tentang nilai nilai dalam tradisi lisan Buleng, yaitu kisah Raja Tanpaingan. Tradisi lisan tersebut memuat nilai-nilai dikdaktik antara lain etos kerja, ketaatan beragama, politik, filsafat dan nilai normatif yang berkaitan dengan kebijaksanaan dalam memegang tampuk kekuasaan.

Artikel terakhir ditulis oleh Ernawati Purwaningsih yang berisi tentang perubahan pada tradisi *nyadran* Tuk Tempurng di sekitar Situs Liangan. Perubahan dalam tradisi *nyadran* muncul ketika situs Liangan ditemukan, yang semula memiliki ranah domestik (kepentingan individu dan kelompok masyrakat Liangan), menjadi ranah publik (dibuka untuk masyarakat secara luas) dengan *hitchhiking* (membonceng) ketenaran situs Liangan. Meskipun demikian, esensi dari tradisi *nyadran* Tuk Tempurng sendiri tidak mengalami perubahan.

Ibarat pepatah "tiada gading yang tak retak", penerbitan jurnal atau majalah ilmiah Patrawidya Seri Penerbitan Penelitian Sejarah dan Budaya Volume 18 Nomor 3 Desember 2017 ini, masih terdapat kekurangan. Meskipun demikian, kami berharap semoga hasil terbitan ini dapat memanfaat bagi yang membutuhkan. Terima kasih kepada semua pihak yang telah membantu penerbitan buku ini. Selamat membaca.

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CONTESTING FOR MAJAPAHIT AND DEMAK PROPHECY: REINTERPRETING PAJANG SULTANATE IN INDONESIA HISTORIOGRAPHY

Bambang Purwanto

Abstract

Pajang as a kingdom and its society that once existed in post-glorious Mapajahit and Demak Sultanate in Indonesian history, does not get adequate place in the historiography of Indonesia so far. Even though the name Jaka Tingkir is believed to be the same as the Sultan (H) Adiwijaya who is the first sultan of Pajang, widely known by the people, especially in Java. This paper discusses the exclusioan and marginalization of the Pajang Sultanate from the Indonesian grand historical narrative, based on the assumption of a broken link between social memory as a cultural system of society and the tradition of Indonesian historiography. This paper aims to look at the functional historical relation between historical reality as a past event and the formation of memory with historiography as a national narrative which is a manifestation of contestation over history itself.

Keywords: *Pajang, exclusion, marginalization, historiography, national narrative*

SUKAPTINAH AND HAJINAH'S ROLES IN THE NATIONALIST MOVEMENT IN INDONESIA

Mutiah Amini

Abstract

In the history of the Indonesian women's movement, Siti Sukaptinah Sunaryo Mangunpuspito (hereinafter referred to as Sukaptinah, 1907-1991) and Siti Hajinah Mawardi (hereinafter referred to as Hajinah, 1906-1995) were known as activists in women's organizations during the colonial period. Sukaptinah was a member of an Islamic nationalist group (JIBDA Jong Islaminten Bond Dames Afdeling) with a background on the Indonesian education movement, Taman Siswa. She was also active in the first Indonesian Women's Congress of 1928. Hajinah who came from Aisyiah (the women's wing of the large modernist Islamic organization, Muhammadiyah) was known as one of the members of the Indonesian Women Congress. In addition to their activities in the Indonesian women's movement and the Islamic movement, they also played roles in national movement, a matter which is not quite recognized. Hajinah did not only act as the head of Aisjiah, but also partook actively in press through Soeara 'Aisjiah magazine (Aisjiah's quarterly magazine) and Isteri (magazine existing in embryo in the first women congress). An activist of Aisjiah, she gave meaning of the independence achievement through the domain of family (social). On the other hand, Sukaptinah, activist of Jong Islaminten Bond, who also actively participated in the first, second, third and fourth Indonesian Women Congress, gave meaning of the national movement through political domain. She had sat in the parliament as the woman representative in the government council in Semarang, with the most important political thought in the form of the importance of woman to struggle their rights to vote and be voted in the parliament.

Key wordS: *Sukaptinah, Hajinah, nationalist movement, Indonesia*

FRAGMENTATION, HISTORY, POPULATION HETEROGENITY, AND CULTURAL OF PONTIANAK CITY

Galuh Bayuardi, Andang Firmansyah, Superman

Abstract

Pontianak is one of municipality in Indonesia. Geographicaly Pontianak location, is a region close to neighboring countries such as Malaysia and Singapore. This condition causes the Pontianak often visited by travelers from neighboring countries either intentionally been to Pontianak Municipality and those who simply stopped to proceed to the main destinations in Indonesia other region. If traced far back on the history, basically Pontianak was designed to be a commercial city. Pontianak experiencing rapid development when VOC entrance and made an agreement with the ruler of Pontianak sultanate. As a follow up of the agreement, they established government offices and also the castle to support the political activities in Pontianak. Along with the rapid growth of the Pontianak city, various ethnic groups from within and outside the island of Borneo began to arrive. The arrival of the various ethnic groups making Pontianak as one of the cities where the population is heterogeneous. Today, Pontianak is much visited various ethnic groups from various regions in Indonesia. Ethnic groups who live in Pontianak, among others are Malay, Dayak, Chinese, Javanese, Batak, Bugis, Madurese, Banjar, Sunda, Bali, etc. Various ethnic coexistence between ethnic group and mingle with one another. Conditions heterogeneous society in Pontianak do not necessarily give birth to plurality. Sometimes it appears regionalist sentiment either of those claiming to be local residents as well as those who are considered immigrants even though it is not exposed directly but has the potential to become a problem in the future.

Keywords : *history, Pontianak, heterogeneous*

LOCAL WISDOM ON TRADITIONAL HOME ARCHITECTURE IN WANA VILLAGE

Ani Rostiyati

Abstract

This study aims to reveal how the making of houses viewed from local wisdom in adapting to the natural environment. The results of the study found that the architecture of houses in the wana village is very adaptive to the surrounding environment and is a description of the ancestors policy in anticipating and responsive to the living conditions of the environment to avoid the earthquakes, floods, and threats of wild animals. The selection of proper construction to build a house becomes a picture of local wisdom from local people. The construction system uses the stone, therumbia leaf roof, the connecting system of purus and pen, the interlocking floor, the tump, the tap, and the pull, is the local wisdom of the traditional architecture in wana village so that the house is strong against earthquake, free from flood, and not easily weathered. This research uses qualitative approach and exploratory research. This type of research is descriptive, analyzing and presenting facts systematically so that it is easy to understand and conclude. The data was collected through observation, in-depth interviews on a number of informants and literature study. The picture was from photo shoot and making sketch or house plan.

Keywords: *local wisdom, traditional home architecture, Wana Village*

TRADITIONAL CEREMONY OF COMMUNITY IN LAWU MOUNTAINSIDE, KARANGANYAR REGENCY, CENTRAL JAVA PROVINCE: A Way of Interaction between Human and Their Nature

Budiana Setiawan

Abstract

Communities in west of Lawu Mountainside, Karanganyar Regency, Central Java Province, have embraced official religions that recognized by the government, but always practice traditional ceremonies that are placed at sacred sites, such as: water springs, punden, and cultural heritage sites. The traditional ceremonies are: Julungan, Mondosiyo, Dhukutan, and Dawuhan. The issues in this paper are: (1) What are the reasons that makes communities in Lawu Mountainside always practice traditional ceremonies, although are considered incompatible with the teaching of their religion? (2) Are the effectuation of traditional ceremonies giving beneficial to the communitie's lives? The purpose of this paper are knowing the reason that make the community keep their practice of traditional ceremonies that have been given from old generation to young generation and knowing benefits that are felt by the communities, from their organizing of those traditional ceremonies. The results of this paper show that implementation of traditional ceremonies are not directed to supernatural beings who control the sacred sites, but as forms of interaction between community and their surrounding natural environment. The effectuation of traditional ceremonies are also inseparable from existence of mythical figures who control the sacred sites. The mythical figures are required to give meaning to implementation of the traditional ceremonies. The offerings that are used as tributes are forms of nonverbal communication between communities and surrounding natural environment. The benefits for communities are obtaining crops and abundant of water needs.

Keywords: *traditional ceremonies, mythical figures, sacred sites, natural environment, offerings.*

IM: THE TRADITIONAL ARCHITECTURE OF MASELA PEOPLE, MALUKU BARAT DAYA

Mezak Wakim

Abstract

This research is about the traditional architecture of Masela people, the traditional house Im. The traditional house Im located in Masela island the regency of Maluku Barat Daya. The problems that would researched are (1) How is the concept structure of building Im (2) How is the role of Im in Masela people, (3) How is the dividing of room and applying the philosophy values of Im. The purpose of this research is to describe the form and function of the room, the building structure, and cosmology in architecture Im. This research using the method of qualitative descriptive. The technic of collecting data is interview, observation, and study of references. This research indicate that the construction building of Im is typed rumah panggung and divide into some compositions such as (1) top room, (2) midlle room, and (3) under room Im include the whole aspect of human being such as belief system of human being, the relation between human being, the relation of human being and God, and the behavior of human being. Such as the way of eat, the way of thinking, the way to dwelling the house, the way of sleeping, the way to working, all of them is fixed by the values of Im. The location building is follow the length of the village based on the sea line. Im is the description of unity and is function as the place center of whole life community, social and tradition. It is mean the religion and daily life is one. There is no separation between the spiritual and body material, the spiritual life is manifestated and implementated in daily life.

Keywords : *Im, Masela Architecture, and Cosmology*

TANPAINGAN KING, THE STUDY OF VALUES IN ORAL TRADITION BULENG

Yuzar Purnama

Abstract

Buleng is a growing oral tradition in Betawi. Oral tradition is estimated to be extinct in 1978. Revitalization efforts continue to be done, in 2015 Atin Hisham had a gig and get a pretty good appreciation of the audience. Other conservation efforts may be made by assessment. The author will conduct a study of the cultural values ??of the King Without the oral tradition Buleng. It is expected that from this study other than to document also the results can inspire all parties to jointly support efforts revitalization Oral traditions Buleng. The writings are limited, what is meant by the oral traditions of buleng, the story of the King Without, and the cultural values ??contained in the story. The conclusion of this paper, the cultural values ??contained in the story of the King without Light is the work ethic, religious values, politics, philosophy, and the value of power.

Keywords*: the story of King Tanpaingan, cultural values, and the oral tradition Buleng*

THE TRADITION OF NYADRAN TEMPURUNG SPRINGS FROM DOMESTIC TO PUBLIC

Ernawati Purwaningsih

Abstract

The ceremony of Nyadran Tempurung Spring in Liangan village, Temanggung is a tradition which is always maintaned by the society supporting it. The tradition is continuously descended.However, the tradition of the performance of the ceremony has changed since Liangan Sites was found in Liangan village in 2008. This research is aimed to know the performance of Nyadran Tempurung Springs and its function. This research used qualitatif and qualitative descriptive analysis methods. The result of the research shows that Nyadran Tempurung Springs has changed in term of the performance and the function. The ceremony of Nyadran Tempurung Springs which was initially performed individually and simply was performed collectively after Liangan Site had been found. The ceremony is merrily performed now. Nyadran Tempurung Springs has changed its function, which is initially sacred turns into profane. It means the ceremony is carrried out to be a tourist attraction more than the essence of the performance of the tradition of Nyadran Tempurung Springs.

Keywords: *tradition of nyadran, Tempurung Springs, Liangan site, Purbosari village, Temanggung*