

WORK VALUE OF YOGYAKARTA ROYAL SERVANT PALACE TOWARDS POST YOGYAKARTA PRIVILEGE LAW

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ABSTRACT

Statistic shows that Region of Yogyakarta (DIY) has the most elderly people compared to another region in Indonesia. As a province led by a Sultan, there is a tendency from citizens to serve. More than 50% from 2200 royal servant aged more than 60 years old. These elder royal servants are willing to serve themselves for tens year without salary, but a "gift" from Sultan. By the publication of privilege law on 2012, Royal Servants' salary was increased more than before. The main purpose of this research is to find the tendency of elderly Royal Servants' work value before and after the publication of the law. Data is collected through interview with 12 royal servants that is currently in the palace. Result shows that royal servants tend to have comfort, altruism and status as work value. There is no difference in work value right after the publication of the law which means an increase of salary because as of now is considered as gift from their dedication.

Keywords: Work Value, Royal Servant, Privilege Law

INTRODCUTION

On 21st century, the number of elders has reached half a million of worldwide, in 2025, it is predicted that elders will reach the number of 1,2 million (Adib, 2008). Central Bureau of Statistics 2013 shows that the number of elders is one-tenth out of 240 million. Since 2010, government take care of elders by coordinating public service in each village. Moreover, several ministries also developed same concern for the elders.

The government concern since 2010, elders are supposed to have better life. However, in fact, elders are still far from better life. A lot of elders are on the verge of poverty, sickness and all alone and even become the trouble maker by doing criminality and immoral actions.

Some cases show government's effort in handling elders are incomplete and needs a lot of support. Elders need to be understood individually since each are different. The more the number of elders the more complex of the problems and needs for elders. Therefore, a research for understanding elders is important and need to be urgently conducted. Because, in fact, elders are not only those who have reached 60, but also retired people (56 years) considers themselves as a helpless, needs care, and unproductive and feels ignored. Therefore, Indonesian elders that need attention become more complex ever since.

Then, the Yogyakarta palace has accommodating the elders to make them into royal servants. Therefore, most elders can be found in the Palace. This case is also supported by Anugraheni on Tribunews.com on 24 April 2014 that explains elder as royal servant. About 50 percent out of 2,200 aged more than 60 years old. Even a hundred has reached 80 years. These royal servants are not retired because there are no rules on doing so. These royal servants intended to serve the king of the Palace as long as they are strong enough until death tears them apart as their motto: "Life and Death to Serve *Sri Sultan*".

The motto was embedded in their inner self so that they serve willingly regardless the wage. With very little wages around 7,000 to 15,000 Rupiahs a month does not make them waver to serve in the Palace. Surely, it is not that interesting looking from the wage, then what makes royal servants willingly serve the Palace until the end of their life? To discuss this case, the researcher uses theory of work value.

Work value reveals how people evaluating their work. Surely, it is related with what kind of rewards make royal servants enjoy their work. Study about royal servants' work value is related with study about the Palace itself. A research with Palace setting is interesting to do because not only royal servant's work value related with Javanese philosophy, but also implication from Yogyakarta Special Law.

This law implicates on increasing financial welfare for stakeholders including royal servants. Since November 2013, every royal servant gets significant increase in salary from Special Funding that is set on 2012. Sindonews.com stated lowest royal servant status is *Jajar* receive Rp. 600,000 and highest one *Kanjeng Raden Tumenggung* receive around Rp. 1,250,000 (Anshori, 2013). This news welcomed warmly by most royal servants that longing for welfare increases. This is also proved by doing hair denudation both men and women on Southern Yogyakarta Town Square on June, 3rd 2012 (merdeka.online June, 3rd 2012). Next question is, is there a friction on royal servant's work value that is willingly to serve the Palace along with today's demands?

The availability of Special Funding that makes change for more than 6 months assumed will affect the royal servants. Referring to Schultz & Schultz theory (1984) stated that employees able to value their work, therefore it is feasible to do research based on that change. Based on this case, a research focusing on elderly royal servant's work value after Yogyakarta Special Funding enactment can be done.

From an existing journal search, research on elders is still a few that it still needs to be developed as a form of awareness of college to social problems. Several studies on elders likewat was done by Adib (2012) and Suardiman&Iswanti (2008) about elders' decision on choosing residence; Icha (2004) about ministry of elderly confederacy on MasehiInjili church in Minahasa; Machasin (2013) researching on elderly religious value. From those available studies, there is no research on elders who examined the value of work of elders, in other words knowing what kind of work value that is desired. This is very important because elders still have hopes, wanting better welfare and purpose of his life. In addition, most elderly research focused more on empowerment but not as a unique job such as royal servant. Therefore, the difference between this research and others lies in the uniqueness of the elders' job type, moreover, this research is recently updated because it was done 6 months of the beginning of Yogyakarta Special Funding implementation.

The study is conducted on elderly royal servants located in the province of Yogyakarta which has the most elder in Indonesia about 12.5% of its population. Statement of the problem is the tendency of elderly work value in the Palace? are there an aftereffect on Yogyakarta Special Law to work value?

Approach in this research uses psychological approach using work value theory to analyze royal servants. Basically, values are relatively fixed in the individual. Value and work are extremely related. Positive values can influence attitudes and individual point of view. Work value also refers to individual's attitude toward works given to them. Value is also very important. Value makes each individual choose different jobs (Lindsey, 2004). Value affect individual's choice in careers. Some may have same work value, what differs are their inner value. If one has same value as his work, surely, he will enjoy his work.

Work value is described in several sections as proposed by Lindsey (2004) as follows.

1. Achievement: a work that has an outcome and give positive feeling when done. Its section is using ability and achieving.
2. Comfort: a work that gives comfort such as activity, independence, variety, compensation, security, working conditions.
3. Status: a work that has career path, status, rewards and other appreciations
4. Altruism: a work that is done together with others.
5. Safety: a work that gives positive environment also supported with company policies and supervision/human
6. Autonomy: a work that gives freedom without other influences in making decision based on creativity, responsibility, autonomy.

Elders have their own needs (Indati, 2013), which is basic need, psychic, social, and spiritual. Human needs cover food, cloth, shelter, health, education. Psychic covers mental function such as memory, learning and intelligent, adaptation, and personality. Social covers acknowledgement in group. Spiritual covers philosophy of life, peace, meaning of life, purpose, will to life for elders and sincerity in facing problems (Mujiadi, 2012). Because of those needs, some elders still active.

Royal servants are those who spend their time, idea, and strength for the Palace. Royal servants get titles and education from the Palace. This is to signify royal servants fully understand Palace's rules. Those who are blood related with the Palace get *Raden*, while the opposite got *Mas Bekel*, *Mas Rono*, and *mas Lurah* (Pramesti, 2012).

Not only royal servants get fame but also manners, Palace's culture and Muslim. The purpose is to make royal servants understand manners (politeness), Javanese culture, and clarity of Islam. Royal servants will get material rewards. If they are sick or pass away, the Palace will give donation to their family. Aside from serving to Palace such as traditional ceremony, royal servants also have other work. Some as merchants, civil servants, even lecturers (Pramesti, 2012).

Since October 30th, 1945, Palace administration only limited to the Palace and also as cultural values keeper. The Palace is helped by *rayidalem* (Sultan's brother) and royal servant. Royal servant is divided into 2 division which is *Punokawan* and *Kaprajan* royal servant. *Punokawan* royal servant supposed to serve the Palace. From acknowledgement from the Palace as Palace administrator, payroll to every works are for the Palace, while *Kaprajan* is the opposite. Acknowledgement and payroll from government and they have no appointment from the Palace (Encep, 2013).

Yogyakarta gained "special district" from government because before joining Unitary State of the Republic of Indonesia, Mataram (Yogyakarta) is a kingdom/sultanate that still survives. The sultanate got status self-government from Dutch East Indies rulers (Ratnawati, 2012)

According to Australian historian Anthony Reid in Ratnawati (2012), the relation between Yogyakarta sultanate and Indonesia in 1945 made mutualism symbiotic. Yogyakarta's willingness to join Indonesia greatly benefited Yogyakarta because of its continuing protection from Indonesia (including protection from anti-feudal social revolution in revolutionary period).

On the other hand, Indonesia currently did not have distinct territory on August 17, 1945, but thanks to Yogyakarta Sultanate which already have active regions, people and local government. Ratnawati (2012) Explains before joining special district, Yogyakarta was an

empire called as *Ngayogyakarta Hadiningrat*. *Ngayogyakarta Hadiningrat* was a heritage kingdom established by Prince *Mangkubumi*, by hereditary, or also known as ‘the king’s house’. *Ngayogyakarta Hadiningrat* kingdom was established on February 13rd, 1755, through the Treaty of Giyanti signed by Governor Nicholas Hartingh on behalf of Governor-General Jacob Mossel of the Dutch. It is stated on the treaty that Mataram is divided into two kingdoms namely *Surakarta* kingdom under the authority of *Sunan Paku Buwono III*, and *Ngayogyakarta Hadiningrat* kingdom under the authority of prince *Mangkubumi*, sibling of *Sri Sunan Paku Buwono II* and turned into *Sultan Hamengkubuwono I* later on. From this treaty, prince *Mangkubumi* recognized to be the top King of Kingdom of Java known as “*Sultan Hamengku Buwono Senopati Ing Alega Abdul Rachman Sayidin Panatagama Khalifatullah*”. After the completing the agreement of the division area, Prince *Mangkubumi* stated *Mataram* was named *Ngayogyakarta Hadiningrat* and was capitalized in *Ngayogyakarta* (Yogyakarta).

Yogyakarta Privilege Law was published on 2012. According Kurniawan, as stated in tribunjogja.com that the text of Law number 13 year 2012 about specialty of DIY or Privileged Act was submitted by the central government which was represented by the director general of regional autonomy (Otda) *Kemendagri, Johermansyah Johar* to the governor of DIY *Sri Sultan Hamengku Buwono X* and chairman of Yogyakarta legislative council *Yoeke Indra Agung Laksana* in Pendopo Kepatihan Yogyakarta, Tuesday, September 4, 2012.

The contents of Law No. 13 of 2012, among others, concerning the Special Arrangement of DIY aims to:

1. Realizing a democratic government;
2. Realizing the welfare and peace of the community;
3. Realizing the governance and social order that guarantee the *Bhinneka-tunggal-ika* within the framework of the Unitary State of the Republic of Indonesia
4. Creating good governance; and institutionalized the roles and responsibilities of the Sultanate and the Duchy in maintaining and developing the culture of Yogyakarta which is the nation's cultural heritage.

With regards of Special Funding (DANAIS), it is stated in the Privileged Act of Article 41 paragraf 1 that the Government provides funding for the implementation of privileged affairs in the state budget according to the needs of DIY and the financial capacity of the State. The allocation and distribution of privileged funds shall be regulated in a Regulation of the Minister of Finance. Those become a pinnacle of human resources payroll in the palace of Yogyakarta, including the salaries of the royal servant.

RESEARCH METHODOLOGY

This research is a field research by taking a location in Yogyakarta Palace. Data collection is done through interviews with the *Punokawan* royal servants who work as a staff of the palace administration and all that runs for the palace. In addition, observation is also done to see the daily life of elderly servants in the Palace.

Samples are royal servants from *Punokawan* who has been work since the beginning but not pensioners from other company. *Punokawan* is present every ten days for 24 hours and required to sign in presence list using Archaic Javanese Alphabet. If they are not present three times without notification, they will be given a reprimand, if no change occurred then they will get revoked all facilities from the Palace. *Punokawan* is required to attend the ceremonies held by the palace.

Samples are 12 *Punokawan* Royal Servants above 60 years old. Most of them serves as *Punokawan*, some of them turned into Royal Guards. Royal servants have unique work time. They work once every ten days for 24 hours. Because of this, several *punokawan* uses their free time as a lecturer even a doctor. Some of them also works as Royal Guards.

DISCUSSION

Result shows Royal Servants especially who aged above 60 years old have motivation to be one. Main cause before special funding is to fulfill their moral needs. Result shows the highest work value of Royal Servants are inner peace and tranquility, also having friends to share thoughts and help each other is a plus. There is also pride as royal servants among themselves. Some of them have secondary work aside being royal servants. Because becoming one is not supposed to get salary but bless.

If analyzed using theory of Lindsey (2004), those three highest work values included in comfort, altruism and status.

Comfort is based on recognition from royal servants that they chose to be one to achieve inner peace and tranquility. The blessing of life is perceived as a "*mili*" life-alignment albeit life as it is but feels peace instead. Hard life can be faced sincerely to Almighty so there will be no "grumbling" feeling but tranquility. Peaceful workplace far from noise makes royal servants really feel at home.

Altruism is based on their statement by becoming one, they can offer their time and anything else to the Sultan. Also, becoming one can help neighboring people and next generation. Because they have access to the palace, by informing their family or neighbor are a pride. Royal Servants also feel happiness as they can help and share to each other. Such cases make royal servants really feel at home because they can support and help each other. As explained in an interview that as elders as royal servants still have friends of same age make them feel comfortable.

Status is based from royal servant's position as chosen one. The existence of career path and rewards given from the Palace which is titles and buttons up and also Special Funding according from their level and competence. The expanse of work time makes royal servants able to work in other stances. They also gained more respect from colleagues for becoming royal servants. Even most of their colleagues wanted to become one. Amazingly by wearing its uniform outside the palace, it feels like people really respect them. This is proved in analysis on November 17, 2014, that proved the pride of royal servants because many visitors wanted to take pictures with them. Those royal servants serve them with smile.

Those explanations make most royal servants serve until their end. Resilience is a unique characteristic as a royal servant. Because since the beginning their main motives are to get blessing and have inner peace for their family, therefore, many royal servants have other works to fulfill their other needs. So, special funding does not affect much to their performance on serving the Palace.

With regard to the typical character of royal servants, research proved Bluen and Barling (1983) opinion on work value is related to many aspects such as work, age, sex, race, and education. But this research is different with Twenge, Campbell, Hoffman and Lance (2010) who stated there is difference between elder and adult work value, because both royal servants have similar work value which is inner peace, tranquility and preserving culture.

If analyzed based on Islam as stated by Abidin (2013) workers are not supposed to welfare themselves, showing humanity, but as a manifestation of charity. So, works that is based on faith not only shows as a true Muslim, but also increase their dignity as Allah's servant who

want to be believed and trusty person, shows devotion as stated, “And I did not create the jinn and mankind except to worship Me”. (Surah Adz-Dzariyat verse 56).

Those verses matched perfectly to royal servants. As stated by informants that the spiritual life is pretty high by being in the Palace. Also, in the Palace there are many lessons about “Right Path” which makes royal servant to be humble and kind as doing negative deeds will get punishment from Allah. These elders in general want a meaningful life by serving in the Palace, they feel more meaningful as one than a burdening unemployment. Especially with the development of special funding makes this profession brings blessing and happiness.

Working is a must in religion, because in Qur’an itself many verses about work according to Abrar (2013), all of which are covered 602 words;

1. 22 words *‘amilu* (work) in surah al-Baqarah: 62, an-Nahl: 97, and al-Mukmin:40.
2. *‘amal* (deeds) can be found 17 times in surah Hud: 46 and al-Fathir: 10.
3. *Wa’amiluu* (those who do) can be found 73 times in al-Ahqaf: 19 and an-Nur: 55.
4. *Ta’malun* and *Ya’malun* like in surah al-Ahqaf: 90, Hud: 92.
5. *A’maaluhum*, *a’maalun*, *a’maluka*, *‘amaluhu*, *‘amalikum*, *‘amalahum*, *‘aamul* dan *amullah* are repeated 330 times and can be found in surat Hud: 15, , al-Kahf: 102, Yunus: 41, Zumar: 65, Fathir: 8, dan at-Tur: 21.
6. There are 27 kata *ya’mal*, *‘amiluun*, *‘amilahu*, *ta’mal*, *a’malu* like in surah al-Zalzalah: 7, Yasin: 35, dan al-Ahzab: 31.

Aside from that, there are many verses with same meaning such as *shana’a*, *yasna’un*, *siru fil ardhiibtaghufadhillah*, *istabiqulkhoirot*, are words that is repeatedly used. Qur’an also stated that working is a part of faith, a prove of human’s faith and “rewards and punishment” measurement, It Stated:

“...whoever would hope for the meeting with his Lord - let him do righteous work and not associate in the worship of...” (Al-Kahfi:110)

There is also a verse in Qur’an that shows the narrow sense of work such as Allah’s commandment to Daud as.

"And We taught him the making of metal coats of mail (for battles), to protect you in your fighting...” (al-Anbiya:80)

In surah al-Jumu’ah verse 10, Allah stated:

“And when the prayer has been concluded, disperse within the land and seek from the bounty of Allah, and remember Allah often that you may succeed.” (al-Jumu’ah 10)

Islam taught its followers to have a job. Definition of work in particular is to let human potential to fulfill their needs. In Islam it is known as ‘will’. When someone want to be a royal servant, there is a base ‘will’ on why they want those job. When the will is realized from his devotion, then his work value will match with his ‘will’. ‘will’ in psychology means value, value depends to its motive. Motive is a wish of demands and needs that lay behind someone on doing something.

Human basic needs are food, cloth, shelter, and better quality in life. When those basic needs are fulfilled by their works, he will give positive attitude towards his job. Those positive attitudes are supposed to match with his job. In this research, royal servants serve not to get fortune because they fully understand that they must work to fulfill their other needs. Serving is a highest form of devotion without rewards from Sultan.

They wish to get blessing, peace and tranquility in exchange of their serving. The development of Special Funding gives an increase in their salary, counted as their reward for their service, but that is not the main purpose. Even if special funding is not developed, it will not wave their devotion to Sultan.

CONCLUSION

Royal servants give their work value as means to preserve culture and looking for a blessing to get inner peace and tranquility. Also, elderly royal servants' work value is meeting together with friends so they will not be alone at home. Elderly royal servants also have unique working characters such as work description, worktime, even work's mechanism. Therefore, there is a unique point aside from the other. If previous researchers proved that elderly value focused more on being together with colleagues and turn a blind eye on status, just a slight difference with this research that focused more on royal servants. Comfort is based on peace, tranquility, and good workplace; altruism that focused on 'will' to serve more; status which means noble title as royal servants.

Related to the development of special funding, its salary is considered as gift to share with their grandson, but this increase in salary does not wavering their devotion in serving. In conclusion, even special funding will never change elderly royal servant basic needs. In other word, it can be concluded that there is no change toward elderly royal servants' work value in the Palace before and after the development of special funding that affect in increase of their salary.

SUGGESTION

There is an interesting fact that can be developed in the future by the next researchers, it is differentiating work value in elderly royal servants and adult royal servants between *punokawan* and *keprajan*. In fact, many retired people chose to be royal servants in the Palace.

In the process of data retrieval there are no distinct obstacles because each royal servant is extremely open individually. However, Focused Group Discussion (FGD) is not possible to do because of royal servants work system that is spread inside the Palace. Furthermore, royal servants have free time after their main work in the Palace, so it is possible to do Focused Group Discussion for the next research right after work hours.

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