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ARTIKEL JURNAL INTERNASIONAL BEREPUTASI

Judul Artikel : Patriarchal Hegemony of Javanese Kings Power in Wulang Putri Text
Jurnal : Cogent Arts & Humanities
Penulis : Yusro Edy Nugroho, Sahid Teguh Widodo, Wasino, Pardi

No.	Perihal	Tanggal
1.	Bukti konfirmasi submit artikel dan artikel yang disubmit	10 Juni 2022
2.	Bukti konfirmasi review dan hasil review pertama	22 Maret 2023
3.	Bukti konfirmasi submit revisi pertama, respon kepada reviewer, dan artikel yang diresubmit	21 April 2023
4.	Bukti konfirmasi review dan hasil review kedua	23 September 2023
5.	Bukti konfirmasi submit revisi kedua, respon kepada reviewer, dan artikel yang diresubmit	19 Oktober 2023
6.	Bukti konfirmasi artikel accepted	23 Maret 2024
7.	Bukti konfirmasi artikel published online	9 April 2024

**1. Bukti Konfirmasi Submit Artikel dan Artikel yang
Disubmit (10 Juni 2022)**

2. Bukti Konfirmasi Review dan Hasil Review Pertama (22 Maret 2023)

(Cogent Arts & Humanities) A revise decision has been made on your submission

1 message

Cogent Humanities <em@editorialmanager.com>

Wed, Mar 22, 2023 at 1:21 PM

Reply-To: Cogent Humanities <oaah-peerreview@journals.tandf.co.uk>

To: Yusro Edy Nugroho <yusronugroho@mail.unnes.ac.id>

Ref: COGENTHUMANITIES-2022-0271

221151455

SOCIAL BACKGROUND OF SERAT WULANG PUTRI IN THE HEGEMONY OF JAVA KINGDOM POWER

Cogent Arts & Humanities

Dear Author,

Your manuscript entitled "SOCIAL BACKGROUND OF SERAT WULANG PUTRI IN THE HEGEMONY OF JAVA KINGDOM POWER", which you submitted to Cogent Arts & Humanities, has now been reviewed.

The reviews, included at the bottom of the letter, indicate that your manuscript could be suitable for publication following revision. We hope that you will consider these suggestions, and revise your manuscript.

Please submit your revision by 22nd May, 2023. If you need additional time then please contact the Editorial Office.

To submit your revised manuscript please go to <https://rp.cogentoa.com/dashboard/> and log in. You will see an option to Revise alongside your submission record.

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* about the author - a short summary of NO MORE THAN 150 WORDS, detailing either your own or your group's key research activities, including a note on how the research reported in this paper relates to wider projects or issues.

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If you require advice on language editing for your manuscript or assistance with arranging translation, please do consider using the Taylor & Francis Editing Services (www.tandfeditingservices.com).

Please ensure that you clearly highlight changes made to your manuscript, as well as submitting a thorough response to reviewers.

We look forward to receiving your revised article.

Best wishes,

Samuel Adu-Gyamfi
Senior Editor
Cogent Arts & Humanities

Comments from the Editors and Reviewers:

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Reviewer 1: Yes

Title, Abstract and Introduction – overall evaluation
Reviewer 1: Sound

Methodology / Materials and Methods – overall evaluation
Reviewer 1: Sound with minor or moderate revisions

Objective / Hypothesis – overall evaluation
Reviewer 1: Sound

Figures and Tables – overall evaluation
Reviewer 1: Not applicable

Results / Data Analysis – overall evaluation
Reviewer 1: Sound with minor or moderate revisions

Interpretation / Discussion – overall evaluation
Reviewer 1: Unsound or fundamentally flawed

Conclusions – overall evaluation
Reviewer 1: Sound

References – overall evaluation
Reviewer 1: Sound

Compliance with Ethical Standards – overall evaluation
Reviewer 1: Not applicable

Writing – overall evaluation
Reviewer 1: Unsound or fundamentally flawed

Supplemental Information and Data – overall evaluation
Reviewer 1: Not applicable

Comments to the author
Reviewer 1: This manuscript is well considered and worth publication. However, there are a few areas where the submission requires some improvement. First, the translations for quoted materials are very nice, thank you; however, one of the quoted paragraphs has no translation. This appears to be an oversight on the part of the authors. Please provide.

Second, the overall logical organization of material could use some revision.

Third, there are several places where events are referred to without provision of historical background. Such historical background could be provided with only a few words and description. This is essential for a clear reading of the paper and the authors understanding of the significance of events and their relation to the developments discussed.

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Reviewer 2: Yes

Title, Abstract and Introduction – overall evaluation
Reviewer 2: Sound with minor or moderate revisions

Methodology / Materials and Methods – overall evaluation
Reviewer 2: Sound with minor or moderate revisions

Objective / Hypothesis – overall evaluation
Reviewer 2: Outstanding

Figures and Tables – overall evaluation
Reviewer 2: Not applicable

Results / Data Analysis – overall evaluation
Reviewer 2: Outstanding

Interpretation / Discussion – overall evaluation
Reviewer 2: Outstanding

Conclusions – overall evaluation
Reviewer 2: Sound with minor or moderate revisions

References – overall evaluation
Reviewer 2: Outstanding

Compliance with Ethical Standards – overall evaluation
Reviewer 2: Sound

Writing – overall evaluation
Reviewer 2: Sound

Supplemental Information and Data – overall evaluation
Reviewer 2: Not applicable

Comments to the author

Reviewer 2: The article discusses how Javanese literary works in the 19th century, i.e., Serat Wulang Putri (SWP), became a medium in teaching advice to Javanese aristocratic women, especially about the position and role of women in the palace. Women were not only expected to become obedient princesses but also to prepare themselves to become figures of political influence and authority (after they married and became empresses).

The article is well written and will be an important and interesting study for readers who want to know about the discourse on the social significance of women among Javanese society which has been generally perceived as patriarchal and hierarchical. This study proves that in Javanese history there have been various recognition and even encouragement of the position of women outside the household, ranging from dancers, poets, soldiers to queens.

However, there are some questions and suggestions from me to improve the article.

Major comments:

1. The article lacks of a larger discussion with current literature in the field of ideas and practices of Javanese power in the colonial period. Focusing on the content of the SWP text is a good thing, but the SWP itself was a product of an era when Javanese society was struggling to compromise traditional Javanese culture and European culture introduced by the Dutch. I suggest the authors to add this sociopolitical context by situating this article in wider debates with existing literature on the performance of power in Javanese courts around the 18th and 19th centuries, such as M.C. Ricklefs' work, *Soul Catcher: Java's Fiery Prince Mangkunagara I, 1726-95*, which discusses the roots of the internal conflicts of the Javanese kings and their conflicts with the VOC; Soemarsaid Moertono's book, *Negara dan Kekuasaan di Jawa Abad XVI-XIX*, which examines the practice of power among Javanese kings of the 16th-19th centuries; Arnout van der Meer's latest work, *Performing Power: Cultural Hegemony, Identity, and Resistance in Colonial Indonesia*, which discusses the uneasy encounter between Javanese and European culture in colonial Indonesia, etc. In addition, the authors need to connect this article with various studies that scrutinize moral teachings, including on gender relations, in 19th century Javanese literary works, for instance with a number of Nancy Florida's works on Javanese manuscripts in 19th century.
2. The authors selected nine literary works as objects of study. However, they have not explained about the reasons for the selection of these nine works. Other questions include: What is the uniqueness of each of these literary works and what do they have in common? How was each of these literary works created and in response to what situation? A concise explanation of the above questions would strengthen the Introduction section.
3. The authors mention that colonialism changed gender relations in Java, which later also influenced Javanese literary works, including the SWP. However, in this article the authors hardly discuss how exactly the colonial power impacted the Javanese aristocratic perspective on the sociopolitical position of women. The authors have indeed discussed the political dynamics of the competition for control of Java, especially among the Javanese kingdoms as well as with the VOC (this narrative is too long, almost 5 pages, and needs to be shortened). However, I would like to see more arguments about why and how Dutch colonialism (or European mode of thought in general) altered the gender structure in Java.
4. The article would be significantly better if the authors fully apply Gramsci's theory of hegemony in studying the SWP. Gramsci's theory of hegemony is mentioned in the beginning, but when discussing numerous quotations from the SWP, the authors rarely return to Gramsci's thinking.

5. In the Conclusion section, I would strongly advise the authors to clearly indicate what this article contributes to the study of gender history as well as Javanese literature, especially by showing how their findings support or oppose the existing knowledge.

Minor comments:

1. Is this article part of Yusro Edy Nugroho's dissertation, 'The Genetic Structure of Piwulang Putri Texts' (2020)? I haven't read the cover letter of the authors of this article, but if they do, the authors should declare this in their cover letter and in this article, as well as explain what changes have been made to the dissertation version.
2. Throughout this article, the authors often mention periods in Javanese history (such as 'Sultan Agung era', 'during the Amangkurat I period', 'during the Amangkurat IV period', the reign of Raden Wijaya, etc.), but do not provide the exact years. The authors need to give the years of that reigns so that we can envisage the sociopolitical context of the time under study.
3. A number of Javanese terms and quotes in this text need to be translated into English, such as puja magi sastra, paningrat, sasana sewaka, curiga manjing warangka, etc.
4. The authors need to be more thorough regarding historical events. For example: 'Serat Candrarini was written by Raden Ngabehi Ranggawarsita during the reign of Paku Buwana IX in 1863 BC'. The year 1863 BC here is obviously inaccurate.
5. What is the meaning of the phrase 'dyah main' (p. 8)? It seems that the authors incorrectly combined words from Javanese and English here.
6. The authors need to mention references from some citations (such as the quotes on p. 9 and p. 16).

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3. Bukti Konfirmasi Submit Revisi Pertama, Respon Kepada Reviewer, dan Artikel yang diresubmit (21 April 2023)

Revised submission received for Cogent Arts & Humanities (Submission ID: 221151455.R1)

1 message

OAAH-peerreview@journals.tandf.co.uk <OAAH-peerreview@journals.tandf.co.uk>
To: yusronugroho@mail.unnes.ac.id

Fri, Apr 21, 2023 at 12:12 PM



Dear Yusro Edy Nugroho,

A manuscript revision has been submitted on your behalf.

Submission ID	221151455
Manuscript Title	SOCIAL BACKGROUND OF SERAT WULANG PUTRI IN THE HEGEMONY OF JAVA KINGDOM POWER
Journal	Cogent Arts & Humanities

You have been identified as the main contact for this submission and will receive further updates from the Editorial Office. If you are requested to make a further revision to your manuscript, the person who made the original submission will need to action this request.

If you are not aware of the submission and would like to find out more please contact journalshelpdesk@taylorandfrancis.com.

Kind Regards,
Cogent Arts & Humanities Editorial Office

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Cogent Arts & Humanities

SOCIAL BACKGROUND OF SERAT WULANG PUTRI IN THE HEGEMONY OF JAVA KINGDOM POWER --Manuscript Draft--

Full Title:	SOCIAL BACKGROUND OF SERAT WULANG PUTRI IN THE HEGEMONY OF JAVA KINGDOM POWER
Manuscript Number:	COGENTHUMANITIES-2022-0271R1
Article Type:	Research Article
Section/Category:	History
Keywords:	socio-historical background; political hegemony; Java Kingdom; woman; Serat Wulang Putri
Manuscript Classifications:	60.3.1 History; 60.3.1.24 Social & Cultural History; 60.3.1.7 Asian History; 60.3.6 Cultural Studies; 60.4.3.11 Literary History; 60.4.3.18 Women's Literature
Abstract:	<p>Colonialism has turned the gender relations in Java into something considerably complex. Through marriage, women were positioned to promote the harmonization of strategic politics of kingdoms. Such a condition results in many studies on several Javanese literary works of wulang putri. This research investigates the socio-historical background of the writing of wulang putri in the context of the hegemony of Javanese kingdom power. A sociological, literary work in the Gramscian hegemony theory was applied in this study. All data comprised nine literary works of wulang putri written in the nineteenth century.</p> <p>Further, the complementary data were retrieved using documentation and archival study of the cultural history at the time of writing the literary work. A semiotic-hermeneutic was applied in the data analysis process. The result showed the effect of the literary works in instilling the political influence of the author through a cultural discourse.</p>
Response to Reviewers:	<p>Dear Mr. Samuel Adu-Gyamfi,</p> <p>Thank you for giving me the opportunity to submit a revised draft of my manuscript titled Social Background of Serat Wulang Putri in the Hegemony of Java Kingdom Power to Cogent Arts & Humanities. We appreciate the time and effort that you and the reviewers have dedicated to providing your valuable feedback on our manuscript. We are grateful to the reviewers for their insightful comments on our paper. We have been able to incorporate changes to reflect most of the suggestions provided by the reviewers. We have highlighted the changes within the manuscript. Here is a point-by-point response to the reviewers' comments and concerns.</p> <p>Comment from Reviewer 1</p> <ul style="list-style-type: none">•This manuscript is well considered and worth publication. However, there are a few areas where the submission requires some improvement. First, the translations for quoted materials are very nice, thank you; however, one of the quoted paragraphs has no translation. This appears to be an oversight on the part of the authors. Please provide. <p>Response: Thank you for pointing this out. On page 13 we have added detailed about this issue. The revised text read:</p> <p>Chapter 2 of the script states that, "Ing dintên Sênèn tanggal sapisan wulan Dulkijah (Bêsar) ingkang sinuhun kangjêng susuhunan, utusan dhumatêng nagari Ngayogyakarta, maringakên raja kaputrèn saha ampilan, punapa dene upacara kaprabonipun badhe pramèswari dalêm, mênggah ingkang sami kautus, punapa dene lampah-lampahipun, kados carangan kanthinipun pranatan punika."</p> <p>"On Monday the first of the month of Dulhijah kanjeng susuhunan, sent messenger to the Yogyakarta palace, with the prince, to be married to the princess and held a ceremony to be empress, with such steps and procedures,"</p> <p>(Serat Lampah-lampah Krama-dalêm Inggang Sinuhun Kangjêng Susuhunan Pakubuwana, Senapati ing Ngalaga Ngabdurahman Sayidin Panatagama Inggang</p>

Kaping Sadasa)

•There are several places where events are referred to without provision of historical background. Such historical background could be provided with only a few words and description. This is essential for a clear reading of the paper and the authors understanding of the significance of events and their relation to the developments discussed.

Response: Thank you for pointing this out. On page 8 we have added detailed about this issue. The revised text read:

... Recitation of literary works in certain events or places, e.g., Paningrat (dormitory) between Sasana Sewaka (king's throne) and Parasdya (house to receive guests at the palace), also highlights the hegemony of the ruling king in classic literature (Soeratman, as cited in Nugroho, 2018).

Comment from Reviewer 2

Major Comment

•The article lacks of a larger discussion with current literature in the field of ideas and practices of Javanese power in the colonial period. Focusing on the content of the SWP text is a good thing, but the SWP itself was a product of an era when Javanese society was struggling to compromise traditional Javanese culture and European culture introduced by the Dutch. I suggest the authors to add this sociopolitical context by situating this article in wider debates with existing literature on the performance of power in Javanese courts around the 18th and 19th centuries, such as M.C. Ricklefs' work, *Soul Catcher: Java's Fiery Prince Mangkunagara I, 1726-95*, which discusses the roots of the internal conflicts of the Javanese kings and their conflicts with the VOC; Soemarsaid Moertono's book, *Negara dan Kekuasaan di Jawa Abad XVI-XIX*, which examines the practice of power among Javanese kings of the 16th-19th centuries; Arnout van der Meer's latest work, *Performing Power:*

Cultural Hegemony, Identity, and Resistance in Colonial Indonesia, which discusses the uneasy encounter between Javanese and European culture in colonial Indonesia, etc. In addition, the authors need to connect this article with various studies that scrutinize moral teachings, including on gender relations, in 19th century Javanese literary works, for instance with a number of Nancy Florida's works on Javanese manuscripts in 19th century.

Response: Thank you for pointing this out. On page 12 we have added detailed citation about moral teaching, on page 18 we also added details to studies that talk about gender relations. The revised text read:

Page 12

... A woman can be said to be the first woman when she can fill her life with the virtues of life that are both physical and spiritual (Partini, 2000).

Page 18

This is influenced by the patriarchal system that exists in Javanese society. In the Javanese culture, there is terms affirm the inferiority of women before men, for example in the Javanese term wife as *Kanca Wingking* means friend behind. A term that indicates that women are only in charge of managing household affairs, especially child care, cooking, and washing (Hermawati, 2007).

•The authors selected nine literary works as objects of study. However, they have not explained about the reasons for the selection of these nine works. Other questions include: What is the uniqueness of each of these literary works and what do they have in common? How was each of these literary works created and in response to what situation? A concise explanation of the above questions would strengthen the Introduction section.

•Response: Thank you for pointing this out. On page 4-5 we have added detailed about the uniqueness of each of these literary works and what do they have in common and how was each of these literary works created and in response to what situation. The revised text read:

The phenomenon of the rise of piwulang putri in the tradition of palace literary writing in the 19th century AD could not be separated from the conducive political stability in the palace environment at that time. The rulers of the Javanese palace began to focus on

the physical construction of the palace such as the main kedhaton building, wards, keputren, beautiful gardens, and solid perimeter walls. Spiritual development was carried out for the sons and daughters of the king, courtiers and court relatives through piwulang texts.

The reading and study of piwulang texts is an important part of the aesthetic transformation of values in ndalem kasatriyan (prince's palace) and ndalem keputren. The type of reading text for the princes and men of the men's ndalem in ndalem kasatriyan is different from the reading text for the princesses in ndalem keputren. Texts such as Serat Panitisastra, Serat Astabrata, Serat Nitipraja, Serat Sewaka, and Serat Wulang Sunu are generally read by and for princes and relatives. While texts such as Serat Wulang Putri, Serat Darma Duhita, Serat Darma Rini, Serat Wara Yatna, Serat Wulang Wanita, and Serat Candra Rini, are special texts presented to the king's daughters and female relatives in the keputren environment. In this study the texts are termed as piwulang putri. In general, piwulang putri texts contain moral teachings addressed to the king's daughters in order to achieve balance and harmony in the world of birth and inner harmony.

The text written by the king and poet is entirely full of advice or exhortations addressed to the king's daughters in living their lives as women and as wives. The discussion of women is a very dominant aspect in piwulang putri. This moralistic didactic literary work was deliberately created with the aim of providing teaching for women, maintaining the dignity and dignity of nobility, and to uphold social and religious values and norms upheld by Javanese society.

Along with the growth of political life in the Javanese palace in the 19th century AD, the presence of piwulang putri texts was increasingly numerous and increasingly varied.

The ruler of the Javanese palace through his poets wrote many works of fiber piwulang putri which was actively used to carry out moral and behavioral formation in the keputren environment. From a variety of relics of the serat piwulang putri text that are still stored in various Javanese script scriptoriums, found 16 bundle (collection) of piwulang manuscripts containing teachings about women. After an inventory of the contents of the manuscripts on the bundles, nine variations of the serat piwulang putri manuscript were found which were finally determined as the object of study in this study. The nine piwulang putri examined in this study are: Serat Wulang Putri Adisara (SWPA), Serat Dharma Duhita (SDD), Serat Darma Rini (SDR), Serat Wara Nyatna (SWY), Serat Menak Cina (SWC), Serat Panji Jayengsari (SPJ), Serat Candra Rini (SCR), Serat Wulang Estri (SWE), and Serat Wulang Wanita (SWW). The similarity of the nine piwulang putri texts is that they are all piwulang texts that are specifically used as teaching materials for character education for women at the Kasunanan Surakarta Palace.

•The authors mention that colonialism changed gender relations in Java, which later also influenced Javanese literary works, including the SWP. However, in this article the authors hardly discuss how exactly the colonial power impacted the Javanese aristocratic perspective on the sociopolitical position of women. The authors have indeed discussed the political dynamics of the competition for control of Java, especially among the Javanese kingdoms as well as with the VOC (this narrative is too long, almost 5 pages, and needs to be shortened). However, I would like to see more arguments about why and how Dutch colonialism (or European mode of thought in general) altered the gender structure in Java.

Response: Thank you for pointing this out. On page 2 we have added detailed about how Dutch colonialism altered the gender structure in Java. The revised text read: The arrival of the Dutch to Indonesia indirectly built a caste system which led to nobility and commoners. Then women's rights are also affected by the stratanization pattern. The influence of colonialism made control on Javanese kings with a system of intermarriage between kingdoms. Women became one of the instruments to build harmony between kingdoms so that it could be fully controlled by the Dutch.

On page 3 we already shortened narrative about political dynamics of the competition for control of Java. The revised text read:

The end of the Diponegoro War was one of the causes of a decline in the militaristic approach to achieving peace. At that time, autonomous regions' lives were dominated by social, cultural, and artistic development. In the Surakarta area, a massive literary development dominated by didactic monologues took place during the reigns of Paku Buwana VII (1830-1858), Paku Buwana VIII (1858-1861), and Paku Buwana IX (1861-

1893). The condition also applied in Mangkunegaran during the reign of Mangkunegara IV. At that time, Serat Wedhatama and several literary works focusing on warriors (e.g., Wirawiyata, Tripama, etc.) were written. The development of culture in Kraton Yogyakarta took place during the reign of Sultan Hamengku Buwana V (1822-1855). As many as 120 literary works were published at the time, where narrative poems of Kartasuran dominated the genre of the works (Nugroho, 2020). Historical texts, e.g., babad (or chronicles), were also written. Such a significant change brought a change in the efforts to consolidate Mataram. The attitude of classical literature is a form of royal autonomy through ideologically binding written works. War is, without doubt, a form of political hegemony. Through military devices, a kingdom is able to impose an idea or goal to be realized. Geger Spehi incident and the Diponegoro War led to the demilitarization of the Javanese royal soldiers. Despite the loosening of military tension, new instruments were essential to creating ideological hegemony. Literary works were considered practical efforts in forming a framework of hegemony other than the marriage system between royal families. During the reign of Paku Buwana IX, the two components were arranged to result in a literary style resembling two sides of a coin. The literary style reflects how piwulang literature portrayed social life in response to political hegemony within the framework of Javanese royal culture.

•The article would be significantly better if the authors fully apply Gramsci's theory of hegemony in studying the SWP. Gramsci's theory of hegemony is mentioned in the beginning, but when discussing numerous quotations from the SWP, the authors rarely return to Gramsci's thinking.

Response: Thank you for pointing this out. On page 7, page 9, page 16, and page 19 we have added detailed about this issued. The revised text read:

Based on the concept offered by Gramsci, it can be explained that hegemony is leadership by the ruling party to the ruled party with morals and intellectuals formed naturally and consciously.

(p.7)

In Gramsci's eyes, the dominates must not only feel ownership and internalize the values and norms of the ruler, but they must also approve of their subordination. This is what Gramsci meant by "hegemony" or mastering with "moral and intellectual leadership" consensually (Sugiono, 2006: 31), namely leadership that occurs because of voluntary approval from the lower class or society to the upper class who lead, especially the approval of the main groups in a society, (Hefni, 2011: 64).

(p.9)

In Gramsci's view, the literary text was both a site of hegemony and a tool of hegemony. As a site of hegemony, literary texts become a place for ideological struggles. Within the literary text there are many ideologies of texts that compete with each other towards the hegemonic ideology. However, literary texts can also be used by other ideologies to shape society in order to hegemonize society.

(p.16)

This concept is more successful than using a militaristic approach. It was also in line with the process of hegemony conveyed by Gramsci that culture was continuously maintained which had become a habit agreed and established by society at that time. This shows that in perpetuating power, the class leads through physical coercion in subtle or unmanifest ways, so it is considered a natural value (Setiawan, 2016).

(p.19)

•In the Conclusion section, I would strongly advise the authors to clearly indicate what this article contributes to the study of gender history as well as Javanese literature, especially by showing how their findings support or oppose the existing knowledge.

Response: Thank you for pointing this out. In the conclusion, we have added detailed about this issued. The revised text read:

The results of this study provide a foundation for the development of women's education in Indonesia today. The development of women's character in Indonesia today still has to look at the history and cultural roots of the treatment of women. By men in this case represented by the ruler (king).

Minor Comments

•Is this article part of Yusro Edy Nugroho's dissertation, 'The Genetic Structure of Piwulang Putri Texts' (2020)? I haven't read the cover letter of the authors of this article, but if they do, the authors should declare this in their cover letter and in this article, as well as explain what changes have been made to the dissertation version. Response: Thank you for pointing this out. At cover letter, we have added the detailed about this issued. The revised text read:

This manuscript is a part of Yusro Edy Nugroho's dissertation, 'The Genetic Structure of Piwulang Putri Texts' (2020). The object of study both used nine Serat Piwulang Putri, but the subjects studied were slight different. 'The Genetic Structure of Piwulang Putri Texts' (2020) studying objects using literary sociological theory were this article studies about hegemony. This manuscript has not been published and is not under consideration for publication elsewhere and all authors have read the final manuscript draft and approve it for submission.

•Throughout this article, the authors often mention periods in Javanese history (such as 'Sultan Agung era', 'during the Amangkurat I period', 'during the Amangkurat IV period', the reign of Raden Wijaya, etc.), but do not provide the exact years. The authors need to give the years of that reigns so that we can envisage the sociopolitical context of the time under study.

Response: Thank you for pointing this out. At this article, we have added the detailed about this issued. The revised text read:

In the Sultan Agung era (1593 – 1645), Mataram and VOC had no special cooperations. However, during the Amangkurat I period (1646 – 1677), there was a dualism of political hegemony between the governor-general and Sunan Mataram. The internal conflict of the kingdom continued during the Amangkurat IV period (the Second Java Throne War, 1719 – 1726) and in the early days of the emergence of the three kingdoms, which were motivated by the Giyanti treaty.

(p.2)

...In the Surakarta area, a massive literary development dominated by didactic monologues took place during the reigns of Paku Buwana VII (1830-1858), Paku Buwana VIII (1858-1861), and Paku Buwana IX (1861-1893).

...The development of culture in Kraton Yogyakarta took place during the reign of Sultan Hamengku Buwana V (1822-1855).

(p.3)

...The political influence remained the same when the king's daughter married Paku Alam VII (1906-1937).

...The manuscript was passed to Paku Alam VIII (1937-1998), the grandson of Susuhunan Paku Buwana X (Saktimulya, 2005).

(p.13)

•A number of Javanese terms and quotes in this text need to be translated into English, such as puja magi sastra, paningrat, sasana sewaka, curiga manjing warangka, etc. Response: Thank you for pointing this out. At this article, we have added the detailed about this issued. The revised text read:

puja magi sastra (divine worship by writing literary works)

Paningrat (dormitory)

Sasana Sewaka (king's throne)

Parasdyia (house to receive guests at the palace)

curiga manjing warangka (keris with sarong, it can be defined as the philosophy of kings, consorts, or empresses)

Siti Hinggil (king's throne)

Loji Gedhe (large building)

piyarsakna trusing kang sabda narendra (sees the king's words directly)

panyandra (parable)

•The authors need to be more thorough regarding historical events. For example:

'Serat Candrarini was written by Raden Ngabehi Ranggawarsita during the reign of Paku Buwana IX in 1863 BC'. The year 1863 BC here is obviously inaccurate.
Response: Thank you for pointing this out. At this article, we have added the detailed about this issued. The revised text read:
Serat Candrarini was written by Raden Ngabehi Ranggawarsita during the reign of Paku Buwana IX in 1863 AD.
(p.14)

• What is the meaning of the phrase 'dyah main' (p. 8)? It seems that the authors incorrectly combined words from Javanese and English here.
Response: Thank you for pointing this out. At this article, we have added the detailed about this issued. The revised text read:
To fulfill their longing, the king wrote a text for his daughter to be the prominent woman figure in the kingdom (dyah utama) like his wife, the past queen. All of the princesses needed to consider the teaching of the king written in the text (Nugroho et al., 2020b).
(p.9)

•The authors need to mention references from some citations (such as the quotes on p. 9 and p. 16).

Response: Thank you for pointing this out. At this article, we have added the detailed about this issued. The revised text read:
mrih pinasthi rahayu, yen rahayu sapa manggih, gumuyu dennya kasrambah, basuki sajroning puri, puraya bisa angambar, nglimputi marang nagari

hoping for salvation, if saved, everyone will be happy, peace will be all over in the palace, splendor the name of the kingdom in all countries.

(WPA, Kinanthi: 19)

(p.10)

lawan sukane sang ayu, maos sagung srat palupi, kang sekar wisatikandhah, swara arum tan mbrebegi, kenjut sanggya kang miyarsa, yen sampun den warsitani

Another of the goddess's favorites is reading serat piwulang, one of which is sung by Sekar Wisatikandhah. Her voice is so melodious that it makes anyone feel that they are in the scene that they are viewing.

(SCR, Kinanthi)

(p.15)

In addition to the above comments, all spelling and grammatical errors pointed out by the reviewers have been corrected.

We look forward to hearing from you in due time regarding our submission and to respond to any further questions and comments you may have.

Sincerely,

[Dr. Yusro Edy Nugroho, M. Hum
Associate Professor, Department of Javanese Language and Literature
Universitas Negeri Semarang]

SOCIAL BACKGROUND OF *SERAT WULANG PUTRI* IN THE HEGEMONY OF JAVA KINGDOM POWER

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Author Biographies

Yusro Edy Nugroho is an associate professor at Universitas Negeri Semarang (UNNES). He currently serves as head of the central library of Semarang State University (2021 – present). **Sahid Teguh Widodo** is a professor of Applied Linguistics in the Faculty of Humanities, Sebelas Maret University. He is also the member of the Indonesian Editors Association (2012-present) and the member of the Indonesian Linguistic Society (MLI Pusat Jakarta) from 1991 until present. **Wasino** is a professor in the Department of History, Faculty of Social Sciences, Universitas Negeri Semarang (UNNES). **Pardi** was appointed as Head of the Balai Language of Central Java Province (in Semarang) until 2017. In July 2017 he was appointed as Head of the Yogyakarta Language Center until 2020. After that in 2021 he transferred to BRIN (National Research and Innovation Agency) as a researcher who is an expert researcher in the field of literature.

Yusro Edy Nugroho
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April 21, 2023

I am pleased to submit an original research article entitled “**Social Background of *Serat Wulang Putri* in the Hegemony of Java Kingdom Power**” by Yusro Edy Nugroho for consideration for publication in the Journal *Cogent Arts & Humanities*.

In this manuscript, there is none of conflict interest and there is no supporting funding from organizations or universities. There is none of number of figures and tables on this manuscript. The number of words in this manuscript is about 6442 words.

This manuscript is a part of Yusro Edy Nugroho’s dissertation, 'The Genetic Structure of Piwulang Putri Texts' (2020). The object of study both used nine *Serat Piwulang Putri*, but the subjects studied were slight different. 'The Genetic Structure of Piwulang Putri Texts' (2020) studying objects using literary sociological theory were this article studies about hegemony. This manuscript has not been published and is not under consideration for publication elsewhere and all authors have read the final manuscript draft and approve it for submission.

Thank you for your consideration!

Sincerely,



[Dr. Yusro Edy Nugroho, M. Hum
Associate Professor, Department of Javanese Language and Literature
Universitas Negeri Semarang]

Dear Mr. Samuel Adu-Gyamfi,

Thank you for giving me the opportunity to submit a revised draft of my manuscript titled **Social Background of *Serat Wulang Putri* in the Hegemony of Java Kingdom Power** to *Cogent Arts & Humanities*. We appreciate the time and effort that you and the reviewers have dedicated to providing your valuable feedback on our manuscript. We are grateful to the reviewers for their insightful comments on our paper. We have been able to incorporate changes to reflect most of the suggestions provided by the reviewers. We have highlighted the changes within the manuscript. Here is a point-by-point response to the reviewers' comments and concerns.

Comment from Reviewer 1

- This manuscript is well considered and worth publication. However, there are a few areas where the submission requires some improvement. First, the translations for quoted materials are very nice, thank you; however, one of the quoted paragraphs has no translation. This appears to be an oversight on the part of the authors. Please provide.

Response: Thank you for pointing this out. On page 13 we have added detailed about this issue. The revised text read:

Chapter 2 of the script states that, "*Ing dintên Sênèn tanggal sapisan wulan Dulkijah (Bêsar) ingkang sinuhun kangjêng susuhunan, utusan dhumatêng nagari Ngayogyakarta, maringakên raja kaputrèn saha ampilan, punapa dene upacara kaprabonipun badhe pramèswari dalêm, mênggah ingkang sami kautus, punapa dene lampah-lampahipun, kados carangan kanthinipun pranatan punika.*"

"On Monday the first of the month of Dulhijah kanjeng susuhunan, sent messenger to the Yogyakarta palace, with the prince, to be married to the princess and held a ceremony to be empress, with such steps and procedures,"

(*Serat Lampah-lampah Krama-dalêm Inggang Sinuhun Kangjêng Susuhunan Pakubuwana, Senapati ing Ngalaga Ngabdurahman Sayidin Panatagama Inggang Kaping Sadasa*)

- Second, the overall logical organization of material could use some revision.
- Third, there are several places where events are referred to without provision of historical background. Such historical background could be provided with only a few words and

description. This is essential for a clear reading of the paper and the authors understanding of the significance of events and their relation to the developments discussed.

Response: Thank you for pointing this out. On page 8 we have added detailed about this issue. The revised text read:

... Recitation of literary works in certain events or places, e.g., *Paningrat* (dormitory) between *Sasana Sewaka* (king's throne) and *Parasdy*a (house to receive guests at the palace), also highlights the hegemony of the ruling king in classic literature (Soeratman, as cited in Nugroho, 2018).

Comment from Reviewer 2

Major Comment

- The article lacks of a larger discussion with current literature in the field of ideas and practices of Javanese power in the colonial period. Focusing on the content of the SWP text is a good thing, but the SWP itself was a product of an era when Javanese society was struggling to compromise traditional Javanese culture and European culture introduced by the Dutch. I suggest the authors to add this sociopolitical context by situating this article in wider debates with existing literature on the performance of power in Javanese courts around the 18th and 19th centuries, such as M.C. Ricklefs' work, *Soul Catcher: Java's Fiery Prince Mangkunagara I, 1726-95*, which discusses the roots of the internal conflicts of the Javanese kings and their conflicts with the VOC; Soemarsaid Moertono's book, *Negara dan Kekuasaan di Jawa Abad XVI-XIX*, which examines the practice of power among Javanese kings of the 16th-19th centuries; Arnout van der Meer's latest work, *Performing Power: Cultural Hegemony, Identity, and Resistance in Colonial Indonesia*, which discusses the uneasy encounter between Javanese and European culture in colonial Indonesia, etc. In addition, the authors need to connect this article with various studies that scrutinize moral teachings, including on gender relations, in 19th century Javanese literary works, for instance with a number of Nancy Florida's works on Javanese manuscripts in 19th century.

Response: Thank you for pointing this out. On page 12 we have added detailed citation about moral teaching, on page 18 we also added details to studies that talk about gender relations. The revised text read:

Page 12

... A woman can be said to be the first woman when she can fill her life with the virtues of life that are both physical and spiritual (Partini, 2000).

Page 18

This is influenced by the patriarchal system that exists in Javanese society. In the Javanese culture, there is terms affirm the inferiority of women before men, for example in the Javanese term wife as *Kanca Wingking* means friend behind. A term that indicates that women are only in charge of managing household affairs, especially child care, cooking, and washing (Hermawati, 2007).

- The authors selected nine literary works as objects of study. However, they have not explained about the reasons for the selection of these nine works. Other questions include: What is the uniqueness of each of these literary works and what do they have in common? How was each of these literary works created and in response to what situation? A concise explanation of the above questions would strengthen the Introduction section.

- **Response:** Thank you for pointing this out. On page 4-5 we have added detailed about the uniqueness of each of these literary works and what do they have in common and how was each of these literary works created and in response to what situation. The revised text read:

The phenomenon of the rise of *piwulang putri* in the tradition of palace literary writing in the 19th century AD could not be separated from the conducive political stability in the palace environment at that time. The rulers of the Javanese palace began to focus on the physical construction of the palace such as the main *kedhaton* building, wards, *keputren*, beautiful gardens, and solid perimeter walls. Spiritual development was carried out for the sons and daughters of the king, courtiers and court relatives through *piwulang* texts.

The reading and study of *piwulang* texts is an important part of the aesthetic transformation of values in *ndalem kasatriyan* (prince's palace) and *ndalem keputren*. The type of reading text for the princes and men of the men's *ndalem* in *ndalem kasatriyan* is different from the reading text for the princesses in *ndalem keputren*. Texts such as *Serat Panitisastra*, *Serat Astabrata*, *Serat Nitipraja*, *Serat Sewaka*, and *Serat Wulang Sunu* are generally read by and for princes and relatives. While texts such as *Serat Wulang Putri*, *Serat Darma Duhita*, *Serat Darma Rini*, *Serat Wara Yatna*, *Serat Wulang Wanita*, and *Serat Candra Rini*, are special texts presented to the king's daughters and female relatives in the *keputren* environment. In this study the texts are termed as *piwulang putri*. In general, *piwulang putri* texts contain moral teachings addressed to the king's daughters in order to achieve balance and harmony in the world of birth and inner harmony.

The text written by the king and poet is entirely full of advice or exhortations addressed to the king's daughters in living their lives as women and as wives. The discussion of women is a very dominant aspect in *piwulang putri*. This moralistic didactic literary work was deliberately created with the aim of providing teaching for women, maintaining the dignity and dignity of nobility, and to uphold social and religious values and norms upheld by Javanese society.

Along with the growth of political life in the Javanese palace in the 19th century AD, the presence of *piwulang putri* texts was increasingly numerous and increasingly varied. The ruler of the Javanese palace through his poets wrote many works of fiber *piwulang putri* which was actively used to carry out moral and behavioral formation in the *keputren* environment. From a variety of relics of the *serat piwulang putri* text that are still stored in various Javanese script scriptoriums, found 16 bundle (collection) of *piwulang* manuscripts containing teachings about women. After an inventory of the contents of the manuscripts on the bundles, nine variations of the *serat piwulang putri* manuscript were found which were finally determined as the object of study in this study. The nine *piwulang putri* examined in this study are: *Serat Wulang Putri Adisara (SWPA)*, *Serat Dharma Duhita (SDD)*, *Serat Darma Rini (SDR)*, *Serat Wara Nyatna (SWY)*, *Serat Menak Cina (SWC)*, *Serat Panji Jayengsari (SPJ)*, *Serat Candra Rini (SCR)*, *Serat Wulang Estri (SWE)*, and *Serat Wulang Wanita (SWW)*. The similarity of the nine *piwulang putri* texts is that they are all *piwulang* texts that are specifically used as teaching materials for character education for women at the Kasunanan Surakarta Palace.

- The authors mention that colonialism changed gender relations in Java, which later also influenced Javanese literary works, including the SWP. However, in this article the authors hardly discuss how exactly the colonial power impacted the Javanese aristocratic perspective on the sociopolitical position of women. The authors have indeed discussed the political dynamics of the competition for control of Java, especially among the Javanese kingdoms as well as with the VOC (this narrative is too long, almost 5 pages, and needs to be shortened). However, I would like to see more arguments about why and how Dutch colonialism (or European mode of thought in general) altered the gender structure in Java.

Response: Thank you for pointing this out. On page 2 we have added detailed about how Dutch colonialism altered the gender structure in Java. The revised text read:

The arrival of the Dutch to Indonesia indirectly built a caste system which led to nobility and commoners. Then women's rights are also affected by the stratanization pattern. The influence of colonialism made control on Javanese kings with a system of intermarriage between kingdoms. Women became one of the instruments to build harmony between kingdoms so that it could be fully controlled by the Dutch.

On page 3 we already shortened narrative about political dynamics of the competition for control of Java. The revised text read:

The end of the Diponegoro War was one of the causes of a decline in the militaristic approach to achieving peace. At that time, autonomous regions' lives were dominated by social, cultural, and artistic development. In the Surakarta area, a massive literary development dominated by didactic monologues took place during the reigns of Paku Buwana VII (1830-1858), Paku Buwana VIII (1858-1861), and Paku Buwana IX (1861-1893). The condition also applied in Mangkunegaran during the reign of Mangkunegara IV. At that time, *Serat Wedhatama* and several literary works focusing on warriors (e.g., *Wirawiyata*, *Tripama*, etc.) were written. The development of culture in Kraton Yogyakarta took place during the reign of Sultan Hamengku Buwana V (1822-1855). As many as 120 literary works were published at the time, where narrative poems of Kartasuran dominated the genre of the works (Nugroho, 2020). Historical texts, e.g., *babad* (or chronicles), were also written. Such a significant change brought a change in the efforts to consolidate Mataram. The attitude of classical literature is a form of royal autonomy through ideologically binding written works. War is, without doubt, a form of political hegemony. Through military devices, a kingdom is able to impose an idea or goal to be realized.

Geger Spehi incident and the Diponegoro War led to the demilitarization of the Javanese royal soldiers. Despite the loosening of military tension, new instruments were essential to creating ideological hegemony. Literary works were considered practical efforts in forming a framework of hegemony other than the marriage system between royal families. During the reign of Paku Buwana IX, the two components were arranged to result in a literary style resembling two sides of a coin. The literary style reflects how *piwulang* literature portrayed social life in response to political hegemony within the framework of Javanese royal culture.

- The article would be significantly better if the authors fully apply Gramsci's theory of hegemony in studying the SWP. Gramsci's theory of hegemony is mentioned in the beginning, but when discussing numerous quotations from the SWP, the authors rarely return to Gramsci's thinking.

Response: Thank you for pointing this out. On page 7, page 9, page 16, and page 19 we have added detailed about this issued. The revised text read:

Based on the concept offered by Gramsci, it can be explained that hegemony is leadership by the ruling party to the ruled party with morals and intellectuals formed naturally and consciously.

(p.7)

In Gramsci's eyes, the dominantes must not only feel ownership and internalize the values and norms of the ruler, but they must also approve of their subordination. This is what Gramsci meant by "hegemony" or mastering with "moral and intellectual leadership" consensually (Sugiono, 2006: 31), namely leadership that occurs because of voluntary approval from the lower class or society to the upper class who lead, especially the approval of the main groups in a society, (Hefni, 2011: 64).

(p.9)

In Gramsci's view, the literary text was both a site of hegemony and a tool of hegemony. As a site of hegemony, literary texts become a place for ideological struggles. Within the literary text there are many ideologies of texts that compete with each other towards the hegemonic ideology. However, literary texts can also be used by other ideologies to shape society in order to hegemonize society.

(p.16)

This concept is more successful than using a militaristic approach. It was also in line with the process of hegemony conveyed by Gramsci that culture was continuously maintained which had become a habit agreed and established by society at that time. This shows that in perpetuating power, the class leads through physical coercion in subtle or unmanifest ways, so it is considered a natural value (Setiawan, 2016).

(p.19)

- In the Conclusion section, I would strongly advise the authors to clearly indicate what this article contributes to the study of gender history as well as Javanese literature, especially by showing how their findings support or oppose the existing knowledge.

Response: Thank you for pointing this out. In the conclusion, we have added detailed about this issued. The revised text read:

The results of this study provide a foundation for the development of women's education in Indonesia today. The development of women's character in Indonesia today still has to look at the history and cultural roots of the treatment of women. By men in this case represented by the ruler (king).

Minor Comments

- Is this article part of Yusro Edy Nugroho's dissertation, 'The Genetic Structure of Piwulang Putri Texts' (2020)? I haven't read the cover letter of the authors of this article, but if they do, the authors should declare this in their cover letter and in this article, as well as explain what changes have been made to the dissertation version.

Response: Thank you for pointing this out. At cover letter, we have added the detailed about this issued. The revised text read:

This manuscript is a part of Yusro Edy Nugroho's dissertation, 'The Genetic Structure of Piwulang Putri Texts' (2020). The object of study both used nine *Serat Piwulang Putri*, but the subjects studied were slight different. 'The Genetic Structure of Piwulang Putri Texts' (2020) studying objects using literary sociological theory were this article studies about hegemony. This manuscript has not been published and is not under consideration for publication elsewhere and all authors have read the final manuscript draft and approve it for submission.

- Throughout this article, the authors often mention periods in Javanese history (such as 'Sultan Agung era', 'during the Amangkurat I period', 'during the Amangkurat IV period', the reign of Raden Wijaya, etc.), but do not provide the exact years. The authors need to give the years of that reigns so that we can envisage the sociopolitical context of the time under study.

Response: Thank you for pointing this out. At this article, we have added the detailed about this issued. The revised text read:

In the Sultan Agung era (1593 – 1645), Mataram and VOC had no special cooperations. However, during the Amangkurat I period (1646 – 1677), there was a dualism of political hegemony between the governor-general and Sunan Mataram.

The internal conflict of the kingdom continued during the Amangkurat IV period (the Second Java Throne War, 1719 – 1726) and in the early days of the emergence of the three kingdoms, which were motivated by the Giyanti treaty.

(p.2)

...In the Surakarta area, a massive literary development dominated by didactic monologues took place during the reigns of Paku Buwana VII (1830-1858), Paku Buwana VIII (1858-1861), and Paku Buwana IX (1861-1893).

...The development of culture in Kraton Yogyakarta took place during the reign of Sultan Hamengku Buwana V (1822-1855).

(p.3)

...The political influence remained the same when the king's daughter married Paku Alam VII (1906-1937).

...The manuscript was passed to Paku Alam VIII (1937-1998), the grandson of Susuhunan Paku Buwana X (Saktimulya, 2005).

(p.13)

- A number of Javanese terms and quotes in this text need to be translated into English, such as puja magi sastra, paningrat, sasana sewaka, curiga manjing warangka, etc.

Response: Thank you for pointing this out. At this article, we have added the detailed about this issued. The revised text read:

puja magi sastra (divine worship by writing literary works)

Paningrat (dormitory)

Sasana Sewaka (king's throne)

Parasdya (house to receive guests at the palace)

curiga manjing warangka (keris with sarong, it can be defined as the philosophy of kings, consorts, or empresses)

Siti Hinggil (king's throne)

Loji Gedhe (large building)

piyarsakna trusing kang sabda narendra (sees the king's words directly)

panyandra (parable)

- The authors need to be more thorough regarding historical events. For example: ‘Serat Candrarini was written by Raden Ngabehi Ranggawarsita during the reign of Paku Buwana IX in 1863 BC’. The year 1863 BC here is obviously inaccurate.

Response: Thank you for pointing this out. At this article, we have added the detailed about this issued. The revised text read:

Serat Candrarini was written by Raden Ngabehi Ranggawarsita during the reign of Paku Buwana IX in 1863 AD.

(p.14)

- What is the meaning of the phrase ‘dyah main’ (p. 8)? It seems that the authors incorrectly combined words from Javanese and English here.

Response: Thank you for pointing this out. At this article, we have added the detailed about this issued. The revised text read:

To fulfill their longing, the king wrote a text for his daughter to be the prominent woman figure in the kingdom (*dyah utama*) like his wife, the past queen. All of the princesses needed to consider the teaching of the king written in the text (Nugroho et al., 2020b).

(p.9)

- The authors need to mention references from some citations (such as the quotes on p. 9 and p. 16).

Response: Thank you for pointing this out. At this article, we have added the detailed about this issued. The revised text read:

mrih pinasthi rahayu, yen rahayu sapa manggih, gumuyu dennya kasrambah, basuki sajroning puri, puraya bisa angambar, nglimputi marang nagari

hoping for salvation, if saved, everyone will be happy, peace will be all over in the palace, splendor the name of the kingdom in all countries.

(WPA, Kinanthi: 19)

(p.10)

lawan sukane sang ayu, maos sagung srat palupi, kang sekar wisatikandhah, swara arum tan mbrebegi, kenyut sanggya kang miyarsa, yen sampun den warsitani

Another of the goddess's favorites is reading *serat piwulang*, one of which is sung by Sekar Wisatikandhah. Her voice is so melodious that it makes anyone feel that they are in the scene that they are viewing.

(SCR, Kinanthi)

(p.15)

In addition to the above comments, all spelling and grammatical errors pointed out by the reviewers have been corrected.

We look forward to hearing from you in due time regarding our submission and to respond to any further questions and comments you may have.

Sincerely,

A handwritten signature in black ink, appearing to read 'Yusro Edy Nugroho'.

[Dr. Yusro Edy Nugroho, M. Hum
Associate Professor, Department of Javanese Language and Literature
Universitas Negeri Semarang]

4. Bukti Konfirmasi Review dan Hasil Review Kedua (23 September 2023)

(Cogent Arts & Humanities) A revise decision has been made on your submission

1 message

Cogent Humanities <em@editorialmanager.com>

Sun, Sep 24, 2023 at 3:06 AM

Reply-To: Cogent Humanities <oaah-peerreview@journals.tandf.co.uk>

To: Yusro Edy Nugroho <yusronugroho@mail.unnes.ac.id>

Ref: COGENTHUMANITIES-2022-0271R1

221151455

SOCIAL BACKGROUND OF SERAT WULANG PUTRI IN THE HEGEMONY OF JAVA KINGDOM POWER

Cogent Arts & Humanities

Dear Author,

Your manuscript entitled "SOCIAL BACKGROUND OF SERAT WULANG PUTRI IN THE HEGEMONY OF JAVA KINGDOM POWER", which you submitted to Cogent Arts & Humanities, has now been reviewed.

The reviews, included at the bottom of the letter, indicate that your manuscript could be suitable for publication following revision. We hope that you will consider these suggestions, and revise your manuscript.

Please submit your revision by 20 October, 2023. If you need additional time then please contact the Editorial Office.

To submit your revised manuscript please go to <https://rp.cogentoa.com/dashboard/> and log in. You will see an option to Revise alongside your submission record.

If you are unsure how to submit your revision, please contact us on OAAH-peerreview@journals.tandf.co.uk

You also have the option of including the following with your revised submission:

* public interest statement - a description of your paper of NO MORE THAN 150 words suitable for a non-specialist reader, highlighting/explaining anything which will be of interest to the general public

* about the author - a short summary of NO MORE THAN 150 WORDS, detailing either your own or your group's key research activities, including a note on how the research reported in this paper relates to wider projects or issues.

* photo of the author(s), including details of who is in the photograph - please note that we can only publish one photo

If you require advice on language editing for your manuscript or assistance with arranging translation, please do consider using the Taylor & Francis Editing Services (www.tandfedittingservices.com).

Please ensure that you clearly highlight changes made to your manuscript, as well as submitting a thorough response to reviewers.

We look forward to receiving your revised article.

Best wishes,

Samuel Adu-Gyamfi
Senior Editor
Cogent Arts & Humanities

Comments from the Editors and Reviewers:

Please, highlight all the changes you have made in the main article. Also, change or edit the title of your article, it does not read well. Make it simple. you should make effort to get a different English language editor to also proof-read before re-submission.

Thank you.

Respectfully,

Prof. Samuel Adu-Gyamfi

In compliance with data protection regulations, you may request that we remove your personal registration details at any time. (Use the following URL: <https://www.editorialmanager.com/cogenthumanities/login.asp?a=r>). Please contact the publication office if you have any questions.

5. Bukti Konfirmasi Submit Revisi Kedua, Respon kepada Reviewer, dan Artikel yang diresubmit (19 Oktober 2023)

Re: REMINDER: Revised Manuscript for Cogent Arts & Humanities
#TrackingId:16744857

OAAH-peerreview@journals.tandf.co.uk <OAAH-peerreview@journals.tandf.co.uk>
To: yusronugroho@mail.unnes.ac.id

Thu, Oct 19, 2023 at 2:40 PM

Dear Yusro,

Thank you for submitting your revised manuscript.

It is currently with the editor for further processing.

Please do not hesitate to contact me if you have any further questions or concerns.

Best wishes,

Julie

*Ms. Julie Ann Madera**Journal Editorial Office**Taylor & Francis Group*Web: www.tandfonline.com*Taylor & Francis is a trading name of Informa UK Limited, registered in England under no. 1072954***Cogent Arts & Humanities**

From: yusronugroho@mail.unnes.ac.id**Sent:** 18-10-2023 11:19**To:** JulieAnn.Madera@straive.com**Cc:****Subject:** Re: Re: REMINDER: Revised Manuscript for Cogent Arts & Humanities

Dear editorial team, I'm sorry about my revision manuscript that late upload. I'm forget to click action 'approval revision' at submission menu after I uploaded the revision on October 6. I already approve my revision. I'm really sorry for the inconvenience and thank you for reviewers for the feedbacks on our manuscript.

Kind regards,
Yusro Edy Nugroho

On Sat, Oct 14, 2023 at 7:27 PM Cogent Humanities <em@editorialmanager.com> wrote:
Oct 14, 2023

Ref.: 221151455
Patriarchal Hegemony of Javanese Kings in Wulang Putri Text
Cogent Arts & Humanities

Dear Yusro Nugroho,

I hope you are well.

I am writing to you about your manuscript submitted to Cogent Arts & Humanities.

Your revision was due on Oct 07, 2023 but we have not yet received your revised manuscript.

If you would still like to proceed with your submission and can submit within the next 28 days, please reply to this email. If you require more time to submit your revision, please let us know when we can expect it.

If you wish to withdraw the paper from our consideration for any reason - whilst we regret that you have been unable to continue with your submission; please let us know by responding to this email.

If you need any further information, please do not hesitate to contact me.

Kind regards,
Cogent Arts & Humanities Editorial Office
OAAH-peerreview@journals.tandf.co.uk

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Cogent Arts & Humanities

Patriarchal Hegemony of Javanese Kings in Wulang Putri Text

--Manuscript Draft--

Full Title:	Patriarchal Hegemony of Javanese Kings in Wulang Putri Text
Manuscript Number:	COGENTHUMANITIES-2022-0271R2
Article Type:	Research Article
Section/Category:	Literature & Criticism
Keywords:	socio-historical background; political hegemony; Java Kingdom; woman; Serat Wulang Putri
Manuscript Classifications:	60.3.1 History; 60.3.1.24 Social & Cultural History; 60.3.1.7 Asian History; 60.3.6 Cultural Studies; 60.4.3.11 Literary History; 60.4.3.18 Women's Literature
Abstract:	<p>Colonialism has turned the gender relations in Java into something considerably complex. Through marriage, women were positioned to promote the harmonization of strategic politics of kingdoms. Such a condition results in many studies on several Javanese literary works of wulang putri. This research investigates the socio-historical background of the writing of wulang putri in the context of the hegemony of Javanese kingdom power. A sociological, literary work in the Gramscian hegemony theory was applied in this study. All data comprised nine literary works of wulang putri written in the nineteenth century.</p> <p>Further, the complementary data were retrieved using documentation and archival study of the cultural history at the time of writing the literary work. A semiotic-hermeneutic was applied in the data analysis process. The result showed the effect of the literary works in instilling the political influence of the author through a cultural discourse.</p>
Response to Reviewers:	<p>Dear Mr. Samuel Adu-Gyamfi,</p> <p>Thank you for giving me the opportunity to submit a revised draft of my manuscript titled Patriarchal Hegemony of Javanese Kings in Wulang Putri Text to Cogent Arts & Humanities. We appreciate the time and effort that you and the reviewers have dedicated to providing your valuable feedback on our manuscript. We are grateful to the reviewers for their insightful comments on our paper. We have been able to incorporate changes to reflect most of the suggestions provided by the reviewers. We have highlighted the changes within the manuscript. Here is a point-by-point response to the reviewers' comments and concerns.</p> <p>•public interest statement - a description of your paper of NO MORE THAN 150 words suitable for a non-specialist reader, highlighting/explaining anything which will be of interest to the general public.</p> <p>Response: Thank you for pointing this out. On page public interest we have added detailed about this issue. The revised text read:</p> <p>The piwulang putri texts generally speak of rules for women in married life written in the interests of Javanese rulers to strengthen the kingdom's socio-political stability. Women at that time experienced subordination of roles only to the domestic sector. This study tries to see how the form of socio-political repression on women has a social impact to this day. An understanding of the socio-cultural background of Javanese women in the past can be the basis for a study of the role and existence of Indonesian women today. This study is expected to be the basis of research on women studies in Indonesia.</p> <p>•Second, about the author - a short summary of NO MORE THAN 150 WORDS, detailing either your own or your group's key research activities, including a note on how the research reported in this paper relates to wider projects or issues.</p> <p>Response: Thank you for pointing this out. On page author biography we have added detailed about this issue. The revised text read:</p>

Yusro Edy Nugroho is an associate professor at Universitas Negeri Semarang (UNNES). He currently serves as head of the central library of Semarang State University (2021 – present), Sahid Teguh Widodo is a professor of Applied Linguistics in the Faculty of Humanities, Sebelas Maret University. He is also the member of the Indonesian Editors Association (2012-present), Wasino is a professor in the Department of History, Faculty of Social Sciences, Universitas Negeri Semarang (UNNES), Pardi was appointed as a researcher who is an expert researcher in the field of literature at BRIN (National Research and Innovation Agency). This research was previously related to a dissertation that the author had worked on in 2020 and this article was a small part of the results of research that was then carried out more specific research.

•Third, photo of the author(s), including details of who is in the photograph - please note that we can only publish one photo.

Response: Thank you for pointing this out. On page about author we have added detailed about this issue.

Also, we already change or edit the title of our article and make it simple. Thank you for reviewers for the feedback on our manuscript. In addition to the above comments, all spelling and grammatical errors pointed out by the reviewers have been corrected. We look forward to hearing from you in due time regarding our submission and to respond to any further questions and comments you may have.

Sincerely,

[Dr. Yusro Edy Nugroho, M. Hum
Associate Professor, Department of Javanese Language and Literature Universitas
Negeri Semarang]

Yusro Edy Nugroho
Universitas Negeri Semarang
Javanese Language and Literature
Semarang, Indonesia
6281901532295
yusronughroho@mail.unnes.ac.id

April 21, 2023

I am pleased to submit an original research article entitled “**Social Background of *Serat Wulang Putri* in the Hegemony of Java Kingdom Power**” by Yusro Edy Nugroho for consideration for publication in the Journal *Cogent Arts & Humanities*.

In this manuscript, there is none of conflict interest and there is no supporting funding from organizations or universities. There is none of number of figures and tables on this manuscript. The number of words in this manuscript is about 6442 words.

This manuscript is a part of Yusro Edy Nugroho’s dissertation, 'The Genetic Structure of Piwulang Putri Texts' (2020). The object of study both used nine *Serat Piwulang Putri*, but the subjects studied were slight different. 'The Genetic Structure of Piwulang Putri Texts' (2020) studying objects using literary sociological theory were this article studies about hegemony. This manuscript has not been published and is not under consideration for publication elsewhere and all authors have read the final manuscript draft and approve it for submission.

Thank you for your consideration!

Sincerely,



[Dr. Yusro Edy Nugroho, M. Hum
Associate Professor, Department of Javanese Language and Literature
Universitas Negeri Semarang]

**PATRIARCHAL HEGEMONY OF JAVANESE KINGS POWER IN
WULANG PUTRI TEXT**

The *piwulang putri* texts generally speak of rules for women in married life written in the interests of Javanese rulers to strengthen the kingdom's socio-political stability. Women at that time experienced subordination of roles only to the domestic sector. This study tries to see how the form of socio-political repression on women has a social impact to this day. An understanding of the socio-cultural background of Javanese women in the past can be the basis for a study of the role and existence of Indonesian women today. This study is expected to be the basis of research on women studies in Indonesia.

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- public interest statement - a description of your paper of NO MORE THAN 150 words suitable for a non-specialist reader, highlighting/explaining anything which will be of interest to the general public.

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We look forward to hearing from you in due time regarding our submission and to respond to any further questions and comments you may have.

Sincerely,

A handwritten signature in black ink, appearing to read 'Yusro Edy Nugroho'.

[Dr. Yusro Edy Nugroho, M. Hum
Associate Professor, Department of Javanese Language and Literature
Universitas Negeri Semarang]

6. Bukti Konfirmasi Artikel Accepted (23 Maret 2024)



Yusro Edy Nugroho <yusronugroho@mail.unnes.ac.id>

(Cogent Arts & Humanities) Your submission has been accepted

Yusro Edy Nugroho <yusronugroho@mail.unnes.ac.id>

Sat, Mar 23, 2024 at 5:39 PM

To: Cogent Humanities <oah-peerreview@journals.tandf.co.uk>

Dear Mr. Samuel Adu-Gyamfi,

Thank you for accepting our manuscript titled Patriarchal Hegemony of Javanese Kings in Wulang Putri Text to Cogent Arts & Humanities. We appreciate the time and effort that you and the reviewers have dedicated to providing your valuable feedback on our manuscript. We are grateful to the reviewers for their insightful comments on our paper.

About the title "Data Analysis" in Research Methods that you mentioned before, I want to ask about how I can submit for revised version of the manuscript?

Lastly, thank you for reviewers for the feedbacks on our manuscript.

Sincerely,

[Dr. Yusro Edy Nugroho, M. Hum

Associate Professor, Department of Javanese Language and Literature Universitas Negeri Semarang]

[Quoted text hidden]

7. Bukti Konfirmasi Artikel Published Online (9 April 2024)



Yusro Edy Nugroho <yusronugroho@mail.unnes.ac.id>

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1 message

info@tandfonline.com <info@tandfonline.com>

Tue, Apr 9, 2024 at 12:50 PM

Reply-To: noreply@tandfonline.com

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