

BABAD GIRI KEDHATON  
(An Analysis of Structure and Cultural Values)

PUTUT HANDOKO  
puh\_andaka@yahoo.co.id  
CAHYANINGSIH PUJIMAHANANI  
thesis.sastra@gmail.com.

Abstrak

Penelitian ini membedah *Babad Giri Kedhaton* dengan analisis struktur dan nilai budaya. Analisis Struktur terdiri dari bahasan tema, and penokohan. dan Konsep nilai budaya menggunakan nilai budaya Edwar Djamaris yang membagi nilai budaya dalam 5 kategori hubungan manusia. Metode Penelitian adalah penelitian kualitatif di mana data berupa kata, frase dan kalimat serta kutipan. Sumber data adalah *Babad Giri Kedhaton* yang terdiri atas 48 halaman dan ditulis dalam bahasa Jawa. Hasil penelitian menunjukkan bahwa berdasarkan judul cerita, awal cerita dan akhir cerita maka tema *Babad Giri Kedhaton* adalah pendirian Kedhaton Giri dengan Ratu Ainul Yaqin sebagai raja Kedhaton Giri, cerita Kanjeng Sunan Giri dan putra-putrinya sampai jatuhnya Kedhaton Giridan berdirinya Gresik. Kanjeng Sunan Giri adalah pemeran utama dalam cerita ini. Kanjeng Sunan Giri mempunyai keajaiban, pertama, dia selamat di lautan yang luas. Kedua, Kanjeng Giri keturunan Nabi Muhammad SAW dari jalur syech Mauana Ishaq. Kanjeng Sunan Giri dengan kecerdasannya dapat menangkap semua pelajaran yang diberikan Kanjeng Sunan Ampel dan Syech Awwalul Islam. Kanjeng Sunan Giri mendirikan kerajaan Giri dan Kanjeng Sunan Giri menjadi raja. Banyak ulama, para Raja dan para wali mengunjunginya. Beliau mendirikan masjid agung. Kekheramatannya dan kemashurannya semakin bertambah. Nilai budaya dalam hubungan manusia dengan alam dilukiskan dalam tokoh Kanjeng Sunan Giri ketika beliau masih bayi diletakkan di peti dibuang kelaut dan Kanjeng Sunan Giri mendirikan Kerajaan Giri di puncak gunung. Nilai budaya dalam hubungan manusia dan manusia lain tampak pada tokoh Kanjeng Sunan Giri ketika beliau diambil anak angkat oleh Nyai Gedhe Pinatih dan ketika Kanjeng Sunan Giri belajar mengaji pada Kanjeng Sunan Ampel dan Syach Awwalul Islam.

Key words :babad, teori struktur, nilai budaya

A. Background of the Study

Indonesian has various valuable language and local literature. Various local literature has become cultural wealth and colors the treasure of national literature and can be beneficial to individual, supporting society and a member of society as well. Hutomo ( in Sudikan, 1993: 5) says that literature using local language in Indonesia has a great potency to increase spiritual capability and to comprehend life and values in society in order to achieve the happiness of life.

The research of local literature especially *babad* has rarely done by the researcher. It is due to the fact of the difficulty of material used as an object and the researcher is unwilling to do a research about old-fashioned thing.

A term of *Babad* using local language has employed in Java, Madura, Bali and Lombok meaning cut down trees in jungle and cut their underbrush Darusuprpto (1975: 3) says that *babad* describes the opening of region or jungle in order to set up capital of kingdom or the center of government.

Darusuprpto (1975: 6) and Kasdi (1965: 5) say that *babad* as a historical literary work can be categorized into two problems, viz : (1) about its structure of literature and (2) about the structure of its content. Based on its structure of literature and structure of its content, a researcher tries to do a research about *Babad Giri Kedhaton* entitled *Babad Giri Kedhaton* (an analysis of structure, function and cultural values).

Teew (1984: 135) explains that an analysis of structure stresses to demolish and explain the relationship and involvement among the aspects contained accurately, carefully, and in detail.

The analysis of cultural values are based on the fact that *babad*, especially *Babad Giri Kedhaton* contains a glorious values. Koentjaraningrat (1992: 32) says that cultural value is a part of the system of culture consisting of the concepts of living in the thought of some people about something supposed containing values in the life and utilized as a guidance.

## B. Statements of the Problem

The statements of the problem of *Babad Giri Kedhaton* (an analysis of structure, function and cultural values) are formulated as follows:

### Structural Theory

A literary work consists of related elements. According to Teeuw (1984) the analysis of structure is important and necessary because an analysis of a literary work is an effort to express and systematize what is doing in the process of reading and comprehending a literary work.

### The Concept of Theme

Aminuddin (1995: 91) states a theme is an idea provided the basis for a story and plays an important role as a base point of a writer in conveying its fiction work. Holman (1978: 117) says that a theme in a fiction is a main idea. A theme is generalization of unification of life stated in a story.

Little (1995: 12) says that not all works of literature have simply one theme. Small work tend to be organized around a single leading idea, but large might be thought of as reasonable facsimile of human being with all qualities and vagaries of human being.

1. What are the structure of *Babad Gairi Kedhaton* ? and

2 What are the cultural values of *Babad Giri Kedhaton* ?.

## C. THEORETICAL BACKGROUND

works often treat several themes together. In identifying a theme, Little (1995: 13) explains that one source of idea is the title of a work and other source of ideas are the beginning and ending of a work.

### The Concept of Character

Characters plays an important role because without character, a story will not be interesting and less alive. Kenney (1966: 27) states that a character is obviously relevant to us and to our experience, he is like ourselves or like others whom we know. Robert (1969: 11-12) says that we may define character in literature as the author's creation, through the medium of words, personality who takes on actions, thoughts. Expressions and attitudes, unique and appropriate to that personality and consistent with it.

Character

It is concluded that character in literary work is a fictional person created by the author through explanations given in the form of words, personality who takes actions, thoughts, expression and attitudes. Character is an exact copy of human being with all the good and bad trait in human being.

Kenney (1966 : 28) divides character into simple (flat) and complex (round character). Kenney (1966 : 29) adds that simple (flat) character is less the representation of a human personality than the embodiment of a single attitude or obsession in a character. And complex (round) character is obviously more lifelike than the flat character because in life people are not simple embodiment of single attitude.

Diyanni (1994: 38-39) classifies character into major and minor character. He says that character in fiction can be conveniently classified as major and minor character...A major character is an important figure at the center of the story's action theme...a supporting the major characters are one or more secondary or minor character whose function is partly to illuminate the major character.

## The Concept of Cultural Value

The experts have the same concepts about cultural values. Hutomo (1991: 70) says that cultural values are very important and valuable basic problem in human's life, supposed and believed as a valuable things. Baried (1985: 86) adds that the society believe the truthfulness of human knowledge and can be used as the source to evaluate.

Koentjaraningrat (1966: 25) supposes that the cultural values consists of the conceptions of life in most of society's thoughts related to something valuable in the life. Djamaris (1993 : 2) states that cultural values can be categorized into five categories of human relationship. Djamaris says that the five categories are as follows: (1) cultural value in relationship between man and God, (2) cultural value in relationship between man and nature, (3) cultural value in relationship between man and other man, (4) cultural value in relationship between man and society, and (4) cultural value in relationship between man and himself.

## D. RESEARCH METHODOLOGY

### Research Method

The research of *Babad Giri Kedhaton* applies a qualitative research. Bodgan and Taylor (in Supratna, 1996: 110) defines a qualitative research as the procedure of research that produces descriptive data in the form of word written or oral from people and attitude examined. Furthermore, Biklen (in Migawati, 2004: 16) states that a qualitative research begins with assumption that nothing is trivial in the world, and each symptom is a potency as the key to open the door for comprehending about what is learning.

Based on opinions of these experts, a qualitative research has different phenomenon with a quantitative research. The research of *Babad Giri Kedhaton* applies a qualitative research because *Babad Giri Kedhaton* uses descriptive data in the form of words, phrase, sentence and quotations. So, the report of research covers quotations of the data to describe the report given.

### The Sources of Data

The sources of data of the research is *Babad Giri Kedhaton*. *Babad Giri*

*Kedhaton* consists of 48 pages. It is written by hand and it uses Javanese with *pegon Arabian*. This research uses the work of translation of *Babad Giri Kedhaton*.

### Procedure of Data Collecting

Rachman (1999: 71) says that research not only applies a precise method but also a relevant data collecting. Sudikan (2001: 77) adds that procedure of data collecting is a means of work in related with what must be done and how to do in order to achieve the goal of research.

Procedure of data collecting in this research is a documentation study. Document used is a document in the library. The duty of the researcher is to select, map, analyze and provide it.

### Procedure of Data Analysis

This research applies procedure of descriptive analysis to describe a certain condition objectively. Supratna (1996) says that a descriptive analysis should be done as soon as possible after the data collecting. It is due to the fact that the data can be selected and analyzed early.

The steps of the procedure of Data Analysis are as follows :

1. Read the Translation of *Babad Giri Kedhaton* carefully and repeatedly.
2. Analyze the Structure of *Babad Giri Kedhaton*
3. Analyze the Cultural Values of *Babad Giri Kedhaton*

## E. ANALYSIS

The Structure of *Babad Giri Kedhaton*

The analysis of structure covers two problems, they are theme and character of *Babad Giri Kedhaton*.

Theme

As has been stated by Graham Little that theme of a literary work can be the title of a work, the beginning and the end of a work. The title of a work is *Babad Giri Kedhaton*. It means the opening of a jungle and is followed with the establishing of Giri kingdom as it is seen in this quotation :

Javanese

*Nunten Raden Paku atur bakti angaras pada anuhun pamit saha anuhun pendunga lestantun lampahipun Raden paku saha kahiring para putra tuwin para santana ingkang sami angiring. Mangka serawuhipun ing Giri lami nunten ayasa kedhaton, ing luhuri ngardi. Sampuni dumados*

*sampun jumeneng suhunan nama Kanjeng Sunuhun Prabu Satmata ajejuluk Ainul Yaqin (BGK:124)*

Indonesian

*Lalu Raden Paku menghaturkan sembah, berlutut memohon ijin serta memohon do'a restu agar selamat perjalanannya, beserta para putra atau pengiringnya. Maka sesampainya di Giri lalu membuatlah kedhaton, tepatnya di puncak gunung. Setelah sudah selesai maka duduklah Kanjeng Sunan Parbu Satmata sebagai raja dengan gelar Ainul Yaqin (BGK: 162)*

English

Then, Raden Paku gives a deepest respect, kneel to ask permission, and ask blessing in order to be saved in his journey, together with his children or his followers. So after arriving at Giri, he establishes a kingdom in the top of mountain. Having finished to do it, Kanjeng Sunan Prabu Satmata becomes the king entitled Ainul Yakin

The beginning of the story tells geneology of Kanjeng Sunan Giri as descendant of the prophet Muhammad from the line of Syech Maulana Ishaq as seen in the following quotation :

Javanese

*Puniko pertelan sejarahipun Kanjeng Nabi Muhammad Shallallahuallaihi Wassalam...Manka Maulana*

*Ishaq apeputra Kanjeng  
Suhunan Prabu Satmaka  
ingkang dalem ing Giri  
Kedhaton. Mangka Suhunan  
Prabu Satmaka menggah garwa  
padminipun anenggih putrane  
Pangeran ing Bungkul negari  
Surapringga. Mangka Suhunan  
Prabu satma apeputra Suhunan  
Dalem...nuli apeputra Mas  
Kertasura (BGK: 113-116)*

Indonesia

*Inilah petikan sejarah Kanjeng  
Nabi Muhammad  
Sallallahuallaihi  
Wassalam...Maulana Ishaq  
berputra Kanjeng Sunan Prabu  
Satmata yang berkedudukan di  
Giri Kedhaton. Sunan Prabu  
Satmata mempunyai permaisuri  
yaitu putri Pangeran di Bungkul  
dari negeri  
Suraperingga. Perkawinan  
dengan permaisuri tersebut  
Sunan Prabu Satmata berputra  
Sunan Dalem...dan terakhir  
berputra Mas Kertasura. (BGK:  
152-155).*

English

This is the history of the Prophet Muhammad Shallallahuallaihi Wassalam...Maulana Ishaq has a son named Kanjeng Sunan Prabu Satmata that settles at Giri kingdom...Sunan Prabu satmata has a wife, the daughter of Sunan Bungkul in Surabaya and he has a son named Sunan

Dalem... and at the end, a son named Mas Kertasura.

In the next story, Sunan Ratu Ainul Yaqin is succeeded by his sons as seen in the following quotation:

Javanese

*Mangka ing dalem setengah  
ceriyos menggah panjenengan  
ing Giri awit saking Suhunan  
Ratu Ainul Yaqin kagentosaken  
dhateng putra nama Suhunan  
Dalem (BGK: 115)*

Indonesian

*Maka sebagian cerita yang  
sudah banyak diketahui bahwa  
di Giri mulai dari Suhunan Ratu  
Ainul Yaqin digantikan anaknya  
yang bernama Suhunan Dalem  
(BGK: 154)*

English

So, a part of story having become known that Sunan Ratu Ainul Yaqin at Giri kingdom is succeeded by his sons named Sunan Dalem.

The end of story of *Babad Giri Kedhaton* is the fall of Giri kingdom and the establishment of Gresik as seen in the following quotation:

Javanese

*Punika sejarahipun tatkalane ashalipun ing Negeri Gresik awit saking Kyahi Adipati Sengguruh Negeri Terung in Suraperingga (BGK: 141)*

Indonesian

*Inilah sejarah riwayat negeri Gresik mulai dari Kyai Adipati Sengguruh di negeri Terung di Suraperingga (BGK: 176).*

English

This is the history of Gresik Country from Kyai Adipati Sengguruh in Terung country in Surabaya

Based on the tittle of the story, the beginning and the end of the story, it is concluded that the theme of the story is the establishment of Giri kingdom wit Ratu Ainul Yaqin asthe king, the story of Kanjeng Sunan Giri and his sons, the fall of Giri kingdom and the establishment of Gresik country.

Character

Kanjeng Sunan Giri

Kanjeng Sunan Giri, the main character of *Babad Giri Kedhaton* is descendant of the Prophet Muhammad from the line of Syech Jumadil Qubra and Syech Maulana Ishaq as seen in the following quotation :

Javanese

*Puniko pertelan sejarahipun Kanjeng Nabi Muhammad Shallallahuiahi*

*Wassalam...mangka Syekh Jumadil Qubra apeputra Maulana Ishaq.Mangka Maulana Ishaq apeputra Kanjeng Suhunan Prabu Satmaka ingkang dalem ing Giri Kedhaton. Mangka Suhunan Prabu Satmaka mengga garwa padminipun anenggih putrane Pangeran ing Bungkul negari Suraperingga.Mangka Suhunan Prabu Satmata apeputra Suhunan Dalem...nuli apeputra Mas Kertasura (BGK: 113-116)*

Indonesian

*Inilah petikan sejarah Kanjeng Nabi Muhammad Shallallahuiahi Wassalam...Syekh Jumadil Qubra berputra Maulana Ishaq. Maulana Ishaq berputra Kanjeng Sunan Prabu Satmata yang berkedudukan di Giri Kedhaton...Sunan Parabu Satmata mempunyai permaisuri yaitu putri Pangeran di Bungkul dari negeri Suraperingga.Perkawinan dengan permaisuri tersebut Sunan Prabu Satmata berputra Sunan Dalem..dan terakhir berputra Mas Kartasura (BGK: 152-155)*

English

This is the history of the Prophet Muhammad Shallallahuiahi



Wassalam...Maulana Ishaq has a son named Kanjeng Sunan Prabu Satmata that settles at Giri kingdom...Sunan Prabu Satmata has a wife, the daughter of Sunan Bungkul in Surabaya and he has a son named Sunan Dalem... and at the end, a son named Mas Kartasura.

Kanjeng Sunan Giri, an islamic saint and the descendant of the prophet Muhammad from the line of Syech Jumadil Qubra and Syech Maulana Ishaq is the king at Giri kingdom, but when he was a baby, he was thrown to the sea by his grandfather as it is seen in the following quotation :

Javanese

*Nunten babar kang jabang bayi miyos jalu bagus tur pandhange cahyani lir walan nuju dhohir ing tahun jawi 1350. Enggal wahu jabang bayi kapundhut dhateng sang Nata, Nuli windandhahan pethi sarta sinungan pengangge sinalap ing pethi. Nunten enggal kinen abucal ing samudra. (BGK: 120)*

Indonesian

*Tak lama kemudian lahirlah bayi tersebut. Parasnya bagus serta pendangannya bercahaya bagai rembulan. Hal itu terjadi di tahun Jawa 1340. Segera jabang bayi tadi diambil oleh sang Raja. Lalu diletakkan di*

*dalam sebuah peti disertai pakainnya juga. Lantas segera raja memerintahkan agar peti itu dibuang ke samudra (BGK: 159)*

English

The baby was born immediately afterward. He is handsome and he has a shining sight like a moon. It took place in Javanese year 1340. The baby is then taken by the king. He put the baby with his clothes in the case and orders that the case is thrown in to the sea

The quotation shows that though Kanjeng Sunan Giri is handsome, but his grandfather orders to throw the baby into the sea. The baby of Kanjeng Sunan Giri who is in the sea is found by the skipper and the crew of the ship and gives the baby to harbormaster Nyai Gedhe Pinatih in Gresik as seen in the following quotation:

Javanese

*Dados pethi punika wahu anotok dhateng bahita. Ananging Ki Juragan tuwin pandhega sedaya sami ajreh angentas. Nunten bahita punika kedhatengan siliran. Nunten layar ngantos layar kaping tiga taksih ugi wangsul dhateng panggenan wahu malih serta amedhaki dhateng pethi wahu. Dados*

*juragan asung pirembak dhateng pandhiga sedaya sami rembak angentas lanju ing entasi enggal kahingghaken dhateng bahita. Nuli kabuki tumingal yen isi jabang bayi jalu bagus tur muncar cahya kebek anelahi ing bahita sarta mawi sinandingan pengangge. Nuli enggal bahita winangsulaken mantuk dhateng Gresik. Sedhatenganipun ing pelabuhan Gresik enggal ingaturaken dhateng Nyahi Gedhe Pinatih. (BGK:121)*

#### Indonesian

*Perahu tersebut tiba-tiba tidak dapat melaju, sehingga peti tersebut menempel pada perahu itu. Tetapi Ki Juragan dan awak kapal semuanya takut untuk menangkapnya. Lalu kapal tersebut diterpa angin. Lantas kembali berlayar sampai berlayar tiga kali tetapi masih kembali ditempat semula, serta mendekat pada peti tadi. Hal itu menjadikan sang majikan berembuk dengan anak buahnya semua untuk mengangkat peti itu. Peti akhirnya dinaikkan ke atas kapal. Lalu dibuka dan Nampak jika berisi jabang bayi yang berparas bagus serta memancarkan cahaya terang, yang menerangi kapal, serta memakai pakaian lengkap. Segera kapal tersebut kembali pulang ke Gresik. Sesampai di pelabuhan Gresik*

*segera melaporkannya kepada Nyai Gedhe Pinatih. (BGK:160)*

#### English

The ship suddenly cannot move quickly, so the case clings to the ship. However, the skipper and the crew of the ship are afraid to catch the case. Then the ship is blown off with winds. The ship sails away three times, but it is still on the same place, and approaches the case. The skipper and the crew of the ship then discuss to lift the case. Finally, the case is raised to the deck of the ship. They open the case and there is a baby with his complete clothes inside who is handsome and spout a bright light, that illuminates the ship. The ship then returns to Gresik. Arriving at the harbor of Gresik, they report it to Nyai Gedhe Pinatih.

From The quotation above, it is concluded that the baby shows his miracle. First, he is saved in the large ocean. Second, the ship tries to approaches the case until the case is lifted to the deck of the ship. Third, the baby, who is handsome, spouts a bright light that illuminate the ship. The skipper and the crew of the ship then take the case to the harbor of Gresik and report this event to Nyai Gedhe Pinatih.

Nyai Gedhe Pinatih adopts Kanjeng Sunan Giri as her own son and at the age of 12 years, he is sent to

Kanjeng sunan Ampel to learn a holly Alqur'an as seen in the following quotation:

Javanese

*Saya ageng kang jabang bai sangsaya gumawang cahyane Nyahi Gedhe Pinatih sangsaya remen manaha. Nuli pinaringan nama Raden samudra. Nyahi Ageng selarine amanggih jabang bayi den anggep putra setuhu sangsaya wewah kasugihanipun saha katha kamulyanipun ingkang sampun katingalan dumugi yuswa welas tahun. Nunten dipun cahaosaken dhateng Kanjeng Suhunan Ngampel Denta supados den wulanga ngahos (BGK: 121).*

Indonesian

*Selanjutnya bayi tersebut sudah mulai tampak besar serta berkilau cahayanya. Nyai Gedhe pun makin senang hatinya. Lalu diberikan nama Raden samudra. Nyai Ageng sejak menemukan bayi tersebut sudah dianggapnya putranya sendiri. Sejak menemukan bayi tersebut itu kekayaannya pun bertambah serta bertambah pula kemulyaannya. Setelah Raden samudra telah berumur dua belas tahun, lalu diserahkan pad Kanjeng Sunan Ampel Denta supaya diajar mengaji (BGK: 160)*

English

Then that baby grows and has a bright light. Nyai Gedhe is very happy and she names the baby Raden Samudra. Nyai Gedhe considers the baby as her own son. In addition, Nyai Gedhe's treasure and glory increase. At the age of 12 years, Nyai Gedhe sends Raden samudra to Kanjeng Sunan Ampel Denta in order to be taught a holly Qur'an.

From the quotation above, it is concluded that Raden Samudra is a boy who has a bright light. He is adopted by Nyai gedhe Pinatih. This boy not only makes Nyai Gedhe happy but also Nyai Gedhe's treasure and glory increase. At the age of 12 years, Raden Samudra is sent to study a holly Alqur'an to Kanjeng Sunan Ampel Denta in Surabaya. The following quotation strengthen the miracle of Raden samudra as follows:

Javanese

*Kanjeng Suhunan tumingal lajeng kadugi ing galih. Nuli cinandhak astanipun sebab sampunwikan yen punika tunggil bangsa tedhaki Nabi Ismail kang saking Rosulullah. Nunten penaringan nama Raden Paku saha den sederekaken kalayan ingkang putra ingkang wasta Makdum Ibrahim, Sinuhun Bonang. Nunten Nyahi Gedhe matur punapa rehipun tuan*

*paringi nami Raden Paku.  
Mangka angendika Kanjeng  
Suhunan lah wus sira menenga  
sun tedha maring Allah putra  
nira besok dadiya pepakune  
bumi nusa jawa.(BGK:122)*

Indonesian

*Kanjeng Sunan Ampel  
melihatnya lalu tertarik hatinya.  
Lantas dipeganglah tangan  
Raden Raden samudra, sebab  
sudah tahu jika Raden itu satu  
bangsa sama keturunan Nabi  
Ismail hingga dari  
rasulullah.Raden samudra  
kemudian diberi nama baru  
yaitu Raden paku serta  
dijadikan saudara angkat  
dengan anaknya yang bernama  
Makdum Ibrahim, Sunan  
Bonang. Lalu Nyai Gedhe  
bertanya “ kenapa diberi nama  
Raden Paku ?”.Maka menjawab  
Kanjeng Sunan, “ tenanglah  
kamu, saya mohon pada Allah  
agar putramu besok menjadi  
pepakune (raja) di bumi Nusa  
Jawa.(BGK: 160)*

English

Kanjeng Sunan Ampel looks at Raden Samudra and he is attracted and he holds Raden Samudra's hand, it is due to the fact that Raden Samudra has the same nation, the same hereditary of the prophet Ismail until to the prophet Muhammad. He gives the new name to Raden Samudra-Raden Paku and he makes brotherhood between Raden paku and Makdum Ibrahim, Sunan Bonang. Nyai Gedhe asks “ why does he give the name Raden Paku ?”. Kanjeng Sunan Answers, “ you

must be silence, I ask to God, your son will be the king in Java country.

From the quotation above, it is concluded that Raden Paku has the same nation, the same hereditary of the prophet Ismail until the prophet Muhammad and Raden Paku has been predicted to be the king in Java nation. It is really miracle and magnificent. The following quotation shows that Raden Paku is taught by Kanjeng Sunan Ampel as follows :

Javanese

*Ing ngeriku Raden Paku sampun  
winulang dening Kanjeng Sunan  
langkung saking gangsar  
sampun wasesing ing ilmu  
sampune alami .(BGK: 122)*

Indonesian

*Di Ampel Denta Raden Paku  
sudah diberi pelajaran oleh  
Kanjeng Sunan untuk  
memperoleh kepandaian dan  
kemahiran ilmu (BGK: 161)*

English

In Ampel Denta, Raden Paku has been taught by Kanjeng Sunan to get cleverness and knowledge skills

The quotation shows that Raden Paku with his intelligent can get all knowledges given by Kanjeng Sunan in

Ampel Denta. Raden Paku accompanied by Raden Makdum Ibrahim continues his study in Pasai as seen in the following quotation:

Javanese

*...Mangka lestantun lampah  
raden kaleh sami nitih ing  
bahita. Nunten ayar alereh ing  
negari Pasai sohan dhateng  
sang pandhita linuweih ajejuluk  
Maulana Awwalul Islam...Nuli  
sang pandhita amenging luhung  
sira baliya saking ngeriki  
amernataha bahe ing agami  
jawa malah pakenira Raden  
Paku dadiya nata pinandhita  
tinuta maring wong sak nusa  
jawa. Raden Paku sinung jejeluk  
Prabu Satma saha pinaringan  
serban rasu'an jubah. Wondinten  
Raden Makdum Ibrahim  
sinungan jejuluk Prabu Anyu  
Krawati (BGK:122-123).*

Indonesian

*...Maka segera berangkatlah  
keduanya dengan naik  
kapal. Mereka berlayar menuju  
Pasai, singgah kepada pendeta  
alim bergelar Maulana Awwalul  
Islam...lalu sang pendeta  
berkata kembalilah dari sini,  
perbaikilah dulu agama di  
Jawa. Dan kau Raden Paku  
jadilah raja pendeta yang diikuti  
oleh seluruh penduduk  
Jawa. Saat itu Raden Paku diberi  
gelar Prabu Satmata serta  
diberi surban sekalian  
jubahnya. Sedangkan Raden  
Makdum Ibrahim diberi gelar  
Prabu Anyu Krawati. (BGK:  
161)*

English

*...so the two princes depart by  
ship. They sail toward Pasai,*

*stops to religious saint entitled  
Maulana Awwalul Islam..then  
the saint asks them to go, repair  
religion in Java. And you, Raden  
Paku, becomes the saint king  
followed by the people in Java.  
At that time Raden Paku is given  
the title Prabu Satmata and  
turban completed with a long  
flowing robe. While, Raden  
Makdum is given the title Parbu  
Anyu Krawati.*

Kanjeng Suhunan Giri is the founder of Giri kingdom entitled Kanjeng Sunan Parabu Prabu Satmata as seen in the following quotation:

Javanese

*Nunten Raden Paku atur bakti  
angoras pada anuhun pamit  
saha anuwun pendunga  
lestantun lampahipun Raden  
Paku saha kahiring para putra  
tuwin para santan ingkang sami  
angering. Manhka serawuhipun  
ing Giri Lami nunten ayasa  
kedhaton, ing luhuri ngardi.  
Sampune dumados sampun  
jumeneg Suhunan nama  
Kanjeng Sinuhun Prabu Satmata  
ajejuluk Ainul Yaqin ( BGK,  
124)*

Indonesian

*Lalu Raden Paku menghaturkan  
sembah, berlutut memohon ijin,  
serta memohon do'a restu agar  
selamat perjalanannya, beserta  
para putra atau para  
pengiringnya. Maka  
sesampainya di Gunung Giri  
lalu membuatlah kedhaton,*

*tepatnya di puncak gunung. Setelah sudah selesai maka duduklah Kanjeng Sunan Prabu Satmata sebagai raja dengan gelar Ainul Yaqin. (BGK : 162).*

#### English

Then, Raden Paku gives a deepest respect, kneel to ask permission, and ask blessing in order to be saved in his journey, together with his children or his followers. So after arriving at Giri, he establishes a kingdom in the top of mountain. Having finished to do it, Kanjeng Sunan Prabu Satmata becomes the king entitled Ainul Yakin

The statement above means that Raden Paku has established the kingdom and he has become the king in Giri kingdom. Kanjeng Sunan Pabu Satmata also spreads Islam and many saints, kings study islam to Kanjeng Sunan Prabu Satmata as seen in the following quotation :

#### Javanese

*Kala punika nuju in salabete Tahun Jawi 1407, saha sampun akathah para pandita utawi para nata saha para wali asohan dhateng Kanjeng Sinuhun, Nunten ayasa masjid ageng ingardi kedahton panggenipun angabekti utawi shalat jum'at sang saya wewah*

*keramatipun sarta sampun kathah putranipun (BGK:124).*

#### Indonesian

*Kala itu masuk tahun Jawa 1407. Banyak para ulama atau para raja serta para wali berkunjung pada Kanjeng Sunan. Lalu mendirikan Masjid Agung di puncak gunung kedhaton tempatnya berserah diri atau sholat Jum'at seraya makin bertambah keramatnya serta sudah banyak putranya (BGK:162).*

#### English

In the year of Java 1407, many holly persons, kings and Islamic saints visit Kanjeng Sunan, then Kanjeng Sunan establishes a great mosque in the top of mountain, a place for resignation or pray Jum'at. It makes his miracle increases and he has many sons and daughters.

#### 2. Cultural Values

Djamaris (1993:2) classifies the relationship among human beings in five catagories, that are (1) cultural value in relationship between man and God, (2) cultural value in the relationship between man and Nature (3) cultural value in relationship between man and the other man (4) cultural value in relationship between man and society (5) cultural value I

relationship between man and himself.

Cultural value in relationship between man and nature is depicted in the figure of Kanjeng Sunan Giri as seen in following quotation:

Javanese

*Dados pethi punika wahu anotok dhateng bahita. Anaging Ki Juragan tuwin pandhega sedaya sami ajreh angentas. Nunten bahita punika kedhatengan siliran. Nunten layar ngantos layar kaping tiga taksih ugi wangsul dhateng panggenan wahu malih serta amedhaki dhateng pethi wahu. Dados juragan asung pirembak dhateng pandhiga sedaya sami rembak angentas lanju ing entasi enggal kahingghaken dhateng bahita. Nuli kabuki tumingal yen isi jabang bayi jalu bagus tur muncar cahya kebek anelahi ing bahita serta mawi sinandingan pengangge. Nuli enggal bahita winangsulaken mantuk dhateng Gresik. Sedhatenganipun ing pelabuhan Gresik enggal ingaturaken dhateng Nyahi Getdhe Pinatih. (BGK:121)*

Indonesian

*Perahu tersebut tiba-tiba tidak dapat melaju, sehingga peti tersebut menempel pada perahu itu. Tetapi Ki Juragan dan awak kapal semuanya takut untuk menangkapnya. Lau kapal tersebut diterpa angin. Lantas kembali berlayar sampai berlayar tiga kali tetapi masih kembali ditempat semula, serta mendekati pada peti tadi. Hal itu menjadikan sang majikan berembuk dengan anak buahnya semua untuk mengangkat peti itu. Peti akhirnya dinaikkan ke atas kapal. Lalu dibuka dan Nampak jika berisi jabang bayi yang berparas bagus serta memancarkan cahaya terang, yang menerangi kapal, serta memakai pakaian lengkap. Segera kapal tersebut kembali pulang ke Gresik. Sesampai di pelabuhan Gresik segera melaporkannya kepada Nyai Gedhe Pinatih. (BGK:160)*

English

The ship suddenly cannot move quickly, so the case clings to the ship. However, the skipper and the crew of the ship are afraid to catch the case. Then the ship is blown off with winds. The ship sails away three times, but it is still on the same place, and approaches the case. The skipper and the crew of the ship then discuss to lift the case. Finally,

the case is raised to the deck of the ship. They open the case and there is a baby with his complete clothes inside who is handsome and spout a bright light, that illuminates the ship. The ship then returns to Gresik. Arriving at the harbor of Gresik, they report it to Nyai Gedhe Pinatih.

The statement means that cultural value in the relationship between man and Nature is seen when baby of Kanjeng Sunan Giri putting in the case is thrown into the sea. The ship approaches the case and the skipper and the crew of the ship lift the case and raise it into the deck. The baby is saved and given to Nyai Gedhe Pinatih, a harbormaster.

Cultural value in the relationship between man and Nature is the exploitation of natural resources. Kanjeng Suhunan Giri exploit natural resources by establishing Giri Kingdom in the top of mountain as seen in the following quotation:

Javanese

*Nunten Raden Paku atur bakti angaras  
pada anuhun pamit saha  
anuwun pendunga lestantun*

*lampahipun Raden Paku saha  
kahiring para putra tuwin para  
santana ingkang sami angering.  
Manhka serawhipun ing Giri  
Lami nunten ayasa kedhaton,  
ing luhiri ngardi. Sampune  
dumados sampun jumeneg  
Suhunan nama Kanjeng Sinuhun  
Prabu Satmata ajejuk Ainul  
Yaqin ( BGK, 124)*

Artinya

*Lalu Raden paku menghaturkan  
sembah,berlutut memohon ijin,  
serta memohon do'a restu agar  
selamat perjalananya, beserta  
para putra atau para  
pengiringnya. Maka  
sesampainya di Gunung Giri  
lalu membuatlah kedhaton,  
tepatnya di puncak  
gunung.Setelah sudah selesai  
maka duduklah Kanjeng Sunan  
Prabu Satmata sebagai raja  
dengan gelar Ainul Yaqin.(BGK  
: 162).*

Cultural value in relationship between man and other man is seen in the figure of Kanjeng Sunan Giri that is adopted by Nyai Gedeh as seen in the following quotation:

*Nyai Ageng slerine amanggih  
jabang bayi den anggep putra  
sangsaya wewah kasugihanipun  
saha katha  
kamulyanipun.(BGK: 122)*



Artinya

*Nyai Ageng sejak menemukan bayi tersebut sudah dianggapnya putranya sendiri. Sejak menemukan bati itu kekayaannya pun bertambah serta bertambah pula kemulyaannya.(BKG: 160)*

English

Nyai Ageng finds the baby and considers the baby as her own son. Since finding the baby, Nyai Gedhe's treasure and glory increase.

The statement means that Nyai Ageng finds the baby of Kanjeng Sunan Giri and considers the baby as her own son. Cultural value in relationship between man and other man is also seen in the figure of Kanjeng Sunan Giri when he studies a holy Qur'anto Kanjeng Sunan Ampel and Syech Awwalul Islam as seen in the following quotations:

Javanese

*Ing ngeriku Raden Paku sampun winulang dening Kanjeng Sunan langkung saking gangsar sampun wasesing ing ilmu sampune alami .(BGK: 123)*

Indonesian

*Di Ampel Denta Raden Paku sudah diberi pelajaran oleh Kanjeng Sunan untuk*

*memperoleh kepandaian dan kemahiran ilmu (BGK: 161)*

English

In Ampel Denta, Raden Paku has been taught by Kanjeng Sunan to get cleverness and the skills of knowledge.

Javanese

*...Mangka lestantun lampaha raden kaleh sami nitih ing bahita. Nunten layar alereh ing negari Pasai sohan dhateng sang pandhita linuweih ajejuluk Maulana Awwalul Islam...Nuli sang pandhita amenging luhung sira baliya saking ngeriki amernataha bahe ing agami jawa malah pakenira Raden Paku dadiya nata pinandhita tinuta maring wong sak nusa jawa. Raden Paku sinung jejeluk Prabu Satma saha pinaringan serban rasu'an jubah. Wondinten Raden Makdum Ibrahim sinungan jejuluk Prabu Anyu Krawati (BGK:122-123).*

Indonesian

*...Maka segera berangkatlah keduanya dengan naik kapal. Mereka berlayar menuju Pasai, singgah kepada pendeta alim bergelar Maulana Awwalul Islam...lalu sang pendeta berkata kembalilah dari sini, perbaikilah dulu agama di Jawa. Dan kau Raden Paku jadilah raja pendeta yang diikuti oleh seluruh penduduk Jawa. Saat itu Raden Paku diberi gelar Prabu Satmata serta diberi surban sekalian jubahnya. Sedangkan Raden Makdum Ibrahim diberi gelar Prabu Anyu Krawati.(BGK: 161)*

English

...so the two princes depart by ship. They sail toward Pasai, stops to religious saint entitled Maulana Awwalul islam..then the saint asks them to go, repair religion in Java. And you, Raden Paku, becomes the saint king followed by the people in Java. At that time Raden Paku is given the title Prabu Satmata and turban completed with a long flowing robe. While, Raden Makdum is given the title Prabu Anyu Krawati.

## F.CONCLUSION

The analysis of structure consists of two parts. The first is the theme of *Babad Giri Kedhaton*. Based on the title of story, the beginning and the end of the story, the theme of Babad Giri Kedhaton is the establishment of Giri kingdom with Ainul Yaqin as a king of Giri kingdom, the story of Kanjeng Sunan Giri and his sons until the fall of Giri kingdom and the beginning of Gresik country.

Kanjeng Sunan Giri is the main character of the story. Kanjeng Sunan Giri has a miracle, First, he is saved in the large ocean. Second, the ship tries to approaches the case until the case is lifted to the deck of the ship. Third, the baby, who is handsome, spouts a bright

light that illuminate the ship. The skipper and the crew of the ship then take the case to the harbor of Gresik and report this event to Nyai Gedhe Pinatih. Kanjeng Sunan Giri with his intelligence can catch the knowledge given by Kanjeng Sunan Ampel and Syech Awwalul Islam. Kanjeng Sunan Giri establishes Giri Kingdom and he becomes the king entitled Ainul Yaqin.

Cultural value in relationship between man and nature is depicted in the figure of Kanjeng Sunan Giri when the baby of Kanjen putting in the case is thrown to the sea and Kanjeng Sunan Giri establishes Giri kingdom.

Cultural value in relationship between man and other man is seen in the figure of Kanjeng Sunan Giri when he is adopted by Nyai Gedeh and when Kanjeng Sunan Giri studies a holly alqur'an to Kanjeng Sunan Ampel in Ampel Denta and Syech Awwalul Islam in Pasai.

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