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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: 1.

What are the structure of Babad Gairi Kedhaton ? and 2 What are the cultural values of Babad Giri Kedhaton ?. C.THEORETICAL BACKGROUND

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 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

might be thought of as reasonable facsimile of human being with all qualities and vagaries of human being.

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 Sinuhun Prabu Satmata ajejulok 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...Mangka Maulana Ishaq aputra 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 aputra Suhunan Dalem...nuli aputra 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 Kartasura. 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: Javenese 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 : Javenese Puniko pertelan sejarahipun Kanjeng Nabi Muhammad Shallallahuaihi 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.

Segara 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 although 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 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. 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 bayi 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 lampaha 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 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).

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 holy 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 categories, 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 in **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 kemulyaanya.(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'an to 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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