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The 3rd Annual Malang International Peace Conference **VOICING PEACE** "Harmony through Multidisciplinary Perspectives"

Universitas Islam Raden Rahmat Malang

Jl. Raya Mojosari 02 Kepanjen - Malang

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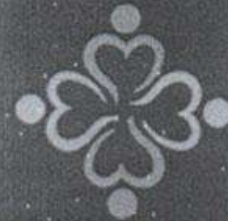
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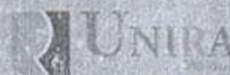
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FOREWARD

Living in peace is a part of human rights; therefore, maintaining peace is a duty for people all over the world. Regardless our identity, profession and origin, achieving and preserving peace are the consensus to bring harmony for the world. The harmony can only be established when human can live side by side, not only among human beings but also with other creatures in the world, above all the differences. In each society level, differences are perceived as God's gift. Thus, human's noble attitude as *Khalifa* is essential for the peaceful life.

Based on that consideration, The 3rd Annual Malang International Peace Conference (AMIPEC) 2017 aims at bringing the theme of **VOICING PEACE: "Harmony Through Multidisciplinary Studies"** with three sub-themes: **Voicing Peace through Education, Voicing Peace Through Social Context, and Voicing Peace Through Technology**. This theme is chosen to gather various ideas, thoughts, views, best practices from multidisciplinary perspectives for constructing comprehensive anatomy about the importance of peace movement to be voiced in every level of human's life.

The discourse in peace is definitely a never-ending topic to be discussed. Peace will always be the desired topic to be discussed. Peace will be acculturated and assimilated in everything we do and say. Therefore, the presence of AMIPEC, the conference which is discussing mainly on peace, is essential. As the third year to be held in Universitas Islam Raden Rahmat Malang, AMIPEC is actually only the stepping stone as the endeavor to create a better world. Of course, the long way is still unfolding, may peace initiation continue to be expanded and the harmony of the ideal world can be realized. Hopefully when it is present, we all always be a part of the peace and also keep the harmony among us.

Malang, July 17 2017

Editorial Team

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A Historical Value of Sunan Ampel (Raden Rahmad) and Sunan Boto Putih (Lanang Dhangiran) Surabaya

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Abstract

This research deals with the historical value of Sunan Ampel (Raden Rahmad) and Sunan Boto Putih (Lanang Dhangiran) Surabaya. The writer conducts a qualitative research and applies the theory of historical value and babad. The finding shows the figure of Sunan Ampel has a high historical value. The fact dealing with Sunan Ampel and historical events, stating that Sunan Ampel with three young mufti go to Surabaya. Sunan Ampel has been stayed in Java when Champa kingdom was defeated by Koci kingdom. Sunan Ampel marries Bang Kuning's daughter, Mas Karimah, Lembu Peteng. Brawijaya's son becomes Sunan Ampel's student. Sunan Ampel gives Raden Samudra or raden Paku teaching. Sunan Ampel marries Kalifa Usen with Arya Baribin's daughter and Sunan Ampel is the first regent in Surabaya are proved in Sejarah Banten, Hikayat Hasanuddin, Atlas Wali songo, Babad tanah Djawi, Babad Demak, Babad Ngampeldenta, Babad Sejarah Madura, Babad Giri Kedhaton, and Sedjarah Regent Soerabaya. The figure of Sunan Boto Putih (Lanang Dhangiran) has a high historical value. The fact dealing with Lanang Dhangiran and historical events, stating that he is the son of Sunan Tawang Alim I, docks into the sea, is ashored at the coast of ujung pangkah, builds a village at Mount Brondong, visits and dwells in Botoh Putih and his sons become regent of Surabaya and paxurran, are proved in Babad Sembur (in babad Balambangan), sedjarah Regent Soerabaya and babad Surabaya.

Key word: historical value, babad

Introduction

History is a study of past event or the whole series of past events connected with someone or something. Topolski (in Rochmad, 2009: 5) divides the three meanings of history, viz: (1) history as the past event, (2) history as a research done by historian, and (3) history as a result of research in the form of statements of past event.

Rochmad (2009: 5) says that the term of history (traditionally) includes the effort to perpetuate/uphold the greatness of a ruler (great person) or the embryo of one group of people emphasizing the origin of descent and events pertaining to such figures that are religiously described magically.

History as the past event cannot be recurred. To understand the past event can be done through mediation of the remains called historical source. Kasdi (2001: 15) defines historical source as something that can be done as a mass media, a material to construct, describe, record, retell the history happened. Moh Ali (1963) states that historical source is something that is tangible and intangible and useful for historical research from pre-history to present. This historical source is used to find out the truth of past event.

Babad as one of historical sources consists of literary structure and content structure as stated by Kasdi. Kasdi (1965: 5) divides *babad* into two structures, that are literary structure and content structure. In the literary work of history, the imaginary aspect is an ingredient in literary structure. Element of history can be felt in the content of the structure in the form of role character who are usually coupled with pedigree and events told related with the character or description of mind, structure of governance, habit, custom, and state of society.

Sunan Ampel (Raden Rahmad) and Sunan Boto Putih (Lanang Dhangiran) as the historical figures in the past that play an important role in their times cannot be brought back but the truth of

Sunan Ampel and Sunan Boto Putih and the events accompanying them can be proven through a credible source of history.

This research focuses on a historical value of Sunan Ampel and Sunan Boto Putih. A historical value concentrates on finding the truth of history. The truth of history can be done by matching the figure or character, setting and the event accompanying it with the historical sources such as history, *babad*, and saga.

Research Method

This research uses a qualitative research. Badgan and Taylor (in Suprtana, 1966: 110) defines a qualitative research as the procedure of research resulted a descriptive data in the form of written word or oral from persons and behaviour that can be observed. This research uses the technique of documentation. The technique of data analysis used are content analysis and descriptive analysis

Discussion

Sunan Ampel and the events accompanying him is recorded in *Sejarah Banten, Hikayat Hasanuddin, Babad Tanah Djawi, Babad Demak, Babad Ngampeldenta, Sedjarah Regent Soerabaja, Babad Sejarah Madura dan Babad Giri Kedhaton*

The source of *Sejarah Banten* (in *Atlas Walisongo*, 2012:153) tells Raden Rahmad as he matures, he hears the war in Java. Raden Rahmad and three young mufti, Burereh, Seh Salim and his brother go to Java. The news that Raden Rahmad stay in Java is explained in *Hikayat Hasanudin* (in *Atlas Wali Songo*, 2012:154). When Champa kingdom is defeated by Koci king, Raden Rahmad has been stayed in Java. *Serat Walisana* (in *Atlas Wali Songo*, 2012:154) states that Barwijaya, king of Majapahit prevents Raden rahmad returns to Champa because Champa has been damaged. Champa kingdom lost the war with Koci kingdom. It is recorded in *Serat Walisana*.

In *Babad Tanah Djawa* (in *Atlas Wali Songo*, 2012: 154), it is said that when staying in Bang Kuning's house, Raden Rahmad marries Bang Kuning's daughter, Mas Karimah. After staying in Ngampeldenta, it is stated in *Babad Ngampeldenta* (in *Atlas Wali Songo*, 2012: 154) that Raden rahmad is formally appointed as a great muslim leader in Surabaya entitled *Sunan* and settled as *wali* in Ngampeldenta.

It is stated in *Babad Sejarah Madura* that the son of Brawijaya V, Lembu Peteng, the ruler of Madura, studies to Sunan Ngampeldenta as seen in the quotation::

...Ki Arya Lembu Peteng sampun malebet ing agami islam... amalebet murid dhumateng Kanjeng Sinuhun ing Ampeldenta. (*Babad Sejarah Madura*, 121)

Translated :

...Ki Arya Lembu Peteng sudah menganut agama islam... menjadi murid Kanjeng Sunan dari Ampeldenta. (*Babad Sejarah Madura*, 184)

Translated :

...Ki Arya Lembu Peteng has embraced Islam...became Kanjeng Sunan's student from I.Sunan Ampel as a teacher is also told in *Babad Giri Kedathon dan Babad Demak*. In *Babad Giri Kedhaton*(121-122), it is told that Nyai Ageng gives his adopted son to Suhunan Ngampel Denta as seen in the quotation:

... dumugi ingkang yuswa kalih welas tahun.Nunten dipun cahosaken dhateng Kanjeng Suhunan Ngampel Denta supados den wulangsa ngahos. ... (*Babad Giri Kedhaton*,121-122)

Translated:

... Setelah Raden Samudra telah berumur dua belas tahun, lalu diserahkan pada Kanjeng Sunan Ampel supaya diajar mengaji.. (*Babad Giri Kedhaton*,160)

Translated

...When Raden Samudra was 12 years old, He was given to Kanjeng Sunan Ampel to be taught reading holly al qur'an...

That Sunan Ampel gives teaching to Raden Samudra or Raden Paku is also recorded in *Babad Demak* (in *Atlas Wali Songo*, 2012: 160). Sunan Ampel Gives esoteric teaching to Raden Paku. In *Babad Tanah Djawi* (in *Atlas Wali Songo*, 2012: 158), it is told that Sunan Ampel marries *Khalifah Usen* (the name of the place of South Rusia, near Samarkand) with Arya Baribin's daughter, the regent of Madura.

In *Sedjarah Regent Soerabaja* (in *Babad Blambangan*, 1995:293), it is recorded that Sunan Ampel is the first regent in Surabaya as seen in the quotation below :

1. *Punika panjenengan ing kabupaten surepringga,*
awit

No1. *Kanjeng sinuhun Ngampeldenta Nami pangeran rahmad, juluk seh Mahdum, seda kasa-rekake in ngampel.*

Translated :

1. *Inilah beliau di Kabupaten Surabaya,*
mengawali

No.1. *Kanjeng Sunan Ngampeldenta, yang namanya pangeran Rahmad, yang berjudul Seh Makdum, wafat dimakamkan di Ngampel.*

Translated :

1. These are the rulers in Surabaya regency
begins

No 1. *Kanjeng Sunan Ngampeldenta*, whose name *Pangeran Rahmad*, entitled *Seh Makdum*, died and buried at *Ngampel*

The figure of Sunan Ampel (Raden Rahmad) has a high historical value. The fact dealing with Sunan Ampel and historical events, stating that Sunan Ampel with three young mufti go to Surabaya, Sunan Ampel has been stayed in Java when Champa kingdom was defeted by Koci kingdom, Sunan Ampel marries Bang Kuning's daughter, Mas Karimah, Lembu Peteng, Brawijaya's son becomes Sunan Ampel's student, Sunan Ampel gives Raden Samudra or raden Paku teaching, Sunan Ampel marries Kalifa Usen with Arya Baribin's daughter and Sunan Ampel is the first regent in Surabaya are proved in *Sejarah Banten*, *Hikayat Hasanuddin*, *Atlas Wali songo*, *Babad tanah Djawi*, *Babad Demak*, *Babad Ngampeldenta*, *Babad Sejarah Madura*, *Babad Giri Kedhaton*, and *Sedjarah Regent Soerabaja*.

Sunan Boto Putih (Lanang Dhangiran) and the events accompanying him is recorded in *Babad Sembar*, *Sedjarah Regent Soerabaja* dan *Babad Surabaya*. *Babad Sembar* (in *Babad Blambangan*, 1995:24) explains that Sunan Tawang Alun, the ruler of Kedhawung, Lamajang dan Blambangan has four children viz: Gdhe Buyut, Mas Widarba (girl) Mas Dangiran, and the last child inherited the degree of Sunan Tawang Alun. *Babad Sembar* (in *Babad Blambangan*, 1995:24) states that Sunan Mataram defeated Blambangan. The last son of Sunan Tawang Alun is taken to Mataram and appointed as an important person with title of Tawang Alun II. His brother, Lanang Dhangiran, is not strong enough to bear the disgrace incurred by the conquest of Blambangan and the fate of his younger brother who has become a prisoner. Lanang Dhangiran docked into the sea, but the waves roll into the northeast, and a half month later, he is ashored at the coast of Jung Pangkah. He is found by Bima Cili, a fisherman, and treated well at his house until he is healthy. He establishes a village at mount Brondong. Lanang Dhangiran leaves for Surabaya and gets marriage at Boto Putih. He has 7 children, 5 girls and two boys.

Babad Sembar (in *babad Blambangan*, 1995:25) tells the sons of Lanang Dhangiran (*Kyai Brondong*) *Ki Anggajaya* that will become the ruler of Surabaya regency and his other son becomes the regent of Pasuruan.

Sedjarah Regent Soerabaja (in *Babad Blambangan*, 1995:298-299) explains the tomb of *Boto Putih* as seen in the quotation :

Kang sinare in kuburan batu putih

1. *jaka brondong, juluk ki lanang d(h)angiran, putrane menak kedhawung, juluk pangeran tawang alun, kang jumeneng ing blambangan, sareng blambangan risak dipun bedha sultan mentaram,*

Translated:

Yang dimakamkan di both Putih :

1. Jaka Brondong, bergelar Ki Lanang D(h)angiran, putra dari Menak Kedhawung, yang bergelar pangeran tawang alun, yang berkuasa di Blambangan. Ketika Blambangan hancur karena diserang Sultan Mataram. Translated :

Translated

Who buried at Boto Putih

1. Jaka Brondong, with the title Ki Lanang D(h)angiran, the son of Menak Kedhawung, with the title Pangeran tawang alun, governs at Blambangan. When Blambangan was damaged because hsi reign was attacked by Sultan Mataram.

Babad Surabaya(h.61) tells as follows:

Makam lainnya di Surabaya yang tidak kalah terkenalnya ataupun tuanya, adalah pemakaman Boto-Putih, di jalan Pegirikan....Tokoh utama di pemakaman Boto Putih yang dimaksud adalah mbah Brondong atau nama lengkapnya adalah pangeran Lanang Dhangiran, keturunan Sunan Tawangalun atau Pangeran Kedawung dari kerajaan Blambangan.

Translated :

The other tomb in Surabaya that are not less famous and old is the tomb of Boto Putih at Pegirikan street is ...The mai figure at the tomb of Boto Putih is mbah Brondong or the full name is Pangeran Lanang Dhangiran, the hereditary of Sunan Tawangalun or Pangeran Kedawung from Blambangan.

The figure of Lanang Dhangiran that later known as Sunan Boto Putih because Lanang Dhangiran was baried at the tomb of Boto Putih has a high historical value.The fact dealing with Lanang Dhangiran and historical events, stating that he was the son of Sunan Tawang Alun I, docked into the sea,was ashored at th coast of ujung pangkah, built village at Mount Brondong, visits and dwellsin Botoh Putih and his sons become regent of Surabaya amd Pasuruan, are proved in Babad Sembar (in babad Blambangan), sedjarah Regent Soerabaja and babad Surabaya.

Conclusion

The figure of Sunan Ampel (Raden Rahmad) has a high historical value. The fact dealing with Sunan Ampel and historical events, stating that Sunan Ampel with three young mufti go to Surabaya, Sunan Ampel has been stayed in Java when Champa kingdom was defeted by Koci kingdom, Sunan Ampel marries Bang Kuning's daughter, Mas Karimah, Lembu Peteng. Brawijaya's son becomes Sunan Ampel's student, Sunan Ampel gives Raden Samudra or raden Paku teaching. Sunan Ampel marries Kalifa Usen with Arya Baribin's daughter and Sunan Ampel is the first regend in Surabaya are proved in *Sejarah Banten, Hikayat Hasanuddin, Atlas Wali songo, Babad tanah Djawi, Babad Demak, Babad Ngampeldenta, Babad Sejarah Madura, Babad Giri Kedhaton, and Sedjarah Regent Soerabaja*.

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