

Prabu Siliwangi Between History and Myth

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Abstract: Prabu Siliwangi is a historical figure, not a fairy tale or a mythical figure, although his figure is loaded with mythical things. Its existence is supported by several sources, both written and oral sources. Besides, the character of Prabu Siliwangi is also supported by social facts and mental facts. Prabu Siliwangi was the ruler who brought glory to the Sunda kingdom, so it is seen as the greatest king in the history of the Sunda kingdom stood. Nevertheless, from the manuscript, Carita Parahiangan (15th century), which contains information of the rulers of the Sunda kingdom, no king of Sunda is named Prabu Siliwangi. Then, who is Prabu Siliwangi? To answer the question, a historical study was conducted by implementing a historical research method that is operationally composed of four phases, namely Heuritsik, criticism, interpretation, and historiography. The results showed that Prabu Siliwangi was a historical figure-Legendary. The people in Tatar Sunda very emotionally remember the people. There are various opinions on the identification of this character. Some argue that this nickname refers only to one character, but some have the opinion of the four figures and more. From the various sources of the manuscript used in this article, the identification of Prabu Siliwangi led to Prabu Sri Baduga Maharaja (1482-1521), the ruler of the Sunda kingdom who is domiciled Pakwan Pajajaran.

Abstrak: Prabu Siliwangi adalah seorang tokoh sejarah, bukan dongeng atau tokoh mitos walaupun sosoknya sarat dengan hal-hal yang bersifat mitos. Keberadaannya didukung oleh beberapa sumber, baik sumber tertulis maupun lisan. Selain itu karakter Prabu Siliwangi juga didukung oleh fakta sosial dan fakta mental. Prabu Siliwangi adalah penguasa yang membawa kejayaan kerajaan sunda, sehingga dipandang sebagai raja terbesar dalam sejarah kerajaan sunda berdiri. Namun demikian, dari naskah Carita Parahiangan (abad ke-15) yang memuat informasi tentang para penguasa kerajaan Sunda, tidak ada raja Sunda yang bernama Prabu Siliwangi. Lalu, siapakah Prabu Siliwangi? Untuk menjawab pertanyaan tersebut maka dilakukan studi sejarah dengan menerapkan metode penelitian sejarah yang secara operasional terdiri dari empat tahap yaitu heuritsik, kritik, interpretasi, dan historiografi. Hasil penelitian menunjukkan bahwa Prabu Siliwangi adalah seorang tokoh sejarah-Legendaris. Orang-orang tersebut sangat diingat secara emosional oleh orang-orang di Tatar Sunda. Ada berbagai pendapat tentang identifikasi karakter ini. Ada yang berpendapat bahwa julukan ini hanya mengacu pada satu tokoh, tetapi ada pula yang berpendapat tentang empat tokoh dan banyak lagi. Dari berbagai sumber naskah yang digunakan dalam artikel ini, identifikasi Prabu Siliwangi mengarah pada Prabu Sri Baduga Maharaja (1482-1521), penguasa kerajaan Sunda yang berdomisili di Pakwan Pajajaran.

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INTRODUCTION

"There are not many" historical names used with pride to many numbers of contemporary identity names. Siliwangi is the name "that is not much of it". "Siliwangi" is the name that is very inherent to the deepest emotions for some people in the Tatar Sunda. Not a few people identify as descendants of Prabu Siliwangi. Siliwangi is often a central name for cultural activities. Siliwangi is also used as the identity name of the institution of the college, among others, Universitas Negeri Siliwangi

(the State University of Siliwangi - Unsil) located in Tasikmalaya City, Sekolah Tinggi Keguruan dan Ilmu Pendidikan (School of Teacher and Science Education - STKIP) Siliwangi, a college located in Cimahi, and Akademi Farmasi Bumi Siliwangi located in the city of Bandung. Besides, the name Siliwangi was used for non-college institutions, such as the name of one of the military command of the Komando Militer Daerah (Regional Military Command - Kodam) III/Siliwangi, Siliwangi Stadium in Bandung City, Bumi Siliwangi is the campus complex of the Universitas Pendidikan Indonesia (University of Education of Indonesia - UPI, formerly named IKIP) Bandung, Taman Air Mancur (garden water fountain) Sri Baduga Maharaja (Prabu Siliwangi) in Purwakarta (Wulandari & Wahyuni, 2018), street names in various cities/districts, and so on.

It shows that for the people of Tatar Sunda, Siliwangi is a very popular name because of the indispensable part of their collective memory. It is said to be a collective memory because it is undeniable that the name Siliwangi refers to Prabu Siliwangi is one of the kings of the Sunda kingdom that is regarded and believed to be the ideal king. A king who is believed not only to be a political ruler but also as a king who has the values of the transparency so that his actions become references in the association of people in the Sunda Tatar. It is said to be a collective memory because of the existence of Prabu Siliwangi -living in the midst of society- is not entirely historical. Hence, 'Agung' is the name of Prabu Siliwangi, its existence seasoned with things that are mythical. The goal is not to stunt Prabu Siliwangi, but rather to keep the "chastity" name of the Sunda king so that his name will remain alive, both as historical facts, social facts, and mental facts (Ali et al., 1975; Asmar et al., 1975).

Although Prabu Siliwangi was a king of Sunda who never died in the belief of society in Tatar Sunda, the historical information obtained from the primary source (the contemporary manuscript) written that there is no king of Sunda named Prabu Siliwangi. In some of the manuscripts, the King Siliwangi or Prebu Wangi does not refer to the name of a monarch, but rather a title or designation addressed to a king. *Carita Prahangan*, for example, mentions in detail 40 the king and the length of his reign. The Forty Kings (both at the center of his reign in Galuh Pakwan and Pakwan Pajajaran), there is no king named Prabu Siliwangi. Likewise, in the manuscript of *Sang Hyang Siksa Kandang Karesian*, the manuscript of *Bujangga Manik*, and *Carita Purwaka Caruban Nagari*, the term Prabu

Siliwangi does not refer to the meaning of the name of a king, but rather the term to mention a title or a designation that is pinned to a king. Nevertheless, the title was not worn or pinned to all the kings of Sunda, to the particular king who was deemed to have an advantage (Darsa, 2011).

About the existence of Prabu Siliwangi as a historical figure -Legendary, some writings have been published in several scientific journals. Mas Noerdjito, Mohammad Fathi Royyani, and Hawal Widodo in his article titled " Peran Adat dan Pensakralan Mata Air terhadap Konservasi Air di Lereing Ciremai" published by the Jurnal Biologi Indonesia year 2009 concluded that the success of the community around the slopes of Mount Ciremai preserve the environmental sustainability caused by the myth of Prabu Siliwangi. The myth that some artifacts are the remains of the Prabu Siliwangi and its descendants, is a source of conviction for the community to guard them, so that damaging the Petilasan will have an impact on the loss of water sources. As the implementation of his belief, the society routinely laughed at the marriage ceremony of cai (*Ritual Kawin Cai*), the ceremony is to ask the Almighty God so that the source of water for the society is never eliminated. The process is mixing water from Balong Dalem (built by Sultan Matang Aji, Cirebon) with water from the well of seven that surrounds a stone where Prabu Siliwangi was in. In this article, the author does not reveal who is the Besemedi Siliwangi Prabu on the rock because this article is not intended to identify Prabu Siliwangi.

Dewantara (2013) alludes to the figure of Prabu Siliwangi in his article titled "Peran Elit Masyarakat: Studi Kebertahanan Adat Istiadat di Kampung Adat Urug Bogor " published by the Jurnal *Al-Turās*, Vol. XIX No. 1, January 2013. In his article, Asep Dewantara tells the origins of the formation of the Urug village and some other customary villages in Tatar Sunda. Urug Village is a village when Prabu Siliwangi came home after the TilEm or Ngahyang (disappeared) in Pakwan Pajajaran (Bogor) because it does not want to embrace Islam spread by his son named Prabu Kian Santang. In Urug village, Prabu Siliwangi had three children and the village was handed down to the third child. While the first child was told to be a village in South Sukabumi, so that later gave birth to the indigenous villages, such as Sirnaresmi, Ciptarasa, and Ciptagelar. Asep Dewantara does not explicitly identify Prabu Siliwangi with one of the kings of Sunda, but implicitly the personification of Prabu Siliwangi refers to Sri Baduga Maharaja because the story re-

lated to the customary village that is examined in the article occurred in the early days of the Islamization of Tatar Sunda. Apart from that, it can be asserted that Prabu Siliwangi is a figure whose existence is believed that now the inheritance of some traditional village scattered in some parts of the Sunda Tatar region.

Runalan (2015) wrote an article titled "Situs Cagar Budaya Sanghyang Maharaja Cipta Permana Prabudigaluh Salawe Dusun Tunggal Rahayu Desa Cimaragas Kecamatan Cimaragas Kabupaten Ciamis " published by the *Jurnal Artefak* (Universitas Galuh). In his writing, Runalan confirms that the site of Sanghyang Maharaja Cipta Permana is a site of Prabu Galuh who was a descendant of King Siliwangi of his second wife, Inten Kedaton. In his writings, Runalan does not identify the King Siliwangi with the name of Raja Sunda in the paper Carita Parahiangan, although implicitly refers to Sri Baduga Maharaja, the king of Sunda who moved the central government of Kawali (Galuh Pakuan) to Pakwan Pajajaran. The Runalan explicitly refers that Prabu Siliwangi is the king of Sunda who gave a gift to Inten Kedaton A vassal work that was later named Galuh Pangauban.

Wulandari and Wahyuni (2018) explained that Prabu Siliwangi is the king of Sunda who is the source of passion for Sundanese people to do so by the government of Purwakarta Regency used as the name of the Fountain Garden in Situ Buleud. In his article published by the *Jurnal Komunikasi dan Media*, the term Prabu Siliwangi is identified as Sri Baduga Maharaja. However, in its description, it is not a historical explanation that the identification of Sri Baduga Maharaja is a personification of the name Prabu Siliwangi. When Prabu Siliwangi was the personification of Sri Baduga Maharaja, then the idea that himself as the fragrant king of Sunda (fragrant) has a match. This is because the king of Sunda enthroned in Pakwan Pajajaran succeeded in overcoming the flood threat after building Sang Hyang Talaga Rena Mahawijaya, an artificial Talaga aimed at overcoming the disaster (flood) which has struck Pakwan Pajajaran. This was affirmed by Budimansyah, Kunto Sofianto, and Reiza D. Dienaputra (2018) in his article published by *Patanjala Jurnal Penelitian Sejarah dan Budaya*, Volume 10 number 3 September 2018. In his writings, Budimansyah (et al.) does not specifically identify that Sri Baduga Maharaja was the king of Sunda who was personalized as Prabu Siliwangi.

Although contemporary texts and modern writings do not provide information that Prabu Siliwangi is the name of a king of Sunda, Prabu Sili-

wangi is not a mythical figure, but a myth-flavored historical figure (Munandar, 2017; Romli, 2011). The manuscripts give a detailed description of the existence of Prabu Siliwangi when the interpretation of the historical figure of the Sunda kingdom period. Indeed, Prabu Siliwangi is a king of Sunda which is much seasoned by myth so it is displayed as a historical figure-legendary because it is not the name of the king of Sunda. Because not the whole king of Sunda using the title of Prabu Siliwangi, it is necessary to be identified in fact, who is the king of Sunda honored, so high that he pinned the term Prabu Siliwangi? This article tries to explain the existence of Prabu Siliwangi historically, so that the figure can be identified among the 40 kings of Sunda who once ruled the Sunda kingdom. By conducting a historical study, this article will discuss the character of King Siliwangi so that it can be identified. Although contemporary texts and modern writings do not provide information that Prabu Siliwangi is the name of a king of Sunda, Prabu Siliwangi is not a mythical figure, but a myth-flavored historical figure. The manuscripts give a detailed description of the existence of Prabu Siliwangi which when the interpretation of the historical figure of the Sunda kingdom period. Indeed, Prabu Siliwangi is a King of Sunda which is much seasoned by myth so it is displayed as a historical figure-legendary because it is not the name of the King of Sunda. Because not all Kings of Sunda use the title of Prabu Siliwangi, it is necessary to be identified in fact, who is the king of Sunda honored high that he pinned the term Prabu Siliwangi? This article tries to explain the existence of Prabu Siliwangi historically, so that the figure can be identified among the 40 kings of Sunda who once ruled the Sunda kingdom. By conducting a historical study, this article will discuss the character of King Siliwangi, so that it can be identified as King of Sunda who was given special respect by called Prabu Siliwangi. Sunda King was given special respect called Prabu Siliwangi.

METHOD

History is an empirical science. The consequence is that every historical statement must be based on a reliable source (fact). There is no source of history, no source of no history. This is what distinguishes history from fairy tales. Storytelling is a fictional product of imagination. In the fairy tale, there is no claim that it is told according to the fact of the empirical or not, actually an incident or not. The value of the source backing up historical statements relies heavily on many things. Whether the source is a

historical perpetrator or not, witnessing a direct historical event or not, whether the source is genuine or derivative, the time distance between sources with historical events, all of which affect the quality of the source. This is what determines the credibility and authenticity of the source. Therefore, history categorizes them as primary sources, secondary, tertiary, and so on. From other points of view, they are also known as fact categories (as a source of historical backups), namely artifact, social fact, and mental fact. Judging from its forms, the source consists of a source of objects, written sources, and oral sources. The primary sources collected and used in this article are *Fragment of Carita Parahyangan* that have been filled by Undang A. Darsa and Edi S. Ekadjati (2003) and *Carita Parahyangan* which has been filled by Atja (1968).

In addition to dealing with sources, history is very concerned with interpretation or interpretation. Shaking the importance of interpretation, until it is said that the spirit of history is interpretation. Historical works (historiography) will not be created without any interpretation. History without interpretation will only give birth to chronicles. Each age and every generation write its history. Every age and generation write history according to its way, according to intelligence, intellect, and natural thought. They fit the soul, spirit, and bond of culture and its era (*zeitgeist and Kulturgebundenheit*). Thus, of course, it will be very different in writing the history, and the product that produces between Sundanese people living in the 16th or 17th century with Sundanese people living in the 20th and 21st centuries. It is unfair to judge the work of five or six centuries ago with glasses and current parameters. Therefore, the reader or researcher is required to act "re-enactment" or "recreate" when reading such a manuscript script. Thus, we will not simply judge the information obtained from the Greek manuscript as fairy tales, myths, or mere literary works that are far from factual values of truth.

PRABU SILIWANGI IN SUNDANESE MANUSCRIPT

The name Prabu Siliwangi can be traced to many *Sunda Kuna* manuscripts, among them the manuscripts of *Sanghyang Siksa Kandang Karesian* (Danasasmita et al., 1987), *Carita Parahyangan* (Atja, 1968), the manuscript of *Bujangga Manik* (Noordyun & Teeuw, 2009), and *Carita Purwaka Caruban Nagari* (Atja, 1986). According to the manuscripts, at least since the beginning of the 16th century CE, the name Siliwangi is known as one of

the figures in the story Pantun and a king who reigned in Pakuan Pajajaran. Broadly, the four manuscripts that refer to (Prabu) Siliwangi are described as follows.

The Manuscript of Sanghyang Siksa Kandang Karesian

Among the verses written in the text of *Sanghyang Siksakandang Karesian*, there is the sentence "*Hayang nyaho di pantun ma: Langgalarang, Banyakcatra, Siliwangi, Haturwangi, prépantun tanya*" yang artinya "If you want to know about Pantun, such as Langgalarang, Banyakcatra, Siliwangi, Haturwangi; ask the verse interpreter" (Danasasmita, 1983; Danasasmita, 2006; Danasasmita et al., 1987). The manuscript of *Sanghyang Kandang Siksa Karesian* was written in the year 1440 Saka or 1518 CE. Thus, the manuscript was written during the reign of Sri Baduga Maharaja, the ruler of the Sunda Kingdom (1482-1521) who ruled in Pakwan Pajajaran (now the city of Bogor) (Iskandar, 2005; Lubis et al., 2003). Although the manuscript does not display the identity of the author, its weight as a source of history is very high because it was written that in that time, Sunda Kingdom Pajajaran is still standing. From the excerpt above, the manuscript clearly mentions that Siliwangi is one of the verse titles drawn from a figure, not a living in a mythical realm.



Figure 1. The manuscript of the Sanghyang Siksa Kandang Karesian (Kropak 630). (Source: Nurwansah, 2017; Documentation of National Library of Republic of Indonesia)

The Manuscript of Carita Parahiyangan

Carita Parahyangan is a manuscript of Sunda Kuna which is expected to be written and completed in 1580 CE or about one year after the Kingdom of Sunda collapsed (Atja, 1968). The manuscript tells the Kings who had ruled the kingdom of Galuh and the Sunda kingdom. In one part, the manuscript wrote "*Manak deui preboe maharadja lawasnija ratoe toedjoe tahoen kéné kabawa koe kalawisaja kabantjana koe seuweu dimanten ngaran tohaan. Moe(n)doet agoeng di pipanoembasna. Oerang réja sa(ng)kan noe angkat ka Djawa, moemoe noe lakija (n) di soenda. (Pan) prangrang di Madjapahit ajana*

seuweu. *Preboe Wangi* ngarana, injana preboe niskalawastoe kantjana noe soeroep di Noesalarang ring giri wanakoesoema” (Atja, 1968).

The information translates to "because the son, Prabu Maharaja who became king for seven years, hit the disaster, carried away by his son because the princess asked too much. Initially, they went to Java, because the daughter did not want to have a Sundanese husband. Then finally fought in Majapahit. There is another son of Prabu Wangi, namely Prabu Niskalawastu Kancana, which was lost in Nusalarang Mountain Wanakusuma ". From that information, it is clear that Prebu Wangi was a king of Sunda recorded in the historical events so that he is not a mythical figure.



Figure 2. The manuscript of Carita Parahyangan. (Source: Miftahul Falah's documentation from collections National Library of the Republic of Indonesia)

The Manuscript of *Bujangga Manik*

The manuscript of *Bujangga Manik* is a manuscript of Sunda Kuna written around 15th century AD and is considered as an encyclopedia of Sunda because it informs many of the geographical regions of Sunda Tatar (Noordyun dan Teeuw, 2009). In one of the temple, it was written "*Samapun ngaranna Ameng Layaran. Latara teuing na kasep. Kasep manan Banyak Catra, leuwinh manan Silih Wangi, liwat ti tuang ponakan*" this means "Sorry, daughter, the name of the man Ameng Layaran, a very handsome man, more handsome than many Catra, more handsome than Silih Wangi, even more, handsome than a nephew of the princess (Muhsin Z., 2011). Thus, it is obvious that Silih Wangi is not a mythical figure, but a real historical figure of its existence.



Figure 3. The manuscript of *Bujangga Manik* (Source: Lubis et al., 2013)

The Manuscript of *Carita Purwaka Caruban Nagari*

The Carita text of Puwaka Caruban Nagari was written by Prince Aryan Cirebon in 1720 (Atja, 1986; Lubis et al., 2013). Prince Arya Cirebon was a nobleman of Kasepuhan Royal Descent. He wrote the manuscript which was sourced from the previous manuscript Nagara Crete Earth. In the administration of the colonial government, Prince Aria Cirebon was appointed regent of Wedana on 9 February 1706. In the colonial source, the post of Prince Aria Cirebon is referred to as "Opsigter en Regent over alle de Prianganse landen en inwonders" (Atja, 1986, p. 17).

In the manuscript, there is a sentence "*Hana ta sira natha gung ng siniwi Pakwan Pajajaran Sang Prabu Siliwangi ngaranira, anak Sang Prabu Anggalarang, ring Galuh wangsa nira, ikang rumuhun paradyéng Surawisésa kadatwan ng parahyangan kapernah wétan mandala nira. ... Datan lawas pantaraning inabhisekan ta Sang Prabu Siliwangi dumadyakna Naradhipa hing Pakwan Pajajaran déning uwa nira, irika ta sira lawan winastwan Sang Prabu Dewatawisésa paradyéng Pakwan kadatwan yatika Sang Bima wastana*". That is, "there is a great king who ruled in Pakuan Pajajaran, the Prabu Siliwangi name, the son of Prabu Anggalarang, in his family (dynasty); Who used to settle in Keraton Surawisesa in Priangan which is located in the east... Not long after that, the Prabu Siliwangi was appointed by his uncle to be kings in Pakwan Pajajaran. Then given the official name of the Prabu Dewatawisesa, lived in the palace Pakwan named the Bima)" (Atja, 1986). It is an evident in the manuscript that Prabu Siliwangi was a historical figure because he was a noble king whose ancestors had a throne in Keraton Surawisesa (Kawali, Ciamis).

Judging by the year figures of its creation, the manuscripts exist in a contemporary event, or, at the very least, there is also a time distance not far from the event. Likewise, when the screenwriter is seen. Although many manuscripts are anonymous, it is most likely that the author was a person living around the palace. Thus, the historical weight of the manuscript sources cannot be ignored. Of course, criticisms of those resources must be necessary first. The corroboration technique should be done.

Besides written sources in the form of manuscripts, the existence of the character of Prabu Siliwangi can also be held on social facts and mental facts. In Sundanese society in many areas, the name of Pabu Siliwangi is thus popular. The name Prabu Siliwangi became the collective memory of Sundanese society. The popularity and Massivitas of the

name of Prabu Siliwangi should not be ignored as the value and weight of its historicity. History belongs to the community, not the historian or literary.

If anyone argues that Prabu Siliwangi is a mythical figure because it is only listed in the sources of a manuscript or traditional historiography, be aware that the myth should not be ignored as a source of history because myth is a mental fact. Myths can also be categorized as "intellectual" history so that within certain boundaries, biased, myths can be a source of history.

The absence of the name of Prabu Siliwangi in inscriptions should not be an argument to convert this name as a historical figure. Not all historical figures of his name should be carved in inscriptions. Among the famous kings of East Java, his name is not enshrined in inscriptions, e.g. the names Ken Angrok, Raden Wijaya, and Hayam Wuruk; their names are only in manuscript. The fact did not make the character of their existence as a historical figure, then revealed to be a mythical figure or literary figure.

Hence, a question was arisen, the name of Prabu Siliwangi is identical to whose name? This question appears after remembering the list of the names of the kings of Sunda which are not found. The next question is whether Prabu Siliwangi is the largest king of the Sunda kingdom enthroned in Pakwan Pajajaran? This question arises in the remembrance of how popular this name is, even almost drowning the existence of other kings' names. It is assumed that it is unlikely that this name appears, even popular when the name is "*euweuh in kieuna*", or "*henteu aya buktina sacara historis*" (no evidence of it historically)!

THE MEANING OF SILIWANGI

Siliwangi is derived from the word *Asilih wewangi* which means to change the name or change the *ngaran*. In the Sundanese language, the name (*ngaran*) is often referred to as well. The term *insight* is only used for a figure, famous, and has a fragrant name. Historically Prabu Jayadewata was renamed (*Asilih Wewangi*, *Silihwangi*, *Siliwangi*). This name change occurs when the second time is the inauguration. He was originally named *Prebu Guru Dewataprana*, when appointed so King of Sunda kingdom Pakuan Pajajaran changed into *Sri Baduga Maharaja Ratu Aji in Pakwan Pajajaran Sri Sang Ratu Dewata*. On the slate, inscription is mentioned: "*Ini sasakala. Prebu Ratu purane pun diwastu diya wi ngaran Prebu Guru Dewataprana diwastu diya di ngaran Sri Baduga Maharaja Ratu*

Aji di Pakwan Pajajaran Sri Sang Ratu Dewata" which means "this warning sign, Prabu Ratu, he was appointed as Prabu Guru Dewataprana, appointed by the name of Sri Baduga Maharaja Ratu Aji in Pakwan Pajajaran Sri Sang Ratu Dewata".

The official name of the king in Sundanese is called *Wawangi*. His literal meaning is *Wewangi* (*seuseungit*). It is so-called because the fragrance and the King's fame appear in its official name. The description of *Babad Siliwangi* mentioning the name of *Siliwangi* means *Asilih Wewangi* (renaming) matches the information on the *Battutulis* inscription. Based on the reason for renaming or changing the title, *Sri Baduga Maharaja* became popular by the nickname *Siliwangi* (Danasasmita, 2003, p. 67; Permana, 2011).

IDENTIFICATION OF PRABU SILIWANGI

The obvious of this question is the *Siliwangi King* is not a true name, but a name alias/nickname/title. An interesting point when talking of *Prabu Siliwangi* is a matter of this figure is identical to which King? On this matter, at least two opinions appear. First, the character of *Prabu Siliwangi* was many. The law of *Darsa* (2011, p. 32) argues that of the 32 kings of the Sunda Kingdom there are four who got the title of *Prabu Siliwangi*. They were the king who when he ruled the kingdom of Sunda was characterized by a geopolitical shake that occurred in the 15th and 16th centuries when *Majapahit* collapsed when Western influences entered, and when agrarian society began to become acquainted with the trade economy. Unfortunately, *Darsa* (2011) does not mention the four kings who are his names. *Elis Suryani* (2011, p. 30) mentions the four kings who had the *Siliwangi* title was *Prabu Linggabuana* (*Prebu Maharaja*), *Prabu Sanghyang Niskala Wastu Kencana*, *Prabu Sri Baduga Maharaja*, and *Prabu Surawisesa*. There is also an opinion that the character of *Prabu Siliwangi* was seven, even up to twelve people. There seems to be a presumption that *Siliwangi* was the official title of the king so that every king *Galuh* and *Sunda* was called *Siliwangi* (Danasasmita, 2003, p. 142).

The second opinion mentions that *Prabu Siliwangi* was the only one that is identical to *Prabu Jayadewata*. In this opinion, *Rohaedi* (in *Poesponegoro & Notosusanto*, 1993, p. 394) gives the response that it identifies *Prabu Siliwangi* with the character *Prabu Jayadewata* (*Sri Baduga Maharaja*, 1482 – 1521) as mentioned in the *Parahiyangan Carita* is considered too bold. Why? The king who is still ruling or just a few years died has been

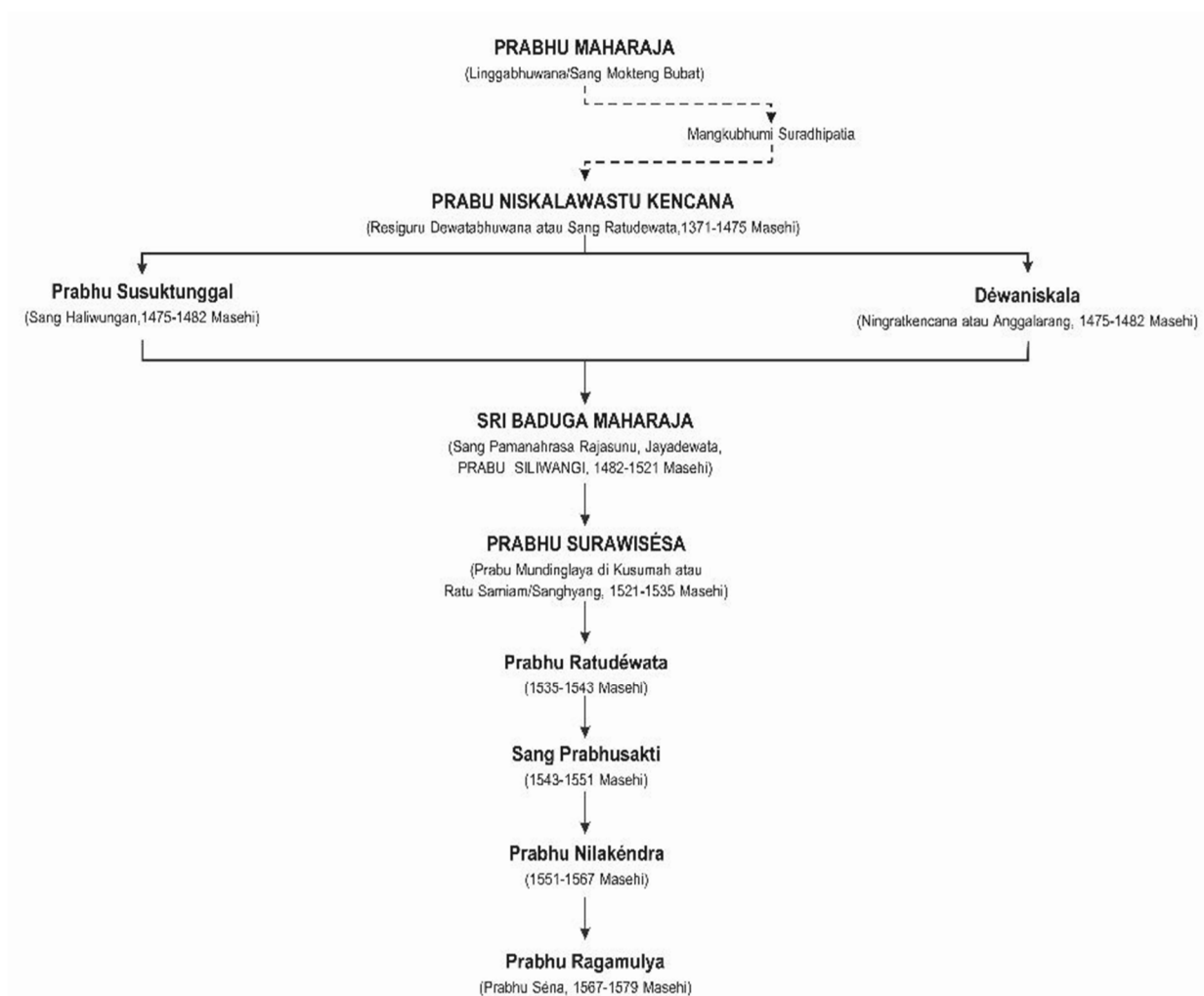


Figure 4. Genealogy of the Sunda kings from post-Pasunda Bubat until the collapse (Source: Prepared from The Manuscript of *Carita of Parahyangan*)

named as a Patun story (in 1518 or earlier) is regarded as "Pamali". The above response was criticized by Danasamita (2003), that raising the surviving figure in a story (Pantun or Kakawen, for example) was commonplace. There are several causes for this. Empu Kanwa raises the acting King Erlangga in Kakawen Arjuna Wiwaha; Empu Darmaja raises the marriage of King Kameswara in Kakawen Smardahana, Empu Sedah, and Empu Panukuh, raising the role of Raja Jayabaya in Kakawen Ganesha. The story plays the character of contemporary life.

The results of the study and the comparison of many sources by practicing the technique of collaboration (*Purwaka Caruban, Pamarican* manuscript, *Waruga Jagat, Babad Pajajaran, Carita Parahiyangan*, and *Babad Siliwangi*) conducted by Saleh Danasasmita (2003, pp. 142-143) seem to be a stronger opinion and on the strong source, Prabu Siliwangi was only one and identical with the king character named Prabu Jayadewata or Sri Baduga Maharaja who ruled as the king of the Sunda king-

dom who ruled in Pakwan Pajajaran from the year 1482-1521 (Lubis, 1991).

Sri Baduga Maharaja is the king of Sunda who unites the two royal territories in the Tatar Sunda, namely the Kingdom of Galuh and Sunda kingdom. The two kingdoms emerged after Prabu Sanghyang Niskala Wastu Kencana, at the end of his reign, divided the two territories of Sunda kingdom into the Galuh Kingdom and the Sunda Kingdom. The territory of the Galuh Kingdom located in the east of the Citarum was handed over to his first child named Tohaan in Galuh/Dewa Niskala/Ningrat Kencana/Jayaningrat. Meanwhile, the area located on the west side of the Citarum River was handed over to his second child, Sanghyang Haliwungan, also known as Prabu Susuktunggal. The first son of Prabu Dewa Niskala named Jayadewata later married the daughter of Prabu Susuktunggal and soon the throne of Pakwan Pajajaran was handed over to his son-in-law and nephew. When Prabu Dewa Niskala had to abdicate, his successor was

Jayadewata until the two kingdoms were reunited under Jayadewata and later known as Sri Baduga Maharaja. His position did not change, remained in Pakwan Pajajaran. His position as king of Sunda equals his top position, Prabu Linggabuana and his grandfather, Prabu Niskala Wastu Kencana. Different is only the position of Keratonnya: his grandfather and his grandparent domiciled at Keraton Surawisesa (Galuh), while he (Sri Baduga Maharaja) is domiciled in Pakwan Pajajaran (the Palace of Bima Puncta Narayana Madura Suradipati) (Budimansyah, 2019).

During his reign, Sri Baduga Maharaja managed to overcome the threat of natural disasters in the form of flooding after constructing an artificial lake known as Sang Hyang Talaga Rena Mahawijaya (Budimansyah; Sofianto; Dienaputra, 2018). With artificial Talaga, agricultural activities did not suffer a failure to bring prosperity to the entire kingdom. In addition to bringing prosperity to his kingdom, Sri Baduga Maharaja was faced with the precarious issue of the Islamization of the Tatar Sunda region pioneered by his son, Prabu Kian Santang. The Islamization threatened the integrity of its territory as evidenced by the fall of the Sunda coastal area to the hands of Cirebon and Banten. To overcome the threat of Islamization, Sri Baduga Maharaja tried to establish a political coalition with the Portuguese based in Malacca. The coalition was realized by the signing of a political agreement between the Sunda and Portuguese kingdoms on 21 August 1522, when the throne of Sunda kingdom had been moved to the son of Maharaja Sri Baduga named Queen Samiam who became known as Prabu Surawisesa (Djajadiningrat, 1913, pp. 73-74; van der Chijs, 1880, p. 49; Hageman, 1866, pp. 209-211). Although political agreements with the Portuguese were signed, Prabu Surawisesa and the four successor kings (see the Genealogy of the King of Sunda) were unable to drive Islamization until his fall in 1579 CE (Djajadiningrat, 1913; Lubis et al., 2003; Lubis et al., 2013).

CONCLUSION

Before conveying the words of the conclusion, the author wants to quote the opinion presented by Bambang Purwanto, professor of historical sciences of Gadjah Mada University (2011:9) here. Although the visual manifestation of Prabu Siliwangi is not supported by the adequate empirical evidence of his time, however it still has objective truth and rationality of historiographic. The visual manifestation is not only the manifestation of cultural understanding of the traits of Prabu Siliwangi recorded in the collective memory of its supporting community, but can also be interpreted as a representation of

the hope of society in the Sundanese Tatar over a leader who will bring goodness, welfare, justice, and pride as social groups, institutions, and nations based on the use of the past. Prabu Siliwangi will continue to be a part of the past visuals of the Sundanese people as long as the community still has hope and a future intended. Learning from the visual form of Prabu Siliwangi in Sundanese historiography, the past visuals in the paradigm of deconstructive consciousness put a steady history of the past but history is presented for a short period and a long future.

In the paradigms of post-colonialist freeing themselves from the trap of Orientalism and Colonial-centrism, the local historiography tradition as exemplified by the visual manifestation of Prabu Siliwangi always contains elements of optimism. The historical scholarly tradition hiding behind the critical historical tradition is not critical enough to find the existing pearls in the local historiography tradition, as presented by the visual manifestation of Prabu Siliwangi in Sundanese historiography. The critical historical label used does not mean universally critical, but it is subconsciously the length of the hegemony of Orientalism that is rooted in both the imperialistic and the colonialist perspectives that are forced and discriminatory to enact the inheritance of self-thought. The thought traditions behind the historiography of our traditions are not the basic imaginary, but rather the meditations that can be transformed as intellectual and cultural forces that can be used to face a future that is never certain like the certainty that has occurred in the past if we give new meaning to it. His conclusion is the existence of Prabu Siliwangi is historical, not a myth, not a fairy tale. Its existence is supported by historical facts. The king of Pajajaran nicknamed Prabu Siliwangi only one. Prabu Siliwangi is identical to Sri Baduga Maharaja.

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