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The Folklore of *Sanghiyang Prabu Borosngora* as Phenomena of Panjalu History in Ciamis Regency, West Java, Indonesia

ABSTRACT: *Folklore is a historical phenomenon; and the science of folklore is a historical discipline. The science of folklore and the historical discipline are two integrated disciplines to produce inter-discipliner sciences. Panjalu is an area of the former kingdom of Islam in Priangan (the heartland of the Sundanese in West Java, Indonesia), whose people have folklore of Sanghiyang Prabu Borosngora. This folklore is an ancient cultural heritage of Panjalu's people, whose existence is not only believed as imagination but also supported by the facts supporting people's belief. This research was to study the phenomena of the history of Panjalu described in folklore of Sanghiyang Prabu Borosngora. This research was an ethnographic study applying descriptive analysis of which the data were taken from interviews and observation. The collected data were analyzed qualitatively. The result showed that the historicity of folklore of Sanghiyang Prabu Borosngora can be easily found in the appropriateness between intrinsic elements of literature (character, setting, and plot) and historical elements of which they can also be related to the existing historical inheritance. Beside that, the historicity of Sanghiyang Prabu Borosngora's folklore is based on the spread of Islam in Priangan, whose truth is believed by Panjalu people. Hence, the folklore of Sanghiyang Prabu Borosngora can be used to reconstruct the history of Panjalu after being purified from pre-logical and irrational things.*

KEY WORDS: *History; Folklore; Phenomena; Panjalu People; Islamic Kingdom.*

INTRODUCTION

Panjalu is a capital of Galuh district located in North Ciamis, West Java, Indonesia. Based on the story, Ciamis in the era of Galuh kingdom was divided into three areas, they were Soko Galuh, Galuh Tengah, and Sirah Galuh. The area of Soko Galuh was located from Panjalu to Ciamis; Galuh Tengah was

located from Ciamis to Banjarsari; and Sirah Galuh was from Banjarsari to Cimerak, near to regency of Tasikmalaya (interview with H. Saleh Sasmita, 27/1/2013).

Of the three areas, the kingdom of Panjalu, which was formerly animism-dynamism, turned to Islam after being led by Sanghiyang Prabu Borosngora. In the era of Sanghiyang

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Prabu Borosngora, the spread of Islam was not only conducted in Priangan area, but also conducted in Banten and Kutai Kartanegara areas (TPSG, 1972; Ekadjati, 1977; and Argadipraja, 1992).

Every area of the former kingdom usually has a story talking about the kingdom. The story was coming out from tradition and spreading out from generation to generation. However, no information or study about whom the creator was. Such kind of story was then so-called as *oral folklore* by Jan Brunvand (1978). The oral folklore has five categories, namely: colloquial language, traditional expression, traditional question, folksong, and prose folklore (Brunvand, 1978).

The prose folklore is divided into three: myth, legend, and folktale (Danandjaja, 2007:21-50). According to James Danandjaja:

[...] folklore is a part of culture of a group (collective), which is spread out and handed down from generation to generation among the groups traditionally in different versions, both orally and by actions using gesture or reminder media (Danandjaja, 2007:3).

Panjalu, as a former kingdom, has a folklore of *Sanghiyang Prabu Borosngora*. The folklore was spread out from tradition and handed down from generation to generation in Panjalu. The people of Panjalu believed so much in the truth of the folklore that Sanghiyang Prabu Borosngora was the first disseminator of Islam in Priangan area. The character of folklore is human being and its plot occurs in the real world; thus, the folklore includes to religious legend (Ekadjati, 1977; Azra, 2006; Suganda, 2008; and Hidayat, 2010).

According to Heri Jauhari (2015), religious legend is religious events occurring in the past (Jauhari, 2015:34). The statement shows that as the folklore of *Sanghiyang Prabu Borosngora* occurred in the real world, it also comes to the religious legend happening in the past in the form of converting Panjalu kingdom to Islam.

In accordance with cultural development in Panjalu, Ciamis, West Java, Indonesia, the spread of Panjalu folklore is nowadays not only from tradition but also from printed and online media. Thus, the folklore of *Sanghiyang Prabu*

Borosngora has been spread to everywhere; even now, this has been a religious tour destination. The tourists came to Panjalu to visit a shrine of family king of Panjalu and Bumi Alit, where inheritances of Sanghiyang Prabu Borosngora were put inside (TPSG, 1972; Iskandar, 1997; and Sumaryadi, 2004).

The famous shrine of Panjalu kingdom, which is usually visited, is Hariang Kencana's shrine. He is one of Sanghiyang Prabu Borosngora sons; and a young brother of Hariang Kuning buried in Kapunduhan Kertamandala. Then, the inheritances of Sanghiyang Prabu Borosngora, which are usually visited in Bumi Alit, are *Dzulfikar* sword of *Sayidina* Ali (the Prophet Muhammad disciple), *cis* (a riffle using small pellets), *kujang* (chopping knife used by Sundanese people), and a stone where Sanghiyang Prabu Borosngora frequently used it as a prayer place (Argadipraja, 1992; and Sukardja, 2002).

Those aforementioned inheritances can become a history site that can be reconstructed. The legend is frequently used to reconstruct the local history. The legend that can be used to reconstruct is the legend that does not have pre-logical and irrational characteristics (Danandjaja, 2007:66). Things to do to legend before reconstructing a history are the extraordinary characteristics of the legend characters and the plots relating to supernatural creature.

According to Vladimir Propp (1997), folklore is a historical phenomenon; and the science of folklore is a historical discipline (Propp, 1997:11). Therefore, the science of folklore and the historical discipline are two integrated disciplines to produce inter-discipliner science. This occur as so much folklore like legend supported by historical facts of which people believe in the truth of the folklore. In terms of religious affairs, we believe in God due to His sign of creatures.

In line with the study, Yus Rusyana & Ami Raksanagara (1978) pointed out that remembering that oral literature and its possibility role are important, it becomes obvious that this research is of great importance to do (Rusyana & Raksanagara, 1978:1). Thus, based on some aforementioned views, the study on folklore of *Sanghiyang*

Prabu Borosngora was conducted to find out the phenomena of Panjalu history.

RESEARCH METHOD

This research applied two methods, namely: ethnography method and descriptive analysis method. The former was applied to collect data using the development research sequence. In this context, James P. Spradley (2006) proposed twelve activities of the so-called the development research sequence, consisting of determining informant, interviewing informant, note-taking ethnography, etc (Spradley, 2006:63).

Descriptive analysis method was utilized to describe the realities of which they were then analyzed descriptively. It is not only to describe the realities, but also to explain and discuss them (Ratna, 2004:53). The reason for using this method is due to the fact that the descriptive analysis method can describe the folklore of *Sanghiyang Prabu Borosngora* for further selection of whether the folklore is rational or irrational, and for determination of the realities of Panjalu history.

Approach. *Mithopoic* derives from "myth", which is traditionally defined as having equality with old folklore and having relationship with the past. Myth is anonymous history, which is deeply rooted from primitive culture. Literary work is not myth, but it is a manifestation of the myth itself (Ratna, 2008:67).

In creating the literary work, an author uses the past unconscious experience accepted in the present life. Thus, then she/he composes the literary work based on the certain myth structure (Brunvand, 1978).

Mithopoic approach is the most plural approach, because it includes the whole aspects of culture, such as history, sociology, anthropology, psychology, religion, philosophy, and art. Besides, it is very suitable to study the literary work at the place, where the variety of cultures exists. Furthermore, it can be applied to comprehend the culture aspects totally like studying the real-work, genre, archetype, myth, and ritual realization (Brunvand, 1978; and Sastrowardoyo, Damono & Achmad eds., 1985).

About the Data. Data of this research include primary data and secondary data. Primary data are: (1) the folklore of

Sanghiyang Prabu Borosngora uttered directly by informants – Panjalu people – gained when doing a pilot study in the site; and (2) history facts in the form of relics of *Sanghiyang Prabu Borosngora*, both things or heirlooms and events. Meanwhile, the secondary data are references relating to the folklore of *Sanghiyang Prabu Borosngora*, both from printed media and online media.

Technique of Data Collection. Data collection applied technique of folklore collection (Danandjaja, 2007:191). The following are the steps of folklore collection technique.

First, Pilot Study in the Site. This first step requires the researcher to prepare how to get close to the informants in order they are willing to tell the story. The researcher, then, decides the forms of folklore that need to be collected.

Second, Study in the Site. When arriving at the research site, the researcher attempted to find out the owner or testator of the folklore. The research instruments used to collect the data were interviews and observation. The interviews used were directed and non-directed. The observation was used to see things and events.

However, the observation here was not only to collect visual data, but also heard and smelt data. Things to observe consist of social environment of folklore form; informants of folklore; and physical environment of observed folklore form.

Third, Interview Data Validity. The data validity was done by checking data to other informants using the same items; and by looking at the reality referring to the observation of ourselves.

Technique of Data Analysis. The data analysis was done using qualitative data analysis (Darlington & Scott, 2002; and Goertz & Mahoney, 2012). This method pays the main attention to meaning and message of which they are suitable with the cultural study (Ratna, 2004:46). The collected data were then analyzed using theory of literature anthropology and genetic structure. The steps of data analysis can be seen as follows:

Firstly, describing the folklore of *Sanghiyang Prabu Borosngora* as a symbolic

system of the result of extrinsic relationship with social environment, where the story is created based on the theory of genetic structure.

Secondly, criticizing the folklore of *Sanghiyang Prabu Borosngora* both on language code, literature, and cultural code to purify pre-logic things based on the theory of generic structure.

Thirdly, conducting heuristic of signs existing in the folklore of *Sanghiyang Prabu Borosngora* based on the theory of genetic structure.

Fourthly, describing research finding, drawing a conclusion, and reporting a study.

RESULTS AND DISCUSSION

Based on the data analysis, the history of Panjalu is found in the text of folklore of *Sanghiyang Prabu Borosngora*. This is done due to the fact that the folklore of *Sanghiyang Prabu Borosngora* is supported by very strong facts both in the form of character or figure, setting, plot, and heirlooms. The main characters of *Sanghiyang Prabu Borosngora's* folklore are *Ratu Galuringsajagat*, the first founder of Soko Galuh kingdom at Dayeuh Luhur; *Ratu Permana Dewi*, who moved the kingdom to Panjalu; *Prabu Cakra Dewa*, the continuer of kingdom and the parents of Sanghiyang Prabu Borosngora; and *Sanghiyang Prabu Borosngora*, who converted kingdom of Panjalu from animism-dynamism to Islam and spread out Islam in Priangan for the first time (Ekadjati, 1977; Azra, 2006; and Jauhari, 2015).

Several settings are found as history facts, consisting of Dayeuh Luhur where kingdom of Soko Galuh was built; Panjalu where kingdom of Panjalu was built, where Islam was born; *Masjidilharam* (mosque in Mecca), one of the places where Sanghiyang Prabu Borosngora learnt about Islam; and other places used by Sanghiyang Prabu Borosngora to spread out Islam, such as Jampang Sukabumi, Ciasem, Banten, Ciomas, and Kutai Kartanegara. This fact is supported by the folklore of *Ariasacanata* telling that kingdom of Panjalu was part of sultan's palace (*kraton*) of Cirebon of which the *kraton* of Cirebon was part of Mataram kingdom (Ayatrohaedi, 2005; and Munoz, 2006).

In addition, several plots (events) in the folklore of *Sanghiyang Prabu Borosngora* consisted of Prabu Cakra Dewa sending Sanghiyang Prabu Borosngora to find the real science; obtaining *omen* (guidance); learning real science (science of Islam) to Mecca; replacing his brother, Prabu Lembu Sepulur II, to continue the kingdom of Panjalu; converting kingdom of Panjalu from animism-dynamism to Islam; spreading out Islam in Priangan area; and conducting annually traditional ritual of *nyangku* at the end of *Rabiulawal*, the third Muslim month (Sumaryadi, 2004; and Hidayat, 2010).

The inheritances of Sanghiyang Prabu Borosngora were found as history facts. They consisted of family shrine of Panjalu kingdom in Nusa Geude; *Dzulfikar* sword of *Sayidina Ali* (the Prophet Muhammad disciple); *cis* (a riffle using small pellets); *kujang* (chopping knife used by Sundanese people); and a stone where Sanghiyang Prabu Borosngora frequently used it as a prayer place. They are now still accessible in Bumi Alit of which they are purified every year in ritual of *nyangku* or traditional ceremony, which follows traditional law (interview with H. Saleh Sasmita, 27/1/2013).

Literature is a means of expressing human imagination. All human intellectual thought and life can be expressed through literary work. It is a human bridge to define meaning of real life. The understanding of literary work will come to inner contentment and values conception (Burhanudin & van Dijk, 2006; and Jauhari, 2015).

Starting from human life problem, literature is not only an art but also a human life picture in the real world; and it also does not only describe the life, because it is life itself. Jakob Sumardjo (1994) remarked that it is not amazing if the writer will write his social response in his literary work based on what he sees and experiences in his surrounding life (Sumardjo, 1994:17). However, literature is not only a copy but also a writer's creativity. A writer will write everything in his/her mind.

The folklore of *Sanghiyang Prabu Borosngora* is a literary work. It includes to oral prose folklore representing religious legend. The legend of a folklore whose

character is human being and plot is in the real world is supported by the facts. The legend of *Sanghiyang Prabu Borosngora* tells about kingdom of Panjalu as the first spreader of Islam in Priangan, West Java, Indonesia (TPSG, 1972; and Munoz, 2006). Initially, this folklore was spread out traditionally from mouth to mouth, but now the spread is done through printed media and online media. This helps people to be easily accessible.

The kingdom of Panjalu was formerly animism-dynamism, but having Sanghiyang Prabu Borosngora learned about Islam in Mecca, the kingdom was converted to Islam. He then became the first spreader of Islam in Priangan area. Based on the folklore of *Sanghiyang Prabu Borosngora*, the Panjalu people had believed in their religiosity since the past decades until now (interview with H. Saleh Sasmita, 27/1/2013). In this context, Nyoman Kutha Ratna (2008) stated as follows:

[...] that literary work lives in society has a marked effect on aspects of people life, and is functioned by society. Medium of literary work both oral and written is borrowed from public with its problems (Ratna, 2008:332).

The statement shows that literary work has a marked effect on public life and has public problems as mentioned in the folklore of *Sanghiyang Prabu Borosngora*, namely religious problems in kingdom of Panjalu. Several history facts supporting the folklore of *Sanghiyang Prabu Borosngora*, as a phenomenon in Panjalu, could be seen from the existence of characters, settings, plots, and inheritances (Sastrowardoyo, Damono & Achmad eds., 1985; and Jauhari, 2015).

The main character told in the folklore of *Sanghiyang Prabu Boroangora* consisted of *Ratu Galuringsajagat*, the first founder of Panjalu Kingdom in Dayeu Luhur; *Ratu Permana Dewi*, the queen moving the kingdom to Panjalu; *Prabu Cakra Dewa*, the continuer of Kingdom and the father of Sanghiyang Prabu Borosngora; and *Sanghiyang Prabu Borosngora* his ownself, the first king Islamizing Panjalu Kingdom. The truth of aforementioned history facts considered rational and valid to be believed as the history facts (Azra, 2006).

Several settings found as history facts of

folklore of *Sanghiyang Prabu Borosngora* consisted of *Dayeuh Luhur*, a place for kingdom of Soko Galuh; *Panjalu*, a place for kingdom of Panjalu; *Mecca*, a holly place of Islam; *Masjidilharam* (mosque in Mecca), a place where Sanghiyang Prabu Borosngora learned about Islam; and other places, such as Jampang Sukabumi, Ciasem, Banten, Ciomas, and Kutai Kartanegara used by Sanghiyang Prabu Borosngora to spread out Islam (Iskandar, 1997; and Munoz, 2006).

Uniquely, all aforementioned settings (places) were claimed as the places where Sanghiyang Prabu Borosngora passed away. This was supported by the folklore of *Ariasacanata* stating that kingdom of Panjalu is part of Sultan's place (*kraton*) of Cirebon of which this *kraton* is part of Mataram kingdom. The folklore of *Ariasacanata* also stated that those settings were real facts – not imaginative facts as being rumored (Argadipraja, 1992; and Ekadjati, 2005).

In addition to the history facts supporting the folklore of *Sanghiyang Prabu Borosngora*, the following plots (events) also provided the same support of the folklore, they are: Prabu Cakra Dewa, who sent Sanghiyang Prabu Borosngora to seek the Islamic science; Sanghiyang Prabu Borosngora got a clue to go to where the Islamic science exists; Sanghiyang Prabu Borosngora learned about Islamic science to Mecca; Sanghiyang Prabu Borosngora led the Panjalu kingdom replacing his brother, Prabu Lembu Sempulur II; Sanghiyang Prabu Borosngora converted Panjalu kingdom from animism-dynamism into Islam; Sanghiyang Prabu Borosngora spread out Islam surrounding Priangan; and Sanghiyang Prabu Borosngora held *nyangku*, annually traditional ritual (interview with H. Saleh Sasmita, 27/1/2013).

Other several history facts supporting Sanghiyang Prabu Borosngora's life can also be seen as follows. Firstly, Mecca is recognized by Moslems as a place of birth of Islam; secondly, the people of Panjalu had been Moslems since some decades ago; thirdly, Sanghiyang Prabu Borosngora spread out Islam to several areas aforementioned.

The inheritances supporting the folklore of *Sanghiyang Prabu Borosngora* included a

shrine of Panjalu kingdom at Nusa Geude; *Dzulfikar* sword of *Sayidina* Ali (the Prophet Muhammad disciple), *cis* (a riffle using small pellets), *kujang* (chopping knife used by Sundanese people), and a stone where Sanghiyang Prabu Borosngora frequently used it as a prayer place. The facts above are folklore in the form of inheritances, such as artifacts, buildings, food, medicines, equipment, etc. (Brunvand, 1978; and Danandjaja, 2007:21-50).

Folklore is part of culture. This can be seen from the theories of culture used in explaining folklore, especially prose folklore. In line with this, Simon J. Brooner (2007) stated that in folkloristical writing, the "mirror" concept is still applied to relate historical and cultural information about a group, with the presumption that it is also a marker of a particularistic social identity (Brooner, 2007:54). Therefore, folklore of *Sanghiyang Prabu Borosngora* is information telling about a group of people in Panjalu, Ciamis, West Java, Indonesia, in the past.

Folklore is a means to see or recall things or events experienced in the past. Humans' lives were recorded both explicitly and implicitly in the folklore. In this context, Vladimir Propp (1997) remarked, as follows:

None of the humanities, be it ethnography, history, linguistics, or the history of literature, can't do without folklore. Little by little, we are becoming aware that the solution to many diverse phenomena of spiritual culture is hidden in folklore (Propp, 1997:3).

Thus, it would be wise that if we want to see peoples' lives in the past, we could see them through their folklores. The folklore in the form of legend is frequently used to reconstruct a local history. But, before constructing the history, the legend should be first avoided from pre-logic or irrational things (Danandjaja, 2007:66). Things to be purified by legend in reconstructing the history are extra-ordinary characteristics of legend characters and plots relating to supernatural creatures.

Again, according to Vladimir Propp (1997), folklore is a historical phenomenon; and the science of folklore is a historical discipline

(Propp, 1997:11). The statement shows that science of folklore and historical discipline are two disciplines that can be integrated in reconstructing a history, because much folklore is supported by historical facts of which the truth of the history; in this case, the folklore of *Sanghiyang Prabu Borosngora* is then believed by people.

It becomes clear that phenomena, including in the folklore of *Sanghiyang Prabu Borosngora*, constitute the high values of Panjalu's ancestors of which they are expected to be relevant with nowadays life. In this context, Heddy Shri Ahimsa Putra (2001) pointed out that the values of ancestors are considered sacral or "heirloom" from ancestors, which must be conserved and actualized in this life (Putra, 2001:189). These values can be seen in the folklore of *Sanghiyang Prabu Borosngora* (legend) that this is not only folklore, but also a historical phenomenon of Panjalu.

CONCLUSION

The folklore of *Sanghiyang Prabu Borosngora* is a phenomenon of history of Panjalu in Ciamis, West Java, Indonesia. This folklore tells about life in the past of especially kingdom of Panjalu and generally people of Priangan. This folklore informs the kingdom of Panjalu as the first Islam kingdom in Priangan area.

The historicity of the folklore of *Sanghiyang Prabu Borosngora* is located in correspondence between intrinsic elements of literature (character, setting, and plot) and historical elements, for instance the character of Sanghiyang Prabu Borosngora in its folklore can be referred to history books and chronicles of Panjalu as well as it also can be related to relics or inheritances that can be used as data and history facts.

Beside that, the historicity of the folklore of *Sanghiyang Prabu Borosngora* can be seen on the process of spreading out of Islam in Priangan of which Islam is welcome warmly and believed truly by people of Panjalu for the first time. Such information is supported by the data and history facts that cause the folklore of Panjalu is included into legend of religion. Therefore, the folklore of *Sanghiyang Prabu Borosngora* can be used to reconstruct

the history of Panjalu after being purified from pre-logic and irrational things.¹

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The Situ Lengkong in Panjalu, Ciamis, West Java, Indonesia

(Source: <http://xyztempatwisata.com>, 17/8/2016)

The historicity of the folklore of *Sanghiyang Prabu Borosngora* can be seen on the process of spreading out of Islam in Priangan of which Islam is welcome warmly and believed truly by people of Panjalu for the first time. Such information is supported by the data and history facts that cause the folklore of Panjalu is included into legend of religion. Therefore, the folklore of *Sanghiyang Prabu Borosngora* can be used to reconstruct the history of Panjalu after being purified from pre-logic and irrational things.