

The Role of Prince Ronggosukowati in the History and Culture of Pamekasan

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ABSTRACT

Folklore serves as a bridge connecting generations and allows communities to maintain their cultural heritage amidst changing times. Folklore is a national cultural heritage that has values that can be taken and applied in the present and the future, as well as the spread of folklore by word of mouth. This study aims to describe the role and values contained in Prince Ronggosukowati, an important figure in the history and culture of Pamekasan. The research method used in this study is field research. Data collection techniques include literature studies, documentation, and interviews. The findings show that the role of Prince Ronggosukowati has a significant influence on the cultural and historical identity of Pamekasan, as well as contributing to the fields of culture, education, and religion. His life story is reflected in various Madurese literary and folklore works, making him a symbol of pride and community identity. The historical and cultural perspective on Prince Ronggosukowati shows the importance of the role of local leadership in shaping the cultural character of a region, which is in line with the view that folklore contains values that apply in society and need to be introduced to the younger generation. Prince Ronggosukowati's influence is not only seen in infrastructure and government, but also in the preservation of cultural traditions that are the identity of the Pamekasan community.

Keywords: Prince Ronggosukowati, History of Pamekasan, Madurese Culture, Madurese Folklore

INTRODUCTION

History often known with term "history," which comes from from the Greek word "Historia" or "Istoria," which means " everything " something known after done investigation " (Sukmana, 2021). Aristotle, one of the the famous Greek philosopher, defined "History" as study systematic about phenomenon nature, good things happen in a way sequentially or no (Tarigan dkk., 2023). In study history, human own role main, where they are play a role as object at a time subject from action or events that occurred (Marli, 2020).

Indonesia is a country that has riches will diverse cultures, tribes, languages, where has spread all over area, especially in folklore. History and folklore have close relationship, because both of them often plays a role in maintain and continue memory collective a society. History focuses on events real based on evidence, such as document written, artifacts, and testimoniesFolktales are the story that has been inherited with hereditary and oral since ancient times. According to (Kurniawan & Asman, 2019) folklore is A oral literary works that were born since ancient times and developed among public

traditional and disseminated in a way oral.

Folk tales provide proof physique that story the is a believed story in a way traditional. However, the phenomena the No can proven in a way scientific like as it is in folklore. Characters in general folklore covering humans, animals, and gods. In addition to entertainment, folklore also has moral values and messages that can be made into guidelines. While history can give framework more time objective, which can help to clarify origin proposal or the events contained in folklore.

Folk tales and history each other complete in formation identity culture. Folk tales often play a role as means For convey history local with a better way easy accepted by society general, although sometimes contain elements that are not fully accurate in a way factual (Johansson, 2023). This shows that folklore has role important in maintain and distribute memory history, especially in a community rich in tradition verbal. History and folklore often interact For to form narrative about the past that is recognized by society. In this process, traditions oral own a very vital role in to preserve identity culture a group (Nguyen, 2022).

Madurese folklore grows develop together with the speaker. Long ago, Madurese folklore got place honorable in heart the owner Because Folklore is the primary media in inherit values sublime Madurese nation and teachings morals (Azhar, 2017).

Generation young moment This tend more interested in smartphones, games, and social media, so not enough interested For reading, searching know, and listen folk tales. In addition, many parents Now more choose give gadgets to children they than read book. According to (Anafiah, 2015), instilling outlook about understanding

culture for every generation young That important. Through knowledge history and understanding culture can grow attitude believe self, sense of pride, sense of belonging culture the. In folklore, we Can hear story about origin the figure who became symbol expression culture in public.

Madura Island is A the island in East Java which is usually nicknamed as salt island located next to east sea Java with wide area estimated 5,250 km². Madura Island consists of from four district, namely Pamekasan as one of the city in Madura with a fairly long historical process long (Prabowo et al. 2020), Madura Island is also one of the a city that is very rich in various diversity tradition down descendants who become symbol and identity self area the.

One of them is folk tale of the prince Ronggosukowati. Prince Ronggosukowati is figure important in history Pamekasan. Ronggosukowati known as initiative development city Pamekasan. Prince Ronggosukowati is a Muslim king in Pamekasan precisely on November 3, 1530. This king was the one who made Name The city of Pamekasan blessing its policy time that. One of the most fundamental change is moved center government from Labangan Daja Palace to Mandilaras Palace.

On his journey, Ronggosukowati face various challenges and tests that test his courage. He lead movement people's resistance, inspiring many people to unite and fight against it. In his efforts to liberate The city of Pamekasan from power that is not fair, Ronggosukowati show firm, wise and courageous leadership. Pamekasan as one of the the city is very rich in various cultures. Tourism religion is one of assets other than potential is also very important as inheritance history that became object tourism and heritage reserve culture.

In context study culture and history, studies latest show importance understanding about How figures local influence identity a region. A study latest state that, " The importance of role leader local in formation culture No can separated from history area said. The character like Lord Ronggosukowati give influence term long and continuous feel in life culture and social public local " (Anderson, 2022). This is also reinforced by Geertz's study which states that " leader charismatic in tradition culture local tend create the legacy that became symbol identity community throughout time " (Geertz, 2023).

Folk tales and history Lord Ronggosukowati own close relationship in to form narrative identity culture public Pamekasan. Folk tales about Lord Ronggosukowati functioning as a medium for convey history local with a better way interesting and easy understood by society. The Collective Memory Theory put forward by Maurice Halbwachs emphasize that memory individual always influenced by context social. In terms of this, folklore becomes element important in memory collective a community, help they understand and appreciate history they. Research latest show that " folklore plays a role as effective means Fto convey and preserve memory collective, especially in context complex history " (Wang, 2023). Folklore about Lord Ronggosukowati allow public to form identity together and give deeper meaning deep to history they. As conveyed in study latest, "folklore and history each other interact in to form understanding public about identity and values they " (Sari, 2022).

Based on description above, researcher interested For delve deeper more in about folk tale " Legend Lord Ronggosukowati "which is located in the District Pamekasan,

with title" Prince Ronggosukowati in Historical And Cultural Perspective Pamekasan ". Election story This based on the number of evidence legacy culture and history that still There is until moment this, and various corner view or method individual to see and understand story including, events, situations, or object certain. This story can influenced by factors like background behind culture, experience personal, education, and values held. With existence study this, it is expected can add understanding new about history and culture contained in folk tale of the prince Ronggosukowati.

METHOD

This study employed the field research method. Field research provides opportunity to obtain authentic data, especially in studies social and cultural based on experience public local (Hidayah, 2021). The field research method is used to dig live data from field, such as interview with figure society, observation towards historical sites, and documentation tradition oral still living in Pamekasan. In the context of study history Lord Ronggosukowati, method This allow researcher understand influence real policies and culture inherited by him to public Pamekasan.

This method can involving steps study as following : 1). Preparation (collection of primary data). Researcher visit Palace Mandilaras, Pamekasan Grand Mosque, and museums as locations other related history with the reign of Lord Ronggosukowati. 2) Observation Participatory (exploration 1 and 2). Researcher observe environment around to values inherited by the Prince Ronggosukowati still living in society. 3) Field data analysis. Data is analyzed with compare information from field with document history like manuscript ancient and records colonial (Manurung, 2022).

Data collection techniques use literature study, interviews and documentation. In the research This studies literature used as collection and analysis sources written like books, articles and journals to obtain as well as understand context history and culture based on related theories with object research. Documentation method used as proof direct from events, actions, and conditions in the past such as: documents original, letters and photos. This is can help researcher to obtain authentic and factual information. While method interview used to gather information direct from the key teacher who has knowledge about history Lord Ronggosukowati, historian local and perpetrators hand-drawn batik art typical Pamekasan.

At the stage preparation held on May 19, 2024, place study This held at Jl. KH. Agus Salim No.74, Kolpajung, Pamekasan District, Pamekasan Regency Pamekasan, East Java. At the stage observation exploration 1 and 2 on May 26, 2024, place study This held at Jl. Cokroatmojo No.1, Rw.03, Barurambat City, Pamekasan District, Pamekasan Regency, East Java.

RESULTS AND DISCUSSION

The Role of the Prince Ronggosukowati to history and culture The city of Pamekasan can outlined through a number of stages main, namely preparation, exploration 1 and exploration 2. Approach This help explain his role in build and develop aspect socio - cultural as well as politics in Pamekasan in various period different times.

Stages Preparation

At the stage this, is done primary and secondary data collection about Lord Ronggosukowati, one of the figure important in history Pamekasan. Focus main is identification source historical, such as manuscript ancient, notes colonial,

and tradition inherited oral tradition from generation to generation.

Lord Ronggosukowati there is powerful figure in the early days development kingdom in Pamekasan. In the 15th century, Prince Ronggosukowati is 5th descendant of the last king of Majapahit. Notes his genealogy show that He is descendants from Ario Lembu Petteng which is son from the last king Majapahit. The genealogy of the Kingdom in Madura is shown in image 1 below. This :

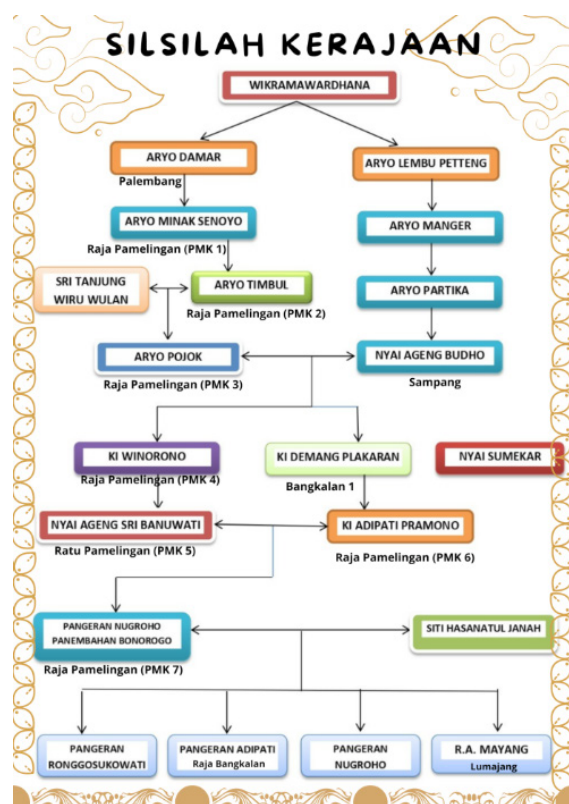


Chart 1.
Genealogy of the Pamekasan Kingdom
Source : Tomb of the King of Pamekasan
Ronggosukowati. Stadium Road,
Lawangan Daya
(picture modified design return)

Based on figure 1 above, Prince Ronggosukowati came from the descendants of Madurese nobles who had close ties with other major kingdoms in Java, such as Majapahit and Mataram. Prince Bonorogo (father) was the ruler

before Ronggosukowati. He was known as a leader who supported the spread of Islam in Madura. Prince Ronggosukowati succeeded his father and was known for his policy of involving the ulama to strengthen Islam. Ronggosukowati's descendants included his son, Pangeran Jimat, who also became the next ruler, although the family's power waned after the Mataram invasion in 1624 (Ahmadi, 2011).

Islam first entered Pamelangan during the Wali Sanga period, spread by Aryo Menak Senoyo in the Parupuh (Proppo) area. After Prince Ronggosukowati ascended the throne, the Pamelangan region became known as Pamekasan. His motto was "Mekkas Jatna Paksa Jenneng Dibi", which contained a message to rule with one's own ability. Prince Ronggosukowati was crowned as the first Muslim king of Pamekasan on 12 Rabiul Awwal 937 AH (November 3, 1530), which was also designated as the Regency's anniversary according to Regional Regulation No. 17 of 2004. As the new king, Prince Ronggosukowati moved the palace from Labangan Daja (around Mohammad Noer Hospital) to Mandilaras (near Bakorwil building).

Keraton Mandilaras, founded by Prince Ronggosukowati in the 15th century, is the center of government and culture in Pamekasan. The palace not only functioned as the residence of the king, but also as the center of political, religious, and social coordination of Madurese society. Based on oral tradition and a number of manuscripts, this palace symbolizes the progress of royal governance in Madura at that time. Traditional palaces in the archipelago not only reflect the king's power, but also become the main axis in the formation of people's cultural identity (Arfian & Mudra., 2024).

Keraton Mandilaras was formed with a regular and organized structure, making Pamekasan more famous. Many residents adored its beauty and splendor. Prince Ronggosukowati had a very powerful kris. In a *kisal*, when the prince was resting in the Mandilaras palace a young man came to see him, the young man was reluctant to reveal his name or origin, and after giving the last piece, he immediately disappeared. For seven consecutive days, the young man came with parts of the kris. After all the parts were collected, Prince Ronggosukowati called a famous kris expert to assemble the kris into one and finally created the kris named "Joko Piturun" by Prince Ronggosukowati.

In 1560, there was a war from Bali against the kingdom in Madura that killed Prince Lor 1 in Sumenep, while in Sampang it caused the destruction of the region and its people and officials and the attack in Pamekasan who wanted to seize the wealth of Pamekasan region. However, Prince Ronggosukowati with the magic of Keris Joko Piturun and his troops managed to make the Balinese troops destroyed and lost the war (Irfandi, A., & Kristiana, 2022).

Prince Ronggo Sukowati is known for the legend of his Keris Joko Piturun, as well as his victory in the face of Balinese troop attack in Jungcangcang area. He was also involved in the *Se Ko'ol* fish pond incident (which is now the Kolpajung Market area), along with Prince Lemah Duwur of Arosbaya in 1592, as well as the story of his encounter with Kiai Agung Rabah in Pademawu.

Prince Ronggosukowati strengthened the Islamic identity in Pamekasan through the construction of religious facilities around Keraton Mandilaras, such as mosques and educational centers. This

confirms that the palace was not only a political place, but also a spiritual center that gave birth to the Islamic tradition in Madura (Muljana, 1993).

The Pre-Colonial Era (16th Century) during the kingdom of Prince Ronggosukowati paid great attention to the needs of his people by reconstructing the city of Pamekasan so that it was in line with other cities. He left a legacy of Pamekasan city planning that still survives today. Among them are building Maseghit Ratoh at the current location of Asy Syuhada' Great Mosque, army dormitory at the current Kodim A dormitory area in the context of military reorganization, seppir (prison) at the current Kodim B dormitory area (moved to Jungcangcang in 1912), market at the current Pasar Sore area, and Se Jimat road at the current Arek Lancor Monument area. In his day, he was known as a leader who built basic infrastructure such as the government center and mosques that became cultural icons. Prince Ronggosukowati strengthened Pamekasan's position as the center of government by building the Jamik Mosque which became a symbol of Islamization in Madura (Manuscript, 1592).



Figure 1.
Prince's Tomb Ronggosukowati
(Source : Tomb of the King of Pamekasan
Ronggosukowati. Stadium Road,
Lawangan Daya)

Aspect culture in reserve culture tomb, characteristics typical from tombs of Islamic kings in various regions can be recognized from inheritance culture at the time that. Influence strong culture local and traditional looks clear in shape and building grave The characteristics found in the tomb can it is said classic, because Islamic acculturation blends with carvings from kingdoms previously had characteristics typical pre-literate as well as the influence of Hinduism and Buddhism. This referring to to notes history the spread of Islam during the time of Prince Ronggosukowati.

Ronggosukowati's lineage and story are widely honored through historical relics such as the Adikoro Site in Kolpajung, Pamekasan, which houses the burial place of his descendants. The life and reign of Prince Ronggosukowati is an important chapter in the history of kingdoms in Madura, reflecting local culture and values that are still respected today.

Since the determination as a reserve site culture, funeral This has experience various development function and value. In addition to the function religious, heritage site culture also has mark high education and culture. According to research conducted by Bahesa and Nurudin, the city community of Pamekasan own tradition strong communication involving values culture in interaction everyday, that shows that preparation culture This Already There is before influence outside come (Bahesa, S. and Nurudin, 2021). In addition, Razy and Dienaputra take notes that conflict between worship and government colonialism in the 19th century influenced structure power local, which also became background behind important for role Lord Ronggosukowati in maintain identity culture Pamekasan (Razy & Dienaputra, 2023).

The lineage of Prince Ronggosukowati reflects a rich history, with a strong influence on the spread of Islam and Madurese culture. Recent theories on the kingdom highlight the importance of Madura's role in the political and religious dynamics of the archipelago in the 16th and 17th centuries. The historical legacy of this kingdom is not only a local heritage but also an important part of Indonesian history.

Exploration 1

Element Culture in the Construction of the Pamekasan Grand Mosque by Prince Ronggosukowati be one of proof important about role and story struggle he in the spread of Islam in Pamekasan.

The existence of the mosque to mark movement the spread of Islam in Pamekasan. Actually This started since collapse kingdom Majapahit replaced by the kingdom Mataram. That was when the spread of Islam is increasing developing, including kingdoms under his power.



Figure 2. Pamekasan Grand Mosque
(Source : Town Square, Barurambat City,
Pamekasan)

The Prince's Era Ronggosukowati become notes more history enlightened. Islam in general outright spread, even development place worship start done. Even though had time demolished after coming power Mataram, however not can denied that the Islamic movement began massive during the reign Lord Ronggosukowati. The mosque founded by Prince Ronggosukowati and become symbol development of Islam Pamekasan. Its distinctive and magnificent architecture reflect fusion culture local and Islamic influences.

The period of Prince Ronggosukowati became a more enlightened historical record. Islam was openly spread, even the construction of places of worship began. Although the mosque was demolished after the arrival of Mataram, it cannot be denied that the Islamic movement began massively during the reign of Prince Ronggosukowati. The mosque was built by Prince Ronggosukowati and became a symbol of the development of Islam in Pamekasan. Its distinctive and magnificent architecture reflects the fusion of local culture and Islamic influence.

The mosque No only used as place of worship, but also as center education and activities social society. Prince Ronggosukowati plays a very important role big in distribution Islamic teachings in Pamekasan. He to establish Islamic boarding schools and mosques as center religious education. Through Islamic boarding school, he teach moral and ethical values to society. This religious education become base strong for public Pamekasan city in build life based on Islamic teachings.

Lord Ronggosukowati start apply supportive policies development industry local, including hand-drawn batik which is a typical icon Pamekasan. Research by

(Puspitasari & Assyari, 2022) revealed that integration values wisdom local in education can increase awareness public to culture area. Policy This in line with step Lord Ronggosukowati in promote hand-drawn batik as part from identity culture Pamekasan. In addition, research by (Utami & Tamami, 2020) shows improvement preference consumer towards hand-drawn batik in Pamekasan, reflects success policy the in support growth economy local.

Madurese batik, including that developed in the Pamekasan region, is closely related to the history of Prince Ronggosukowati, who ruled the Pamekasan Kingdom in the 16th-17th centuries. This batik was first introduced during his reign in Keraton Mandilaras, Pamelangan. The philosophy of Madurese batik reflects the daily life of the Madurese people, such as courage and assertiveness represented by bright colors and unique motifs, including flowers, leaves, and white dots resembling grains of salt, typical of Madura Island.

Exploration 2

Stage This focus on analysis culture and sustainability values inherited by the Prince Ronggosukowati. In the transition era feudalism after the reign Lord Ronggosukowati inheritance culture left behind by the Prince Ronggosukowati Keep going influence life society. One of them tradition of cooperation and development irrigation, where in that era become origin the future of a sustainable Madurese agricultural system until colonial times.

Colonial Era (18th and 19th centuries) in the traditions inherited by Prince Ronggosukowati endure even though below pressure colonialism. One of them is preservation arts and culture local like racing cows and Madurese batik art that developed in Pamekasan.

Influence policies implemented by the Prince Ronggosukowati the more seen real. Research by (Triandika and Dewi, 2022) examined transformation visual communication in Pamekasan batik motifs, which show that the development of the motif No only highlight element aesthetic, but also contains values deep culture. Apart from that, (Laily, A. and Qibtiyah, 2021) emphasized importance education in support success learning in Pamekasan, where education character and culture initiated by Prince Ronggosukowati play a role in to form a generation that respects and preserves inheritance culture they.

Lord Ronggosukowati is highly respected by the community The city of Pamekasan No only Because ability its military, but also because his role in advance culture and life social society. He introduce various aspect Javanese culture to in life daily public Pamekasan, such as arts, customs customs and procedures government. Prince Ronggosukowati push development art Madurese traditional such as ludruk and karapan cows. He also introduced gamelan and puppet arts skin that is up to now become part not inseparable from culture Pamekasan, Madura. The art No only become entertainment, but also a medium for convey moral messages and values religious to public.

Prince Ronggosukowati was not only known as a wise government leader but also as a figure who preserved and developed the local culture of Pamekasan. The cultural elements in the arts and customs that developed during his time reflected a combination of Islamic values and Madurese traditions. According to Cultural Aesthetic Theory, Madurese arts and traditions during the Ronggosukowati period not only functioned as entertainment, but also as a medium for conveying social and spiritual values.

Prince Ronggosukowati encouraged the development of Madurese traditional arts, which are now an important cultural heritage. An art that has received attention is Topeng Madura. This art reflects the philosophy of life of the Madurese people, including aspects of leadership and spirituality. According to the theory of cultural aesthetics, this art contains symbolic values that strengthen the collective identity of the community. Another art form is Saronen. Traditional music used in traditional events and religious celebrations. Cultural researchers attribute saronen to the integrative role of art in bringing together elements of religion and local culture.

Scholars such as Clifford Geertz mention that the Madurese tradition is an example of successful cultural adaptation, integrating elements of Islam with local wisdom without losing its original identity. The customs that developed during the time of Prince Ronggosukowati were heavily influenced by Islamic values introduced through the ulama. Some important customs include: Rokot Tase' (Sea Ritual): This tradition reflects the community's spiritual relationship with nature. A study states that this custom is evidence of the harmonization between local beliefs and Islamic values. In addition, Collective Religious activities, where Prince Ronggosukowati is known to have built a mosque as a center for religious education and social activities. Rituals such as recitation and joint prayers are a form of strengthening the solidarity of the Pamekasan community (Pratama & Suswandari, 2023).

Recent studies have shown that Pamekasan's customs supported by Prince Ronggosukowati reflect the social and political dynamics that supported the

Islamization of Madura without overriding local traditions.

CONCLUSION

History and folklore often go hand in hand interact, form narrative about the past that is recognized and accepted by society. In context this, tradition oral play a very crucial role in maintain and preserve identity culture a group. Through inherited story from generation to generations, values, norms, and experiences collective public can transmitted with the way that is not only entertaining, but also educational. With Well, folklore is n't it only functioning as entertainment, but also as tool important For maintain awareness culture and history group in the middle changing times.

In the folk tale of the prince Ronggosukowati, seen that figure This own a very significant role in history and culture Pamekasan. As ruler in the 16th century, Prince Ronggosukowati No only known as leader politics, but also as figure central in the spread of Islam and development education in the region said. Heritage his leadership has to form runway strong culture, which still can felt until moment This through inherited traditions, values, and identities.

Lord Ronggosukowati is a figure that is not only lead in a way politics, but also plays a role big in to form identity culture and social public Pamekasan. Its contribution in field culture, education, and religion make The city of Pamekasan Madura as an area rich in inheritance culture and history. His legacy Still life in tradition, building history, and the values held by society until day this. As the founder of the Pamekasan Kingdom, Prince Ronggosukowati worthy respected and remembered as the hero who builds foundation strong for progress Pamekasan.

The Role of the Prince Ronggosukowati in History and Culture The city of Pamekasan can seen as effort For prepare, explore, and develop identity culture local. Through supportive policies industry local and education, Prince Ronggosukowati No only maintain but also strengthens inheritance culture Pamekasan in the middle challenges of the times. Prince Ronggosukowati give contribution big on history and culture Pamekasan, start from the pre-colonial era to modern. Its influence No only seen in infrastructure and governance, but also in preservation tradition culture that becomes identity public Pamekasan.

This article confirm that history and folklore have mutual relationship complete in to form narrative of the past that is recognized by society. Interaction between both of them No only enrich understanding about identity culture, but also play role important in convey values and norms adopted by a group. With Thus, folklore works as bridge connecting generation and enable public For guard inheritance culture they are in the middle changing times.

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