

Prawoto, The Authority Center of Demak Kingdom Sultanate

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Abstract:

This writing would like to analyze the ancient heritage objects' existence in Brentolo, Prawoto Village, Pati district, Central Java Province. It examines the Prawoto's history which is told in old literatures, especially Babad Tanah Djawi, Serat Centhini, as well as the research results from historical reviewers, H. J. de Graaf.

The questions would like to answer in this paper, such as; What is really happened an area called Prawoto that has been an important place for centuries, Does Prawoto become the kings' palace of Demak when the rainy season comes or is it more than that? What is the purpose of Prawoto as a Pesanggrahan (Read: guesthouse). What is the meaning of the story before Demak Great Mosque was built, The Religion Experts (Wali), Islamic religion's disseminator (Walisongo) in Java is worship and pray to God ask for help and guidance first. At the Kauman Mosque in Prawoto Village.

Keywords: *Prawoto, Demak, Java, Sultanate*

Introduction: Concerning Area of Prawoto

Babad Tanah Djawi Informs, that a place (region) named Prawoto has become an important area since centuries ago. During the era of government of Demak Kingdom, especially

when the rainy season comes, Prawoto is created as residence (palace) of the kings and control the government (*jumeneng nata*) from there.[1] The Old documents also mention Prawoto as *Pesanggrahan* (Read: guesthouse).

Meanwhile, Prawoto old community of today inherit the old story about connection of prawoto as special place with Demak Mosque establishment. It was said““.....before Demak Mosque was built by the religion experts (*Wali*) disseminator of islamic religion in Java island (*walisongo*), They worship and pray to God first (asking help and guide) in Kauman mosque of Prawoto village.[2]

H. J. De Graaf, The author of book entitled in dutch „*The Regering van Panembahan Senopati Ingalaga* „“ (The beginning of Mataram resurrection: Senopati Government Era) decided to visit directly to Prawoto after reading *Babad Tanah Djawi*, Then, Graaf ensure that Prawoto more than ordinary residence, but more as Demak Kings Palace. Demak Kingdom was also established in Prawoto at that time. [3]

Today, Prawoto is the name of village located in area of Sukolilo sub-district, Pati district, Central Java Province. Prawoto takes distance about 38 KM from the city center of Pati district. Meanwhile, it takes distance about 10 KM from sub district. Prawoto located in south side area of Pati district. There were Kendeng Mountains in the westernest. By local society, Prawoto called as *Bumi Telon*, because the point location flanked by three regions: Grobogan in south side, Kudus in North and west side, and Pati in Northeast side.

Generally, Prawoto Society are *Santri* (a person who study in Pesantren) and educated. From total population of Prawoto, 11.433 persons are muslim. Just five are catholics and five persons are Hindu. The number of village mosque is six units, *Mushola* (small mosque) as much about 46 buildings, and there is no another house of worship. There are Institutions quite complete in the village, three institutions for early age level, two Islamic elementary schools, three elementary schools, one Islamic Junior High school, one Junior high school, one Islamic senior high school, three Islamic boarding schools, three madrasa diniyah. [4]

The identical of figure name in this village is Sunan Prawoto, a son of Sultan Trenggana, the king of Demak. There are many stories and living legend in the middle of Prawoto society connected with the figure of Sunan Prawoto. Beginning with his figure as saint (*wali*) to his palace in this place.

The Prawoto Large about 1.861 ha consists of: rice fields (681 ha) not area rice fields (405 ha) and non-agriculture area (775 ha). While, the number of Prawoto population about 8,6 thousand chooser. It consist of 14 traditional village, six urbans villages, six hamlets, and 54 leaders of neighbourhoods. [5] The names of Village in Prawoto such as: *Gesik, Sulodoro, Gadu, Karanganyar, Grobog, Prambatan, Sewunegaran, Karangtandan, Perangan, Klantangan, Nglembur, Domasan, Sawahan, Ngelumprit, and Plosokerep*. [6]

Besides the village names above, still there were unique place names, but could not be used in administration of village government. These names began to be forgotten by Prawoto Society, however, some old people still used it. The name of the place, for example: *Ngelangse, Kauman, Janggan, Sumur bandung, Pasar wage, Kali pepe, Lemah Buthak, Roro Mendut, Gunung Sonehan, Brentolo (Bintoro?), Pecingan (Pecinan?). Gerudo* (Graaf called *Garuda* in his book) and *Pesapen*. These names slowly starting to disappear and not known by society along with the new appellation appropriate with village administration arrangement.

The Author's understanding, These names are really important in order to read and explore overall identity of Prawoto. Among names that interest to the author is *Brentolo, Prambatan* and *Pecinan*. Later, *Brentolo* allegedly mention as *Bintoro*, remind us with the big name of Demak Bintoro immediatley. While, the name of *Pecinan* is the name that we can meet easily in towns of Indonesia.

There are not less than 16 wellsprings or *sendang* in Prawoto. The flowing water from wellsprings (*Sendang*) could used of citizens, for drink and other necessities of life. The source of wellsprings is *Sendang Palungan, Sendang Beji, Sendang Mudal, Sendang Kirang, Sendang Geruda, Sendang Prambatan, Sendang Jibing, Sendang Suka, set of seven Sendang, and Sendang Widodaren (Bidadari)*.

The Focus Of The Study

This writing would like to share the existence of the ancient heritage objects that spreaded in Brentolo, Prawoto to public. Also, the study about the history of Prawoto, that there are in the some old literatures, specially *Babad Tanah Djawa* and de graaf's book.

Some questions that want revealed by the author, such as what really happened with

Prawoto, so it has become an important place since centuries ago. What really happened with Prawoto, so it became an important place since centuries ago. Did Prawoto become a kingdom for kings of Demak when the rainy season comes. Or more than that? What the meaning of Prawoto as "*pesanggrahan*" (Read: guesthouse). These are very interesting for the author, what the meaning behind the story.

The author is called to track up the uniqueness and the important values of Prawoto as the area and place of ancient occupancy. The depiction of *Babad Tanah Djawi* and Graff about Prawoto, still relevant with its condition at this moment. Example, like the village with its hills, close to the teak forest, close to the beach (refer to strait Muria map) and has the overflow wellsprings.

Furthermore, The thinking of author is understanding Prawoto as *pesanggrahan* (Read: guesthouse). Is there the meaning of this place as a residing place of a pious, *linuwih* (more capable) teacher or Prawoto since the first, has been a special place and became the destination of travelers (musafir). All of being interesting to study.

The Ancient Objects In Prawoto

The author would like to begin the discussion about the existance of ancient objects made by natural stone-the red brick. The object with the square form, sized 1 meter, the author guessed as table from the stone. Moreover, the hole on the surface of *Yoni*, function to put "*Lingga*", is planted with flags at this time. Whereas, the round black stone (the size of its circle almost the same with power pole), with the long about 1 meter, the author guessed that it was *Lingga*. By local society, the round black stone called as *watu bobot*. Some others called as ancient cannon made of stone. Normally, the visitor who came to this ancient objects place in prawoto, try to lift this oval stone. There was trust, who succeed to lift it, then their intent or wish will granted by God soon. Therefore, *Watu Bobot* is the name of this object. Unfortunately, this stone has lost, stolen by someone about fifteen years ago (in 2000). So far, no one has known its fate exactly.[7]

The study of Archaeologists, *Yoni* is the part of holy building and placed in the middle of the room. *Yoni* symbolized female genital (vagina) and the foundation or the location which *lingga* is placed. In the surface of *Yoni* space, there was a square hole in the middle, for putting

lingga. Based on Hindu thought concept, Yoni is description of *Dewi Uma* (God of Uma), one of *siwa* magical wife. Meanwhile, *Lingga* is *Dewa siwa* description, and symbolized as male

genital. As The main God (dewa), *Siwa* has several names, such as *mahadewa*, *Isana*, *Rudra*. The Unity between *Lingga* and *Yoni* is symbolizing fertility.

Ancient society used *Lingga* and *Yoni* as media to perform a devotion toward God, ancestor spirits, within their effort to communicate with them. In this context, the existence of *Lingga* and *Yoni* in one area indicate several things.

Firstly, it was sign that the place has important role. For example, Kingdom location in the historical record (the inscription of *canggih* in the 18th century), a king established *Lingga* and *Yoni* to streng his position. This was also practiced in Cambodia.

Second, to mark an incident of the important phenomenon. *Lingga* also established to celebrate kingdom victory in the war against the enemy.

Third, it was sign that the village is hieratic, the historical record mentions that in Majapahit era, *Yoni* was placed inside the holy building. The information about it appropriates with description in the *Tuhanam* inscription of 132 M, the *Bendosari* inscription of 1350 M and *Batur* iscription without year.

Fourth, it was sign that Prawoto was old settlement which has privilege (siwa). The land of fief which free of the tax. In the past, determination of one area as *sima* started with ritual by laying *Lingga* and *Yoni* in the middle of ceremony field. The officials who present, were surrounding the opening ceremony. [8]

Therefore, the existence of *Lingga* dan *Yoni* signs that Prawoto has been important place since Majapahit era, or even older. Close to *Lingga* and *Yoni*, there was black stone resemble a cupboard, long stone resembles with mortar which is on the top of the surface has a translucent hole. A few batches, plinths of stone and hundred of red bricks with the big size about 10 x 25 centimeter. In northwest from *Brentolo*, the place which ancient objects were collected, there was *lawang gapura*. Pile of white stone with rectangular in shape sized 20x60 centimeters was similar with regol building (*gapura* gate). Or it also can be like a temple. Graff also wrote this object in his book while he visited. The condition of *lawang gapura* was pathetic because an irrigation projects. In 1990, some even collapsed to the bottom of cliffs as high as 15 meters. It was need special study to make sure the identity of the building materials ruins.

The society of prawoto village also mentioned that in the middle of 1970, near a place called *sendang* (wellspring) *Palungan*, at *Gesik prawoto*, has found two sculptures. According to the explanation of Haji A. Said (56 years old) and Subqi (47 years old), two inhabitants who watched directly of two sculptures inventions in Prawoto, a Statue made of andesit stone on its head there was hair in a bun. To the author they explained, if the statue with a bun means Hindu statue, but if it was bald then Buddha statue. Then, this object was moved to Brentolo, collected with other scattered ancient objects. The Author succeed a meet with Masirin (75 years old) a person who moved two sculptures from the starting location then taken to a place, namely Brentolo. [9]

Not too excessive conjecture is that Prawoto became a center of government. This conclusion more relevant connected with the Prawoto nature condition which is hilly, it has wealth of wellsprings and equipping with rivers and agriculture field. Such natural condition, Prawoto became to fulfill the requirements for the construction of important building (palace and holy house) in the past. If so, it was true if Prawoto already become bustling area since Majapahit era, even before it.

The Construction Of Demak Mosque Begins In Prawoto

Muria Mountain, which is just the north of Prawoto (the mountains of Kendeng), not integrated with the Java land originally. Muria is volcanic islands that finally merges with Java mainland by sedimentation process between the mountains of Kendeng in the south and muria in the north.

Someday, Raden Fatah was governed by the teacher, Sunan Ampel, to walk from Surabaya to the west, until find a place to live which was protected by fragrant reeds (*gelagah wangi*). The lush reeds just grow in swap area. In that overseas (*perantauan*), Raden Fatah reached the swamp area on the southern edge of the islands of Muria. A swampy area that near to the sea (strait), separates Muria Island with central Java Mainland. That was where it was found fragrant reeds (*gelagah wangi*) and also the swap. By Raden Fatah, this place gives named Demak. [10]

The Author also gets travel storyline of Raden Fatah, from Ampel Denta of Surabaya to Demak. The Book written by Haji Abdul Fahal from Sendang Senori, Tuban. In the Arabic book entitled *Ahlal Musamirah fi Hikayatil Aulia Al-asyrah* was told: by Sunan Ampel, Raden Fatah was given a guide for walking to the west, don't stop until find the bamboo forest. Arrived at that place, said sang sunan, find the midpoint of the forest by marking fragrant bamboo. Be that place fragrant reeds (*gelagah wangi*). Then, when Fatah gets in *Gelagah*, He tries to hold and look for the smell good from aroma of the reed tree (similar with bamboo) in Javanese language, Fatah *demek-demek* (means holding one by one fragrant reed trees). In the future, this place called Demak (from the word *demek-demek*). [11]

The explanation above almost same, Slamet Muljana told that Raden Fatah open (*mbabat*) the forest in *Gelagah wangi* and create as new place to live, namely Bintara. Later, Raden Fatah was known as Prince of Bintara. The founding father of Demak choose to live in empty swap area, in the valley of Muria. This area was very fertile and strategic to conquer the sailing of north beach. Jin Bun (another name of Raden Fatah) just became *ulama* (Religion expert) as his messenger of Sunan Ampel. Reputedly, He collected all his Follower from Javanese and Chinese society. [12]

The Fact is, Today, we could not to find of this place footprint namely *Gelagah*, an area around Demak. But exactly, close to Prawoto as far as three KM in the northwest, there was a village, namely *Gelagah Wangi* (is it possible from the word *Gelagah wangi-the fragrant reeds?*). Here, It was interesting to careful. At this moment, society of Prawoto still holds tightly stories inherited by their elders, that the discussion of *wali* (religious expert) to design establishment of Demak mosque was there in Kauman Mosque in Prawoto. This mosque is in the middle of rice fields now.

After watching the chronologies of Raden Fatah in finding a place of *Gelagah Wangi* (the fragrant reeds) and attending the fact that Prawoto has been a crowded area in that moment, the story about said deliberations of Wali (religion experts) in kauman not difficult to understand. This ancient story is strengthening the conclusion that Prawoto allegedly strong became a center for Demak kingdom establishment and stake spreading islam in Nusantara.

The explanation, it is making sense if raden Fatah planned to sue right of land to his Majapahit ancestors. At that time, live in the area that did not have control from Majapahit law.

The area of swamp that exists between Muria and Kendeng indeed entered majapahit area. But it was not a mainland, although it was not sea completely. That area was good to live, but not stable yet. The capability of Raden Fatah in manages unstable area all at once Showing the strength of Fatah as son of a king in creating welfare of the people. Unproductive of stretch land can be strategic region in the hands of Raden Fatah.

The Central Area Of Demak Kingdom

The history note made by Europeans explained, Dauma (Demak) is city with the very strong wall. Is it not one more thing, remembering the condition of prawoto at this moment? Where the location still can be found red bricks spreading everywhere. But, the famous understanding in Prawoto Society is ever established a palace in Prawoto at the past, but didn't succeed yet. So, the red bricks spreading in that area. That means, Public of Prawoto was familiar with the palace (*keraton*). [13]

In other side, the point of former location of Demak kingdom Building still studying by researchers. Some of them were guessing if the location of Demak palace most likely exist in the north of the current demak square that facing to the north. Reputedly, In the southern of Demak exists a place namely *Sitinggil* (*Siti hinggil* means the high ground) the name of *sitinggil* usually connected with palace or king's throne.

However, the other experts rather disagree with the guessing above. Because in the 15th century, when Demak kingdom succedd, the area of demak estimated still swamp. So, it was doubted if Raden Fatah established his kingdom in swampy area. This kind of thinking seems more reasonable and because there was nothing to find of ancient building that suspected as kingdom impression building.

Furthermore, didn't it make more sense if prawoto was possible as Demak central government? There were several biased explanation which supported the possibility above?

If the point of Demak location (still swampy today) is in prawoto, or at least in south of Prawoto. So, This thing is not difficult to understand. The selection of this place makes sense. Because it was quite profitable for trading activities or agriculture. The strait separates Java and Muria islands was quite wide, it can be navigated freely at that time. Just in the 17th century, it was not able to be plied navigate through year. In the 17th century, specially in rainy season, the

small boat can sail from Jepara to Pati which is located by the Juwana river bank. In 1657,

Tumenggung Pati announced that He would like to govern the flutter of the canal which is connected Demak and Pati. Therefore, Juwana can be trading center.

In the 16th century, Demak also guessed became the center for storing agriculture rice from regions throughout Muria strait. About 1500, Juwana functioned like demak too. Therefore, According to report of famous foreign travellers in Indonesia, Tom Pires in that moment, Juwana was destroyed by Majapahit war commander and demak who being just one having a role to the function in 1513. The connection with Demak with the inland area of central Java is through the river that its located between Demak and Jepara. Until the end of 18 century, *Serang* river can be forded by the ship to hinterland. The wellspring of Serang river located in merbabu mountain and the central of kendeng mountains. In the south of mountains exists landscape of Pengging, between Boyolali and Pajang or Kartasura exactly. [14]

When in the 17th century, Sediment in Muria strait has getting a lot and finally neutralize, so it can sailed again. The port of Demak has dead and the role of port was taken over by Jepara, which is located in west side of Muria Island. Its port quite good and safe from the big wave because protected by three islands located in front of port. The sailing merchant ships from Maluku to Melaka or otherwise, always docked in Jepara.

The Palace Of Prawoto

Prawoto as important area at the glory day of Majapahit, continue to be maintained when Islam began enter nusantara. The news sourced from *Babad Tanah Djawi* explained that in The Government era of Demak Bintoro Sultanate, In the hill of prawoto has established palace (keraton) of demak king. It was not told clearly, when the society of Prawoto converts from Influence of *Hindu (Majapahit)* to *Demak (muslim)*. But, Babad Tanah Djawa tells the chronologies of *Geger kerbau Danu* during three days which happened in Prawoto for three days and nights, not in the Demak square now. [15]

It was told in Babad Tanah Djawi, Jaka tingkir who has expelled from his position as tamtama in Demak because killed unguilty Ki Dadungawuk, Then walk to southeast direction and enter the dense forest. **Supposedly**, for five months, he doesn't a definite goal and just obeys a guilty and sorry feeling. He arrived in teak forest at the top of Kendeng Mountains.

In Kendeng Mountains, He meets Ki Ageng Butuh, Little brother of his father teacher at same, Kebo Kenanga. Then, Karebet was brought back to Butuh and meet with other brother

with the same teacher, Ki Ageng Ngerang. During two months, Jaka tingkir was given advices from two uncles of his teacher, then governed to back to Demak, Pengging or Tingkir. Sultan was looking for him because having gone during seven days. Jaka Tingkir follow that advice of two old people immediately. [16]

After he knows that sultan doesn't want his arrival, Jaka Tingkir back to Pengging. His visiting place is his father's cemetery, Kebo Kenanga in Pengging. He was silent there during four nights, until he listened a voice ordered him to walk towards southeast till near of a place namely *Getas Aji*. There, He will meet Kyai Buyut Banyu Biru and studied with him. Later, This Old person who will help Jaka Tingkir back again to demak and even became Sultan or King in Panjang.

A handful soil with magical power given to Jaka Tingkir. It was prickly makes Kerbau Danu rampaged when it was put in the ear. Kyai Buyut Banyu Biru in hurry commanding Jaka Tingkir to go to Prawoto, while rainy season comes. Its Provision, Demak Kings just ruled (Ngedaton, Jumeneng Nata) in Prawoto during rainy season. Jaka Tingkir went to Prawoto from Banyu Biru. In Prawoto square, this commotion incident happened.

This is interesting to talk. The problem is, so far the famous story in the community said that Geger Kerbau Danu incident was happened in Demak square, But *Babad Tanah Djawi* clearly mentioned Prawoto as the scene of Danu's Commotion.

According to H. J. De Graff's conclusion, comparing with several sources from *Babad Tanah Djawi*, the Prawoto hills functions as a guest house and becomes favourite residence of Sultan Demak during rainy season. Prince Mukmin, Son of Sultan Trenggono, who inherited his father's throne, became more popular with name of King of Prawoto or Sunan prawoto. Graf also equalizes Prawoto and Demak. It has seen when describing the chaos incident that struck Demak kingdom government in the last days, before then moving to pajang. [17]

It is said that Hadiwijaya , who has enthroned in Panjang visiting his sister in law, Princess of Kalinyamatan, who does ascetic ritual in downhill of Danareja Mountains, in the north of Jepara. To his sister in law, Hadiwijaya asked to end her hermitage. But, Princess kalinyamatan persisted to keep her vow, and promise, if Hadiwijaya succeed to stop Ankara Penangsa, then for him, will gifted Prawoto Kingdom and her kingdom (Kalinyamat in Jepara) and all the treasures of the queen. [18]

According to author's understanding, there are at least three possibilities that Graaf meant in his writing, First, Graaf views that the Prawoto Kingdom is none other than the Demak Kingdom as well, So, when it was called a place called Prawoto, it meant the center of the Kingdom of Demak.

Second, the Kingdom of Demak since Sultan Trenggono died has been identified as the Kingdom of Prawoto. This is because the successor of Trenggono is his son, who later prefers to become a holy man or *susuhunan* (sunan) who is sacred in Prawoto and refuses to occupy the throne to continue his father. [19]

Third, the center of Demak government exists in several points: around Great Mosque of Demak now, in Prawoto (Pati) and Kalinyamatan (Jepara).

The Former kingdom in Prawoto

The Conclusion of Prawoto as the center of government (palace) is also strengthened by Brumund's testimony, which said it about 100 years ago, residents (in the village of Prawoto) still referred to the rest of the circular wall found in Prawoto as a palace. Until now it can also be found, there is a Gate that has been half destroyed, called the *Gapura* (Gate) in Prawoto. It is said that in the past , behind the gate there was a small piece of high land which was seen by residents as a *sitinggil* of the palace. [20]

In the village of Prawoto, there is also a bathing place inhabited by sacred turtles. This place is called *Geruda*. Graaf connects this place with the same pool in *Kotagede, Yogyakarta*, which is also inhabited by the famous turtle. In the end, Graaf concluded that the debris in Prawoto was the former residence of a large king (palace). With the condition of such debris, Prawoto could not have been just the accommodation of a hermit who descended from the king who had broke everythings with the world.

Later, Sultan Prawoto Palace was used as a shelter by the Duke of Pragola Pati 2nd, the last Pati King, when he escaped from the pursuit of the victorious Mataram soldiers in 1627. In Prawoto, Pragola saved from the pursuit of the Mataram people. Isn't this only happened when in Prawoto there was a famous figure, or Prawoto's region which was respected by people from the Islamic Mataram dynasty at that time. If so, until today, Prawoto is still an authoritative region.

Graaf added, as far as two pals from Prawoto, located Undaan Village (administratively now included in the Kudus region). At that time, the kebayas still appeared passing by with their bare and wearing their *kuluk* (the uniform of shoulders) in Undaan. According to the story, they were appointed as servants of the king of Demak. [21]

In the author's testimony, the description of Brumund quoted by Graaf is still relevant even today. Stone ruins called the local community as the royal gate can still be found today. Likewise a place called Garuda (the people of Prawoto call it *Geruda*), *sitinggil*, and *Undaan*, which are currently included in the Kudus regency.

In Prawoto there is also a place called *Pasar Wage* (wage market). In this place, there is a well namely Bandung and Kali (river) Pepe. The name of *bandung* was once the author met in Ciamis, West Java, when the author conducted research activities there at the end of 2012. While *Kali pepe* was also found in Cirebon. The author has not received enough information about these two names. The location of the *Wage Market* is now in Gadu Wetan village, to the southeast of the Kauman Mosque.

It became clear to the Author. Prawoto was the center of government in the past. It could mean the main point of the Demak Kingdom government or part of the greatness of the Demak government. Unfortunately, the discourse that Graaf handed down is unknown, or not popular among enthusiasts of royal history of the archipelago. This discussion is interesting to be raised.

The Author's guessing also became stronger with the description of Raffles in 1510 Java (1588). Later, when the ruler of Pajang Sultan Hadiwijaya died, Sunan Kudus as a respected religious leader appointed Adipati Demak, aka Arya Pangiri, aka son of Sunan Prawoto as heir to the throne. This decision was opposed by *Benawa* (biological son of *Hadiwijaya*) and *Senapati* (adopted son of *Hadiwijaya*).

The author suspects that the two sons of Hadiwijaya are worried that Prawoto, led by Fatah descendants or Trenggono grandchildren, will grow up and diminish the influence of the newly established Pajang and Mataram. Finally, both Senapati and Benowo succeeded in forcing Arya Pangiri back to Demak. Later Pangiri reportedly sailed leaving Demak. It's possible to return to the land of his ancestors, in China, or to Malacca. Because it is said, that Pangiri had

been in Malacca for a long time, or also in Banten. [22]

From this information above, it can be concluded that the greatness of Prawoto is of greater concern to the people of Pajang and Mataram than to Demak. Doesn't this indicate the important position of Prawoto.

The Ancient Tombs In Prawoto

In Prawoto Village there are at least 17 (seventeen) ancient tombs. [23] These tombs were identified by the local community as a place to store the bodies of famous figures in the past. The designation as the tomb of a character is based on the character's close relationship that was buried with Sunan Prawoto and Demak Kingdom. In addition to the name, the greatness of the character buried can also be observed from the uniqueness of the tombstone.

The following are the names of the seventeen figures the author intended:

First, the grave of Mbah Abdul Wahab, whose location is in a place called *Jati Kembar*, in Prawoto.

Second, Mbah Tabek Merto's grave is in a place called *Kamdowo*. This place is in the form of a mound of land that resembles a small mountain, so it is called the forest of Mount Kamdowo, located in the south of Prawoto Village.

Third, Mbah Nor Said's grave is also on the hill Kamdowo, adjacent to Tabek Merto. Fourth, the grave of Mbah Candi in Grobok Village, Prawoto.

Fifth, the grave of Mbah Sombo Abang in Karang Tandan Village, Prawoto.

Sixth, the grave of Mbah Ronggo Wijoyo Delimo in Karang Tandan, Prawoto.

Seventh, the grave of Mbah Lempung in a place called Sambéng, Prawoto.

Eighth, the grave of Raden Bagus Patilanem who is also in Sambéng.

Ninth, Bagus Amir's grave in Domasan.

Tenth, Bagus Jarmin's grave in a place called Mount Sonehan, Prawoto. This place is quite popular for the people of Prawoto. But the name of the person who is connected is not so

familiar to the public.

Eleventh, the grave of Mbah Wosonoto, is also in Sonehan.

Twelfth, Wisarti's grave in Sonehan

Thirteenth, Wisomarto's grave is near the Kauman Mosque complex, Prawoto.

Fourteenth, Mbah Ragil's grave in Klantang village.

Fifteenth, Mbah Jati's grave in the middle of the rice field is to the north of Kampung Gesik, Prawoto.

Sixteenth, Mbah Wage's grave is also in Gesik adjacent to Mbah Jati.

The seventeenth, the grave of Mbah Khalifah Prawoto in the middle of the rice fields is in the Northeast of Kauman Prawoto Mosque.

The author needs to emphasize here, that of the names, the authors only found 6 (six) names of figures mentioned in the literature, such as *Babad Tanah Djawi* or in the study of De Graaf.

First, the big name Sunan Prawoto (the people of Prawoto now know him as Raden Bagus Hadi Mukmin). This name became the main character in the discussion about Prawoto in relation to the Kingdom of Demak Bintoro.

Second, the name of the Ragil figure. This name is referred to in the *Babad Tanah Djawi* as Ki Wuragil. [24]

Third, the name of the character Tabék Merto. Graaf's explanation mentioned two figures whose names were rather close to Merto, namely Mertonegoro and Wilomerto. The story, the three Jaka Tingkir (Karebet) had ascended the throne and held the title of Sultan Hadiwijaya, Sultan Trenggana's son-in-law had appointed three close friends as important officials in Pajang. The bond of brotherhood between them arose when they both studied with Kiai Banyubiru.

Babad Tanah Djawi said that three of Hadiwijaya's close relatives were Bagus Mancanegara, Ki Wuragil and Ki Wilo. Mancanegara is the son of Jabalika, a powerful ascetic who is actually a nobleman from Majapahit. Bagus Manca was later taken by his son-in-law by

Kiai Banyubiru. Ki Wuragil is the younger brother of Kiai Banyubiru. While Ki Wilo is the

nephew of Kiai Banyubiru, or the son of Kiai Majasta who is none other than Banyubiru's sister. The four of them, namely Jaka Tingkir, Manca, Wuragil and Wilo were united in brotherhood by Banyubiru. [25]

The author hears from the narratives of parents in the Prawoto community, They generally hold stories from the ancestors that there is a character named Wilongwileg. This figure was identified as the ancestor of the Prawoto community. Is this Wilongwileg Kiai Wilo itself? This is an interesting question. [26]

But Graaf mentions a little differently, that Jaka Tingkir's close friend is Aria Mancanegara (governor or head of government in Pajang), Martanegara (tumenggung; enlisted; warlord) and Wilamerto (tumenggung; enlisted; warlord in Pajang). The name Wuragil does not appear here. [27] Is that Wuragil meant is the same as Mertonegoro and Wilo is the same as Wilomerto? This becomes a question in itself.

The name Bagus Mancanegara is unknown in the oral tradition in Prawoto. Fourth, the name Teak. *Babad Tanah Djawi* tells that Kiai Ageng Selo has seven children. Number four is named Nyai AgengJati. [28] The grave of Kiai Ageng Selo is in the area east of Grobogan now. The name Khalifah Prawoto was not found by the author in ancient literature. Nevertheless, the existence of this figure is very strong in the culture and beliefs of the community in Prawoto Village.

Tutur's Story About Prawoto And Semarang

Slamet Muljana said that Sunan Prawoto who was the eldest son of Sultan Trenggono-King of Demak had the original name Muk Ming. Slamet Muljana bases his opinion on stories in the Babad Tanah Djawi. Sultan Trenggono has four daughters and two sons. His eldest son is named Sunan Prawoto. [29]

Meanwhile according to Muljana, historical records contained in the Temple in Semarang (Chinese chronicles) reported that Raden Trenggono had two sons, namely Muk Ming (Prawoto) and Toh A Bo (Pangeran Timur; Madiun regent). When his father became a sultan in Demak, Sunan Prawoto alias Muk Ming helped the work of Kin San (Raden Husain) to build ships in Semarang to enlarge the Demak fleet. At that time Demak wanted to expel the Portuguese from

the eastern Indonesian archipelago which had controlled the spice trade since 1527. Within five years, Prawoto successfully completed a thousand large Jung ships with passenger capacity of up to 400 soldiers. In 1546 the Demak fleet moved east towards the Maluku islands. Sultan Trenggono who participated in the group died and was replaced by Sunan Prawoto.

Trenggono left two sons and four daughters. The first son of a woman to marry the prince langgar. The second son, Sunan Prawoto. The third son, married to Prince Kalinyamat in Jepara. The fourth son, married to Prince Cirebon. The fifth daughter is married to Jaka Tingkir. The sixth son, Prince Timur. [30]

Here, Slamet Muljana does not refer to Prawoto as an area or region, except when he tells the Queen of Kalinyamat that held a contest for knights who could reduce the *Penambat* vehicles, then he would be rewarded with the earth of Prawoto and Kalinyamatan. [31] Later, this offer will be accepted by Hadiwijaya. But Hadiwijaya also offered again to third parties, those who would later be called the people of Mataram (Juru Martani or Ki Mandaraka, Pemahan, Panjawi and Sutawijaya).

Regarding Muk Min as the original name of Sunan Prawoto, the author can easily understand. People in Prawoto Village refer to Sunan Prawoto as Raden Bagus Hadi Mumin. The difference with Slamet Muljana, Muk Min is explained as the name or diction of China. While Mumin in the mention of the Prawoto community was identified as coming from Arabic, namely Mumin, which comes from the word al-mumin (one of 99 Asmaul husna). The word al-Mumin itself means a person of faith. [32]

But the Author then remembered the famous story in the mindset of the people of Prawoto and the people in Kutuk Village, Undaan District, Kudus Regency. Generally, Prawoto people claim to have received an explanation from their parents, that in the future Semarang will move to the north of the current Prawoto village, which is to the north of Kutuk Village. The Kutuk people themselves refer to their area as the Kutuk-Semarang Village. [33]

Is this a sign that there is a close relationship between Prawoto and Semarang, which is connected by the main character in the greatness of the name Prawoto, Sunan Prawoto? What is clear, the current stretch of Prawoto, Kutuk and the surrounding area, was originally the

midpoint of the Muria Strait. Everything becomes more interesting to explore.

Conclusion

From the search above, the authors conclude that Prawoto is a region that has long been stable, both in terms of geographical, socio-political and economic. Relics made of stone, which currently exist in Prawoto, reinforce the notion that since around the 12th century there have been human civilizations in the area (Prawoto). Then in the kingdom of Demak, Prawoto was chosen as the center of government (kotaraja; capital city). The kings of the Demak sultanate controlled political power and trade from Prawoto.

The current condition of Prawoto's land still reflects the atmosphere as recorded in the Babad Tanah Djawi and also the notes of anthropologists and historians from Europe, such as Graaf. Studying and paying attention to Prawoto are very important to help find fragments of the archipelago's history that are still shrouded. This paper is an initial attempt to read the history of Prawoto in the past. Historians and observers of the history of the archipelago need to look back on the history of the archipelago and involve the Prawoto episode as a part that cannot be ignored.

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