

CHAPTER I

INTRODUCTION

A. Research Background

The Growth of Islam in Java began to show its success marked by the establishment of the first Islamic kingdom that located in Central Java. That was Demak Bintoro Kingdom founded by Raden Patah and he made Demak mosque as the center of his empire in the XV century.¹ From some *Babad* or narrative chronicle, this kingdom was known to occur a conflict in a context of political conflict that occurred after the death of Sultan Trenggana. There was a conflict between Arya Penangsang and Sunan Prawata as Sultanate of Demak. Finally Sunan Prawata and Prince Hadliri died over the act of Arya Penangsang. From this incident, appeared the woman who feel very hurt after loss of her beloved brother and husband because of this conflict.

Ratu Kalinyamat was a female figure who felt the pangs of having already lost a beloved husband and older brother. From some of the utterance in the *Babad* as well as contained in the *Babad Tanah Jawi* written by W. L. Olthof Ratu Kalinyamat after the incident, she took *laku tapa* on the hill of Danaraja in place of her cloth to cover their bare was her hair which breaks down. Ratu Kalinyamat promised not to wear cloth for a living if Arya Penangsang haven't died.² This was also contained in the *Babad Tanah Jawi* by Dr. Soewito Santoso, Ratu Kalinyamat do *tapa wudo*. She lived in a cave by saying a pledge "when the death of my husband and my brother haven't gotten justice of God, when Arya Penangsang haven't got revenge and killed, I will not be wearing."³ As well as written also by Dr. Purwadi in his book "finally *nimas* Ratu Kalinyamat do *laku tapa wudo* on mount Danaraja".⁴

¹H.J De Graaf & TH. Pigeaud, *Kerajaan Islam Pertama di Jawa (Tinjauan Sejarah Politik Abad Xv Dan Xvii)*, Grafiti, Jakarta, 1985. p. 35

²W. L. Olthof, *Babad Tanah Jawi*, Translate by H.R Sumarsono cet 4, Narasi, Yogyakarta, 2008. p. 63

³Dr. Soewito Santoso, *Babad Tanah Jawi (Galuh Mataram)*, CV. Citra Jaya, 1979. p. 229

⁴Dr. Purwadi, *Sejarah Peradaban Jawa Kuno*, Media Wacana, Yogyakarta, 2005. p. 66

Her vow was written in the book the Legend of Jepara

“Ora pisan-pisan ingsun jengkar soko topo ingsun yen ingsun durung biso ganggo keset jembule Aryo Panangsang”.

“I won't stop the practice his meditation if can not shampooed with blood Aryo Penangsang”.⁵

This vow was done as a form of protest and request a trial from God for the death of the two peoples who are very loved. This *laku* cannot be terminated before shampooing the blood and cleaning the soles of her feet in the hair of Arya Penangsang as revenge for the death of Sultan Hadliri and Sunan Prawata.⁶ With these actions, Ratu Kalinyamat can move the hearts of Jaka Tingkir to fight Arya Penangsang from Jipang with the Pajang army.

H. J. De Graff stated that Ratu Kalinyamat take appropriate action after the death of her brother and her husband, an act in order to resolve the conflicts which finally capable of shocking Jaka Tingkir's heart for revenge. She acted as a woman in general or follow her femininity instinct because women in general tend to think in sense, and women has a high empathy and from of all of these women are predisposed in peace.⁷ Ratu Kalinyamat looked in the bad reality of politics in the Sultanate of Demak Bintoro it as opposed to conscience. Therefore, the issue was not against with the physical strength and logically but through by the conscience rebellion symbolized by her femininity in this action.

Sayyid Qutub said that human actions come from experience. The experience comes from habit, and the habit arise as a result of the learning process in the past, that is from experience.⁸ Both are equally provide a great influence on the mind and give it a different pattern with one human and

⁵Pemerintah Kabupaten Jepara, Badan Perencanaan Pembangunan Daerah (BAPPEDA), *Legenda Jepara*, 2009. p., p. 97

⁶*Ibid.*, p. 13

⁷Johan Galtung, *Studi Perdamaian Perdamaian dan Konflik Pembangunan dan Peradaban*, Translate by Asnawi dan Safrudin, Pustaka Eureka, Surabaya, 2003. p. 88

⁸Sayyid Qutub, *Evolusi Moral*, Translate by Drs. Yudian Whyudi Asmin dan Drs. Marwan, Al-Ikhlâs, Surabaya, 1993. p. 90

another. Descendants and the environment also are two of the factors that shape the body, mind and morals.

At that time was the early heyday of Islam in Java. The development of Islam in Java, cannot be separated from the process of acculturation and cultural unification without turning them in total. This acculturation process will render the contents of the Javanese Islamic theology is mystical that are affected from the former religions in Java Animism and Dynamism.⁹ Therefore *sufis* teachings more accepted and known in Java because it is almost similar to Javanese culture. This was why Ratu Kalinyamat take action such as *laku tapa* proved that any environmental supports would act this way, it was not a taboo for moslem of Java.

The will of someone also cannot be forgotten, man has the will and freedom to running their lives. The will had two kinds of deed sometimes being driver sometimes being repellent of every human action. When the will get a boost, it will be the strong will. Strong will is while someone facing the difficulties, he will not withdraw because of the obstacles that stand in the way¹⁰ as what happened Ratu Kalinyamat and this is also made the attitude or ethic of Ratu Kalinyamat in the face of the conflict.

Graff stated that the attitude of Ratu Kalinyamat was the appropriate action in accordance with the situation of Ratu Kalinyamat. The action of *laku tapa* can be seen as her attitude toward the conflict, an attitude that influenced by the environment with some consideration.¹¹ Considerations arise from the Ratu Kalinyamat's mind from the various conditions that attacked her. Ratu Kalinyamat's mind will determine the realities that faced because she experience the reality.¹²

Abu Ali Ahmad al-Miskawih said that the best human is someone who most capable of doing the right actions for him and someone who pay

⁹Ahmad Khalil, *Islam Jawa, Sufisme dalam Etika dan Tradisi Jawa*. UIN-Malang Press, Malang, 2008. p. VIII

¹⁰Ahmad Amin, *al-Akhlak*, Translate by. Farid Ma'ruf, Bulan Bintang, Jakarta, 1975. p. 50

¹¹Sayyid Qutub, *op. cit.*, p. 90

¹²*Ibid.*, p. 108

attention to the terms of its substance, that distinguish him from the rest of the existing natural objects.¹³ This was presumably being noticed by Ratu Kalinyamat.

Furthermore Drs. Barmawie Umary stated that the man consists of two things: physical and spiritual. Physical take a relation in fulfilling his daily life like eating and dressing. Spiritual take a relation with human's intellect, passion, heart and soul. Which are used to achieve the happiness and to distinguish man from other creatures. In addition, human also have a desire to defend himself, the desire to fight and the desire to know and want to know from others. Beside that, every person has the freedom to act and they have the awareness of the existence.¹⁴

The decision to do *laku tapa* action can be seen as a form of conflict resolution. Although she did with contemplate asceticism and solitude in a cave, but she was not only silent and contemplate. Ratu Kalinyamat has a vision as the vision of people in the competition to beat the killer of her beloved brother and husband. In general, there are five forms of approach to the conflict that would affect the strategies and tactics that will be used. The approach is a competition, cooperation, avoidance, compromise and adapt to existing conditions.¹⁵ Styles in conflict approach will determine how we conflict and our awareness of the presence of conflict will affect the process of the conflict.

Ratu Kalinyamat's conflict was a political conflict for interests of personal mastery and very likely to be attacked back, but it will be muddy. Revenge inevitable, but if revenge was filled with violence, then no doubt will bring more new injuries increasingly widespread and increasingly hard to cure.¹⁶

¹³Abu Ali Ahmad al-Miskawih, *Tahdzib al-Akhlaq*, Translate by Helmi Hidayat, Mizan cet 2, Bandung, 1994. p. 41

¹⁴Drs. Barmawie Umary, *Materia Akhlak*, Ramadhani, Solo, 1995. p. 20-30

¹⁵Robby I. Chandra, *Konflik Dalam Hidup Sehari-Hari*, Kanisius, Yogyakarta. 1992. p. 81

¹⁶Ichsan Malik, (ed). *Modul Resolusi Konflik Agama dan Etnis DI Indonesia*, PBB UIN Syarif Hidayatullah, Jakarta, 2004. p. 38

Indeed, the character of violent in conflict is always destructive and lead to further conflicts. The violence had a negative impact on anyone who is involved in it. They are physical loss, psychological loss, and moral or spiritual loss.¹⁷

This action would be prudent for a woman who was feeling very lost. Indeed, trauma and pain cannot be avoided. What was done by Ratu Kalinyamat was the right action at that time, rather than have to do with physical strength and logic like a war. This kind of them was not profitable politically.

Conflict resolution refers to meaning of purpose or process to commit the changes in the face of conflict. Conflict resolution carried by Ratu Kalinyamat was different resolution from the other resolution. Using classic Javanese Islam tradition as a cultural and environmental influence. Because why was conflict should be resolve? Muhammad Abu Zahrah statement as quoted by Surwandono, political conflict not only unproductive and quite contrary to the spirit of *muamallah* that ever prioritizing in good moral like *Karamah Insaniyah, Ta'awun Insaniyah, Hurriyah, Fadhillah*.¹⁸ Not also cover possible that political conflict is potentially able to be a conflict of belief or ideological conflict.¹⁹

The relevance of conflict resolution for Islam and Java tradition, why was to be important because of the asceticism actions as one of conflict resolution that capable to ending the conflict derived from their unique traditions. The form of attitude in conflict resolution is not only able to change the insights that have been considered to be very rigid and stiff. It is also looking how a woman able to end the conflict with no physical force. Now, what Ratu Kalinyamat has done with her asceticism is form of different resolution from conflict resolution, Islamic local tradition is the result of re-

¹⁷*Ibid.*, p. 40

¹⁸Muhammad Abu Zahrah, *Hubungan Internasional Dalam Islam*, Translate by Muhammad Zein Hassan, Bulan Bintang, Jakarta. 1980. p. 10

¹⁹Surwandono dan Sidiq Ahmadi, *Resolusi Konflik di Dunia Islam*, Graha Ilmu , Yogyakarta, 2011. p. 3

construction that certainly has a unique characteristic, the ethics of Islamic of Java turns out there was a genuine conflict resolution and it can be used to end the conflict in that time.

B. Research Question

Based on the title in this study " Conflict Resolution Ethic on *Laku Tapa* of Ratu Kalinyamat ". To get a comprehensive answer and the whole of the main problems, it will be described as follows:

1. How is the conflict resolution of Ratu Kalinyamat for solving the conflict?
2. How is the conflict resolution of Ratu Kalinyamat in view of modern conflict resolution?

C. Research Aim

From the description of the formulation of the ethical of conflict resolution, played by Ratu Kalinyamat this was a form of attitude that able to position herself as well at that time. The purpose of this study to determine the conflict resolution that promoted by Ratu Kalinyamat as well as to determine the kind of modern conflict resolution toward this conflict.

D. Theory Framework

In order to provide the direction of research, researchers refer to some theories or concepts related to the themes studied. So the research can move and work along these lines directionally focus. Islam, initially in the form of text or revelation of God, down to the reality of human life to guide them through life in accordance with the values, rules, and procedures that have been outlined ethical God. Ethics is fundamental in running any human activity. According to Haidar Bagir, ethics in Islamic thought included in the practical philosophy (*al-hikmah al-'amaliyah*). Practical philosophy itself speaks about everything "as it should". However, ethics must be based on

theoretical philosophy (*al-hikmah alnazariyah*), the discussion about everything "as is".²⁰

Sometimes ethics identified with the moral in matters relating to good-bad human behavior. However, both have a difference sense. According to Franz Magnis-Suseno, ethics is not an additional source for moral teaching, but rather a philosophy or critical thinking and fundamental teachings and moral views. Ethics is a science, not a doctrine.²¹

Franz Magnis-Suseno adding that ethics in a broader sense is the norm and the overall assessment is used by the people concerned to find out how people should run their lives, how he must live if he wants to be good.²²

There are many diverse views on ethical philosophy that developed in different parts of the world, especially in the West. However, according to Haidar Bagir, in general these views can be classified into three: ethics hedonistic, utilitarian, and deontological. Hedonism directed to Ethic toward the need to produce as much pleasure for humans. Utilitarian ethic Corrected by adding that pleasure or happiness produced by a good ethics is happiness for as many people, and not the individual pleasure or happiness, which on the other hand may actually result in misery for many more people. While deontological ethics (derived from the word deon meaning obligation) considers that the source for ethical action is a sense of obligation.²³

Ethics as a branch of philosophical thought can be divided into two: objectivism and subjectivism. Objectivism holds that goodness values of an act are objective, an act was good not because we love to do or because it is in line with the people's will, but merely judgment universal rationalism which urges us to do so. While subjectivism holds that an action is called good when accordance with the will or judgment of the particular subject.

²⁰Haidar Bagir, *Buku Saku Filsafat Islam*, Arasy, Bandung, 2005. p. 193

²¹Franz Magnis Suseno, *Etika Dasar Masalah-Masaah Pokok Filsafat Moral*, Kanisius, Yogyakarta, 1987. p. 14

²²*Ibid.*, p. 17

²³Haidar Bagir, *op. cit.*, p. 195

Meanwhile, according to Franz Magnis Suseno stated that the determination of good and bad based on subjective ethics and objectives ethics simultaneously. That is, the determination of good and bad based on the revelation of God and at the same time any human mind has the capacity to know and distinguish good and bad.²⁴ That the end goal is the welfare and happiness and peace to all living things.

Although ethics has been studied and practiced. There are few things that is contrary to the teaching of ethics, namely the existence of a conflict. Conflicts always arise in human life. Conflict synonymous with violent. Violence in any form is any action, whether physical, psychological, verbal, or structural, which causes loss or damage to a person, other living things, the environment, or property rights of others.

The character of violent is always destructive and lead to further conflicts. The violence had a negative impact on anyone who is involved in it. In general, negative impact or loss received by them as a result of acts of violence are: physical loss, psychological loss, and loss of moral / spiritual.²⁵

According to Galtung, as quoted by Ramsbotham, there are three patterns of violence: first, direct violence that can be terminated with changes in conflict behavior, commonly referred to as peace-keeping. Second, structural violence that can be terminated by transferring social contradictions and injustices, and is known as peace-building. Third, violent culture that can be ended by changing attitudes and known as peace-making.²⁶ The first pattern of conflict resolution known as negative peace and conflict resolution patterns of the second and third known as positive peace.

There are five ways in an effort to confront violence, distinguished by whether the concern for self or others is high or low: first, Style Showdown or Competition. Highly care in its own interests and the low awareness of the

²⁴Franz Magnis Suseno, *op. cit.*, p. 17

²⁵Ichsan Malik, (ed). *Modul Resolusi Konflik Agama dan Etnis DI Indonesia*, PBB UIN Syarif Hidayatullah, Jakarta, 2004. p. 40

²⁶Hugh Miall dkk. *Resolusi Damai Konflik Kontemporer Menyelesaikan, Mencegah, Melola Dan Mengubah Konflik Bersumber Politik, Sosial, Agama Dan Ras*, Terj.Tri Budhi Sastrio, RaJawali Press, Jakarta, 2000. p. 22

interests of others. Second, Succumbing. Implies greater attention to the interests of others rather than self-interest. Third, Avoiding conflict and resigned. Indicate a low concern for self and others interest. Fourth, Compromise. Balancing concern yourself with others, seeking compromise and try to accommodate the interests of both parties. Fifth, Adjust. One of the recommended actions when possible high reward for self-interest and the interests of others, trying to look for creative problem solving results.²⁷

Associated with the handling of the conflict, there are a variety of models known in the discipline of Conflict Studies, among which is the resolution of conflict. That is a conflict resolution efforts are oriented substantially in the process to achieve positive peace. Peace is able to reveal a conflict in a creative way and without violence. Conflict resolution so clearly related to efforts to reduce violence, and prevent violence from happening again. conflict resolution may refer to the meaning of goals (outcomes) or process to make changes in the face of a conflict.

In addition to the resolution of conflict, there are also known as conflict prevention, conflict management, conflict settlement, the transformation of the conflict and others.²⁸ However, it should be understood that various models of conflict resolution there is not a concept that contradict each other, but complement each other as far as a coherent concept that includes the substance of the work dealing with conflict. Conflict transformation, for example, a deeper level of conflict resolution tradition rather than as a separate business.

Additionally, there are at least three models in the process of conflict resolution: mediation, negotiation, and reconciliation. Mediation is a conflict resolution process involving a third-party intervention. Negotiation is a process in which the disputing parties are looking for ways to end or resolve

²⁷*Ibid.*, P. 8-9

²⁸*Ibid.*, p. 30-31

their conflicts. While reconciliation is a long term process to overcome the hostility and distrust between the two parties.²⁹

E. Prior Research

From the title of this research there are some points that will be assessed with reference to researchers of literature, books and scientific journals that journalism has to do with the theme.

Researchers refer to some literature from some *babad* (narrative chronicle) such as *Babad Tanah Jawi* like the work of W. L Olthof,³⁰ Spoken also on *Babad Tanah Jawi (Galuh Mataram)* by Dr. Soewito Santoso³¹ as well as several books by Dr. Purwadi in his narrative chronicle ; *Sejarah Peradaban Jawa Kuno*,³² and *Kraton Pajang*.³³ In several *babad* above explain about Ratu Kalinyamat and stories about the conflicts as well as conflict Arya Penangsang and other. And several scientific books into more detail about the political news of the kingdom of Demak was the work of HJ De Graaf & TH. Pigeaud, *Kerajaan Islam pertama di Jawa (tinjauan sejarah politik abad XV dan XVII)*.³⁴

After we know about the story Ratu Kalinyamat, reseacher take a conclusion through by the conflict books. Some books of conflict resolution such as Johan Galtung, *Studi Perdamaian "Perdamaian Dan Konflik Pembangunan Dan Peradaban"*. As well as the work of Oliver Rambotham "*Resolusi Damai Konflik Kontemporer*".³⁵ and *Konflik Dalam Kehidupan Sehari-Hari* by Robby I. Chandra³⁶ that discuss the conflict in daily life. And many more other literature that will complement this research.

²⁹*Ibid.*, p. 32

³⁰W. L Olthof, *Babad Tanah Jawi*, Terj. H.R Sumarsono cet 4, Narasi, Yogyakarta, 2008

³¹Dr. Soewito Santoso, *Babad Tanah Jawi (Galuh Mataram)*, CV. Citra Jaya, 1979

³²Dr. Purwadi, *Sejarah Peradaban Jawa Kuno*, Media Wacana , Yogyakarta, 2005

³³Dr. Purwadi, *Kraton Pajang*, Panji Pustaka, Yogyakarta, 2008

³⁴De Graaf dan Pigeaud, *Kerajaan-kerajaan Islam Pertama di Jawa: Kajian Sejarah Politik Abad ke-15 dan ke-16*, Grafitiers, Jakarta, cet.1, 1985

³⁵Rambotham, *Resolusi damai konflik kontemporer menyelesaikan, mencegah, melola dan mengubah konflik bersumber politik, sosial, Agama dan ras*, Translate by Tri Budhi Sastrio.

³⁶Robby I. Chandra, *Konflik Dalam Hidup Sehari-Hari*, Kanisius, Yogyakarta, 1992.

There was also a previous thesis work of Mohammad Nur Arifin as a students of IAIN Walisongo Semarang, Ushuluddin faculty, Psychotherapy Sufism Departement entitled "*Suluk Ratu Kalinyamat (Studi Analisis Tentang Laku Tapa Wudo Sinjang Rambut) 2010*". In this thesis it was written that the Ratu Kalinyamat doing meditation after the death of a beloved people due to political conflicts and conflict religious leaders so that the cause of Justice is not to be enforced (social circumstances very fucked up), it makes Ratu Kalinyamat decided to become a hermit in order to deliver the petition to God Almighty.

The meaning of wudo Topo with heartfelt sincerity and a strong determined Ratu Kalinyamat willingly leave the glittering world of life, take off all the attributes of greatness as a Ratu becomes a hermit and removing all the luxury of the mortal world in order to plead to God for help. For closer to him so that people who commit mistakes can in the law accordingly.

What she has done was conduct Ratu Kalinyamat a servant that was being *bersuluk*. Laku topo wudo sinjang hair, is the practice of spirituality the Ratu in order to be closer to Allaah, as a way to deliver the petition. Such behavior is the behavior spiritual the Ratu in presenting the petition to God, which contain values or elements of sufism:

First, the *uzlah* of chaos. At the end of the golden age of the chaos that ensued many Demak raises moral decadence, religion was abandoned. human values, a sense of brotherhood, the rope between fellow Muslims had lost, frequent bloodshed, felt it was no-one else can be sought in the helper for Justice or merely relied upon in the share, then the Ratu was determined to leave her Kingdom round Kalinyamat, down from the political stage, became a wanderer and a recluse. The second, *Khalwat* (a hermit). By leaving the Kingdom, position and abundant treasures, was no longer there was left, it becomes an ordinary man who wants closer to the Almighty, the determined round pleading for help to her. Third, the Ratu Kalinyamat practiced the concept of piety with full *tawakal* and patience.

There was again the thesis of students of Ushuluddin faculty of IAIN Walisongo Semarang Aqidah Philosophy Departement M Khandik Asror entitled "*Makna Tapa Wudo Ratu Kalinyamat Dalam Tradisi Lisan Masyarakat Jepara (2011)*" In this thesis was explained that Ratu Kalinyamat was a woman Ratu who founded a small Kingdom in Mantingan, near Jepara. The wife of the Sultan of the audience was forced to be a widow in 1549 after her husband was killed by Aryo Penangsang. In one corner of the Hill was now the village of Tulakan, that was the Ratu Kalinyamat painted this lovely years living as a hermit just by wearing her hair long. He asks for help from God in order to wreak revenge against kesumatnya Arya Penangsang, one of the favourite disciple of Sunan Kudus.

For some people regarding the Conduct of Jepara Topo Wudo Ratu Kalinyamat Ratu Kalinyamat, that was a leader or a very famous Ratu at that time. When look logically means was not possible the Ratu do Topo with stark naked. In addition also Ratu Kalinyamat still under the auspices of sultan Hadi Wijaya.

There was also a saying that nudity was a form of honesty and sincerity to God in order to be given clarity in addressing the issues of life. There was also a saying that Javanese period still too hold in the culture of kejawen, so we don't need to extend about that problem, because the wrong understanding will lead to a perversion of religion. Should we hold on to the Qur'an and Hadith. There was also an opinion that she was the wudo topo journey in search of an explanation of life on The Almighty. This was a form of Supreme confidence in the menghadapi issue of human life.

By studying the life and role of Ratu Kalinyamat, obtained a more complete view about the historical development of the role and position of women in Indonesia. Ratu Kalinyamat depicts the figure of a woman was not limited by tradition. Activity and the role of the Ratu Kalinyamat gives a proof that it was not correct if nobility of Javanese women high very shackled by feudalism. The case clearly prove that Ratu Kalinyamat royalty women thus have a greater opportunity to appear to play an important role that was badly

needed, both in the political and economic fields. The opportunity to be able to perform an important role in the political sphere due to its traditional authority, backed by mainly because offspring. Ratu Kalinyamat has been doing real activities for her country.

The first thesis of the researchers concluded that Ratu kalinyamat with her penance was a behavior that was being *bersuluk*. Laku topo wodo sinjang rambut, was the practice of spirituality the Ratu in order to be closer to Allaah, as a way to deliver the petition. With an emphasis on the elements and values of *sufi* as with *uzlah*, *khalwat* and piety. Then the second thesis Of the author concludes that there may be a Ratu doing penance in the nude and was also still under auspices Hadi Wijaya. As well as depicting the figure of Ratu kalinyamat being someone not figure in the limit by tradition. Activity and the role of the Ratu Kalinyamat gives a proof that it was not correct if nobility of Javanese women high very shackled by feudalism.

Well, from this author pointed out that the achievement of successful penance done Ratu Kalinyamat was a form or model of conflict resolution. The political background to conflict leaving injustice for a Ratu Jepara and need a solution. Judging from the attitude of conduct form tapa Ratu Kalinyamat with based on the interviews Chronicle that he was thoughtful and solitude in the cave with the accompanied couple as the servants, but in addition it also contains Ratu Kalinyamat vision as a competing vision of people in her vow to end poured in this conflict. Shape the attitude of tapa with a brooding and through her vision to defeat her adversary was a form of conflict resolution in a stretcher by a woman was experiencing a very deep pain. Finally, the ethics of this kind of conflict resolution was able to put an end to a conflict that was very expected by Ratu Kalinyamat. The author wants to dig deeper about the ethics of conflict resolution which has been mixed with the Islamic traditions of this Java.

F. Research Method

1. The Kind of Research

In order to research can be directional, as well as producing optimal results and get accurate data. They must be supported by selection of the proper method. This method will be the glasses to observing every issue that was being discussed. To realize a work that can be justified scientifically.³⁷

This type of research is used qualitative research. Qualitative research is intended to describe and analyze what is going on in the political conflicts that occurred in the Kingdom of Demak and the events that followed them like the death of Sunan Prawata and Prince Hadliri and the widow of Ratu Kalinyamat which eventually took *tapa* and became a figure that resolve the conflict.³⁸

2. Data and Data Source

Research data was obtained from the books that tell about the events in Kingdom of Demak was primarily about the political conflict was written in the book of enclosing them like *babad tanah jawi*, by W. L. Olthof, Purwadi Santoso, Soewito and opinion of the community leaders regarding the story of Ratu Kalinyamat. As well as the relevant reading materials and support with discussion of such conflict and enclosing them from factor, the kond of settlement types, and conflict. As for the source of the data obtained from the books the *babad tanah jawi*, by W. L. Olthof, Purwadi Santoso, Soewito and opinion of the community leaders regarding a story about Ratu Kalinyamat and as well as books that discuss about the conflict by Johan Galtung, Alo Liliweri, Oliver Ramsbotham, Robby I Chandra, and Dean G. Pruitt to describe conflict resolution that took by Ratu Kalinyamat.

3. Data Collection Method

³⁷Anton Bakker dan Ahmad Charis Zubair, *Metode-metode Filsafat*, Galia Indonesia, Jakarta, 1984. p. 10

³⁸Nana Syaodih Sukmadina, *Metode Penelitian Pendidikan*, Remaja Rosdakarya, Bandung, cet. I, t.th., p. 60-61

In accordance with the needs of this thesis, then the data collection methods used are: first, using the data library (library research), by collecting materials from various writings from the books listed above and anything that has relations with the theme that are considered to have an affinity with the problems discussed.

Second, interviews with some of the community leaders who have affinity with this discussion like keeper and custodian of the tomb where the hermitage of Ratu Kalinyamat in Jepara and the characters who know of such events.³⁹

4. Data Analysis Method

Data analysis is the process of preparing the data so that the data can be understood and to understand. Methods of data analysis used the author to get a satisfactory conclusion is as follows:

a) Narrative Analysis Method

Narrative (narrative) is a method of research in social sciences. The essence of this method is its ability to understand the person's identity and world view by referring to the stories (narrative) that he listen to or spoken in everyday activities (whether in the form of gossip, news, facts, analysis, and so on, because all of that can be referred to as a ' story '). The research focus of this method is that stories be heard in everyday human life experience. In the story/narrative, the complexity of the cultural life of the community can be captured and spoken in English. In a sense this story is not just a story but be part of a study to understand the man and his world.⁴⁰ The staple items that exist in every form of narrative are the plot (plot), which includes the beginng (early), middel (middle) and ending (end).

³⁹Deddy Mulyana MA, Ph. D, *Metode Penelitian Kualitatif Paradigma Ilmu Komunkasi Dan Ilmusosial Lainnya*, Remaja Rosdakarya, Bandung, t.th., p. 180

⁴⁰Leonard Webster dan Patricie Metrova, *Using Narrative Inquiry as a Research Method*, Oxon: Routledge, 2007.p 13 took from <http://rumahfilsafat.com/2009/11/28/metode-penelitian-naratif/> on December 19 2014 10.54 AM.

The first part introduces the characters, as well as the place and time of occurrence of events, the central part is the initial conflict further developments up to the peak of the conflict, namely the climax, the end was marked by conflict resolution (resolution).⁴¹

b) Descriptive Analysis Method

This method is a method of writing to parse the complete, regular, and conscientious towards an object of research. Through this method the authors can understand the problems raised. Investigators trying to unravel the events in Kingdom of Demak and the conflicts that follow it in full, regular, and thorough. The descriptive method is a method of research to make a picture about the situation or event, so this method has held a mere accumulation of basic data. However, in the sense of a broader research methods, descriptive research includes broader research methods outside of the historical method and experimental, and more generally are often given a name, the method of survey. The work of researchers, not only gives an overview of the phenomena, but also explain the relationship, test hypotheses, membut predeksi as well as get the meaning and implications of a problem to solve. In collecting the data used interview techniques, by using schedule questionair or interview guide.⁴²

G. Writing System

Results of this study are reported in a paper that includes a four-chapter discussion of the subject. Chapter I is the introduction, contains the basics of thinking, argumentation, as well as consideration of the issue chosen. This chapter consists of; background, formulation of the problem, the purpose

⁴¹<http://duniamajinasiminten.blogspot.com/2012/10/v-behaviorurldefaultvmlo.html> on December 19 2014 10.57 AM.

⁴²<http://addhintheas.blogspot.com/2013/04/metode-penelitian-deskriptif.html> on December 19 2014 11.06 AM

and significance of the study, literature review, theoretical framework, and the research methods used.

Before entering the central themes of discussion that will be examined in this study, searches and an explanation on matters related to theories of conflict and conflict resolution will be elaborated in detail in chapter II section. The discussion contained in this chapter is about ethic, the definition conflict resolution, as well as an explanation of some of the concepts that exist in the study of peace and conflict resolution. Additionally, in this second chapter will also set out a description of the conflict resolution ethic.

In the chapter III will be presented discussion and analysis of the Ratu Kalinyamat, as well as strategies that did in creating peace through conflict resolution appeared at that time.

Chapter IV is the essence of this research. In it will be presented pattern and formulation of ethical conflict resolution on laku tapa Ratu Kalinyamat recorded in a variety of activities in resolving conflicts that arise at that time and view of modern conflict toward this conflict.

Chapter V is part of the conclusions drawn from the analysis of this study. Then researcher concludes with suggestions and criticisms in an effort to develop further research.