

## CHAPTER III

### RATU KALINYAMAT IN HISTORY

#### A. Ratu Kalinyamat in History

##### 1. The Biography of Ratu Kalinyamat

Ratu kalinyamat was the daughter of King Trenggana grandson of Raden Patah, the first Sultan of Demak. Her real name was still in debate, sometime call her with Ratu Arya Kencana, Ratu of Jepara, and Raden Ayu Wuryani. Her lineage can be drawn from Raden Patah that married with daughter China. They have six sons, among others: Prince Sabrang Lor (Pati Unus), Prince of Sedo Ing Lepen, Prince of Trenggono, Prince Kaduruwan and Prince Pamekas.<sup>1</sup> Ratu Kalinyamat was the daughter of King Trenggana, the third Sultan of Demak Sultanate. Sultan Trenggana had six sons. The eldest son was a daughter in marriage by Prince Langgar, the son of Ki Ageng from Sampang Madura. The second son of a man named Prince Prawata who later succeeded his father to become the third Sultan of Demak. The third son of a princess who was married to Prince Kalinyamat. The fourth son was also a daughter who married a Prince of the Sultanate of Cirebon. The fifth son was also married to the daughter of Raden Jaka Tingkir became Sultan Pajang was styled Sultan Hadiwijaya. There was also the youngest son was Prince Timur, who was very young when his father died.<sup>2</sup>

Ratu Kalinyamat married Sultan Hadliri, who later became Duke of Jepara. In carrying out the government, the central government's rule was in Kalinyamatan, while the place to rest in the village of Mantingan that always visited by the Sultan and Ratu kalinyamat and Sunan Kalijaga if they got a problem or interest. During the reign of the Sultan and Ratu Kalinyamat the construction of the government was very rapid progress in

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<sup>1</sup>Pemerintah Kabupaten Jepara, Badan Perencanaan Pembangunan Daerah (BAPPEDA), *Legenda Jepara*, 2009. p. 9

<sup>2</sup>Sudibyo ZH, *Babad Tanah Jawi*, royek Penerbitan Buku Sastra Indonesia dan Daerah, Jakarta. 1980. p. 62 . Purawadi, *Babad Tanah Majapahit*, Media Abadi, Yogyakarta, 2007. p. 181

various fields including trade, economy, Islam, social culture and especially sculpture, defense and security.<sup>3</sup> About when, how long and how stories about the wedding of Ratu Kalinyamat with Sultan Hadliri was not spoken in the Chronicles.

Ratu Kalinyamat appears as a central figure in the settlement of conflicts in the Sultanate of Demak. This conflict was leaving a lot of pain for the death of Ratu Kalinyamat's brothers and beloved husband. After the death of Arya Penangsang, Retno Kencono or Ratu Kalinyamat was inducted into the ruler with the title of Ratu Kalinyamat Jepara. The coronation was marked by *sengkalan* years (*candra sengkala*) *Trus Karya Tataning Bumi* that counts with 956 Hijri or 1549 or on the 12th of *Rabi ' Al-Awwal* or on 10 April 1549.<sup>4</sup>

Arya Penangsang was killed Sunan Prawata and Prince Hadliri. At the first, older brother of Ratu Kalinyamat Sunan Prawata kills by Aryo Penangsang by send his men Rangkud. After this incident the Prince Hadliri accompany Ratu Kalinyamat met Sunan Kudus who was also Aryo Penangsang's teacher to ask justice but there was no result. Even Sunan Kudus said that "your brother has debt to death against Arya Penangsang. Then his death it was the ransom ". After hearing Sunan Kudus's answer Ratu Kalinyamat was very upset and then return home. On the way she was robbed by Arya Penangsang servants. Ratu Kalinyamat's husband was murdered. Ratu Kalinyamat suffer greatly, since the death of his brother, just now instead her husband was following, so deeply concerned.<sup>5</sup>

With the death of older brother and beloved husband. Its left deep wounds for Ratu Kalinyamat until vowed that she will hold a "*Tapa Ngrawe*" on Mount Donorojo. *Tapa Ngrawe* was meditation without a single or a piece of cloth or its any meditation with no banners or wear

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<sup>3</sup>Pemerintah Kabupaten Jepara, Badan Perencanaan Pembangunan Daerah (BAPPEDA), *Legenda Jepara*, 2009. P. 13

<sup>4</sup>Sunarto, *Jepara Surga Industri Mebel Ukir*, Surya, Semarang. 2002. p. 2

<sup>5</sup>Purwadi, *Kraton Pajang Titik Temu Dinasti Kerajaan Jawa yang Menempuh Jalan Spiritual, Intelektual, Sosial dan Kultural*, Panji Pustaka, Yogyakarta, 2008. p. 591

symbols of the Kingdom (leave all forms of worldly luxuries). This vow was done as a form of protest and request a trial from God for the death of the two peoples who loved. This asceticism cannot be terminated before shampooing blood and clean or wipe the soles of his feet in the hair of Arya Penangsang as a revenge for the death of Sultan Hadliri and Sultan Prawata.<sup>6</sup>

Ratu Kalinyamat was the figure of the woman who has a strong heart and she not easily succumbs to fate. In some of the *babad tanah jawi* explained about tapa of Ratu Kalinyamat to the justice from God for the death of two peoples who loved. As in the *babad tanah Jawi* version Soewito Santoso on explain that Ratu Kalinyamat meditating naked. She lived in a cave by saying a pledge "when the death of my husband and brother haven't gotten justice by God, when Arya Penangsang haven't got revenge and killed, I wouldn't wear a dress. And also in the *babad tanah Jawi* version of W. L. Olthof Ratu Kalinyamat meditating naked on Danaraja Hill, in place of cloth to cover their bare was his hair which breaks down. Ratu kalinyamat promised not to wear cloth for a living if Arya Penangsang hasn't died.<sup>7</sup> And also Dr. Purwadi said that "Finally the *nimas* Ratu Kalinyamat *tapa brata* naked on Mount Danaraja".<sup>8</sup>

Written in the Jepara Regency Government publication,

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

“I won't stop the practice his meditation if can not shampooed with blood Aryo Penangsang”.<sup>9</sup>

As well as in the book of the Chronicle of Demak in fibers describe in the form pangkur, as follows:

*Nimas Ratu Kalinyamat*

*Tilar puro mratopo ing wukir*

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<sup>6</sup>Pemerintah Kabupaten Jepara, *op. cit.*, p. 13

<sup>7</sup>W. L Olthof, *Babad Tanah Jawi*, Terj. H.R Sumarsono, Narasi, Yogyakarta, 2008. p. 63

<sup>8</sup>Dr. Purwadi, *Sejarah Peradaban Jawa Kuno*, Media Wacana, Yogyakarta, 2005. p. 66

<sup>9</sup>Pemerintah Kabupaten Jepara, *op. cit.*, p. 97

*Topo wudo sinjang rambut  
 Aning wukir Donorojo  
 Apratopo nora tapih-tapihan ingsun  
 Yen tan antuk adhiling Hyang  
 Patine sedulur mami.<sup>10</sup>*

Meaning:

Ratu Kalinyamat

Leave the gate

Go meditate on a mountain

Tapa nude only covered with hair

At the top of the mountain Danaraja

I swear will not be wearing

If haven't yet received the Justice of God

On the death of my brother.

Arya Penangsang was one of the favorite disciple of Sunan Kudus. Sunan Kudus also nominate Arya Penangsang to become Sultan of Demak because according to him, she was a direct heir to the Sultan of Demak of line of the eldest son, except that she was a person who has a tough personality and attitude of the braves.<sup>11</sup> Arya Penangsang was the son of Raden Kikin or Prince Sekar Seda ing Lepen that in the chronicle was killed by Sunan Prawata. In the Chronicle explained that the original after Prince Sabrang Lor or Pati Unus died in 1521, there was a scramble for the throne between the two brothers, Raden Kikin and Raden Trenggana. Raden Trenggana's son Sunan Prawata sent messengers who later

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<sup>10</sup>Dinas pariwisata Daerah Jawa Tengah, *Ratu Kalinyamat*, Semarang, 1974. p. 6.

<sup>11</sup>At the time of the nomination of the Sultan of Demak Bintoro there is disapproval Sunan Kudus to Sunan Kalijaga. Sunan Kalijaga nominate Hadiwijaya or often called by the name "Joko Tingkir/Maskarebet". With this candidacy Sunan Kaljaga want to move the center of the Sultanate of Demak Bintoro to Pajang, as if still in Demak, less developed contrary to Islam will be developing rapidly in the centre of the Sultanate was in the outback. Sunan Kudus worried when the royal centre moved inland Pajang then it is very concerned about the noble teachings of Islam, especially regarding the field of mysticism, likely mixed with the teachings of the "mystical" or the occult while Sunan Kudus was taught his teachings "Wuluang Reh"/submission.

succeeded in killing Raden Kikin on the river. Prince Seda Lepen was a barrier for Raden Trenggana for succeeded Demak Kingdom after the death of Pati Unus. Therefore, Raden Kikin older than Raden Trenggana. However, Raden Kikin born from third wife, while Raden Trenggana born from the first wife of Raden Patah.<sup>12</sup> That's presumably sunan prawata get rid of Raden Kikin or Prince Seda Lepen.

When Ratu Kalinyamat running her *tapa*. She was not only silent meditation, Ratu Kalinyamat also has a desire to kill Arya Penangsang. Eventually, Sultan Hadiwijaya hear it and then want to lighten the burden with fulfilling the promise of his sister,<sup>13</sup> she promised would not wear clothes and before shampooing the blood of Arya Penangsang.

Finally, the vengeful Ratu Kalinyamat reciprocated. Arya Penangsang was killed in a battle by the Sutowijiyo, who later founded the Kingdom of Mataram.<sup>14</sup> The battle took place near the river *Kedung Srengenge* in fierce resistance that Aryo Penangsang tragically killed with the intestines out by his sword.

## 2. The Role of Ratu Kalinyamat

After everything was over Retno Kencana was inducted into the ruler of Jepara with the title of Ratu Kalinyamat Jepara. The coronation was marked by *sengkalan* years (*candra sengkala*) *Trus Karya Tataning Bumi* that counts with 956 hijri or 1549 or on the 12th of *Rabi ' Al-Awwal*, or on 10 April 1549.<sup>15</sup> Ratu Kalinyamat was the figure of the leader who succeeded in running the well government in Jepara in the 16th century. In many respects she managed to develop the area of Jepara, among others, the religion of Islam, trade, social and economic culture particularly sculpture, defense and security.

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<sup>12</sup>Slamet Mulyana, *Runtuhnya Kerajaan Hindu-Jawa dan Timbulnya Negara-negara Islam Di Nusantara*, LKis, Yogyakarta., p. 110

<sup>13</sup>Purwadi, *Babad Tanah Majapahit*, Media Abadi, Yogyakarta, 2007. p. 192

<sup>14</sup>*Ibid.*, p. 199

<sup>15</sup>Sunarto, *Jepara Surga Industri Mebel Ukir*, Surya, Semarang, 2002. p. 2

In the mid-16th century, Jepara trades with overseas regions are becoming increasingly crowded. According to the Portuguese news, Ratu of Jepara was an important figure in the northern coast of Central Java and West Java since the mid-16th century.<sup>16</sup> Along with the progress of Jepara area and environment are well-ordered, State of society was already more advanced. Jepara became the center of the port city of great and famous. The position of port cities was very strategic for the course of commerce and trade. Therefore, the marine life was developed. So that, the people of Indonesia known as the maritime nations. State of the ports that secure, profitable trading large warships are anchored, and shove off from the north coast of Java to the Maluku next to return to the west. From ports in Java, its export of rice to areas of Maluku and Maluku in the opposite of export of spices and then traded again. The development of the shipping industry's remarkable occurred in the 16th century. It was not separated from the teak forest potential in Java. In the 16th century this community has achieved great advances in Jepara in various fields. Progress was covering the areas of carpentry, trade negotiations, and the arts. They belong to a society that was obedient and submissive run Islamic religious teachings, even most members of the public fairly fluent reading Qur'aan and Arabic writing.<sup>17</sup>

In addition to the above, her success as the Ratu of Jepara in 1550 had sent an expedition to Malacca.<sup>18</sup> The reign of Ratu Kalinyamat was a symbol of heroism as a daughter of a 16th-century woman. De Graaf as Netherlands historian who cultivate the many Javanese history said that Ratu Kalinyamat has twice invaded to Malacca and Portuguese in 1550 and in 1574.<sup>19</sup> But its take the failure but Ratu still reigns and keep trying

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<sup>16</sup>H.J De Graaf & TH. Pigeaud, *Kerajaan Islam Pertama Di Jawa (Tinjauan Sejarah Politik Abad Xv Dan Xvii)*, Grafiti, Jakarta, 1985. p. 128

<sup>17</sup>SP. Gutami, *Seni Kerajinan Mebel Ukir Jepara kajian estetik melalui pendekatan multidisiplin*, kanisius, Yogyakarta, cet 5. 2004. p. 43-56

<sup>18</sup>Panitia Hari Jadi Jepara, *Sejarah Dan Hari Jadi Jepara*, Jepara, 1988. p. 45

<sup>19</sup>De Graaf, *Awal Kebangkitan Mataram Masa Pemerintahan Senopati*, Grafitiers, Jakarta, cet.2. 1987. p. 32.

to attack again. The second attack was a magnitude of 300 ships screen that 80 of them are large, each ships 400 tons, as well as about 15,000 soldiers of choice provided the cannon and gunpowder.<sup>20</sup>

From these data Ratu Kalinyamat never had sea fleet then it was no wonder if the northern coastal region of reign are in her power. The Portuguese also recognizes her greatness. In the book De Couto called her "*Rinha de Jepara Senhora Poderosa Erika*" meaning the Ratu of Jepara was a woman who was rich and powerful.<sup>21</sup>

## **B. *Laku Tapa* of Ratu Kalinyamat**

### **1. The Disputes in the Royal Family of Demak**

Political role performed by Ratu Kalinyamat begins when there was chaos in the castle of Demak in mid-16th century, caused by the power struggle after the death of Sultan Trenggono. The seizure of the throne led to a prolonged war that ended with the destruction of the Kingdom. A power struggle ensued between the descendants of Prince Sekar with Prince Trenggono. The both of them count was indeed entitled to occupy the throne of the Sultanate of Demak. In terms of age, Prince Sekar was older so feel more entitled to the throne of the Sultanate of Demak from Prince Trenggono. But Prince Sekar born from the third wife of Fatah, the daughter of Raden Adipati Jipang, while Prince Trenggono born of the first wife, the daughter of Sunan Ampel, thus a Royal Trenggono feel more entitled to occupy the throne of the Sultanate of Demak.<sup>22</sup>

Prince Prawata, son of Prince Trenggono, killing Prince Sekar which are regarded as obstacles to the Prince Trenggono of Demak Sultanate succeeded. The murder occurred at a River Bridge as Prince Sekar on the way home from Friday prayers. Therefore, he was known by the name of Prince Sekar Seda Lepen. According to the oral tradition in the area of Demak, the assassination took place on the banks of the river Tuntang, being traditionally Blora, Prince Sekar killed

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<sup>20</sup>*Ibid.*, p. 33.

<sup>21</sup>Panitia Hari Jadi Jepara., op. cit., p. 46.

<sup>22</sup>Selamet Muljana, *Runtuhnya Kerajaan-Kerajaan Hindu Jawa dan Timbulnya Negara-Negara Islam di Nusantara*, Lksi, Yogyakarta, 2005. p. 242-245

near river Gelis. The murder became the base of the dispute in the Kingdom of Demak. Arya Penangsang, son of Prince Sekar trying to sue over the death of his father, countered that he was trying to quell descendant of Sultan Trenggono. Moreover he was supported in full from his teacher of Sunan Kudus. For his political opponents, Arya Penangsang was accused of many crimes and murders against the descendants of Sultan Trenggono.<sup>23</sup> He sent Rangkut to kill the Sultan Prawata. Sultan Prawata was killed along with his wife in 1549. He then kills the Prince of Hadliri, the husband of Ratu Kalinyamat. Prince Hadliri was successfully killed by followers of Arya Penangsang who was on his way home from Holy, delivering his wife in order to invoke the fairness of Sunan Kudus, Sultan Prawata he slew above by Arya Penangsang. Sunan Kudus however cannot accept demands Ratu Kalinyamat Arya Penangsang's favor because he is. According to Sunan Kudus, Sultan Prawata indeed owes life to Arya Penangsang who paid with his life. Arya Penangsang who was also trying to kill the Duke of Pajang Hadi Wijaya, son-in-law of Sultan Trenggono.

The death of the Sultan and the Prince Prawata Hadliri seem to make one step further for Arya Penangsang who was to occupy the throne of Demak. Although the murder of Sultan Prawata and count of Attendees has been running smoothly, but feel not satisfied Sunan Kudus in Arya Penangsang who was not yet a King, because there's still the obstacle that was Hadi Wijaya. Upon the advice of Sunan Kudus, Arya Penangsang who was planning on killing Hadi Wijaya, but wound up. That failure prompted the outbreak of war between Jipang with Pajang.<sup>24</sup>

The battle between of Pajang and Jipang cannot be inevitable. In the battle, Arya Penangsang Jipang led an army riding stallions named Rimang Crow who escorted by Soldiers Soreng. As for the Post forces led by Ki Gede Pemanahan, Ki Penjawi Ki, speaker of the Martani. The Post was also aided by some soldiers of Demak and Tamtama from Need, Pengging also. Arya Penangsang's in the war were killed. The battle was won by Pajang and Arya Penangsang death. A series

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<sup>23</sup> Dee Graff, *op. cit*, p. 25

<sup>24</sup> Sudibjo Z. H, *Babat Tanah Jawi*, Departemen Pendidikan dan Kebudayaan Proyek Penerbitan Buku Sastra Indonesia dan Daerah, i, t. p, 1980, p.65-81



of murders of the Demak Royal family until the war between the Pajang against Jipang it in the source tradition occurred in 1549. It was the climax of the Demak dynasty history.<sup>25</sup>

## 2. *Laku Topo Wudo Sinjang Rambut*

Islam arrived in Indonesia about the 13th century and was growing rapidly in the 16<sup>th</sup>-17th century, according to folklore and common view holds true in literature of Java, islam came and spread in Java was thanks to the trustees, who are members of the council called *Walisongo*.<sup>26</sup> In its development the Trustees was very influential in the sustainability of the first Islamic Kingdom in Java, namely Demak. H. j. De Graaf stated that the collapse and destruction of Demak was to join its alloy sacred people (guardian) especially Sunan Kudus and Sunan Kalijaga, who has fought a very fierce competition, the two men considered the illustrious teachers have students honored among the Empire, the subsequent scrambling seats Demak.<sup>27</sup>

It was argued that the *Wali* was split into two classes, especially in how to call people to the community. First: the so-called Islamic *Putihan* that displays Islamic teachings are Orthodox and rigid, inclined at formal motori by Sunan Kudus, Sunan Giri, Sunan Ampel, Sunan Drajat, Sunan Gunung Jati, Sunan Maulana Malik Ibrahim. Second: islam abangan islam featuring courteous, tolerant, elastic, as well as not stiffly against the Javanese community that still lay them in doing by Sunan Kalijaga, Sunan Muria and Sunan Bonong. Such circumstances are actually strongly influenced the circumstances at that time so the Da'wah within the realm of religion are also in the area of politics.

The *Wali* Also play an important role as a spreader of religion, have an important position in the fields of politics, culture and education. Political intrigue going on at Demak also involves the *wali*, so the destruction of Demak also can not be remove from the intervention of the *wali* at the time. Among the *Wali* of

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<sup>25</sup>DR. H.J. Dee Graff, *Kerajaan-Kerajaan Islam di Jawa : Peralihan Dari Majapahit ke Mataram*. Grafitipers dan KITLV. Grafitipers, Jakarta, 1986, p. 91

<sup>26</sup>Ridin Sofyan, dkk, *Islamisasi di Jawa*, Yogyakarta, cet. ke II, 2004, p. 1

<sup>27</sup>H.J. de Graaf, *op. cit*, p. 26

the Wali Sanga has been a very sharp competition among teachers who teach Islamic religion teachers who teach science and supernatural powers. Among caregivers of Sunan Giri who cling to the Islamic jurisprudence, while most lot of his Sunan Kudus and consists of the aristocracy who held key Government. Among the students of Sunan Kudus was Prince Aryo Penangsang, of Sunan Prawata and Hadiwijoyo (Jaka Tingkir), Sunan Kalijaga, meanwhile have pupils that are not so high social status. They come from *selo* consisting of Ki Pemanahan, Ki and Ki Jurumertani Penjawi. The arrival of Sunan Prawata along Hadiwijoyo to groups of students from Sunan Kalijaga *selo* as companions, according to the assessment of Sunan Kudus as the will of Sunan Kalijaga. This merger was considered to reduce the authority and harassing of Sunan Kudus. Arya Penangsang's beloved disciple who remained loyal to his teacher, Sunan Kudus. He has supported for acts of revenge and demanding the right to the throne of Demak by Sunan Kudus. Arya Penangsang in time to face the issues associated with the throne of Demak, particularly in dealing with political opponents he always ask for advice and assistance from his teacher. The relationship between teachers and pupils are not only entwined through in terms of *sepiritual*, because the issue of religion can also be used as a political tool of concentration. The authoritative teachers not only restrict the teaching of the *sepiritual*, but rather act as an expert and political intervention in the Affairs of Government.

In the matter of the seizure of the throne there was disagreement of opinions among the *wali*. Sunan Giri as Chairman of the Trustees disagree when the Prince Sekar was appointed king, whereas Sunan Kudus thus supports the Prince Sekar was crowned as the King of Demak. According to Sunan Kudus, Prince Sekar was the oldest male heir. But according to Sunan Giri, a religious Prince Sekar weights far under Prince Prince Trenggono Trenggono, so hopefully can replace Pati Unus. Finally a Royal Trenggono was crowned King by the *Wali*.

This issue continues until the end of the reign of Trenggono. When Sultan Trenggono died, there was a political concept the conflicting guardian. Sunan Giri holds fast to the Shari'a nominate Prince Prawoto occupied the throne of Demak, although he has polluted by ever killed Prince Sekar. Meanwhile, Arya

Penangsang nominate Sunan Kudus, Adi Pati Jipang son Prince Sekar because he was the direct heir of Demak Sultanate of oldest male line. As for the Sunan Kalijaga and willed the Kingdom Hadiwijaya support was transferred to the rural areas, in contrast to Sunan Kudus-oriented coasts Principality.<sup>28</sup>

The conflict led to the chaos at the Demak which resulted in social conditions at the time were not peaceful again, until an awful lot going on assassinations committed by opposition figures, Arya Penangsang. Arya Penangsang who was accused of many crimes and murder.<sup>29</sup> After obtaining approval from the Arya Penangsang Sunan Kudus told his servants named Rangkut to kill the Sunan Prawata, Rangkut already up instantly in Sunan Prawata Sunan Prawata, when it was very sick recently leaned on his wife's chest, saw the arrival of uninvited guests Sunan Perawata asks, "who are you?" Rangkut replied, "servant of the Arya Penangsang, the Duke's Messenger was told to kill your Majesty." Sunan Prawata said, "Yes. But I'm just as you kill, don't you include other people. " Rangkut then piercing Sunan Prawata with a mightily until translucent back and chest on concerning his wife. Sunan Prawata saw his wife was injured, immediately drew his keris, named Kiyai Anabas, and thrown towards Rangkut, Rangkut hit and instantly killed, Sunan Prawata and his wife also died in 1549.<sup>30</sup>

As the discussion on the front that was the occurrence of the seizure of the throne of the Kingdom of Demak by Aryo Penangsang by killing the Sultan of Demak as the successor of King Prawata with the motif of a father's death demanding it should first become King instead of Sultan Trenggono. To realize his goal of becoming the King of Demak then after Sultan Sunan Prawata died, the audience also became the obstacle of Sultan Hadliri, eventually also hit murder when home from the Holy ruler. Ratu kalinyamat felt concerned over the

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<sup>28</sup>Chusnul Hayati, *Ratu Kalinyamat: Biografi Tokoh Wanita Abad XVI Dari Jepara*, Jepara, 2007, p. 48-50

<sup>29</sup>H.J. de Graaf, *op. cit.*, p. 25

<sup>30</sup>Sudibjo Z. H, *Babad Tanah Jawi*, Departemen Pendidikan dan Kebudayaan Proyek Penerbitan Buku Sastra Indonesia dan Daerah, Jakarta, 1980, p. 66

death of her brother and her husband then she went to court to request a meditation that power.

Ratu Kalinyamat was sibling of Sunan Prawata, heard that Ratu Kalinyamat very hurt, after attending the funeral of her brother, the Ratu accompanied her husband Prince Hadliri went to Sunan Kudus to ask for Justice, once the residence of Sunan Kudus, Ratu Kalinyamat spells out all the problems that have beset her brother Sunan Prawata who was killed along with his wife was murdered by disciples of his messengers: Arya Penangsang, responding to complaints that Sunan Kudus said, "*kakangmu* Prawata it has owed the Arya Penangsang of starch, then his death was a ransom," Ratu Kalinyamat hear answers from Sunan Kudus so very sad heart. He then went back home. On the way he was robbed by Arya Penangsang, husband of Ratu Kalinyamat murdered. Ratu Kalinyamat suffer greatly because of the recent death of her brother, just now instead of her husband following so deeply concerned.<sup>31</sup>

Whatever the perceived Ratu Kalinyamat see the fact that the very people one by one in the Arya Penangsang who was loved so much was murdered by his brother's remains. Especially when he knew that behind this there are events intervene wali, Sunan Kudus Kanjeng well-known Orthodox, confused, exasperated, sad, grief mixed up into one, "this arbitrariness, this is not fair," said the Ratu.<sup>32</sup> Sufferings in life envelop the Ratu. Arya Penangsang has unrivaled capabilities no one was bold and could beat at that time, what else was behind it there was always help him Sunan Kudus, their already can not be controlled any longer, religious figures as proselytizers as the mastermind behind all of the events.

Then came the determination of Kalinyamat Ratu to invoke the help of to the Lord by way of meditating, meditation, solitude, in a place far away from the hustle of the world, so that one day, that has been determined by bringing the provision to taste, and some accompaniment by Ratu Kalinyamat *dayang-dayang*

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<sup>31</sup>Purwadi dan Kazonori Toyoda, *Babad Tanah Jawi*, Glombang Pasang, Jogjakarta, 2007, p. 90-92

<sup>32</sup>Miftahus Surur, *Selamat Tinggal Kartini Selamat Datang Ratu Kalinyamat*, dalam Srinthil Nomor 9, 2006, p. 18

and some people more in the lead by Ki Mangunjaya Suta, looking for a place to meditate. Ratu Kalinyamat penance not far from his home. Only a few meters towards the East. There was a spacious place, with lush trees. Moreover, its location was on the edge of the river. Then the place was exactly suitable for meditation. It was then up to now was called as "*gilang*". Derived from the *gilang-gilang* or widespread. Even still found there the former stone bedding and shower the Ratu praying place for *wudlu*.<sup>33</sup>

News of the Hermitage of Ratu Kalinyamat until to Pajang sounds by Hadiwijaya, after getting a briefing from Ki Panjawi, Hadiwijaya decided to go down to visit her there, he persuaded his sister-in-law was pleased to leave the place and go back to the Palace. But the Ratu has been raring to round. Even Ratu Kalinyamat eventually move to repel a place Donoroso now in the village of Pengkol (Loji Mt), because here was also thought to have been not allowed again to calm the mind, then Ratu Kalinyamat moved again to look for the right place. Then the Ratu decided to find a place with a few of her *dayang*.<sup>34</sup>

During the trip several days travel, groups of Kalinyamat Ratu meets with a man named Ki Pejing Ki Pejing, shows a very good place for meditation, where the small river where the water was clear and was always flowing throughout the year, in addition to that the indicated ground fragrant fragrant smells, because then the place will be made Ratu Kalinyamat asceticism are referred to as *sitiwangi*, having everything prepared Ratu Kalinyamat before starting to meditate first showering and purity (*wudlu*) was a small river in addition to the Hermitage.<sup>35</sup>

Ratu Kalinyamat penance on a rock which was very wide, the stone foundation of the pedestal to run *bermunajat* and while praying to God, Dhikr and contemplative.<sup>36</sup> But don't despair Sultan Hadiwijaya he still decided to go after his sister there, then go to the slopes of Mount Donorojo at night with the Ki Pemanahan, Ki Panjawi, and third Ngabehi Loring Pasar (Danang Sutawijaya), after arriving at the Hermitage Ratu Kalinyamat said, "*Adimas Prabu*, what was

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<sup>33</sup>Tim Penyusun Naskah Sejarah Sultan Hadirin dan Ratu Kalinyamat, *op.cit.*, p. 26

<sup>34</sup>*Ibid.*, p. 26

<sup>35</sup>Soebekti, *Babad Desa Tulakan Pertapaan Ratu Kalinyamat*, Rahma, 2001, p. 1-7

<sup>36</sup>Pemerintah Kabupaten Jepara, *op. cit.*, p.13

the meaning of thee hither?" *Sultan Pajang* replied: *Mbakyu*, "I am here because of the heard the news, if it *Mbakyu* leaving the country, lived as a hermit on Mount Donorojo and do not wear suits, whether that be liver trouble *Mbakyu*: *Sultan Pajang*, trying to comfort, as for your husband's death was God's destiny, "Ratu Kalinyamat said," I'm very happy with thee here but I already raring to that before getting justice from Gusti Allah, I will not wear the cloth before the disarray of the *Arya Penangsang*, and murder can be punished in accordance with the angkara do, "Ratu Kalinyamat continued her words," and whoever was able to return the State to arrest those who have committed wrongdoing then the wealth and the Kingdom I have will I give to that person, " *Sultan of Pajang* was stunned to hear the words of the Ratu, the King of Pajang actually intended to help Ratu Kalinyamat for *Arya Penangsang* arrest, but dare not because of *Arya Penangsang*'s swashbuckling select sparring at the time, at the instigation of *Ki Panjawi*, *Sultan Pajang* decided to brave arrest *Arya Penangsang*, after long deliberation occurs between *Ki Panjawi*, *Ki Mentahun*, *Ki Pemanahan* finally *Arya Penangsang* (*Adipati Jipang*) can be killed at the hands of *Ngabehi Loring Pasar*, then after it ended the Demak and relocated to Pajang..<sup>37</sup>

The Ratu Kalinyamat asceticism stories inside *tirakat "Topo wudo"* or naked in a script based on the Babad Tanah Jawi Edition meinsma-olthof, very popular among the Javanese. In the Babad Tanah Jawi manuscripts was often spoken in the assembly's *tembang pungkur* very alluring:

*Nimas Ratu Kalinyamat*  
*Tilar pura mertapa aneng wukir*  
*Tapa wuda singjang Rambut*  
*Aneng wukir Donorojo*  
*Aprasapa nora tapih-tapihan ingsun*  
*Yen tan antuk adiling Hyang*  
*Patine sedulur mami*  
 Artinya:

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<sup>37</sup> Purwadi dan Kazonori Toyoda, *Babad Tanah Jawi*, Glombang Pasang, Jogjakarta, 2007, p. 96

"Ratu Kalinyamat Nimas  
 Leave the asceticism on Mount  
 Meditating naked by wearing the hair  
 Mount Donorojo  
 Swearing won't ever wear clothes  
 If it does not obtain the Justice of God  
 upon the death of my brother"<sup>38</sup>

After the defeat of Pajang Jipang then ended the chaos that took place in Demak, Ki Pemanahan told to notify the news to Ratu Kalinyamat that Arya Penangsang has been killed in battle against the Pajang. After that Ratu Kalinyamat asked back, according to the promises that have been in utter that whoever was able to prosecute Arya Penangsang then will give the Kingdom of Kalinyamat, but somehow not pleasing and Hadiwijaya the Ratu asked back to lead, Jepara. There are interpretations of why Hadiwijaya keep letting power Ratu Kalinyamat, first it seems Prince Hadiwijaya was very respectful of his sister-in-law so no need to ask for a second, because the Kingdom of Kalinyamat Prince Hadiwijaya group busy areas to get recognition from the authorities in other areas, the third since the Kingdom of Kalinyamat does not constitute a threat to the Kingdom of Pajang.<sup>39</sup>

In the source above mentioned that Ratu Kalinyamat asceticism with naked. Was it so? Here the author explain that poets in the past has a habit of not talking frankly. They often use subtle allusions. In the Java language *wudo* (naked) can mean not wearing clothes but can also mean not wearing jewellery and clothes are good. If so then "Wudo" means figuratively. This interpretation was in accordance with the opinion of Drs. Uka Sasmita ever expressed his opinion that in order to redeem the soul of her husband who loved it she (Ratu Kalinyamat) was raring to do penance with regardless of any food and clothing.<sup>40</sup>

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<sup>38</sup>Hartojo Amen Budiman, *Kompleks Makam Ratu Kalinyamat Mantingan – Jepara: Segi - Segi Sejarah dan Arsitektur*, Proyek Pengembangan Permusiuman Jawa Tengah, Semarang, 1982, p. 32-33

<sup>39</sup>Chusnul Hayati, *op. cit.*, p. 131

<sup>40</sup>*Ibid*, p. 7.

With the suggested above then *tapa wuda* Ratu Kalinyamat should be generalized *kias* instead of *harfiyah*.

Apparently the *laku tapa* Ratu Kalinyamat raises a lot of pros and cons in interpreting, there are some people who when interviewed the author says that such behavior was totally immoral deeds as "naked without clothing" and part of the community again, which consists of various layers of people including the theologian said that such behavior was proof of loyalty of wife towards her husband and to stanch a younger brother to elder brother.

For the sake of demanding justice for her husband and her sister, Ratu Kalinyamat sincere leave sparkling life at Court, she lived as a hermit, begged the Almighty so that people who kill are judged according to the error that has caused the Arya Penangsang, because at that time it was considered that have been doing a lot of crime and murder<sup>41</sup> so it was worth to be tried. They also conduct meaningful when Ratu Kalinyamat already did not have anyone else who makes her heart very sad or whatever the perceived Ratu Kalinyamat when one by one the loved ones killed by vile. What else after knew that behind all that there was the intervention of the *Wali*, Sunan Kudus who simply known as role model and or *panatagama* (religious balance and also as a teacher). Furious, confused, sad, grief, jumbled into one. "this arbitrariness, this isn't fair" the passing on of inner Suffering make it left the Royal consort, travelled and lived as a hermit in some places to *ngudoroso* to the Lord by leaving everything that was once owned in the Palace and all that had happened was handed over to the Lord.

*Laku tapa* was not in the actual sense but rather it was a symbol that its meaning was that Ratu Kalinyamat it away from the Palace to sequester themselves pleading to God's help with *keikhasan*, so let that Arya Penangsang, patience can receive the rewards are worthwhile from the Almighty, the meaning of *wudo wudo* here was from the symbols of priencess, and earthly riches become as common people by removing the various attributes of the her priencess (*khalwat*).

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<sup>41</sup>H.J. de Graaf, *op. cit.*,p. 25



*Laku* was done because the liver Ratu Kalinyamat was hurt because older sister and her husband are killed in a planned and vicious Arya Penangsang by the delegates, so when younger brother-in-law, Hadiwijoyo invited to return to the Palace, he did not favour the Arya Penangsang before seeing who makes mistakes on trial with accordingly, he also said that the question of *topo wudo* was not the true meaning but rather it was an allegory depicting the Ratu Kalinyamat with sincerity of heart dare left the glitter of the Palace and down to the common people and exile and asceticism to plead for Justice to God, because Ratu Kalinyamat was people who understand religion.

Ratu Kalinyamat may not completely naked, because besides the Ratu Kalinyamat was a descendant of the blue blood of the Islamic institution, the Ratu also proselytizers on the North coast of Java. The meaning of *topo wudo* here was celebrating that, Ratu disclaims all her priencess symbols for the closer to God, because it was already in the *dholimi* without getting justice.

There was also a saying that Ratu Kalinyamat *wudo topo* behavior after the death of a loved one and people called *topo ngarawe* practice which emphasizes meditation without wearing a shirt or meditation without wearing Royal symbols (leave all forms of worldly luxuries). This practice was done as a protest and ask for Justice from God for the death of the two people he loves.<sup>42</sup>

Ratu Kalinyamat with *tapa wuda singjang* hair that actually contains the notion that with consciousness and sincerity, patience, a high *ketawakalan* he was willing to leave the glitter Palace life. For those who interpret that Ratu Kalinyamat completely naked, without clothing was not acceptable by reason, ethics and religion so that it cannot be done. Keep in mind, Ratu Kalinyamat was the daughter of Sultan Trenggono of Demak Bintoro Kingdom, ruler. By her father, Ratu Kalinyamat requested control of the most important ports of the Central Java region, namely Jepara. A region that later became the Kingdom of Ratu Kalinyamat built a prosperous and its people prosper. In the history of her life, the Ratu Kalinyamat in contact directly with the activities of the trustees who

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<sup>42</sup>Pemerintah Kabupaten Jepara, Badan Perencanaan Pembangunan Daerah (BAPPEDA), *Legenda Jepara*, 2009. p. 13

was famous as Sunan Kudus and Sunan Kalijaga, two teachers was greatest teacher at the time of Sultan Trenggana who also became a Royal Adviser, likely the Ratu has also been taught in the fields of religion, governance and science of supernatural powers by both of them, like her brothers, namely, Sunan Prawata, Arya Penangsang and Hadiwijaya. She was born and raised in religious upbringing with the Royal surroundings are tight, well provided with Government skills.<sup>43</sup>

Besides Ratu Kalinyamat has a very important role in spreading Islam through art and culture. The spread of islam was doing well and getting a warm welcome from the community since his arrival takes place peacefully. Evidence of the role of religion in the areas of Kalinyamat Ratu looks in his legacy in the form of property Mantingan Mosque. According to candra sengkala, be aware that the mosque and Tomb of Mantingan founded in 1481 H or 1559 M. So the mosque was built after the Ratu Kalinyamat ten years a widow, as Prince of the audience died in 1549.

The opinion of the society say that Ratu Kalinyamat asceticism naked without clothing was an opinion without a basis in revealing lay society, probably get from story *ketoprak* whenever Ratu Kalinyamat performed the play in order to better attract the audience or get from the Babad Tanah Jawi which was meant literally. In compiling his work (story version) the author of the traditional texts in Javanese often used figuratively. These habits have to do with the nature of the community's own Java in the past which was very pleased once on the sports sense and symbolism. The use of allegory and symbol that was also seen in the stories of Ratu Kalinyamat in traditional history sources. Hermitage of naked and wear hair was just a figure of speech that should be interpreted. As for the commentary can be known by considering the meaning of the word "*wuda*" in Javanese language it can mean not only "naked" but can also mean figuratively "greatness" disclaims all attributes.<sup>44</sup> Therefore the thoughts and actions only focused for a destination that was begging for Justice to God without thinking of

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<sup>43</sup>Ali Romdoni, *Ratu Kalinyamat Wudo Soko Rojobrono*, Majalah Serambi Jepara, edisi perdana/November 2006, p. 28

<sup>44</sup>Hartojo Amen Budiman, *op. cit.*, p. 35

the life world, Arya Penangsang cousin that spreading chaos can be tried immediately. On their and he lived as a hermit on Mount Donorojo by the authors of the texts in Javanese history behind was told, "*Tapa wuda sinjang rambut*".

Islam in Java in century XVI was greatly influenced by the teachings of Sufism. Sufism is one of Islamization in Indonesia, estimated its development since the 13th century but thrived in the 16th and 17th centuries particularly in Java and Sumatera.<sup>45</sup> The interpretation of Islamic of Java as a tradition and social system revolve around four principles: the first Oneness of God (Tawheed), Tawhid is often interpreted by shufi oriented teosofis to interpret the Supreme existence nothing except God. Second: the Distinction between the meaning of shufi born here, a spiritual and always wanted to be joined to God Almighty and the Almighty is present everywhere through eliminating all thoughts-ikiran permission of God (fana). Third: the view of al-shufi and that the relationship between humanity and divinity could be understood as a relationship between a servant and Lord (long) (Gusti) and Province: macrocosm and microcosm in common: in a more general sense of a God and a human being can be understood as a mirror, each mereflesikan the nature of the other.<sup>46</sup>

Therefore, during the development of the kingdoms in the North coast of Java, was known in Islamic teachings from the *wali*. Sufism teaches like a which can be closer to God Almighty. To reach God, man must dare to leave subparagraph sparkling world. The perfect man should be able to remove all properties of worldliness that can separate between khaliq and creatures. According to the interpretation of the *tapa wuda* made by Ratu Kalinyamat has meaning and removing all the luxury of the mortal world in order to plead to God for help.<sup>47</sup>

### 3. The Location Of Hermitage Ratu Kalinyamat

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<sup>45</sup>Marwati Djoned Poerponegro dan Nugraoho Notosusanto, *Sejarah Indonesia III*, PN Bala Pustaka, Jakarta, 1984, p. 202-203

<sup>46</sup>Mark. R. Woodward. *Islam Jawa Kesalehan Normatif Versus Kebatinan*, Lkis, Yogyakarta, cet. IV, 2008, p. 106-115

<sup>47</sup>Chusnul Hayati, *op. cit.*, p. 13

Hermitage site Ratu Kalinyamat in three places, the first conducted in *Dukuh Gelang* or *Gilang* Mantingan in Mantingan not far from her home Northeast. Approximately 500 meters from the mosque of Sultan Hadliri, there was no place with lush trees, let alone its location was on the edge of the river. Then the place was exactly suited to meditate. Place the shaped slab stone Hermitage of the width of a place for worshipping a stone slab, striped under the tree was believed to be the place of *berwudlu*, a slab of rock also was squeezed in place of rest.<sup>48</sup>

The penance of Ratu kalinyamat moved in Dukuh Donoroso precisely where its asceticism to mount Donoroso which was now located in the village pengkol (Loji Mt), since news of the hermitage until Ratu Kalinyamat to Pajang sounds though Hadiwijaya, over the direction of Ki Panjawi, Ki Hadiwijaya decided to go down to visit her there, he persuaded his sister-in-law was pleased to leave the place and go back to the Palace. But the Ratu has been raring to round. Even Ratu Kalinyamat eventually move because here was also thought to have been not allowed again to calm the mind, then Ratu Kalinyamat moved again to look for the right place. Then the Ratu decided to find a place with some *dayang*.<sup>49</sup>

Then ended up on the slopes of Mount Donorojo, Dukuh Sonder RT 02 RW 10 Village Tulakan Town Donorojo. It was about 40 pound feet East Of Jepara, or 78 miles from the Holy City, Central Java. In these places there was a modest-sized buildings 6 X 9 meters, which consists of the main hall which in the wake of similar to a mausoleum, according to a gatekeeper inside was former Ratu Kalinyamat tapa places, and on the West side there was a small small mosque for praying pilgrims. This location to be more awake already built gate at the main entrance.<sup>50</sup> This location became the site of the last of the Ratu. Here at the appropriate times to spend Ratu Kalinyamat meditation after moving from

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<sup>48</sup>Tim Penyusun Naskah Sejarah Sultan Hadirin dan Ratu Kalinyamat, *Sultan Hadirin dan Ratu Kalinyamat Sebuah Sejarah Ringkas*, t. p, Jepara, 1991, p. 53

<sup>49</sup>*Ibid.*, p. 26.

<sup>50</sup>Ali Romdoni, *Ratu Kalinyamat Wudo Soko Rojobrono*, Majalah Serambi Jepara, edisi perdana/November 2006, p. 28

some places. According to the existing interpretation of the Ratu moving place due to feel less comfortable and safe from the interference of relatives and her enemies. The Ratu takes place away from the hustle and bustle of the Kingdom. From the third place in the community trust as a place of kramat, a place that never was made Ratu Kalinyamat as places for meditation, invoke justice to God after a loved one was killed without getting justice at all.

But don't despair, Hadiwijaya still decides to go after his sister there. The Sultan then went to the slopes of Mount Donorojo at night with the Ki Pemanahan, Ki Panjawi, and third Ngabehi loring Pasar (Danang Sutawijaya), after arriving at the Hermitage Ratu Kalinyamat said, "*Adimas Prabu*, what was the meaning of thee hither?". Sultan Pajang said *Mbakyu*, "leaving the country, lived as a hermit on Mount Donorojo and do not wear suits, whether that be hardship hearts *Mbakyu*: Sultan Pajang trying to comfort, as for the death of your husband have become God's destiny," Ratu Kalinyamat said, "I'm very happy with thee here but I'm raring to get that before the Justice of God, I wouldn't wear a cloth before Arya Penangsang who pose not serve as his did, and murder can be punished in accordance with chaos that made, "Ratu Kalinyamat continued her words," and whoever was able to return the State to arrest those who have committed the *dzolim* wealth and the Kingdom I have will I give to the people ". Sultan of Pajang was stunned to hear the words of the Ratu, the King of Pajang actually intended to help Ratu Kalinyamat for Arya Penangsang arrest, but dare not because of Arya penangsang's swashbuckling select sparring at the time. At the instigation of Ki Panjawi Pajang, Sultan decided to brave arrest Arya Penangsang, after long deliberation occurs between Ki, Ki Panjawi Pemanahan, and Ki Mentahun. Finally the Arya Penangsang (Duke of Jipang) can be diringkus in the hands of Ngabehi Loring Pasar.<sup>51</sup>

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<sup>51</sup>Purwadi dan Kazonori Toyoda, *Babad Tanah Jawi*, Glombang Pasang, Jogjakarta, 2007, p. 96.