

CHAPTER IV

CONFLICT RESOLUTION OF RATU KALINYAMAT

A. Conflict Resolution of Ratu Kalinyamat for solving the conflict.

Ratu Kalinyamat was a figure that appears in the conflict resolution that occurs in the Sultanate of Demak. A woman who felt very poignant because she has lost a beloved husband and brother as a result of the manner of Arya Penangsang of Jipang King. The conflict that need to be resolved with this pain as it might give rise to subsequent conflicts that have no end.

Ratu Kalinyamat was determined to plead for succor to God 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 food to taste Ratu Kalinyamat penance not far from her 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 *gilang-gilang* or widespread. Even still found there the former stone bedding and shower the Ratu praying place for *wudlu*.¹

Then since news of the hermitage Ratu Kalinyamat until to Pajang sounds by Hadiwijaya, Ratu Kalinyamat repel a place to move the mountain Donoroso which was now located in the village 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 her lady.² Finally Ratu Kalinyamat asceticism on Mount Donorojo .

¹Tim Penyusun Naskah Sejarah Sultan Hadirin dan Ratu Kalinyamat, *Sultan Hadirin dan Ratu Kalinyamat: Sebuah Sejarah Ringkas*, t. p, Jepara, 1991, p. 26

²*Ibid.*, p. 26

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 Kudus, 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 a former place of penance Ratu Kalinyamat and on the west side there was a small mosque for praying. This location to be more awake already built gate at the main door. This location became the site of the last of the Ratu..³ This location became the site of the last of the *Laku Tapa* Ratu Kalinyamat. Here at the appropriate times to spend Ratu Kalinyamat meditation after moving from 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. Ratu took place away from the hustle and bustle of the Kingdom. From the third place in the community trust as a holy place, a place that ever was made Ratu Kalinyamat as places for meditation, invoke justice to God after a loved one was killed without getting justice at all.

From the utterance of the Chronicle can be seen that the resolution was done by Ratu Kalinyamat was silent by avoiding the subject of conflicts to cool down, closer to God and be patient to get the Justice of God over the conflict. Javanese proverb says that *wani ngalah luhur wekasane* (would later in the day he will get the glory of it). *Wani ngalah* indeed intended to a stressful issue occurs every, one brave relaxe his nerve, even more so when the issue was not with regard to the question of great importance and just a waste of time.

Moreover, in the question is a very important matter if people dare budge (though she clearly is in the position of true and honest), would later in the day he will get the glory of it. How can it be like that,

³Ali Romdoni, *Ratu Kalinyamat Wudo Soko Rojobrono*, Majalah Serambi Jepara, November 2006, p. 28

because if people already know the ins and outs of black and white, evil-noble, *culas*-honestly, then people will be able to judge who is indeed a noble and the ignoble ones who.

It was not easy even very difficult and almost impossible to be *wani ngalah*. The more so in these times all of which measured all the money, all of the material, hedonist. But if we dare start from yourself to behave that way, it is certain we will obtain glory itself cannot be hurry. The glory acquired by practice and sincerity. It's glory even if it comes from ourselves but others had judged it. Not us, we're not ever know if we this noble or not. Others who could rate it over ourselves.

a. Ratu Kalinyamat succumbs to the conflict.

After the conflict that ended with the death of her beloved family, Ratu Kalinyamat avoid conflicts by performing the hermitage, with the hermitage of this Ratu Kalinyamat trying to find peace themselves so that it is able to take a great step to resolve the conflict. Ratu Kalinyamat did exile, dwelling with avoid conflicts as in the tradition of Javanese Javanese people. When people get a Java problem that could not be completed. Javanese people avoid such conflict, conflict with silence go from the situation and location of conflict. because the conflict was not able to finish and difficult in finding the best solution for it.

In the conflict, she was avoid the conflicts with silent in her asceticism. Because Arya Penangsang selfishness that will kill anyone who has a relationship with Demak. Ratu Kalinyamat did exile, so she was not involved for some time in real life everyday. With such expected Ratu Kalinyamat able to reflect about oneself and the people honestly, because it is impossible to understand a problem correctly if we ourselves were involved in that issue. Our involvement will

certainly affect the views and judgments, thus the confusion. So in General a person looks at something only in accordance with his own.⁴

Wani ngalah indeed intended to issue occurs every thrilling, courageous person relaxes her nerves or even reverse themselves, even more so when the issue is not with regard to the question of great importance and just a waste of time. Moreover, in the question is a very important matter if people dare budge (though she clearly is in the position of true and honest), would later in the day he will get the glory of it. How can it be like that, because if people already know the ins and outs of black and white, evil-noble, *culas*-honestly, then people will be able to judge who is indeed a noble and the ignoble ones who. As with anything encountered by Ratu Kalinyamat. Ratu Kalinyamat succumb because to do that what has been done by Arya Penangsang was very wrong and violated the rules that exist. The glory acquired by practice and sincerity. It's glory even if it comes from ourselves but others had judged it. Not us, we're not ever know if we this noble or not. Others who could rate it over ourselves.

b. Be patient to get the right answer to the conflict.

Ratu Kalinyamat exile appealed to God's help with sincere, patience, so let that Arya Penangsang can receive the rewards from the Almighty. With practice this *laku tapa* Ratu Kalinyamat in addition to submit everything to God, she also announced a contest with said anyone who was able to defeat the Arya Penangsang will get a prize. And finally Hadiwijaya capable beat Arya Penangsang. Ratu Kalinyamat was impatient in the face of this conflict. Otherwise surely jump Ratu Kalinyamat will fight Arya Penangsang with the power of Jepara to defeat Arya Penangsang. But with patience Ratu Kalinyamat able to get an answer to the patience that was with the help of Hadiwijaya. Because Arya Penangsang was milky there was no person

⁴⁴Nurcholis Majid, *Pintu-Pintu Menuju Tuhan*, Paramadina, Jakarta, cet. 2, 1995,p. 192

who was able to outmatch and just who was able to outmatch Hadiwijaya.

For the sake of demanding justice for her husband and her brother, 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 been caused, as the Arya Penangsang at that time was considered to have been doing a lot of crime and murder that deserves to be tried.

Patient is restrained from acting, speak, and behave that do not correspond to the ordered by God Almighty. As well as in a variety of difficult circumstances, heavy, hard, worrying about her, glad and happy. Patience also means steadfastness in accepting something bitterness and hardship, or in a State of happy or grieving both physically as well as spiritually. Patience is the feeling of receiving all of the grace of God with feeling happy, because patience is indeed indefinitely depending on how far, or how strong the quality ourselves in the patient.

God commanded us to make the wait as the way to plead for help in solving the problem of life. This indicates that the patient makes the calmness in the mind that we think creating more clear so that the patient is able to overcome the various problems of existing life.

B. Conflict Resolution of Ratu Kalinyamat in View of Modern Conflict Resolution

The relevance of conflict resolution by Ratu Kalinyamat with modern conflict resolution. In modern conflicts, there are several processes that aim to find a solution and resolution of conflict. That is what called a conflict resolution which aims to find a final solution that will please all parties or even just one of the parties due to some special reasons.

In modern conflicts, there are some step in the face of conflict negotiation, mediation, conciliation and arbitration, as well as several books written in modern conflict. This process aims to find a solution to the conflict at hand. In addition there are some responses that usually comes after a person is experiencing a conflict by avoiding conflict, succumbing to the conflict, against the conflict.

In interviews the *Babad Tanah Jawi*, Ratu Kalinyamat after her brother died over the treatment of Arya Penangsang. She met the Sunan Kudus who at the time was a teacher and can also be considered as part of Arya Penangsang. Because in the murder of Sunan Prawata there was support of Sunan Kudus. Ratu Kalinyamat met Sunan Kudus to ask for Justice over the manner of his pupil. Ratu Kalinyamat requesting the same justice to what Arya Penangsang had done that had killed her sister. But Sunan Kudus does not grant the request of Ratu Kalinyamat.

Ratu Kalinyamat grew sad anymore, when returning from the Kudus there are some people who cut off Ratu Kalinyamat and her husband. They aim to kill them, they were the messengers of Arya Penangsang. Finally the husband of Ratu Kalinyamat died in that place. After this incident the Ratu Kalinyamat was powerless. Ratu Kalinyamat then take a stance on the conflict faced by *laku tapa*. *Laku Tapa* was a form of approach towards the conflict faced by yielding, withdraw or leave the location of the conflict as well as a fight or battle. Ratu Kalinyamat yield and withdrew from the conflict with some reasons that Ratu Kalinyamat as respectable women don't deserve doing resistance and that Arya Penangsang has a very high capability no one was able to defeat him. But after caving in and pulled away by doing *laku tapa*, Ratu Kalinyamat doing a resistance with the announced competition for whoever was able to defeat the Arya Penangsang will be rewarded very much.

So it can be said that the ethics of conflict resolution was done by Ratu Kalinyamat through by her *laku tapa* in view of modern conflict resolution are:

1. Ratu Kalinyamat negotiates.

After the death of Sunan Prawata, Ratu Kalinyamat encountered Sunan Kudus who was also a teacher who loves Arya Penangsang as his disciple and also figure highly in respect of teachers by Ratu Kalinyamat to ask for Justice over the treatment of Arya Penangsang to her brother Sunan Prawata. But finally even cause new, having not gotten the results of the meeting, Prince Hadliri also died over the manner of Arya Penangsang. Arya Penangsang at that time was considered to have been doing a lot of crime and murder that deserves to be tried, the murder trial as errors that have caused.

2. Ratu Kalinyamat yield and left the location of Conflict

One of the approaches in dealing with conflicts, by avoiding the conflict with yielding and left the conflict location. By avoiding the subject of conflicts sometimes aim to go as far from conflict or even contrary to seek something that is able to end the conflict as it is by searching for a strategy to deal with the conflict. The strategies used in this method with refuse, escape, deny, dismiss, withdraw, postpone. In this case the Ratu Kalinyamat avoiding conflict with the conduct of her *laku tapa* to implore God's aid exile with sincerity, patience, let that Arya Penangsang can receive the rewards are worthwhile from the Almighty. Arya Penangsang and also has an unrivaled ability to no one is bold and could beat at that time, what else is behind it there is always help him Sunan Kudus, their already cannot be controlled any longer,

religious figures as proselytizers as the mastermind behind all the happenings.

3. Ratu Kalinyamat perform a resistance through by her appointments and competition.

Aside from the conflicts, the avoidance of conflict as well as there are times when these conflict with competing against. Conflicted person trying to end the conflict by means of conducting competitions or resistance to those who started the conflict. Ratu Kalinyamat resistance can be seen from the competition she said that whoever was able to return the state to arrest those who have committed wrongdoing then the wealth and material that I have will I give to the person. And also her promise “*Ora pisan-pisan ingsun jengkar soko topo ingsun yen ingsun durung biso nganggo keset jembule Aryo Panangsang*”. Then according to Karl Von Clausewitz's resistance is the last act when political negotiations failed. Ratu Kalinyamat has been negotiating with the Sunan Kudus as teacher Arya Penangsang but did not find any results. Wise statement from Karl about the importance of resistance within the political context even more according to him, the war has two political goals; first to destroy enemies in total, and secondly to determine the terms of peace to her. Ratu kalinyamat attempted to destroy Arya Penangsnag because of his selfish attitude that will kill anyone who would ascend the throne of Demak was the thing that cannot be forgive, for that was the Ratu Kalinyamat takes steps in such a way to menyelesaikan a conflict which also affect political stability the Kingdom of Demak. This conflict led to the collapse of the Sultanate of Demak which was still young, the Government finally Demak redirected and mastered by Hadiwijaya in Pajang.

Indeed the conflict and violence can not only be understood from a background and cause. The violence could have been entrenched in the history of the complex, can also be sourced from the reality of social, political, and cultural heritage which we are dealing with. With the nature of revenge against Sunan Prawata and ambition on the throne of the Kingdom of Demak, so violent that surefire is sure to continue when there are people who stand in their way.

Even Mohtar Mas'ud saying that fights were to result in death is the direct violence which plagued the suffering or misery on someone and also intangible obstacle for someone to gain the goodness and happiness.⁵ Suffering for Ratu Kalinyamat who lost all her family.

Kartono Muhammad explained the violence that split into two; a cold calculated violence and a hot reactive violence, both of which describe how violent it was made was labelled an appliance. Arya Penangsang uses violence to achieve its goal to ascend the throne of the Demak, justifies all means to cause death. This violence gives a negative impact for Ratu Kalinyamat namely bodily harm, harm the psychic, and the moral or spiritual losses. Then Back explained that the phenomenon of violence that shows the presence of cognitive impairment from the perpetrators (Arya Penangsang). Cognitive problems according to Back's, caused by the presence of a egoism and individualism. Arya Penangsang's Egoism in want the throne of Demak.⁶

According to what was quoted by Alo Liliweri in his book about the model of conflict resolution model of Boulding. When we associate this conflict resolution model, based on the situation concerned the conflict. Boulding began his discussions about some methods of ending the conflict, namely avoid, conquer, and ending the

⁵Muhsin jamil (ed). *Mengelola Konflik Membangun Damai*, WMC (Walisongo Mediation Center), Semarang, 2007. p. 63

⁶*Ibid.*, p 67

conflict.⁷ Situations that include Ratu Kalinyamat was forced to take the final step of the Arya Penangsang's death, because it can't already longer take the peaceful way with his wish to take the throne of demak and selfishness that has been owned by Arya Penangsang. After the killing of Sunan Prawata and Prince Hadliri, he still tries to suppress Hadiwijaya because it could allow it to ascend the throne of the Sultanate of Demak.

First, Ratu Kalinyamat avoids conflict. Avoiding conflict is offers a possibility of choice as the best answer. What is the best answer, because Ratu Kalinyamat was the figure of a woman who was also the grandson of Raden Patah. Politically, it was not good, because Arya Penangsang has still brotherhood to Ratu Kalinyamat. By avoiding this conflict Ratu Kalinyamat think of strategies to counter Arya Penangsang. And finally get Hadiwijaya as a strategy of Ratu Kalinyamat in completing the conflict.

Second, After meditating to find means of God and eliminate the conflict as a process of deployment of forces to apply the strategies of resistance against a conflict. Hadiwijaya was a figure that was able to end the conflict.

Third, and finally ended the conflict with the assassination of Arya Penangsang. Since mediation, reconciliation will not achieve result because Arya Penangsang feel entitled to occupy the throne of Demak. Even if such event was implemented must be annihilated as a result of selfishness of Arya Penangsang. Deliberately and knowingly kill anyone who stands in his way to ascend the throne of Demak.

Then, can be viewed from its conflict model of Galtung's. Conflict can be seen as a triangle, from contradiction, attitude, and behavior at its peak.⁸

⁷*Ibid.*, p. 301

⁸Hugh Miall. *Resolusi Damai Konflik Kontemporer Menyelesaikan, mencegah, melola, dan mnegubah konflik bersumber politik, social, agama dan ras*, RajaGrafindo Persada, Jakarta, 2000. P. 21

First, here is the contradiction which refers to conflict situation, including the basic incompatibility of goals or perceived by the warring parties, caused by what is called the incompatibility between the social value and the social structure. From the death of Sunan Prawata and Prince Hadliri was the start of the contradiction between Ratu Kalinyamat with Arya Penangsang that led to the conflict situation between Arya Penangsang with Kalinyamat.

Second, then comes the attitude of Ratu Kalinyamat's refers to avoid conflict. But Arya Penangsang still wants to remain humble against anyone who thwarts in possession of the throne.

Third, Finally, the behavior appears to defeat the other. Ratu Kalinyamat gets behavior wanting to beat Arya Penangsang. Arya Penangsang still wants to kill Jaka Tingkir that still in relationship with the Kingdom of Demak, since he stopped Arya Penangsang to have the throne of the Kingdom of Demak after killing of Sunan Prawata and Prince Hadlirin.

At the height of this behavior of Arya Penangsang's, he was eventually killed by Hadiwijaya or Jaka Tingkir. Galtung States that conflict is a triangle invalid construct consisting of the attitudes, behaviors, and contradiction.⁹ Because in the end of conflict, resolution must involve a set of dynamic change, which involves decreasing behavior conflicts, changes in attitude, and transforming relationships or interests that collide in the core structure of the conflict.¹⁰ Indeed conflict resolution must be dynamic and must adjust to the conflict that is taking place, cannot be equated with a conflict to the other conflicts. While it is indeed the goal of any solution to the conflict is a peaceful, if peace cannot be achieved with the process as a process that applies the war and death is the only answer. Because of this conflict is a political conflict that led to the Kingdom of Demak

⁹Johan Galtung, *Studi Perdamaian Perdamaian dan Konflik Pembangunan dan Peradaban*. Translate by Asnawi dan Safrudin, Pustaka Eureka, Surabaya, 2003. p. 160

¹⁰*Ibid.*, p. 316

and scramble for the throne. The King's expected not avaricious and greedy for power.

Then according to Karl Von Clausewitz, resistance is the last act when political negotiations failed. Ratu Kalinyamat has been negotiating with Sunan Kudus as Arya Penangsang's teacher but did not find any result. Wise statement from Karl about the importance of the war in a political context even more according to him, the war has two political goals; first to destroy enemies in total, and secondly to determine the terms of peace to him.¹¹ For that was Ratu Kalinyamat taking steps in such a way as to resolve conflict that occurs and also disturbs the political stability the Kingdom of Demak. This conflict led to the collapse of the Sultanate of Demak which is still young, finally the government of Demak redirected and controlled by Hadiwijaya.

After the death of Sunan Prawata, the administrative center of Demak was redirected to Pajang became the capital of a Kingdom of the Palace interior in Java. The older King along the northern coast and the authorities in Central Java and East Java later acknowledged as the Supreme King Hadiwijaya. The old capital of Demak, then became the capital of the region was ruled by a ruler who was subject to the King of Pajang.¹²

¹¹Imam Yahya, *Dialektika Perang dalam Sejarah Islam*, IAIN Walisongo, Semarang, 2007. p. 6

¹²H.J De Graaf & TH. Pigeaud, *Kerajaan Islam Pertama Di Jawa (Tinjauan Sejarah Politik Abad Xv Dan Xvii)* terj, Grafiti, Jakarta, 1985, p. 90