



Comprehensive Analysis of Babad and Colonial Resources in Revealing Jayalelana in the 17th And 18th Centuries

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Abstract. This study aims to provide a solution to the problem of scarcity of historical sources. This research was inspired by the reality when students writing their thesis experienced difficulties in finding sources. Especially in compiling local history themes. In the writing of local history during the transitional period in the 17th and 18th centuries, the veils of darkness began to be revealed. During this period there were relatively many written sources available, both local (chronicle) and colonial, thus enabling the reconstruction of a clearer historical picture. However, the simultaneous use of Babad and colonial sources often creates controversy, because the theoretical and methodological frameworks are not only different but also contradictory, especially when it comes to temporal, factual or spatial issues. Methodically, traditional sources such as babad are still considered less valid when used to complement historical sources in historical writing. In studying historical phenomena, three elements must be included: people, time, and place. Human objects and spatial elements in the writing of the Babad have been fulfilled. However, the temporal (time) element in Babad works is often ignored (the year number is not included). The writing that appears flows just like that and is narrative in nature. This research is a qualitative historical research which aims to provide an explanation of a step in how techniques utilize traditional sources (chronicles) and colonial sources in compiling historiography. The method used in this study is more explanatory in a descriptive form which seeks to provide a systematic and careful elaboration strategy between two historical sources. The goal is to develop techniques for processing historical facts as an application from historical methods courses.

Keywords: chronicle sources, colonial sources, traditional history, colonial, methodology

1 Introduction

In writing the history of the transitional period in the 17th and 18th centuries, the veils of darkness began to be revealed. During this period there were relatively many written sources available, both local (chronicle) and colonial, thus enabling the reconstruction of a clearer historical picture. However, the simultaneous use of Babad and colonial sources often creates controversy, because the theoretical and

methodological frameworks are not only different but also contradictory, especially when it comes to temporal, factual or spatial issues.

The period around the 17th and 18th centuries is considered to be still influenced by the dominance of oral history culture (folklore) written in the Babad. One of the problems that arose in the theoretical debates concerning this period was the obscurity of the substance of the primary source of an event that had occurred. In the culture of the palace, usually one of the efforts to legitimize the rulers is manifested in written form which is then written and compiled in the form of a chronicle by a palace writer. The object of events around the palace, tells the activities of the king, nobles and their descendants. Oral history culture as the soul of the times (zeitgeist) attached to the writer, and the writer was never equipped with a methodically correct way of writing history.

Methodologically, in studying historical phenomena, three elements must be included: people, time, and place. Human objects and spatial elements in the writing of the Babad have been fulfilled. However, the temporal (time) element in Babad works is often ignored (the year number is not included). The writing that appears flows just like that and is narrative in nature. This weakness seems to have been overcome by using references to colonial writers who often used travel reports from merchants, VOC reports, and reports from assistant residents and Dutch East Indies government officials at the time.

Recording of year numbers in colonial writing very helpful in uncovering historical phenomena that are not found in the babad. Admittedly, it is not uncommon to find anachronisms in understanding the two types of sources, but efforts to uncover past events have not stopped because of this issue.

In traditional historiography, there is history that has been slowly degraded into legends and mythical realms. Myths are created by humans thanks to the distance between events and the present, when myths are in the process of becoming, they are separated by a long time so they tend to generalize rather than particularize [1].

Sartono Kartodirdjo in his book entitled *Thinking and development of Indonesian historiography* explains that, traditional historiography contains actions not from humans, but from the gods. It is also said that traditional historiography is theogony and cosmogony which explains natural forces and personifies them as gods [2]. Past events are assessed as important events by writing them in a form commonly called a script or what is called traditional historiography [3]. As this tradition developed until the 19th century the babad that later produced it are closer in history [4].

The description of traditional historiography is a description of the religious-magical mind of the people [5]. However, it is not enough to retrieve the facts contained in the chronicle using the usual historical method (internal criticism, external criticism), but a comparison of sources must also be carried out [6].

Academically the research on the use of both types of sources is quite interesting and useful. This step is an improvisational effort historical methodology, and is expected to provide an alternative in uncovering historical events that have not been written down.

Interested in the things mentioned above, this study tries to reveal the existence of the figure Jayalelana, the founder of Probolinggo Regency in the 17th and 18th

centuries by using Babad and colonial sources. This problem is interesting based on a simple reason. First, the battle of the Jayalelana figure has a historical value that contains lessons in the effort to form an early government community in Probolinggo. The figure of Jayalelana is widely revealed in local (Babad) and colonial sources. The interesting thing about the figure of Jayalelana is that he was recognized by the Dutch as an important figure and was directly involved in the early political scene in East Java.

The figure of Jayalelana appears in history based on the reporting of the Babad Sembar. Winarsih Arifin estimated that it was in 1678. Arifin's estimate was based on the statement of the Babad of Sembar that Jayalelana attacked Kraeng Galesong, an ally of Trunajaya (1677-1680). However, the statement that Jayalelana attacked Kraeng Galesong needs to be reconciled with the Babad Trunojoyo, etc. The statement by the Babad of Sembar that Jayalelana was subsequently appointed as Tumenggung Gresik and Adipati of Kediri with the blessing of the Sultan of Mataram was difficult to accept, because Kediri during April 1677-December 1678 was under the rule of Trunajaya, while Gresik until 1680 was under VOC occupation [7].

The emergence of the names Jayalelana in various places shows that the name Jayalelana is found everywhere. When judging from name, the term Jayalelana has a general meaning. In the sense of haphazard it means a wanderer who gets the victory or a man who wanders who wins. Apart from the meaning of the name, what is meant in this study is a person who fought in the Probolinggo area. So the term Jayalelana's name must be followed by the context of the place.

In the review of the Babad Surapati, it is mentioned that in 1687, Surapati and Jayalelana went to Kartasura with their followers. It seems that this news was not only narrated by Babad Surapati, in Babad Sembar it was also found. What is the information from Dutch sources? Reviews of the two sources will be analyzed comprehensively.

2 Method

This study uses historical methods that aim to provide an explanation of an elaboration strategy utilizing Chronicle and colonial sources to prepare historical writing materials. In constructing historical events, it is necessary to have sources or materials available so that the writing process gets the expected results.

Mapping is first done by determining themes, sources, and research instruments to explore problems when there is a scarcity of historical sources. Through tracing activities and tracing historical sources through research objects by reading chronicle and colonial sources. The aim is to determine the research focus, data sources, data collection techniques, and data collection instruments. The strategy for determining chronicle sources is by studying comparatively with colonial sources. The research focus is directed at the Babad Sembar, Babad Suropati, and VOC sources.

Qualitative data collection techniques use literature studies with exploration of concepts and theories in selected books according to needs. In addition, a comparative analysis between chronicle texts and colonial sources is also carried out. Chronicle

and colonial text data were analyzed using inter text techniques. Substantial analysis uses historical methods by borrowing literary concepts. The comparison step is carried out from the analysis process so as to produce writing material.

3 Results And Discussion

3.1 Jayalelana's leadership

Information about Jayalelana's character is actually still confusing, when it comes to the issue of the appearance of the character's name. Most of the sources found always use the name Jayalelana in different events both in the context of time, place, and explanation of its genealogical origins.

When viewed from the context of the time, an explanation of the appearance of Jayalelana for the first time in 1678 is found in the Chronicle of Sembar. It is said that in 1678 Jayalelana and his followers attacked Kraeng Galesong. In the same year he became the ruler of Kedhiri with the blessing of Mataram. The following year it became Tumenggung Gresik. When viewed from the context of time and place it looks anachronistic. There is no logical explanation about how the process of moving from Kedhiri to Gresik, it is even mentioned that together with the Sultan he attended a meeting (meeting) with the Company [8].

The emergence of the names Jayalelana in various places shows that the name Jayalelana is found everywhere. And indeed judging from its name, the term Jayalelana has a general meaning. In the sense of haphazard means a person who wanders or a man who wanders. Apart from the meaning of the name, what is meant in this study is a person who fought in the Probolinggo area. So the term Jayalelana's name must be followed by the context of the place.

In the review of the Babad Surapati [9], it is mentioned that in 1687, Surapati and Jayalelana went to Kartasura with their followers. It seems that this news was not only narrated by Babad Surapati, in Babad Sembar it was also found.

What is the information from Dutch sources?

In news *De opkomst van het Nederlandsch Gezag over Java*, described the letter of the VOC governor to the ruler of Negori Pasuruan dated 14 October 1707 as follows:

Letter to Negori Pasuruan 14 October 1707

We convey to Your Excellency the dispatch of Madurese, Surabaya and a few other natives east towards Banger, and the aim is to meet the enemy retreating to the mountains of Malang as soon as the fences at Kalianyar and Pasuruan on the Gombong river are prepared with defenses and with artillery, ammunition and provisions that were already equipped, and continued with our troops, but since then the troops sent there yesterday reported that the Winongan and Banger areas had been mainly destroyed and occupied (307), and Adipati Janingrat and Balenboangan with Tumenggung Jayalelana immediately fled himself to the east and south behind these mountains with some of his followers, and then from all the

advice and news we got from our captives who surrendered, it is known that Prince Adipati was also the son of Surapati who had died along with some of his followers. hid in the Malang area and wandered there, without putting up a fight, also for other reasons the copy of the resolution that was submitted there finally proved that the siege carried out by our troops on the two newly designed fences had been carried out on Monday or on the 17th of this month. , departed from here early in the morning and our troops with their supplies moved westwards back along the coast, the Madura and Surabaya troops under the Duke of Surabaya and the sons of Panembahan immediately moved through Malang and other mountains, to again inflict losses on the enemy, and destroy all who were confronted by them, and the Kartasura troops and the Javanese on the coast under Tumenggung Kartanegara, and Adipati Jayadiningrat moved through Tsjarat in the lands of Japan, Wirasaba, Kediri, Caruban, Madiun and Panaraga, after occupying Kartasura, to protect and subdue the population and the regents in this area other than Judapati from Japan, because he was a follower of Suropati, who tried to surrender to Susuhunan Pakubuwono.

Susuhunan's son Prince Adipati Purboyo at his own request asked for a boat for himself and his wife and Tumenggung Cakrajaya gave him on the way with us to Semarang passing through that area. On the troop in front of the state capital of Pasuruan lay rice fields, on October 17, 1707 [10].

In addition to the information from De Opkomst, there is an inventory of VOC letters that were sent and written by Jayalelana in 1725, among others: First, daily 3 October 1725two translations of short Javanese letters to Kumendur in Pasuruan Jan Menut from tumenggung Poetranagara and army commander the first from Susuhunan and the second letter by(from)Village headman Djajalelana from Dringu. Second, November 25, 1725translation of short Javanese letters from IngabehiJayalela from Dringu written to Lieutenant Commander at Gombong Jan Menut [11].

3.2 When did Jayalalana become the Regent of Prabalingga?

Sources explaining Jayalelana's appointment as regent of Prabalingga except for information from the Babad Sembar are still sketchy. VOC sources did not officially report on Jayalelana's appointment except for Jayalelana Brayung who was appointed in 1746. However, it is interesting to observe: (1) regarding Jayalelana's activities when he was with Surapati to Kartasura; (2) Jayalelana's letters sent on October 3, 1725, and November 25, to Jan Menut. When examined, there are differences between the first and second letters. The first letter states that Jayalelana is still serving as Demang, and the second letter is already Ingabehi.

In the Babad Sembar source, the first issue concerns Jayalelana's coming to Kartasura with Surapati in 1686 to discuss how to deal with riots in the Probolinggo and Pasuruan areas which often received disturbances from Bali and Blambangan. Pupuh 228 explains, "*anggjajaya pasuruan, kawalahan prang mancuri, binaranang*

*silib tan smaya, surapati aturnya ris, pilihna prajurit, kang yogya nebengi satru, yen mangkana **kijaya lalana dadi dupati, prabalingga dadi tetebenging jawa**"[12]*

This Pupuh tells the story of Anggajaya, the regent of Pasuruhan, before being replaced by Surapati in 1686, who was always harassed by enemies from Blambangan and Bali, so that on Surapati's suggestion (before replacing Anggajaya in 1686), it was necessary to have a force that could block Pasuruhan, and because of that, according to Amangkurat II Jayalalana needs to be appointed as a regent in Prabalingga to prevent the enemy from Bali, and Blambangan.

Babad Sembar and An Kumar (Surapati Babad) inform that only in 1697, Jayalelana was appointed as regent of Prabalingga I so it was called Jayalelana I. Meanwhile, his son occupied the position of Demang in the Dringu area at that time. The letters sent to Jan Menut by Jayalelana in 1725 indicate that in that year there was a change or change in the status of Demang to Ingabehi or Regent. So it can be estimated that in that year the first Regent had been replaced by his son who previously served as Demang, who was later called Jayalelana II in 1725. This analysis is not entirely correct, but efforts to combine Babad sources with VOC sources need to be done to get results that can be accounted for. This research is still open, meaning that it can change at any time according to the discovery of more accurate sources. As a result of temporary findings, the Jayalelana Dynasty started from the periods of Jayalelana I (1697-1725), Jayalelana II (1725-1746), and Jayalelana III (1746-1764), and was finally replaced by Putra Jayalelana II, namely Puspakusuma (1764-1767).

Regarding what date and month was the appointment of the regent made? It can be seen from the annual Sebho Ceremony held at the Mataram palace. Usually this ceremony is carried out in the month of Maulud Nabi (Garebeg Maulud). If indeed Jayalelana I, who together with Surapati, was appointed Regent, it is possible that the ceremony for his appointment would be held in the capital city of Mataram in 1697. The date and month would only need to be converted to the general calendar.

3.3 Jayalelana's Genealogical Issues reviewed from Babad sources

Several versions of Joyolelana's genealogy: According to the Babad Sembar Joyolelono came from Buleleng, son of Gde Krasan, and nephew of Danurdarastra. Meanwhile, according to An Kumar, in the Babad Surapati, it is also mentioned that he came from Bali. However, the Babad Surapati is slightly different, saying that Jayalelana son of Jaladriya. This is also reinforced by Lekkerkerker's statement. Meanwhile, according to the Babad of Tanah Jawi, it is narrated as follows: "*Ki Wana-Koesoema waoe gadah anak djaler kalikh, anama Djaya-Paroesa kalih Djaya-Lelana*". From these various Babads it seems that the Babad Sembar more clearly describes how Jayalelana's genealogical composition, can be seen explained as follows: In Part I it is explained that Among Wijayasastra (Panji Sakti) has 4 sons. The first son was named Gusti Gung Mutatang who had 5 sons. The second son was named Panji Danurdaresta (Raja Smayaputra). The third son is named Gusti Jelantik, and the fourth son is named Nyoman Oka. Panji Danurdaresta (King of Smayapura) had 2 sons named Jayapurusa and Jayalelana.

In the second part, there is an explanation that the name Jayalelana appeared as the ruler of Banger, called Jayalelana I Banger who ruled from 1679 to 1697. Jayalelana I had 3 sons, first Mas Bagus Banger, second Jayalelana II (Demang Jayalelana 1697-1746), third named Suradipura (Patih Reksa Nagara). It was explained that Jayalelana II had 2 sons, the first named Puspakusuma (Dringu), the second was Singanagara. Meanwhile, Suradipura had 2 sons, first Jayalelana III (Brayung) who became Regent of Probolinggo-Lumajang in 1746-1764, and Jayalelanadipura (Porong).

In this Babad source, it can be seen that the name Jayalelana appears frequently and this seems confusing. However, when analyzed, it has become a habit that traditional writing culture or babad often uses the term parents' names which are pinned back on their sons. This is done to inform the reader that a person is a descendant of an important figure in that area.

4 Conclusion

The results of this preliminary study are only provisional and require careful reassessment. Therefore efforts to find formulas related to the use of chronicle and colonial sources are still needed in order to obtain conclusions that can be accounted for. It should be realized that research does not always produce a perfect product. But efforts to get there will still be made.

A hypothesis that can be drawn from the results of this study is that in analyzing the existence of Jayalelana with a review of chronicle and colonial sources in Probolinggo District requires methodical accuracy. Through various experiments using the right choice of approach. Searching for who was Jayalelana with an overview of chronicle and colonial sources requires serious attention, because some of the sources found hardly provide sufficiently clear information, except in the Sembar Chronicle. VOC acknowledgments, as well as reports from foreign parties, would be very useful if they were found, especially when related to the latter issue. Therefore careful research still needs to be done.

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