

Uncover the Story of Ki Ronggo I Bondowoso in the Chronicle of Bondowoso



**Dipresentasikan  
di Universiteit  
Leiden - Belanda  
8-16 Desember  
2019**





Leiden, 05-11-2019

Dra. Latifatul Izza M.Hum.  
via  
Asosiasi Tradisi Lisan  
Jln. Menteng Waras Timur No. 8  
Jakarta 12790  
Indonesia

Dear Ma'am,

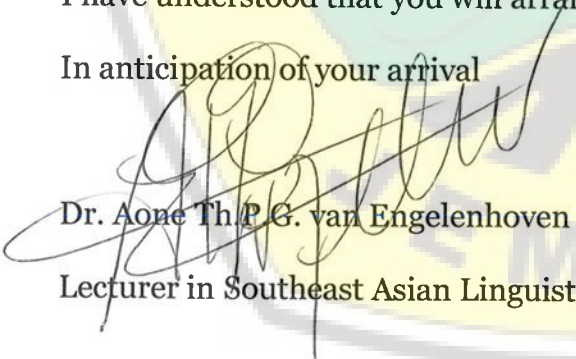
I herewith would like to invite you to Leiden University in the month of December 2019 for the following meeting:

- The Malay Semiotics Seminar 1 (Narrative, Architecture and Tradition) scheduled at Wednesday December 10<sup>th</sup> – Friday December 14<sup>th</sup>, 2019 at Leiden University.

This small-scale seminar is a preliminary workshop to explore the possibilities of studying Malay semiotics in several fields of the humanities. As such I am honored to invite to discuss with us your point of view.

I have understood that you will arrange your own funding and lodging.

In anticipation of your arrival

  
Dr. Aone Th. P. G. van Engelenhoven  
Lecturer in Southeast Asian Linguistics





## RUNDOWN

The First Malay Semiotics Seminar: Language, Literature, History, and Heritage

Narrative, Architecture and Tradition in Malay World

**December 10, First Day :**

1.00 p.m --- 3.00 p.m : Registration  
3.00 p.m --- 5.00 p.m: University Tour (incl. visit the library)

**December 11, 2019 Second Day**

09.00 a.m --12.00 am: Workshop and Discussion Malaysia Malay  
12.00 am--1.00 pm : Break  
1.00 pm --3.00 pm : Volkenkunde Museum

**December 12. 2019 Third Day ( Indonesian Session)**

09.00 am --12.00 am : Seminar Indonesian Malay  
12.00 am -- 1.00 pm : Break  
1.00 pm -- 4.30 pm : Seminar Paralel Session

06.30 pm -- 8.30 pm : Dinner

**December 13, 2019 Fourth Day (Australian Session)**

09.00 am --12.00 am : Venacular Narratives  
12.00 am --1.00 pm : Break  
1.00 pm -- 4.00 pm : Aceh Document Exhibition

06.30 pm -- 8.30 pm : Dinner

**December 14, 2019 Fifth Day: 09.00 am -- : Closing Ceremony**



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**SURAT KETERANGAN PEMBIAYAAN**

Nomor **21023** /UN25/LL/2019

Yang bertanda tangan di bawah ini :

Nama : Drs. Zulfikar, Ph.D.  
NIP : 196310121987021001  
Pangkat/Golongan : Pembina/IV-a  
Jabatan : Wakil Rektor I  
Unit Kerja : Universitas Jember

menerangkan dengan sebenarnya bahwa staf pengajar Universitas Jember:

Nama : Dra. Latifatul Izzah, M. Hum  
NIP : 196606101991032001  
NIDN : 0010066611  
Golongan/Pangkat : Pembina Tk.I/IV-b  
Jabatan : Lektor Kepala  
Unit Kerja : Fakultas Ilmu Budaya

bermaksud melaksanakan perjalanan dinas ke luar negeri dalam rangka untuk presentasi pada seminar internasional: *The Malay Semiotics Seminar 1 (Narrative, Architecture and Tradition)* yang akan dilaksanakan pada tanggal 10 s.d. 14 Desember 2019 di Leiden University, Belanda dengan sumber biaya dari Universitas Jember.

Demikian surat keterangan ini dibuat untuk digunakan sebagaimana mestinya.

Jember, 15 NOV 2019  
Wakil Rektor I,  
  
Drs. Zulfikar, Ph.D.  
NIP 196310121987021001

Tembusan:

1. Wakil Rektor II;
2. Dekan Fakultas Ilmu Budaya;
3. Kepala Bagian Keuangan;
4. Yang bersangkutan  
di lingkungan Universitas Jember.

## Uncover the Story of Ki Ronggo I Bondowoso in the Chronicle of Bondowoso<sup>1</sup>

Latifatul Izzah<sup>1</sup>, Singgih Tri Sulistiyono<sup>2</sup>, Yety Rochwulaningsih<sup>3</sup>

Doctoral Student at Historical Studies Faculty of Humanities Diponegoro University Semarang<sup>1</sup>,  
Doctoral Promoter at Historical Studies Faculty of Humanities Diponegoro University Semarang<sup>2</sup>,  
Doctoral Co-Promoter at Historical Studies Faculty of Humanities Diponegoro University Semarang  
and Lecturer at Historical Studies Faculty of Humanities Diponegoro University Semarang<sup>3</sup>

### Abstract

*Babad* was very valuable information for historians to uncover past events that were difficult to obtain from many sources. Lots of trouble to get information from the essence of the Chronicle was because the Chronicle was a literary work that was elusive for general public. Moreover, in the Chronicle of Bondowoso, the script was written in *Caraka* letter (Java), in the form of song, and structured by Javanese language *Kawi* that was complex to understand. However, the information from the chronicle was needed to find out information that was not found in the colonial period. This article was dissected by the historical method. The research resulted that before gaining a title as Ki Ronggo I Bondowoso, his name was Raden Bagoes Assra. His ancestors had come from Pamekasan Madura. The information that was obtained from the chronicle related to the life of Raden Bagoes Assra was started since his childhood, adolescence, marriage, and when he was given a task of state by his father-in-law Ki Ronggo Besuki to disclose forest at Bondowoso which would be the shelter called as Bondowoso until he became Ki Ronggo I Bondowoso. The information was not obtained from sources at the time whose essence was colonial-centric.

**Keywords:** *Babad* Bondowoso, Raden Bagoes Assra, first master

### Introduction

The chronicle story of Ki Ronggo I Bondowoso was written with no author (anonymous) with Java Letter (*Macapat* song) on Wednesday at the seventh month *Jumada Al-Awwal* Be - End of 1768 (Syaka) or 1846 AD. It had been copied by Soeroto, an official clerk of Bondowoso residency. The complete version had been copied on August 10, 1919. The text was translated into Indonesian by Moch. Jusuf MS on May 29, 2003, then re-improved and completed on March 10, 2004. His chronicle was very valuable information for historians, since the colonial period seemed difficult to find writing that delved into the role of community leaders in Indonesia. The post-colonial period tended colonial-centric, so that historians (in darkness era) happened when they wanted to reveal the existence of indigenous

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<sup>1</sup> This article is part of Latifatul Izzah's dissertation entitled "COFFEE PLANTATION: PRIVATIZATION OF THE BONDOWOSO REGENCY IN THE COLONIAL ERA 1890-1930".

leaders. Though this information, it was helpful for historians to obtain information regarding the establishment of an area, the emergence of leaders in a community, the struggle-waged, the reactions of the characters when colonial policy were applied in a region and beyond. The story that was written in the chronicle was the information from the oral tradition of life of society at the time.

*Babad*, etymologically was derived from the Javanese word meaning "open, clear, history"<sup>2</sup>. It was in line with Mangunswito's opinion<sup>3</sup> that chronicle could also be interpreted as a "sage, history, and stories about events that have occurred". In fact, the chronicle (as a result of culture) had an important role in the life of the Javanese community according to the circumstances of their times. The call of *Babad* in Java was the same as Madura and Bali. In terminological understanding, the chronicle was related to literature or talk about things related to forest clearing, the crowning of the local authorities, the founder of the kingdom, the kingdom or the removal of the central government, warfare, customs, and there was often a tangle of marriage and the bond of kinship<sup>4</sup>.

Pudentia MPSS argues<sup>5</sup> that tradition could be defined as everything that was transmitted through speech included the literacy and non-literacy. Oral tradition consisted not only folklore and stories, but also a wide range of matters related to local knowledge systems, genealogy system, history, law, environment, universe, customs, textile, medicine, religion and beliefs, moral values, language, art and so forth. Besides, oral tradition could be a cultural force and one of the main sources that were important in the formation of identity to build a civilization<sup>6</sup>. Oral tradition could also be interpreted<sup>6</sup> as a custom or development in a community that was recorded and passed on from generation to generation through oral language. In the oral tradition, there existed events of history, customs, stories, fairy tales, proverbs, songs, spells, moral values, and religious values.

The author attempted to reveal the founder of the regency namely Ki Ronggo I Bondowoso through Bondowoso Chronicle<sup>7</sup>. The author expected that by reading and analyzing *Macapat* song as the result of oral tradition of his time, people would get information (in chronological order) about the figure Ki Ronggo I Bondowoso. The difficulty of getting information from the writings produced in the colonial period centric colonial

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<sup>2</sup> Prawiroatmodjo. S., *Bausastra Jawa-Indonesia Jilid I* (Jakarta: Haji Masagung, 1980), hlm.2.

<sup>3</sup> Mangunswito, *Kamus Bahasa Jawa: Indonesia – Jawa* (Bandung: Irama Widya, 2002), hlm. 303.

<sup>4</sup> Darusuprpta, *Serat Wulang Reh* (Surabaya: Citra Jaya, 1982), hlm. 5.

<sup>5</sup> [https://www.academia.edu/17427470/tradisi\\_lisan](https://www.academia.edu/17427470/tradisi_lisan)

<sup>6</sup> I Nengah Duija, "Pergulatan Kebudayaan Tradisi dengan Kebudayaan Global", *Jurnal Wacana* vol. 7 No. 2, Oktober (2005): 3-4.

<sup>7</sup> *Babad Bondowoso*, translation of Moch. Jusuf MS, May 2004.

nature had encouraged the author to refer to the information obtained from the Chronicle of Bondowoso. Vansina<sup>8</sup> said that oral tradition was a verbal message in the form of a statement that was reported from the past to the present generation whose message should be a statement spoken, sung, or accompanied by musical instruments. There must be a delivery through speech articulation with at least a paired generation. It was based on the premise that the testimony that continued to grow and inherited in the memory space of the supporting community, formed oral tradition that summarized the history of the community from time to time without being bound by the presence or absence of a written tradition.

## Methods

This research aimed to reveal the life story of Ki Ronggo I Bondowoso as a result of historical writings. Therefore, the reconstruction of the past events was undertaken through historical method. The historical method could be defined as systematic building that contained a set of principles and rules that were prepared to assist effectively in collecting historical sources, a critical vote, and finally presented a synthesis of the results that were achieved in the form of good writing<sup>9</sup>. Historical method included four stages: a) heuristics or collection of critical source, source of interpretation, historical manuscript, and historiography.

Heuristics were the collection of materials from the era in question form of printed materials, written, and oral relevances<sup>10</sup>. The author used Bondowoso Chronicle as primary sources in the written form in 1846 without the author's name (anonymous). The source of Bondowoso Chronicle was still the only source that could reveal the existence of Ki Ronggo I Bondowoso who ruled in 1819-1830. Bondowoso chronicle was written in 16 years after Ki Ronggo I Bondowoso settled down from his position. The chronicle of Bondowoso was written during the government led by the son of Ki Ronggo I Bondowoso named Djoko Sridin who hold Ronggo II Mas Ngabehi Kertokoesoemo (1830-1850)<sup>11</sup>. A secondary source was obtained from the book of R.Ng. Soerjadi<sup>12</sup> entitled "*The History of Besuki*". Meanwhile, the detail information of Ki Ronggo I Bondowoso was not found in residential reports when

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<sup>8</sup> Jan, Vansina, *Oral Tradition as History* (James Currey Publishers, 1985), hlm. 27-28.

<sup>9</sup> Gilbert J. Garaghan, *A Guide to Historical Method* (New York: Fordham University Press, 1957), hlm. 33.

<sup>10</sup> Louis Gottschalk, *Mengerti Sejarah*, translation of Nugroho Notokusanto (Jakarta: Universitas Indonesia Press, 1986), hlm. 32.

<sup>11</sup> Interview with Bondowoso Regent Amin Said Husni on March 21, 2018. Amin Said Husni was the 29th and 30th Regent. He served as Bondowoso Regent for two periods: Period I in 2008-2013, period II in 2013-2018.

<sup>12</sup> R.Ng. Soerjadi, *Sejarah Besuki* (Bondowoso: 1 Mei 1974), 53-56.

the chronicle of Bondowoso was written. In these sources, the researchers would like to conduct a criticism on sources of both internal criticism and external criticism.

The next stage was interpretation. This phase was often referred to as historical analysis. The analysis outlined the historical mean and terminological contrast to the synthesis to unite. Both analysis and synthesis were seen as the main methods in interpretation<sup>13</sup>. Interpretation was done by comparing the facts to reveal the existence of Ki Ronggo I Bondowoso. In the interpretation, imagination was required to compile the facts of the incident to obtain a complete picture.

The last stage was historiography (history writing) which meant as an imaginative reconstruction of the past events based on data obtained by taking the testing process and critical analysis<sup>14</sup>. This stage was intended for assembling the facts into a single systematic, integral, and presented chronologically in writing by using good and correct language expected to easily understood by readers.

## Result and Discussion

### 1. The Origin of Ki Ronggo I Bondowoso Based on the Chronicle of Bondowoso

The origins of Ki Ronggo I Bondowoso (Raden Bagoes Assra) was not easy to get. This was due to the condition of contemporary society that was not used to write important events that happened in the past on to their grandchildren. Luckily, the information of Ki Ronggo I was recorded in the Chronicle of Bondowoso although the author could not be identified. The original manuscript of the Chronicle of Bondowoso was written in Javanese letters shaped in the form of *Macapat* song, and written on Wednesday (*Pahing*) seven o'clock in *Jumadil Awal* year Be - the end of 1768 (Syaka) or 1846 AD. According to *Babad* of Bondowoso translated by Moch. Ms Yusuf, there was an error typing in 1768 Syaka equal to 1840 AD. Supposedly, it should be 78 years as additional years to make 1768 Syaka into Messiah (BC). So, the true one was 1846 instead of 1840 AD. *Babad* Bondowoso was written during Ki Ronggo II (Djoko Sridin); the son of Ki Ronggo I (Raden Bagoes Assra). The paper existed after the 16-year of Ki Ronggo I government (1819-1830)<sup>15</sup>.

There were two interpretations regarding the composition of *Babad* Bondowoso. The first was that the son of Ki Ronggo I Djoko Sridin (Ki Ronggo II) ordered the palace poet to write his father's story. The paper aimed to reinforce that Djoko Sridin was the son of Ki

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<sup>13</sup> Kuntowijoyo, *Pengantar Ilmu Sejarah* (Yogyakarta: Yayasan Bentang Budaya, 1995), hlm. 100.

<sup>14</sup> Louis Gottschalk, *Loc.cit.*

<sup>15</sup> Interview with Bondowoso Regent Amin Said Husni on March 21, 2018.



Ronggo I. Second, the desire of Djoko Sridin that the oral tradition was alive in the community expressed in the form of recorded songs, so it could be informed on subsequent generations. Finally, there appeared summary of events that began the life of Raden Bagoes Assra before becoming a regent until his successor was told in the Chronicle of Bondowoso<sup>16</sup>. Below was the pedigree of Bondowoso Regent.



NAMA-NAMA BUPATI/PENGUSAH WILAYAH BONDOWOSO	
1. Ronggo Mas Ngabehi Kerto Ngoro (Raden Bagoes Assra)	(1819 - 1838)
2. Ronggo Mas Ngabehi Kerto Ngoro (Raden Bagoes Assra)	(1839 - 1850)
3. Ronggo Mas Ngabehi Kerto Ngoro (Raden Bagoes Assra)	(1850 - 1879)
4. RT. Abdurrahman Wiradigoro	(1879 - 1891)
5. RT. Kertanegara	(1891 - 1908)
6. RT. Kertanegara	(1908 - 1925)
7. RT. Kertanegara	(1925 - 1928)
8. RT. Kertanegara	(1928 - 1934)
9. RT. Kertanegara	(1934 - 1938)
10. RT. Kertanegara	(1938 - 1945)
11. RT. Kertanegara	(1945 - 1946)
12. RT. Kertanegara	(1946 - 1949)
13. RT. Kertanegara	(1949 - 1950)
14. RT. Kertanegara	(1950 - 1951)
15. RT. Kertanegara	(1951 - 1956)
16. RT. Kertanegara	(1956 - 1957)
17. RT. Kertanegara	(1957 - 1958)
18. RT. Kertanegara	(1958 - 1960)
19. RT. Kertanegara	(1960 - 1964)
20. RT. Kertanegara	(1964 - 1965)
21. RT. Kertanegara	(1965 - 1973)
22. RT. Kertanegara	(1973 - 1978)
23. RT. Kertanegara	(1978 - 1983)
24. RT. Kertanegara	(1983 - 1988)
25. RT. Kertanegara	(1988 - 1993)
26. RT. Kertanegara	(1993 - 1998)
27. RT. Kertanegara	(1998 - 2003)
28. RT. Kertanegara	(2003 - 2008)
29. RT. Kertanegara	(2008 - 2013)
30. RT. Kertanegara	(2013 - 2018)

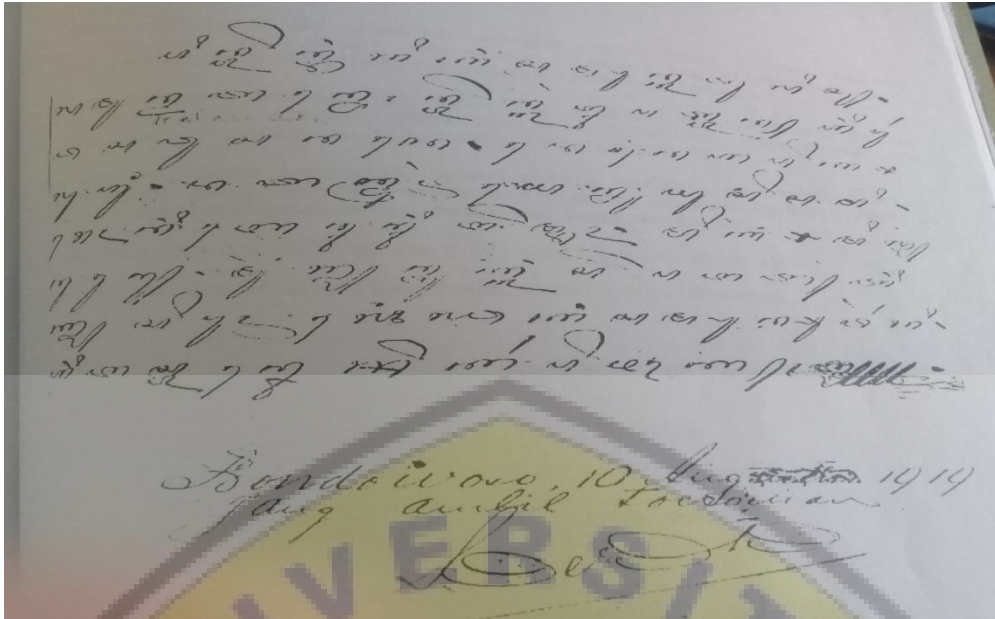
Figure 1. The Historical Inscription of Bondowoso Regent Family (Research Documentation)<sup>17</sup>

In 1919, the initiative of Soeroto, the secretary of Bondowoso residence rewrote the Chronicle of Bondowoso had already been written in 1846. The life of Soeroto who lived during the neighborhood of colonial officials and gave inspiration to rewrite the Chronicle of Bondowoso that would be very beneficial to society and the family of Ki Ronggo I who did not experience the era of Ki Ronggo I in understanding the history of his ancestors<sup>18</sup>. The contents of *Babad* Bondowoso was more clearly understood when Moch. Jusuf MS translated it into Indonesia, completed on May 29, 2003 and updated on March 10, 2004.

<sup>16</sup> Anonim, *Babad Bondowoso*, tahun 1768 Syaka atau 1846 Masehi.

<sup>17</sup> The Bondowoso Regent lineage is an inscription posted on the terrace of Bondowoso Regent's *verandah*. This photo was taken on March 2018.

<sup>18</sup> *Babad Bondowoso*, Pupuh Kinanthi bait ke 7.



**Figure 2.** *Macapat* in Javanese Language in the Chronicle of Bondowoso (1846) spread by Soeroto in 1919<sup>19</sup>.  
Source: *Babad Bondowoso*, translated by Moch. Jusuf MS<sup>20</sup>

The origins of Ki Ronggo I (Raden Bagoes Assra) could be identified from the Chronicle of Bondowoso, *Dhandhanggula* (Gagak Setra) which consisted of 29 stanzas as follows:

1. *It was told that at the time, Rekyana Rangga Sepuh Bondowoso (when he was child) lived in Binor village. His ancestors had come from Pamekasan. How pity his fate; his mother and father had left him since his childhood. During his early age, he was named Bagoes Assra, served for a master (Tumenggung).*
2. *Ki Tumenggung was named Sura Adiwikrama, served in Puger. But, at that time, he was serving as Rangga in Besuki. It was really unfortunate fate for Bagoes Assra. So just starting to serve, he has got a trial, namely: his father was accused killing Pamekasan man and proved guilty, and he was convicted.*
3. *Tumenggung Besuki was angry, the devotion of Bagoes Assra was not accepted. Then, Assra was submitted to Patih Alus. Shortly, Assra was not there, his grandmother cried out for her grandchildren.*
4. *It is known that the grandmother was elderly widow and had no children, only one child: Bagoes Assra. Naturally, she had so much affection to him. The widow was weeping for the fate of her grandson, whimpering sob, he said: "Oh, my granddaughter Assra, how unfortunate your fate, son! your mother and father left you, and now you're on hold state; let you be persecuted".*  
(Straight to stanza 8).
8. *My intention to visit Kanjeng Gusti Patih was to deliver an offer of plenty of money, with full of hope that You were pleasing to allow Bagoes Assra to back*

<sup>19</sup> In *Babad Bondowoso*, translation of Moch. Jusuf Ms (2004), page. 53.

<sup>20</sup> In *Babad Bondowoso*, translation of Moch. Jusuf Ms (2004), page. 49.

*home, because hhe was only my grandchild, he was an orphan, with no mother and father. How poor him!*

(Straight to stanza 10).

10. *Okay, I accepted your gift in the form of real money, but I would give this money for you to buy clothes for your grandson. Listen me, your grandson Assra would have a high degree of exceeded human beings, and was able to protect the citizens. The conversations between Nyi Widows and Ki Patih ended in stanza 13<sup>21</sup>.*

The description of the start stanza 1-13 obtained information that during his childhood Raden Bagoes Assra get hammered extraordinary mental at the time was very young age, the age of 10 years. Assra not live together father and mother who comes from the region of Madura Pamekasan since both died, but lived with rich old widow who left Assra on Tumenggung Sura Adiwikrama<sup>22</sup>. However, due to criminal issues that have been done to his father and his father's Assra had to be judged, then later switch delegated by the Tumenggung Sura Adiwikrama to Ki Patih Alus<sup>23</sup>. Assra devotion on the authorities of both the tumenggung or indirectly patih form Assra way of thinking in the field of state politics. Plus in life love loving old widow. Experience in this life will give provisions on self Assra to be a wise leader. Below we present forecasts on future governance structures Ki Ronggo I Bondowoso.

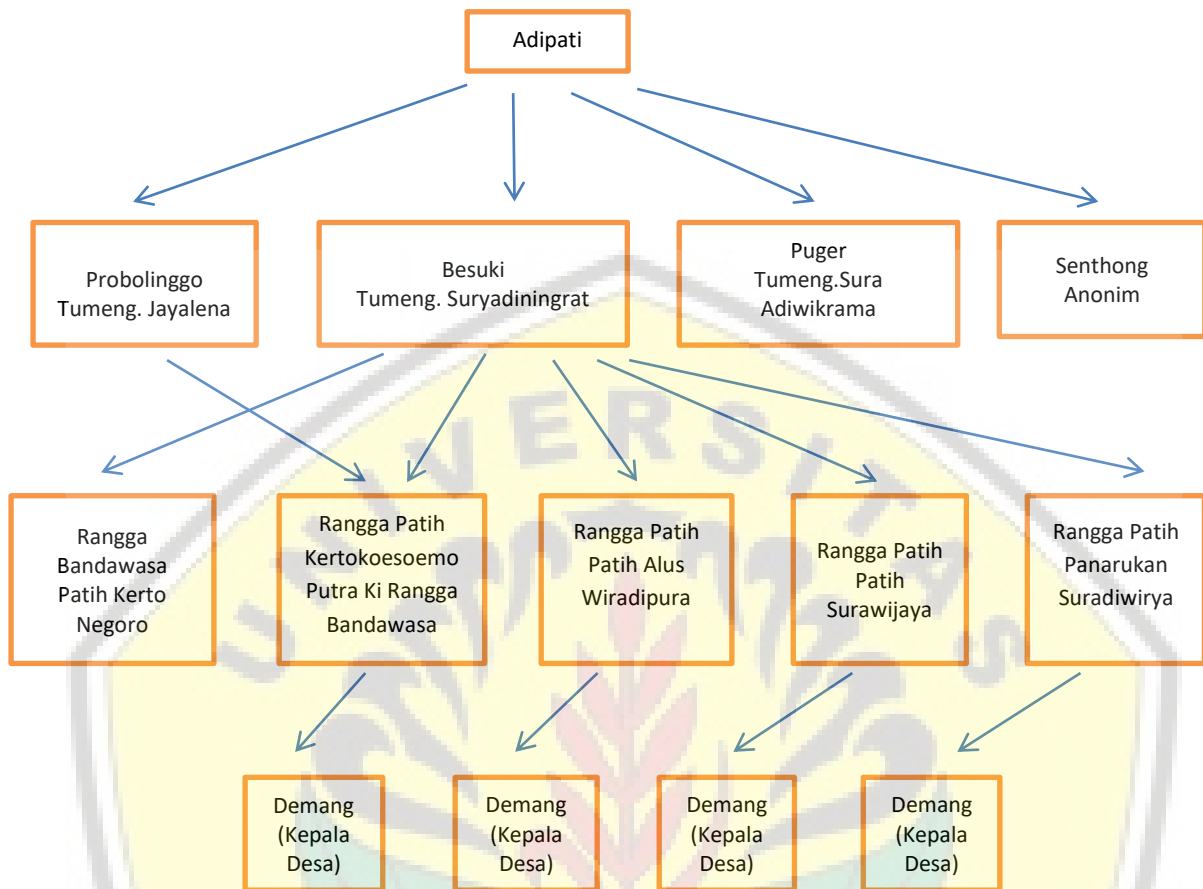
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<sup>21</sup> *Babad Bondowoso*, Canto Dhandhanggula stanza of all 1-10.

<sup>22</sup> *Tumenggung* is a Regional Head in-line with the Resident. Beneath the *Tumenggung* is *Ronggo* which is aligned with the Regent/Regional Head under the Resident. This information was obtained from *Babad Bondowoso* by Moch. Jusuf Ms. (2004), p. 49.

<sup>23</sup> *Patih* = Position of the Regent Deputy.

**The Estimation of Government Structure in the Era of Ki Ronggo Kerto Negoro (Ki Ronggo I Bondowoso)**



**Figure 3.** The Estimates of Government Structure In Ronggo Kerto Negoro (Ki Ronggo I Bondowoso)<sup>24</sup>

The story continued in the stanza of 13-20, Ki Ronggo Besuki told that he wanted to find a clown (the assistant trainee of employee candidate) whom were still young. The opportunity was used by Ki Patih Alus Assra as his adoptive father to offer his son to Ki Ronggo Besuki. Assra. He was good-looking with subtle mind, patient, generous, and made Ki Ronggo Besuki interested and accepted him as clown. At stanza 25-29, there explained that Ki Ronggo Besuki Assra gave on his concubine named Nyi Rambitan to be maintained and used as a foundling. Nyi Rambitan was very happy to be given a handsome kid pets.

*35. Hi Rambitan, I have just gotten a youngman, I was really sorry for his fate. He has no parents. Make him as your son-in law. Keep him well and introduce him to Saleh. It was absurdly a pleasant of Nyi Rambitan, she was awarded a nice-looking kid, and he was very pampered<sup>25</sup>.*

<sup>24</sup> In *Babad Bondowoso*, Moch. Jusuf Ms. (2004), p. 49

<sup>25</sup> *Babad Bondowoso*, Pupuh Dhandhinggula bait ke-25.

Then, the story of Raden Bagoes Assra marriage on Canto Maskumambang IX consisted of 15 stanzas. At the stanza 9-15, there described Assra's marriage with the daughter of Mr. Supiah named Rara Sadiah, and there also told about Rara Sadiah family story.

8. *Bagoes Assra had married with Rara Sadiah: a daughter of Mr. Supiah.*
9. *As for Mr. Supiah came from Sumenep, from Parinduwan village.*
10. *While Mbok Supiah came from Probolinggo, she was a daughter of orderlies "Gedong" on Tumenggung Jayalelana.*
11. *The origins of Banyuwangi, then wandered to the west to Probolinggo forest*<sup>26</sup>.

## 2. The Establishment of Bondowoso Ancestor

Related to the Chronicle of Bondowoso, there were no sources that could provide detailed information on the process of Bondowoso establishment. By the application of historical method, the author could sort out the myth descriptions in the culture at that time. For example, when Assra was sleeping at the northeast gazebo, he had seen a ray of magical bright<sup>27</sup>.

The beginning of the establishment of Bondowoso City began with the command of Ki Ronggo Besuki for clearing forest<sup>28</sup>. His brother was Patih Panarukan named Suradiwirya. He advised that the *Manggala* (pioneer) was Assra. Before commanded by Ki Ronggo Besuki to open the forest to establish a city, Assra was firstly commanded to marry Rara Sadiah<sup>29</sup>.

After his marriage, Assra set out to fulfill the task of Ki Ronggo Besuki to the area between Ijen plateau and Argopuro called as *Padukuhan Dabasah*<sup>30</sup>. To accompany the journey of Assra in the forest, his parent-in-law gave him a white buffalo whose horn was huge. The buffalo was very helpful repel wild animals approaching Assra and his assistant. The white buffalo named "Melati"<sup>31</sup>. In the middle of the area, there was a swamp *Dabasah* plateau which was a small pond. In the vicinity of the start of the swamp had been cleared. In the west of the swamp, Assra made langgar to worship. On the east and surroundings, he made extensive grounds to the urban housing stock at a later date.

Furthermore, Assra cleared the forest to the east, west, north and south. Created rice paddies and fields were also waterways. Besides, he also constructed roads to the fields and

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<sup>26</sup> *Babad Bondowoso*, Pupuh Maskumambang bait ke-9-12.

<sup>27</sup> *Babad Bondowoso*, Pupuh Kinanti bait ke-27-29.

<sup>28</sup> Darusuprpta, *Loc., Cit.*

<sup>29</sup> *Babad Bondowoso*, Pupuh Maskumambang, *Loc., Cit.*

<sup>30</sup> R.Ng. Soerjadi, *Sejarah Besuki*, 1974.

<sup>31</sup> *Ibid.*

the fields itself. The existing roads to get to the east and south majors to Puger-Jember major had been expanded and improved. The formation of the city began with the making of the town-square. In the west of the square, a mosque was built. In the east, markets were established, and in the southern, his residency was built. Eventually, many of Besuki and Madurese moved and settled to this new place. The places had already been constructed by Assra and his followers named Bondowoso. The term Bondowoso consisted of *Bondo* which meant “victory”, while *Woso* meant “power or strength”. So, Bondowoso city meant “victory of power”<sup>32</sup>. The duties made Assra got his title as Astrataruna and a position as *Mantri Anom* from Ki Ronggo Besuki. Finally, Astrataruna was given a new position by Ki Ronggo Besuki as Patih Kerto Negro.

7. *He knew what would happen. He said, no one told not to become "Manggala" (pioneer) in deforestation was only Assra, though he was young, he was able to complete the task of "Nata" along with four assistants.*
8. *And give him a title "Astrataruna" with a assistants.*
8. *Tumenggung Besuki was entitled Suryadiningrat. Ki Astrataruna was raised and again promoted to be "Patih Negara" with title Patih Kartanegara*<sup>33</sup>.

### 3. Raden Bagoes Assra Becomes Ki Ronggo I Bondowoso

Inside the stanza *Durma Canto*, there existed an explanation of the Chronicle of Bondowoso that during Ki Patih Kerto Negro took any lead in governance, Bondowoso became fertile and prosperous.

1. *It was said that during Ki Patih served, Bondowoso was prosperous. Plants became cared for, the prince of rice plants was 150 cents as high as high as two rupiahs.*
2. *The coffee prices was 250 cents) and no need to haggle. It was told that Bondowoso and Puger were both advanced than Besuki as the district capital*<sup>34</sup>.

Ki Patih Kerto Negro was thoughtful and concerned leader for the welfare of his people. It was proven when the process of either inner or spiritual purification that he had undergone since he was child. By good fertility, the area of Bondowoso was cultivated with rice, corn, coffee, and it made people became prosperous.

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<sup>32</sup> *Ibid.*

<sup>33</sup> *Babad Bondowoso*, Pupuh Pangkur bait ke 7-26.

<sup>34</sup> *Babad Bondowoso*, Pupuh Durma bait ke 1-2.

On his rule and regime, Ki Patih Kerto Negoro received information from his teacher Ki Patih Raksanegara, Patih Puger as the substitute of Patih Surawijaya (Ki Ronggo Besuki) named Dulkasim who provided information that Puger was controlled by rebel named Arya Gledak that would conquer Besuki through Bondowoso<sup>35</sup>. The preparation to avoid Arya Gledak had been prepared by Ki Patih Kerto Negoro. The rows of mole-cricket and fencing troops had been prepared<sup>36</sup>. Ki Patih was an expert in war as evidenced in the following stanza.

*17. You should know your enemy's place. Second, you must know your opposite name. The third: How was his power. Fourth: identify his cleverness. If people did not have any knowledge of war, he could be deceived, though the deceitfulness could still be defeated by a thick and the strength of skin. But immunity could still be defeated by the intelligence and weapons; while skill could still be defeated by vigilance<sup>37</sup>.*

Furthermore, it was told that in the end, Arya Gledak could be killed by Ki Patih Kerto Negoro. He was beheaded and brought to Puger, so that people could know and could no longer hold a rebellion to Patih Puger. The Dutch company was magnifying a reward to Ki Patih Kerto Negoro with his high position as *Ronggo*<sup>38</sup> who holds a master Kerto Negoro State of Bondowoso as in the following stanza.

*16. As his services to win the war, then Ki Patih was appointed position as Rangga by the Authorities of the Netherlands. He was Kartanegara who controlled Bondowoso.*

*17. He was also awarded a sum of four thousand rupiahs. Puger was then under the rule of Bondowoso. As for the position of Patih in Puger had been replaced by Atmareja, who had held the position of Demang. Now, it turned to be a story of Ki Ronggo<sup>39</sup>.*

At the end of the Chronicle story, the substitute of Ki Ronggo I Bondowoso (Kerto Negoro) was his son Ngabehi Kertokoesoemo. At first, it was named as Patih in Probolinggo. After Ki Ronggo I Bondowoso had resigned, his son replaced him and hold his position as Kertokoesoemo.

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<sup>35</sup> *Babad Bondowoso*, Pupuh Durma bait ke 22-31.

<sup>36</sup> *Babad Bondowoso*, Pupuh Durma bait ke 29-30.

<sup>37</sup> *Babad Bondowoso*, Pupuh Dhandhang Gula bait ke -17.

<sup>38</sup> Ronggo is aligned with the Regent/Regional Head under the Resident.

<sup>39</sup> *Babad Bondowoso*, Pupuh Sinom bait ke-16-17.

## Conclusions

From the results of the reading and analysis of the Chronicle of Bondowoso as well as incorporating the results of the handwriting on the History of Besuki, it turned out an incredible detail not only the story of Ki Ronggo I Bondowoso, but also an information regarding the names of villages in the regency that still existed at present. For example, Binor Village, Blindungan, Galingseran, Tamben, Ledok Desa Bidara, Tenggarang, Pekalangan, Wanasari, Tapen, Prajekan and others. In addition, the authors obtained information regarding the names of the positions in the governmental district. For example, the title of *Adipati, Arya, Bupati, Babah, Demang, Jaksa, Mantri, Nalendra, Patih, Punakawan, Raden, Rangga, Tumenggung, Kyai, and Residen*. The information of the culture of the society at the time could be identified particularly through Ceremony of a Proposal and Marriage.

As disclosed by Jan Vansina that the oral tradition (in this research were summarized in the Chronicle of Bondowoso) as a verbal message spoken, sung (in song *Macapat*), or accompanied by musical instruments, there must be delivery through speech articulation with at least in paired generation. It was evident that the Chronicle of Bondowoso was a summary of the oral traditions that were presented in one generation. The oral tradition was written at the time of replacement of Ki Ronggo II Bondowoso or Ngabehi Kertokoesoemo (Son of Ki Ronggo I Bondowoso). It was based on the premise that the testimony that continued to grow and inherited in the memory space of the supporting community, forming the oral tradition that summarized the history of the community from time to time without being bound by the presence or absence of a written tradition.



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*Babad Bondowoso*, Pupuh Pangkur bait ke 7-26.

*Babad Bondowoso*, Pupuh Durma bait ke 1-2.

*Babad Bondowoso*, Pupuh Durma bait ke 22-31.

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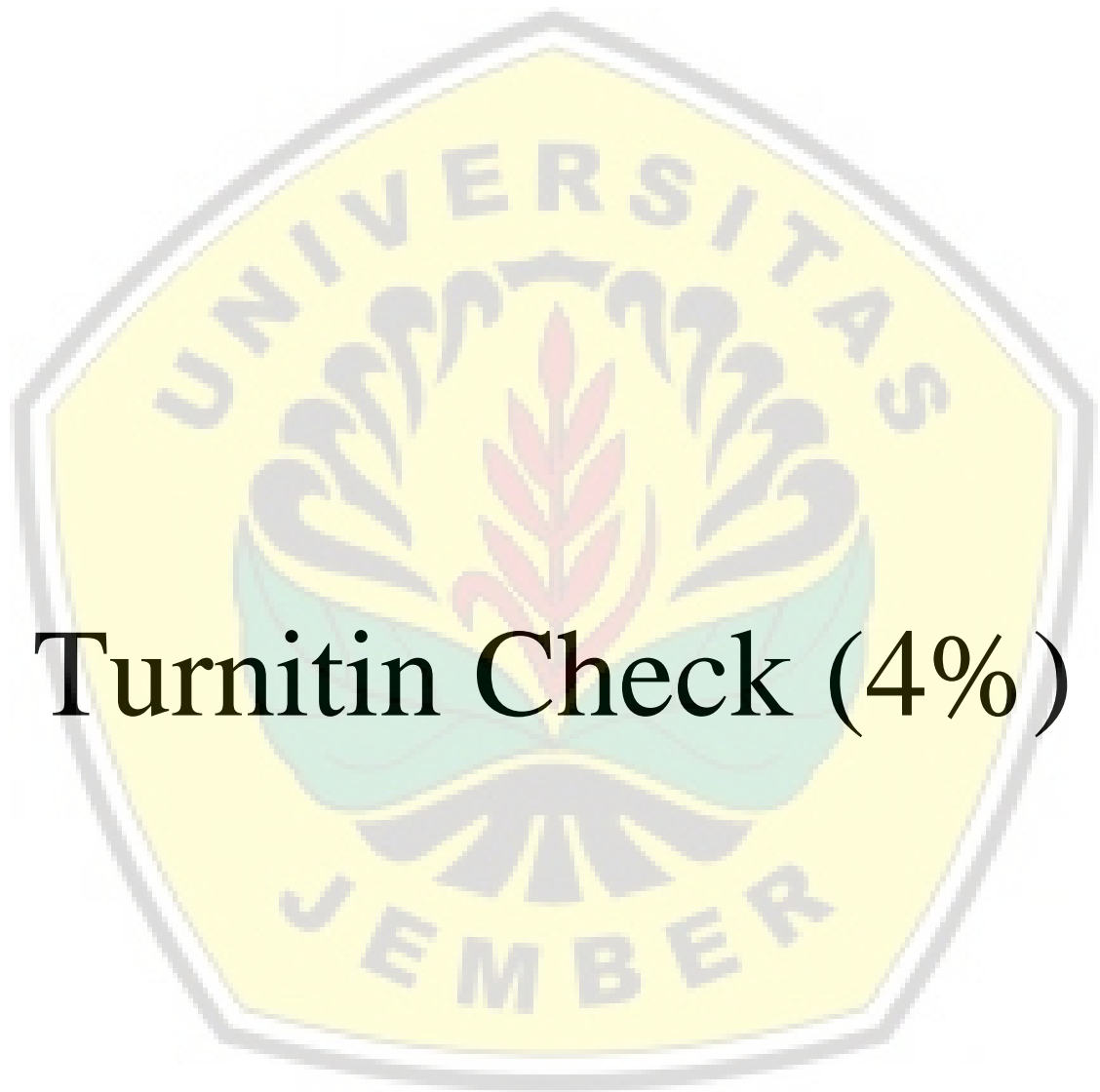
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**Informan**

Interview with Regent Amin Said Husni





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# Uncover the Story of Ki Ronggo I Bondowoso in the Chronicle of Bondowoso

*by* Latifatul Izzah

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## Uncover the Story of Ki Ronggo I Bondowoso in the Chronicle of Bondowoso<sup>1</sup>

Latifatul Izzah<sup>1</sup>, Singgih Tri Sulistiyono<sup>2</sup>, Yety Rochwulaningsih<sup>3</sup>  
Doctoral Student at Historical Studies Faculty of Humanities Diponegoro University Semarang<sup>1</sup>,  
Doctoral Promoter at Historical Studies Faculty of Humanities Diponegoro University Semarang<sup>2</sup>,  
Doctoral Co-Promoter<sup>3</sup> at Historical Studies Faculty of Humanities Diponegoro University Semarang  
and Lecturer at Historical Studies Faculty of Humanities Diponegoro University Semarang<sup>3</sup>

### Abstract

*Babad* was very valuable information for historians to uncover past events that were difficult to obtain from many sources. Lots of trouble to get information from the essence of the Chronicle was because the Chronicle was a literary work that was elusive for general public. Moreover, in the Chronicle of Bondowoso, the script was written in *Caraka* letter (Java), in the form of song, and structured by Javanese language *Kawi* that was complex to understand. However, the information from the chronicle was needed to find out information that was not found in the colonial period. This article was dissected by the historical method. The research resulted that before gaining a title as Ki Ronggo I Bondowoso, his name was Raden Bagoes Assra. His ancestors had come from Pamekasan Madura. The information that was obtained from the chronicle related to the life of Raden Bagoes Assra was started since his childhood, adolescence, marriage, and when he was given a task of state by his father-in-law Ki Ronggo Besuki to disclose forest at Bondowoso which would be the shelter called as Bondowoso until he became Ki Ronggo I Bondowoso. The information was not obtained from sources at the time whose essence was colonial-centric.

**Keywords:** *Babad* Bondowoso, Raden Bagoes Assra, first master

### Introduction

The chronicle story of Ki Ronggo I Bondowoso was written with no author (anonymous) with Java Letter (*Macapat* song) on Wednesday at the seventh month *Jumada Al-Awwal* Be - End of 1768 (Syaka) or 1846 AD. It had been copied by Soeroto, an official clerk of Bondowoso residency. The complete version had been copied on August 10, 1919. The text was translated into Indonesian by Moch. Jusuf MS on May 29, 2003, then re-improved and completed on March 10, 2004. His chronicle was very valuable information for historians, since the colonial period seemed difficult to find writing that delved into the role of community leaders in Indonesia. The post-colonial period tended colonial-centric, so that historians (in darkness era) happened when they wanted to reveal the existence of indigenous

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<sup>1</sup> This article is part of Latifatul Izzah's dissertation entitled "COFFEE PLANTATION: PRIVATIZATION OF THE BONDOWOSO REGENCY IN THE COLONIAL ERA 1890-1930".

leaders. Though this information, it was helpful for historians to obtain information regarding the establishment of an area, the emergence of leaders in a community, the struggle-waged, the reactions of the characters when colonial policy were applied in a region and beyond. The story that was written in the chronicle was the information from the oral tradition of life of society at the time.

*Babad*, etymologically was derived from the Javanese word meaning "open, clear, history"<sup>2</sup>. It was in line with Mangunsuwito's opinion<sup>3</sup> that chronicle could also be interpreted as a "sage, history, and stories about events that have occurred". In fact, the chronicle (as a result of culture) had an important role in the life of the Javanese community according to the circumstances of their times. The call of *Babad* in Java was the same as Madura and Bali. In terminological understanding, the chronicle was related to literature or talk about things related to forest clearing, the crowning of the local authorities, the founder of the kingdom, the kingdom or the removal of the central government, warfare, customs, and there was often a tangle of marriage and the bond of kinship<sup>4</sup>.

Pudentia MPSS argues<sup>5</sup> that tradition could be defined as everything that was transmitted through speech included the literacy and non-literacy. Oral tradition consisted not only folklore and stories, but also a wide range of matters related to local knowledge systems, genealogy system, history, law, environment, universe, customs, textile, medicine, religion and beliefs, moral values, language, art and so forth. Besides, oral tradition could be a cultural force and one of the main sources that were important in the formation of identity to build a civilization<sup>6</sup>. Oral tradition could also be interpreted as a custom or development in a community that was recorded and passed on from generation to generation through oral language. In the oral tradition, there existed events of history, customs, stories, fairy tales, proverbs, songs, spells, moral values, and religious values.

The author attempted to reveal the founder of the regency namely Ki Ronggo I Bondowoso through Bondowoso Chronicle<sup>7</sup>. The author expected that by reading and analyzing *Macapat* song as the result of oral tradition of his time, people would get information (in chronological order) about the figure Ki Ronggo I Bondowoso. The difficulty of getting information from the writings produced in the colonial period centric colonial

<sup>2</sup> Prawiroatmodjo<sup>2</sup>, *Bausastra Jawa-Indonesia Jilid I* (Jakarta: Haji Masagung, 1980), hlm.2.

<sup>3</sup> Mangunsuwito, *Kamus Bahasa Jawa: Indonesia – Jawa* (Bandung: Irama Widya, 2002), hlm. 303.

<sup>4</sup> Darusuprpta, *Serat Wulang Reh* (Surabaya: Citra Jaya, 1982), hlm. 5.

<sup>5</sup> [https://www.academia.edu/17427470/tradisi\\_lisan](https://www.academia.edu/17427470/tradisi_lisan)

<sup>6</sup> I Nengah Duija, "Pergulatan Kebudayaan Tradisi dengan Kebudayaan Global", *Jurnal Wacana* vol. 7 No. 2, Oktober (2005): 3-4.

<sup>7</sup> *Babad Bondowoso*, translation of Moch. Jusuf MS, May 2004.

nature had encouraged the author to refer to the information obtained from the Chronicle of Bondowoso. Vansina<sup>8</sup> said that oral tradition was a verbal message in the form of a statement that was reported from the past to the present generation whose message should be a statement spoken, sung, or accompanied by musical instruments. There must be a delivery through speech articulation with at least a paired generation. It was based on the premise that the testimony that continued to grow and inherited in the memory space of the supporting community, formed oral tradition that summarized the history of the community from time to time without being bound by the presence or absence of a written tradition.

## Methods

This research aimed to reveal the life story of Ki Ronggo I Bondowoso as a result of historical writings. Therefore, the reconstruction of the past events was undertaken through historical method. The historical method could be defined as systematic building that contained a set of principles and rules that were prepared to assist effectively in collecting historical sources, a critical vote, and finally presented a synthesis of the results that were achieved in the form of good writing<sup>9</sup>. Historical method included four stages: a) heuristics or collection of critical source, source of interpretation, historical manuscript, and historiography.

Heuristics were the collection of materials from the era in question form of printed materials, written, and oral relevances<sup>10</sup>. The author used Bondowoso Chronicle as primary sources in the written form in 1846 without the author's name (anonymous). The source of Bondowoso Chronicle was still the only source that could reveal the existence of Ki Ronggo I Bondowoso who ruled in 1819-1830. Bondowoso chronicle was written in 16 years after Ki Ronggo I Bondowoso settled down from his position. The chronicle of Bondowoso was written during the government led by the son of Ki Ronggo I Bondowoso named Djoko Sridin who hold Ronggo II Mas Ngabehi Kertokoesoemo (1830-1850)<sup>11</sup>. A secondary source was obtained from the book of R.Ng. Soerjadi<sup>12</sup> entitled "*The History of Besuki*". Meanwhile, the detail information of Ki Ronggo I Bondowoso was not found in residential reports when

<sup>5</sup>  
<sup>8</sup> Vansina, *Oral Tradition as History* (James Currey Publishers, 1985), hlm. 27-28.

<sup>9</sup> Gilbert J. Garaghan, *A Guide to Historical Method* (New York: Fordham University Press, 1957), hlm. 33.

<sup>10</sup> Louis Gottschalk, *Mengerti Sejarah*, translation of Nugroho Notokusanto (Jakarta: Universitas Indonesia Press, 1986), hlm. 32.

<sup>11</sup> Interview with Bondowoso Regent Amin Said Husni on March 21, 2018. Amin Said Husni was the 29th and 30th Regent. He served as Bondowoso Regent for two periods: Period I in 2008-2013, period II in 2013-2018.

<sup>12</sup> R.Ng. Soerjadi, *Sejarah Besuki* (Bondowoso: 1 Mei 1974), 53-56.

the chronicle of Bondowoso was written. In these sources, the researchers would like to conduct a criticism on sources of both internal criticism and external criticism.

The next stage was interpretation. This phase was often referred to as historical analysis. The analysis outlined the historical mean and terminological contrast to the synthesis to unite. Both analysis and synthesis were seen as the main methods in interpretation<sup>13</sup>. Interpretation was done by comparing the facts to reveal the existence of Ki Ronggo I Bondowoso. In the interpretation, imagination was required to compile the facts of the incident to obtain a complete picture.

The last stage was historiography (history writing) which meant as an imaginative reconstruction of the past events based on data obtained by taking the testing process and critical analysis<sup>14</sup>. This stage was intended for assembling the facts into a single systematic, integral, and presented chronologically in writing by using good and correct language expected to easily understood by readers.

## Result and Discussion

### 1. The Origin of Ki Ronggo I Bondowoso Based on the Chronicle of Bondowoso

The origins of Ki Ronggo I Bondowoso (Raden Bagoes Assra) was not easy to get. This was due to the condition of contemporary society that was not used to write important events that happened in the past on to their grandchildren. Luckily, the information of Ki Ronggo I was recorded in the Chronicle of Bondowoso although the author could not be identified. The original manuscript of the Chronicle of Bondowoso was written in Javanese letters shaped in the form of *Macapat* song, and written on Wednesday (*Pahing*) seven o'clock in *Jumadil Awal* year Be - the end of 1768 (Syaka) or 1846 AD. According to *Babad* of Bondowoso translated by Moch. Ms Yusuf, there was an error typing in 1768 Syaka equal to 1840 AD. Supposedly, it should be 78 years as additional years to make 1768 Syaka into Messiah (BC). So, the true one was 1846 instead of 1840 AD. *Babad* Bondowoso was written during Ki Ronggo II (Djoko Sridin); the son of Ki Ronggo I (Raden Bagoes Assra). The paper existed after the 16-year of Ki Ronggo I government (1819-1830)<sup>15</sup>.

There were two interpretations regarding the composition of *Babad* Bondowoso. The first was that the son of Ki Ronggo I Djoko Sridin (Ki Ronggo II) ordered the palace poet to write his father's story. The paper aimed to reinforce that Djoko Sridin was the son of Ki

<sup>13</sup> Kuntowijoyo, *Pengantar Ilmu Sejarah* (Yogyakarta: Yayasan Bentang Budaya, 1995), hlm. 100.

<sup>14</sup> Louis Gottschalk, *Loc. cit.*

<sup>15</sup> Interview with Bondowoso Regent Amin Said Husni on March 21, 2018.



Ronggo I. Second, the desire of Djoko Sridin that the oral tradition was alive in the community expressed in the form of recorded songs, so it could be informed on subsequent generations. Finally, there appeared summary of events that began the life of Raden Bagoes Assra before becoming a regent until his successor was told in the Chronicle of Bondowoso<sup>16</sup>. Below was the pedigree of Bondowoso Regent.

NAMA-NAMA BUPATI/PENDIASA WILAYAH BONDOWOSO	
1. Soeroto	1881 - 1883
2. Ronggo I	1883 - 1879
3. R. Kuncaranegara	1879 - 1881
4. R. Kuncaranegara	1881 - 1883
5. R. Kuncaranegara	1883 - 1885
6. R. Kuncaranegara	1885 - 1887
7. R. Kuncaranegara	1887 - 1889
8. R. Kuncaranegara	1889 - 1891
9. R. Kuncaranegara	1891 - 1893
10. R. Kuncaranegara	1893 - 1895
11. R. Kuncaranegara	1895 - 1897
12. R. Kuncaranegara	1897 - 1899
13. R. Kuncaranegara	1899 - 1901
14. R. Kuncaranegara	1901 - 1903
15. R. Kuncaranegara	1903 - 1905
16. R. Kuncaranegara	1905 - 1907
17. R. Kuncaranegara	1907 - 1909
18. R. Kuncaranegara	1909 - 1911
19. R. Kuncaranegara	1911 - 1913
20. R. Kuncaranegara	1913 - 1915
21. R. Kuncaranegara	1915 - 1917
22. R. Kuncaranegara	1917 - 1919
23. R. Kuncaranegara	1919 - 1921
24. R. Kuncaranegara	1921 - 1923
25. R. Kuncaranegara	1923 - 1925
26. R. Kuncaranegara	1925 - 1927
27. R. Kuncaranegara	1927 - 1929
28. R. Kuncaranegara	1929 - 1931
29. R. Kuncaranegara	1931 - 1933
30. R. Kuncaranegara	1933 - 1935

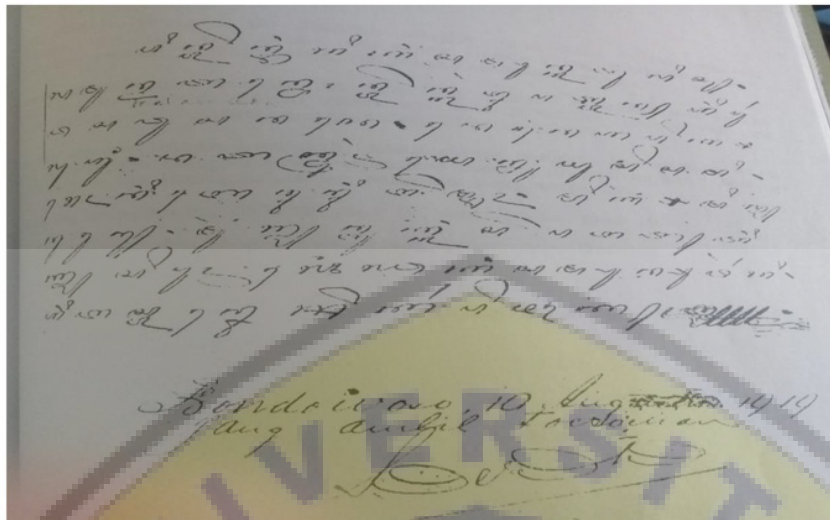
Figure 1. The Historical Inscription of Bondowoso Regent Family (Research Documentation)<sup>17</sup>

In 1919, the initiative of Soeroto, the secretary of Bondowoso residence rewrote the Chronicle of Bondowoso had already been written in 1846. The life of Soeroto who lived during the neighborhood of colonial officials and gave inspiration to rewrite the Chronicle of Bondowoso that would be very beneficial to society and the family of Ki Ronggo I who did not experience the era of Ki Ronggo I in understanding the history of his ancestors<sup>18</sup>. The contents of *Babad* Bondowoso was more clearly understood when Moch. Jusuf MS translated it into Indonesia, completed on May 29, 2003 and updated on March 10, 2004.

<sup>16</sup> Anonim, *Babad Bondowoso*, tahun 1768 Syaka atau 1846 Masehi.

<sup>17</sup> The Bondowoso Regent lineage is an inscription posted on the terrace of Bondowoso Regent's *verandah*. This photo was taken on March 2018.

<sup>18</sup> *Babad Bondowoso*, Pupuh Kinanthi bait ke 7.



**Figure 2.** *Macapat* in Javanese Language in the Chronicle of Bondowoso (1846) spread by Soeroto in 1919<sup>19</sup>.  
Source: *Babad Bondowoso*, translated by Moch. Jusuf MS<sup>20</sup>

The origins of Ki Ronggo I (Raden Bagoes Assra) could be identified from the Chronicle of Bondowoso, *Dhandhanggula* (Gagak Setra) which consisted of 29 stanzas as follows:

1. *It was told that at the time, Rekyana Rangga Sepuh Bondowoso (when he was child) lived in Binor village. His ancestors had come from Pamekasan. How pity his fate; his mother and father had left him since his childhood. During his early age, he was named Bagoes Assra, served for a master (Tumenggung).*
2. *Ki Tumenggung was named Sura Adiwikrama, served in Puger. But, at that time, he was serving as Rangga in Besuki. It was really unfortunate fate for Bagoes Assra. So just starting to serve, he has got a trial, namely: his father was accused killing Pamekasan man and proved guilty, and he was convicted.*
3. *Tumenggung Besuki was angry, the devotion of Bagoes Assra was not accepted. Then, Assra was submitted to Patih Alus. Shortly, Assra was not there, his grandmother cried out for her grandchildren.*
4. *It is known that the grandmother was elderly widow and had no children, only one child: Bagoes Assra. Naturally, she had so much affection to him. The widow was weeping for the fate of her grandson, whimpering sob, he said: "Oh, my granddaughter Assra, how unfortunate your fate, son! your mother and father left you, and now you're on hold state; let you be persecuted".*  
(Straight to stanza 8).
8. *My intention to visit Kanjeng Gusti Patih was to deliver an offer of plenty of money, with full of hope that You were pleasing to allow Bagoes Assra to back*

<sup>19</sup> In *Babad Bondowoso*, translation of Moch. Jusuf Ms (2004), page. 53.

<sup>20</sup> In *Babad Bondowoso*, translation of Moch. Jusuf Ms (2004), page. 49.

*home, because hhe was only my grandchild, he was an orphan, with no mother and father. How poor him!*

(Straight to stanza 10).

10. *Okay, I accepted your gift in the form of real money, but I would give this money for you to buy clothes for your grandson. Listen me, your grandson Assra would have a high degree of exceeded human beings, and was able to protect the citizens. The conversations between Nyi Widows and Ki Patih ended in stanza 13<sup>21</sup>.*

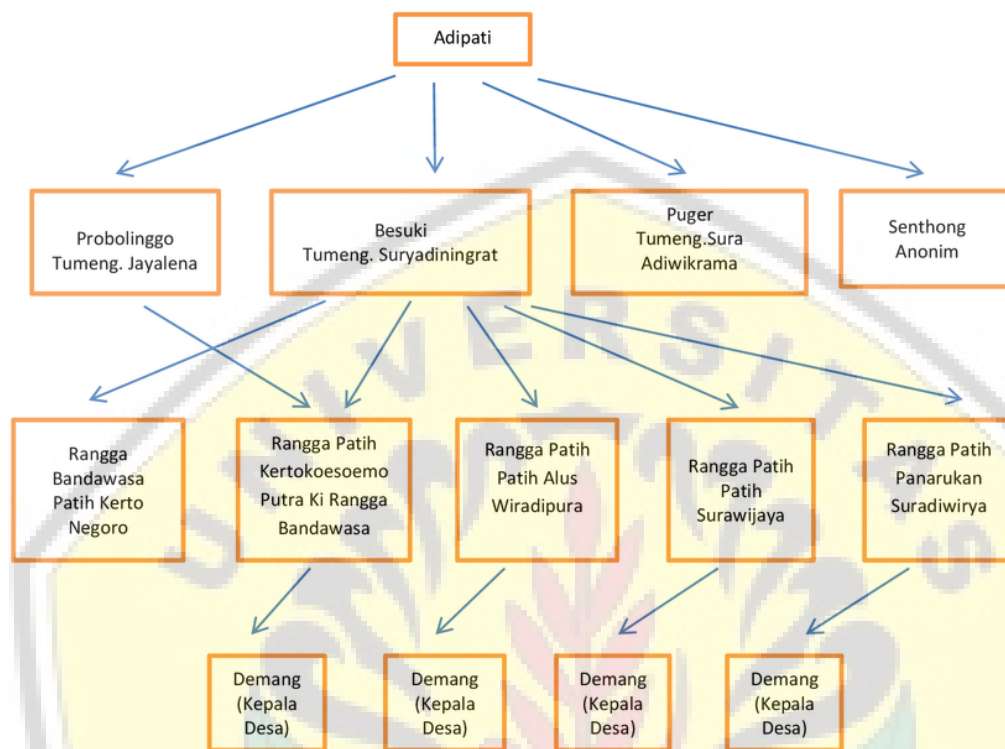
The description of the start stanza 1-13 obtained information that during his childhood Raden Bagoes Assra get hammered extraordinary mental at the time was very young age, the age of 10 years. Assra not live together father and mother who comes from the region of Madura Pamekasan since both died, but lived with rich old widow who left Assra on Tumenggung Sura Adiwikrama<sup>22</sup>. However, due to criminal issues that have been done to his father and his father's Assra had to be judged, then later switch delegated by the Tumenggung Sura Adiwikrama to Ki Patih Alus<sup>23</sup>. Assra devotion on the authorities of both the tumenggung or indirectly patih form Assra way of thinking in the field of state politics. Plus in life love loving old widow. Experience in this life will give provisions on self Assra to be a wise leader. Below we present forecasts on future governance structures Ki Ronggo I Bondowoso.

<sup>21</sup> *Babad* Bondowoso, Canto Dhandhanggula stanza of all 1-10.

<sup>22</sup> *Tumenggung* is a Regional Head in-line with the Resident. Beneath the *Tumenggung* is *Ronggo* which is aligned with the Regent/Regional Head under the Resident. This information was obtained from *Babad Bondowoso* by Moch. Jusuf Ms. (2004), p. 49.

<sup>23</sup> *Patih* = Position of the Regent Deputy.

**The Estimation of Government Structure in the Era of Ki Ronggo Kerto Negoro (Ki Ronggo I Bondowoso)**



**Figure 3.** The Estimates of Government Structure In Ronggo Kerto Negoro (Ki Ronggo I Bondowoso)<sup>24</sup>

The story continued in the stanza of 13-20, Ki Ronggo Besuki told that he wanted to find a clown (the assistant trainee of employee candidate) whom were still young. The opportunity was used by Ki Patih Alus Assra as his adoptive father to offer his son to Ki Ronggo Besuki. Assra. He was good-looking with subtle mind, patient, generous, and made Ki Ronggo Besuki interested and accepted him as clown. At stanza 25-29, there explained that Ki Ronggo Besuki Assra gave on his concubine named Nyi Rambitan to be maintained and used as a foundling. Nyi Rambitan was very happy to be given a handsome kid pets.

35. *Hi Rambitan, I have just gotten a youngman, I was really sorry for his fate. He has no parents. Make him as your son-in law. Keep him well and introduce him to Saleh. It was absurdly a pleasant of Nyi Rambitan, she was awarded a nice-looking kid, and he was very pampered<sup>25</sup>.*

<sup>24</sup> In *Babad Bondowoso*, Moch. Jusuf Ms. (2004), p. 49

<sup>25</sup> *Babad Bondowoso*, Pupuh Dhandhanggula bait ke-25.

Then, the story of Raden Bagoes Assra marriage on Canto Maskumambang IX consisted of 15 stanzas. At the stanza 9-15, there described Assra's marriage with the daughter of Mr. Supiah named Rara Sadiyah, and there also told about Rara Sadiyah family story.

8. *Bagoes Assra had married with Rara Sadiyah: a daughter of Mr. Supiah.*
9. *As for Mr. Supiah came from Sumenep, from Parinduwan village.*
10. *While Mbok Supiah came from Probolinggo, she was a daughter of orderlies "Gedong" on Tumenggung Jayalelana.*
11. *The origins of Banyuwangi, then wandered to the west to Probolinggo forest*<sup>26</sup>.

## 2. The Establishment of Bondowoso Ancestor

Related to the Chronicle of Bondowoso, there were no sources that could provide detailed information on the process of Bondowoso establishment. By the application of historical method, the author could sort out the myth descriptions in the culture at that time. For example, when Assra was sleeping at the northeast gazebo, he had seen a ray of magical bright<sup>27</sup>.

The beginning of the establishment of Bondowoso City began with the command of Ki Ronggo Besuki for clearing forest<sup>28</sup>. His brother was Patih Panarukan named Suradiwirya. He advised that the *Manggala* (pioneer) was Assra. Before commanded by Ki Ronggo Besuki to open the forest to establish a city, Assra was firstly commanded to marry Rara Sadiyah<sup>29</sup>.

After his marriage, Assra set out to fulfill the task of Ki Ronggo Besuki to the area between Ijen plateau and Argopuro called as *Padukuhan Dabash*<sup>30</sup>. To accompany the journey of Assra in the forest, his parent-in-law gave him a white buffalo whose horn was huge. The buffalo was very helpful repel wild animals approaching Assra and his assistant. The white buffalo named "Melati"<sup>31</sup>. In the middle of the area, there was a swamp *Dabash* plateau which was a small pond. In the vicinity of the start of the swamp had been cleared. In the west of the swamp, Assra made langgar to worship. On the east and surroundings, he made extensive grounds to the urban housing stock at a later date.

Furthermore, Assra cleared the forest to the east, west, north and south. Created rice paddies and fields were also waterways. Besides, he also constructed roads to the fields and

<sup>26</sup> *Babad Bondowoso*, Pupuh Maskumambang bait ke-9-12.

<sup>27</sup> *Babad Bondowoso*, Pupuh Kinanti bait ke-27-29.

<sup>28</sup> Darusuprpta, *Loc., Cit.*

<sup>29</sup> *Babad Bondowoso*, Pupuh Maskumambang, *Loc., Cit.*

<sup>30</sup> R.Ng. Soerjadi, *Sejarah Besuki*, 1974.

<sup>31</sup> *Ibid.*

the fields itself. The existing roads to get to the east and south majors to Puger-Jember major had been expanded and improved. The formation of the city began with the making of the town-square. In the west of the square, a mosque was built. In the east, markets were established, and in the southern, his residency was built. Eventually, many of Besuki and Madurese moved and settled to this new place. The places had already been constructed by Assra and his followers named Bondowoso. The term Bondowoso consisted of *Bondo* which meant “victory”, while *Woso* meant “power or strength”. So, Bondowoso city meant “victory of power”<sup>32</sup>. The duties made Assra got his title as Astrataruna and a position as *Mantri Anom* from Ki Ronggo Besuki. Finally, Astrataruna was given a new position by Ki Ronggo Besuki as Patih Kerto Negro.

7. *He knew what would happen. He said, no one told not to become "Manggala" (pioneer) in deforestation was only Assra, though he was young, he was able to complete the task of "Nata" along with four assistants.*
8. *And give him a title "Astrataruna" with a assistants.*
8. *Tumenggung Besuki was entitled Suryadiningrat. Ki Astrataruna was raised and again promoted to be "Patih Negara" with title Patih Kartanegara*<sup>33</sup>.

### 3. Raden Bagoes Assra Becomes Ki Ronggo I Bondowoso

Inside the stanza *Durma Canto*, there existed an explanation of the Chronicle of Bondowoso that during Ki Patih Kerto Negro took any lead in governance, Bondowoso became fertile and prosperous.

1. *It was said that during Ki Patih served, Bondowoso was prosperous. Plants became cared for, the price of rice plants was 150 cents as high as high as two rupiahs.*
2. *The coffee prices was 250 cents) and no need to haggle. It was told that Bondowoso and Puger were both advanced than Besuki as the district capital*<sup>34</sup>.

Ki Patih Kerto Negro was thoughtful and concerned leader for the welfare of his people. It was proven when the process of either inner or spiritual purification that he had undergone since he was child. By good fertility, the area of Bondowoso was cultivated with rice, corn, coffee, and it made people became prosperous.

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<sup>32</sup> *Ibid.*

<sup>33</sup> *Babad Bondowoso*, Pupuh Pangkur bait ke 7-26.

<sup>34</sup> *Babad Bondowoso*, Pupuh Durma bait ke 1-2.

On his rule and regime, Ki Patih Kerto Negoro received information from his teacher Ki Patih Raksanegara, Patih Puger as the substitute of Patih Surawijaya (Ki Ronggo Besuki) named Dulkasim who provided information that Puger was controlled by rebel named Arya Gledak that would conquer Besuki through Bondowoso<sup>35</sup>. The preparation to avoid Arya Gledak had been prepared by Ki Patih Kerto Negoro. The rows of mole-cricket and fencing troops had been prepared<sup>36</sup>. Ki Patih was an expert in war as evidenced in the following stanza.

*17. You should know your enemy's place. Second, you must know your opposite name. The third: How was his power. Fourth: identify his cleverness. If people did not have any knowledge of war, he could be deceived, though the deceitfulness could still be defeated by a thick and the strength of skin. But immunity could still be defeated by the intelligence and weapons; while skill could still be defeated by vigilance<sup>37</sup>.*

Furthermore, it was told that in the end, Arya Gledak could be killed by Ki Patih Kerto Negoro. He was beheaded and brought to Puger, so that people could know and could no longer hold a rebellion to Patih Puger. The Dutch company was magnifying a reward to Ki Patih Kerto Negoro with his high position as *Ronggo*<sup>38</sup> who holds a master Kerto Negoro State of Bondowoso as in the following stanza.

*16. As his services to win the war, then Ki Patih was appointed position as Rangga by the Authorities of the Netherlands. He was Kartanegara who controlled Bondowoso.*

*17. He was also awarded a sum of four thousand rupiahs. Puger was then under the rule of Bondowoso. As for the position of Patih in Puger had been replaced by Atmareja, who had held the position of Demang. Now, it turned to be a story of Ki Ronggo<sup>39</sup>.*

At the end of the Chronicle story, the substitute of Ki Ronggo I Bondowoso (Kerto Negoro) was his son Ngabehi Kertokoesoemo. At first, it was named as Patih in Probolinggo. After Ki Ronggo I Bondowoso had resigned, his son replaced him and hold his position as Kertokoesoemo.

<sup>35</sup> *Babad Bondowoso*, Pupuh Durma bait ke 22-31.

<sup>36</sup> *Babad Bondowoso*, Pupuh Durma bait ke 29-30.

<sup>37</sup> *Babad Bondowoso*, Pupuh Dhandhang Gula bait ke -17.

<sup>38</sup> Ronggo is aligned with the Regent/Regional Head under the Resident.

<sup>39</sup> *Babad Bondowoso*, Pupuh Sinom bait ke-16-17.

## Conclusions

From the results of the reading and analysis of the Chronicle of Bondowoso as well as incorporating the results of the handwriting on the History of Besuki, it turned out an incredible detail not only the story of Ki Ronggo I Bondowoso, but also an information regarding the names of villages in the regency that still existed at present. For example, Binor Village, Blindungan, Galingseran, Tamben, Ledok Desa Bidara, Tenggarang, Pekalangan, Wanasari, Tapen, Prajekan and others. In addition, the authors obtained information regarding the names of the positions in the governmental district. For example, the title of *Adipati, Arya, Bupati, Babah, Demang, Jaksa, Mantri, Nalendra, Patih, Punakawan, Raden, Rangga, Tumenggung, Kyai, and Residen*. The information of the culture of the society at the time could be identified particularly through Ceremony of a Proposal and Marriage.

As disclosed by Jan Vansina that the oral tradition (in this research were summarized in the Chronicle of Bondowoso) as a verbal message spoken, sung (in song *Macapat*), or accompanied by musical instruments, there must be delivery through speech articulation with at least in paired generation. It was evident that the Chronicle of Bondowoso was a summary of the oral traditions that were presented in one generation. The oral tradition was written at the time of replacement of Ki Ronggo II Bondowoso or Ngabehi Kertokoesoemo (Son of Ki Ronggo I Bondowoso). It was based on the premise that the testimony that continued to grow and inherited in the memory space of the supporting community, forming the oral tradition that summarized the history of the community from time to time without being bound by the presence or absence of a written tradition.



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