

Interpretation of “Ngahiang” Prabu Siliwangi in Babad Tanah Sunda Cirebon

Syan Rosyid Adiwinata^{1*}, Siti Nabilah²

¹Politeknik Negeri Jakarta, Indonesia

²Universitas Nahdatul Ulama Indonesia, Indonesia

*correspondence email : syan.rosyidadiwinata@elektro.pnj.ac.id

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Abstrak

Tujuan Penelitian ini adalah untuk mengungkap secara ilmiah apa arti dari “Ngahiang” nya Prabu Siliwangi yang muncul di Babad Tanah Sunda Babad Cirebon. Tidak hanya di Babad tersebut, tetapi hal ini ada di dalam beberapa buku sejarah (Historiografi) khususnya yang mengulas mengenai tumbangnya Kerajaan Pajajaran. Penelitian ini memiliki fokus untuk mencari kebenaran arti dari “Ngahiang” nya Prabu Siliwangi dan juga agar hal ini dapat diterima secara rasional tentang beberapa kemungkinan keberadaan Prabu Siliwangi yang pada saat itu Kerajaan Pajajaran sedang disambangi oleh Kesultanan Cirebon. Metode penelitian ini menggunakan studi literatur dari historiografi yang relevan serta dari artikel jurnal maupun berita yang mengulas mengenai Prabu Siliwangi serta situs-situs sejarah yang valid secara arkeologis. Peneliti menggunakan pendekatan metode filologi sebagai sumber utama dan juga antropologi. Analisis data pun menggunakan Deskriptif Kualitatif agar artikel ini dapat menggambarkan fenomena atau kejadian yang saat itu sedang berlangsung. Hasil dari penelitian ini adalah bahwa arti kata “Ngahiang” nya Prabu Siliwangi bukanlah moksa atau menghilang tanpa jejak dari muka bumi ini tetapi ada sebab sebab alami yaitu diantaranya adalah sakit karena tua.

Kata kunci: ngahiang prabu siliwangi, historiografi, babad.

Abstract

The purpose of this study is to scientifically reveal the meaning of Prabu Siliwangi's “Ngahiang” which appears in the Babad Tanah Sunda Babad Cirebon. Not only in the Babad, but this is in several history books (Historiography) especially those that review the fall of the Pajajaran Kingdom. This research focuses on finding the truth of the meaning of Prabu Siliwangi's “Ngahiang” and also so that it can be rationally accepted about several possibilities of Prabu Siliwangi's existence at that time the Pajajaran Kingdom was being visited by the Cirebon Sultanate. This research method uses literature studies from relevant historiography as well as from journal articles and news that review Prabu Siliwangi as well as archaeologically valid historical sites. Researchers use the philological method approach as the main source and also anthropology. Data analysis also uses Descriptive Qualitative so that this article can describe phenomena or events that are currently taking place. The result of this research is that the meaning of the word “Ngahiang” of Prabu Siliwangi is not moksa or disappearing without a trace from the face of this earth but there are natural causes, including illness due to old age.

Keywords: ngahiang prabu siliwangi, historiography, babad.

INTRODUCTION

History is an event that happened in the past. Even something we did a few minutes ago can be called history. History today is not only an event that has passed but has also become

a study to be studied, discussed, debated and assumed. Historiography is a written or oral publication that recounts an event in the past and has also been defined as “taking small parts of many books that no one has

read and compiling them into one book that no one will read”. Writing history can be subjective where the facts obtained are only in the mind of the observer or historian. One method of approach in history is philology (Abuarrah, 2018).

Philology is the science and scientific study of language as carried by linguistics today, and when the study is devoted to old texts, philology acquires the notion of a kind of historical linguistics. Babad Tanah Sunda Babad Cirebon is Historiography of the results of the philological method. “What is presented in this paper is a translation of the original/authentic writing of pegon/Arabic letters in Cirebon madya”.

Babad Tanah Sunda Babad Cirebon tells the story of the Pajajaran Kingdom until Prabu Siliwangi (Sri Baduga Maharaja/Jayadewata) married Nyai Subang named Prince Cakrabuana/Walangsungsang/Kian Santang and Nyai Rara Santang, and from here the core story of the birth of Sunan Gunung Jati to the glory of the Sultanate of Cirebon. In this chronicle, many myths or karomahs of the Wali Songo are also told in this chronicle (Purhasanah et.al, (2023). The karomah of the guardians can still be accounted for, such as the karomah/miracle possessed by the prophet Sulaiman A.S who can control

the wind and can talk to animals. The miracle of Prophet Sulaiman is also found in Surah An-Naml verses 38-40. From this it is clear that those who are given miracles by Allah are people who believe and have a degree of guardianship (Ahimsa-Putra, 2019).

In Babad Cirebon, Prabu Siliwangi is told “Ngahiang” or in Sundanese it means disappearing without a trace through different dimensions. Prabu Siliwangi Ngahiang after the Pajajaran Kingdom was visited by his son Pangeran Cakrabuana and his grandson Sunan Gunung Jati with the intention of Islamizing the Prabu. The researcher intends to find the real truth of “Ngahiang” because this myth is very ingrained in the Sundanese community and this myth is reinforced by the fact that no grave of Prabu Siliwangi has been found to this day (Hoang, 2021).

Similar research on this myth is like the Egyptian pyramids which are approximately 3800 years old and are thought to have been built by aliens, but after tracing the truth that there was no alien intervention in it and found the fact that the Pyramids were an ambitious project of Pharaoh at the time. The author will interpret the meaning of the word “ngahiang” found in Babad Tanah Pasundan Babad Cirebon by P.S Sulendraningrat. Interpretation it self means according

to the Big Indonesian Dictionary (KBBI) means to interpret. The author will interpret the meaning of the word *Ngahiang* so that it has a theoretically acceptable meaning (Zakaria, (2011).

METHODS

This research was conducted with the methodology of tracing through primary sources and also semantics (Gottschalk, 2008). historical writing sources in the form of journal articles, books and manuscripts are very helpful sources, where secondary sources are in the form of historical speakers who did not live or exist in the same space as the historical events in question and also in the form of articles that support the tracing. It cannot be denied that the speakers of history who are secondary sources in this methodology are the central point in this research. The author believes that these speakers are the guardians of historical existence whose competence is carried out academically or hereditarily. Meanwhile, semantics is used to interpret the meaning in an article or manuscript under study.

In this research, the author will look for sites related to the life of Prabu Siliwangi that have been verified academically and anthropologically. In addition to having authentic evidence in the journey of Prabu Siliwangi, the site also has secondary sources on

duty on the site so that the author's verbal explanation will be more comprehensive. In addition to the site, researchers also conducted searches through relevant manuscripts and existing supporting articles. This was done as an effort to validate the words of secondary sources (historical experts) who had been interviewed previously (Le & Schmid, 2022).

RESULTS AND DISCUSSION

Ngahiang in Sundanese

In the Sundanese language *hiang* comes from the word *hyang* or god. In the Sundanese religion *buhun* (ancient) Sundanese people each adhere to the Sundanese *wiwitan* belief system as in the Baduy community in Kanekes village, Banten (Sulasman et.al, 2017). The procedure of belief in spirits or spirits of ancestors is still carried out in several locations in the Sundanese region (Maziyah, 2018).

This belief has also been running for generations and is preserved in every generation. The Baduy community believes in three different worlds, namely Buana Handap, Buana Nengah and Buana Nyuncung. Buana nengah is believed to be the place where baduy people live today, then buana handap is where their bodies are stored after death, while buana nyuncung is the place to live after death with the gods who

are believed. God in Sundanese *wiwitan* belief is also known as *Batara* (Sudaryat, 2015).

Batara or gods in the belief system of the Sundanese community are assumed to be influenced by the teachings of Hinduism. Hinduism recognizes the gods as beings who should be worshiped, especially the *Trimurti*, namely *Vishnu*, *Brahma* and *Shiva*. *Cirebon* before becoming a sultanate was a village under the rule of *Majapahit*, allowing Hinduism to come under the influence of *Majapahit* in *Cirebon*. In Hinduism or *Sunda Wiwitan*, *Batara* or God is a being that has magic (Vijayakumar & John, 2018).

Divinity is a power that is not possessed by humans in general. For example, the gods appear and disappear without leaving a trace and are unpredictable and can cross dimensions (Sulendraningrat, 1984). The people of *Tatar Pasundan* (The western tip is *Banten* province and the eastern tip is *Cirebon*) believe that if there are humans who can appear and disappear unpredictably are descendants of gods. Because appearing and disappearing is the power of God or *Batara*, the term for people or humans who can disappear without a trace is called *ngahyang* or *ngahiang* (Ekadjati, 1984).

Batu Tulis Inscription Site

The *Batu Tulis* Inscription Site is located on *Jalan Batu Tulis*, *Batu tulis* village, *South Bogor* sub-district, *Bogor City*, *West Java*. In the location of the site there are ancient relics of the megalithic era, namely *Menhir* and also slate inscriptions, foot and knee prints of *prabu Surawisesa* and the stone where *prabu Surawisesa* leaned. *Menhirs* are large stone monuments that usually stand upright and are believed to have ritual, symbolic, or funeral functions. The author sees at least four *menhirs* within the site, two at the entrance and two at the side. The slate inscription, along with foot and knee prints, and the resting place of *Prabu Surawisesa* are located in the closed building (Wahyudi & Suaedy, 2022).

The slate inscription, is a large flat stone and has a *palawa* inscription carved on its surface. Beside the large stone there is a *phallus* stone, a *phallus* stone. *Lingga* stones are archaeological remains of the classical period. The *phallus* is a symbol of fertility so it is depicted in the form of male genitalia. In the concept of Hinduism, the *phallus* is a manifestation of *Lord Shiva* so it is worshiped but can also function as a more profane boundary. The presence of the *phallus* stone here is certainly interesting because so far the

assumption of the Sundanese community regarding the religion of the ancestors (kingdom) is Sundanese *wiwitan*. With the presence of this phallus, it can be ascertained that the ancient Sundanese people who lived around the Pajajaran kingdom (Sunda-Galuh) were Hindu-Siwa (Rudyansjah, 2020).

Batu Tulis inscription, written by Prabu Surawisesa son of Prabu Siliwangi Sri Baduga Maharaja. This inscription tells how the coronation of the king of Pajajaran. The meaning of *siliwangi* itself is *asilih wewangi* (changing people but still fragrant name). The king who was crowned at the stone site was Prabu Guru Dewata Prana, then after him was Sri Baduga Maharaja or also known as the pilgrim queen of Pajajaran who was also titled Sri Sang Ratu Dewata. It is said that Sri Baduga Maharaja was the Maharaja who made the Pajajaran moat and fort (the ruins are still there behind the *lawang gantung* Pusdikzi dormitory) he also made a warning in the form of mountains, he also made the *samida* forest (the current bogor botanical garden) in which there is Telaga Rena Naha Wijaya (Nugraha et.al, 2023).

Prabu Surawisesa made this slate for religious ceremonies at that time where Prabu Surawisesa wanted to sacralize the spirit of his father

with the assumption that the spirit resided in the phallus so that the phallus became physical evidence of the protector of the pajajaran kingdom.

According to the transliteration of palawa letters and ancient Sundanese written on the inscription into Latin letters, the contents of this inscription are as follows:

“Wangna Pun Sasakala Prabu
Ratu Purane Pun Diwastu,
Diya Wngaran
Prebu Guru Dewata Prana
Diwastu Diya Dingaran Sri
Baduga Maharaja
Ratu Haji Di Pakuan
Pajajaran Sri Baduga Ratu
Dewata Pun Ya Nu
Nyusuk Na Pakuan Diya
Anaka Rahyang Dewa Niskala
Sang Sida Mokta
Di Guna Tiga Incu Rahyang
Niskala Wastukancana Sang
Sida Mokta
Ka Nusa Larang Ya Siya Nu
Nyian Sakakala Gugunungan
Ngabalay Nyian
Sanghyang Talaga Rena Maha
Wijaya Ya Siya Pun I Saka
Panga Panda
Wa Embang Bumi
Wagna (Good Luck), This is
a Warning Sign for the
Deceased Prabu
Crowned. He is named Prabu
Guru Dewata Prana crowned
He was named Sri Baduga
Maharaja Ratu Haji DiPakwan
Pajajaran
Sri Sang Ratu Dewata was
the one who made the
Pakwan moat, he was the
son of Sang
Yang Dewa Niskala Yang Di
Guna Three Grandchildren of
Rahyang Niskala

Wastu Kancana Who Died
(Pusarakan) in Nusa Larang
He Was the One Who
Makes the Gugunungan
Warning Sign Makes a
Terrace on the Slope of the
Hill
He Who Makes the Forest
Samida Telaga Rena Maha
Wijaya In the Year of
Saka Five Five Four One
(1455) In the Gregorian Year
1533".

In the content of this Batu Tulis inscription, Prabu Siliwangi Sri Baduga Maharaja's death is not mentioned as moksa but is mentioned as deceased. So it can be assumed that Prabu Surawisesa also seemed to doubt that his father was moksa. The presence of Lingga, which is considered to be the spirit of Sri Baduga Maharaja, also states that the body and spirit of Sri Baduga Maharaja have separated, and this can only be done by dying with a body, not by moksa. Because people who moksa are considered to be alive today but invisible (Muhsin & Falah, 2021).

Moksa in Islamic View

Moksa or in full is moksartam jagathita ya ca iti dharma is the goal of life to achieve prosperity in this world and achieve moksa, which is happiness in the hereafter, or "the way to achieve Moksa". Furthermore, according to Ketut Gitra, moksa can be achieved after death, whether there is a body or not, but certainly if you reach

moksa there is no sense of rebirth (reincarnation) (Hiltebeitel, 2017).

Moksa can also be interpreted as freedom from worldly ties and is the highest happiness, because people who have reached moksa are free from karmaphala and samsara. In Hinduism, if humans want to achieve moksa, they must go through four paths (Catur Yoga), namely Jnane Yoga (Science), Karma Yoga (Path of Work Action), Bakti Yoga (Devotion and compassion) and Raja Yoga (Meditation).

Islam itself does not use the concept of moksa in its teachings. When a person dies, their spirit will leave their body. Al-Baidawi explains that humans consist of soul and spirit. The soul is that with which humans can think, but when sleeping Allah separates the soul from the body and life is still attached to it.

The soul is that by which the body can live, and when it dies Allah separates the soul from the body, so life is lost to it. According to the Quran, death is when the soul is separated from the body. We will experience two deaths and two lives as stated in (Q.S alGhāfir, al-A'rāf and others). The body only lives if there is a spirit, without the spirit the body will die and perish. This means that only the body experiences death and

destruction while the spirit will never experience death (Bahadur, 2020).

In the teachings of Islam, after a person dies, his body will be buried according to Islamic procedures, starting from the corpse being washed, shrouded, prayed for and then buried. During this process the spirit is completely separated from the body and has entered another dimension of nature (Untara, et.al, 2023). There is no moksa in Islamic teachings because the interpretation of moksa is the disappearance of the spirit and body from the face of the earth or the disappearance of the spirit from the face of the earth and leaving the body as taught in Hinduism. The human being who was raised by Allah SWT in body and spirit was the prophet Isa AS.

The word of Allah in the Quran Surah Az-Zukhruf verse 61 "Verily he (Isa) is truly a sign of the coming of the Day of Judgment. Therefore, do not ever doubt about it and follow My guidance". Based on the Quranic verse, the Prophet Jesus was not Moksa but was taken up to heaven and will return on the Day of Judgment. This contradicts the Hindu version of Moksa where if someone has moksa there is no return to the world even if it is reincarnation.

CONCLUSION

The interpretation of "Ngahiang" should be translated as rational. Rationalism is a historical concept that encompasses a whole universe of different things. Rational can also mean that the event is logically constructible. Rational thinking can also differ from era to era. This is determined by technological and scientific developments that can validate a historical event into something "possible". Along with technological and academic theoretical developments, events that are beyond reason or considered myths will be marginalized. So that on the basis of science all of that should be scientifically proven.

Indeed, Prabu Siliwangi was not "Ngahiang" as has been believed by almost all levels of society in West Java. That "Ngahiang" referred to by PS Sulendraningrat in Babad Tanah Sunda Babad Cirebon Phase Burak Pejajaran "The Prabu obeyed Ki Buyut Talibarat's advice. Immediately the palace was planted with male stick heirlooms. The wives (Ratu Subanglarang/Permaisuri Pejajaran Prince Cakrabuana's mother had already passed away) and concubines were brought ngahyang and then vanished without a trace" did not disappear to move dimensions but disappeared from sight without being seen again as far

as the eye could see. Because of some facts written in the Batu Tulis Inscription, Bogor, West Java where Prabu Surawisesa as the successor of Prabu Siliwangi believed that his father died normally not by moksa as the people believed. This shows that the myth of "Ngahiang" Prabu Siliwangi who is currently believed to be alive in a different dimension is unbelievable and like ordinary people, Prabu Siliwangi is declared to have died in 1521 due to old age or other normal causes of death.

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