

Pengguron as an Educational Center in Cirebon-Indonesia in the 15-16 Centuries



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ABSTRACT: This study tries to trace the background of the appearance of *Pengguron* Sunan Gunung Jati and *Pengguron* Sunan Gunung Jati's characteristics, *Pengguron* Sunan Gunung Jati's role in education and social policy in the lives of Muslims in the 15-16 century and the status of the sufi order (*thariqat*) of both Satariyah and Muhammadiyah in *Pengguron* Sunan Gunung Jati. This research uses the functionalism theory as outlined by Bronislow Malinowski, the theory of the politics of power of Machiavelli outlined in *The Prince and the Discourses*, and the theory of *thariqat* as deeply elaborated in the texts of both Ratu Raja Fatimah based and the Muhammadiyah based Syathariyah. The study is conducted through historical methods consisting of five steps (determining the research topic, heuristics, source criticism, the interpretation and historiography). Research findings show the background of the establishment of *Pengguron* of Sunan Gunung Jati, the *Pengguron* of Sunan Gunung Jati's peculiar characteristics as the early form of Islamic education institution in the archipelago, the roles of *Pengguron* of Sunan Gunung Jati in the 15-16 M century of Islamic propagation both in Cirebon or its surrounding areas, and the positions of the so-called *Rama* masters in relation to the sufi orders practiced in the *Pengguron* of Sunan Gunung Jati.

KEYWORDS: Include Pengguran, Sunan Gunung Jati, Islamic early education system, Islamic propagation, Sufi Orders

I. INTRODUCTION

This study originated from the author's anxiety to find historical sources for the early Islamic education institution of Sang Cipta Rasa, founded by Sunan Gunung Jati (Farihin and Rosidin 2019; Salim 2023). The author attempts to trace some traces of Islamic educational activities in the Kingdom of Cirebon in the 15 - 16 centuries AD, which are called *pengguron*. *Pengguron* is one of the oldest Islamic institutions in the archipelago. This institution has existed since 1418 AD. (Nindia 2023), before the emergence of the *pesantren*, a currently most popularised form of the traditional education institutions in 1475 A.D (Lestari, Kaswati, and Jurahman 2021). Martin van Bruinessen proposes that the *pesantren* as an fully pledged educational institution did not exist before the 18th century AD (2009). However, many also believe that the *pesantren* as one of the community-based and initiated Islamic educational institutions along with *surau* (in Sumatra) and *langar* (in Java) had flourished in many parts of Java during the 17th century A.D. It was far earlier compared to the introduction of the colonial educational systems set up by the Dutch colonial government in the 19th century A.D (Roliah 2020). Nonetheless, according to Muhammad Nurbuat Purbaningrat, *pesantren* and *pengguron* are similar but not the same. The *Pengguron* is a peculiar term for Islamic educational institutions in the earliest era of Islamisation of Java. Moreover, he underlined that the term *Pengguron* should be seen as the spoken language of Wong Cerbon (Maulana 2020).

Historically, the *pengguron* had been existing before Syarif Hidayatullah or Sunan Gunung Jati was born in 1448 AD (Lestari, Kaswati, and Jurahman 2021). The establishment of the *pengguron* in Cirebon began since the early years of the 15th century AD following the arrival of Sheikh Hasanuddin from Makkah, Sheikh Nurjati from Baghdad, Prince Walang Sungsang and his sister Rara Santang (Mother of Syarif Hidayatullah) from Pajajaran (Nindia 2023). Sheikh Hasanudin came from Makkah by boarding a legendary Ceng Ho sailing boat that shored in the coastal tip of Karawang with the mission of Islamization in Java. Soon after his arrival, Sheikh Hasanudin founded a *pengguron* under the name of *Pengguron* Sheikh Qura in 1416 A.D. In *Pengguron* did study a young and native female student named Nyi Mas Subang Krancang, the then mother of Prince Walangsungasang and Nyi Mas Rarasantang. She later became the grandmother of Sunan Gunung Jati through Nyi Mas Rarasantang who married with a Muslim prince of Egypt (Khusnah 2021). The second figure who erected the *pengguron* was Sheikh Nurjati, an envoy of the Persian Kingdom, He arrived at the shore known as Pasambangan Jati with his followers of 22 people, consisting of 20 men and two women. Sheikh Nurjati begged permission from Ki Gedheng Jumajan Jati, the ruler of the north coast of Singhapura where the Pesambangan

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Jati was located to build the *pengguron* in 1420 AD. It was said that "*Saloring mandala Carbon, hanata mandala Singhapura, wastanya kawasa ning Ki Gedeng Jumajan Jati ngaran ira*" (at the northern part of the Cirebon region is the Singhapura area, namely the power of Ki Gedheng Jumajan Jati) (Munawar, Rahmat, and Yahya 2021). Later, the name of Sheikh Nurjati's *pengguron* was well known as the *Pengguron* of Amparan Jati

Two crown princes of the Pajajaran Kingdom, namely Prince Walang Sungsang and Princess (Nyi Mas) Rarasantang, fled from the Pajajaran Palace in 1442 AD (Suryaman and Sudaryana 2022) as a protest to their father's religious stance. They felt that life in the palace was not ruled by the teachings of Islam. Some even say that both Prince and Princess were in fact expelled and stripped as crown princes by their father, Prabu Siliwangi, due to their strong conviction on Islam. Others say that it was their mother, Nyi Mas Subang Larang, who had become a Muslim earlier, who persuaded them to leave the palace since the religious environment in the Palace was not compatible with their religious adherence (Adriani 2022). After having travelled for a while, both Prince Walangsung and Princess Rarasantang arrived at the *Pengguron* of Amparan Jati under the tutelage of Sheikh Nurjati or well-known also as Sheikh Datuk Kahfi or Sheikh Maulana Idhofi Mahdi (Bambang Irianto 2017). After three years of study, the two children of Prabu Siliwangi, the king of the Hindu based Pajajaran Kingdom, began to play pivotal roles in the process of Islamic propagation in an area later known as Lemah Wungkuk. Prince Walangsung married to Nyi Mas Indang Geulis, a daughter of Ki Gedheng Tapa, the ruler of the Tegal Alang-alang, where Lemah Wungkuk was a part of its territory. Following the death of his father-in-law, Prince Walangsung became the new ruler and later in 1445 founded the first mosque named Jalagrahan meaning the place for the fishermen's fishing equipment. In addition to its function as a prayers' hall, this mosque also became the first *pengguron* where Muslims learned religious subjects directly under the guidance of Prince Walangsung, who since being enacted as the new ruler known as Prince Cakrabuana.

Meanwhile, Sheikh Syarif Hidayatullah just came from Egypt in 1470 AD (Hajam 2021). Having lived in Cirebon for about nine years, he was inaugurated as the successor of his uncle Prince Cakrabuana as the ruler of Cirebon following his marriage with his uncle's daughter named Nyi Mas Pakungwati. Three years later, with the full support of members of the so called Walisongo (nine Muslim saints), Sheikh Syarif Hidayatullah proclaimed his throne's full independence from the Kingdom of Pajajaran, which was still ruled by his grandfather, Prabu Siliwangi. The fast growth of Muslim population in Cirebon either by the new converts or immigrants drove Sheikh Syarif Hidayatullah to start constructing a new official mosque with of course larger in size compared to the other already existing mosques, the Jalagrahan and the Panjunan based Red Mosque, in 1489. It took more than five years to finish building the new mosque, which was later known as Mesjid Agung Sang Cipta Rasa. Like that of the Jalagrahan, Sheikh Syarif Hidayatullah also founded a sort of the *pengguron* in an area known as the Grage. This new *pengguron* was called as the *Pengguron* of Sang Cipta Rasa or also known as the *Pengguron* of Sunan Gunung Jati. It was not without intention that at the same year, Raden Fatah, the King of the Demak based as well as first Islamic Kingdom in Java established the Grand Mosque with the turtle symbolizing as a means of Islamic education. More than that, the foundation of the *pengguron* of Sunan Gunung Jati in Cirebon was in line with that in the Middle East at that time. Under the leadership of King Salahuddin, the Ayyubid dynasty, established many Islamic educational institutions such as Madrasah an-Nashiriyah, as-Salahiyah, and al-Qomhiyah. The *pengguron* of Sunan Gunung Jati since the inception was aimed at imitating the footsteps of that of the *pengguron* of Jalagrahan (Rozi and Misbah 2022).

Soon after being enacted as a fully pledged ruler of Cirebon, Sheikh Syarif Hidayatullah successfully coined his high stature. Thus, following the death of Sunan Ampel, he became the supreme leader of Walisongo. He gained strong support from other members of Walisongo in the special hearing particularly organised to select the most capable figure who would become the next leader of Walisongo. Finally, the summit agreed upon appointing Sheikh Sharif Hidayatullah as the new leader.

Returning to the *pengguron* as a form of early Islamic education system, it has special indicators and characteristics (Almuna 2021). The elements of the *pengguron* include *tajug* (small prayers hall, where pupils performed five daily prayers), *muruk ngaji* (religious teaching and learning), *murid* (pupils), *rama guru* (teacher or supervisor), *baiat* (pledge of loyalty), and *witana/keraton* (dorm). In this case, Sulendraningrat said about the *Pengguron* Krapyak Kaprabonan, namely *Pengguron* Islamiyah, has three patterns comprising of elements like those of pesantren and madrasah (Aini, Ribawati, and Nurhasanah 2023). More than that, the *pengguron* in some cases represents a sort of a school and or a college of teachers. The term *pengguron* is found in the manuscript of the Muhammadiyah Tarekat sect in Cirebon titled *Hakekatening 'Alim* (The Essence of being a Religious Scholar). In it, the *pengguron* is depicted as a place of proclaiming a pledge of loyalty between a pupil and his/her master as a crucial part for the former to reach the ultimate degree of being an *'alim* (fully mastering sophisticated knowledge of sufism).

Historically, the elements built by Prince Walangsung inside the *pengguron* were what so called as *witana* (*awit ana umah*) or students' dorm and *tajug* (daily prayers hall or mosque). Interestingly, the place where this first ever built *pengguron* is where the *Pengguron* Keprabonan is exactly located. The function of the *tajug* then expanded into an Islamic educational institution. Isma'il al-Faruqi and Lois Lamya al-Faruqi say that mosques often serve as places of 'education or campus' for Muslims (Rosidin, Saefullah, and Sa'dudin 2022). In addition, the mosque also became a community center used for local Muslim gatherings, and at that time, the Prophet Muhammad (peace be upon him) was headquartered in the Madinah Mosque. This mosque also remained the headquarters of the Rashidun Caliphs dialectically that the mosque is a symbol of religion (Rifa'i 2016).

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Sheikh Syarif Hidayatullah's strategy in finding solutions for community development was to establish a *pengguron* institution as a forum for Islamic education that serves as a vehicle for communication with the community in both religious and non-religious issues evolving within society (Nindia 2023). More than that, the *pengguron* as a centre of community services was later strong in political tones. The Cirebonese rulers used the *pengguron* to exercise their political weight among society as well as mobilise them in such time of war as attacking Portuguese in Sunda Kelapa. The Portuguese after conquering Malaka in 1511 continued to expand their influence to the other parts of the now so called Southeast Asian countries. They then succeeded in building good relations with local rulers of Pajajaran Kingdom who was at that time in a great need of help following the expansively political measures carried out by a new Muslim ruler of Cirebon (Khusnah 2021). In his book, van Leur wrote that, "In 1522, a Portuguese ambassador from Malacca effected an alliance with Pajajaran in Sundakalapa; in 1527, however, Bantam captured the harbor town and sealed the coast for the non-moslem Sunda Land" (Hardhi 2016). The reason behind the decision taken out by the ruler of Pajajaran to establish a political alliance with the Portuguese was that the former realised that there were sharp animosities between Muslims and the Portuguese Catholics for centuries.

Based on the historical data above, it appears that the *Pengguron* of Sunan Gunung Jati originated from the desire of the Pajajaran royal family to explore Islam. There was a power struggle within the royal family and the arrival of sheikhs who taught Islam in West Java. The *pengguron* acts as an educational and socio-political institution. The teaching materials used in the *pengguron* are the manuscripts of the Shatariyah Order and the some-selected doctrines of Sunan Gunung Jati well-known as *Petatah-Petitih*. The emergence of the *pengguron* in both the 15 dan 16 centuries AD initiated by Prince Walangsungsang before being intensified by Sheikh Syarif Hidayatullah was to provide both religious lessons and other related educational teachings for Muslims in the realm of Cirebon at that time.

II. METHOD

The library research method was used in this qualitative research to obtain a comprehensive understanding of the topic by tracing and studying sources and references related to the theme of the problem (Denord, Palme, and Réau 2020). The method of the study is conducted through four main steps: first, heuristics as preliminary research and resource gatherings, second, source criticism carried out through both external criticism focusing on verifying or testing the outside of the sources to find out their authenticity and integrity and internal criticism focusing on the inside of the sources referred, third, analysing and interpreting the data already collected in various relationships, and fourth, historiography in which the researcher begins writing the history based on the data collected.

III. RESULTS AND DISCUSSION

A. History of the *Pengguron*

As being said earlier that in the first period of Islamisation of Java, the *pengguron* Sheikh Qura (Sheikh Hasanuddin) was claimed to be the first Islamic education institution. It is a further step following the arrival of the Sheikh Quro to Karawang by boarding Admiral Cheng Ho's sailing boat to Majapahit. In Azra's opinion, Cheng Ho was Haji Sam Bo Po, who sailed around 1405-1433 AD and stopped at Karawang for taking rest before continuing to the eastern parts of Java (Azra 2009). In his fleet, there was an Islamic cleric named Sheikh Hasanuddin. He originated from Champa or Jeumpa and came to Java to spread Islam. Considering that Chen Ho's mission was militarily in feature, the inclusion of Sheikh Hasanuddin was interesting. The status of being Muslim was one important factor of this inclusion considering the fact that Cheng Ho himself was Muslim.

Sheikh Hasanuddin arrived in Karawang in 1416 AD on the Kalapa Island (currently located in Lemahabang Wadas District) (Meliani, Suhartini, and Basri 2022). To support his teaching efforts on Islam before the native, Sheikh Hasanuddin initiated to establish the first ever Islamic education institution later known as the *Pengguron* Qura as being described in the manuscript titled *Sajarah Lampahing Para Wali Kabeh* (Azra, n.d.). In 1418 A.D. Sheikh Hsanuddin established *tajug* (prayers hall) as a means of worship and their residence and delivered his da'wah in the *tajug* he built (now the Great Mosque of Karawang). In this place, the Sheikh and his students opened the recitation of the Qur'an, which became the main attraction around Karawang (Iswanto and Saefullah 2021).

Sheikh Hasanuddin is also well known as Sheikh Qura (Master of Qur'anic Recital). It is closely related to his main teachings that focused on reciting the verses of the Qur'an. Later, in this *Pengguron*, in addition to Sheikh Hasanuddin, there was another prominent figure who also taught techniques of reciting the Qur'an. He originated from the same area of Sheikh Quro, Campa. He was a son of the descendant of Sheikh Muhammad Yusuf Shidiq, a son of Zaenal Abidin, a descent of the Prophet (Fanie and Purnama 2023). Sheikh Qura had one female but later famous student named Nyi Mas Subang Kranjang or Subang Larang, a daughter of Ki Gedheng Tapa, the ruler of the Singhapura area under the Kingdom of Pajajaran. Nyi Mas Subang Larang's famous beauty got a close attention from the Prince of the Pajajaran Kingdom named Raden Pamanahrasa, who was after being throned as the king known with the title Prabu Siliwangi. The prince sent an aide to examine her whereabouts (Ratnaputri 2022). After being confirmed, the prince came to the *Pengguron* and proposed marriage, from which there would be three main figures of Islamisation

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in the western part of Java including Prince Walangsungsang or Cakrabuana, Nyi Mas Rarasantang and Raden Kian Santang (Adam and Badrun, 2023, Hardhi 2016, Rokajat, n.d.). Nyi Mas Rara Santang was described as a beautiful girl as her mother.

In their early ages, these three children were under the direct guidance of their mother in religious education. However, the situation was no longer in their favour as their mother died in her very young age (Muffid, Supriyadi, and Rukayah 2014). Thus, following the death of their mother, these three children decided to leave the palace aiming at furthering their mastery on religious learnings. Following the footsteps of their mother, they went to the *Pengguron* of Sheikh Quro in Karawang where they learnt the reciting of the Qur'an and other religious subjects.

2. The period of Sheikh Nurjati Pasambangan (1420 AD)

The second Islamic education institution was the *Pengguron* of Sunan Gunung Jati. Its main teacher was *Rama Guru* or Sheikh Datuk Kahfi who lived in the Mount of Amparan Jati. Sheikh Datuk Kahfi was also known with the title of Sheikh Nurjati. He was a religious teacher and preacher of the Arab origin (Rasyid and Nurdin 2021). Sheikh Nurjati came from Baghdad in 1420 AD and arrived at the shore of Muara Jati with his followers, consisted of as many as 22 people, 20 men and two women. They were described as royal envoys from Persia (Iryana, Mustofa, and ... 2023). Ki Gedheng Jumajan Jati as the ruler of the area welcomed them and stationed them in the area named Pasambangan Jati, where Sheikh Nurjati like his predecessor, Sheikh Quro, then built an Islamic learning centre. He along with his entourage from Baghdad became the teachers of this learning centre. In the learning process, Sheikh Nurjati was assisted by his entourages, including such as Maulana Api (Datuk Kahpi), Buyut Sajati (Ki Gedeng Demul), Patih Warak, Patih Datar, Arya Sandi, Patih Waringin Pananduran, Patih Kancil Kacitrang, Sarangan Bayalangu, Ki Rahmat Pamanukan. More than that, those assistant teachers later became the leaders of some areas. For instance, Ki Gedheng Demul was the leader in Alas Arang, while Ki Rahmat was in Pamanukan and others. These stories are elaborated in the Kuningan Manuscript. Sheikh Nurjati continued his sole role as a religious teacher until his death and being buried in the complex of the Gunung Jati cemetery (Hernawan, Busro, and Muffid 2021)

In this *Penggoran*, there were a bulk of students enrolled such as Datuk Paradadi, Datuk Orang Kaya, Datuk Lewih Limpun, Ki Datuk Ungkara, Ki Tuan Sheikh Haji Juba, Sheikh Berawa, Sheikh Mad Kuru, Sheikh Haji Surasaka, Ki Sheikh Langlang-lunglung, and Sheikh Sidik, a son of Prince Cakrabuwana who lived in Pamijahan. Other figures were Datuk Wijatapa, along with his twelve children named Ki Sandewa Banten, Ki Sandewa Pelag, Ki Sandewa Kulelet, Ki Sandewa Kajalidur, Ki Sandewa Gunung Licin, Ki Sandewa Jayka, Ki Sandewa Aju, Ki Sandewa Jopak, Ki Sandewa Jandi, Ki Sandewa Bumi, Ki Sandewa Ragam, and Ki Sandewa.

More interestingly, the names of early students enrolled in this *Pengguron* were similar to those of the *Pengguron* of Sheikh Quro. They were Raden Walangsungsang, Nyi Mas Rarasantang and Raden Kian Santang (Fauziyah 2015). Thus, the question was whether they were the same names with different figures or the same name with also the same figures. Many traditional sources explain that they were the same in names and figures. It was also mentioned that their religious learning in Amparan Jati was the continuance of their early education in Karawang. It was understood that after finishing their study for about three years, two of them, Raden Walangsungsang dan Nyi Mas Rarasantang, pursued their further religious studies to Mecca (Darsa, Sumarlina, and ... 2023). In addition to those three big names in the history of Cirebon, there was another female student named Nyi Endang Geulis, who later became a wife of Prince Cakrabuana). Meanwhile, Nyi Mas Rarasantang who married with a noble figure in Middle East gave a birth of one of the greatest Muslim leaders in Java named Sharief Hidayatullah or popularly known as Sunan Gunung Jati, one of the members of the so called Walisongo (nine saints) as being outlined in details in the Kuningan Manuscript.

As being said elsewhere, upon his return from performing pilgrimage in Mecca, Raden Walangsungsang, Sheikh Nurjati's brightest pupil, was summoned by his master, Sheikh Nurjati, to visit the latter's *Pengguron*. It was told that in this occasion, Sheikh Nurjati asked his beloved pupil to start preaching Islam to new areas located as the eastern area that was later known as Lemah Wungkuk (Hotimah 2023). Compiling his religious duty, Raden Walangsung then met the ruler of the area named Ki Gedheng Danusela. Later the story told that the local ruler warmly welcomed Raden Walangsung and even asked him to marry his daughter named Nyi Mas Endang Geulis. With the strong support of the local ruler, Raden Walangsungsang succeeded in spreading Islam and developing the area. Upon the death of his father-in-law, Raden Walangsungsang became the new ruler of the area which he later built a *tajug* named Jalagrahan (a place for fishermen's net). This *tajug* in the inception not only functioned as the place for daily religious obligations but also as a centre for religious learning for the Muslim community as well as a centre of political power (Ratnaputri 2022).

3. Pajajaran Period (1448 AD and 1452 AD)

The third *Pengguron* was belonged to Sunan Gunung Jati. The story started from the marriage between Prabu Siliwangi, Pamanah Rasa, and Nyi Subang Larang, is a unique tragedy. The marriage of the Buddhist Crown Prince of Pajajaran and the Royal Princess of Singapore, who are loyal to Islam, is engraved in 1420 AD (Fatimah et al. 2020). In the marriage process, there is an agreement, namely, a contract for the procession of sacred events using Islamic teachings. This was a mandate from the parents of Nyi Mas Lara Santang Ki Gedeng Tapa, the Ruler of the Kingdom of Singapore (now Mertasinga, a village in Gunung Jati District, Cirebon Regency).

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The phenomenon of Pamanah Rasa marriage can be interpreted as Prabu Siliwangi being married to Nyi Mas Subang Larang. Siliwangi has converted to Islam as one of his requirements, such as the request from Sheikh Qura to Prabu Siliwangi, which must be fulfilled. There are three conditions: the first must convert to Islam, the second must learn *ngaji*, and the third must go to Hajj first (Suryaman and Sudaryana 2022). It's just that as a convert appointed as a king living in the palace circle, which was almost all Hindu-Buddhist, it caused him to return to his previous religion.

Nyi Mas Lara Santang, who was a student of *Pengguron* Sheikh Qura and Sheikh Dzatu Kahfi, after being blessed with three children began to carry out the mandate of his parents Ki Gedeng Tapa, namely to educate his children with Islamic teachings (Akhmad 2020). According to Sutadji, Nyi Mas Lara Santang began to carry out the mandate of his father, Ki Gedeng Tapa, carefully and secretly, instilling in his sons and daughters the basics of Islam in daily life. This he was able to do because the situation at that time supported the atmosphere; it was crowded in the kaputren, which contained 40 sons and daughters of the empress and concubines of Prabu Siliwangi. Ki Datuk Magrib (another name of Sheikh Nurjati) advised the three sons of Pajajaran to study with Sheikh Maulana Idofi (father of Sheikh Qura), who was on Mount Surandil Pasai (Lestari, Kaswati, and Jurahman 2021). The three, Prabu Cakrabuana, Putri Sari Kabunan, and Raja Sengara, studied at *Pengguron* Sheikh Idofi, seeking authenticity.

Walang Sungsang was given a residence by Sheikh Nurjati/Sheikh Datuk Kahfi in the Jumajan Jati area after three years of studying Islam to Sheikh Datuk Kahfi, Raden Walang Sungsang with his wife, Nyai Indang Ayu, daughter of Ki Danuarsih, and his sister Nyi Lara Santang was considered to have completed his religion (Goncing and Syahrul, n.d.). His teacher ordered him to make a village in Kebon Pesisir, which is located on the coast of the sea. There Raden Walang Sungsang, who had obtained the name Ki Somadullah, opened the wilderness, then built *Tajug* Jalagrahan and Witana hut.

Walang Sungsang's struggle with the development of Islam in Cirebon is very serious. It was proven by his idea to establish *Tajug* Jalagrahan and Pakungwati palace 1452 A.D. as the center of government and educational facilities for *pengguron* at that time (Zulfah, n.d.). Kertawibawa said the rapid population in Kebon Pesisir could not be separated from Sheikh Nurjati's guidance to Walang Sungsang. This can be seen from the priority of physical development carried out by Raden Walang Sungsang when the population of Kebon Pesisir was built, first was a Jalagrahan *tajug*, then Pakungwati Palace was built which is one of the characteristics that Cirebon became a sovereign area free from the autonomy of the Kingdom of Rajagaluh and Pajajaran (Hernawan 2021).

When he took office in Tumenggung Sri Mangana, Walang Sungsang began planning to declare a sovereign state. In 1479, the Pakungwati Palace was built as the center of government of the Islamic Kingdom of Cirebon and also the center of the Cirebon community (Rokhman, Holik, and ... 2022). As king and rama, his teacher was his son-in-law and nephew, Sheikh Syarif Hidayatullah, with the title Susuhunan Cerbon Panetep Panatagama Senarat Sunda located at Pakungwati Palace. While Prince Walang Sungsang himself was the elder priest in Cirebon. The development of the Pakungwati Palace was expanded and enlarged and even surrounded by walls as a guard fortress—the subsequent refinement of this palace by Syarif Hidayatullah, Sunan Gunung Jati Cirebon.

The character of Walang Sungsang is depicted in a historical and religious text in a script given the big theme of the script "Wawacan Walang Sungsang." This manuscript was found in Sindangkasih Majalengka. The manuscript was written on the 11th of Sasih Kasa at one o'clock in the afternoon in 1900 AD (Arum 2018). By Sri Mulyati, the text was transliterated and translated to the historical figure of Islamic religious broadcasters in West Java, namely Walang Sungsang Putra Raja Prabu Siliwangi. Walang Sungsang is analogous to the character Ki Samud (Kiyai Samud) as a dialogue character in the story. Samud, who dialogued with the Prophet and the Prophet Muhammad (peace be upon him) about the origin of man, the teachings and truths in believing in the existence of a Creator, and the philosophy of life in the world and the realm of baqo.

IV. CONCLUSIONS

The education packaged by *Pengguron* of Sunan Gunung Jati includes elements that have been said in the Sunan Gunung Jati petatahs as adapted by Effendi, including educational objectives, educational environment, educational materials, educator requirements, and application of worship and learning disciplines, child ethics in parents', and ethics in others. Educational purposes: When you are in Allah, the Messenger of Allah and the Prophet of Allah, fear Allah, the Messenger of Allah, and himself. Den respects old people and must be respectful to both parents. Respect the immanence and pride in the heritage, love, and glorify both parents. The meaning contained in the petition petatah is, first, being a person with a Muslim mentality; second, being obedient to both parents; and third, maintaining the mandate of his ancestors. In the educational environment, I want to leave the poor and poor; *Aku Sunan Gunung Jati, titip langgar lan fakir miskin*. This advice is modeled on the Holy Prophets.

Educational materials, I want to ensure repentance and worship to stay, multiply repentance and worship that is sustainable/youthful. Teacher and student rama requirements; *gegunem sifat kang pinuji* (have a commendable nature) *den bisa megeng ing hawa nafsu* (should be able to resist lust), *dueni sifat den wanti*, (have a careful nature) *Den welas asih ing sepepada*, (let love his neighbor) *Aja gawe bobad*, (don't lie) *Yen ala kaya den luhur*, (if we are wrong to admit his mistake) *Tepa salira den adol* (what we have to sell is something introspective). *Pemboraban kang ora patut anulungi* (if something is wrong we don't help). *Aja ujub ria suma takabur* (don't *ujub* let alone *takabur*), *Aja duwe ati ngunek*, (don't have a vengeful heart). *Manah den syukur ing*

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Allah, (thank Allah Almighty). *Kanana ing hajate wong*, (grant / convey people's wishes). The application of the discipline of worship and learning, *Aja ynindra janji mubarang* (do not break promises that have been mutually agreed). Child ethics to parents, and respect for parents (respect both parents). And ethics to others, especially in guests, (glorify guests).

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