

**ANALYSIS OF TEN BRANDES THEORIES TOWARD TO
KASEPUHAN KINGDOM IN CIREBON, WEST JAVA
DIACHRONICALLY**

A Paper

Submitted to the School of Foreign Language – JIA as a partial fulfillment of
Requirements for the Degree of Undergraduate Program in English Department



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BEKASI**

***ANALISIS SEPULUH TEORI BRANDES TERHADAP KERATON
KASEPUHAN DI CIREBON, JAWA BARAT SECARA
DIAKRONIK***

ASTARI ASLAM

ABSTRAK

Penelitian ini bertujuan untuk menganalisis peninggalan keraton Kasepuhan di Cirebon, Jawa Barat yang masih tersisa dengan menggunakan Ten Brandes Theories yaitu: bercocok tanam, pertunjukan wayang, pertunjukan gamelan, membuat batik, kemampuan navigasi, ilmu perbintangan, adanya transaksi jual beli, membuat kerajinan logam, melantunkan tembang-tembang, adanya pemerintahan secara diakronik. Penelitian ini diimplementasikan sejak April 2016 sampai dengan Juni 2016. Sedangkan metode penelitiannya menggunakan metode kualitatif. Beberapa langkah yang digunakan untuk menganalisa data yaitu: (1) mewawancarai pemandu wisata didalam keraton Kasepuhan dan mengumpulkan beberapa arsip untuk melengkapi data penelitian, (2) menganalisa apa saja peninggalan dari keraton Kasepuhan berdasarkan teori Ten Brandes, (3) menyimpulkan data dari kegiatan yang masih dijaga didalam keraton Kasepuhan, kegiatan yang masih ada sampai saat ini diantaranya adalah: transaksi jual beli, melantunkan tembang-tembang, pertunjukan wayang, kemampuan memainkan gamelan dan membuat batik. Adapun kegiatan yang sudah punah karena perkembangan zaman semakin modern yaitu: membuat kerajinan logam, kemampuan bernavigasi, ilmu astronomi, adanya pemerintahan dan bercocok tanam. Diharapkan penelitian ini bisa menjadi acuan bagi peneliti lain yang ingin meneliti tentang sejarah menurut latar belakang budaya dari sebuah kerajaan atau mungkin berbeda objek penelitian.

Kata kunci: Analisa, ten Brandes theories, budaya, keraton Kasepuhan.

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ABSTRACT

This study aimed to analyze the legacy *Kasepuhan* kingdom in Cirebon, West Java remaining using ten Brandes theories diachronically. This study was implemented from April 2016 to June 2016. While the methods of research using qualitative methods. Several means are used to analyze the data that are: (1) interviewed a tour guide in *Kasepuhan* kingdom and collect some files to complete the research data, (2) analyze any relic of the *Kasepuhan* kingdom based theory ten Brandes, (3) concluded the data from activities that are still preserved in the palace *Kasepuhan*, activity that still exist today are: Making money system, the Wayang (Xylophone), the Gamelan, batik crafts, and metrum mancapat. The activities that are already extinct due to development of more modern times, namely: metal crafts, navigation skills, astronomy, an order political life and the so-called “wet” rice cultivation involving irrigation. This study is expected to be a reference for other researchers who want to investigate about the history according to the cultural background of a kingdom or may be different objects.

Keywords: Analysis, ten Brandes theories, culture, *kasepuhan* Kingdom

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Kata kunci: Analisa, ten Brandes theories, budaya, keraton Kasepuhan.

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MOTTO AND DEDICATION

MOTTO :

“Believe in what will you do, there’s will there’s a way because
ALLAH is always by your side”

DEDICATION :

This paper is proudly dedicated to :

My beloved Mom (Nenden Widaningsih).

For her endless love, pray and supports.

my family (Anne Ardilla and Fahmi Basya), also (Supadma)

All of JIA’s Friends. Thanks for all. I love you all.

For their smiles, supports, pray, and jokes.

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First of all, the writer would like to thank you to Allah SWT. for all blessing and loving. So the writer finishes writing this paper.

This paper writing is to fulfil one of the requirements for taking undergraduate program (SI) of English Department of School of Foreign Languages JIA. This paper entitled “Analysis Of Ten Brandes Theories Toward To *Kasepuhan* Kingdom In Cirebon, West Java Diachronically”.

During this research, the writer uncounted a lot of hardship and difficulties both finding the data and arranging it into an accepted scientific paper. Therefore, the writer would like to take this opportunity to express her thankfulness to all the following people who have advised and supported data and information to finish this paper, especially to :

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Finally, the writer hopes this paper will be useful especially for her generally for everyone who reads it.

Bekasi, 18th July 2016

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CHAPTER I

INTRODUCTION

A. **The Background of the Reserch**

Indonesia is an archipelago country that has more than 1,700 islands with abundant natural wealth from Sabang to Merauke. In the natural beauty of Indonesia is considered to be nothing that can challenge in any country of the world. Almost all the natural charm there is in Indonesia on the land to the sea. Thus it is no wonder that many foreign tourists who are willing to come all the way to Indonesia to enjoy the natural beauty of Indonesia. Besides the beauty presented turned out in such beauty there are many hidden things that are rarely known such as flora, fauna and culture of its very exotic.

So many things for identity of nation, for example with understand culture, appreciative of history journey and protect of archaeological remain. Culture is the characteristics and knowledge of a particular group of people, defined by everything from language, religion, cuisine, social habits, music and arts. Culture comes from latin colere language that is manage or work on.

A culture is a way of life of a group of people--the behaviors, beliefs, values, and symbols that they accept, generally without thinking about them, and that are passed along by communication and imitation from one generation to the next. Culture is symbolic communication. Some of its symbols include a group's skills, knowledge, attitudes, values, and motives. The meanings of the symbols are learned and deliberately perpetuated in a

society through its institutions. Culture consists of patterns, explicit and implicit, of and for behavior acquired and transmitted by symbols, constituting the distinctive achievement of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, on the other hand, as conditioning influences upon further action. Culture is the sum of total of the learned behavior of a group of people that are generally considered to be the tradition of that people and are transmitted from generation to generation. Culture is a collective programming of the mind that distinguishes the members of one group or category of people from another. life, human and culture can not separated, for example when a people or group communication with other people or group but they are different culture, they will try to understand and study about that culture.

The character of culture is abstract, complex and wide. Koentjaraningrat (1982:8-9) said that “culture as the whole idea and human work that must be familiarized with learning, along with the whole result of his mind and work it”

The writer is chooses *Kasepuhan* kingdom because *Kasepuhan* kingdom is a symbol of culture in Cirebon. *Kasepuhan* kingdom is the largest palace in Cirebon and well maintained compared to other kingdom. As for the meaning in every nook and architecture of the kingdom is also known as the most historic. *Kasepuhan* kingdom has a museum that can be quite complete

and contain heirlooms and paintings of the royal collection. The front page of this kingdom surrounded by red brick walls and there is a marquee there in. Of the many collections, there is one of a collection of sacred namely Singa Barong train. This train is no longer used and is only issued to each 1 Syawal bath. The location of the building *Kasepuhan kingdom* leads from north to south or north-facing, because the palaces of Java are all facing the North that its mean facing the magnet of the world, meaning that the king expects strength.

Kasepuhan kingdom strengthen their evidence that ever happened in the town of Cirebon acculturation. Acculturation is happening is certainly not just occur between Sunda Javanese culture to culture, but also with the various cultures of the world, such as China, India, Arab, and European. shades of acculturation felt when The gate was apparently resembles a temple in Bali, carved doors European-style, Siti fence Hingilnya of Chinese ceramics, and the wall surrounding the kingdom made of red bricks typical Javanese architecture, is another proof of the acculturation focuses on a process by which culture is transmitted from one generation to the next. We learn the culture, not inherited. Culture is transmitted through the learning process, not through genes. . This is *Kasepuhan* in kingdom. People who are in the neighborhood kingdom are taught to study foreign cultures. Because as we all know that the city of Cirebon, a city that formed due to the mixing of cultures.

Based on the explanation above, the writer is interested to taking the title of the research “Analysis of Ten Brandes theory toward to *Kasepuhan* kingdom in Cirebon, West Java diachronically ”

This study is chooses culture because the writer is interested in studying culture and literature. By reading culture work auotomaticlly we can develop our knowledge and science. After reading and observation *Kasepuhan* kingdom in Cirebon, west Java, the writer can give some information that Indonesia has many diverse history and culture, for example *Kasepuhan* kingdom, because from understand our culture we can love human character, misteryor massage of life that may ot hate some else.

B. Scope Of The Problem

In this research, The writer tries to analyze a problem about “ Analysis of Ten Brandes theory toward to *Kasepuhan* kingdom in Cirebon, West Java diachronically ”

C. The Question of the Research

Based on the background of the research which has been explained above, there are some questions in the following :

1. What Ten Brandes theories which exist in the development of *Kasepuhan* kingdom in Cirebon ,West Java diachronically ?

2. How are those Ten Brandes theory implemented in *Kasepuhan* kingdom developments either those implementations still exist or have been reduced by environmental developments diachroically ?
3. What Ten Brandes Theories which exist the most ?

D. The Objective of the Research

A research should have an objective to be achieved through its research. The objective here is as the answer of the particular question in statment of the problem. In here, there are three objectives to be achieved in this research. They are stated as follow :

1. To know the Ten Brandes theories which exist in the *Kasepuhan* kingdom diachronically
2. To know whether those Ten Brandes theories are implemented or not in the *Kasepuhan* Kingdom diachronically
3. To find out those Ten Brandes theoris which exist the most

E. The Significance of the Research

The significance of the research in this paper are describe below :

1. For the Writer

The writer can get more knowledge in the research from *Kasepuhan* kingdom with use Ten Brandes theory.the writer hopes this paper can be useful to enrich the knowlage of culture and historical itself.

The writer can get experience in compare the knowledge that had been obtain in the school (STBA – JIA) with the her research.

2. For the readers

This paper is expected can give some information to readers about culture in Cirebon expacially *Kasepuhan* kingdom to understanding diachronic at *Kasepuhan* kingdom which use Ten Brandes theory and give contribution to large body of knowledge an it is hopes to be useful for the readers especially the students of STBA – JIA who want to make the next research about culture as references.

F. The Systematic of the Paper

To present this scientific paper into good editing composition, the systematic of the writing have to arrange well. Thus the writer decodes to divide this writing in to five chapters as follow :

Chapter I is Introduction. It explain about The Background of the research, Scope of the Problem, The Question of the Research, The Objective of the Research, The Signicance of of the Research, and The Systematic of the Paper.

Chapter II is Theoretical Description which consist some theories taken from many references to support the research such as the definition of culture, diachronically, Cirebon city and *Kasepuhan* kingdom.

Chapter III is Methodology of the research which present about setting of the research, subject of the research, object of the research, technique of data analysis, and procedure of the research.

Chapter IV is Research findings and discussions that expnation about the data description, the data analysis and interpretation, and discussion throught the research.

Chapter V is Conclusion and Suggestion. This chapter contains about the writer summary and conclution from analysis of Ten Brandes theory toward to *Kasepuhan* kingdom in Cirebon, west java diachronically and make some suggestion related to the object of the research.

CHAPTER II

THEORETICAL DESCRIPTION

A. Culture

Culture is so powerful. Culture can influence people, sometimes can be a major reason people how to think, feel, believe, and how to act. People do not arrive in this world knowing how to dress, what toys to play with, what to eat, which god to workship, what to strive for, or how to spend your money and your time. Culture is both teacher and textbook. From how much eye contact you employ in conversations to explanations of why you get sick, culture plays a dominant role in your life. When all explanation being combine, it can be noted that different culture produce different lives.

The reflect for a moment on the learning that is taking place in the following example : A litle boy in the United States whose grandfather tells him to shake hands when he is introduced to a friend of the family is learning good manners. An Arab father who reads the Koran to his one day old son is teaching him about god. An Indian child who lives in a home where the women eat after the men is learning gender roles. A Jewish child who helps conduct the passover ceremony is about traditions. An Egyptian child who is told by his unvle that his behavior brings shame to his family is learning cultural values. A Japanese who attend tea ceremony classes is learning about patience.

1. The Definition of Culture

Culture is an outgrowth of the plural form of human thought, from what ever produced by humans because of the thought and work, all of it through a process of learning and learn to do familiarized with the culture (Koentjaraningrat, 1981: 75).

Based on the definition above, it can be said that culture is ulture is a way of life that developed and shared by a group of people and passed down from generation to generation. Culture is made up of many complex elements, including religious and political system, customs, languages, tools, clothing, buildings, and works of art. Language, as well as culture, an integral part of human beings that many people tend to think of it is inherited genetically. When someone tried to communicate with people of different cultures and adjust their differences, proving that culture is learned. Soekmono (1958:123) said that all human creation is essentially the result of the human need for change and give new shape and arrangement of the gifts of nature, according to the physical and spiritual needs, it was called a culture.

2. The Elements of Culture

If people understanding the elements of culture will enable to appreciate the notion that while all cultures share a common set of components, these components often distinguish one culture from another. The elements of culture according to Samovar, Porter and McDaniel (2007:18-19) as follows:

a. History

History of science is a lesson that tells about events, trips and events that actually occurred in the past (Poerwadarminta, 1982: 2). While all cultures pass on history that helps shape their members, each history is unique to a particular culture and carries a specific cultural message. All cultures seem to believe in the idea that history is a kind of chart that guides its members into the future. What is interesting about a cultures history is that, like most of the important elements of cultures, it gets transmitted from generation to generation.

b. Religion

The influence the religion can be seen in the entire fabric of a cultur. Both consiously and unciously religion impact everything from business practices (the puritan work owrk ethic) to politics (the link between islam and goverment) to individual behavior (the code of ethics). Religion contains a bond that must be held and respected man, the bond in question is a higher power of thought and the human senses, but this power is influential in daily life today, religion as a form of belief that are difficult to measure in detail and precise. According to Robert (1992: 147) religion centered on a god or gods as decisive that should not be ignored.

c. Values

The connection between values and culture is so strong that it is hard to talk about one without the other. Culturally defined standards of desirability, goodness, and beauty that serve as broad guidelines for social living. Ethical values have varied meanings as in say Bartense (2001: 108-109) that ethical values are used in values and norms that hold true for a person or group in regulating behavior, and have a sense of knowledge of good and bad or ordinary called moral. The keyword in any discussion of cultural values is 'guidelines'. In other words, values help determine how people ought to behave.

d. Social Organizations

Organizations (sometimes referred to as social systems or social structures) represent the various social units contained within the culture. Such units and institutions including the family, government, schools, and tribes help the members of the culture organize their lives. These social systems establish communication network and regulate norms of personal, familial and social conduct. How these organizations function and the norms they advance are unique to each culture.

“Social structures reflect our culture, for example, whether we have kings and queens, or president and prime ministers. Within our social structure, furthermore, culture assigns roles to the various players—expectations about how individuals will behave, what they will stand for, and even how they will dress”. (Samovar, 2007 : 19).

e. Language

According to Sapir (1921:2) Language is purely human and non instinctive method of communication ideas, emotions and desires by means of voluntarily produced symbols. Language allows the members of the culture to share ideas, feelings and information. Language also one of the chief methods for th transmission of culture. Whether it is English, Swahili, Chinese, or French, most word, meanings, grammar and syntax bear the identification mark of a specific culture.

3. The Basic Function of Culture

Culture makes all things easy, because culture shield people from the unknown by offering them a blueprint for all of lifes activities. While people in all culture might deviate from this blueprint, they at least know whta their culture expects from them. Try to imagine a sigle day in your life without having the guidelines of your culture. From how to earn a living to a systematic economic system, to how to greet strangers, to explanations of illness, to how to find a mate, culture provides you with structure. Anthropologist now suggest that in addition to making world a less perplexing place, cultures have now envolved to the point where they are people's primary means of satisfying three types of needs : basic needs (food, shelter, physical protection), derrived needs (organization of work, distribution of food, defense, social control), and integrative needs

(psychological security, social harmony, purpose in life). In its most basic explanation, cultures exist so that people, living collectively, can adapt to their surroundings. As notes, culture “function to improve the adaptation of members of the culture to particular ecology, and it includes the knowledge that people need to have in order to function effectively in their social environment”. (Samovar, Richard & McDaniel, 2007 : 17-18).

B. Diachronic

Diachronic think synonymous think chronological order (the order) in analyzing something. Chronological record of events is sorted according to the time it happened. The chronology of the events of history can help reconstruct a sequence of events based on exact time, but it can also help to compare the historical events in the same time in different places related events.

That can be said that history is diachronic, the importance of the process as the opinion Bertens (2001:53) on the diachronic study of a language is a description of historical development through time or may include certain period of time is more limited. History will talk about a particular event that happened at a particular place in accordance with the time sequence.

With a diachronic approach, attempts to analyze the history of the evolution or change something from time to time, which allows one to assess that the change happened all the time. Historians will use this approach to

analyze the impact of changes in variables on something, allowing historians to argue why certain circumstances born of a previous state or why the particular circumstances evolve or sustainable.

C. TEN BRANDES THEORY

1. The so- called “wet” rice cultivation involving irrigation

According to Clifford Geertz (1963:58) in Indonesia as the core culture is the economy - agriculture fields and rice paddies, a pattern that is very important and decisive aspects of other cultures. Plant something that can live adapted to local conditions and the environment and circumstances so as to generate the favorable outcomes to personal or group, besides the plants in the form of a large tree is also useful to protect the lives around such as preventing erosion, shelter and produce cool air because oxygen is produced from the plant itself. Hayami and Kikuchi also added that the farm family was a family complex as it includes aspects of production, distribution and consumption into one so that all the decisions or actions taken by the farmer families will cover three aspects especially decisions in their farming activities (Hayami and Kikuchi, 1987: 4). Farming activities to become an activity to unite the community, in the event they each work together, as a venue for gathering of many villages they gather in one place for farming and as the exchange of information between villages, required good cooperation

in these activities to produce farm products as much as possible so that food needs fulfilled.

2. The wayang (shadow play or native drama)

Sometimes human need entertain in life, in other they are unstress and can refresh their mind, for example wayang show. Long time ago, entertain in the public is wayang show. Wayang is a Javanese word for a theatrical performance with puppets or human dancers. When the term is used to refer to kinds of puppet theatre, sometimes the puppet itself is referred to as *wayang*. Based on Udasromo (2012: 7) the puppet is a performance art that has a role as an educational and philosophical reflection sara. So, every puppet there has a philosophical meaning of each. Because in ancient times, the puppet show is an important event such as the ritual summon spirits, ceremonies, and religious. Performances of shadow puppet theatre are accompanied by a *gamelan* orchestra in Java. In the Java language, the word wayang means "shadow". If the terms of the meaning of his philosophy, "puppet" can be interpreted as a shadow or a reflection of the existing properties of the human soul. The properties in question include such insolence character, virtue, greed, and so forth. Puppet is one type of performance art in which there are various elements of art, such as dance, music, art, drama, and sound art (Suyami, 2006:6). The play is performed by a puppeteer who is assisted by several gamelan players and one or two people waranggana as vocalist. Mastermind function here is set the

course of the show overall. Dalang lead all components to yield groove performances presented stories.

3. The gamelan (xylophone)

A gamelan is an Indonesian traditional musical ensemble. According to Asnawa (2007: 3). Gamelan comes from the word gamel or Gambel, in this context relates to method or technique (technique of playing) to play gamelan and musical practice that playfulness (Manner of playing). The term “gamelan” actually refers to a group of instruments, much in the way “orchestra” is used in the West to signify a combination of strings, brass, woodwinds, and percussion. In Indonesia, gamelan means a combination of metallophones, drums, gongs, zithers, and flutes. Gamelan is defined as a group of musical instruments being played in an integrated manner in a group (Rukzzolangan, 2009:3). One major difference from western ensembles, however, is that each set of gamelan instruments is a unique entity, built and tuned to work together. The instruments usually can't be switched between different ensembles. There are two main styles of gamelan music: Javanese and Balinese. Javanese (and its offshoot, Sudanese) tends to be calm and meditative, while Balinese is more aggressive. For most Indonesians, gamelan is an integral part of Indonesian culture. Used to accompany wayang and also accompany the ceremony. The equipment used for example Bonang, Kempul, Saron, drum, Gendher etc

4. Batic craft

Based on Yudoseputro (2000: 12) that means the picture is written batik on cloth using the night as well as cover media batik cloth. Batik is a general term that refers to a wax-resist fabric-dyeing technique; tulis is the name of the highest quality freehand batik, whose makers use a hot-wax applicator known as a "canting." Hand-blocked designs are called cap, and the most common batik fabric is mass-produced. Batik art is the art of drawing on the fabric for clothing which became one of the kings of Indonesian culture . Batik initially worked confined in the palace and the result for the king's clothes and family and his followers. Because many of the followers of the king who lived outside the palace, the art of batik was brought by the palace and carried them out in place of each. an art expert suggested that the art of batik is the result of the Indonesian culture of high value. Therefore it is proper improved and developed (Widodo, 1983: 12).

In the development of this batik art gradually imitated by the people nearby and subsequently expanded into women's work in the household to fill his spare time. batik clothes that used only the royal family, then became a popular folk clothes, both women and men. White fabric that is used when it is the result of homespun. Coloring materials being used consist of plants native to Indonesia made itself among other: noni tree, tall, Soga, indigo, and soda material made from soda ash, as well as salts made from Batik craft through a long process starting from motifs

painted on a piece of cloth using wax and dye coloring process in a manner in water containing dye clothing, candles fade process to the drying process.

5. Navigation skills

Based on Departement of the air force (1968:1) Navigation is defined as the process of directing the movement of a craft from one place to another. Navigation is a technique for determining the position and direction of the track appropriately using navigational equipment, personnel who use so-called navigator . The term navigation is generally used for shipping and aviation, said the addition of land on the navigation more emphasis on its use in the mainland, among others, includes mountains, forests, valleys, rivers, marshes, and beaches. navigasi is knowledge in practice almost done by everyone in the process for determining the position of their own or others' as well as determine the trajectory of the start departing to destinations and correctly and using the existing facilities as needed.

6. Astronomy

Astronomy is the study of natural science objects and phenomena beyond the earth's atmosphere. Copernicus (1473- 1543: 2-3) said that the center of the universe is the sun, not the earth around the sun. as did Aristotle also added that the sun as the center of rotation of celestial bodies and he also does not believe that the earth as the center of the

universe (384-322bc : 2) Stars, planets, comets, asteroids, meteors, nebulae and other galaxies studied by astronomers, both professional and amateur, who use a variety of instruments and technology to make a decision about the composition of the density of the chemical from celestial objects, as well as their relative distance from Earth. Astronomy is one of the oldest science known to man. Our ancestors fascinated by celestial objects visible in the night sky, so much so that they develop the skills of navigation using the location of stars as a tool to guide them from one place to another.

Early civilizations of ancient began studying astronomy only able to observe and predict the movement of celestial objects which they can only be viewed with the naked human eye. This process is usually done from considered position beneficial, such as a mountain top or high building. Because the telescope has not been created, some civilizations actually have built great observatories they used not only for astronomical purposes, but for the ceremony as well. Monument erected they are also used to determine the changes that will come in the season, showing a particular crop at a particular time to plant, and so on

7. Money making system

According Mankiw (2003:84), money is the stock of assets used for transactions, the quantity of money. In simple economies, this quantity is easy to measure. Sale and purchase of existing systems from ancient times to the modern era, as now, money making system can also be

interpreted to exchange money with the desired goods in accordance with the pillars and specific terms. Once the purchase is done legally, goods sold belong to the buyer, while money paid by buyers as a substitute for the price of goods, belong to the seller.

Mankiw also added that money is an imperfect store of value: if prices are rising, the amount you can buy with any given quantity of money is falling. Even so, people hold money because they can trade it for goods and services at some time in the future (2003: 80).

8. Metal craft

Metal era is the era in which humans are familiar use metal processing metallic materials is not so widespread as well as material from the rock. Metal supplies are very limited. The people who have only certain items from metal. The possibility of only those who can afford to buy these materials. The supply constraints allow goods of metal sold. The existence of such trades can be estimated that the man in the days of metal have established relationships with the outside. At the time of making the metal produced objects made of bronze, that is : vessel, funnel axe, Jewellery . As said Fontein (1990: 125) that a more concrete idea of the wealth of the kingdom can be seen from his heritage objects, for example, these items consist of: a metal statue, bronze objects, gold and silver jewelry. Belief system made by man in the days of metal still maintains a relationship with the deceased person. At this time, the practice of burial indicate social stratification between those who

respected by the common people. Graves of prominent people are always equipped with luxury goods and ceremony performed by means paraded by the crowd. but if the deceased person, ordinary, simple ceremony and their graves without luxury items. Metal material usually used for making sharp tools, especially puncture tool or weapon. objects made of this metal should not be used as a function, but it can be used also as a symbol in the ceremony or offering for example in the form of *keris* or metal can also be made some types of tools that can be used in everyday situations such as axes, hoes, knives, needles and other (Anom, 1997: 249). Ceremonies as a ritual form of trust has developed. They performed the ceremony is not only related to the ancestors, but related to livelihood they do.

9. **Metrum mancapat**

According to Tedjohadisumarto (1958: 2) Mancapat can be used as a means of establishing refinement and taste of the beauty, beauty of the song when *tembang* cause people to easily memorize and recall of messages song sung when people remember the song and applied in everyday life then the message can provide peace and tranquility of their communities. Matrum mancapat is the song, in the song is divided into several canto, while cantos itself is divided into several In (Bait), Canto which is a form of traditional poetry Java with the number of syllables and rhymes specified on each line, in this case using metrum same. Create beauty in macapat required purwakanthi

"prosody" which consists of *purwakanthi guru swara*' vocal repetition of sounds; *purwakanthi guru sastra*" repetition consonant; and *purwakanthi guru lumaksita*" repetition of words or syllables word (Laginem, 1996: 7). This metrum usually depends on the nature of the content of the text narrated.

Total Bait on each canto usually varies as it depends on the text used, as for any temple or In still divided/built by Slot (Line sentence), here in after Slot it self has some syllable or syllables by the number that always stays with ends with the same vocal. Term *guru wilangan* in this case is a rule about the number of syllables used.

10. An order political life

Based on (David Busroh, 1990: 88) All human beings want to live secure, peaceful, and free from disturbances that destroy human dignity, at that time people crave tranquility to the hill and built forts, and they gathered there and to be a group or country . Every country or empire has a system to manage all government matters. The system of government is the way it regulates all related to governance. This system serves to maintain a stable government, politics, defense, economics, etc. within a government should be is no place to live or territory, residents and their recognition as a leader.

Leader in an area in need it within a government that functions as taking a wise decision for the region, local reconcile conflict areas, providing security for its citizens and provide prosperity for all its

citizens. Leadership is the process of influencing the activities of an individual or a group in efforts toward goal achievement in a given situation. (Paul Hersey, Kenneth H. Blanchard, 1982:93)

D. Kasepuhan Kingdom In Cirebon, West Java

Kasepuhan Palace is the grandest and best-preserved palace in Cirebon Sultanate Cirebon. In here government center stand. Meaning in every corner of the palace's architecture was most history. Famous among Hindu culture, Dutch, Chinese and Arabic add to the beauty of this kingdom. The front page of this palace surrounded by red brick walls and there is a pavilion in dalamnya. Keraton museum has a fairly complete and contain heirlooms and paintings of the royal collection. One collection is Singa Barong train carriage which used by Sunan Gunung Jati for the carnery around Cirebon city every 1st Muharram withdrawn four buffalo caucasians. The use of train for carnival that takes place once a year that lasts from generation to generation, start Panembahan Queen Pakungwati 1 (1526 – 1649). This train just stopped being used for the carnival in 1942, because the condition is no longer possible.

CHAPTER III

METHODOLOGY OF THE RESERCH

A. Setting of the Research

This research was arranged approximetely from April to June 2016. During this term, the writer commits every necessary things related to the process of writing. The activities are like to collect referents, to accumulate data and to form it as a theory. The referencese populated by collecting to fulfill the data study at Cirebon archives, Atmajaya liblary and STBA JIA library. Also from online in internet website, collecting references books and download some e-book.

The references are mostly obtained by searching books of culture in several libraries of different. This becomes the setting of place where the research in arranged. In more familiar term, it is said to be libelary research.

B. Subject of the Research

This research taken culture from Ten Brandes theory as the subject to be analyzed. The data is *Kasepuhan* Kingdom at *Keraton Kasepuhan* number 43 street, district kasepuhan in West Java (Cirebon). Culture is the characteristics and knowledge of a particular group of people, defined by everything from language, religion, cuisine, social habits, music and arts. In Indonesian culture has become hereditary ritual that can not be separated from society including any relics remaining in Ten Brandes theory at *Kasepuhan* kingdom. The

writer try to analyzed how ten brandes theory exist untill now in *Kasepuhan* kingdom, Based on the result, and of the discussion about that subject. Then will be conducted further action by way of describing and analyzing them one by one according to the theories that have been discussed in the previos chapter.

C. Method of the Research

According to Creswell (2009 : 4), “Qualitative research is a means for exploring and understanding the meaning individuals or groups ascribe to a social or human problem.” Qualitative methode is used for this research. It can be used to obtain the intricate details about phenomena such as feeling, throught process and emotion that are difficult to extract to learn to about throught more conventional research. The process of research involves emerging questions and procedures, data tipically collected in the participant settings, data analysis inductively building from particulars to general theme, and the reseacher making interpretation of the meaning of the data. The final writter report has a flexible structures. Those who engage in this from of inquiry support a way of looking at research that honors an inductive style, a focus on individual meaning, and importance of rendering the complexity of a situation.

Straus and Corbin (1998 : 26- 27) explain, “basically, there are three major component of qualitative research”. First, there are data which can come from varios sources, second there are procedures that researcher can use

to interpret and organize the data. Other procedures are part of the analytic process. These include nonstatistical sampling. Third, Written and verbal report. This research is qualitative purely because it involves the analysis, description, and evaluation of the data collected.

D. Instrument of the Research

The writer focuses on qualitative research, the instrument here is the writer herself, participated to the reseach and observes the objects. As the study is focuse on qualitative research, the research is the first instrument in analyzing the data and observing the object. It means the research actively searches for every supporting things needed in this research. The books are sources hare have role as the basic theory and data. Archives Cirebon are supported the research of *Kasepuhan* kingdom history, meanwhile *Kasepuhan* kingdom as the object that be analyzed is *Kasepuhan* kingdom.

E. Technique of data Analysis

In the Research, the writer use Descriptive qualitative techniques. There technique are suitable to describe the situation of source research,data which have been done collected, they must analysis so the of problem and the purpose will get the answer and uses descriptive qualitative they are :

1. Doing observation to source research, gets the information about the source of research and find the problem about that.

2. Interview the some person who live in around *Kasepuhan* Kingdom at West Java (Cirebon)
3. Giving the meaning of the data one by one Analisis.
4. Making the description of the observation
5. Making the conclusion from the research which has done.

F. Procedure of the Research

There are three steps has been used by the writer to complete this paper such as :

1. Preparation

- a. Giving the proposal to Kasepuhan kingdom which will be observation the object of the procuremant of allow observation in *Kasepuhan* Kingdom.
- b. Making the quation and data before interview.

2. Implementation

- a. Interviewing some people who live in around Kasepuhan kingdom and collecting supported sources from books , electronic media to complete data by internet in order to get valid and reliable data.
- b. Explaining about the meaning of date one by one about ten brandes in Kasepuhan kingdom by some people who live in Kasepuhan kingdom.

3. Finishing

- a. Collecting answer from quation what the writer make.
- b. Typing and printing the result of the research and makes conclution and suggestion bades on the research.

CHAPTER IV

RESEARCH FINDING AND DISCUSSION

A. The Data Description

Kasepuhan kingdom of Cirebon is the largest palace in Cirebon is located at Jalan Kasepuhan No 43, Mandalangan village, subdistrict Wungkuk lemah, Cirebon, West Java. *Kasepuhan* kingdom area of approximately 185.500 square meters. A brief history of the *Kasepuhan* kingdom began In 1430 Prince Cakrabuana, the crown prince of Padjadjaran build a palace that later passed to his daughter, who was named Ratu Ayu Pakungwati, then was named royal palace Pakungwati (until now known as Dalem Agung Pakungwati).

Pakungwati royal name comes from the name of Ratu Dewi Pakungwati binti Prince Cakrabuana married to Sunan Gunung Jati (son of the sister of the queen mas Santang Cakrabuana) in 1478. After his marriage with Ratu Dewi Pakungwati, Sunan Gunung Jati was named as Head of State in Cirebon. Sunan Gunung Jati result of marriage and Ratu Dewi Pakungwati, they were not given the child.

In 1481 Sunan Gunung jati Married To Oeng Tien Daughter Of A King Of The Chinese, Their Meeting Begins With The Arrival Of Princess Tien Oeng Who Came With Her Family In The Event Visited The Kingdom. Arrival Oeng Tien Bring Acculturation For The Kingdom Of Cirebon. Oeng Teaches Batik Making And Collecting Ceramics From China, So If The

Visitor To Visit *Kasepuhan* Cirebon, Many Ceramic Wall-Mounted Kingdom.

In 1568 Sunan Gunung jati passe away in the *Pakungwati* Kingdom at the age of 120 years. Since then Cirebon is central to the development of Islam in Java with their *walisongo* led by Sunan Gunung Jati and relics include Great Mosque of Cirebon.

In the 16th century Sunan Gunung Jati's passaway, then Prince Emas Moch. Arifin great-grandson of Sunan Gunung Jati reigns in his place. In approximately 1549, the mosque Agung Sang Cipta Rasa fire, Ratu Ayu Pakungwati old was helped extinguish the fire, the fire can be extinguished but Ratu Ayu Pakungwati later died in the year 1650. Since then the name designation glorified Pakungwati.

In 1679 the internal conflict Cirebon Sultanate, the Sultanate divided into *Kanoman* and *Kasepuhan*. *Kanoman* founded by Sultan Anom I (Sultan Badridin) then since the *Pakungwati* kingdom called *Kasepuhan* kingdom until now, and the sultan called Sultan Sepuh. *Kasepuhan* means a place that old or older, so between *Kasepuhan* and *Kanoman* was originally the old and the young (brother and sister). *Kasepuhan* kingdom building site from north to south or north-facing, because the royal palace in Java-all facing North magnet means facing the world, meaning the King expect the strength of his philosophy.

Mid-year 1600, the Dutch entered the Promised Cirebon and make friendships signed on 7 January 1681 with the aim to monopolize Cirebon.

This agreement makes the destruction of the *Kasepuhan* kingdom, many events forced cultivation, in exportnya spice without pay to farmers to remove the high taxes in the Netherlands.

In 1945 Indonesia entered a new phase, Indonesia has been independent with red and white flag being raised. Of the laws that apply across the power and ground belonging to the *Kasepuhan* kingdom submitted to the government for Indonesia if as historical evidence.

Many different kinds of activities during the administration in *Kasepuhan* kingdom, ranging from villages surrounding the train ride *Singa Barong* with King in side, held a puppet show to attract the public to embrace the Islamic religion in sang songs and *gamelan* every Eid- Fith and Eid al-Adha. From the results of the *Kasepuhan* kingdom of Cirebon, many of which are still in with a good guard. In the palace of many buildings acculturation of various regions including Chinese, Arabic and Hindu influences, because the royal *kasepuhan* kingdom is very open to acculturation.

The palace architecture kasepuhan as follows:

1. First garden

After passing Pancaniti and Pancaratna entering to the park first. To enter it to get through the gate Adi or gate Banteng . Adi gate-shaped gate *Bentar* form measuring 3.70 x 1.30 x 5 meters using brick material. Adi gate is located in the north Siti Inggil. Castle gate in the form of the gate with a minute shape measuring 4.50 x 9 meters. These doors are

larger and higher than the gate Adi. On the east sides of the stairs are stilirisasi form of a bull.

First park is a complex Siti Inggil, in the complex there are several buildings, among others Mande Pendawa Lima that serves for seating guard Raja, Mande Malang Semirang that serves as seating is king timadu watched a show on the square, Mande Semar Timandu is a building that serves as seating prince or privy. Mande Karesmen namely the building as a place to show art to the king, and Mande Companion is building as a place to escort the king. In addition to the building there is still one more building which is *Pengada* building. The building is 17 x 9.5 meters, serves as a dividing blessing and spot checks before the king.

2. The second garden

In the northern part of the fence there are two gates that *Regol Pengada* and *lonceng* gate. *Regol* of Being as the entrance gate to the length of the base 5 x 6.5 meters. This gate using stone and wooden doors. *Lonceng* gate to the east *Pangada* gate with the length of the base of 3.10 x 5 x 3 meters. *Pengada* park serves to park the vehicle or horse. In this park there used to be a well to get water for the horses

Langgar Agung are two overlapping roof. The roof construction is supported fiur main pillars. Agung Langgar have an area the size of 37 x 17 meters. Langgar function as a place of worship relatives palace. The building facing east this in which there are *bedug*. The building is

without walls and a pyramid-shaped roof, the roof cover is supported four main pillars and five supporting pole.

3. *Alun- Alun*

Since the time of Sunan Gunung Jati, *alun- alun* front of the palace named Sangkala Buwana. Formerly *alun- alun* function for meetings and marching soldiers or war exercises also stage celebrations of the country.

4. **Agung mosque**

Alun- alun standing west of the mosque which was built in 1500 by the Wali Sanga and the mosque was named Sang Cipta Rasa. *Sang* = Greatness, *Cipta* = built, *Rasa* = is used, it means: This large building use it for worship and religious activities.

5. **Siti Inggil**

Giyanti field east of the building there is a red brick-shaped podium named Siti Inggil. Siti means ground and inggil = high (of language Cierebon). Siti Inggil surrounded by red brick walls form Bentar temple. Candi = heap, Bentar = brick. Each pillar thereon are Candi Laras. Candi = heap, Laras = accordingly. Meaning: The rules must be in accordance with the provisions of the law.

6. **Langgar Agung**

Agung Langgar building or mosque prayer serves to place The people of the kingdom and in use for the Eid prayer and Eid al-Adha

Sultan. In front Langgar Agung ,there is a *bedug* place, the drum named Sang Magiri which means when *bedug* clubbed as a cue to warn the inclusion of prayer time so that all prayers.

7. *Kereta Singa Barong* museum

Keretaa singa barong museum a building that serves for storage of rail heritage named *Kereta Singa Barong*. *Singa Barong* means *Sing ngarani barreng- bareng*, meaning in bahasa which gives the name together. The train is made in 1549 on the initiative first Pakung Wati took the pattern being Prabangsa. *Kereta Singa Barong* embodiment of three animals together, namely: 1). Elephant trunk symbolizes friendship with India a Hindu; 2). Dragon Head symbolizes the friendship with the Chinese Buddhist; 3). wings and bodies take on the Buraq symbolize friendship with the Egyptian Muslim. These three together into a single culture (Hinduism, Buddhism, Islam) is described by Tri Sula in the trunk. *Tri* = three, *Sula* = sharp, which mean "the human mind is sharp *Cipta, Karsa, and Rasa*. There Javanese literature that says "Witing guuna saka kaweruh dayane satuhu" which means the native wisdom of knowledge start it with a steady and good.

This train was formerly used for Carnival Ceremony City Tour Cirebon every 1st of Muharram with in drag by four albino buffaloes. Since 1942 have fallen into disuse because of the condition of the old trains. Inside the train museum also there are two pieces Stretcher

Jempana of Chinese offerings of Captain Tan Lay Tjoeng year 1676. This Jempana Stretcher for empress and crown prince.

Mina Garuda stretcher differs from that made in 1777 in Gempol palimanan, this stretcher used to parading children who want circumcision. Also in the museum are the swords of the Portuguese and the Dutch, two pieces of cannon of Mongolia in 1424 in the form of a dragon. On the rear of the train are long spears called *Blandrang* yellow flag, usually these spears carried by the *Panyutran* soldier as a guard of honor, and Umbrella *Keropak* as a symbol aegis. In the museum there is also a set of ancient *angklung* public offerings of Kuningan area.

8. Ancient Museum

Museum building once renovated by the department of the Department of Antiquities in 1974-1975, and the shape changes into the shape of the letter E but middle wall (upper pillars are carved lotus) is still original. Museum doors to enter the central part special "The Office" are interested only, while for tourist visitors enter from the south and out of the north.

The museum was used as a store of antiques of historical relics such as crafts from home and abroad, tools ceremonies, as well as a collection of weapons.

9. Sri Manganti

East monument Manunggal standing building without walls called Sri Manganti. Sri = King, Manganti = wait. Meaning= place pending the King after the report announced or place to wait before meeting with the king.

10. Bunderan Dewandaru garden

The park is an oval made of rock. *Bunder* has a meaning of its name means agree. *Dewa* means gods or spirits and *Ndaru* means light. Complete meaning is "one who illuminate their neighbors who still live in the dark ages". The park has about 20 square meters. In this park there is *Nandi*, shelled tree as a symbol of the heart rejoice, two statues of white tiger is a symbol of Pajajaran, table and chairs two pieces of cannon, called Ki Santomo and Nyi Santoni.

B. The Data Analysis

This Chapter present the several data analysis at *Kasepuhan* Kingdom from ten Brandes theory which describes a culture in Indonesia have the characteristics of the 10 points, here the writer also analyzes some of the relics remaining today in *Kasepuhan* kingdom. All data from collecting could be analyzed as follows:

1. TEN BRANDES THEORY

1.1 The so- called “wet” rice cultivation involving irrigation

Traditional Javanese society in general classifiable into several groups: the first, a core group of villagers who called *Pribumi*. Villagers core settle somewhere since generations, owning land, house and yard, and also a narrow yard to plant a kitchen needs or orchards, has the obligation in full as villagers, especially in the implementation of repair work and maintenance of the communal. Secondly, the population group called *Indung*, just to have a farm or home pages and pages, but they do not have both (only one), and have limited rights of communal obligation. Third, a group of residents called *Wuwungan*. They do not have that good agricultural land and the house and yard, but residing in the courtyard of others, and worked as a tenant or sharecropper, or even ride them live and work for the owner of the house where he lived. And as for the elite royalty and gentry of the distinguished status of the common people because they can enjoy the fruit of the land without having to do farming.

In addition to their local authorities, namely the village elite, then the residency Cirebon gologan there is also the "master" of traditional rural communities that are bound in a system called *Cacah* . *Cacah* is a bond of dependency relationships between family farmers who own the farm families who have no land.

Without much to make changes in the traditional structure of the system, the *cacah* system is a system of deployment of manpower will be retained.

First trading system at the time of the royal kasepuhan only by barter or chopped. Royal provide agricultural land and surrounding areas in the Community in the area of land that will be in planted and in the plant also what will be planted. After a period pamen arrived, farm products produced in the two between the people who work and government *Kasepuhan* kingdom who have agricultural land.

Now since Indonesia's independence, around *Kasepuhan* kingdom has a lot of houses located on the side of the kingdom. Thus shrinking its area *Kasepuhan* kingdom region. on paddy irrigation systems and agriculture is no longer in the days of the present government, even the channel that is used for agricultural waters had closed by walls and housing residents.

1.2 The wayang (shadow play or native drama)

In the language of Cirebon wayang wong means puppet or puppet played by certain humans to bring the play. While Cirebonan own sense is something, people, goods, art, culture, rituals or aspects that are typical of the Cirebon. So wayang wong Cirebonan have the understanding that wayang wong derived from the traditions of Cirebon. the accompanying music or gamelan

wayang wong Cirebonan is Prawa as is the case with the Cirebon mask. ancient art of wayang wong aims to spread the religion of Islam in the kingdom and the people who perform the show was awarded the title of "Kebangsawanan" by the king. Wayang Wong Cirebonan has a golden period until the 19th century. As the running time, in 1970 the art of wayang wong is no longer heard in the community, it is in because wayang wong may only be on the show at the royal court, the high cost of maintenance tools and fittings for the tools in use of her players while seiman this rarely get an offer performances, in addition to the modern era of the younger generation considers art wayang wong is an ancient thing.

In the 1990s the community had tried to re-establish the existence of wayang wong with studio-supported establishing an outsider, but unfortunately even this attempt fails it is because the funding is not sufficient. So that around the year 2005/2006 studio Purwagalih its management, in cooperation with the Department of West Java tourism region hold local arts development, the project is directed to the process of revitalization of wayang wong Cirebonan. For approximately six months these activities progressed, the forerunner of the birth of the art of wayang wong this new generation to rise again, the cooperation between artists and actors wayang wong itself with the formators of art commissioned by the government region, which mostly comes

from the Academics are alumni Indonesian Arts College (STSI) in Bandung. In 2006 the results of this guidance first staged at Taman Budaya Dago entitled Arts Festival in West Java in 2006.

Now wayang wong Cirebonan already widely showed in west Java in Cirebon specially ceremonies or events in the event the government, in the *Kasepuhan* kingdom wayang wong Cirebonan regular on the show once a year on the *Muludan* .

1.3 The Gamelan (Xylophone)

Gamelan Saketi this nature is not arbitrary beating ritual, used only in certain events. Gamelan emergence is closely linked to the early spread of Islam by the trustees in Java at the time of the royal Cirebon 15th century. This gamelan sounded loudly in the courtyard of the Great Mosque belonging to the kingdom which aims to entice residents to embrace Islam. Gamelan Cirebon sakati in *Kasepuhan* kingdom is traditionally believed to have originated from Demak Kingdom in 1495. Saketi gamelan played only twice a year, after prayers id on eid al- Fitr and Eid Adha. In the lead government in the period of Sultan *Kasepuhan* kingdom, gamelan Saketi entertainment are often used to accompany wayang kulit . However, after the gamelan sekaten only stored in the museum and will be played twice a year after the id and Eid al-Adha prayers.

The players Gamelan and the royal family once a month usually mandatory practice that aims to preserve the typical Saketi

Gamelan Cirebon. Three pieces of ancient music is often played the players have the meanings respectively. Gending Frog, for example, sung to summon rain, the musical accompaniment sekatenan enter society embrace Islam by reading two sentences creed and gending Bango Butak as the musical entertainer for the people who had converted to Islam. Because the treatment is quite slick, all kinds of percussion instruments sekaten who are older than 600 years it still look good and intact. Even including a gamelan made of teak. Therefore, his voice still loud and soft sounds so without any help megaphone voice can be heard from a distance. until now Gamelan Saketi art still maintained its sustainability, on Eid al-Fitr and Eid al-Adha many people who visit the area to see the show GamelanSaketi which is held twice a year.

1.4 Batik Craft

Cirebon batik motif became an icon of the most famous is the motive Megamendung Cirebon. This motif symbolizes the bearer of rain clouds as a symbol of fertility and life-giving. The history of these motifs related to the history of the arrival of the Chinese in Cirebon, Sunan Gunung Jati who is married to a Chinese woman named Ong Tie. This motif has excellent color gradation with the coloring process is done by more than three times.

Batik palace was originally the result of love for the royal family in the painting. Before there was cotton, the result of the painting is still using palm leaves as a canvas. Results of media paintings on papyrus and then taken out by courtiers. Over time, Cirebon batik has evolved, media images are no longer using palm leaves, but uses cotton.

At first, in the 16th century, the art of batik only learned of the princess palace to fill their free time, eventually motif that spread out into the community out of the palace in because courtiers who reside outside the court to bring the motif was out.

Cirebon batik ornament is quite varied, because in addition developed by the royal family and the people who are loyal to the sultan, the community also has a character Cirebon open to foreign cultures. Ornamen batik among others ornament *Siti Inggil*, *Kanomani*, *Kasepuhan Parks and Wildlife Sunyaragi*. Batic style batic produced called keratonan and Ornaments foreign cultures produced for instance ornaments Paksi Naga Liman who gained influence of Persian, Soko Cino of Chinese ceramics, and Buraq of Arab.

Now batic art in the palace kasepuhan Kingdom only held once a year to maintain the cultural preserve Cirebon, who organized this event named Festival Gotrasawala, usually in the title of this event between October or Novembar in kasepuhan palace.

Here the public can learn batik briefly and see the relics of Princess Oeng Tien shirt with a pattern of acculturation between the Chinese and the palace who are aged 600 years.

1.5 Navigation Skills

Navigation skills when the kingdom of Cirebon *Kasepuhan* used for sailing and a haven of her guests from the palace across various parts of the world, one Chinese sailor named Cheng Ho origin who stopped at the *Kasepuhan* kingdom to give out Gift to the sultan.

Besides being used to receive royal guests, the sea is in the rear of the kingdom used by people to find the fish, the distance between the sea to the *Kasepuhan* kingdom only about 200 meters from the beach. To sail on the high seas in the 15th century royal *Kasepuhan*, it takes people who understand navigation called navigator, navigator usually use the sun or constellations to find his way home and what direction they are going.

At the time of entry VOC (Vereenigde Oostindische Compagnie) Cirebon, fishing activities are still in use in the region *Kasepuhan* kingdom. Since in 1945 that Indonesia's independence day, the entire region *Kasepuhan* Cirebon taken over by the government and local regulations decided to do the reclamation for the sake of comfort of the people, besides reclamation is done to prevent the danger of abrasion around the beach for seeing nearby

between the distance of the beach with the *Kasepuhan* kingdom, the current distance between the *Kasepuhan* kingdom with shoreline within About a 2 kilometers over, surrounding the *Kasepuhan* kingdom also been solid people who make a living there. Since the distance between the sea and the *Kasepuhan* kingdom be much that is more than 2 kilometers, the activities of the current navigation capability is not there in the *Kasepuhan* kingdom.

1.6 Astronomy

Knowledge of astronomy (astronomy) already owned the ancestors of Indonesia. Including community and neighborhood palace Cirebon kasepuhan have known science and technology utilizing monsoons propulsion in shipping and trading activity. Besides being used to identify the season, the science of astronomy has also been used as the directions in the voyage, the Big Dipper and the Southern Cross Southern (Javanese call latitude Gubug Penceng) for pointing to the south as well as the Big Dipper North to indicate the direction of the north. Knowledge of astronomy is also used in agriculture by utilizing plow star as a sign of the beginning of the rainy season.

Astronomy is still in use in Indonesia, including Cirebon, his example when looking at the moon or commonly called the new moon to show the 1 Shawwal or Eid, but it's inside the *Kasepuhan*

kingdom astronomy no longer exists because the system of government palace kasepuhan full it has been determined entirely by the government of the city of Cirebon, so as to determine the 1st of Shawwal area of the palace kasepuhan follow the religion department of the city of Cirebon.

1.7 Money Making System

Kasepuhan kingdom era still do not know their money, as now, they used to trade with less exchange the items with less stuff, or commonly called *barter*. As the largest palace in Cirebon, *Kasepuhan* have the wisdom to meet the food needs of its citizens sharing system, the sharing system is commonly called the *cacah*.

Government *Kasepuhan* boundary dividing land for processing by local residents, after the harvest, the citizens give the deposit to the palace to halve the result of their fields of crops produced. In this case the two sides together in a profitable, from the *Kasepuhan* kingdom who have farmland profitable without managing agricultural land, the royal can still have the results of the harvest is processed citizens around the kingdom, and for local people who get the plantation areas to be processed also has the advantage for those who do not have fields, they can live and food to feed them.

Until finally in 1681 the Dutch came to dominate Cirebon, the community in working for cultivation. So that the distribution of

earnings between fields between the government and the public be deleted, all farm products such as cloves, sugar and spices submitted to the Netherlands for export.

The entry of the Netherlands to the ground Cirebon introduce Dutch currency to the Java community, especially Cirebon, this tool was introduced as a means of exchange buying and selling that is in use, so there is no longer the barter system in Cirebon and the surrounding region. Until Indonesia's independence in 1945, the government introduced a payment system in Indonesia, including in Cirebon in rupiah Indonesian republic and trading system using the rupiah as a medium of exchange is still in use in the region *Kasepuhan* until today.

1.8 Metal Craft

One proof that the Kasepuhan kingdom do metal craft is evidence of palace relics are still stored either in the *Kasepuhan* kingdom of museum. *Kasepuhan* kingdom relics evidence of metal craft for example in the form of jewelery, swords, and spears. The golden age of the *Kasepuhan* kingdom in the 15th century, they used spears and swords that have been widely used as a provision in hunting or weapons of war, which had been smeared with poison so that the enemy can easily be defeated, not only to fight and hunt alone, spear also in used for religious ceremonies or rites turnover sultan who died later replaced by the new sultan.

Not stated exactly when the *Kasepuhan* kingdom not make tools from metal anymore, but from the results of research in the palace during *Kasepuhan*, metal craft activities are no longer seeing as hunting and war supplies no longer exists in modern times. But the people around the area of the *Kasepuhan* kingdom can still see remnants of the metal in the form of a spear is still active on show to the public in the event of *Panjang Jimat* usually done 12 Rabi.

1.9 Metrum Mancapat

This is an example of Mancapat :

Sabilulungan dasar gotong royong

Sabilulungan sipat silih rojong

Sabilulungan genténg ulah potong

Sabilulungan persatuan témbong (katémbong)

Tohaga, rohaka, teguh tanggoh perbawa sabilulungan Sadia,

sajiwa segut singkil ngabasmi pasalingsingan

Sabilulungan silih pikahéman

Sabilulungan hirup sauyunan

Sabilulungan gawé babarengan

Sabilulungan jadi kauntungan (kauntungan)Tohaga, rohaka, teguh

tanggoh perbawa sabilulungan Sadia, sajiwa segut singkil

ngabasmi pasalingsingan

According to the leather puppeteer and the mastermind macapat in Cirebon region believe that the mancapat created by

Sunan Kalijaga or Sunan. Described in the script that the collection of poems above was prepared by Sultan Adiwijaya and indigenous prince Kohar, copy the start copied in 1891.

Suluk puppet is a proof that mancapat has long had a very important role in people's lives Java (Cirebon) at the time guardian puppets and mancapat is a medium for the spread of Islam, at the time of puppets and mancapat be a spectacle well as the guidance, so the puppet and all instruments related to the means puppet show with the essence of the teachings of Islam. Starting from Janturan puppets, puppets own skin, campurip, gamelan, color, puppeteer and literature associated with the puppet show is loaded with Islamic teachings. Sunan Kalijaga, Sunan or Ki Ngabehi Dalem Kawitan are living in a time of government Panembahan Early Queen, do not charge in organizing puppet. The audience there is only a puppet who held paid the Creed.

The role of puppeteer himself at that time was the religious leaders who spread Islam through songs or mancapat. The mancapat of cross areas that are usually sung in the *Kasepuhan* kingdom example:

“Wujud, kidam, baka mukalapatulilkawadisi: tegese wujud ana, tegese kidam dhangin, tegesse baka langgeng, tegese mukallapatulilkawadisi iku mukalapate Allah. Walkiyamu binapsihi tegese pra sejenan sakehe kang anyar”

Unlike the trustee era, the era of colonialism puppet is only used as entertainment commodity. Another aspect related to puppets like rituals, philosophy and ethics in a puppet show little by little began to erode. Commercialism has begun to emerge at that time. The puppeteer who once doubled as scholars gradually reduced. Many mastermind who are tempted by the Dutch government propaganda, began to be subject to the tastes of the colonial government that further highlight its entertainment aspects. Authorities palace itself is not able to move slightly against the influence of colonialism.

In contrast to the previous period in the era after independence puppeteers free expression without pressure from the highest political authority in the country. Wayang has entered the commercialization stage. Puppeteers a mouthpiece or government agencies in the success of government programs. But there are still many puppeteers who still uphold the ideals, which faithfully maintain the heritage of the trustees.

But now the community Cirebon can still listen to the song that is usually sung mancapat every Eid, Eid al-Adha and one of Shawwal. Mancapat song is usually diirngi olem gamelan music and followed by a puppet show. To listen to the song mancapat which is held every three times a year, if the first people who want to watch the song mancapat in the compulsory reading of the

Creed, but now puppets and song mancapat no longer an element of the withdrawal of the Islamic religion, so the people just pay admission *Kasepuhan* kingdom to witness mancapat song.

1.10 An Order Plitical Life

After the proclamation of Indonesian independence in 1945, the autonomous governments (the former self-government) in many areas became clear. Regions of the former autonomous regions that would become their area directly ruled by the Republic of Indonesia, and later became a regular administrative region, for example, into the presidency. Lands previously controlled by the autonomous government with tenure are public, being the lands controlled by the State, such as the soils in the area of direct rule.

With the enactment of the Basic Agrarian Law, the land occupied by the former Sultanate, has been taken over by the City Government Cirebon because land was categorized as a land of self-government or former self-government. Now the former Sultanate *Kasepuhan* who once ruled the community Cirebon, now the system of government in Cirebon *Kasepuhan* been eliminated and converted into the presidential administration.

Kasepuhan kingdom administration legacy is a legacy for generations to maintain and preserve the culture, traditions and religion in *Kasepuhan* Cirebon. Cirebon society still can freely enter to visit the relics of former grandeur *Kasepuhan* Cirebon government

only for a fee to enter the palace, the palace entrance fee funds are used to maintain and take care of the kingdom.

C. The Data Interpretation

According to the data analysis which had been analyzes Ten Brandes Theory at *Kasepuhan* Kingdom throught diachronically that contai 10 data from based on culture views. The interpration of the data is formed in the following table :

Table 4.1

Ten Brandes Theory at *Kasepuhan* kingdom diachronically

No	Point Ten Brandes Theory	Exist/Extinct	Frequently	Percentace
1	The so-called “wet” rice cultivation involving irrigation	EXTINCT	1	10%
2	The Wayang (shadow play of native drama)	EXIST	1	10%
3	The Gamelan (Xylophone)	EXIST	1	10%
4	Batic Craft	EXIST	1	10%
5	Navigation Skills	EXTINCT	1	10%
6	Astronomy	EXTINCT	1	10%
7	Money Making System	EXIST	1	10%
8	Metal Craft	EXTINCT	1	10%
9	Metrum Mancapat	EXIST	1	10%
10	An Order Political Life	EXTINCT	1	10%
Total			10	100%

Based on the table above, the data that can be equal to ten points from ten Brandes theory. 50% are cultural elements that still maintained its sustainability in the palace kasepuhan and the remaining 50% is said to be extinct or it has no such activities in the area of the *Kasepuhan* kingdom. Those are the ten Brandes theory result in *Kasepuhan* kingdom is as great.

D. Discussion

From the analysis of 10 points of ten Brandes theory in *Kasepuhan* kingdom, no results are predominantly higher or lower, both have the same position that is 50: 50. Cultural elements that are still preserved to this day include the gamelan (xylophone), The wayang (shadow play or native drama), batik craft, making money system and metrum mancapat. While cultural elements by Ten Brandes already extinct at this time is the system of rice fields, navigation skills, astronomy, systems of government and metal craft. It can be divide that element of culture from *Kasepuhan* kingdom has 10 data.

Based on the finding of the analysis is that Indonesia is rich in culture, but many relics of the ancestors is not guarded preservation of her, it is in because eroded its history in the era of globalization, in addition to the younger now generation era more proud to adopt the culture of the outside in compare invented culture in the country. In this study, the writer hope for the reader to better understand the importance of history as a proud identity.

CHAPTER V

CONCLUSION AND SUGGESTION

A. Conclusion

In this chapter, the writer takes the conclusions after having finished the research. The analysis of ten brandes theory in *Kasepuhan* Kingdom at Cirebon West Java through the diachronic approaches could be concluded that based on implicitly of the result analysis, as follows:

1. *Kasepuhan* Kingdom is the largest palace in Cirebon Islamic religion, it can be seen from the royal family who converted to Islam and spread the religion of Islam through the *walisongo* and the arts to attract Islamic religion.
2. *Kasepuhan* Kingdom has the properties of openness to foreign culture, it can be seen from acculturation on the inside of the palace, for instance palace building which is a mixture of Arabic, Hindu, Chinese and Islam.
3. Of the ten teory J.L Brandes there are fifty percent remaining relics in the palace kasepuhan among others, Batic craft, Metrum Mancapat, the Wayang (shadow play or native deama), the Gamelan (xylophones) and Making Money System.
4. Extinction that occurred on the tenth teory ten Brandes is due to lack of interest of the younger generation to learn the culture kasepuhan were considered archaic, the influx of modern times who made some of the traditions in the palace gradually began in the left, the lack of funding for

the performers of art so that they can not practice puppet or gamelan routine that causes long their love of the art heritage of ancestors gradually lost his limited knowledge of the culture *Kasepuhan* Cirebon and their customary rules that do not allow traditions of Ten Brandes was taken out of the Kingdom.

B. Suggestion

Due to the analysis and discussion in previous chapter, it can be some suggestion that is worth to be considered. There are some suggestion that can be asserted toward Ten Brandes Theory at *Kasepuhan* kingdom Diachronically.

First, by writing this paper, it is expected that many people will be more interes to observation and visit culture presenting. It can enrich the knowledge. Especially for culture learner, because seeking knowledge.

Second, for the Kingdom and the public. The author hopes that better maintain and preserve the legacy of existing and soon documented in book form or any other form, considering that some parties as a witness to history will be very vulnerable to its running time. In this issue we are start from ourselves each to have to maintain and preserve the existing heritage. As an alternative solution to this problem is to work closely with the government and the parties concerned, including optimizing the library kingdom as the main reference for the search of information about the kingdom.

Third, to enthusiasts the world of research, *Kasepuhan* Kingdom has many cultural traditions ancestral heritage that is quite interesting and has not been researched in depth, and for the perfection of the results of the study, the researchers will have to seriously prepare themselves with sufficient knowledge about the object to be studied before the observation.

And fourth, suggested that old should be taken care it continues to be promoted as an object tourism in the city of Cirebon, West Java, so that tourists may recall traces of heritage *Kasepuhan* Kingdom, and may increase the income of local revenue as cost an old building maintenance.

Fifth, furthermore, it is also suggested to those who want to make an amnalysis on *Kasepuhan* Kingdom at Cirebon or another observation presents culture, there will be more knowledge which can be extracted. The writer was very impressed with the culture.

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BIOGRAPHY



The writer was born in Bekasi on 22th March 1992, her mother is Nenden Widaningsih and father is Abdul Aziz (alm). She is the second child of three children and educated at SDN Bojong Rawa Lumbu V Elementary School Bekasi. She continued studying to eight Junior High School Bekasi in 2004 and eight senior high school Bekasi in 2007.

During her study at the college, she applied the requirements to event organizer in Jakarta at Doble you Entertainment. In 2010, the writer decided to continue her study of English and joined the school of foreign Language- JIA Bekasi at English Department and hope will be graduated this year.