

## Pedati Kuno Krangkeng: Kasepuhan Cirebon Palace Assets Stranded in Indramayu

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**Abstract.** Sultan Sepuh IV Amir Sena was the first sultan who dared to criticize the Dutch. Since then, there has been turmoil of resistance from the Cirebon people. The resistance continued until the leadership of Sultan Sepuh V Muhammad Shofiuddin. Until one day Shofiuddin was betrayed and shot by the Dutch when he accepted the offer to negotiate. The unstable government condition in 1786 made Pangeran Suryanegara (the younger brother of Sultan Sepuh V) and his other brothers to leave and fight from outside the palace. The village of Krangkeng was one of the areas that was used as a base for resistance by Prince Suryanegara and his troops. They also brought the palace treasures and heirlooms by using two carts. One of these carts was left in the Krangkeng area and then the site was known as the Pedati Kuno Krangkeng. The Pedati Kuno Krangkeng Site is currently in a damaged condition and is not maintained. This paper aims to revive the story so that it can be noticed and if necessary reconstructed by the authorities. This paper is qualitative in nature and is written with an ethnographic approach through oral history to find out its history and a visual narrative approach to obtain a picture of the original form of the Pedati Kuno Krangkeng. Data collection was obtained through observation, interviews, and literature studies. This paper presents the current state of the Ancient Cart which is very inattentive. In fact, ancient vehicle artifacts such as this cart are relics that we must protect. If it is ignored and not paid attention, the Pedati Kuno Krangkeng in the future may not be witnessed by the next generation. In fact, this cart is one of the important artifacts in the history of Cirebon.

**Keywords:** pedati kuno, krangkeng, indramayu, prince suryanegara, Cirebon.

### 1. Introduction

When there was an internal conflict at the Cirebon palace in 1786, Pangeran Arya Panengah Suryakusuma or better known as Pangeran Suryakusuma and his troops chose to leave the palace. This Prince Suryakusuma was later called Prince Suryanegara. The name Suryanegara was used as a code name in the struggle. The runaway Prince Suryanegara also carried the palace heirlooms using two carts. One of these carts lives and is stranded in the Krangkeng area, Indramayu until now. The historic cart artifact is known as the Pedati Kuno Krangkeng. [5] The Pedati Kuno Krangkeng is one type of wheeled carriage, which is a train without engines pulled by horses and other animals, ranging from ebro, wagon, horse cart, kretek, kahar balloons, bendi, buggy, and others [4].

No research specifically discusses the Pedati Kuno Krangkeng. But several similar studies can be found, including Denny Wahyu Triawan's thesis entitled Analysis of Ornamental Variety Motifs in the

Traditional Transportation Equipment of the Cirebon Palace, Denny Wahyu Triawan's thesis entitled Pedati Ki Gede Pekalangan, a journal by Praditya Diska Wijayanti entitled The Existence of Dokar Transportation in the District Babat Kabupaten Lamongan, and the journal by Jamziah entitled The Difference between Traditional Transportation and Modern Transportation. This paper specifically discusses the Pedati Kuno Krangkeng which is a historical artifact of Cirebon and is currently in a damaged condition. In contrast to Pedati Gede Pekalangan, Singa Barong, and Paksi Naga Liman, which are still preserved.

This paper aims to remind again that many important things are very valuable but underappreciated in this country. Understanding history is also the main goal in writing this paper, so that the younger generation is proud to be born as an Indonesian nation. This paper is a qualitative visual analysis method using the concept of visual narrative. All narratives who are present will be collected, filtered, and translated into the writing of this paper. Data collection was obtained through observation, interviews, and literature studies.

## **2. METHOD**

This paper focuses on the Pedati Kuno Krangkeng in more depth, which will discuss the history of how the cart was stranded in the village of Krangkeng. This paper is qualitative in nature, meaning that this paper produces descriptive data in the form of written or oral form of the people being observed.[6] Using an ethnographic approach through oral history to find out about its history and using visual analysis through visual narrative to get an image of this cart form. Sources of data obtained through interviews with several informants, observation, and literature study.

Here is a little explanation of the narrative form according to Roland Barthes:

- a. Narrative can be found in myths, legends, fairy tales, saga, novel, epic, history, tragedy, drama, comedy, painting, stained glass, cinema, comics, and conversations.
- b. Narrative is present in every age, every place, every society. There is no place where there is no narrative in it.
- c. Each human class / group has its own narrative.
- d. The narrative is trans-international, trans-historical, trans-cultural. [1]

Likewise with Pedati Kuno Krangkeng which also has its own narrative which may also vary depending on the interests of the group, era, or perhaps the needs of the community.

## **3. FINDING AND DISCUSSION**

### **3.1 A brief history of the escape of Prince Suryanegara**

In the past, the Sultans of Cirebon had difficulty in running their government due to an agreement made with the Dutch and causing the people to suffer even more. Together with his people, Sultan Sepuh IV Tajul Asyikin Amir Sena Zaenuddin who served from 1753 to 1773 was the first Sultan who dared to criticize the agreement with the Netherlands. Hidden resistance began to emerge, and the Dutch suspected Sultan Amir Sena was the main figure behind the resistance movement. Sultan Amir Sena also created a place, namely Suryaragi Cave Water Park, which is a palace water park. The word 'Suryagari' comes from the Sanskrit word 'surya' which means lonely and 'gari' which means body. Apart from resting, this cave was also used for meditation and hiding places for fighters. This cave has a unique shape because it is made of rock formation. [11]



**Figure 1.** Gua Sunyaragi Cirebon (by : Resa Noor Fauziah, 2019)

After Sultan Amir Sena died, Prince Amir Shidik was appointed Sultan Sepuh V with the title Sultan Sepuh Muhammad Shofiuddin. Sultan Shofiuddin continued his father's ideals in fighting for the rights of his people. He also continued the construction of the Sunyaragi complex and several other facilities to support his people's resistance to colonial movements.

Over time, the Dutch learned that Sunyaragi Park was a hiding place for fighters. Eventually, the park was attacked and controlled by the Dutch, but Sultan Shofiuddin managed to escape. The Dutch then offered a meeting to negotiate with Sultan Shofiuddin through Ki Muda. Ki Muda is the younger brother of his mother Sultan Shofiuddin and also the brother-in-law of Sultan Amir. Sultan Shofiuddin accepted the offer of negotiation, even though it turned out that the Dutch had betrayed and shot Sultan Shofiuddin and his troops when they arrived at the negotiation venue, namely the Sang Cipta Rasa Mosque in 1786.

After Sultan Shofiuddin died, the Dutch government appointed Ki Muda as a temporary official of the Kasepuhan Sultanate. The turmoil of resistance was getting more intense because many parties did not agree with Ki Muda's appointment as a temporary official for the Sultanate.

Prince Arya Panengah Suryakusuma who was also the younger brother of Sultan Shofiuddin from a different mother became the pioneer of the movement by leaving the palace. This Prince Suryakusuma was later called Prince Suryanegara. The name Suryanegara was used as a code name in the struggle. [5]

### **3.2 Prince Suryanegara's journey**

After Sultan Shofiuddin died and his throne was replaced by Ki Muda, finally, it was Prince Suryanegara who first decided to leave the Kasepuhan Palace by bringing the palace's wealth using two Pedati. Its first destination is Mertasinga Village, which is the former capital of Keratuan Singhapura (1373-1445). Here, Prince Suryanegara intends to build a new palace in the form of Kasepuhan Kapenambahan Suryanegara. But this wish was opposed by many of his relatives. Relatives are worried that the establishment of this new palace will further increase divisions. Then the next reason was so that the resistance of Prince Suryanegara was not easily read and was defeated by the Dutch. At the suggestion of his relatives, Prince Suryanegara decided not to build a new palace in Mertasinga. He then recruited a very large number of youth from the local village and several other villages in the vicinity.

When Mertasinga was no longer a safe base for resistance, Prince Suryanegara and his troops went secretly to the north at night. This trip was still carrying two carts containing the wealth and heirlooms of the palace, coupled with the accompaniment of cavalry and young men on foot.

Arriving at Krangkeng Village, Prince Suryanegara's entourage stopped and set up a tent. In this village, Prince Suryanegara was attacked by Nyi Lodaya or also known as Nyi Gede Krangkeng. But Nyi Lodaya was defeated by Prince Suryanegara, even Nyi Lodaya fell in love with the handsome and handsome Prince Suryanegara. Nyi Lodaya, who comes from the demon nation, received a subtle refusal from Prince Suryanegara. In the end, they were friends and Nyi Lodaya allowed Prince Suryanegara to stay in Krangkeng Village.

Nyi Lodaya supports Prince Suryanegara's efforts in developing agriculture in Krangkeng Village. In addition to having a high level of food security, the people of Krangkeng were also taught martial arts, kanuragan to defend their homeland. [5]

After successfully building Krangkeng Village, Pangeran Suryanegara and his troops also built Tugu Village, Gadingan Village, Babadan Tenajar Village, Sleman Village, and Bulak Village. However, a cart used by Prince Suryanegara was left behind in Krangkeng Village. This cart is what became known as the Pedati Kuno Krangkeng. The photo below shows the situation of the Pedati Kuno Krangkeng site.



**Figure 2.** Pedati Kuno Krangkeng Site (Disparbud Jawa Barat, 2011)

### **3.3 Pedati Kuno Krangkeng Site**

The Pedati Kuno Krangkeng Site is right next to the village hall. The ancient cart is stored in a house on stilts that have no walls and has a rectangular prism-shaped roof. This artifact is damaged and many parts are missing. But it seems that the Krangkeng community is trying to put every part of the Pedati Kuno in its original position.

You can see that the construction/chassis series is still quite intact. Under the chassis, there are two axles on the front and rear which indicate this Old Carriage has four wheels. The four wheels were lying on the floor with their fingers incomplete. Meanwhile, the house of the cart suffered the most damage, leaving only piles of wood that were completely inconceivable.





**Figure 3.** The Condition of Pedati Kuno Krangkeng



**Figure 4.** A Pedati Kuno wheel that wasn't intact

Ancient carts did have large wheels. Likewise with this Pedati Kuno which has wheels with a diameter of approximately two meters, the same size as the Pedati Gede wheels on the Pedati Gede Pekalangan site. The large diameter of the wheels serves to cover a terrain that is still dominated by thickets of the forest, swamps, and the abundance of wild animals. [7]



**Figure 5.** Pedati Gede Pekalangan Site

### **3.4 Pedati as a means of transportation**

Transportation is the process of moving goods / people from one place to another as needed. [2] Transportation is also a means for humans to move something (person / object) from one place to another, with or without using assistive devices. These aids can be human, animal, natural or other objects using machines or not. [8]

Traditional means of transportation have been made since prehistoric human times. The means of transportation are made very simple by using raw materials from the natural surroundings. Because they often travel quite far and require a long time to reach their destination, an initiation appears to use the help of livestock to help carry goods/people. [9]

Pedati is a traditional means of transportation that has existed since the 2nd century BC. The definition of a cart itself is a traditional means of transportation which has one to four wheels, made of wood, and a roof made of woven bamboo or other to protect passengers/goods being transported. [10]

Until 1980, carts were still an important means of transportation for the people of Cirebon. Mainly used to carry gamelan during puppet shows. But this cart only has two wheels and on the outer circumference of the wheels are covered with iron plates.



**Figure 6.** A 1980 cart in an antique collector's house

#### 4. CONCLUSION

Ancient transportation artifacts such as Pedati Kuno Krangkeng are relics that must be preserved. If it is left unnoticed, the artifact which is also one of the important pieces of evidence for Cirebon's history will not be witnessed by the next generation in the future. Based on observations, reconstructing the chassis and wheels of the Pedati Kuno Krangkeng is not too difficult. The highest difficulty is only in the section of the cart house, because there is no visual trace at all.

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