

The wiji sanglur pancuran mas heirloom keris from the reign of Sunan Gunung Jati Cirebon from the perspective of islamic education philosophy

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ABSTRACT

The Wiji Sanglur Pancuran Mas heirloom keris is one of the heirlooms made by Mpu Suro as a symbol of the righteousness of the monotheism of Prince Cakrabuana when he founded and led Caruban Larang. After Prince Cakrabuana was able to prove the power of the Wiji Sanglur Pancuran Mas heirloom keris, in 1479 AD the Wiji Sanglur Pancuran Mas heirloom keris was taken care of and transferred to Sunan Gunung Jati along with the event when he was inaugurated as Susuhunan Carbon Panetep Panatagama Senarat Sunda who resides in the Pakungwati Palace. Sunan Gunung Jati then used the power of the Wiji Sanglur Pancuran Mas heirloom keris for the purposes of preaching and expanding the territory of the Cirebon Sultanate. The purpose of this study is to discover the philosophy behind the need for Sunan Gunung Jati to possess the Wiji Sanglur Pancuran Mas heirloom keris and to discover the philosophical values contained within the Wiji Sanglur Pancuran Mas heirloom keris during the reign of Sunan Gunung Jati. This study uses a qualitative research approach that emphasizes data analysis techniques on formal and argumentative thinking processes, by presenting three trusted sources. The results of the research conducted for nine months include: First, the Wiji Sanglur Pancuran Mas Heirloom Keris is one of the Heirloom Keris with magical powers belonging to Sunan Gunung Jati, which is quite famous and its existence is kept secret, as well as being one of the identities and symbols of the straightness of monotheism of Sunan Gunung Jati when he was a Ulama and Umara in the Cirebon Sultanate; Second, in the Pakem Keris Cirebon, it is explained that the Wiji Sanglur Pancuran Mas Heirloom Keris has a special power: "Wateke maring rejeki, rejeki adoh rejeki parek pada teka, lan tinalukan kaula bala, lan kasambadan panejahe".

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Introduction

In Javanese, the keris is called "Kekeran Aris." Kekeran means fence, barrier, warning, and control. Aris means calm, careful, and refined. A keris signifies that in relationships with others, a person can maintain a sense of ngeker (fencing), warning, and self-control in an Aris (calm, careful, and refined) manner, avoiding showing off (Budisutrisna, 2022).

For Indonesians, the keris is not only a stabbing weapon used to injure enemies, but is also believed to have other functions, such as boosting self-confidence, enhancing authority, facilitating prosperity, subduing others' mental state, and serving as a fashion accessory. Keris come in a wide variety of shapes and sizes, depending on the region where they are made, the artist's taste, and the purpose for which they were made (Imam Wahyudi, 2021).

Sunan Gunung Jati was a member of the Wali Songo Council. He was born in Egypt in 1448 AD with the name Syarif Hidayatullah. He was the son of Sheikh Syarif Abdullah (Egypt) and Syarifah Muda'im (Nyai Larasantang), the daughter of Sri Baduga Maharaja Prabu Siliwangi and Queen (Nyai) Subanglarang of the Pakuan Pajajaran Kingdom (Nisaul Mahmudah, 2023).

During his life, Sunan Gunung Jati was not only a religious leader (Ulama), but he also served as head of government (Umara). Syekh Syarif Hidayatullah is a Ulama and King in Cirebon, the title Sunan Gunung Jati was given to Syekh Syarif Hidayatullah as a tribute to someone who had the titles *Nata* (King) and *Panetep* (propagator of religion/Ulama). After Syarif Hidayatullah was appointed as the ruler of Cirebon by Prince Cakrabuana, Syarif Hidayatullah was given an additional title, namely *Sang Sinuhun Kanjeng Susuhunan Jati Purba Panetep Panata Agama Aulya Allah Kutubizzaman Kolifaturrasulillah saw (Kanjeng Sinuhun Sunan Gunung Jati)*. Raden Muhammad Subagyo continued, that from that time on Syarif Hidayatullah was called Sunan Gunung Jati. Another title given to Sunan Gunung Jati was Wali Kutub. The efforts to spread Islam carried out by Sunan Gunung Jati were not only in the Cirebon region, but throughout the Sundanese Land, the Indonesian Archipelago, and even abroad (Wawan Hernawan & Ading Kusdiana, 2020).

Typically as Ulama and Umara in that era, usually the Ulama, Priests, Kings, and Senior Patih have Pusaka ageman which functions as a symbol of the owner's character and shows the identity of a person's profession in that era. This applies to Sunan Gunung Jati who was a Ulama and Umara in the Cirebon Sultanate region, so he has several Pusaka ageman, such as: the Cis Stick for Sermons, the Tunggul Manik Kencana Command Stick, the Sang Hyang Naga Heirloom Keris, the Paksi Naga Liman Heirloom Keris, and the Wiji Sanglur Pancuran Mas Heirloom Keris (Atja, 2022).

The original purpose of the Wiji Sanglur Pancuran Mas heirloom keris, created by Mpu Suro, was as a symbol of the righteousness of Prince Cakrabuana's monotheism when he founded and led Caruban Larang. Over time, Prince Cakrabuana ordered Mpu Suro to perfect the shape of the keris blade, then crowned the keris as Prince Cakrabuana's heirloom keris. It possesses the following special powers:

"Wateke maring rejeki, rejeki adoh rejeki parek pada teka, lan tinalukan kaula bala, lan kasambadan panejahe".

Meaning: His character brings good fortune, good fortune from far away and good fortune from near coming, and conquers all enemies, and his intentions/wishes are granted (Raden Muhammad Soebagyo, 2023).

After Prince Cakrabuana was able to prove the magical power of the Wiji Sanglur Pancuran Mas heirloom keris, in 1479 AD the Wiji Sanglur Pancuran Mas heirloom keris was then transferred to Sunan Gunung Jati at the same time as he was inaugurated as *Susuhunan Carbon Panetep Panatagama Senarat Sunda*, which resides in the Pakungwati Palace, with the title of *Susuhunan Cirebon* or *Susuhunan Jati* or *Sinuhun Purba*. Sunan Gunung Jati then used the magical power of the Wiji Sanglur Pancuran Mas heirloom keris for the benefit of preaching and expanding the territory of the Cirebon Sultanate (Suteja, 2022).

This is what made Prince Cakrabuana always enthusiastic in carrying out the *Babakyaksa* (base chronicle) mission in establishing Caruban Larang assisted by 52 residents in 1445 AD. Caruban Larang is often called Tegal Alang-alang or Lemah Wungkuk, as the forerunner of the Pakungwati Palace (now the Kasepuhan Palace complex in Cirebon). Then Prince Cakrabuana and Sunan Gunung Jati succeeded in establishing the Cirebon Sultanate, which was centered in the Pakungwati Palace. In 1479 AD, Prince Cakrabuana as the ruler of Caruban Larang handed over his throne to Sunan Gunung Jati, and Sunan Gunung Jati succeeded in developing Caruban Larang into the Cirebon Sultanate centered in the Pakungwati Palace, with the title of *Susuhunan Cirebon* or *Susuhunan Jati* or *Sinuhun Purba* (Siti Fauziah, 2021).

A Brief History of the Keris

The keris is a type of short and uniquely shaped weapon from the Malay nationality that was used more than 600 years ago. Keris has long been developed in Malay-populated areas, such as: Indonesia, Malaysia, Thailand, Singapore, the Philippines and Brunei Darussalam. Keris is used for self-defense (for example when fighting) and as a tool for the king's greatness. The keris is a symbol of the sovereignty of the Malay nation. Even though it is classified as a stabbing weapon, the Keris is not only made for killing, but is more of a weapon in a symbolic sense (Arifin, 2021).

The keris is believed to possess supernatural powers and can be harnessed for its magical powers, thus providing safety for its owner and those around them. It is an accessory to traditional attire, a ceremonial object, an attribute of a certain position, a symbol of authority, and a personal representative or envoy of its owner. In traditional ceremonies in Sumatra, Kalimantan, Java, Bali, Madura, Sulawesi, and other regions of Indonesia, one can always find people wearing keris. This is because since ancient times, almost all Indonesian civilizations have been familiar with the keris (Kuntadi Wasi Darmojo, 2021).

For the Javanese, the keris is viewed as a historical art object, a heirloom, and a talisman symbolizing honesty, chivalry, promise-keeping, and perseverance. This is exemplified by national heroes such as Prince Diponegoro and General Sudirman, both of whom are described in various historical documents as always carrying a keris at their waists. Therefore, the keris is viewed as an heirloom and was once a source of inspiration for the Javanese people's resistance against the Dutch colonial government (Yunita Fitra, 2021).

A keris blade maker is traditionally called a Mpu Keris, while the maker of the *warangka* and carvings is called a *Mranggi*. A keris blade without other parts (still plain) is called a keris furniture. When the keris is seen as a whole with its *warangka*, a harmonious unity is seen, likened to a human being riding a boat sailing the ocean of life. Then, when observed at the decorative parts (ornaments) of the keris, namely on the carvings (*hulu*), *warangka*, as well as on the *wilahan* (blade) and *pendhok*, it is a work of high art that requires perfect skill and expertise (Nurhadi Siswanto, 2023).

The color of the iron and the shape of the Keris are usually associated with its potency, good fortune, the era of manufacture, and the disposition of the Mpu who created it, which is then associated with its beauty. However, this does not mean that the Keris is completely devoid of aesthetic issues. In accordance with the development of the times, traditional Keris making is

increasingly diminishing due to the influence of technological advances, so that Keris can be made in large quantities. Whereas in ancient times, making a Keris by an Mpu would take around several months or even up to a year or more, in accordance with the rules of traditional Keris making (Unggul Sudrajat et al., 2024).

The History of the Wiji Sanglur Pancuran Mas Heirloom Keris

The keris has a long history for the Javanese people. The island of Java, which was once a kingdom, always possessed heirlooms consisting of processed "*Wesi Aji*", which consists of gold, silver, copper and other types of metal. *Wesi Aji* in the form of keris, spears and other objects are often referred to as sacred heirlooms. The history of leadership and power that has occurred on the island of Java records various events of power struggles in Java, it is almost certain that every power struggle that occurred was always marked by the presence of a keris or other heirloom objects. In this context, it is clear that the keris became a symbol of power (Djoko Sukiman, 2023).

During his life, Sunan Gunung Jati was not only a religious leader (Ulama), but he also served as head of government (Umara). According to Raden Patih Sepuh Keraton Kasepuhan Cirebon (Raden Muhammad Subagyo), Syekh Syarif Hidayatullah was a Ulama and King in Cirebon. Because of this, the title Sunan Gunung Jati was given to Syekh Syarif Hidayatullah as a tribute to someone who had the titles *Nata* (King) and *Panetep* (propagator of religion/Ulama). After Syarif Hidayatullah was appointed as the ruler of Cirebon by Prince Cakrabuana, Syarif Hidayatullah was given an additional title, namely *Sang Sinuhun Kanjeng Susuhunan Jati Purba Panetep Panata Agama Aulya Allah Kutubizzaman Kolifaturrasulillah saw (Kanjeng Sinuhun Sunan Gunung Jati)*. Raden Muhammad Subagyo continued, that from that time on Syarif Hidayatullah was called Sunan Gunung Jati. Another title given to Sunan Gunung Jati was Wali Kutub. The efforts to spread Islam carried out by Sunan Gunung Jati were not only in the Cirebon region, but throughout the Sundanese Land, the Indonesian Archipelago, and even abroad (Wawan Hernawan & Ading Kusdiana, 2020).

Qutb, or *Kutubid Jaman*, as Sunan Gunung Jati's title indicates that he had reached the level of *Qutb*, the level of perfect humanity. Consequently, he defended the integrity of the law, controlled the sources of supernatural powers (heirlooms and sacred sites), and acted as a conduit through which these (in the form of knowledge and wealth) were disseminated as blessings and inspiration to society (Edi S. Ekadjati et al., 2021).

Raden Patih Sepuh of the Kasepuhan Palace in Cirebon (Raden Muhammad Subagyo Muharam Suryanata), said that:

1. Sunan Gunung Jati received the Wiji Sanglur Pancuran Mas heirloom keris when he was appointed as King of the Cirebon Sultanate in 1479 AD. At the time of the handover of office, Sunan Gunung Jati received two heirlooms, namely the Trident Stick inherited from Sri Baduga Maharaja Prabu Siliwangi as King of Pakuan Pajajaran and grandfather of Sunan Gunung Jati and the Wiji Sanglur Pancuran Mas heirloom keris inherited from Prince Cakrabuana as the previous ruler of Cirebon as well as *Uwak (Pakde)* and Father-in-law of Sunan Gunung Jati. These two heirlooms are a symbol that Sunan Gunung Jati is the new King of the Cirebon Sultanate.
2. The Wiji Sanglur Pancuran Mas heirloom keris is one of the heirloom keris from the reign of Sunan Gunung Jati Cirebon. The term "*Wiji Sanglur*" means "straight line". Meanwhile, the term "*Pancuran Mas*" means "bringing wealth and smoothing fortune". This means that Wiji Sanglur Pancuran Mas has the meaning of "straight monotheism to Allah SWT, bringing wealth and smoothing fortune".

3. The Wiji Sanglur Pancuran Mas Heirloom Keris is a Cirebon strong straight blade Keris with *dhapur brojol tilam upih*, and *pamor nggajih* in the form of a straight line starting from the tip of the blade to the sor-soran part. The Wiji Sanglur Pancuran Mas Heirloom Keris was originally made by Mpu Suro during the time of Prince Cakrabuana (at that time still called Prince Walangsungsang) while the *babakyaksa (babad alas)* founded Caruban Larang assisted by 52 residents in 1445 AD. Caruban Larang is often called Tegal Alang-alang or Lemah Wungkuk, as the forerunner of the Pakungwati Palace (now the Kasepuhan Palace complex in Cirebon), located at Jalan Kasepuhan No. 43, Kasepuhan Village, Lemah Wungkuk District, Cirebon City (Interview with Raden Muhammad Subagyo Muharam Suryanata, Raden Patih Sepuh Keraton Kasepuhan Cirebon, May 14, 2023).

The original purpose of the Wiji Sanglur Pancuran Mas heirloom keris, made by Mpu Suro, was as a symbol of the righteousness of Prince Cakrabuana's monotheism when he founded and led Caruban Larang (Cirebon). But as time went by, Prince Cakrabuana ordered Mpu Suro to perfect the shape of the keris blade, then crowned the keris as Prince Cakrabuana's heirloom keris, which has the following special powers:

"Wateke maring rejeki, rejeki adoh rejeki parek pada teka, lan tinalukan kaula bala, lan kasambadan panejahe".

Meaning: His character brings good fortune, good fortune from far away and good fortune from near coming, and conquers all enemies, and his intentions/wishes are granted (Raden Muhammad Soebagyo, 2023).

From a philosophical and historical perspective, the Wiji Sanglur Pancuran Mas heirloom keris is an ancient keris with extraordinary philosophy, history, and magical powers. This heirloom keris was created in the 15th century, during the founding of Caruban Larang (early Cirebon) and during the reign of Sunan Gunung Jati. The physical form of the Wiji Sanglur Pancuran Mas heirloom keris is quite simple, but its magical powers are very special (Zainal Ismet Effendi, 2023).

Raden Patih Sepuh Keraton Kasepuhan Cirebon (Raden Muhammad Subagyo Muharam Suryanata), then said that:

1. Based on the story passed down from Sentana Raden Wargi Keraton Kasepuhan Cirebon, Raden Muhammad Subagyo is of the opinion that the Keris Pusaka Wiji Sanglur Pancuran Mas is one of the Keris Pusaka which is classified as rare because at the time of Sunan Gunung Jati's life, it was full of pure meteorite pamor, which is the best pamor material made from refining meteorite stones. The Keris Pusaka Wiji Sanglur Pancuran Mas was made in limited quantities which were specially ordered by merchants, nobles, high officials of the Sultanate (especially direct descendants of Sunan Gunung Jati), and selected students of Sunan Gunung Jati or students of Wali Songo members who were considered to have met the requirements. People who want to admire the Keris Pusaka Wiji Sanglur Pancuran Mas must order it from Mpu who has been recommended by Sunan Gunung Jati and other members of Wali Songo. This is because it is related to the magic contained in the Keris Pusaka Wiji Sanglur Pancuran Mas.
2. The Wiji Sanglur Pancuran Mas heirloom keris is a symbol of the righteousness of the monotheism of its original owner, namely Prince Cakrabuana, who was then cared for and handed over to Sunan Gunung Jati. They were both famous for their knowledge of sharia and tarekat, persistent in spreading Islam in the Land of Pasundan, building Tajug and Mosque as places of worship for Muslims, having a compassionate nature, and diligently giving alms. So that towards the end of his life, Sunan Gunung Jati made a will to all the residents of the Pakungwati Palace: "I entrust Tajug lan fakir miskin", meaning "I entrust the prayer room and the poor" (Interview with Raden Muhammad Subagyo Muharam Suryanata, Raden Patih Sepuh Keraton Kasepuhan Cirebon, May 21, 2023).

The Wiji Sanglur Pancuran Mas heirloom keris is one of the heirloom keris from the reign of Sunan Gunung Jati which is classified as rare, the heirloom keris is made of full pure meteorite pamor, which is the best *pamor* material made from refining meteorite stones. At that time, meteorite stones were very special space stones as *pamor* materials for heirloom objects including heirloom keris, because it was believed by the Mpu that meteorites had extraordinary natural energy.

The Wiji Sanglur Pancuran Heirloom Keris is not just any Keris, the simple physical form of the Keris blade actually contains very special powers. Not everyone can own this Heirloom Keris, therefore the Wiji Sanglur Pancuran Mas Heirloom Keris was made in limited quantities, specially ordered by merchants, nobles, high-ranking officials of the Sultanate and selected students of Sunan Gunung Jati or students of Wali Songo members who are considered to have met the requirements. Everyone who wants to admire the Wiji Sanglur Pancuran Mas Heirloom Keris must order it from an Mpu who has been recommended by Sunan Gunung Jati and other members of Wali Songo (Heru Erwantoro, 2021).

This is what can make Prince Cakrabuana always enthusiastic in carrying out the *Babakyaksa* mission (*babad alas*) in establishing Caruban Larang assisted by 52 residents in 1445 AD. Caruban Larang is often called Tegal Alang-alang or Lemah Wungkuk, as the forerunner of the Pakungwati Palace (now the Kasepuhan Palace complex in Cirebon). Prince Cakrabuana and Sunan Gunung Jati succeeded in establishing the Cirebon Sultanate, which is centered in the Pakungwati Palace. In 1479 AD, Prince Cakrabuana as the ruler of Caruban Larang handed over his throne to Sunan Gunung Jati, then he succeeded in developing Caruban Larang into the Cirebon Sultanate centered in the Pakungwati Palace, with the title of Susuhunan Cirebon or Susuhunan Jati or Sinuhun Purba (Siti Fauziyah, 2021).

Raden Patih Sepuh of the Kasepuhan Palace in Cirebon (Raden Muhammad Subagyo Muharam Suryanata), said that:

1. The Wiji Sanglur Pancuran Mas Heirloom Keris is one of the famous heirloom keris of Prince Cakrabuana and Sunan Gunung Jati. The Wiji Sanglur Pancuran Mas Heirloom Keris is a symbol of the straightness of monotheism of Prince Cakrabuana and Sunan Gunung Jati when they were Ulama and Umara in Cirebon, and as a symbol for the two of them who were persistent in collecting wealth and spreading the Islamic religion which began when Prince Cakrabuana (at that time still called Prince Walangsungsang) was in the *babakyaksa* (*babad alas*) establishing Caruban Larang assisted by 52 residents around 1445 AD. Then built the Pakungwati Palace as the center of government, and developed it into the Cirebon Sultanate for the benefit of Islamic preaching which required very large costs.
2. The Wiji Sanglur Pancuran Mas heirloom keris is one of the identities of Prince Cakrabuana and Sunan Gunung Jati as Ulama and Umara in the Cirebon and West Java regions. This is inseparable from the magical power of the Wiji Sanglur Pancuran Mas heirloom keris which was used by both of them as a *piyandel* or handle which is believed to increase authority and self-confidence in accumulating wealth, as well as conquering every opponent/enemy.
3. The Wiji Sanglur Pancuran Mas heirloom keris is a symbol of hope and prayer when Prince Cakrabuana and Sunan Gunung Jati were building the Pakungwati Palace as the center of Cirebon government, and developing it into the Cirebon Sultanate for the sake of Islamic preaching which required very large costs, as well as for the interests of expanding the territory of the Cirebon Sultanate, which included the entire territory of the Sunda Pajajaran Kingdom led by Sri Baduga Maharaja Prabu Siliwangi and the territory of the Galuh Kingdom led by Prabu Cakraningrat (*Interview with Raden Muhammad Subagyo Muharam Suryanata, Raden Patih Sepuh Keraton Kasepuhan Cirebon, May 28, 2023*).

Raden Patih Sepuh Keraton Kasepuhan Cirebon repeatedly said that the Keris Pusaka Wiji Sanglur Pancuran Mas has special powers, he always tells about the philosophy and history of the Keris Pusaka starting from the era of Prince Cakrabuana during the *babadyaksa/babad alas* establishing Caruban Larang to the Cirebon Sultanate during the reign of Sunan Gunung Jati. Then he continued that the Keris Pusaka Wiji Sanglur Pancuran Mas was a *piyandel* for Prince Cakrabuana and Sunan Gunung Jati when they led Cirebon in that era. This is one proof that the Keris Pusaka Wiji Sanglur Pancuran Mas has special powers and is not just any Keris (Nina Herlina Lubis, 2023).

Method

A research approach is the research design used within a research framework. A research approach must be clearly and systematically formulated before going into the field to collect data. The data is then analyzed to provide answers to the various research questions posed in the study. The research approach is often referred to as the type of research (Saifuddin Azwar, 2020).

This study uses a qualitative research approach, namely research that emphasizes data analysis techniques in formal and argumentative thinking processes. The term qualitative research, according to Strauss and Corbin (in Pupu Saeful Rahmat, 2020), states that qualitative research is a type of research that can produce findings that cannot be obtained (achieved) through statistical data calculation methods or quantification (measurement). Qualitative research can generally be used to examine community life, history, behavior, organizational functionality, and social activities. The qualitative research approach is often used by researchers because it can uncover new findings that have never been discovered by previous researchers (Lexy J Moleong, 2021).

Qualitative research does not use a population because it starts from a specific case in a specific social situation, and the results of the study will not be applicable to the population, but rather transferable to other social situations similar to the case being studied. Samples in qualitative research are not called respondents or statistical data. However, samples in qualitative research are called sources or informants (Sugiyono, 2021).

The sample in this study consisted of three informants (sources), namely: First, the first informant (primary source) named Raden Muhammad Subagyo Muharam Suryanata, he is the Raden Patih Sepuh of the Kasepuhan Palace in Cirebon; Second, the second informant (first secondary source) named Juli Wibowo, he is an admirer of the heirloom keris from Brebes; and Third, the third informant (second secondary source) named Puji Haryono, he is an admirer of the dhapur brojol keris from Brebes.

Result

The Heirloom Keris of Wiji Sanglur, the Fountain of the Golden Aghem of Sunan Gunung Jati *Wateke Maring Rejeki, Rejeki Adoh Rejeki Parek pada Teka, lan Tinalukan Kaula Bala, lan Kasambadan Panejahe.*

During his life, Sunan Gunung Jati was not only a religious leader (Ulama), but he also served as head of government (Umara). According to Raden Patih Sepuh Keraton Kasepuhan Cirebon (Raden Muhammad Subagyo), Syekh Syarif Hidayatullah was a Ulama and King in the Cirebon Sultanate. The title Sunan Gunung Jati was given to Sheikh Syarif Hidayatullah as a tribute to someone who had the titles *Nata* (King) and *Panetep* (propagator of religion/Ulama) (Wawan Hernawan & Ading Kusdiana, 2020).

Most of the inhabitants of Java in ancient times were familiar with the term "Keris," as the "*ageman*" (a type of dagger) was a special attribute for every man. Keris were generally carried everywhere by all levels of society. Not only the upper classes or royal nobility, but also the lower

classes owned their own ageman keris. The differences were usually in the number of luks and details of the keris (Nurmaningsih, 2020).

Sunan Gunung Jati received the heirloom keris Wiji Sanglur Pancuran Mas when he was appointed as King of the Cirebon Sultanate in 1479 AD. At the time of the handover of office, Sunan Gunung Jati received two heirlooms, namely the Trident Stick inherited from Sri Baduga Maharaja Prabu Siliwangi as the King of the Sunda Pajajaran Kingdom as well as the grandfather of Sunan Gunung Jati and the heirloom keris Wiji Sanglur Pancuran Mas inherited from Prince Cakrabuana as the previous ruler of Cirebon as well as *Uwak (Pakdhe)* and Father-in-law of Sunan Gunung Jati. These two heirlooms are symbols that Sunan Gunung Jati is the new King of the Cirebon Sultanate (Sudjana, 2023).

Raden Patih Sepuh of the Kasepuhan Palace in Cirebon (Raden Muhammad Subagyo Muharam Suryanata), said that:

1. The Wiji Sanglur Pancuran Mas heirloom keris was originally made by Mpu Suro during the time of Prince Cakrabuana (at that time still called Prince Walangsungsang) while the *babakyaksa (babad alas)* founded Caruban Larang assisted by 52 residents in 1445 AD. Caruban Larang is often called Tegal Alang-alang or Lemah Wungkuk, as the forerunner of the Pakungwati Palace (now the Kasepuhan Palace complex in Cirebon), located at Jalan Kasepuhan No. 43, Kasepuhan Village, Lemah Wungkuk District, Cirebon City (*Interview with Raden Muhammad Subagyo Muharam Suryanata, Raden Patih Sepuh Keraton Kasepuhan Cirebon, June 11, 2023*).

Based on the results of interviews with Raden Patih Sepuh Keraton Kasepuhan Cirebon, it can be obtained information that the Keris Pusaka Wiji Sanglur Pancuran Mas has a special philosophy, history, and magic. In fact, the Keris Pusaka always accompanied Prince Cakrabuana in carrying out the *Babakyaksa (Babad Alas)* mission to establish Caruban Larang assisted by 52 residents in 1445 AD. Then in 1479 AD, Prince Cakrabuana as the ruler of Cirebon Larang handed over his throne to Sunan Gunung Jati, along with the process of transferring the Keris Pusaka Wiji Sanglur Pancuran Mas to Sunan Gunung Jati. So that through the means of the Keris Pusaka, with the permission of Allah SWT, they both succeeded in developing Caruban Larang into the Cirebon Sultanate centered in the Pakungwati Palace, even though they had to go through many challenges and heavy obstacles, including in terms of collecting money to build the Pakungwati Palace as the center of government of the Cirebon Sultanate, as well as enemies who blocked them one after another (Sulendraningrat, 2023).

Raden Patih Sepuh of the Kasepuhan Palace in Cirebon (Raden Muhammad Subagyo Muharam Suryanata), then said that:

1. The Wiji Sanglur Pancuran Mas heirloom keris is one of the most famous heirloom keris, a sacred heirloom of Prince Cakrabuana and Sunan Gunung Jati. The Wiji Sanglur Pancuran Mas heirloom keris is a symbol of the uprightness of the monotheism of Prince Cakrabuana and Sunan Gunung Jati when they were Ulama and Umara in Cirebon, and as a symbol for the two of them who were persistent in collecting wealth and spreading the Islamic religion in Cirebon and West Java.
2. The Wiji Sanglur Pancuran Mas heirloom keris is one of the identities of Prince Cakrabuana and Sunan Gunung Jati as Ulama and Umara in the Cirebon and West Java regions. This is inseparable from the magical power of the Wiji Sanglur Pancuran Mas heirloom keris which was used by both of them as a *piyandel* or handle that is believed to increase authority and self-confidence in accumulating wealth, as well as conquering every opponent (enemy).

3. The Wiji Sanglur Pancuran Mas heirloom keris is a symbol of hope and prayer when Prince Cakrabuana and Sunan Gunung Jati were conducting a *babakyaksa* (*babad alas*) to establish Caruban Larang assisted by 52 residents in 1445 AD. Then continued by building the Pakungwati Palace as the center of government, and developing it into the Cirebon Sultanate for the benefit of Islamic preaching which requires very large costs, as well as for the benefit of expanding the territory of the Cirebon Sultanate, which includes the entire territory of the Sunda Pajajaran Kingdom led by Sri Baduga Maharaja Prabu Siliwangi and the territory of the Galuh Kingdom led by Prabu Cakraningrat (*Interview with Raden Muhammad Subagyo Muharam Suryanata, Raden Patih Sepuh Keraton Kasepuhan Cirebon, June 18, 2023*).

Based on the results of the interview above, it can be seen that the main role of the Keris Pusaka Wiji Sanglur Pancuran Mas for Sunan Gunung Jati is as a symbol because he always applies the teachings of monotheism that are straight to Allah SWT, applies a simple lifestyle in family life, has a compassionate nature to everyone without looking down on others, is persistent in seeking knowledge, and is persistent in preaching Islamic teachings in the Cirebon Sultanate area. The Keris Pusaka Wiji Sanglur Pancuran Mas is a Pusaka ageman and *piyandel* for Sunan Gunung Jati, so it always motivates him to seek and attract fortune from all directions during Sunan Gunung Jati's reign as King in the Cirebon Sultanate. Then the luck of the Keris Pusaka can increase his authority and conquer every opponent/enemy (Sulendraningrat, 2024).

Raden Patih Sepuh of the Kasepuhan Palace in Cirebon (Raden Muhammad Subagyo Muharam Suryanata), then said that:

1. The Wiji Sanglur Pancuran Mas heirloom keris is a symbol of the character of its original owner, Prince Cakrabuana, who was then cared for and handed over to Sunan Gunung Jati. They were both renowned for their knowledge of sharia and tarekat, persistent in spreading Islam in the Land of Pasundan, building Tajug and Mosques as places of worship for Muslims, having a compassionate nature, and diligently giving alms. So that towards the end of his life, Sunan Gunung Jati left a will: "I entrust Tajug lan fakir miskin", meaning "I entrust the prayer room and the poor" (*Interview with Raden Muhammad Subagyo Muharam Suryanata, Raden Patih Sepuh Keraton Kasepuhan Cirebon, June 25, 2023*).

Raden Patih Sepuh of the Kasepuhan Palace in Cirebon (Raden Muhammad Subagyo Muharam Suryanata), then said that:

1. The Wiji Sanglur Pancuran Mas Heirloom Keris has a simple form that has never been used for war or to kill an opponent/enemy through direct physical contact. The Wiji Sanglur Pancuran Mas Heirloom Keris is a tough Cirebon straight blade Keris with a *dhapur brojol tilam upih*, and a *pamor nggajih* in the form of a straight line starting from the tip of the blade to the *sor-soran* part.
2. Keris Pusaka Wiji Sanglur Pancuran Mas during his reign by Sunan Gunung Jati was never used for amulets, war, or to kill opponents/enemies through direct physical contact, but only as a symbol that he both always implemented a simple lifestyle in family life, straightened the teachings of monotheism to Allah SWT, had a compassionate nature towards everyone without looking down, was tolerant, diligent in giving alms to the poor, persistent in seeking knowledge and preaching Islamic teachings in the Cirebon area and West Java, and can subdue opponents effectively without direct physical contact (without touching the opponent) (*Interview with Raden Muhammad Subagyo Muharam Suryanata, Raden Patih Sepuh Keraton Kasepuhan Cirebon, July 16, 2023*).

The statement from Raden Patih Sepuh Keraton Kasepuhan Cirebon (Raden Muhammad Subagyo Muharam Suryanata) above is in accordance with the opinion of an admirer of the heirloom keris from Brebes (Juli Wibowo), who said that:

1. The *dhapur brojol* keris, with a pamor in the form of a straight line starting from the tip of the blade to the *sor-soran* part, has the power to facilitate and smooth the fortune of its admirer (owner), increase self-confidence and strong mentality, and as an energy dampener (anger dampener) for heirloom keris with a curved shape, so as not to harm its owner (*Interview with Juli Wibowo, pengagum Keris Pusaka dari Brebes, August 6, 2023*).

Based on the results of interviews with Raden Patih Sepuh Keraton Kasepuhan Cirebon (Raden Muhammad Subagyo Muharam Suryanata), and the results of interviews with admirers of the heirloom keris from Brebes (Juli Wibowo), a similarity was found between the power of the heirloom keris wiji sanglur Pancuran Mas with the keris that has *dhapur brojol*. The power of the heirloom keris *dhapur brojol* includes: being able to facilitate and smoothen fortune for its admirers (owners), as a *piyandel*, namely being able to increase self-confidence (authority) and a strong mentality for its admirers (owners), not to kill, but to subdue opponents effectively without direct physical contact (without touching the opponent). It should be noted that the term "*brojol*" in Javanese and Sundanese means "can come out easily and in large numbers".

The *dhapur brojol* heirloom keris has a symbolic meaning of purity of heart. The character education values contained in the *dhapur brojol* heirloom keris are listed in the first pillar, namely love of God and truth. The character education values contained in the *dhapur tilam upih* heirloom keris are listed in the second pillar, namely responsibility, discipline, and independence; the fifth pillar, namely compassion, caring for others, and cooperation; and the seventh pillar, namely justice and leadership, especially for the head of the family (Rojali Said, 2023).

An admirer of the heirloom keris from Brebes (Juli Wibowo), then said that:

1. A phenomenon that occurs in society, namely, whoever admires (owns) the *Brojol Keris*, usually that person will experience a lot of good fortune, including: a calm, simple life, not much action, diligent in worship, always trying to be patient whenever faced with life's tests, always grateful, and his fortune is blessed (*Interview with Juli Wibowo, pengagum Keris Pusaka dari Brebes, August 13, 2023*).

The opinion of the admirer of the heirloom keris from Brebes (Juli Wibowo) was confirmed by the admirer of the *dhapur brojol* keris from Brebes (Puji Haryono), said that:

1. The *Brojol Keris*, although it looks simple and lacks ornamentation, possesses special powers. Those who understand the history of the Keris will immediately choose the *Brojol Keris* over the *Luk Keris*. The *Brojol Keris* prioritizes good fortune, while the *Luk Keris* prioritizes physical appearance. The most common power of the *Brojol Keris* is that it can facilitate and smoothen the fortune of its owner, as a *piyandel* to increase self-confidence (authority) and strengthen the owner's mentality (*Interview with Juli Wibowo, pengagum Keris Dhapur Brojol dari Brebes, August 27, 2023*).

Figure 1.1: Photo of the Wiji Sanglur Pancuran Mas Heirloom Keris Inserted into the Warangka.



Figure 1.2: Photo of the Wiji Sanglur Pancuran Mas Heirloom Keris Removed from the Warangka.



Figure 1.3: Photo from left to right: KH. Umar from Subang, Hero Prayogo (Researcher), and Raden Patih Sepuh of the Kasepuhan Palace in Cirebon (Raden Muhammad Subagyo Muharam Suryanata)



Figure 1.4: Photo from left to right:
Juli Wibowo (Heirloom Keris admirer from Brebes) and Hero Prayogo (Researcher).



Figure 1.5: Photo from left to right:
Mr. Puji Haryono (Dhapur Brojol Keris admirer from Brebes) and Hero Prayogo (Researcher).



Discussion

Based on the results of research conducted for three (3) months at the Pendopo Raden Patih Sepuh Keraton Kasepuhan Cirebon (Raden Muhammad Subagyo Muharam Suryanata), with the research object being the Keris Pusaka Wiji Sanglur Pancuran Mas from the era of Sunan Gunung Jati's reign, the following discussion results can be obtained:

First, the Wiji Sanglur Pancuran Mas Heirloom Keris is one of the sacred heirloom keris of Sunan Gunung Jati's *ageman* which is quite famous and its existence is kept secret. The Wiji Sanglur Pancuran Mas Heirloom Keris is a symbol of the straightness of monotheism of Sunan Gunung Jati when he was a Ulama and Umara in Cirebon. The Wiji Sanglur Pancuran Mas Heirloom Keris is one of the identities for Sunan Gunung Jati as an Ulama and Umara in the Cirebon Sultanate area, and is one of the heirlooms of Sunan Gunung Jati's *ageman* which is believed to be able to increase authority and self-confidence in collecting wealth, as well as conquering every opponent/enemy effectively without direct physical contact.

The significance of the Wiji Sanglur Pancuran Mas Heirloom Keris for Sunan Gunung Jati is as a symbol because he always applied a simple lifestyle in his daily life, always applied the teachings of monotheism that are straight to Allah SWT, had a compassionate nature (affection) to everyone without looking down on others, and was persistent in seeking knowledge and in preaching Islamic teachings in the territory of the Cirebon Sultanate. The Wiji Sanglur Pancuran Mas Heirloom Keris of Sunan Gunung Jati is said to be very powerful as a symbol and medium to attract fortune from all directions during Sunan Gunung Jati's reign as King in the Cirebon Sultanate. So it is not surprising that the economic situation in the Cirebon Sultanate progressed rapidly and the people were prosperous.

Second, in the Cirebon Keris Pakem, it is explained that the Wiji Sanglur Pancuran Mas heirloom keris has a special power: "*Wateke maring rejeki, rejeki adoh rejeki parek pada teka, lan tinalukan kaula bala, lan kasambadan panejahe*". Which means "Its character gives fortune, fortune far and fortune near come, and conquers all enemies, and the purpose/wish is granted."

The Wiji Sanglur Pancuran Mas heirloom keris is made from pure meteorite pamor. A heirloom keris made from pure meteorite pamor is guaranteed to be of high quality, crafted by experienced mpu (master craftsmen). The mpu believe that meteorite pamor possesses immense celestial energy, and is a characteristic of the Pajajaran and Cirebon heirlooms.

Sunan Gunung Jati received the Wiji Sanglur Pancuran Mas heirloom keris when he was appointed King of the Cirebon Sultanate in 1479 AD. The Wiji Sanglur Pancuran Mas heirloom keris is a symbol that Sunan Gunung Jati is the new King of the Cirebon Sultanate. The Wiji Sanglur Pancuran Mas heirloom keris that was adorned by Sunan Gunung Jati is made of 100% pure meteorite without any mixture of other metal materials. While the Wiji Sanglur Pancuran Mas heirloom keris during the reign of Sunan Gunung Jati is made from high-quality iron ore from the slopes of Mount Ciremai, and mixed with pure meteorite pamor from outer space, with a ratio of 50:50.

The Wiji Sanglur Pancuran Mas heirloom keris, during its use by Sunan Gunung Jati, was never used for amulets, war, or to kill people through direct physical contact. During Sunan Gunung Jati's reign as King of the Cirebon Sultanate and his use of the Wiji Sanglur Pancuran Mas heirloom keris, he was able to utilize and use all the powers of the heirloom keris, including: to make it easier to get fortune from unexpected paths, attract fortune from all directions, be able to conquer all opponents/enemies, and have his intentions/wish granted.

The heirloom keris is crafted by experienced Mpu through a complex process, accompanied by fasting and prayer, and can take several months or even up to two years. The process of making a heirloom keris begins with the purification of iron metal mixed with a specific pamor to produce a keris blade that matches the orders of its admirers. Then the iron and pamor are heated, forged, folded, and dipped in water. This is done repeatedly, to produce a strong and magical keris blade. Then in the finishing process, the keris blade is polished and colored to produce a pleasing Keris blade. This is the implementation of forming a perfect human being. To become a perfect human being, a human must be cleansed from all kinds of sins by being given severe and repeated life tests until they are zero, so that the sins are wiped out because they have been forgiven by Allah SWT. Then, after the human sins have been forgiven by Allah SWT through a series of difficult trials, the finishing process is to fill them with worship, good deeds, and noble morals in order to become a perfect human being.

The Wiji Sanglur Pancuran Mas heirloom keris from the reign of Sunan Gunung Jati is an old keris, which has many special and secret powers. Not just anyone can wear it, it can only be worn by certain people who have fulfilled the physical and spiritual requirements, and has two types of special dhapur, namely the *brojol dhapur* and the *tilam upih dhapur*.

The *dhapur brojol* heirloom keris has a symbolic meaning of purity of heart. The character education values contained in the *dhapur brojol* heirloom keris are listed in *Pillar 1*, namely love of God and truth. Meanwhile, the *dhapur tilam upih* heirloom keris has a symbolic meaning that symbolizes peace in family life. The character education values contained in the *dhapur tilam upih* heirloom keris are listed in *Pillar 2*, namely responsibility, discipline, and independence; *Pillar 5*, namely compassion, caring for others, and cooperation; and *Pillar 7*, namely justice and leadership, especially for the head of the family.

Conclusion

Based on the results of research conducted for three (3) months at the Pendopo Raden Patih Sepuh Keraton Kasepuhan Cirebon (Raden Muhammad Subagyo Muharam Suryanata), with the research object being the Keris Pusaka Wiji Sanglur Pancuran Mas from the era of Sunan Gunung Jati's reign, the following conclusions can be drawn:

First, the Wiji Sanglur Pancuran Mas Heirloom Keris is one of the Heirloom Keris with magical powers belonging to Sunan Gunung Jati, which is considered famous and its existence is kept secret, as one of the identities and symbols of the straightness of Sunan Gunung Jati's monotheism when he was a Ulama and Umara in the Cirebon Sultanate, and is one of the Heirlooms belonging to Sunan Gunung Jati which is believed to be able to increase authority and self-confidence in collecting wealth.

Second, in the Cirebon Keris Pakem, it is explained that the Wiji Sanglur Pancuran Mas Heirloom Keris has a special power: "*Wateke maring rejeki, rejeki adoh rejeki parek pada teka, lan tinalukan kaula bala, lan kasambadan panejahe*". This means "Its character gives fortune, fortune far and fortune near come, and conquers all enemies, and the purpose/wish is granted".

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