

Meaning and Symbols of *Prabu Siliwangi* Meditate and Purify Oneself: Folklore Study

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Abstract

The study of the folktale of King Siliwangi, who meditated and purified himself, within the context of Sundanese culture, carries symbolic meanings of worldly renunciation and the search for spiritual perfection. King Siliwangi's meditation is not merely a ritual, but also a symbol of self-transformation and acceptance of destiny, as well as an effort to achieve immortality or 'moksha'. Folklore is a discipline, independent in Indonesia, which has only recently developed. Folklore is part of a collective culture, spread and passed down from generation to generation. To distinguish it from culture, history is an empirical science. Consequently, every historical statement must be based on reliable sources (facts). Without historical sources, there is no history. This is what distinguishes history from fairy tales. Storytelling is a product of fictional imagination. In fairy tales, there is no claim that the story is based on empirical facts or not, or whether it is a true event or not. Through Patilasan Dipatiukur and King Siliwangi, we can reflect on the struggles and courage that shaped the history of this nation.

Keywords: *Pajajaran Kingdom, Spread of Religion, Islam, Sundanese History*

1. Introduction

The figure of *Prabu Siliwangi* has always been a historical research until now, to find out the essence of his personality and the noble moral messages he left behind. He is known as the King of the Pakuan Pajajaran Kingdom which reached its golden era. At the end of his reign, it coincided with the entry of Islam into the Land of Priangan. Some of his teachings (or the teachings of the

Sundanese people in his era) in the military field, received great attention to become the inspiration for modern era military strategies. In the book *Siliwangi from Time to Time*, the Kodam Siliwangi history writing team explains the figure of *Prabu Siliwangi* as follows: "According to sources of inscriptions, Prabu Niskala Wastukencana or Prabu Wangi ruled in Kawali-Galuh, East Priangan. Prabu Wangi was crowned king at a very young age.

Therefore, his reign lasted for a very long time, namely for 104 years from 1363 to 1467. The Kawali inscription states that Prabu Niskala Wastukancana during his long reign reached the peak of his country's glory and prosperity, his royal palace was named Surawisesa. Thus, Prabu Wangi as king was very well known among the wider community. Rahiyang Dewa Niskala, namely the son of Prabu Niskala Wastukancana, which also means the father of *Prabu Siliwangi*, is not found in the babad, wawacan, or pantun stories. Meanwhile, the name *Prabu Siliwangi*, as Prabu Wangi's grandson, is always a figure in the babad, wawacan, and pantun stories. So that (the name) *Prabu Siliwangi* spread widely and was well known among the wider community”.

Folklore as a discipline, which stands alone in Indonesia, has not been developed for long. According to Alan Dundes, folk is a group of people who have physical, social and cultural

characteristics, so that they can be distinguished from other groups. These characteristics can be in the form of: the same skin color, the same hair shape, the same livelihood, the same language, the same level of education, the same language, the same level of education, and the same religion. But what is more important is that they have one tradition, namely culture, which they have inherited from generation to generation, at least two generations, which they can recognize as their common property (Danandjaja, 2008).

Lore is a folk tradition, namely part of its culture, which is passed down from generation to generation orally or through an example accompanied by gestures or reminders. Thus the definition of folklore, as a whole, is: "part of a collective culture, which is spread and passed down from generation to generation. In order to distinguish it from culture, folklore has several identifying characteristics

such as: its spread and inheritance are oral, traditional, exist in different versions and even variants, are anonymous, usually have a formulaic form, have uses in the collective life, are pralogical, belong to everyone, and are generally plain and straightforward".

Folklore in Indonesia can be categorized into three groups, namely Humanistic Folklorists, Anthropological Folklorists, and Modern Folklorists. The differences that categorize into three groups are based on their research approaches. Humanistic folklorists focus more on the lore than the folk of a folklore, while Anthropological folklorists emphasize more on the folk aspect. Meanwhile, modern folklorists pay attention to both aspects, namely both the folk and the lore of the folklore being studied. As a result, the approach used by modern folklorists is holistic, meaning that when analyzing it will be linked to the background or cultural context of the

folklore in question. The results of their research are ethnic in nature, namely in viewing it from the perspective of the folk which is the object of their own research (Basor et al., 2025).

Regarding the existence of *Prabu Siliwangi* as a historical-legendary figure, some of his writings have been published in several scientific journals. Mas Noerdjito, Mohammad Fathi Royyani, and Hawal Widodo in their writing entitled "The Role of Custom and the Sanctification of Springs in Water Conservation on the Slopes of Ciremai" published in the Indonesian Biology Journal in 2009 concluded that the success of the community around the slopes of Mount Ciremai in preserving the environment was due to the myth of *Prabu Siliwangi*. The myth that several artifacts are the remains of *Prabu Siliwangi* and his descendants, is a source of belief for the community to protect them, so that the destruction of the hermitage will

have an impact on the loss of water sources. As a form of implementing their beliefs, the community routinely laughs at the cai marriage ceremony (Ritual Kawin Cai), the ceremony aims to ask God Almighty so that the water source for the community never runs out. The procession is by mixing the water of Balong Dalem (built by Sultan Matang Aji, Cirebon) with the water of the seven wells that surround the stone where *Prabu Siliwangi* is located. In this article, the author does not reveal who *Prabu Siliwangi* Besemedi is on the stone because this article is not intended to identify *Prabu Siliwangi*.

This shows that for the Tatar Sundanese people, Siliwangi is a very popular name because it is an inseparable part of their collective memory. It is said to be a collective memory because it cannot be denied that the name Siliwangi refers to *Prabu Siliwangi* who was one of the kings of the Sundanese kingdom who was considered and believed to be an

ideal king. A king who is believed not only as a political ruler, but also as a king who has values of openness so that his actions become a reference in social interactions in Tatar Sunda. It is said to be a collective memory because the existence of *Prabu Siliwangi* who lived in the midst of society is not entirely historical. Thus, 'Agung' is the name of *Prabu Siliwangi* whose existence is spiced with mystical things. The goal is not to belittle *Prabu Siliwangi*, but to maintain the name of the "holiness" of the Sundanese king so that his name remains alive, both as a historical fact, social fact, and mental fact (Ali., 1975; Asmar., 1975).

2. Research Methods

This research was conducted in three stages: source collection and presentation of analysis results. The research used library research techniques, namely collecting data from libraries (Zed, 2008). Data was obtained from various documentary

sources, such as books, journals, and writings related to Islam and global environmental issues, so this research is included in the literature review (2025). Sources, of course, include notes and other facts that provide a general picture of events. Honest historians produce data and explain where it comes from. Therefore, the subjectivity of historiography is acknowledged but avoided (Kuntowijoyo, 1995).

History is an empirical science. The consequence is that every historical statement must be based on reliable sources (facts) (2025). No historical sources, no historical sources then there is no history. This is what distinguishes history from fairy tales. Storytelling is a product of fictional imagination. In fairy tales, there is no claim that the story is told based on empirical facts or not, whether it really happened or not. The value of sources that support historical statements depends on many things. Whether the source is a historical

actor or not, witnessed the historical event directly or not, whether the source is original or derivative, the time distance between the source and the historical event, all of which affect the quality of the source. This is what determines the credibility and authenticity of the source (2025). Therefore, history categorizes it as primary, secondary, tertiary sources, and so on. From another perspective, there are also categories of facts (as sources supporting history), namely artifacts, social facts, and mental facts. Judging from their form, sources consist of material sources, written sources, and oral sources. The primary sources collected and used in this article are the Carita Parahyangan Fragments completed by Undang A. Darsa and Edi S. Ekadjati (2002) and the Carita Parahyangan completed by Atja (1968).

According to Izzatur Rusuli (2015), empirical is a rational idea formed by individuals through their experiences. According to Sugiono (2008),

empirical is a way or method that can be observed by human senses, so that the way or method used can be known and observed by others (2006). The data were then analyzed using qualitative data analysis techniques, starting with data reduction to filter relevant information from all sources (Miles & Huberman, 1992). The reduced data were then interpreted through a historical approach, focusing on *Prabu Siliwangi* and its impact on the Islamic movement in Indonesia. Conclusions were drawn based on the relationship between the events of the Pajajaran Kingdom and the Islamic Movement (1992).

3. Research Result

3.1. Biography of King Siliwangi

Sri Baduga Maharaja (*Prabu Siliwangi*) was a great king of the Sunda Kingdom who ruled around 1482–1521 AD, and was known as a just, wise, and peace-loving leader. He ruled from the center of the kingdom in Pakuan Pajajaran (now

the Bogor area). Although known as a Hindu king, Sri Baduga's role in the context of the spread of Islam is quite interesting and needs to be seen contextually.

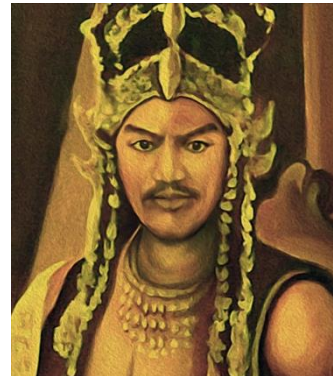


Figure 1. Sribaduga Maharaja/*Prabu Siliwangi*

In the Batutulis inscription, it is reported that Sri Baduga was crowned twice, namely the first time when Jayadewata received the throne of the Galuh Kingdom in Kawali Ciamis from his father Prabu Dewa Niskala son of Mahaprabu Niskala Wastu Kencana from Empress Mayangsari daughter of Prabu Bunisora, who later held the title Prabu Guru Dewataprana. The second time when he received the throne of the Sunda Kingdom in Pakuan Bogor from his father-in-law and uncle,

Prabu Susuktunggal son of Mahaprabu Niskala Wastu Kancana from Empress Ratna Sarkati daughter of Resi Susuk Lampung. With this event, he became the ruler of the Sunda Kingdom - Galuh Kingdom and was crowned with the title Sri Baduga Maharaja Ratu Haji in Pakuan Pajajaran Sri Sang Ratu Dewata. So, once again and for the last time, after being "quiet" for 149 years, the Sundanese people again witnessed the procession of the king's entourage moving from east to west. To write about the situation of the royal family's move, it can be seen in The Moving of the Queen of Pajajaran.

When he was young, Sri Baduga or Prabu Jayadewata was known as a brave and agile knight traveler. His first wife, Nyai Ambetkasih, the daughter of his uncle, Ki Gedeng Sindangkasih, the son of Mahaprabu Niskala Wastu Kancana from the Surantaka Kingdom, whose capital was Kedaton Village, now in Kapetakan District, Cirebon, the ruler

of Muarajati Port, Cirebon, directly bordering the Sing Apura Kingdom. When he died, he was succeeded by his son-in-law, Prabu Jayadewata. In various ways, his contemporaries remembered the greatness of his late great-grandfather (Prabu Maharaja Lingga Buana) who died in Bubad and was given the title Prabu Wangi.

In the Carita Parahiyangan manuscript it is said that the successor of Prabu Wangi who later became famous as the second figure in the kingdom government (Pajajaran) was: Ratu Purana, Prabu Guru Dewataprana, Ratu Jayadewa, Sri Baduga Maharaja and there were other names. This king ruled in Pakuan Pajajaran for 39 years (1474-1513). So his government was no longer in Kawali-Galuh, East Priangan; but in the West Priangan area, around the Bogor area. Based on the existing inscriptions, only Sri Baduga has officially changed his title. Initially he was titled Prabu Guru Dewataprana, then he changed

his title to Sri Baduga Ratu Haji in Pakuan Pajajaran Sri Sang Ratu Dewata. This new name or title is very beautiful, therefore in the Carita Parahyangan, he is called "Sriman Sri Wacana". This means, the famous one has a beautiful name. The title in the Batutulis inscription is called *ngaran* and the famous name (*harum* = fragrant). In Sundanese it is called *wawangi* or *wangi*. Because he has changed his title, that is most likely the reason why the people call Sri Baduga Siliwangi, which means changing his name or title. Likewise in the *babad* it is said that Siliwangi means "asilih wawangian". The word "silih" which means to replace and "wangi" which means fragrant or famous, has a symbolic meaning, that *Prabu Siliwangi* replaced Prabu Wangi in all his glory and greatness. So we can say that the 9 Siliwangi period was the golden age of Pajajaran, just like the golden age of the Sriwijaya Kingdom or the Majapahit

Kingdom." (Jarahdam Siliwangi, 1968: 7-8).

3.2. King Siliwangi in the Sundanese Manuscript

The name of *Prabu Siliwangi* can be traced in many Old Sundanese manuscripts, including the Sanghyang Siksa, Kandang Karesian manuscript Carita Parahiyangan, Bujangga Manik manuscript and Carita Purwaka Caruban Nagari (Syah, Nurcahya, et al., 2025). According to the manuscripts, at least since the beginning of the 16th century AD, the name Siliwangi was known as one of the names of the characters in the Pantun story and a king who ruled in Pakuan Pajajaran. In general, the four manuscripts that refer to (Prabu) Siliwangi are described as follows.

The sources read as follows:

In the Carita Parahyangan Manuscript, the reign of Sri Baduga is described as follows:

“Purbatisi purbajati, mana mo kadatangan ku musuh ganal musuh alit. Suka kreta tang lor kidul kulon wetan kena Kontribusi Raja Sribaduga Terhadap Penyebaran Agama Islam di Sundakreta rasa. Tan kreta ja lakibi dina urang reya, ja loba di sanghiyang siksa”.

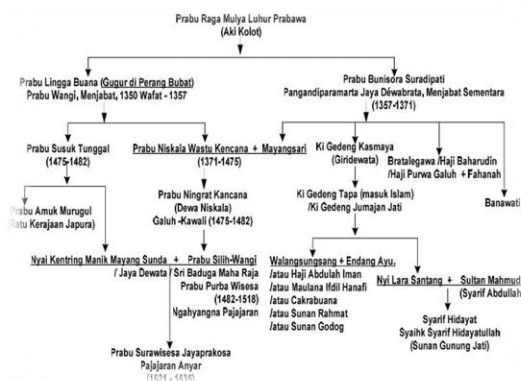


Figure 2. Genealogy of the Pajajaran Kingdom, Sulasman (2018).

Meaning: "The teachings of the ancestors are upheld so that there will be no enemy coming, either in the form of troops or mental illness. Happy and prosperous in the north, west and east. Those who do not feel prosperous are only the households of the people who are greedy for religious teachings". From this manuscript it can be seen that at that time many people of Pajajaran had

converted to Islam by leaving the old religion.

The end of the King of Sunda-Galuh (Pajajaran) Prabu Siliwangi is estimated in 1518 AD, where Sri Baduga Maharaja/Prabu Siliwangi and his entourage left the Pakuan Pajajaran Palace in Bogor by retreating secretly (not wanting to be known) or known as "Ngahyang" and remembered by the Tatar Sunda community written in a Carita Pantun Ngahyangna Pajajaran. The Kingdom of Sunda-Galuh (Pajajaran) was re-established/continued by Prabu Surawisesa Jayaperkosa in 1521 AD or can be called the "new" Pajajaran Anyar. Below is a diagram of some of the names of the ancestral genealogy of the Sund-Galuh Kingdom from Prabu Raga Mulya Luhur Prabawa.

The results of the study and comparison of various sources by practicing collaborative techniques (Purwaka Caruban, Pamarican Manuscript, Waruga Jagat, Babad

Pajajaran, Carita Parahiyangan, and Babad Siliwangi) conducted by Saleh. seem to be a stronger opinion and in these strong sources, *Prabu Siliwangi* is only one and identical to the king named Prabu Jayadewata or Sri Baduga Maharaja who ruled as the king of Sunda who ruled in Pakwan Pajajaran in 1482-1521 (Lubis, 1991).

Sri Baduga Maharaja was a Sundanese king who united two kingdoms in Tatar Sunda, namely the Galuh Kingdom and the Sunda Kingdom. The two kingdoms emerged after Prabu Sanghyang Niskala Wastu Kencana at the end of his reign divided the two regions of the Sunda Kingdom into the Galuh Kingdom and the Sunda Kingdom. The Galuh Kingdom area located east of the Citarum River was handed over to his first son named Tohaan di Galuh / Dewa Niskala / Ningrat Kencana / Jayaningrat. Meanwhile, the area located west of the Citarum River was handed over to his second son, Sanghyang Haliwungan who was also known as

Prabu Susuktunggal. The first son of Prabu Dewa Niskala named Jayadewata then married the daughter of Prabu Susuktunggal and not long after the throne of the Pakwan Pajajaran kingdom was handed over to his son-in-law and nephew.

During his reign, Sri Baduga Maharaja succeeded in overcoming the threat of natural disasters in the form of floods after building an artificial lake known as Sang Hyang Talaga Rena Mahawijaya. With the existence of the artificial lake, agricultural activities did not fail to bring prosperity to the entire kingdom. In addition to bringing prosperity to his kingdom, Sri Baduga Maharaja was faced with a critical problem, namely the Islamization of the Tatar Sunda region pioneered by his son, Prabu Kian Santang. This Islamization threatened the integrity of his territory as evidenced by the fall of the Sunda coastal area into the hands of Cirebon and Banten. To overcome

the threat of Islamization, Sri Baduga Maharaja attempted to form a political coalition with the Portuguese centered in Malacca. The coalition was realized with the signing of a political agreement between the Sunda kingdom and the Portuguese on August 21, 1522, when the throne of the Sunda kingdom was handed over to the son of Maharaja Sri Baduga named Ratu Samiam who was later known as Prabu Surawisesa.

Prabu Siliwangi had a Muslim wife, named Subang Larang. From her, *Prabu Siliwangi* had children Walangsungsang, Rara Santang, Rajasagara, and others. They were all Muslims. By the Islamic religious teacher in Ampara Jati, Syekh Datuk Kahfi, Walangsungsang was given the name Ki Samadullah. In 1445 Ki Samadullah founded a settlement in the coastal forest, named Cirebonlarang or Cirebonpasisir. Furthermore, this settlement was led by Ki Danusela. After going on the Hajj, Walangsungsang was given the

title Haji Abdullah Iman by his teacher in Mecca. Walangsungsang also married Ki Danusela's daughter, Renta Riris (Kancanalarang).

After Ki Danusela died, Walangsungsang replaced him as the leader of Cirebonlarang. With the financial assistance of his grandfather, Ki Gedeng Tapa, Walangsungsang built a palace for troops. Sri Baduga even gave his blessing by sending Ki Jagabaya to convey the sign of power and give Walangsungsang the title, Sri Mangana. Syarif Hidayat, son of Rara Santang or grandson of *Prabu Siliwangi*, came and settled in Cirebon, then became an Islamic religious teacher replacing Syekh Datuk Kahfi who died. Walangsungsang crowned him as Tumenggung Cirebon. When Syarif Hidayat became tumenggung, Islam had spread to Kuningan and Laragung. In 1482 Syarif Hidayat was appointed king of Cirebon with the title Susuhunan Jati (Sulyana, 2006).

Understandably, the end of *Prabu Siliwangi's* reign was close to the beginning of the development of Islam in the Land of Priangan. It can be said that he also contributed to the development of Islamic preaching itself, by marrying a Muslim noblewoman, Subang Larang, and being tolerant. *Prabu Siliwangi* also allowed his children from Subang Larang to embrace religion like their mother; an attitude that was difficult for his time (Suryana, 2018).

Sri Baduga was a wise king, so that by the grace of God the people of Pajajaran lived prosperously. He built a defense moat and made several inscriptions (Kebantenan and Batutulis). Pakuan became the second largest city in the archipelago, after Demak with a population of 50 thousand people. The reign of Sri Baduga was also called the Gemuh Pakuan period, namely the city of Pakuan had a large population. (Sulyana, 2006: 38).

3.3. Folklore Study of King Siliwangi

Prabu Siliwangi, who is believed to have ruled the Sunda Galuh Kingdom for 39 years, is said to have often cleansed himself in a pool located at the headwaters/springs of the Citarum River, Mount Wayang, Tarumajaya, Kertasari District, Bandung Regency, West Java. In this folklore study of the meaning of the symbol of the location of *Prabu Siliwangi's* meditation and bathing at the Citarum River Spring, using an interview with Mr. Atep on October 4, 2024 (Citarum River Cultural Heritage Caretaker - *Prabu Siliwangi* Baths).

Connected with the purpose of making the place a place of meditation, and the place is done for bathing and the location of Situ Cisanti is an artificial lake that holds water from 7 main springs of the Citarum River. Namely from the springs of Pangsiraman, Cikoleberes, Cikawadukan, Cikahuripan, Cisadana, Cihaniwung, and Cisanti. After

revitalization by the West Java Provincial Government, this lake has become even more beautiful and a tourist attraction.



Figure 3. Mr. Atep (wearing a peci), Citarum River Cultural Heritage Caretaker, Private

"The pool was indeed told by my predecessor (father) as the bathing pool of Prabu Siliwangi. If visitors want to bathe there, there are procedures, I guide them. Visitors must remove their footwear, soak three times, and gargle with the water three times (2024)."

Atep, the seventh generation of the cultural heritage site caretaker who has been on duty for ten years, said that cleaning or bathing in the pool was not done to ask for something. Because, according to him, asking for something must still be done to Allah.

"So don't be mistaken. Bathing in the pool is only to cleanse the heart and clear the mind. Initially, you have bad intentions towards others, later on, those bad intentions, God willing, will disappear if you bathe in the pool.



Figure 4. The Panilasan Stone Marker of Sri Baduga (Prabu Siliwangi), Personal.

In Sundanese customs, Patilasan is usually a place of pilgrimage and traditional ceremonies. In the Sunda region, there is another place that is included in the hermitage, namely a place that is "willed" by the ancestors of the founders of the village not to be disturbed, the place is usually a hill, river head, or small forest.

"Now Situ Cisanti Bandung can add to its beauty with various complete facilities so that it can provide more comfort to visitors," said Kapendam

III/Slw Colonel Inf Arie Tri Hedhianto, after accompanying Pangdam III/Slw Major General TNI Agus Subiyanto, reviewing Cisanti, recently quoted from the statement of Pangdam III/Siliwangi, Monday (11/15/2021).



Figure 5. The atmosphere of Situ Cisanti, citarumharum.jabarprov.go.id

Atep also said that in the pond there are footprints believed to be the left footprints of *Prabu Siliwangi*. The pond also consists of two parts, for men and women. It is separated by a tree with a diameter of about half a meter that crosses the pond (Supendi et al., 2025).

According to Atep, the big tree fell in 1974 and fell right in the middle of the pond so it was used as a barrier. Atep did not deny that a number of

regional officials had come to the pond. However, he was reluctant to mention their names. At first glance, the Zero Kilometer of the Citarum River upstream may look like an ordinary starting point, but behind it all, there is an irreplaceable charm. Through Patilasan Dipatiukur and *Prabu Siliwangi* we can reflect on the struggle and courage that shaped the history of this nation. The traces of Dipatiukur and *Prabu Siliwangi* carved in every stone and pool of water in this place remind us of the importance of respecting and studying valuable historical heritage.

The condition after the agenda of President Joko Widodo's visit in 2018 seems to have increased the existence of Situ Cisanti (2023). "After the arrival of the President, the condition of Situ Cisanti was managed by the TNI ranks and the upper reaches of the Citarum River began to be known to many people," said Bayu (gatekeeper of the Hulu Wotan Citarum Site Situ Cisanti).

One of the springs is Cikhuripan aka Pangsiraman, surrounded by an iron fence. There is also a building like a small pavilion for a pilgrimage site. At the location guarded by the caretaker, visitors can ask for water in the spring pool and perform a ritual bathing. Special interest visitors usually come at night on certain days and months during the full moon (Siswadi, 2024).



Figure 6. Footprints of King Siliwangi, Private

In addition, *Prabu Siliwangi* also devoted attention to religious development, the construction of defensive trenches, strengthening the military, building roads, and establishing battle formations on land, but his navy was relatively

weak. The manuscripts of the Waruga Jagat and Pancakaki Masalah Karuhun Kabeh mention that the period of *Prabu Siliwangi*'s reign was a time of prosperity for Pakuan (Ningsih, 2021).

Among the ethnographic collections of the Sri Baduga Museum, glass paintings with the theme of Macan Ali and Jinem Building stand out as artifacts that reflect the process of Islamization of Tatar Sunda. Both are not just works of art, but contain deep meaning, especially through the use of Arabic calligraphy which is identical to Islam, which blends creatively and aesthetically with local culture. Purnomo (55) emphasized that the museum's collection reflects local cultural heritage that has adapted to religious elements, showing the process of acculturation between local traditions and Islamic values. The discovery of this painting, alongwith other artifacts such as momolo, is the result of an intensive search for six

years. Macan Ali, the symbol of the Cirebon Sultanate, historically symbolizes spiritual and political power. The shape of the tiger in the painting is composed of Arabic letters forming the sentence *lā ilāha illā Allāh*. This style illustrates how the local narrative of the guardian of the kingdom rooted in the Hindu-Buddhist beliefs of Pajajaran was Islamized through calligraphy, not by breaking, but by absorption and renewal. The tiger form is not removed, but rather re-formulated within the framework of monotheism.

Through the folklore used in this paper, we can understand the wisdom of *Prabu Siliwangi* who was experiencing his anxiety as a King and the development of Islam that was developing in the Pajajaran kingdom which was being carried out by his family. The process of Islamization in Tatar Sunda that has been going on since the 15th century has not only left traces in spiritual and social life, but has also manifested itself in forms

of material culture that are still preserved to this day. The peaceful and acculturative approach of preaching from figures such as Syarif Hidayatullah enabled the integration of Islamic values into local traditions without erasing existing cultural identities. This acculturative heritage is now represented through a number of artifacts and manuscripts stored in the Sri Baduga Maharaja Museum in Bandung, reflecting how religion and culture are harmoniously intertwined. In this context, studying this collection of relics is an important means of understanding how Islam grew and took root in the cultural expressions of the Sundanese people.

4. Conclusions

Prabu Siliwangi, who was one of the kings of the Sunda kingdom who was considered and believed to be an ideal king. A king who was believed not only as a political ruler, but also as a

king who had values of openness so that his actions became a reference in social interactions in Tatar Sunda. It is said to be a collective memory because the existence of *Prabu Siliwangi* who lived in the midst of society was not entirely historical. *Prabu Siliwangi* who was believed to have ruled the Sunda Galuh Kingdom for 39 years, is said to have often cleansed himself in a pool located at the headwaters/springs of the Citarum River, Mount Wayang, Tarumajaya, Kertasari District, Bandung Regency, West Java. By providing religious freedom and not suppressing the Muslim community, Sri Baduga helped create a social climate that encouraged the growth of Islam in the Sunda region, making his reign an important point in the early history of Islam in West Java.

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