

COLONIAL VERSION OF THE CHINESE CHRONICLES FROM SAM PO KONG TEMPLE AS A HISTORICAL EVIDENCE

Widyo Nugrahanto, Ety Saringendyanti, Eko Wahyu Koeshandoyo,
Tanti Restiasih Skober, dan Ayu Septiani

Fakultas Ilmu Budaya Universitas Padjadjaran
Jl. Ir Soekarno km 21, Jatinangor, Sumedang, Indonesia
e-mail: ayu.septiani@unpad.ac.id

Naskah diterima: 5 September 2023 - Revisi terakhir: 09 Januari 2024
Disetujui terbit: 02 Februari 2024 – Terbit: 10 Maret 2024

Abstract

This article discusses the result of research on a manuscript called Chinese Chronicles on Sam Po Kong Temple found in a manuscript from Cirebon. This research used a historical method consisting of 4 stages: heuristics, criticism interpretation, and historiography using analytic descriptive method. This research aims to prove that the chronicles are as secondary historical evidence, not a primary one. These Chinese chronicles are a copy of the manuscript. It is estimated that the copy was made in the Dutch colonial era after 1928. The Chronicles tell the life of the Moslem Chinese in Nusantara, especially Java Island, after Cheng Ho's voyage to Nusantara when it was still under Majapahit kingdom sovereignty.

Keywords: Chinese Chronicles, Moslem Chinese, Sam Po Kong Temple, Colonial Version

INTRODUCTION

The Chinese chronicles from Sam Po Kong Temple (usually coupled by The Chinese Chronicles from Talang Temple) came from the annal texts of Chinese chronicles discovered by Cornelis Poortman (often referred to as C. Poortman) from Sam Po Kong Temple in Simongan, Semarang, and also from Talang Temple in Cirebon. Poortman was a colonial Dutch agent specially assigned to collect information on a figure called Jimbun or also known as Raden Patah, the founder of Demak Sultanate (Nugrahanto 2020).

The copy of Poortman's Chinese chronicles was later included as the appendix of *Laporan Preamble Saran* or advise to the Dutch Colonial Government called GZG or *Geheim Zeer Geheim* and labeled *Uitsluitend voor Dienstgebruik ten Kantore* or 'strictly confidential and for office use only'. *Preamble Saran* or Introductory Advice is a *prae advies* sent to The Dutch Government such as Prime Minister, Governor-General, and Minister of Colonization ((Muljana 1968)). This Poortman's *Preamble Saran* is still preserved in the state archive house in Rijswijk and is contained in *Afschrift Mailrappor zeer geheim* in that building (Muljana 1968; Parlindungan 2007).

Poortman's report was once mentioned in Parlindungan's work called *Pongkinangolngolan Sinambela GelarTuanku Rao* (published in 1964, republished in 2007) (Wain 2017). It was also used by Slamet Muljana in his book *Runtuahnja Keradjaan Hindu-Jawa dan Timbulnja Negara-Negara Islam di Nusantara* (published in 1968,

republished in 2005). Muljana calls these Chronicles *Berita China Klenteng Sam Po Kong dan Klenteng Talang* or The Chinese Chronicles from Sam Po Kong Temples and Talang Temple. Besides Parlindungan and Muljana, H.J. De Graaf and Th. Pigeaud also researched the chronicles and then published the results in a book entitled *Eerste Moslime Vorstendommen op Java* (1974) which was later translated into Bahasa Indonesia in 1998. In the book, Pigeaud and De Graaf called the chronicles *Malay Chronicles Semarang en Cerbon* or *Catatan Tahunan Melayu Semarang dan Cirebon* (Wain 2017). They both assumed that, since the chronicles were written in Malay, it should be called *Malay Annal*. Nugrahanto (2013) also published his work, based on The Chinese Chronicles from the appendix of Parlindungan's *Tuanku Rao*, called *Misteri Naskah Klenteng Semarang dan Cirebon* (2013). Nugrahanto discussed the content of Parlindungan's version of the chronicles, especially the spread of Islam by the moslem Chinese in an article from *Uvula Journal* entitled "*Cina Muslim sebagai Salah Satu Penyebar Agama Islam di Pulau Jawa Abad XV sampai XVI*" or 'Moslem Chinese as One of Propagators of Islam in Java Island from 15th to 16th Century' (Nugrahanto 2003) and an article in *Metahumaniora* journal entitled 'The Chinese News from Sam Po Kong Temple and Talang Temple'.

The old manuscript of the chronicles was also discovered in Cirebon which was a duplicate of its original in the form of the appendix in Colonial Dutch East Indies archives, probably Poortman's work as mentioned earlier. He wrote it as a suggestion preamble report or advice for the Colonial Dutch Government. This article only discusses the Chinese Chronicles from Sam Po Kong Temple as a historical source in order to focus on one particular annal. The chronicles are chosen as their content has longer text and more complicated stories than those from Talang.

RESEARCH METHODS

This article uses historical methods which goes through 4 stages (Gottschalk 1975; Nugrahanto and Adyawardhina 2018): heuristics, criticism, interpretation, and historiography. Heuristic stage is the step in which a historical source is searched and discovered. Then, in the criticism stage, the obtained source was then analyzed critically, using both external and internal criticism.

In the criticism stage, the paper material is analyzed and the result showed that the paper material was the one usually used during the Colonial Period on which the copies of the Chronicles were written using a typewriter from the colonial era. The paper material was also examined by dipping it into water as a way to determine if the paper was not authentic then the yellowish stains on the paper would disappear. After the material test, it turned out that the yellow paper used for the Chronicles did not change its color which proves that it was authentic. The Chronicles used folio-sized paper. The text uses van Ophuijsen spelling or the colonial style. The text, however, does not mention the date of the copying process and since it is a copy of C. Poortman's work in 1928, it can be concluded that it was produced after 1928. The copying process most probably took place between 1930 and 1942.

It is also assumed that the copier of the text was Chinese based on the facts that, first, the Chronicles describe the history of the Chinese settlement in Java. It would be logical to assume that the copier had some interests in the history. Second, in the colonial era, besides the Europeans, only the Chinese were sufficiently educated to be able to use Malay, Dutch, English, and French. This was further supported by the fact that the text was discovered in Cirebon and it was written by a Cirebon Chinese.

In the upper part of the text is the label GZG (*Geheim Zeer Geheim* – ‘very confidential’) with additional description *uitsluitend voor Dienstgebruik ten Kantore* (‘for office use only’ or ‘only allowed to be read in the office’). This marks the characteristic of a state document. Besides, the word *Bijlage* or ‘appendix’ can be found in the text which signifies that this text is a copy of some state archives which refer to *Prae Advies* by C. Poortman in 1928. Muljana (Muljana 1968) argues that these *Prae Advies* were written for the Colonial Dutch Government or in this case the General Governor and Minister of Occupation.

This research uses corroboration process or a process in which the search of supportive evidence is conducted to discover the fact. This process was carried out after the external and internal criticism (Nugrahanto and Adyawardhina 2018). The process was required to see if Babad Tanah Jawi and Pararaton corroborate the facts in the Chinese Chronicles (Hall 2000). The interpretation stage is when the analyzed data are put together and interpreted to be a historical fact. Later, the historiography stage is the step in which the historical fact is presented in a writing form as a result of historical research (Kuntowidjoyo 2005; Sjamsuddin 2007).

Analytical descriptive method is also used to view the content of the chronicles through describing and analyze the text content in order to discover its type of source (either a primary or secondary one) if it is presented as a historical source. This research also uses philological approach or textual criticism method to observe the manuscript used as the research object (Sumarlina et al. 2021).

RESULTS AND DISCUSSION

The Discovery of Colonial Version of the Chinese Chronicles from Sam Po Kong Temple

The chronicles were retrieved from Cirebon. They take the usual form of an annual in year-by-year order. The sentences were written in the colonial spelling system or Van Ophuijsen spelling system which was an official spelling used in Dutch East Indies. The use of Van Ophuijsen spelling differs Sam Po Kong Temple’s manuscripts from the versions written by Poortman known as Tuanku Rao’s or Parlindungan’s version, and even Slamet Muljana’s. Therefore, the Chinese chronicles retrieved from Cirebon are necessarily nicknamed ‘colonial version’ to differentiate them from the three versions and called ‘The Colonial Version of The Chinese Chronicles from Sam Po Kong Temple’.



Fig. 1. Sam Po Kong Temple in Semarang (source: Tropen Museum through <https://www.travelxtrans.com/2018/11/klenteng-sam-poo-kong-wisata-sejarah.html> accessed on August 20 2023 at 12.30 WIB)

The chronicles, although being a secondary source due to its being only the copies of their original manuscripts, have an essential value since there has been no available primary sources describing the last days of Majapahit Kingdom up to the power transfer of Demak Kingdom. This is the reason why discussing the chronicles becomes important.

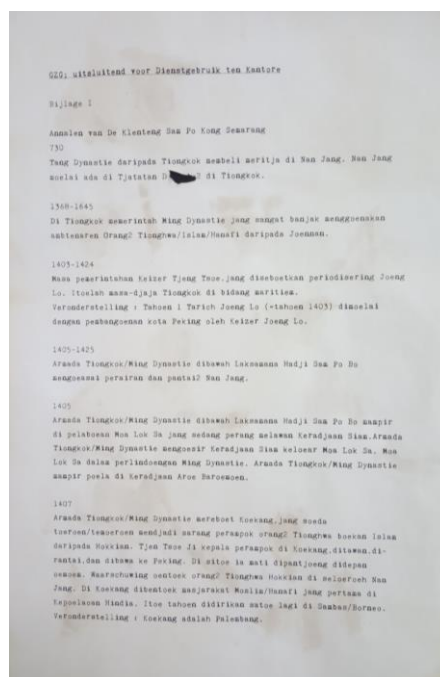


Fig. 2. The First Page of The Chinese Chronicles from Sam Po Kong Temple (personal collection by Nugrahanto)

The Content of Colonial Version of the Chinese Chronicles from Sam Po Kong Temple

The text is not much different from the one retrieved by Poortman in Semarang. This version highlights Cheng Ho's (Sam Po Bo) voyage to Nusantara and the life of Chinese moslems during the last days of Majapahit Kingdom, in which its internal

conflicts led to its downfall. The text also mentions several names such as Bong Swi Hoo, Djin Boen, and Kin San. It also records the foundation of Demak Kingdom in the northern coast which took over the domination over Java under Djin Boen's leadership. The fall of the Kingdom due to internal friction between Di Pang Kang and Peng King Kang ends the chronicles.

The text goes as follows:

Bijlage I

Annalen van De Klenteng Sam Po Kong Semarang

730

Tang Dynastie daripada Tiongkok membeli meritja di Nan Jang. Nan Jang moelai ada di Tjataan Dynastie² di Tiongkok.

1368-1645

Di Tiongkok memerintah Ming Dynastie jang sangat banjak menggoenakan ambtenaren Orang² Tionghwa/Islam/Hanafi daripada Joennan.

1403-1424

Masa pemerintahan Keizer Tjeng Tsoe, jang diseboetkan periodisering Joeng Lo. Itoelah masa-djaja Tiongkok di bidang maritiem.

Veronderstelling: Tahoen 1 Tarich Joeng Lo (=tahoen 1403) dimoelai dengan pembangoenan kota Peking oleh Keizer Joeng Lo.

1405-1425

Armada Tiongkok/Ming Dynastie dibawah Laksamana Hadji Sam Po Bo mengoesasi perairan dan pantai² Nan Jang.

1405

Armada Tiongkok/Ming Dynastie dibawah Laksamana Hadji Sam Po Bo mampir di pelaboean Moa Lok Sa jang sedang perang melawan Keradjaan Siam. Armada Tiongkok/Ming Dynastie mengoesir Keradjaan Siam keloear Moa Lok Sa. Moa Lok Sa dalam perlindoengan Ming Dynastie. Armada Tiongkok/Ming Dynastie mampir poela di Keradjaan Aroe Baroemoen.

1407

Armada Tiongkok/Ming Dynastie mereboet Koekang, jang soeda toeroen/temoeroen mendjadi sarang perampok orang² Tionghwa boekan Islam daripada Hokkian. Tjen Tsoe Ji kepala perampok di Koekang, ditawan, dirantai, dan dibawa ke Peking. Di sitoe ia mati dipantjoeng didepan oemoem. Waarschuwing oentoek orang² Tionghwa Hokkian di seloeroeh Nan Jang. Di Koekang dibentoek masjarakat Moslim/Hanafi jang pertama di Kepoelaoan Hindia. Itoe tahoen didirikan satoe lagi di Sambas/Borneo.

Veronderstelling: Koekang adalah Palembang.

1411

Laksamana Hadji Sam Po Bo mendirikan Mesdjid Tionghwa/Hanafi dipinggir kali di Semarang dengan itoengan 9 Tarich Joeng Lo. Di itoe tahoen Laksamana Hadji Sam Po Bo membangoen poela pelaboean dan membentoek kampong Tionghwa Moslim/Hanafi bernama Tse Tsoen. Menara Mertjoe Soear didirikan di Boekit Giri dideket Tse Tsoen.

Veronderstelling: itoengan 9 Tarich Joeng Lo (=tahoen 1411).

1413

Armada Tiongkok/Ming Dynastie selama satoe boelan mampir di Semarang oentoek perbaikan kapal². Laksamana Hadji Sam Po Bo, Hadji Mah Hwang, dan Hadji Feh Tsin,

sangat sering dateng Sembahjang di Mesdjid Tionghwa/ Hanafi di Semarang. Itoe tahoen Molana Malek Ibrohim mendirikan pesantren di Tse Tsoen.

1419

Laksamana Hadji Sam Po Bo menempatkan Hadji Bong Tak Keng di Tjampa, oentoek mengembangkan masjarakat Tionghwa/Moslim/Hanafi jang tersebar di pantai2 seloeroeh Nan Jang. Hadji Bong Tak Keng menempatkan Hadji Gan Eng Tjoe di Manila/Filippine, oentoek mengatasi Tionghwa Moslim/Hanafi disitoe dan di Matan/Filippine.

1423

Hadji Gan Eng Tjoe dipindahkan oleh Hadji Bong Tak Keng daripada Manila/Filippine kepada Toeban/Djawa, oentoek mengatasi perkembangan masjarakat Tionghwa Moslim/Hanafi di Nan Jang Selatan termasuk di Poelau Djawa, Koekang, dan Sambas. Toeban itoe waktoe adalah pelaboean besar di Djawa, dengan Keradjaan Modjopahit selakoe daerah achterlandnja. Terhadap Pemerintah Tiongkok/Ming Dynastie, Hadji Gan Eng Tjoe mendjadi sematjam Consul Generaal mengatasi semoeanja masjarakat Tionghwa Moslim/Hanafi di Nan Jang Selatan, termasuk Poelau Djawa, Koekang, dan Sambas. Kepada Keradjaan Modjopahit jang masih ada akan tetapi merosot, Hadji Gan Eng Tjoe mendjadi sematjam "Kapitein Tjina Islam" di Toeban. Akan tetapi: Karena Armada Tiongkok/Ming Dynastie mengoesai seloeroeh pelajaran di perairan Nan Jang, maka: Hadji Gan Eng Tjoe de-facto mendjadi Kepala Pelaboean poela di Toeban. Oentoek djasa2nja meladeni Kraton Modjopahit daripada pelaboean Toeban, Hadji Gan Eng Tjoe diberikan gelar "A Loe Ja" oleh Keradjaan Modjopahit. Diberikan oleh Radja Soe King Ta, Radja Modjopahit.

Veronderstelling: Hadji Gan Eng Tjoe adalah Arjo Tedjo dan adalah Bapa daripada Nji Ageng Manila jang lahir di Manila/Filippine. Radja Soe King Ta adalah Soehita Koningin di Keradjaan Modjopahit.

1424-1449

Jang Moelia Hadji Ma Hong Foe ditempatkan mendjadi Doeta Besar Tiongkok/Ming Dynastie di Kraton Modjopahit. Hadji Ma Hong Foe adalah Poetra oorlogsheer daripada Joennan, dan Mantoe Hadji Bong Tak Keng. Didalam perdjalanen ke Kraton Modjopahit, Keloearga Hadji Ma Hong Foe dianter oleh Hadji Feh Tsin, jang tiga kali soeda pernah berkoendjoeng ke Kraton Modjopahit selakoe reizen ambassadeur.

Veronderstelling: Poetri Tjampa adalah Istri daripada Hadji Ma Hong Foe

1425-1431

Laksamana Hadji Sam Po Bo mendjadi Gouverneur di Nanking, dan de-facto mendjadi Wali Radja Tiongkok Selatan berikoet Nan Jang. Di Mesdjid Tionghwa Hanafi di Semarang diadakan Sembahjang Hadjat, disamboeng dengan Do'a Selamat oentoek Laksamana Hadji Sam Po Bo.

1430

Laksamana Hadji Sam Po Bo sendiri, mereboet daerah Toe Ma Pan di Djawa Timoer, dan memberikan itoe daerah kepada Radja Soe King Ta. Gan Eng Wan, Soedara daripada Gan Eng Tjoe, mendjadi Gouverneur Toe Ma Pan, bawahan Keradjaan Modjopahit. Ialah Boepati jang pertama ber-Igama Islam, di Keradjaan Modjopahit.

Veronderstelling: Toe Ma Pan adalah Toemapel bekas Keradjaan Singosari.

1431

Laksamana Hadji Sam Po Bo wafat. Masjarakat Moslim/Hanafi di Semarang melakoekan Sembahjang Ghaib.

1436

Hadji Gan Eng Tjoe pergi ke Tiongkok, menghadap Keizer Jang Joe. Toeban jang mengatasi Koebang, Tse Tsoen, dan Sambas, dilepaskan daripada Tjampa, dan mendjadi Chinese Crown Colony jang berdiri langsoeng dibawah Gouverneur Nanking. Keizer Jang Joe memberikan kepada Hadji Gan Eng Tjoe, tingkatan dan pakaian Besar Mandarin, lengkap dengan tanda pangkat beroepa ikat pinggang mas.

1443

Swan Liong Kepala Pabrik Mesioe di Semarang, ditempatkan oleh Hadji Gan Eng Tjoe mendjadi Kapitein Tjina Islam di Koekang, jang sering diserang oleh badjak2 laoet Orang2 Tionghwa jang boekan Islam. Swan Liong seorang Perwira Artillerie jang maha djitoe, adalah seorang Pranakan Tionghwa jang di Tjangki/Modjokerto dilahirkan oleh seorang prempoean Tionghwa dajang2. Swan Liong katanja adalah Poetra daripada Jang Wi Si Sa/Radja Modjopahit.

Veronderstelling: Swan Liong adalah Arja Damar. Jang Wi Si Sa adalah Praboe Wisesa/Radja Modjopahit jang satoe lagi sebeloem terakhir.

1445

Bong Swi Hoo diperbantoekan kepada Swan Liong di Koekang, oentoek training onderwijs. Bong Swi Hoo adalah seorang tjoetjoe daripada Hadji Bong Tak Keng daripada Tjampa. Itoe Tahoen djoega Bong Swi Hoo soeda dipertjajakan oleh Swan Liong, pergi menghadap Hadji Gan Eng Tjoe soepaja ditempatkan mendjadi Kapitein Tjina Islam di sesoeatoe tempat.

1446

Bong Swi Hoo mampir di masjarakat Moslim/Hanafi di Semarang.

1447

Bong Swi Hoo di Toeban kawin dengan seorang Poetri daripada Hadji Gan Eng Tjoe.

Veronderstelling: Bong Swi Hoo adalah Raden Rachmat gelar Soenan Ngampel. Istri daripada Bong Swi Hoo adalah Nji Ageng Manila.

1447-1451

Bong Swi Hoo ditempatkan oleh Hadji Gen Eng Tjoe mendjadi Kapitein Tjina Islam di Djaotoeng, jang terletak di moara kali Brantas Kiri (=Kali Porong).

1448

Boepati Gan Eng Wan mati diboenoeh. Daerah Toe Ma Pan lepas daripada Keradjaan Modjopahit. Orang2 Tionghwa jang ber-Igama Islam/Hanafi, kemoedian selama setengah abad banjak mati diboenoeh oleh Orang2 Toe Ma Pan, jang tetep ber-Igama Hindoe Djawa.

1449

Jang Moelia Hadji Ma Hong Foe mampir di Semarang, didalam perdjalanan kembali ke Tiongkok. Istri daripada Hadji Ma Hong Foe soeda wafat, dimakamkan setjara Islam dideket Kraton Modjopahit.

1450-1475

Karena Tiongkok/Ming Dynastie soeda merosot maka: Armada Tiongkok/Ming Dynastie tida dateng2 lagi ke masjarakat Tionghwa Moslim/Hanafi di Nan Jang. Masjarakat Tionghwa Moslim/Hanafi itoe poen toeroet merosot. Sangat banjak Mesdjid2 Tionghwa Hanafi jang berubah mendjadi Klenteng2 Sam Po Kong, lengkap dengan patoeng Demi God Sam Po Kong di tempat Mimbar. Seperti di Semarang, Antjol, Lasem, dan laen2. Setelah wafat Laksamana Hadji Sam Po Bo, Hadji Bong Tak Keng, dan Hadji Gan Eng Tjoe, maka: Bong Swi Hoo terpaksa mengambil iniatief mengepalai masjarakat Tionghwa Moslim/Hanafi di Poelau Djawa, Koekang, dan Sambas jang moelai merosot, zonder hoeboengan dengan Tiongkok. Bong Swi Hoo mengambil iniatief poela ganti

bahasa Tionghwa kepada bahasa Djawa, dan memperkoeat masjarakat Tionghwa Moslim/Hanafi dengan orang2 Djawa.

1451

Tjampa jang ber-Igama Islam/Hanafi, direboet oleh orang2 ber-Igama Boeddha, pendoedoek boemi poetra daripada binnenland Sing Foen An. Bong Swi Hoo segera bertindak. Ja'ni: Bong Swi Hoo meninggalkan masjarakat Tionghwa Moslim/Hanafi di Djiaotoeng di moara kali Brantas Kiri (=Kali Porong). Dengan tjoema sedikit pengikoet2 orang2 Djawa jang baroe sadja di-Islamkan, Bong Swi Hoo mendirikan sesoeatoe masjarakat Djawa Moslim di Ngampel dideket moara kali Brantas Kanan (=Kali Mas). Veronderstelling: Molana Ishak djoega boekan Orang Tionghwa, dari semoela mendampingi Bong Swi Hoo alias Raden Rachmat gelar Soenan Ngampel, didalam oesaha membentoe masjarakat Djawa Moslim di Ngampel.

1451-1477

Bong Swi Hoo di Ngampel dengan tjara pimpinanja jang maha besar, memimpin pembentoean masjarakat Djawa Moslim di pantai oetara Poelau Djawa, dan di Poelau Madoera. Selama ia di Ngampel, masjarakat Tionghwa Moslim/Hanafi jang masih ada di Toeban, Koekang, dan Sambas, tetep toendoek kepada Bong Swi Hoo. Di Djiaotoeng, Mesdjid Tionghwa/Hanafi sepeninggalan Bong Swi Hoo berobah poela mendjadi Klenteng Sam Po Kong.

1455

Kota Djiaotoeng hilang/lenjap dilanda oleh bandjir. Tiada Orang2 Tionghwa Moslim/Hanafi, moara Kali Porong mendjadi sepi pelajaran.

Veronderstelling: Setengah abad kemoedian orang2 daripada Ternate membangoen kembali pelaboean Djiaotoeng dengan nama Djoratan.

1456-1474

Swan Liong di Koekang membesarkan doea Orang2 Pranakan Tionghwa, jang djoega dilahirkan oleh prempoean2 Tionghwa dajang2, ja'ni: Djin Boen serta Kin San. Djin Boen katanja sebenarnja adalah Poetra daripada Koeng Ta Boe Mi/Radja Modjopahit. Veronderstelling: Djin Boen adalah Raden Fatah/Soeltan Demak jang Pertama Kin San adalah Raden Hoessin, adik daripada Raden Fatah. Koeng Ta Boe Mi adalah Kertaboemi/Radja Modjopahit jang ta'djadi. Iboe daripada Djin Boen adalah Sio Ban Tji Poetri daripada Sio Ben Hong, soedagar kaja di Bantam.

1474

Didalam perdjalanan pergi menghadap Bong Swi Hoo, Djin Boen serta Kin San mampir di Semarang. Djin Boen jang sangat Iman Tegoeh di dalam Igama Islam, menangis melihat patoeng Sam Po Kong didalam Mesdjid. Djin Boen mendo'akan bantoean Illahi, soepaja ia kelak dapet mendirikan Mesdjid jang baroe di Semarang, jang sependjang djaman akan tetep Mesdjid.

1475

Atas permintaan ia sendiri, Djin Boen ditempatkan oleh Bong Swi Hoo di Daerah Ta Bertoean disebelah Timoer Semarang. Selaen daripada deket ke Semarang, tempat itoe geopolitiek dan economie memang benar dapet mendjadi penting: Kelak dapet mengoeasai pelajaran sependjang pantai oetara Poelau Djawa. Itoe Daerah Kosong jang sangat soeboer poela, karena meroepakan rawa2 dikaki Goenoeng Moerio. Djin Boen menerima toegas daripada Bong Swi Hoo, akan membentoe sesoeatoe masjarakat Djawa moslim, pengganti masjarakat Tionghwa Moslim/Hanafi jang soeda moertad di Semarang. Kin San diperintahkan oleh Bong Swi Hoo mendjadi barisan kelima di Kraton Modjopahit, dimana sedjak Hadji Ma Hong Foe tida ada lagi soember berita daripada

dalam Kraton oentoe Fihak Tionghwa. Kin San pernah beladjar pyrotechniques daripada Swan Liong. Dengan Mertjon² binaan ia sendiri, Kin San liwat Tjangki/Modjokerto pergi ke Kraton Modjopahit. Koeng Ta Boe Mi bergembira/ria pasang² mertjon². Kin San segera diterima mendjadi Toekang Bikin Mertjon di Kraton Modjopahit.

1475-1518

Selama lebih 40 tahoen, Djin Boen dengan tangan besi memerintah di Keradjaan Islam Demak jang baroe, disebelah Timoer Semarang.

1477

Djin Boen mereboet kota Semarang, dengan Tentara Islam Demak jang hanja sekoeat 1,000 orang, akan tetapi bersemangat Perang Djihad jang ta gentar Mati Sjahid. Djin Boen mendahoeloei ke Klenteng Sam Po Kong, dan menghindarkan segala ganggoean atas itoe Klenteng. Djin Boen heel wijs tida menjembelih Orang² Tionghwa bekas Islam jang moertad di Semarang. Ia memboetoehkan mereka poenja keachlian technis, teroetama dibidang perkapalan. Sebaliknya: Orang² Tionghwa boekan Islam di Semarang, berdjandji akan mendjadi Warga Negara jang patoeh satia kepada Keradjaan Islam Demak. Tentara Islam Demak dibawah commando Djin Boen sendiri, memboemihangoes sesoeatoe kampong Islam jang sedjak setengah abad soeda ada di Tjandi, disebelah Selatan Semarang. Atas permintaan Bong Swi Hoo, Koeng Ta Boe Mi dan Radja Modjopahit mengangkat Djin Boen dengan nama Pengeran Djin Boen, mendjadi Boepati daerah Bing To Lo, berkedoedoean di Demak. Djin Boen pergi menghadap di Kraton Modjopahit, dimana ia benar diakoei Poetra oleh Koeng Ta Boe Mi. Walaupoen Djin Boen selakoe Moslimin hanjalah maoe menjembah Toehan Allah Ta' Alla SWA, dan selakoe Boepati bawahan Keradjaan Modjopahit tida poen maoe menjembah Bapanja dan Radja Modjopahit, Radja ta' mengapa. Itoe tahoen djoega Mesdjid Demak telah dibangoen direstoei Radja Djawa.

Veronderstelling: ± 1420-1477 di Tjandi/Semarang terdjadi sesoeatoe masjarakat Moslim Orang² Kodja (=Orang² Persia dan Goedjarat), jang ber-Igama Islam Madzhab Sji'ah. Memang benar bahwa: Orang² Tionghwa/Islam/ Hanafi sama sadja seperti Orang² Turks Islam/Hanafi, sangat fanatic membasmi Igama Islam/Madzhab Sji'ah. Orang² Islam Madzab/Sji'ah bole meliwati Joennan, akan tetapi: Moesti memakai koepiah warna merah, dan moesti toeroen daripada binatang toenggannja. Di Semenandjong Malaja poen, orang² Islam/Madzhab Sji'ah diharoeskan oleh orang² Tionghwa/Islam/ Hanafi moesti memakai koepiah merah. Beroepa survival, kebiasaan koepiah merah itoe hingga ini hari se-dikit² masih ada disekitar Selat Melaka.

1478

Radja Djawa wafat. Terdjadi Perang Soedara mereboetkan tacht Keradjaan Modjopahit. Kraton Modjopahit ambroek/instorten. Pa Boe Ke Ling Radja Djawa jang baroe, ngoengsi ke binnenland, tjari aman.

1479

Itoengan 69 Tarich Joeng Lo, Bong Swi Hoo wafat di Ngampel. Djin Boen ta boeang waktoe pergi ke Ngampel, akan tetapi: Dengan Tentara Islam Demak, Djin Boen pergi mereboet binnenland Poelau Djawa. Sedangkan Bong Swi Hoo seoemoer-idoepnja tida pernah mengizinkan penggoenaan sendjata, kepada Orang² Djawa jang masih ber-Igama Hindoe. Kembali daripada Modjopahit, Djin Boen membawa Kin San ikoet serta. Harta/poesaka tanda kebesaran Keradjaan Modjopahit, sebanjak moeatan 7 koeda² diangkoet ke Demak. Koeng Ta Boe Mi ditawan di Demak, dan oleh Djin Boen sangat hormat diperlakoekan selakoe Bapanja. Modjopahit tida diboemi-hangoes, dan karena

itoe didoedoeki kembali oleh Orang2 Djawa jang boekan Islam. Atas perintah Djin Boen, di Semarang didirikan Mesdjid jang baroe. (Ditempat dimana hingga ini hari masih sadja berdiri Mesdjid Besar Semarang, disamping Aloon2 lama). Pada itoe tahoen Njoo Lay Wa diangkat Djin Boen mendjadi Boepati bawahan Demak jang baroe berkedoedoekan di bekas Kraton Modjopahit.

Veronderstelling: Djin Boen mereboet bekas Kraton Modjopahit oentoek menjelamatkan Bapanja. Sesiapa poen taoe ada Perang Soedara di Djawa.

1478-1529

Kin San selama setengah abad mendjadi Boepati Semarang. Sangat tolerant mendjadi Bapa Ra'jat, melindoengi segala Bangsa dan segala Igama. Gan Si Tjang seorang Poetra jang moertad daripada Mending Hadji Gan Eng Tjoe ditoendjoek Kin San mendjadi Kapitein Tjina boekan Islam di Semarang dengan gelar Raden Sa'id. Kin San serta Gan Si Tjang segera membangoen kembali penggergadjian kajoe djati dan galangan kapal, jang 3 toeroenan sebelomnja didirikan oleh Laksamana Hadji Sam Po Bo.

Veronderstelling: Kapal2 niaga dan kapal2 perang Kesoeltanan Demak, adalah kapal2 djoeng model Tiongkok/Ming Dynastie jang dapet memoeat 400 orang pradjoerit atau poen 100 ton moeatan. Dengan bantoean daripada Orang2 Tionghwa boekan Islam di Semarang, Kesoeltanan Demak ± 1500 soeda mendjadi ± saingan maritiem Kesoeltanan Melaka.

1479

Seorang Poetra dan seorang bekas moerid daripada Bong Swi Hoo, dateng melihat2 di galangan kapal dan di Klenteng Sam Po Kong Semarang. Berdoea mereka tida pandai Bahasa Tionghwa.

Veronderstelling: Soenan Bonang Poetra daripada Bong Swi Hoo dan Soenan Giri mampir di Semarang, didalam perdjalananan ke Mekkah atau sepoelangnja.

1481

Atas permintaan toekang2 di galangan kapal, Gan Si Tjang memohonkan kepada Kin San, soepaja Masjarakat Tionghwa boekan Islam di Semarang bole soeka/rela toeroet kerdja/bakti menjelesaikan Mesdjid Besar Demak. Dikaboelkan oleh Djin Boen.

Veronderstelling: Houten constructie daripada Mesdjid Besar Demak diboeat oleh toekang2 kajoe Orang2 Tionghwa, jang soeda selama sepoeloeh abad sangat achli toeroen/temoeroen memboeat kapal2 djoeng. Tiang besar "Soko Tatal" memang benar diboeat menoeroet constructie daripada sesoeatoe schip mast di djaman Tiongkok/Ming Dynastie. Ja'ni: In uiterste precisie diboeat daripada kepingan2 kajoe. Erg flexibel dan maha koeat tahan segala angin taifoen di laoetan.

1485

Terdjadi pembrontakan di Modjopahit, orang2 Djawa/Modjopahit balas dendam mereboet bekas Kraton Modjopahit. Njoo Lay Wa terboenoeh. Bekas Kraton Modjopahit djatoeh di tangan orang2 Djawa. Akan tetapi: Radja Djawa jang baroe, ta'sedia berkedoedoekan dibekas Kraton Modjopahit. Radja Djawa/Modjopahit pindah ke Kraton Ta Ha.

1488

Pa Boe Ta La seorang Mantoe daripada Koeng Ta Boe Mi, djadi Boepati jang ber-Igama Hindoe dibekas Kraton Modjopahit. Akan tetapi: membajar oepeti kepada Djin Boen di Demak. Radja baroe naik Tachta di Ta Ha gelar Bo Ling Ta Ha.

1495

Modjopahit kirim oetosan dan oepeti pertjoema kepada Tiongkok liwat pelaboean kali Brantas minta bantoean. Keizer Tiongkok ta' membalas.

Veronderstelling: Itoe pelaboean kali Brantas di Soerabaia sekarang
1509

Jat Soen seorang Poetra daripada Djin Boen, mendampingi Kin San di galangan kapal Semarang. Pemboeatan kapal diperlipat/ganda karena Jat Soen katanja akan mereboet Moa Lok Sa dengan Armada Demak.

Veronderstelling: Jat Soen adalah Soeltan Joenoes/Soeltan Demak jang kedoea. Moa Lok Sa adalah Kesoeltanan Melaka.

1512

Jat Soen sangat ter-gesa2 menjerang Moa Lok Sa, jang soeda direboet oleh Orang2 Biadab Beramboet Merah, dan jang mempoenjai sendjata2 api djarak djaoeh.

Veronderstelling: Orang2 Portugees di Melaka.

1513

Seorang bangsa Ta Tjih bernama Dja Tik Soe, kapalnja roesak dan diperbaiki di galangan kapal Semarang. Dja Tik Soe dianter oleh Kin San serta Jat Soen ke Demak, dan dari itoe waktoe Dja Tik Soe tida kembali lagi. Kapal model Ta Tjih milik Dja Tik Soe ditiroe oleh Kin San oentoek memperbesar ketjepatan daripada kapal2 model djoeng Tiongkok, jang benar besar, akan tetapi erg omslchtig. Veronderstelling: Dja Tik Soe adalah Djafar Sadik gelar Soenan Koedoes, jang 1513-1516 sangat besar berdjasa: merobah Igama Islam di Kesoeltanan Demak, daripada Madzhab Hanafi kepada Madzhab Sjafi'i. Gelar Soeltan oentoek Soeltan Demak jang Pertama, boekanja diberikan oleh Soenan Ngampel jang soeda wafat pada tahoen 1478, akan tetapi: Pada tahoen 1513 diberikan oleh Soenan Koedoes, jang sempet mengenal dan menobatkan tiga2nja Soeltan2 Demak.

1515

Itoe tahoen Bo Ling Ta Ha soeda wafat. Ta Ha dipimpin Pa Boe Ta La melandjoetkan Modjopahit zonder Igama Islam.

1517

Atas oendangan Pa Boe Ta La, orang2 biadab daripada Moa Lok Sa dateng berdagang kepada orang2 Modjopahit. Djin Boen dengan Tentara Demak kedoea kalinja menjerang bekas Kraton Modjopahit. Tjoema karena Istri Pa Boe Ta La adalah Adik jang boengsoe daripada Djin Boen sendiri, maka Pa Boe Ta la bole tetep Boepati di Modjopahit. Akan tetapi: Kota dan Kraton Modjopahit habis dirampas dan diboemi-hangoes oleh Tentara Demak, zonder dilarang oleh Djin Boen. Kota bekas Kraton Modjopahit mendjadi kota mati, Pa Boe Ta La dan pendoedoek pindah ke Ta Ha.

1518

Djin Boen wafat di dalam oesia 63 tahoen.

1518-1521

Jat Soen memerintah selakoe Radja Islam Demak.

1521

Dengan membawa meriam2 besar bikinan Kin San serta kapal2 model Ta Tjih, Jat Soen sekali lagi menjerang Moa Lok Sa. Jat Soen Wafat. Terdjadi hiroe/hara penggantianja di Demak. Pa Boe Ta La di Modjopahit masalah goenakan kesempatan, selakoe Radja Modjopahit mengadakan hoeboengan2 dengan Moa Lok Sa serta dengan Keizer Tiongkok.

Veronderstelling: Meriam2 besar fortifications artillery milik Demak, seperti meriam keramat "Ki Amoek" di Bantam adalah boeatan orang2 Tionghwa boekan Islam di Semarang. Meriam2 itoe terlaloe berat oentoek kapal2 model Arab. Soeltan Joenoes doea kali ter-gesa2.

1521-1546

Toeng Ka Lo, Soedara Jat Soen, mendjadi Radja Islam Demak.

Veronderstelling: Toeng Ka Lo adalah Soeltan Trenggono.

1526

Kin Sang jang soeda toea, karena ia pandai bahasa Tionghwa: Ikoet serta dengan sesoeatoe Armada Demak jang pergi ke Barat, oentoek menoeendoekkan Orang2 Tionghwa/Islam di Sembong.

1527

Pa Boe Ta La wafat. Panglima Toh A Bo seorang Poetra daripada Toeng Ka Lo, dengan Tentara Demak mendoedoeki Kraton Modjopahit di Ta Ha. Poetra2 daripada Pa Boe Ta La tida sadja maoe masoek Islam, dan melarikan diri ke Pasoeroean serta ke Panaroekan.

1529

Kin San wafat di dalam oesia 74 tahoen. Djenazahnja diantarkan ke Demak. Ikoet/serta seloeroeh pendoeoek Semarang, Islam dan boekan Islam.

1529-1546

Moek Ming seorang Poetra daripada Toeng Ka Lo, menggantikan Kin San.

Veronderstelling: Moek Ming adalah Soenan Prawoto, jang terkenal karena memboenoeh Pamannja soepaja Bapanja mendjadi Soeltan.

1541-1546

Dengan bantoean daripada masjarakat Tionghwa boekan Islam di Semarang, Moek Ming menjelesaikan 1.000 kapal2 djoeng besar, jang masing2 dapet memoeat 400 orang pradjoerit2. Toeng Ka Lo akan mereboet Poelau2 rempah2 di laoet Timoer. Orang2 Tionghwa boekan Islam di Semarang, siang/malam banting toelang di galangan kapal.

1546

Toeng Ka Lo dengan Armada Demak menjerang ke djoeroesan Timoer. Toeng Ka Lo wafat. Moek Ming naik tachta di Demak. Tentara Dji Pang Kang mereboet Demak. Dji Pang Kang adalah djoega seorang tjoetjoe daripada Djin Boen. Perang soedara di Demak. Terketjoeali Mesdjid, seloeroeh kota dan Kraton Demak moesnah. Tentara Moek Ming terdesak moendoer, dan bertahan di galangan kapal di Semarang. Tentara Dji Pang Kang mengepoeng. Terketjoeali Klenteng dan Mesdjid, seloeroeh kota Semarang termasuk galangan kapal: habis dibakar oleh Tentara Dji Pang Kang jang sangat biadab, Moek Ming wafat. Orang2 Tionghwa boekan Islam sangat banjak diboenoeh. Dja Tik Soe menobatkan Poetra daripada Moek Ming mendjadi Soeltan Demak, dan ikoet poela mati diboenoeh. Tentara Dji Pang Kang diserang poela oleh Tentara Peng King Kang. Dji Pang Kang wafat, Peng King Kang mendirikan Keradjaan Islam di binnenland, djaoeh daripada laoet, dan tida memboetoehkan kapal2. Habis riwayat Radja2 Islam toeroenan Tionghwa Joennan di Demak, jang sedjak Djin Boen memerintah selama 71 tahoen, selama 3 toeroenan. Tiada Kin San, tiada Jat Soen, tiada Moek Ming, galangan kapal di Semarang ta dibangoen lagi.

Veronderstelling: Dji Pang Kang adalah Arjo Pinangsang, jang Bapanja mati diboenoeh oleh Soenan Prawoto. Peng King Kang adalah Djoko-tingkir Adiwidjojo, Poetra Ki Ageng Kebo Kenongo, jang dihoekoem mati oleh Soeltan Trenggono. "Kang" di dalam Bahasa Tionghwa Dialect Joennan, artinja "Gouverneur"

The External Analysis on The Colonial Version of The Chinese Chronicles from Sam Po Kong Temple

The colonial version of the chronicles was written with a typewriter with folio size and came in 11 pages. It used paper produced by paper manufacturers of the early 20th century. By the use of folio-size paper used, it can be concluded that it was an official copy of the colonial government archives at that time. It is assumed that this manuscript was a copy made by C. Poortman which is preserved in The Archive Bureau in Den Haag, The Netherlands.

The alphabets in the text showed that it was produced by a typewriter from the pre-World War II era. It also seems that the archive letter by Poortman had been written or reproduced by someone with sufficient educational background as it used a mix of Bazaar Malay and a little Dutch, English, as well as a little French.

The languages used in the text are Bazaar Malay with a little mixture of Dutch, English, and French phrases with Van Ophuijsen spelling which was the official spelling system in the Colonial Dutch East Indies era. This proves that the copier of the text was rather educated. It can be seen in this excerpt:

Atas oendangan Pa Boe Ta La, orang2 biadab daripada Moa Lok Sa dateng berdagang kepada orang2 Modjopahit.

Translated as: by Pa Boe Ta La's request, the savages (here the Portuguese) from Malacca came to trade with the Majapahit people.

One example of the Dutch use mixed with Bazaar Malay is as follows:

***Houten constructie** daripada Mesdjid Besar Demak diboeat oleh toekang2 kajoe Orang2 Tionghwa, jang soeda selama sepoeloeh abad sangat achli toeroen/temoeroen memboeat kapal2 djoeng. Tiang besar "Soko Tatal" memang benar di boeat menoeroet constructie daripada sesoeatoe **ship mast** di djaman Tiongkok/Ming Dynastie. Ja'ni: In **uiterste precisie** diboeat daripada kepingan2 kajoe. **Erg flexibel** dan maha koeat tahan segala angin taifoen di laoetan.*

Translated as: the building construction of the Grand Mosque of Demak was executed by the chinese carpenter experts who showed expertise in constructing *jung* vessels. The big pillars "Soko Tatal" were merely constructed based on vessel construction of the Ming dynasty era which were made from lumbers which were flexible and able to withstand all kinds of hurricanes at sea.

Furthermore, one example of the code mixing of English, Dutch, and Bazaar Malay goes: *Toeban jang mengatasi Koebang, Tse Tsoen, dan Sambas, dilepaskan daripada Tjampa, dan mendjadi **Chinese Crown Colony** jang berdiri langsoeng di bawah Gouverneur Nanking.*

Translated as: Tuban, at that time was able to overcome Koekang, Tse Tsoen, and Sambas, was liberated from Campa and declared as a Chinese Kingdom colony which was directly under the ruling of Nanking's Governor.

On the other hand, there is a slight phrase of French in the text: *Kin San pernah beladjar **pyrotechniques** daripada Swan Liong*

Translated as: Kin San ever studied firecracker powder from Swan Liong.

It is very possible to conclude that the copier of the colonial version of the chronicles was a Chinese who resided in Cirebon in the Dutch colonial era. It was common at that moment that only foreign orientals, especially the Chinese, enjoyed education better than the *inlanders* or native Indonesians. Therefore, the result of the copying process showed that the copier had a decent educational background.

The copying process was estimated to take place after 1928 because as Poortman's Introductory Advice did not take place until 1928. It is concluded that Poortman's work had been completed before the copying process of this Colonial Version was done.

The Internal Analysis on The Colonial Version of The Chinese Chronicles from Sam Po Kong Temple

The text describes the life of moslem Chinese from the 15th to 16th century who lived at the end of Majapahit Kingdom. However, the copy was produced around 1930 – 1942 while Poortman's report was completed in 1928. This shows the fact that the text is not a primary source for the Majapahit Kingdom's ruling period.

The word *Bijlage I* in the initial part of the text means 'appendix' in Dutch. The word is a proof that this text is a copy of an appendix as it is an appendix of C. Poortman's Introductory Advice. When there is *Bijlage I*, then surely *Bijlage II* follows and so on. Apparently, the text stops at *Bijlage II* and the part is not discussed here because it contains the colonial version of the Chinese chronicles from Talang Temple.

Under the heading *Bijlage I* is a Dutch phrase *Annalen van De Klenteng Sam Po Kong Semarang* or 'The Chronicles from Sam Po Kong Temple' which seems to be the title of the text below it. The text below the heading is the most essential part of The Colonial Version of The Chronicles. When corroborated with *Babad Tanah Jawi* and *Pararaton* manuscript, the contents of the Chronicles is fairly not conflicting with both *Babad Tanah Jawi* and *Pararaton*. In fact, they complement each other such as the description of a figure named Djin Boen who is called *Senapati Jimbun* in *Babad Tanah Jawi*. The name 'Jimbun' was the incorrect spelling of the Javanese over Djin Boen. The Chronicles also mention the battle inside Majapahit capital in 1478 AD or 1400 *Saka*. Therefore, although it was not a historical source from Majapahit or Demak era, the chronicles are supported by *Babad Tanah Jawi*, an old manuscript based on local Javanese tradition, which was produced in approximately between 16th and 17th century (Munandar 2020).

There is, however, a slight difference between the chronicles and both *Babad Tanah Jawi* and *Pararaton* concerning the fall of Majapahit kingdom. The latter state that the kingdom collapsed in 1478 AD or 1400 *Saka* while the Chronicles mention that there was a rebellion or civil war which destroyed the *keraton* or palace in which Majapahit king resided in Trowulan in that year (Birsyada 2016). Even so, the battle did not bring the kingdom down afterwards. Instead, the kingdom center was moved to Daha or Kediri and the power was resumed by the rebel group who successfully wreaked havoc on the Majapahit palace in Trowulan (Mangala 2013).

The end of Majapahit era as written in the chronicles accords with the findings of the contemporary researchers published recently such as that of Hasan Djafar (2009) on the end of Majapahit era and Agus Aris Munandar (2008) on Majapahit capital.

The chronicles, as a matter of fact, mention something new in terms of the last days of Majapahit kingdom. They describe the role of moslem chinese, towards the end of Majapahit, who spread Islam in Majapahit kingdom until the birth of Demak sultanate as the first Islamic sultanate in Java Island. The most mentioned figures in the chronicles are Djin Boen and Bong Swi Hoo and the former being the founder of Demak Sultanate. Djin Boen was widely known by the Javanese as Raden Patah while Bong Swi Hoo was much cited as one of the islam propagators and the leader of moslem chinese in Nusantara. He was also known to lead the shift of the moslem chinese *mazhab* or a division of islamic thought from that of Hanafi to Syafi'i (Prihantoro and Hestingrum 2020).

As a matter of fact, the spread Islam by the moslem Chinese can also be found in the chronicles. The discussion about the fact that the first Moslems were the moslem Chinese in West Java can be seen in *Metahumaniora* journal Vol 12 no. 3, December 2022. It is about the finding that the moslems in West Java, or Cirebon to be exact, were those moslem Chinese residing in Cirebon (Nugrahanto et al. 2022).

As stated above, the chronicles tell the spread of Islam by the moslem chinese in Nusantara. Zulyadi (2019) argues that the crucial moment of the development of Islam in mainland China took place during the Yuan and Ming Dynasty. The moslem chinese who reached Indonesia with Cheng Ho's voyage must have been those who lived in that Ming Dynasty (Zulyadi 2019).

Another interesting finding found in the chronicles is the use of chinese names such as Djin Boen, Sam Po Bo, Bong Swi Hoo, Kin San, Bong Tak Keng, Swan Liong, Sio Ban Tji, Sio Ben Hong, Ma Hong Foe, Gan Eng Tjoe, Gan Eng Wan, Gan Si Chang, Njoo Lay Wa. On the other hand, one discovery is that there are non-chinese names that have been chineseized as seen in the names of Majapahit rulers such as Koeng Ta Boe Mi (Kertabumi), Soe King Ta (Suhita), Pa Boe Ta La (Prabu Udara/Patih Udara), Pa Boe Ke Ling (Prabu Keling), Bo Ling Ta Ha (Prabu Daha). There are also names such as Peng King Kang and Dji Pang Kang which refer to Pengging Governor and Jipang Governor, as well as Dja Tik Soe (Djafar Sadik), Jat Soen (Junus/ Dipati Unus) that have been chine seized. Therefore, it may take a high precaution to analyze the names in the text.

The new finding after the analysis on the chronicles is that the family names mentioned by the text are uncommon, like *Gan* and *Bong*, in a sense that those names were unlikely for most of the Chinese who lived in the colonial era up to the present days. The Chinese who migrated to East Indies (or modern Indonesia) came from Hokkien, Teo-Chiu, and Hakka (Khek) tribe of Canton region in the Fukien (Fujian) Province and Kwangtung (Sofianto et al. 2018). This actually calls for further study. However, apart from the discussion above, one essential thing in the is the voyage of the Chinese from Mainland China who eventually landed in Majapahit's territory. The chronicles mention that the Chinese immigrants sailed from China to Nusantara after the famous Cheng Ho's travel era. Even so, there is no historical maritime research that confirms that. (see also

(Qurtuby 2009). Maritime historians often state “sea is the gate and there has always been a connection between sea, coastal areas and inland’ (Ahmad 2017; Miksic 2021)

CONCLUSION

The new finding discovered in the chronicles is that the Moslem Chinese who spread Islam in the era of Majapahit’s fall used different family names from most Chinese who lived in the colonial era and modern Indonesia. This discovery requires further in-depth research. From the analysis on the colonial version of The Chinese Chronicles from Sam Po Kong Temple it can be concluded that, first, the chronicles version is a copy of a document from the Dutch East Indies archives which was called *Preamble Saran* Report or Introductory Advice submitted by C. Poortman in 1928. Second, as the version is just a duplicate in nature, it is secondary, not primary, sources. Even as a secondary source, the text contains one finding about the last days of Majapahit kingdom which cannot be found in other manuscripts. Third, the content of the chronicles, when corroborated with *Babad Tanah Jawi* and *Pararaton* manuscript, can be found in the other two manuscripts. As the Chronicles, *Babad Tanah Jawi*, and *Pararaton* complement each other, it can be concluded that what is written in the Chronicles most possibly true, especially in the parts shared by both *Babad Tanah Jawi* and *Pararaton*. This means what the Chronicles mention is fact not fiction. The last, The new finding discovered in the chronicles is that the Moslem Chinese who spread Islam in the era of Majapahit’s fall used different family names from most Chinese who lived in the colonial era and modern Indonesia. This discovery requires further in-depth research.

REFERENCES

- Ahmad, Tsabit Azinar. 2017. “Urgensi Dan Relevansi Pembelajaran Sejarah Maritim Untuk Wilayah Pedalaman.” *Paramita* 27 (March): 113–26. <https://doi.org/10.15294/paramita.v27i1.9190>.
- Birsyada, Muhammad Iqbal. 2016. “Legitimasi Kekuasaan Atas Sejarah Keruntuhan Kerajaan Majapahit Dalam Wacana Foucault.” *Walisongo: Jurnal Penelitian Sosial Keagamaan* 24 (2): 311. <https://doi.org/10.21580/ws.24.2.974>.
- Gottschalk, Louis. 1975. *Mengerti Sejarah*. Jakarta: Yayasan Penerbit Universitas Indonesia.
- Hall, Kenneth R. 2000. “Personal Status and Ritualized Exchange in Majapahit Java.” *Archipel* 59 (1): 51–96. <https://doi.org/10.3406/arch.2000.3554>.
- Kuntowidjoyo. 2005. *Pengantar Ilmu Sejarah*. Yogyakarta: Bentang.
- Manggala, Pandu Utama. 2013. “The Mandala Culture of Anarchy: The Pre-Colonial Southeast Asian International Society.” *Journal of ASEAN Studies* 1 (1): 1–13.
- Miksic, John. 2021. “Archaeology of Early Chinese Settlement in Southeast Asia.” *Old World: Journal of Ancient Africa and Eurasia* 1 (1): 1–28. <https://doi.org/10.1163/26670755-01010007>.

- Muljana, Slamet. 1968. *Runtuhnja Keradjaan Hindu-Djawa Dan Timbulnja Negara Negara Islam Di Nusantara*. Jakarta: Bhratara.
- Munandar, Agus Aris. 2020. "Majapahit and the Contemporary Kingdoms: Interactions and Views." *Berkala Arkeologi* 40 (1): 1–22.
<https://doi.org/10.30883/jba.v40i1.522>.
- Nugrahanto, Widyo. 2003. "Cina Muslim Sebagai Salah Satu Penyebar Agama Islam Di Pulau Jawa Abad XV Sampai XVI." *Uvula* 1 (4).
- . 2020. *Misteri Berita China Klenteng Sam Po Kong Dan Berita China Klenteng Talang Versi Kolonial*. Bandung: Unpadpress.
- Nugrahanto, Widyo, and Rina Adyawardhina. 2018. "Demokrasi dalam Sejarah Militer Indonesia; Kajian Histois Tentang Pemilihan Panglima Tentara Pertama Tahun 1945." *Sosiohumaniora* 20 (1): 78.
<https://doi.org/10.24198/sosiohumaniora.v20i1.14368>.
- Nugrahanto, Widyo, Kunto Sofianto, Ade Kosasih, and Dade Mahzuni. 2022. "Muslim Pada Masa Awal Kesultanan Islam Cirebon Dalam Berita China Klenteng Talang Versi Kolonial." *Metahumaniora* 12 (3): 246.
<https://doi.org/10.24198/metahumaniora.v12i3.41029>.
- Parlindungan, Mangaradja Onggang. 2007. *Pongkinangolngolan Sinambela Gelar Tuanku Rao*. Yogyakarta: LKiS.
- Prihantoro, Yogi, and Peni Nurdiana Hestiningrum. 2020. "Selayang Pandang Perkembangan Agama-Agama Dunia Dan Sejarah Penyebarannya Di Nusantara (Overview of The Development Of World Religions And The History Of Their Spread In The Nusantaraoverview Of The Development Of World Religions And The History)." *QUAERENS: Journal of Theology and Christianity Studies* 2 (2): 165–84. <https://doi.org/10.46362/quaerens.v2i2.28>.
- Qurtuby, Sumanto Al. 2009. "The Tao of Islam: Ceng Ho and the Legacy of Chinese Muslims in Pre-Modern Java." *Studia Islamika* 16 (1).
- Sjamsuddin, Helius. 2007. *Metodologi Sejarah*. Yogyakarta: Ombak.
- Sofianto, Kunto, Widyo Nugrahanto, Agusmanon Yuniadi, and Miftahul Falah. 2018. "Pembauran Etnis Cina Dan Kaum Bumiputra Di Kota Garut (Tinjauan Historis)." *Patanjala : Jurnal Penelitian Sejarah Dan Budaya* 10 (2): 171.
<https://doi.org/10.30959/patanjala.v10i2.359>.
- Sumarlina, Elis Suryani Nani, Undang Ahmad Darsa, Rangga Saptya Mohamad Permana, and Ike Rostikawati Husen. 2021. "Butir-Butir Pancasila Dalam Naskah Sunda Kuno Abad Xvi Masehi." *Sosiohumaniora* 23 (3): 307.
<https://doi.org/10.24198/sosiohumaniora.v23i3.24420>.
- Wain, Alexander. 2017. "The Two *Kronik Tionghua* of Semarang and Cirebon: A Note on Provenance and Reliability." *Journal of Southeast Asian Studies* 48 (2): 179–95. <https://doi.org/10.1017/S0022463417000030>.
- Zulyadi, T. 2019. "Eksistensi Masyarakat Islam Di Cina." *Jurnal Al- Bayan* 25 (2).
<https://doi.org/10.22373/albayan.v25i2.6680>.