



## The Change of Name of Character in the Legend of Nyi Roro Kidul as a Trace of the Spread of Islam at Palabuhanratu Sukabumi Regency

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### ABSTRACT

The phenomenon of name changes can be found among public figures and the general public who decide to embrace Islam and change or choose Islamic names as evidence of the spread of Islam. Not only in real life, name changes also occur in legends, one of which is in the legend of Nyi Roro Kidul in Palabuhanratu, Sukabumi Regency. The purpose of this study is to show the pattern of name changes that can be used as an indicator of the spread of Islam in Palabuhanratu, Sukabumi Regency. The method used in this study is a qualitative method, with observation and interview techniques. The results of this study found five figures who experienced name changes as part of the spread of Islam in Palabuhanratu, Sukabumi Regency. This change can be interpreted as a form of cleansing or self-purification. She returned to being a holy or virgin figure, as per the concept tazqiyah in Islam, namely self-purification through a spiritual journey which ultimately took her to a higher level, both in the spiritual aspect and her status as Queen of the South Coast

**Keywords:** *Legend of Nyi Roro Kidul, Spread of Islam*

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## INTRODUCTION

The phenomenon of changing names can be found among public figures and the general public who decide to embrace Islam and change or choose their Islamic names as evidence of the spread of Islam. For example, in 2021, singer Marcell Siahaan revealed that he had converted to Islam in an interview on Daniel Mananta's YouTube channel. Through uploading the Instagram account @fatih\_indonesia, it was revealed that he has an Islamic name taken from Asmaul Husna, namely Abdul Matin, which means "The Most Sturdy" (Insertlive, 2022). Another phenomenon occurred in 2023, when Gervonta Davis, a professional boxer from the United States, decided to embrace Islam. After converting to Islam, Davis chose his Islamic name, namely Abdul Wahid. This is also supported by the upload of MMA fighter Khamzat Chimaev who wrote, "Abdul Wahid. Alhamdulillah," while posting a photo of Davis in the ring (CNN Indonesia, 2023). The latest phenomenon occurred in 2025, when an Australian citizen named William Robert Mackay (29) converted to Islam while visiting Aceh. After converting to Islam, William changed his name to Muhammad Wildan (DatikSumut, 2025).

Not only in real life, name changes also occur in legends. Legends are part of oral literature. According to Hutomo (1999: 1) oral literature is actually literature which includes the literary expressions of the people of a culture which are

disseminated and passed down orally (by word of mouth). According to Endraswara (2018: 5) oral literature is a collection of literary works or oral texts which are conveyed orally, or a collection of oral literary works which contain things in the form of culture, history, social society, or according to the realm of literature which are born and disseminated from generation to generation, according to their aesthetic level. Based on these two arguments, it can be concluded that oral literature is literary work that is transmitted orally and passed down from generation to generation, including cultural expressions, social history, and the aesthetic values of the people of a culture.

In Palabuhanratu there is the legend of Nyi Roro Kidul, which tells the story of the journey of Purnamasari, the daughter of Prabu Raga Mulya Surya Kencana, who fled to Palabuhanratu due to the civil war between the Pajajaran Kingdom and the Sultanate of Banten. During her journey, she faced various trials, including the death of her husband and his arrest by Jaya Anteya, who had bad intentions towards her. However, he was saved by the royal governor. In short, Purnamasari founded a hamlet, then received instructions for meditation and built a pier which developed into a trading center until it was finally known as Palabuhanratu. His spiritual journey culminated in his meeting with Prophet Khidir with His permission, who then appointed him as the holder of the South Coast, which is now known as Nyi Roro Kidul (EPY, 2024). One interesting aspect of the legend is the change in the names of the characters. For example, Nyimas Rara Santang changed his name to Syarifah Mudaim after marrying a descendant of the Prophet. Another example, Raden Kian Santang, following his missionary duties, changed his name to Sunan Rohmat Suci. Names in legends not only function as character identities, but also reflect the process of cultural and religious acculturation that occurs in society (Harini, 2012, 2021). This phenomenon shows that there are historical traces of the spread of Islam in oral literature, especially legends.

In this article, researchers will describe the change in the name of the character in the Legend of Nyi Roro Kidul as a trace of the spread of Islam in Palabuhanratu, Sukabumi Regency. This research has high urgency, because previous research only discussed aspects of designing women's clothing motifs (Fitriani, 2021), similarities and differences between one story and another version (Saniro, 2023), feminism (Oftavia, Yuniar, & Fakhrudin, 2023), the representation of myths through design *typeface* (Kusumah and Ahlisari, 2024), and the representation of the myth of Nyi Roro Kidul in the belief system of Javanese society (Tisnawijaya, 2024).

The results of the five studies are as follows. Fitriani (2021) found that designing motifs with the theme of the legend of Nyi Roro Kidul in fashion textiles *ready-to-wear* combines figurative and artistic elements through stylization and decoration on some objects. With technique *digital print* and embroidery on cotton and satin, this design is applied to tunics and *long dress* (Fitriani, 2021). This concept aims to introduce and foster appreciation among the younger generation for culture and traditions related to the myth of Nyi Roro Kidul (Fitriani, 2021). Saniro (2023) compares the Javanese version of the Nyi Roro Kidul folklore and the Batak version. The results of Saniro's research (2023) show that there are similarities in the theme of the marginalized child and the setting related to the sea, while the differences appear in the names of the characters, the way the characters are eliminated, and the ending of the story.

Oftavia, Yuniar, & Fakhrudin (2023) identified three images of women in the fairy tale Nyi Roro Kidul, namely (1) the image of women in the physical aspect, (2) the image of women in the psychological aspect, and (3) the social image of women.

Kusumah and Ahlisari (2024) explore the myth of Nyi Roro Kidul in design *typeface*. The results show that traditional cultural elements can be adapted and integrated into modern designs in a meaningful and sustainable way. Finally, Tisnawijaya (2024) examines the myth of Nyi Roro Kidul in the novels *Agreement with Death* (1976) and *Galau in the South Sea* (1993). This research shows that even though Javanese society has embraced modern religion, the myth of Nyi Roro Kidul remains part of a living belief system, this belief is influenced by the spatial context. Apart from that, the tug-of-war between rational thinking and myth shows that the myth of Nyi Roro Kidul is preserved by oral stories and various rituals (Tisnawijaya, 2024). Thus, these two novels play a role in perpetuating this myth as part of Javanese culture (Tisnawijaya, 2024).

This research is different from previous research because it focuses on the aspect of name changes in the legend of Nyi Roro Kidul as a trace of the spread of Islam in Palabuhanratu, Sukabumi Regency. Saniro (2023) indeed compared versions of the Nyi Roro Kidul folklore from the Java and Batak regions and found differences in the use of character names in the Nyi Roro Kidul folklore in the two regions which were related to their respective cultures. However, this research does not link it to traces of the spread of Islam. Likewise, research by Fitriani (2021), Kusumah & Ahlisari (2024), and Oftavia Yuniar, & Fakhrudin (2023) focuses more on aspects of design, culture and feminism without discussing the relationship between legends and the spread of Islam. Meanwhile, Tisnawijaya's research (2024) discusses the myth of Nyi Roro Kidul which persists in society as a living belief system, even though Javanese society has embraced modern religion. However, the research does not highlight name changes as evidence of the spread of Islam. Therefore, this research provides a new perspective on the aspect of changing the names of figures in the study of the Nyi Roro Kidul legend as a trace of the spread of Islam.

Based on previous research, there has been no research that specifically discusses the change in the name of the character in the legend of Nyi Roro Kidul as a trace of the spread of Islam in Palabuhanratu, Sukabumi Regency. Therefore, this research aims to fill this gap and is expected to show patterns of name changes that can be used as indicators in the traces of the spread of Islam in Palabuhanratu, Sukabumi Regency.

## METHOD

This research uses qualitative methods. According to Creswell (2018) the qualitative method is an approach used to explore and understand the meaning that individuals or groups give to a social or humanitarian problem. This research also discusses the meaning of the name change of the legendary figure Nyi Roro Kidul as a trace of the spread of Islam in Palabuhanratu, Sukabumi Regency. In data collection techniques, researchers carry out direct observations and interviews with speakers. According to Creswell (2018), researchers must take field notes, either in a structured or semi-structured way. Then, Creswell (2018) also stated in interviews that researchers can do this *face to face interview* with participants. In this research, interviews were conducted directly or *face to face interview*.

This speech data was taken from the results of interviews conducted on Sunday, October 13 2024 in front of the speaker's house. The speaker has the initials EPY, the speaker only allows the researcher to write his initials in this publication. Speakers were selected based on the criteria put forward by Danadjadja (1986), Endraswara

(2009), and Harini (2021), namely having full involvement in their culture (full enculturation).

## RESULTS AND DISCUSSION

Based on speech data obtained from speakers, in the Legend of Nyi Roro Kidul there were 28 figures found. Of the 28 figures, there were five figures whose names changed as a trace of the spread of Islam in Palabuhanratu, Sukabumi Regency. The discussion regarding these five figures will be explained further in the following section.

### 1. From Purnamasari to Nyi Roro Kidul

Purnamasari, the name Purnamasari in Sundanese comes from two words, namely *full moon* And *sari*. *Full Moon* (Sunda Digi, 2025) means full moon, meanwhile *sari* (Sunda Digi, 2025) means flower or something beautiful. If combined, *Purnamasari* has the meaning "beautiful moon." If it is related to the story, Purnamasari is known as the princess of the Pajajaran Kingdom who is described as a very beautiful figure. This is proven by Jaya Anteya's interest in him. The moon is a beautiful celestial body, but difficult to reach. This creates a cause-and-effect relationship, namely Jaya Anteya is attracted to Purnamasari's beauty, but cannot have her because Purnamasari is already married.

Purnamasari changed its name to Nyi Roro Kidul, which is related to the traces of the spread of Islam. In Sundanese, the word *Mrs* came from *Nyai* or *Mrs* (Sunda Digi, 2025), which is a nickname for women and is usually placed before the name. Meanwhile, *Brain* (Sunda Digi, 2025; Mardiwarsito, 1990; Danadibrata, 2006; Satjadibrata, 1948) has several meanings in Javanese and Sundanese. The meaning in focus is virgin or girl—in Javanese, *brain* came from *never* or *lara*, meaning virgin; in Sanskrit, *never* also means virgin or single. In the context of this legend, Purnamasari, after she received the decree as Queen of the South Coast, she experienced *Shiang*—disappeared from the real world and reappeared in a new form as Nyi Roro Kidul. This change can be interpreted as a form of purification, she returns to being a holy or virgin figure, as the concept suggests *tazqiyah* in Islam, namely cleansing or self-purification (Nata, 2016: 77-81), in legend through a spiritual journey which ultimately took her to a higher level, both in the spiritual aspect and her status as Queen of the South Coast. Lastly, said *south* (Sunda Digi, 2025) in Sundanese means south, which shows that Nyi Roro Kidul's territory is along the South Coast.

Purnamasari's name change to Nyi Roro Kidul was influenced by two figures, namely Allah and Prophet Khidir. Allah is the name of God who created all of nature and its contents. He is the Almighty God, who is worshiped by all believing creatures. In the story, his role is very important, especially in Purnamasari's transformation into Nyi Roro Kidul. This change is part of the trail of the spread of Islam, Purnamasari received instructions to engage in tafakur or deep reflection. With His permission, Purnamasari met the Prophet Khidir, who then gave him a spiritual assignment. This process led Purnamasari to major changes, until he became the power holder of the South Coast or known as Nyi Roro Kidul.

Prophet Khidir, in Al Khani (2013: 96), is referred to as a servant of Allah who lives at the confluence of two seas. This concept is related to its role in the legend of Nyi Roro Kidul, which is said to have given a decree (SK) to Purnamasari to become the holder of power over the South Coast. Etymologically, the name Khidir (Mulyana, 2019: 16) means green, a symbolism that has a correlation with the depiction of Nyi

Roro Kidul in various visual representations. His figure is often associated with green clothes.

The color green in Islam is associated with plants and images of heaven. Firstly, plants, plants can mean nature, the green color which is often associated with Nyi Roro Kidul can represent her power over the South Coast as part of the vast natural world. Then heaven, in QS. Ar-Rahman (55): 64, it is stated that heaven has a dark green color, while in QS. Ar-Rahman (55): 76, the inhabitants of heaven lean on green pillows. Another verse that mentions green in the context of heaven is QS. Al-Kahf (18): 31 and QS. Al-Insan (76): 21, which describes the inhabitants of heaven wearing green clothes made of fine and thick silk. This shows that the green color attached to Nyi Roro Kidul can be interpreted as a symbol of higher spiritual status, as heaven is at the highest place in Islamic belief and as the final destination for His creatures who believe.

After changing her name to Nyi Roro Kidul, she lives in the supernatural world and has an aide named Eyang Haji Jalak Matamakuta. In the story, he is mentioned as an Islamic genie and Nyi Roro Kidul's aide. Eyang (Sunda Digi, 2025) is a term for someone who is respected or considered a teacher because they have knowledge, or a figure who controls a place, including supernatural beings. Haji (Sunda Digi, 2025) is a title for someone who has implemented the fifth pillar of Islam, this is in line with his status in the story, who is described as an Islamic genie. So, this can show that there are traces of the spread of Islam in this story. The name Jalak (Sunda Digi, 2025) refers to the starling bird, Mata (Sunda Digi, 2025) means eye, and Makuta (Sunda Digi, 2025) means crown.

Contemporary figures, such as EPY, soldiers and village heads, have a relationship with Nyi Roro Kidul through the practice of tawasul in a special room. Tawasul (KBBI) is asking or praying to Allah SWT. by means of the name of someone who is considered holy and close to God, in this case Nyi Roro Kidul. Soekarno also did the same thing in his time. According to Sunda Digi (2025), Soekarno's name comes from the word *Sukarno*, which is a person's name. Thus, it can be concluded that the change in the name of the character in the Nyi Roro Kidul legend is a trace of the spread of Islam in Palabuhanratu, Sukabumi Regency.

Purnamasari's name change to Nyi Roro Kidul shows a spiritual journey related to the traces of the spread of Islam in Palabuhanratu, Sukabumi Regency, in this legend. The role of Allah and the Prophet Khidir in the legend emphasizes the religious aspect that led Purnamasari to a new position as the holder of power on the South Coast. The green color often associated with it symbolizes high spiritual status. His life in the supernatural realm with his aide, Eyang Haji Jalak Matamakuta, also strengthens the traces of Islamic influence in this legend. Then EPY, the army, the village head, and Soekarno strengthened the evidence that the change in the name of the character in the Nyi Roro Kidul legend was a trace of the spread of Islam in Palabuhanratu, Sukabumi Regency.

#### **0. From Nyimas Rara Santang to Syarifah Mudaim**

The character Nyimas Rara Santang changed his name to Syarifah Mudaim after marrying a descendant of the Prophet. The name Nyimas Rara Santang was used before he married. *Nyimas* (Sunda Digi, 2025) comes from the word *Mrs And But. Mrs* or *Nyai* is an honorific address for women which is usually placed before the name, whereas *But* is a title. *Never or lara* (Sunda Digi, 2025; Mardiwarsito, 1990; Danadibrata, 2006; Satjadibrata, 1948) comes from Javanese which means virgin; in Sanskrit, *Never* also means virgin or single. *Jones* taken from the word *santa* (Sunda Digi, 2025) in Sanskrit means calm, not nervous, and careful. Thus, Nyimas Rara Santang can be

interpreted as a noble woman who is holy and calming. In the context of this legend, this name was used before she was married, indicating that she was still pure or a virgin. After marrying a descendant of the Apostle, the name changed to Syarifah Mudaim, Syarifah (Sunda Digi, 2025) is a title for women descended from Hasan. The change in the name of Nyimas Rara Santang to Syarifah Mudaim shows traces of the spread of Islam resulting from the marriage process. From his marriage, he was blessed with a child named Syarif Hidayatullah, who would later play an important role in the spread of Islam.

The name change from Nyimas Rara Santang to Syarifah Mudaim is part of the trail of spreading Islam through marriage.

#### **0. From Syarif Hidayatullah to Sunan Gunung Jati**

The character Syarif Hidayatullah whose name changed to Sunan Gunung Jati. *Sharif* (Sunda Digi, 2025) is a title for men descended from Hasan, then *hidayatullah* taken from two words viz *guidance* which means instructions and *Allah*. So, the name Syarif Hidayatullah can be interpreted as a descendant of Hasan who received guidance from Allah. This is related to his role as one of the Wali Songo, the ulama who spread Islam on the island of Java. After becoming a guardian, he was better known as Sunan Gunung Jati. In Sundanese, *The name* (Sunda Digi, 2025) is an abbreviation of *His Majesty*, a title given to saints. *Mountain* (Sunda Digi, 2025) means mountain, can be interpreted as a high place, often associated with calm, spirituality and closeness to God. One example that strengthens this meaning is the incident when the Prophet Muhammad received his first revelation in Hira Cave, which is located on Jabal Nur or Mount Nur. This event shows that mountains are not just a geographical location, but also a symbol of spiritual journey and a place where humans can get closer to God. So *Teak* (Sunda Digi, 2025) in Sundanese refers to teak wood, teak wood is known as strong and durable wood, this can mean strong steadfastness and wisdom - just like choosing teak wood which is famous for its durability. So, Sunan Gunung Jati can mean a guardian who has true wisdom and steadfastness in spreading the religion of Islam.

Syarif Hidayatullah or Sunan Gunung Jati has a descendant named Sultan Maulana Hasanuddin, who in legend is described as the leader of the Banten Sultanate in the civil war against the Pajajaran Kingdom. *Sultan* (Sunda Digi, 2025) is a title for a king, meanwhile *Maulana* (KBBI) means our lord. Hasanuddin consists of two words: *Hasan*, which means kindness, and *you did*, which means religion. So, the name Sultan Maulana Hasanuddin can be interpreted as a leader who upholds goodness in religion. This name change also reflects his role in the story. As leader of the Banten Sultanate, he played a role in spreading Islamic teachings and was involved in the conflict with the Pajajaran Kingdom, which still adhered to Hinduism. Religious differences were one of the factors in the civil war, namely the Sultanate of Banten struggled to maintain and expand Islamic teachings.

Syarif Hidayatullah's name change to Sunan Gunung Jati reflects his role as a saint who spread Islam on the island of Java. His descendant, Sultan Maulana Hasanuddin, served as the leader of the Banten Sultanate who participated in the spread of Islam. The conflict with the Pajajaran Kingdom shows how religious differences were the main factor in the civil war, the Banten Sultanate attempted to maintain and expand Islamic teachings.

#### **0. From Raden Kian Santang to Sunan Rohmat Suci**

Raden Kian Santang. *Raden* or *Rahaden*, *Rahadiyan* (Sunda Digi, 2025), comes from *day*: respected, and *hadiyan*: boss. *Getting more and more relaxed* is a change from *Santang*

*Ki* (Sunda Digi, 2025), said *To* is an honorary title given to someone who is respected. Meanwhile, *Which* can mean something exalted or respected, as in the phrase *Almighty*, which indicates an honored or authoritative status. *Jones* (Sunda Digi, 2025) taken from the word *santa* and comes from Sanskrit which means calm, not nervous, or careful. In the legend, Raden Kian Santang studied Islam, spread Islam, and then changed his name to Sunan Rohmat Suci. Title *The name* (Sunda Digi, 2025) is an abbreviation of *His Majesty*, which was given to saints as a form of respect for their role in the spread of Islam. *Rohmat* (Sunda Digi, 2025; KBBI) means grace or compassion; mercy, grace (Allah SWT.); blessing (Allah SWT.). Meanwhile, *Holy* (Sunda Digi, 2025) means clean, which can be associated with purity of heart and sincerity in carrying out Islamic da'wah. The change in name from Raden Kian Santang to Sunan Rohmat Suci reflects his spiritual journey in the spread of Islam. This shows how a person's name can change as a form of respect for his role in da'wah and as a trace of the spread of Islam.

In the story, apart from Nyimas Rara Santang or Syarifah Mudaim, Raden Kian Santang also has another brother named Wapanjangsang. The name Walalusang can be interpreted based on the meaning of the word *sungsang* in Sundanese. *Breech* (Sunda Digi, 2024; Danadibrata, 2006) means something that is upside down or out of place, such as the position of a baby being born feet first or something that should be on top becoming below. If associated with the name Walalusang, the word *nothing* (Mardiwarsito, 1990) in Javanese it means grasshopper, but in this context it can also have a symbolic meaning. So, Walalusang can be interpreted as someone who experiences a situation that is upside down or deviates from habit. In legend and history, Walalusang is known as the son of King Siliwangi. In legend it is said that he studied with Sheikh Quro. Atja (1986), in *Carita Purwaka Caruban Nagari*, stated that after his mother died, he received bad treatment from the palace. So, Prince Walalusang left the palace and studied Islam. Prabu Siliwangi, Walalusang's father, in the legend it is not stated exactly what religion he belonged to. In some versions he is said to have converted to Islam, but there are also those who say that he still maintains the beliefs of his ancestors. So, Walalusang's attitude in choosing to study religion was his life's journey which "turned around". Turning around in this case means abandoning previous traditions or beliefs to take a new path that is contrary to existing habits.

In the legend it is stated that Walalusang, Nyimas Rara Santang, and Raden Kian Santang studied with Qurotul 'Ain or Sheikh Quro who came from Campa. Atja (1986) in *Carita Purwaka Caruban Nagari* states that he was a cleric from Cempa who founded a lodge in Karawang. The name Qurotul 'Ain comes from Arabic and means eye-soothing, which can be interpreted as peace, happiness and peace of mind. In his role, the name Sheikh Quro describes his figure as a cleric who carries Islamic teachings and is a source of calm for his students and the surrounding community.

It is mentioned in the story that Raden Kian Santang is a powerful figure. He was so powerful that no one was able to beat him in all of Indonesia until he challenged Sayyidina Ali in Arabia. Sayyidina (Sunda Digi, 2025) is a title which means Our Lord, while Ali means high, noble or sublime. In Islam, the name Ali refers to Ali bin Abi Talib, one of the friends and son-in-law of the Prophet Muhammad. Apart from that, he is also known as the fourth caliph in the Rasyidin Khulafaur. Its existence in this story shows traces of the spread of Islam.

Raden Kian Santang's name change to Sunan Rohmat Suci reflects his spiritual journey in spreading Islam, like his brothers, Nyimas Rara Santang and Walalusang, who also studied Islamic teachings and studied with Sheikh Quro. Raden Kian

Santang, who challenged Sayyidina Ali, also shows the influence of Islam in this legend, indicating traces of the spread of Islam in Palabuhanratu, Sukabumi Regency.

#### **0. From Angga Jaya Sakti became Sunan Geusan Ulun**

Angga Jaya Sakti. *Angga* (Sunda Digi, 2025) in Sundanese means body, *Jaya* (Sunda Digi, 2025) means strong, triumphant, profitable, or superior, whereas *Sakti* (Sunda Digi, 2025) refers to extraordinary power or supernatural powers, including supernatural powers. Thus, Angga Jaya Sakti can be interpreted as a body that is strong, superior and has supernatural powers. This name was later changed to Sunan Geusan Ulun, which was the title given to Angga Jaya Sakti as king of Sumedang Larang. Meanwhile, Geusan Ulun (Sunda Digi, 2025; Danadibrata, 2006) in Sundanese can be interpreted as "A place of self-servation or a master", or "For me to be the leader of the people" which describes his position as a leader, namely the king of Sumedang Larang. This change in name shows that after becoming king and in the context of the spread of Islam in the Sumedang Larang Kingdom, he obtained the title Sunan Geusan Ulun. This confirms that a person's name can change as a form of respect for his role and position as king of an Islamic kingdom (Maulia, Hendra, & Ichsan, 2022).

The change of Angga Jaya Sakti's name to Sunan Geusan Ulun is part of the traces of the spread of Islam, namely the name change that occurred through his transition to king in the Islamic Kingdom, namely the Sumedang Larang Kingdom.

Based on previous research, spanning the past five years, the discussion regarding name changes as a trace of the spread of Islam in this legend has not yet been studied. So in this research five figures were found whose names changed, namely: 1) from Purnamasari to Nyi Roro Kidul, 2) from Nyimas Rara Santang to Syarifah Mudaim, 3) from Syarif Hidayatullah to Sunan Gunung Jati, 4) from Raden Kian Santang to Sunan Rohmat Suci, and 5) from Angga Jaya Sakti to Sunan Geusan Ulun.

However, if you look at the development of this research with previous research, such as in research conducted by Jordaan (1997), in his research, it is explained that the word *lara* often translated as "maiden" or "virgin." However, some researchers, including Jordaan (1997), argue that the word also ambiguously refers to disease (or that, more precisely, may include an association with disease despite its origin in [girl]). However, the latter idea is firmly denied by several parties, although there are claims in several myths that Nyai Lara Kidul suffered from a skin disease before settling in the South Seas (Jordaan, 1997).

In his article, Jordaan (1997) also rejects Bogaerts' argument which states that the phonetic changes of *never* (Old Javanese) to be *lara* (New Javanese) only causes the emergence of homonyms, namely "girl" and "disease" which happen to have the same sound. Jordaan (1997) believes that in Javanese culture there are often word games and hidden meanings, especially in mythology.

In this research, there is a new meaning found in the word *never* or *lara*. The meaning that is in focus is virgin or girl. In Javanese, *brain* came from *never* or *lara*, which means virgin, while in Sanskrit, *never* also means virgin or single (Sunda Digi, 2025; Mardiwarsito, 1990; Danadibrata, 2006; Satjadibrata, 1948). In the context of Purnamasari's changes, after she received the decree as Queen of the South Coast, she experienced *Shiang* – disappeared from the real world and reappeared in a new form as Nyi Roro Kidul.

This change can be interpreted as a form of cleansing or self-purification. She returned to being a holy or virgin figure, as per the concept *tazqiyah* in Islam, namely

self-purification through a spiritual journey which ultimately took her to a higher level, both in the spiritual aspect and her status as Queen of the South Coast.

## CONCLUSION

This research found the change in the name of the character in the legend of Nyi Roro Kidul as a trace of the spread of Islam in Palabuhanratu, Sukabumi Regency. The name change in this legend is caused by four main aspects, namely self-purification, marriage, preaching, and status as king. These four aspects were found to be factors in changing the names of characters in this legend. This is in line with Saniro (2023), who revealed that there are differences in the use of character names in the Javanese and Batak versions of the Nyi Roro Kidul legend which relate to the culture of their respective regions. Tisnawijaya (2024), belief in the mystical figure Nyai Roro Kidul is influenced by the spatial context, when the characters are in an area where the people believe in the existence and power of the mystical figure Nyai Roro Kidul, the characters inevitably become involved in various rituals of belief in this mystical figure. Thus, the change in the name of the character in this legend can be concluded as a trace of the spread of Islam in Palabuhanratu, Sukabumi Regency.

Apart from figures who have had their names changed, there are also figures who have not had their names changed but are related to Islam and figures who have had their names changed. These figures include Allah, Nabi Khidir, Qurotul Ain, Sayyidina Ali, descendants of the Prophet, Sultan Maulana Hasanuddin, Eyang Haji Jalak Matamakuta, Wapanjangsang, EPY, Soldiers, Village Heads, and Soekarno. On the other hand, there are also figures who have not had their names changed and have no connection to Islam, such as Raga Mulya Surya Kencana, Jaya Anteya, Purnamasari's husband, Rakean Kalang Sunda, Nyimas Mayangsari or Mayang Sagara, PANanah Rasa, Bangsa Jin, Gadjah Mada, Anggalarang, Dyah Ratu Pitaloka, and Nyi Blorong.

Overall, this research contributes to understanding how changes in the names of figures in the legend of Nyi Roro Kidul in Palabuhanratu, Sukabumi Regency, can be an indication of the traces of the spread of Islam in Palabuhanratu, Sukabumi Regency. This research also provides new insight into the traces of the spread of Islam in Palabuhanratu, Sukabumi Regency through the study of oral literature. The results of this research can be a reference in historical, cultural and literary studies, especially in understanding how legends can be a medium for transmitting religious values in society.

## AUTHOR CONTRIBUTION STATEMENT *(Applied since Vol 2 No. 3 2020)*

FNS and MD designed the study and determined the methodology. FNS collects and analyzes data. YNAH supervised the research process and contributed to manuscript revision. YNAH and FNS reviewed the final manuscript. All authors read and approved the final manuscript.

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