

Demak Sultanate: The Fortress of Islamic Greatness in the Middle Ages Java Island

Abdul Wahid Hasyim
Universitas Islam Negeri Syarif Hidayatullah
Jakarta, Indonesia
abd.wahid@uinjkt.ac.id

Abstract

This article focused on the Demak Sultanate as a stronghold of Islamic greatness in Java island in the Middle Ages. The research used a qualitative method with historical approaches and policy theories. Data collection techniques were done through heuristic stages, internal and external criticism, interpretation, and historiography. The research aimed to answer questions about the historical establishment of the Demak Sultanate and its policies until it became a powerful country and a stronghold of Islamic greatness. This research unveiled important findings. First, Islam, which existed in 1082 on the efforts and struggle of Wali Songo, continued to develop until the Muslim community was formed. Second, the Demak Sultanate, which lasted for almost half a century, was ruled by three sultans; and with their policies, it became a stronghold of Islamic greatness in Java. Third, the Demak Sultanate grew to be an Islamic power center beside Pasai, Malacca, Aceh, Ternate and Tidore. The Demak Sultanate could fend off Portuguese influence which built alliances and conspiracies with the Pajajaran Kingdom in Ujung Barat and Panarukan in the Eastern Edge of Java Island, and Banjarmasin in South Kalimantan, giving rise to the expression of "Because of Demak, Christianity failed to dominate in Java and some areas outside Java, and Islam became stronger in Java that being Javanese was the same as being Muslim.

Keywords: Castle; Sultanate Demak; Islamic Greatness, Middle Age; Java Island

Abstrak

Penelitian ini bertujuan untuk mengungkap sejarah berdirinya Kesultanan Demak dan kebijakannya, sehingga menjadi negara yang kuat dan menjadi benteng kebesaran Islam pada abad Pertengahan di Pulau Jawa. Penelitian ini menggunakan metode kualitatif dengan pendekatan sejarah dan teori kebijakan, serta teknik pengumpulan data melalui tahapan heuristik, kritik interen dan eksteren, penafsiran dan historiografi. Penelitian ini menemukan beberapa temuan. Pertama, Islam yang telah ada tahun 1082 M. melalui peran Wali Songo terus berkembang, hingga terbentuk masyarakat muslim. Wali Songo sebagai bidan berdirinya Kesultanan Demak, menetapkan Raden Raden Patah menjadi Sultan. Kedua, Kesultanan Demak yang berlangsung hampir setengah abad diperintah oleh tiga sultan dan dengan kebijakan yang dibuatnya, Kesultanan Demak menjadi benteng Kebesaran Islam di Pulau Jawa. Ketiga, terjadi penambahan pusat kekuatan Islam selain Pasai, Malaka, dan Aceh di Sumatera serta Ternate dan Tidore di Maluku. Selain itu, terdapat Demak di Pulau Jawa yang mampu menangkis pengaruh Portugis yang mulai membangun persekutuan dan persekongkolan dengan Kerajaan Pajajaran di Ujung Barat dan Panarukan di Ujung Timur Pulau Jawa, serta Banjarmasin di Kalimantan Selatan, sehingga memunculkan ungkapan "Kalau tidak karena Demak, kemungkinan Kristen telah mendominasi di tanah Jawa dan beberapa daerah di luar Jawa." Dengan peran yang dimainkan Demak, Islam menjadi semakin kokoh di Pulau Jawa hingga muncul ungkapan "menjadi Jawa sama dengan menjadi Islam."

Kata Kunci: Abad Pertengahan; Kesultanan Demak; Benteng; kebesaran Islam; pulau Jawa;

المخلص

و يهدف هذا البحث إلى الكشف عن تاريخ إنشاء سلطنة ديماك وسياساتها، بحيث تصبح دولة قوية وتصبح من معاقل الإسلام في العصور الوسطى في جاوى. و تستخدم هذه الدراسة الأساليب النوعية مع المناهج التاريخية ونظرية السياسة وكذلك تقنيات جمع البيانات من خلال المراحل الإرشادية والنقد الداخلي والخارجي والتفسير والتاريخ، وقد توصل هذا البحث إلى عدة نتائج. أولاً، استمر الإسلام الذي كان قائماً عام 1082 م من خلال دور والي سونغو في التطور حتى تشكل المجتمع المسلم. وقام والي سونجو بصفته القابلة لتأسيس سلطنة ديماك بتعيين رادين رادين باتاه ليكون السلطان. ثانياً، كانت سلطنة ديماك التي استمرت لنصف قرن تقريباً يحكمها ثلاثة سلاطين وبسياساته أصبحت سلطنة ديماك معقلاً للعظمة الإسلامية في جزيرة جاوى. ثالثاً، كان إضافة مراكز قوة إسلامية، باستثناء باساي ومالاكا وأتشيه في سومطرة وتيرنات وتيدور في مالوكو، كان هناك أيضاً ديماك في جزيرة جاوى التي كانت قادرة على صد النفوذ البرتغالي التي بدأت في بناء تحالفات ومؤامرات مع مملكة باجاجاران في أوجونج بارات وباناروكان في الحافة الشرقية لجزيرة جاوى، وكذلك بانجارماسين في جنوب كاليمانتان مما أدى إلى ظهور عبارة "لولا ديماك، ربما كانت المسيحية قد هيمنت في جاوة وبعض المناطق خارج جاوى." مع دور ديماك، أصبح الإسلام أقوى في جاوى حتى تكون العبارة "كن جاوياً أصبحت إسلاماً".

الكلمات الرئيسية: بنتنغ؛ جزيرة جاوى؛ سلطنة ديماك؛ العظمة الإسلامية؛ العصور الوسطى

INTRODUCTION

The Islamic Sultanate of Demak was the first Islamic struggle in Java, which was deliberately designed and founded by the Wali Songo. The sultanate was estimated to have stood at the end of the 17th century, together with the growth and development of Islamic societies on the North coast of Java (Farida, 2015). It was accompanied by the weakening and declining of the political and economic power of the Majapahit Kingdom, which brought about its collapse. The cause of the collapse was not only the power struggle between members of the royal family but also the emergence of kings from the Girindrawardhana Dynasty, the rulers of Kediri who re-emerged to seize Majapahit power. (Poesponegoro & Notosusanto, 1984, pp. 4-5; Tjandrasmita, 2000, p. 38). With the decline of Majapahit power, the Islamic community supported by the Wali Songo and dukes on the North coast of Java, such as Jepara, Tuban, and Gresik, took advantage of the opportunity to form political /state power. In the end of the 15th century in Demak, the area on the North Coast of Central Java was established the Islamic Sultanate of Demak. The sultanate was founded by Raden Patah, son of Brawijaya V, the last ruler of the Majapahit kingdom, from a concubine's wife, taken by Sunan Ampel's son-in-law (Mulyana, 2012). Concerning the wife of Brawijaya Prabu V concubine, Carita Purwaka Tjaruban Nagari, said that the real name of a concubine's wife was Siu Ban Ci, Tan Go Hwat's daughter with Siu Te Yo, a Chinese Muslim resident from Gresik (Sulendraningrat, 1972, p. 19; Sunyoto, 2011, pp. 208-209). Simultaneously, the *Jawi Tanah Tripe* mentioned Prabu Brawijaya, beside married to Ni Endang Sasmitapura, he also married a Chinese princess and a Champa princess. As his third wife was not happy to stay together with a Chinese daughter, the pregnant Chinese princess was delivered to Gresik and presented to Arya Damar, who was waiting for the East wind on her way to Palembang. She gave a birth to the baby in Palembang and named him Raden Patah (Mulyana, 2012, pp. 88-89). So, the concubine wife who was pregnant was of Chinese descent, from a father who was a merchant and scholar known as the Shaykh Bantong. Even Mrs. Raden Patah, the daughter of Tan Go Hwat, a Muslim from Gresik, agreed with Tome Pires' testimony, which came to Java during the rise of Demak to greatness (Ricklefs, 1981, pp. 55-56; Sunyoto, 2011, p. 209).

In 1518, Raden Patah died and appeared as his successor Patih Unus, famously known as Pangeran Sebrang Lor. Three years later, he died and was succeeded by his brother Sultan Trenggono who ruled until his collapse in 1546. The Demak Sultanate was ruled by three Sultans and lasted for half a century. It had reached the height of greatness in the religion, education and culture, government and politics, and the economy and trade. The progress exceeded because of the support of trustees and tolerant Islamic societies, compelling and authoritative rulers, a formidable military, dominant economy, and business and policies planned by its rulers so that Demak could become a bastion of Islamic greatness in medieval Java.

With its position as a stronghold of Islamic greatness, the Demak Sultanate became important, thus becoming a differentiator in the study of Islamic history in Java. Apart from that, Demak was also the first powerful Islamic sultanate that ever stood on Java island. The Sultan was Muslim, and the law was Islamic, so most of the new believers followed their rulers' teachings by stripping off their previous habits selectively so that it appeared among most Javanese people, the expression that 'being Javanese was the same as being Islam.

This study answered how the establishment of the Sultanate Demak was established and its policies triggered it to be a powerful and a stronghold of the greatness of Islam in the Middle Ages Java island. This research contributed to provide a comprehensive review

of the Demak Sultanate regarding the policies carried out in the Middle Ages. It also provided material for studying the history of the Islamic kingdom in Java island as well as sources of references and literature of the Islamic sultanate of Demak.

METHOD

This study was a historical research using non-numeric data. This research used a qualitative method with historical approaches and policy theory seeking to reveal the history of the Demak Sultanate and its policies to become a stronghold and fortress of medieval Islam. The data of the research covered all information of the Demak Sultanate available on historical documents and other primary sources. To get the data, the study made use of a library research by collecting books, dissertations, articles, chronicles, and research results about the Demak Sultanate's progress in Java.

All data and information got from documentary studies were analyzed using historical theories and approached supported with other relevant concepts and approaches. To check the trustworthiness of the data, the research applied triangulation by Islamic historians/experts and enriching information from other primary relevant sources. Specifically, in analyzing the data, the research also applied three phases or procedures: data display, data reduction, and drawing conclusion. Data display presented all data and information or historical facts and evidences in various forms to understand the historical context of them; data reduction concerned with sorting the most relevant information with the research problems proposed; and drew conclusion by understanding relations among data and information under certain historical themes and sequences of events.

FINDINGS AND DISCUSSION

The Rise of the Demak Sultanate

Islam that had entered Java in the eleventh century had experienced rapid development in the following centuries (Hasnida, 2017). Communities in the trading center on the North coast of Java and even in the center of the capital city of Majapahit embraced Islam, a reality that encouraged Raden Patah, a student, and son-in-law Raden Rahmat, who was also a son of the Majapahit ruler, Brawijaya V, founded boarding school in the Glagah Arum/Bintoro/Demak forest. This area was infertile, swampy, and often flooded (Research Pesantren Luhur Islam Jawa, 1974, p. 99; Soeroto, 1975, pp. 17-18). As a scholar, Raden Patah gathered followers who were fanatical Muslims, both from the Chinese and Javanese community, so that within three years, he had 1,000 followers (Dewi, Wikidi, & Arif, 2017). Besides receiving Islamic lessons, his followers also received physical or military training (Mulyana, 2012, p. 91). Raden Patah's effort got results, his *pesantren* (Islamic school) was progressing and was visited by many people, even Demak became fertile and prosperous, and its fame reached Majapahit. The ruling in Majapahit was Brawijaya V (1468-1478). As a father, Brawijaya V felt happy and proud of his son's success in opening and developing the area, so Raden Patah was appointed to be the regent in charge of the city of Bintoro/Demak with the title the Duke of Natapraja. The appointment seemed to be Brawijaya's tactic to save his face from the decline of Majapahit kingdom. It would not have been possible if someone, as a Gajah Mada trainer, was still in the Majapahit Kingdom (Hamka, 2018, p. 561).

The appointment as Duke of Bintoro did not please Raden Patah since the Majapahit kingdom had lost its power. In line with the power struggle at the center of the Majapahit palace and front with the high interest of the people who had embraced Islam towards a

power that would protect their interests and speed up broadcasting Islam to all regions, Raden Patah who was Duke of Bintoro proclaimed the establishment of the Demak Sultanate, with the honorary title "Sultan Akbar Al-Fatah Amirul Mukminin, Senopati Jimbun Ngabdurrahman Panembahan Palembang Sayidin Panatagama" (Kartodirdjo, Poesponegoro, & Notosusanto, 1977, p. 263; Leur, 1955, p. 112). Thus, Robert R. Jay emphasized as Majapahit, the Hindu kingdom, lost its influence, the political power shifted to the Demak Sultanate on the north coast. Since then under Demak sultanate, it was thought the assumption that for most Javanese, becoming Javanese was the same as being Muslim (Dirdjosanjoto, 1999, p. 32; Jay, 1964).

About the beginning and year of establishing the empire, there were several opinions among the writers. Atmodarminto, in "*Babad Demak*," stated that the Demak Sultanate was founded in 1478 with Raden Patah, who was still of Brawijaya descent, as a Sultan in Bintoro Demak with the title Sultan Al-Fatah Alamsyah Akbar (Mulyana, 2012, p. 261; Salam, 1961, p. 43; Zuhri, 1981, p. 244). Soekmono (1973, p. 52) and Yunus (1985, p. 218) said that the Demak sultanate was founded by Raden Patah in 1500 with Demak as its territory. The difference between the beginning and year of its establishment can be understood by considering that if 1478 was the year of birth of Demak, then Demak was the Duchy and part of the Majapahit Kingdom, where Raden Patah served as the dukes (Rokhman & Yuliana, 2018). If 1500 was the year of the establishment of Demak, then it would openly sever all ties from Majapahit, which was already helpless. If the year 1513 was the year of birth of Demak, then it was a vast kingdom that had controlled various regions around it. Demak became the absolute ruler of the strait in the South of the Muria Mountains and even became the center of trade and the center of the spread of Islam in Java and Indonesia. Of the three theories, perhaps the second theory is closer to the truth, remembering that 1500 was the year to release the Demak ties from the Majapahit Kingdom in terms of law and historical reality.

With Raden Patah as the first Sultan, the ruling elites, especially the duke on the north coast of Java, courtiers, and people who had embraced Islam immediately gave their support and recognition, even religious leaders Wali Songo also gave their support and recognition (Zuhri, 1981, pp. 243-244). The trustees comprised Raden Ibrahim Sunan Bonang, Raden Paku Sunan Giri, Raden Syahid Sunan Kalijaga, Raden Abdul Kadir Sunan Gunung Jati, Raden Sa'id Sunan Muria, Amir Haji Sunan Kudus, Sayid Muhsin Sunan Wilis, Hajj Usman Sunan Manyuran Mandalika, and Raden Qasim Sunan Drajat Sedayu, in a meeting, set Raden Patah as the Sultan of the Demak Kingdom (Musthafa & al-Auliya, 1952, pp. 15-16; Zuhri, 1981, pp. 260-261).

The support, approval, and recognition of the The Wali Songos and dukes on the North Coast of Java, towards Raden Patah as the Sultan, was because of his leadership, ability, and knowledge, even because of his kinship with Majapahit, and his son-in-law Raden Rahmat. Hamka (2018, pp. 559-564), Kartodirdjo (1988, p. 29), and Yunus (1985, p. 217) said three possibilities underlie the The Wali Songo and dukes to provide support and recognition to Raden Patah as Sultan. First was his knowledge about religion since he was known as the *pesantren's* caretaker in the Glagah Arum Forest. Second was his experience in government because he was known as the Duke of Bintoro, part of the Majapahit kingdom. Third was his kinship with the Majapahit rulers because he had blood relations with the Maharaja, which still maintained Hinduism. The chronicle's general historiographic pattern here showed the existence of continuity in genealogy, so that transferring power can thus be validated. Salam (1961, pp. 42-43) also reinforced these three things that Raden Patah was the founder and caregiver of Islamic boarding school in Glagah Wangi, bureaucrats, Duke and Brawijaya V recognition, at least could smooth the

course of transferring power from Majapahit to Demak, because genealogically there is sustainability even though the flow is different.

The capital of the kingdom was Demak and as its name implied, it was known as the Demak Sultanate. As the capital and a government center, Demak was very strategic (Tjandrasasmita, 2000, p. 39). Demak was centrally located, making it easy to connect to the West and the East. Besides, its location that was away from Majapahit and its position on the North coast in the middle of Javanese land would facilitate Islam's spread to the inland (Hamka, 2018, p. 560). Graaf and Pigeaud (1985, p. 37) stressed that Demak Place was profitable, both for trade and agriculture. Demak was on the strait coast separating the Muria Mountains from Java. The strait was quite broad so that it could be well navigated by ships from Semarang to Rembang. Demak had also been a pile of paddy originating from the surrounding agricultural areas, with its calm irrigation for sailing.

Raden Patah had been Sultan for over 18 years. He died in 1518 at 63 and was succeeded by his son Prince Sebrang Lor. The second Sultan died in 1521, having ruled for over three years and succeeded by his brother Trenggono as the third Sultan who died in 1546 after ruling for over 25 years. The death of Sultan Trenggono led to a power struggle in Demak and ended with the government center's was transferred to Pajang (Al Qurtuby, 2009). However, for half a century since its founding, the Demak sultanate had reached its pinnacle of success in religion, education, and culture, government, and politics and economics and commerce, making it the fortress of Islamic greatness in medieval Java Island (Zarkasyi, 2008).

Demak Sultanate Policy

The field of religion

The Sultanate of Demak was the first Islamic empire on Java, founded by Raden Patah, with the Sanga Guardians' support. Therefore, in the development of the religious field, he established an alliance with the Wali Songo by appointing them to be an advisor and an official in running of government, a government position which was now known as the minister (Zuhri, 1981, p. 256). They were Sunan Giri (1443-1511) as Minister of Defense/Stabilizer Figure, Sunan Bonang (1449-1525) as Minister of Culture, Sunan Kudus (1453-1550) as Minister of Justice, and Sunan Kalijati (1455-1586) as The Minister of the Interior was concurrently the Minister of Information. Raden Patah also established Islam as the basis of the state and its government. Sunan Kalijaga, Sunan Giri, and other The Wali Songo gave many suggestions, so that Demak was a theocracy state, a state based on religion, because Islam's reign as a dominant religion was its right, just as the Majapahit kings took Hinduism and Hindu-Buddhism as the basis of the state (Zuhri, 1981, p. 243). Dirdjosanjoto (1999, p. 32) and Jay (1964) mentioned that in the heyday of Demak, there was an assumption for most Javanese people becoming Javanese was the same as being Islamic.

So, Demak was an Islamic sultanate and Muslim Sultan. In reality, most adherents follow their rulers. This change required a particular date on previous habits. Therefore, after Demak ended (Reid, 1993, p. 165; Woodward, 1999, p. 80) power moved to Pajang and then to Mataram. Then the Islamic spirit was closer to Hinduism. Old traditions and Hindu-Buddhism that had been deep in the interior were difficult to be removed. Giri, Demak, or the trustees also felt the same way (Hasyim, 1983, pp. 24-25).

With the stipulation of Islam as the basis of the state and government, the applicable law was Islamic law, an act in which its foundation was al-Qur'an and al-Hadith. Thus, Raden Patah, who before becoming a Sultan, was known as a caretaker of a pesantren in Bintoro, along with his advisors, wanted al-Qur'an and al-Hadith not merely to be read, but

also to be understood its meaning and to be practiced in social and state lives. It is said that:

"Demak also promulgates the entry into force of the Salokantara Law, which is part of the pre-Majapahit legal compendium besides the Manus Dharmashastra Law for the residents of Demak Bintara. Not long after that, Raden Patah announced the new law that was put into effect in Demak Bintara. The judge called Angger Surya Ngalam (Sunyoto, 2011, p. 214)".

The Book of the Salokantara Law and Angger Surya Ngalam, interpreted by many people, was a legal product inspired by the Islamic Sharia because several articles in the Angger Surya Ngalam were derived from the reports of the Kutara Manawa Dharmashastra Law, which enacted in the Majapahit era. In contrast, the Manara Kutara Act was divided into 19 sections relating to public law (Sunyoto, 2011, p. 215). Besides Islamic law as state law, Raden Patah and Wali Songo also founded the Demak Mosque. This matter has a difference of opinion. It is said that the Demak Mosque was founded by Raden Patah when he was Duke of Bintoro, during the Brawijaya V era when it was still a temporary (semi-permanent) mosque, named the Sikayu Mosque. That was the first mosque that was founded in Java-Madura. Until now, the mosque is still in its original place, Sikayu, west of Semarang (Mulyana, 2012, p. 197; Yunus, 1985, p. 218). While others argue that the Mosque of Demak was built after Raden Patah proclaimed the establishment of the Sultanate of Demak, which was then continued by declaring it as the center of the mosques that had already existed in Kudus, Ngampel, Giri, and so on (Hamka, 2018, p. 560). Thus, the Demak Mosque has a particular position compared to other mosques, perhaps since the Demak Mosque is a large mosque, in the sultanate's capital, evidence of the settlements of Muslim communities and a symbol of the Islamic Kingdom, also because of the process of its erection colored various privileges, so it is considered sacred.

Regarding the sacredness and special features of the Demak Mosque, it is said that there is an exciting story that the mosque was erected by the The Wali Songo together in one night and that one of the four giant pillars is not made of a single piece of wood but was composed of parts existing woodland and then tied with ropes made of seaweed formed a component of sokoguru (Marwoto, 2016). Thanks to the magic of Sunan Kalijaga, it turned out that the pillars were as strong as the others (Ambary, 2001, p. 99; Mulyana, 2012, pp. 197-198). It is also told that with the services of Sunan Kalijaga, the qibla was corrected to Mecca so that it developed among the ancient Muslims in Java that the reward of seven times going on pilgrimage to the Demak Mosque was the same as going on the pilgrimage to Mecca, and visiting the City of Demak and the graves of the people holy could be likened to pilgrimage in Mecca (Graaf & Pigeaud, 1985).

Besides being designated as the center of the existing mosques, Demak Mosque was also established as a place for religious activities, educational activities, social activities and meeting activities of believers and became a symbol of unity of the congregation and even became a meeting place for the Wali Songo, so Demak Mosque has won a famous name in Central Java as the Great Mosque of the first Islamic Kingdom in the country. There are many mosque imams, and the most notable are five, namely Prince Bonang, Makdum Sampang, Kiai Pambayun, Penghulu Rahmatullah, and Sunan Kudus (Graaf & Pigeaud, 1985, pp. 52-55). Every year, on every month of Mawlid, in the yard of the Demak Mosque, in commemoration of the Prophet Muhammad's birth, a grand sermon was held by the Wali Songo on the initiative of Sunan Kalijaga, besides being a meeting place for The Wali Songo. This celebration lasted one week, and it was said that this celebration continues religious ceremonies or old beliefs to honor or worship the spirits of deceased ancestors. Of course, the *gamelan* that was played was not intended to summon

the ancestors' minds, but to call people to attend the proselytizing (Hasyim, 1983, pp. 218-219).

Thus, Sultan Demak and his advisors wanted Muslims to prosper Demak Mosque in particular. In the sampans, other mosques in various places make the mosque as a place of worship and possible or even function the mosque according to their needs, as found in the time of the Prophet, Khulafaurasyidin era, and modern times today. Also, the mosque's function as a place to commemorate the birthday of the Prophet Muhammad and accompanied by playing *grebek* and *skaten* is still entrenched and preserved in various places, especially in Surakarta in the Special Region of Yogyakarta and Cirebon. Of course, the religious material presented has experienced a shift. If during the Demak era, the content was related to matters of faith, Islam, beliefs, etc., in the present in Surakarta, Yogyakarta, and Cirebon, it has diminished.

With the establishment of Islam as the basis of the state, the Demak Mosque as the center of pre-existing mosques, the pious and qualified sultans and the trustworthy and revered trustees, who became his advisers and protectors, Demak in its development became one center of religious activity and the center of the development of the Islamic religion, Syafi'i schools (Zuhri, 1981, pp. 286-287). Still, some call it Hanafi schools (Mulyana, 2012, p. 173). From Demak, Islam then expanded to various places on Java, Lampung, Palembang, Bengkulu, Jambi, Bangka, and Banjarmasin in South Kalimantan and others. Sultan Demak also established Mushalla in various regions or even took actions that had political and religious values by appointing his son to be a duke and marrying his daughter and his sister religious leaders and dukes in his territory.

Education and Culture

A year after being appointed Duke of Bintoro/Demak, in 1476, Raden Patah and his trustees formed the organization *Bayangkara Islah* (Forerunner of Improvement), an organization engaged in Islamic education and teaching according to a regular plan (Ambary, 2001, p. 106; Poesponegoro & Notosusanto, 1984, p. 287; Yunus, 1985, p. 217). The work plan for this organization includes :

1. The land of Java-Madura was divided into sections for employment for education and teaching. A guardian and a servant supervised the work in each section.
2. To be easily understood and accepted by the community, Islamic education and teachings must be provided through the culture that lives in the city, as long as it did not violate the Shariah law.
3. Besides being smart in the science of religion, the Wali Songo and the *Badal* must also maintain their self-character and noble character so that they became role models for the surrounding community.
4. In Bintoro/Demak, a Great Mosque must be immediately be established as a source of knowledge and a center for Islamic education and teaching business activities, and before completion of preparing materials for the Great Mosque, a temporary mosque (semi-harvester) was established and named as the Sikayu mosque.

After becoming Sultan of Demak, Raden Patah and his advisors published educational policies to improve Islamic education and teaching efforts that had been compiled by *Bayangkara Islah*. For example, in central places in an area, a mosque was established under the leadership of a *Badal* to become a source of knowledge and center of Islamic education and teaching. In various places, *Madrasah* (religious schools) was established as a place for young people to learn. Among the most famous *Madrasah* were Ampel, Giri, Tuban, Kudus, Demak, Klaten, and others. The *madrasah* was the center of Islam and teaching (Ashadi, 2013). The educational method used was a personal style in which the

teacher gathered students around him for several years. The most competent students who were privileged were called to receive individual lessons in front of the teacher, while the senior student acted as a tutor (Woodward, 1999, p. 84). Besides, Raden Patah and his advisors also adopted a policy so that cultural branches such as philosophy of life, art, morality, customs, science, and others should be filled with Islamic education and teaching (Sunyoto, 2011, pp. 216-220; Yunus, 1985, p. 219). The implementation was handed over to Raden Syahid/Sunan Kalijaga and Raden Paku/Sunan Giri. Thanks to their learning and teaching skills, people could swallow Islam's instructions and teachings so that people and communities convert to Islam.

The books used in education and teaching cannot be known with certainty because no data can be obtained. They were probably lost may even be deliberately removed by the invaders. So far, there are many Islamic religious books in the Demak era, which are now known in *pesantren* circles with the name "Proposed six bis, which is a handwritten book containing six books with six Bismillahirrahmanirrahim," by Samarkandi ulama. It contained the beginning of Islam (Yunus, 1985, p. 220). Also, there are several books in the Demak era (Marwoto, Soetomo, Setioko, & Mussadun, 2019). First, *Tafsir Jalalain*, by Syech Jalaluddin al-Mahalli and Jalaluddin as-Suyuthi. Second, *Primbon*, a note containing various kinds of records on religious knowledge, prayers, medicine, supernatural science, and so on. From Sunan Polan, Sunan Anu and Kiyai Ageng Anu and others. Third, *Suluk Sunan Bonang*, *Suluk Sunan Kalijaga*, *Wasita Jati Sunan Geseng*, and others. All of them were handwritten as a dictate and revolves around Sunan's Islamic mysticism (Sufism).

This education policy has also led to the development of the Islamic religion. Because the way The Wali Songo, Sunan and scholars carrying out education and teaching and the spread of Islam according to the systems and methods that have been taught by Rasulullah SAW, was in a comfortable, not narrow, not much *taklif* manner. They gradually implementing sharia law, showing examples and good examples of ethical behavior and actions, or Islamic broadcasting used the propaganda of behavior and deeds, not with many names and words (Yunus, 1985, p. 221).

Government and Politics

The Demak Sultante was a theocracy state, namely a land-based on religion. Therefore, the law in force in the Islamic state government in Demak should have provided a place for Islamic law, namely Fiqh (Graaf & Pigeaud, 1985). To ensure the rule of law, Sultan Demak and his advisors, comprising Sunan Giri, Sunan Bonang, Sunan Kudus, Sunan Kalijaga, Sunan Gunung Jati, and others, appointed ulama to assume the Sharia legal position and lead/imam of the Demak mosque with the title "Penghulu" or "Kepala" according to the Malay community (Graaf & Pigeaud, 1985). Those appointed as priests and the prince were Pangeran Bonang, Makdum Sampang, Kiai Pambayun, Penghulu Rahmatullah, and Sunan Kudus. Also, the Sultan of Demak issued a policy that the sultanate's capital was Demak. This city was strategically located when viewed in terms of politics, economics, and the interests of broadcasting Islam into.

As the Sultanate capital, Demak had a highly organized urban building technique and looks into its four buildings, namely the palace, the square, one or two banyan trees, and a mosque (Tjandrasasmita, 2000, pp. 46-48; Zuhri, 1981, pp. 313-315). Such city building techniques are the product of deliberations by the Wali Songo, which contain the philosophy of *baldatun thoyyibatun wa Rabbun Ghafur* (Lutfi, Suryadi, & Somantri, 2014). Besides, the Demak Sultan issued a policy of expanding the area of power in the surrounding area and efforts to prevent the expansion of Portuguese power entrenched in

Malacca and Ternate. For this reason, a skilled, militant, and powerful army was needed. The number was estimated at thousands of military (Berg, Kraekamp, & Simandjoentak, 1952, p. 385). They were a passionate and formidable army. According to Graaf & Pigeaud (1985), in the days of Demak bigotry, people who had just embraced Islam and the spirit of traditional Muslim heroism had encouraged people who were initially included in the religious community, namely the craft workers and traders in the capital mosque and village communities to become armed groups to defend and expand Islamic spiritual areas. That is the background for the formation of armed ruling groups. While Ekadjati (1975, p. 33) mentioned that to balance the existing trade, Demak had to build on its fleet strength, a powerful fleet is vital to ensure security, so merchants do not feel eager to be in the Demak waters. The large-scale development of the Demak fleet occurred during Duke Unus, the second Sultan of Demak (1518-1521).

With the availability of militant, skilled, and resilient armed groups, Sultan Demak immediately expanded and controlled Central Java, such as Mataram, the Duchy of the Duchy, and others. The book "History of the Central Java Region," among others, states that the conquest of Demak was against Mataram because the area was the seat of the Hindu government in Java during the conquest of *pengging*. After all, the city was a symbol of Majapahit power in Central Java. After that, Sultan Demak turned his attention to West Java, sending troops under the leadership of Falatehan / Syarif Hidayatullah, a cleric from Pasai, Aceh. According to the West Javanese tradition, Falatehan went on the pilgrimage to Mecca and returned to Indonesia. After learning that the Portuguese controlled his area, he then came to Jepara and settled in Demak. In Demak, he was active in teaching Islam. His activities attracted the attention of Sultan Trenggono, so he was married to his younger sister. So, Falatehan is Sultan Trenggono's brother-in-law (Kartodirdjo, 1988, p. 32; Ricklefs, 1981, p. 56; Soeroto, 1975, p. 26).

Falatehan-led forces easily conquered Cirebon and Banten in 1526 with little resistance, even the Hindu Banten ruler converted to Islam. With Banten's control, Falatehan and his troops in 1527 headed for Sunda Kelapa (Sulendraningrat, 1972, p. 23). They seized the area from the Portuguese's hands with violence, even the ruler of that area died in battle. The Demak attack on the Pajajaran kingdom, because the royal king had agreed with the Portuguese, the new ruler of Malacca, in his efforts to maintain the sovereignty of the Pajajaran kingdom and stem the growing influence of Islam, whereas, for the Portuguese, the agreement should fulfill the monopoly business of the spice trade. Catholic Christian spice and broadcasting (Berg et al., 1952, pp. 387-389; Kartodirdjo, 1988, p. 33).

According to Ekadjati (1975, pp. 67-68), since its establishment, Demak has always tried to spread Islam and expand its influence everywhere on Java. With Demak's will and effort, Pajajaran, as a Hindu kingdom, felt threatened. Eventually, a time Demak hit Pajajaran. That punch can be smooth or rough or both. This worries King Pajajaran's day (Ekadjati, 1975, pp. 22-23). Further added that besides trading, the Portuguese came to Asia with the Pontiff (Head of Catholic Religion), spreading Catholicism in the places they visited. That task is a sacred duty. However, the holy mission is interpreted differently. Those who came to Asia were still influenced by the Crusades's spirit, the war with Islamic rulers in Spain, and the fall of Constantinople to the Ottoman Turks. They used the sacred task because they arrived in Asia and faced Muslims; they were hostile. In various places, they attack Muslims with gun violence.

Thus, both Raja Pajajaran and the Portuguese had interests, although they were not the same. Meanwhile, Demak's benefits, besides stemming the influence of the Portuguese who established relations with Pajajaran and originating their efforts to broadcast

Christianity, were also intended to transmit Islam and expand its influence in Java. With the mastery of Cirebon, Banten, Sunda Kelapa, and others from Pajajaran, Sultan Demak immediately directed his attention to East Java, especially the Hindu Kingdom of Blambangan, Panarukan, and other areas. Sultan Trenggono directly led the troops to East Java, the third Sultan of Demak (1521-1546). He controlled Majapahit from Girindrawardhana, a subordinate king from the *linga* who seized the authority of Raden Patah's father, Brawijaya V, controlled Wirasari, Gagelang, Madiun, Medangkung, Medan Kamulan/Blora, Surabaya, Pasuruan, Lamongan, Blitar, Wirasaba, Mount Pananggungan, Mamenang (Kediri) and Sengguruh (Malang) (Graaf & Pigeaud, 1985, pp. 65-66; Kartodirdjo, 1988, pp. 31-32). From the latter area, Sultan Trenggono continued his attack on the East. He controlled Blambangan, but when he continued his assault on Panarukan, he was killed by a bodyguard because of betrayal in Pasuruan.

Demak attack to Majapahit and getting his rights, because the founder of the Sultanate of Demak is the heir of Brawijaya V, also caused Girindrawardhana had held a dark conspiracy with the Portuguese to fight Demak. While the attack on Demak to Blambangan and Panarukan, because the rulers in the two regions had established relations with the Portuguese. Poesponegoro & Notosusanto (1984) asserted, "King Blambangan invited Christian priests to his country not because they were interested and wanted religious change, but with the existence of these missionaries, the king could bring in the Portuguese army and his weapons. Meanwhile, in Malacca, the Portuguese domiciled in 1511 also required the production of Blambangan to fill the necessities of his life and trade in the city of Malacca. Berg et al. (1952) further stated, "Bandar Panarukan is the most important port for the Blambangan kingdom in East Java. The Portuguese preferred trading with merchants because they were freed to get rid of all ties with Islamic cities, such as Tuban and Gresik. At this port, they stopped on their way to Maluku, to the small Sunda, and to Timor, an island that produced a lot of sandalwoods, which was very expensive. There was a genuine friendship between King Blambangan and the Portuguese. Perhaps Raja Blambangan hoped for Portuguese help in the battle against the Islamic Kingdom, which was increasingly threatening. Even the Portuguese could develop Christianity in Panarukan and the interior areas of his kingdom.

Thus, the Sultanate of Demak, which lasted for more than half a century and was ruled by three Sultans, Raden Patah, Patih Unus, and Sultan Trenggono, had controlled areas on the island of Java, except Pajajaran and Panarukan in East Java. Besides the last two regions, all regions in Java are under the influence of Islam, because along with efforts to expand the area, there was also an Islamization effort by the sultanate, an attempt made by broadcasting Islam to the public, establishing places of worship, establishing a place of education, establishing Islamic law as the applicable law in the area and so on. Besides that, Sultan Trenggono before he died, also took actions that had political and religious values, by appointing his sons to be dukes and marrying their daughters with several dukes. Putri Trenggono, Ratu Mas were married to Prince Langgar from Madura, Ratu Mas Pamantingan was married to Panembahan Tejawulan, Ratu Mas Gorobang was married to Sultan Hasanuddin from Banten, Ratu Kalinyamat was married to Pangeran Hadiri from Aceh and became duke of Jepara, his other daughter married to Joko Move away and become the Duke of Pengging, Pangeran Timur was appointed as the Duke of Bagelan, Aryo Penangsang was appointed as Duke of Jipang, even Sultan Trenggono's sister was married to Falatehan (Hamka, 2018, pp. 566-567).

Therefore, to strengthen Demak sovereignty over the three regions, Sultan Trenggono appointed Falatehan to become the ruler in West Java, with Banten as the center of its activities. Demak's influence on Banjarmasin occurred when Prince Samudra asked for

help from Demak to send his troops to act as mediators in the dispute between Prince Samudra and Prince Tumenggung, the king of the State of Daha. Thanks to his help, Prince Tumenggung declared his submission to Prince Samudra, and according to the agreement, Prince Samudra and his people claimed to convert to Islam. In contrast, the person appointed to teach the religion of Islam was the leader of Demak. (Poesponegoro & Notosusanto, 1984, p. 24) stated, For Demak, the army's help to expand its influence, especially Banjarmasin, is also essential for the alliance to stem the Portuguese's expansion who are trying to place their power in the regions between Malacca and Maluku.

The influence of Demak on the island of Sumatra indirectly occurred when the Sultan of Demak sent troops together with Aceh to expel the Portuguese who had ruled Malacca in 1511 (Sulistiyono & Rochwulaningsih, 2013). Two attacks on Malacca were carried out, namely in 1512 and 1521, but failed because it was estimated that the Demak fleet alliance led by Pangeran Sabrang lor/Patih Unus with the Aceh navy had not been well established, making it difficult to destroy, but at least had an influence in arousing community hatred towards the Portuguese and in arousing their enthusiasm against it, as was the case had been done by Falatehan and others (Rokhman, Yuliana, & Zulkarnain, 2016).

Economy/Trade

The North coast of Java, such as Surabaya, Gresik, Tuban, Jepara, and others, had developed into a vibrant and prosperous city (Anwari, 2015). Demak in the same period, especially when Raden Patah started living there, was an area that was not fertile, swampy, and often flooded (Anita, 2016). However, after Raden Patah appeared to foster pesantren, he was appointed Duke of Brawijaya V and even when he became Demak Sultan, Demak's condition underwent a change, as a center for Islamic broadcasting, a center for education and culture, a center for government and a center for economy and trade, equal or even exceeding other trading cities outside Java (Ngationo, 2018). Sultan Demak's policies in the economic and trade fields were directed at making Demak the largest commercial center on the island (Susilo & Wulansari, 2019).

While the way to do it is done by repairing and building canals and irrigation, cultivating agricultural land so that it is fertile, expanding agricultural land, and increasing the safety of river transportation so that Demak becomes a profitable trading and rustic place because Demak has become a rice warehouse and rice trading landfill from the surrounding agricultural area. It was stated that during the Demak period, efforts had been made to open new areas, increasing the number of rice fields. Grandparent Stage, Pangeran Pandan Arang, and Sunan Bayat are the forerunners of new regions' opening. Also, Sultan Demak tried to make Jepara the most important and safest port by building muscular fleet strength. It could also guarantee merchants' safety who stopped in Jepara and Demak waters (Rokhman & Yuliana, 2018). Hope came true because then Jepara was the most critical area for Demak and was a large and crowded port. Besides trading rice, kapok, copra, and wood, Jepara also has a dynamic trade relationship with other port cities on the coast of Java, Aceh, the Malay Peninsula, South Kalimantan, Maluku, and others (Soeroto, 1975, p. 20).

The above reality seems increasingly sped up with the fall of Malacca into the Portuguese's hands in 1511. The traders who used to trade a lot in Malacca moved their activities to Java Island (Sulistiono, 2011). According to Zuhdi (2018), the role of Jepara city as the Demak kingdom's port became more prominent since the fall of Malacca into the Portuguese's hands in 1511. Commerce from Southeast Asia, which was initially centered on Malacca, now no longer exists. Islamic merchants who transported spices from eastern Indonesia no longer wanted to stop in Malacca. Now they prefer to stay at Demak

(Ekadjati, 1975, p. 33). Javanese traders who brought rice and textiles to Maluku also brought spices to Transit port cities on the north coast of Java (Abdullah, 1991, p. 67).

Wealth because of military commerce and technology throughout the sixteenth century helped to increase coastal towns such as Demak, Jepara, Tuban, Gresik, Surabaya, Cirebon, Banten, and Sunda Kelapa. Gresik became a center of international trade. This port city is a Javanese gem in trade ports (Ricklefs, 1981, p. 76). Surabaya was also an important trading port in the early 16th century, but it was only at the beginning of the 17th century that the city emerged as a leading coastal power (Ricklefs, 1981, p. 59). Sunda Kelapa is a crucial port due to pepper exports (Kartodirdjo, 1988, p. 33; Tjandrasasmita, 2000, pp. 48-50). According to Zamakhsyari Dhofier, with the fall of Malacca into the Portuguese's hands, Muslim traders who had initially concentrated their trading offices in Malacca were looking for new areas or trade cities. Many of them moved to Johor following Sultan Manshur Syah, some moved to Brunei and Samudra Pasai, and many moved to the North Coast of Java, Demak Jepara, Tuban, Gresik, and Surabaya (Dhofier, 1982).

Thus, the Demak and Jepara port becomes increasingly important because it is visited by Muslim traders from various countries, such as Gujarat, India, Arab, Persia, Bengal, and traders from different regions in Indonesia on (Rochwulaningsih, Masruroh, & Sholihah, 2019). The other port city and is the territory of Demak's power also experienced the same thing. This reality made the Sultanate of Demak gain much income, making it possible to carry out development and allow the Islamization process to be carried out to get the many costs needed (Sunarso, 2018). Even with the crowds of traders who came to visit Demak and other port cities on the North coast of Java, the possibility of an Islamic process took place among them, considering Islam's entry into Indonesia and Java through trade routes (Suprapti & Iswanto, 2018).

CONCLUSION

The Sultanate of Demak was founded by Raden Patah, with Wali Songo as the architect and designer, and even as his advisor. Wali Songo indeed wanted to establish a sovereign, large, powerful military, and economically advanced country to speed up Islam's spread in the archipelago.

The Demak Sultanate, with the policies planned by Raden Patah and his successor sultan with Wali Songo, had reached the pinnacle of greatness in the fields of religion, education, government, and politics and economics and trade so that it became a stronghold of Islamic greatness in medieval Java Island.

The position of the Demak Sultanate, which became one center of Islamic power in the archipelago, besides Pasai, Malacca, and Aceh in Sumatra and Ternate and Tidore in Maluku, had withstood Portuguese influence in building alliances with the Kingdoms of Pajajaran and Panarukan on Java Island, and Banjarmasin in Kalimantan. South, thus giving rise to the expression "If it were not for Demak, Christianity might have dominated in Java and some areas outside Java." Demak became a stronghold of Islam on the island of Java in the Middle Ages.

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