

The Influence Of Raden Fatah Towards Spiritual Value On Tombs And Great Mosque Of Demak

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Abstract: Raden Fatah was the first Moslem king in Java. Historically, it had huge influences on Javanese civilization and culture. Therefore, Demak becomes the center for pilgrims to visit ancient buildings and tombs as the Sultanate's remains. Even though the Sultanate of Demak had fallen since the 16th century, the spread of Islam and pilgrimage to tombs of Wali (a name given to a wise and religious person teaching Islam) are still famous nowadays. Raden Fatah and other Wali become the icon of Demak. This study is aimed to reveal the fame of Raden Fatah and Wali which make their tombs and mosques are visited by the people as they form of tradition and religion ritual. The method applied are historical descriptive analysis, grounded theory, and phenomenological observation on site. The result revealed that the tombs and the great mosque of Demak have become the symbol of a religious tourism spot. This has happened because the king of Demak had placed the base of Islamic values on a city in Demak.

Index Terms: Spiritual Space, Cultural and Tradition Space, Sustainability of Culture.

1. INTRODUCTION

The founding of Demak was a part of history that is unseparated from Raden Fatah. The Sultanate of Demak is recognized as part of the Javanese historical document. It influenced the order of culture until the present day [1], [2]. Meanwhile, [3] explained the neutral role of Demak in the fall of Majapahit. Demak had been famous since the 14th century and became the part of economic growth on the strait of Malaka. Demak under the reign of Raden Fatah was one of the big Sultanates in Java with its abundant amounts of crops. It was called Bandar Niaga (commercial port) as the center of economic activities especially the export of rice to Malaya [4], [5]. Demak, as marine Sultanate, also had a great influence on an area outside Java as far as to Malaka [6], [7], [8]. It had become one of the strongest Sultanate in Java in the 15th and 16th centuries [9]. Some remains, such as tombs and religious buildings, had been studied by archeologists and had been accepted as historical evidence (Ambar, 1998). This fact made Demak famous as a religious city that attracted many pilgrims [10]. Demak also inherited a cultural tradition that is held throughout the year. Grebeg Besar is one of the traditional events which is followed and adapted by other Kraton – Javanese Palace. In Jogjakarta and Solo, Kraton held Garebeg Mulud the biggest event to commemorate the birth of Prophet Muhammad PBUH (Peace be upon him) since the 16th century when the Sultanate of Demak has still existed [11].

The appearance of Islam in Nusantara is the result of assimilation between Islam and local culture. The result of this assimilation is Islamic teaching mixed with Javanese culture called 'Islam Jawa'. Islam in Java is plural, no monolithic, and

simple. Islam Jawa is intertwined with nationality, modernity, globalization, local culture and wisdom, and every contemporary discourse happening nowadays. Contextually, the view of Islamic groups and organizations in Indonesia and Java are so diverse from conservative, moderate, liberal, radical, to fundamentalist [12].

2. METHODS

This study is carried under mixed methodologies consisted of literary study on the historical characterization of Raden Patah and descriptive analysis of human activities and roles phenomenon. Since the data is qualitative, this study is also conducted with grounded theory to approach the concept of spiritual spaces in Kadilangu, Demak. That method is aimed to acquire a concept of theory based on field interviews [13]. The data are collected through field observation, interview, and information collection in the form of events and incidents happened during study. The data gathered from the informant are analyzed by the interpretation approach. The interpretation is diachronic based on certain literature or real through field observation. This social-cultural study will reveal the substance of common belief on the spiritual value of architectural spaces in Demak and Kadilangu. The method applied is a combination of physical and non-physical elements to comprehend those elements at the epistemological level.

3. THE HISTORY OF RADEN PATAH

In its golden era, Demak had three great kings: Raden Patah (Jin Bun) or Pate Rodim, Pangeran Sabrang Lor and Pangeran Sultan Trenggana [14], [6]. Raden Patah is the son of the last king of Majapahit, Pangeran Kertabumi or Prabu Brawijaya. His real name is Jin Bun. His mother is a Chinese woman, Retno Siu Ban Ci, who is gifted to Arya Damar in Palembang. This fact is a sign of the relationship between Majapahit and foreigners. In his childhood, Raden Patah stayed with his stepfather (Arya Damar) and his cousin Raden Kusen who are Moslem and still loyal to Majapahit. They went to Majapahit later on. In 1469, Raden Patah became the Santri (Pupil) of Sunan Ampel, A Wali who resided in Ampel region in Surabaya, to learn about the leadership of Islamic Sultanate. This is a political strategy employed by the Moslem leader at that time to defend and broaden the spread of Islam in Java and Nusantara. Both of Raden Patah and Raden Kusen received high knowledge of Islam from Sunan Ampel. Raden Patah's training in Islamic Knowledge and his leadership ability

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gained when he was the Patih of Majapahit was the biggest consideration of Islamic leaders in Java to give him the leader position of Islamic Sultanate. Another consideration from Sunan Ampel is Raden Patah's noble bloodlines. With the permission of Majapahit, Raden Patah was given an area called Glagah Wangi. His journey to open new areas had a great impact on his personality. Below is a part of a story about Raden Patah emotional experience [6] (page 45).

".....On the journey in 1474, Raden Patah (Jin Bun) who was 19 and Raden Kusen (Kin san) passed by Semarang. Raden Patah, known by his faithfulness, cried when he saw the statue of Sam Poo Kong inside the Mosque. He then prayed so that he could make an everlasting mosque in Semarang....."

Raden Patah was crowned as the first Sultan and the founder of Demak. This is strengthened by many historians: [15], [16], [17], [2], [18], [6], and [19]. His appointment was also recognized by the Sultan of Turkey Ustmani [20]. Raden Patah is a symbol of Islamic victory upon Majapahit and also the first Moslem King in Java. He is a broad-minded person and obedient toward the command of his teacher, Sunan Ampel. He did a lot of deeds as a king and loved by his followers. He is also very calm in every situation. He demonstrated his calmness when he saw the statue of Sam Poo Kong in Semarang. This is a part of a story on how he kept calm when he had conquered Semarang in 1477 with 1000 soldier [6] (page 13):

"...Raden Patah's army had overrun the Sam Poo Kong Temple, however, he did not destroy anything at all. He even spared the Chinese who occupy the temple. He said that he needed their expertise in Shipyard. He just told them to obey and follow the Sultanate of Demak..."

Raden Patah wisely chose to spare the Chinese and Sam Poo Kong Temple. He let them lived and let them keep the temple. Raden Patah's Kindness made the Chinese obey and follow Demak Sultanate voluntarily. They even became his trustworthy ally to build and enhance his sultanate. This is proved when Demak Sultanate needed manpower to build the Great Mosque of Demak since it had become the capital of the Islamic Sultanate. In [6] (page 23) stated that:

"...three years after the fall of Majapahit, a Chinese captain, Gan Si Can, enquire the regent of Semarang about Chinese people. Kin San or Raden Husen, the regent of Semarang, was asked to permit no Moslem Chinese people working voluntarily in the construction of the Great Mosque of Demak. This inquiry was permitted by Raden Patah..."

This event happened because the Chinese people of Semarang wanted to pay Raden Patah for his Kindness. their contribution to a great mosque of Demak can be seen on its roof construction which is similar to ship construction. They also made Jung, a big ship with a capacity of 400 men and weighted approx. 100 tons, for Raden Patah. The ownership of Jung made Demak as a rival for Melaka in marine strength. The time when Raden Patah was given land in Bintara and crowned as the first Sultan of Demak, based on Babad Demak, was approved as the birth of the city of Demak. This was marked with candrasangkala stone inscription: "Geni mati siniraming janmi" [21]. The stone inscription was usually made along with the land allotment. It then became the remainder of

an important event. However, the whole reminder (pikukuh) from the time of Raden Patah has yet to be found. In Raden Patah time, the Sultanate noble family lived under Islamic guidance. Raden Patah had six children. One of them was a girl, Ratu Mas, who became the wife of Prince of Cirebon. The others are boys named: Pangeran Dipati Unus (Sabrang Lor), Pangeran Sekar Seda Lepen, Pangeran Trenggana, Raden Kanduruwan, and Raden Pamekas [22].

In the beginning, Raden Patah was commanded to obey the King of Majapahit, Prabu Brawijaya, by the King himself. Raden Patah was put under his stepbrother Adipati Terung. However, he refused [23]. Helped by his brother and supported by the Wali and the ruler of Madura and Surabaya, Raden Patah put a siege under Majapahit. He claimed the throne of Majapahit without any obstacles. He then built the Kraton and the great Mosque of Demak with materials from Majapahit Palace [22]. Raden Patah appointed Ki Sepet, a construction expert who worked for Demak and Cirebon, to do the job. The reign of Raden Patah was opposite of westerner historian opinion about the fall of Majapahit was also the fall of Javanese Civilization. Raden Patah family still followed Noble's Majapahit way. The Islamic government had indeed changed the old ideology and politic in Java. The change was started by Sunan Ampel, a Wali who taught Islam in Ampel Surabaya. He was the teacher of Raden Patah and the first Wali proposing the founding of the Islamic Sultanate. He knew that Raden Patah, as the son of Ruler of Majapahit King Brawijaya Kertabhumi, was capable to fulfill that mission. When Raden Patah was appointed as Adipati (regent) and given land in Gelagah Wangi around the 15th century, Sunan Ampel and other Wali concluded that it was the perfect timing to declare Raden Patah as the Ruler of Demak. The town of Demak then developed into the capital of Demak Sultanate. The western historian, Tom Pires [18], stated that Raden Patah did a take of power to Majapahit. However, this theory was disputed by a synthesis that there was a power struggle within Majapahit and Raden Patah was the rightful owner of the throne by his religion and bloodlines. As a king, Raden Patah had a title Senapati Jimbun Ningrat Ngabdurahman Panembahan Palembang Sayidin Panatagama. He was also called Arya Sumangsang by his grandchildren [24]. his territory was from Palembang, Jambi, until Bangka and Malaka [18]. He Appointed Sunan Bonang as the first Imam of the Great Mosque of Demak. He had a vice Sultan called Gusti Patih. This vice Sultan was responsible for national defense and had 2000 cavalries and 4000 armed men. This manpower was capable to defend the sultanate even it was newly founded. This army and Demak's Marine were used to increase Raden Patah's territory outside of Java. Based on Cortesao (1944), Raden Patah was able to develop villages on Glagah Wangi into the prospered and flourished city of Demak. At that time, the population reached 10.000 families. The existence of Demak also influenced other Islamic Sultanate in Java. Sunarjo (1983) stated that the construction of Keraton Cirebon was assisted by Demak. Raden Patah appointed his subordinate Raden Sepat (a construction expert and a noble from Majapahit) to assist the construction of Cirebon Kraton. His deed made him renown as one of the fourth generations of Walisongo [19].

4. LOCATION OF STUDY

The City of Demak was a wood area called GlagahWangi. This area was opened by Raden Patah to build a small village [25],

[26]. Demak in the 14th century was fertile swamps and plenty of rice fields [27], [28]. Nowadays, Demak is famous as the city of Wali and becomes the destination of Religious pilgrimage. The great mosque of Demak is surrounded by tombs of kings and noble descendants. Inside tombs are called Kanoman (Sultanate Trenggono place). While outside tombs are called Kasepuhan (old tombs). Some of the Tombs have a roof (cungkup) and others are not. The Tomb of Raden Patah itself does not have a roof since it always broke down. The Haul (annual ceremony) of Raden Patah is held on 13 Jumadil Akhir to commemorate his death. The ceremony consists of Qur'an recital (khotmil Qur'an), genital circumcision for children, cultural parade (Panjang Jimat), recital of Qur'an in rhythm, discussion on Qur'an, ta'aruf parade, and public preach. The Haul is completed with a recital of biography (manaqib) of Prophet Muhammad PBUH. Scheduled ceremony and preach usually held by the administrator of the Mosque with the people around the mosque.

5. RESULT

Raden Patah is considered as one of the Wali for Javanese People. He is a King or Sultan who has similar personalities as a Wali. Wali is considered as holy and honorable people. They are very close to Divine. They even considered as the heir (wasilah) of Prophet Muhammad PBUH. Wali and priest had very important roles when Sultanate Demak was building. Raden Patah was crowned upon their decision since he was a proper candidate and direct defendant of King. Raden Patah was the first Moslem king on Java. This is the result of the struggle of Wali to spread Islam in Java. In Hindu and Buddha's period, King had the power to lead his people. The power and role of a king are central and highly obeyed by people. However, this concept is different from the concept of the king/sultan in Islam. Raden Patah, has shown his people a new face of culture in Java. Islamic culture slowly began to assimilate and cover the previous culture in a syncretized way. A king for Hinduism people is a reincarnation of god. A king is the embodiment of authority, power, and holiness of gods. Javanese people saw a king as the "center of life". A concept of central authority which has an important role and high position. A king is a leader who has great authority and power with a high spiritual level. Thus, a king is believed as superhuman. This centralization concept was introduced by Hinduism. A king has a role as the continuation of god which influenced people's lives. Hierarchically, a king is placed under god and above the commoner. The relationship between god and king are spiritual, while the relationship between the king and his people are political. This concept is implemented until the era of Majapahit. Since the establishment of Demak, the glorification of the king was ceased. The concept of the king had changed, a king was only the position of a leader or imam. So a king did not have power and position above people and had different status (caste system). In the Sultanate of Demak, A king was only a leader who had to fulfill his responsibility to his people. A king has deep responsibilities and a big duty. Unlike the concept of the king in Hinduism, a Moslem king or sultan is not a "center" anymore. The nature of "center" which is cosmologically central in Moslem point of view is the vertical relationship between humans and god. Even though a sultan was a leader and responsible for each decision, every decision was always the result of discussion and consideration with Wali who had a stake in government in the Demak Bintoro Kingdom. A king in the Demak sultanate era was a figure to

bring harmony for humans with god and humans with humans. Raden Patah as a king was considered as a leader of Moslem and the servant of his people. Now, he is known as a person who has a tabarukan (honorable) trait. This recognition and position for people is the result of his long struggle.

6. DISCUSSION

The fame of Raden Patah of Demak is commemorated through haul Raden Patah, Grebeg Besar, and sekatenan in Yogyakarta and Surakarta. Some of the tradition has traces of syncretism of culture with religion such as kebo kasan in Garut which is held by most of Moslem Nahdiyin [29]. The syncretism is also found in Grebeg Besar in Demak. This tradition is the pride of people of the city of Demak since it is the symbol of people's contribution to the development of the city. Every time this event is held, people think that Raden Patah is present among them. As a Wali, Raden Patah is considered as a holy man. This leads to a belief that he is one of aulia (messenger of Allah) who has mystical power called karomah [30]. The vast amount of Moslem population in Java is undeniably the influence of the Demak Sultanate. At that time, Raden Patah became a king after the fall of Majapahit [28]. Renown as a strong marine sultanate, Demak in the 16th century was also the center of Islamic teaching in Java [31]. This made the people of Demak honor their kings highly. A king in the pre-Islam era was a symbol of macrocosmic and microcosmic balance and harmony [32]. a king is a holy man who maintains the relationship between his people and god. To ensure the prosperity and stability of a kingdom, a king should be fair and had a high moral standard. Nowadays, honoring the tombs of kings still, exist among people. They will visit the tombs to honor the kings. The tomb of Raden Patah has also become a sacred place. This is a concept that connects the people to historical artifacts and places [33]. In Hinduism – Buddhism era, kings were perceived as noble and powerful since they are believed as the reincarnation of gods and become the "center" of their world. [34] stated that the belief that kings are the "center" is still the same after Islam was spread in Java. However, the difference is in the form of "center" itself. In the pre-Moslem era, kings resided only in the palace or Kraton since it was the representative of political power. While kings of Islam resided near mosque and harbor as the representative of religious and economic power. Islam changed the concept of "center". It was not the embodiment of gods anymore, but only the representation or agent of God [32]. the establishment of Demak Sultanate by Raden Patah and Wali elevated Demak's position as the basis of Islamic politics in Java. The character of the Sultanate in Demak was famous and renown because of its distribution and spatial aspect. The prosperity of the Demak Sultanate was supported by its political, religion, and economic situation. Those three aspects were implemented on Kraton as the basis of power and politic, mosque as the basis of religion, and harbor as the basis of economy and commerce. [35] and [6] noted that Raden Patah ruled for about 40 years which was the longest reign in Demak Sultanate. This means the prosperity of the Demak Sultanate remained for a long time. Under his rule, Raden Patah and Wali were succeeded in opening trade routes from cities on the north coast of Java to cities outside Java. Rahardjo [4] stated that in the Raden Patah era, Demak became a commercial harbor. Demak was also known for its agriculture. This is supported by irrigation from the Tuntang River. Van Goens (1648-1654) traveled from Semarang to

Mataram to get some information regarding the agricultural area mentioned Tuntang River in his journal [32]. This is proof that Tuntang River was an important water source that flowed through the city of Demak and supported the agricultural field. Van Goen in his journal also mentioned that the fields are so fertile, water resources are abundant and the crops are so many. Tuntang river became an important factor for agriculture. It supplied water, its mineral fertilized paddy field and made Demak the biggest producer of rice since the Majapahit era. The surplus amount of rice led to massive trade with the area that needs rice as their main food. The agricultural sector of Demak did not have a significant influence on its general development. The crops were mostly distributed through harbors in Semarang and Jepara since Demak's harbor was blocked with mud and silt. After its fall and the capital was moved to Pajang, Demak was not considered as the main harbor anymore. It also affected the number of merchants there. However, the religious leader believed that Demak still had its glory in its religious aspect. The tombs of holy people who taught Islam in Demak strengthen its position as a religious city especially its people connect with stories and lore of Wali. At present, the tomb of Raden Patah became a pilgrimage destination. It is proof of his fame and glory as of the Sultan of Demak for cultural reformation in Java. Raden Patah is a sultan who builds Demak along with Wali and known as one of the Wali himself. Demak itself is still the same as its first establishment in the 14th century. It still the icon of Islam and called the city of Wali. The people of Demak still preserve their tradition and culture.

7. CONCLUSION

Tombs and Mosque in Demak are evidence of the first Islamic Sultanate in Java. One of its famous figures is Raden Patah. Thus, his tomb and mosque are considered sacred (bituwah) [36]. Raden Patah is the first Sultan of Demak and establishes its capital (kotaraja) called Keraton Demak Bintoro [37]. Demak became the first Islamic city in Java in the 15th century thus it becomes a protected historical site. Historical sites in Demak consist of tombs and mosques as the pilgrimage destination. The concept of historical sites for religious purposes can be improved. The improvement can imitate other cities such as Cirebon, Banten, and cities on east Java. The improvement so far implied heritage places in Semarang and Kadilangu which successfully involving the government and stakeholders [38].

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