

ENHANCE A TRACE OF THE ISLAMIC SULTANATE BANTEN, ENFORCEMENT OF MANAGEMENT ISLAMIC

Yuliusman KY¹, M Iqbal Irham², Sugeng Wianto³

^{1,2,3} Universitas Islam Negeri Sumatera Utara

ARTICLE INFO

Keywords:

Traces,
Islamic Sultanate,
Banten,
Movement and Implementation
of Islamic Shari'a

E-mail:

ykyudha.lawyer@gmail.com,
muhammadiqbalirham@uinsu.ac.id,
sugengwanto@uinsu.ac.id

ABSTRACT

When mentioning the word Banten, one's image is generally immediately drawn to the presence of Islamic scholars, Islamic warriors and warriors on the island of Java, and is often associated with mystical nuances so that its echoes are heard throughout the world. However, not many people know about the process of the Islamic movement in the land of scholars and warriors. This article, which carries the title Traces of the Islamic Sultanate of Banten, the Conquest of Sunda Kelapa and the Spread of Religion, explores the role of Prabu Siliwangi's grandson named Syarif Hidayatulloh bin Maulana Syarif Abdullah Khan, one of the Wali Songo with the title Sunan Gunung Jati and his son Maulana Hasanuddin in struggling to spread the teachings of Islam as well as bringing change from Hindu-Buddhist to Islamic Civilization which teaches the essence of life according to the guidance of the Prophet Muhammad.

Copyright © 2023 Economic Journal. All rights reserved.
is Licensed under a [Creative Commons Attribution-NonCommercial 4.0 International License \(CC BY-NC 4.0\)](https://creativecommons.org/licenses/by-nc/4.0/)

1. INTRODUCTION

Banten during the Hindu-Buddhist civilization was part of the Kingdom of Pajajaran with its king Sri Paduka Prabu Siliwangi who was known to foreign countries. As a spice trading city in Southeast Asia, Banten is geographically located at the western tip of Java Island, which borders the Sunda Strait to the west and the Indian Ocean to the south, making Banten the gateway for trade routes between Java and Sumatra.

The history of the establishment of the Islamic Sultanate of Banten is inseparable from the history of the struggle of one Wali Songo who was the grandson of Sri Paduka Prabu Siliwangi named Syarif Hidayatulloh bin Maulana Syarif Abdullah who holds the title Sunan Gunung Jati Together with his son, Maulana Hasanudin, in the 16-17th century AD, who was supported by the Islamic kingdom of Demak, Cirebon, and Fadhilah Khan alias Fatahillah, an Islamic warrior from Samudra Pasai who changed his name to Falatekhan, seized Sunda Kelapa Harbor from European rule on June 22, 1527 and replaced the name of Sunda Kelapa Harbor became Jayakarta, this historical moment is now commemorated as the Anniversary of the City of Jakarta.

Departing from this historical event, the movement to spread the Islamic religion continued to Banten, where in the end the Sultanate of Banten was led by Sunan Gunung Jati's son, namely Maulana Hasanudin as his first sultan in 1552-1570 which was continued from generation to generation until the time of Sultan Muhammad Rafiudin as The last sultan who led Banten in 1813-1820. Along with the dynamics of the unification of the kingdoms and sultanates in the archipelago and the self-proclaimed Unitary State, namely the Republic of Indonesia, the territory of the Sultanate of Banten was designated as the Residency in West Java Province. And in the reform era in line with the demands of the community, the Banten Residency was increased to become a Province, namely Banten Province as the 30th province in the Unitary State of the Republic of Indonesia was established based on Law Number 23 of 2000 concerning the Formation of the Banten Province so that now Banten is increasingly opening up from outside parties, both local and foreign investors who invest their capital.

Where the population is predominantly Muslim with a percentage of 96.6% Compared to residents of other religions, they respect the diversity of the Indonesian people, including the presence of foreign nations. Nevertheless, the people of Banten still adhere to the customs or social habits (custom) inherited from their ancestors by maintaining their characteristics as the land of scholars and warriors or champions, which is marked by various religious events and distinctive cultural arts such as debus, tap tilu, silat and various other sharp weapon games.

Enhance A Trace Of The Islamic Sultanate Banten, Enforcement Of Management Islamic. Yuliusman KY, et.al
1774

2. METHOD

MOVEMENT AND ENFORCEMENT OF ISLAMIC LAW

Mastery and expansion of the territory of the empire

Based on historical documents that Banten was previously a territorial area of the Pajajaran Kingdom whose people lived in Hindu-Buddhist civilization whose lives followed prehistoric traditions, this is evidenced by the presence of ancient remains in the form of inscriptions on Hinduistic statues and other religious buildings.

The king cooperated with the Portuguese nation in order to dispel the influence of the Demak Islamic Kingdom whose strength had reached western Java. However, the journey of the Islamic preacher Sunan Gunung Jati with his son Maulana Hasanudin in the western part of Java slowly became a force, so that the efforts of the Kingdom of Pajajaran vanished when in the 16th century Sunan with his son Maulana Hasanudin and supported by troops from the Kingdom of Demak and Cirebon under the leadership of the Panglima of the Kingdom of Demak Fadhilah Khan had the title Fatahillah alias Falatekhan, namely an Islamic warrior who came from Samudra Pasai supposedly still related by lineage with Syarif Hidayatulloh and the troops of the Demak Kingdom succeeded in seizing and controlling the Sunda Kelapa Harbor area from the hands of the Portuguese around 1527, and changed its name to Jayakarta. Likewise with the port of Banten, before Portuguese became entrenched, Sunan Gunung Jati also mastered it first, including downtown Banten, which was previously in the Banten Girang area. moved to Old Banten.

After the capture of Banten, the Sunan stayed for a while to prepare for the formation of a government until in the end the power of Banten was handed over to his son, Maulana Hasanudin as the first Sultan (1552-1570 AD) who then brought various advances including making Banten a major trade center involving traders from abroad so that the port of Banten would later become the international trading port of Amsterdam van Java, while Sunan Gunung Jati himself returned to Cirebon. The leadership in Banten which continued for generations was based on several literatures that the golden age of Banten occurred during the reign of Sultan Ageng Tirtayasa, namely in 1651-1683, where ports and their commodities were in great demand by traders, and during that period the territory of the Sultanate of Banten was expanding. almost half of West Java even to Sumatra Island, namely Lampung. In terms of agriculture, Banten, which is also a pepper-producing country, has implemented extraordinary food policy policies. Claude Guillot who described Banten's success based on Dutch archival sources, that Sultan Ageng Tirtayasa in 1659 ordered village heads to plant coconuts in Untung Jawa, Cisadane near Batavia by sending 5,000 people to plant an area of 5,000 hectares.

So that this grand project can be said to be the beginning of the existence of a transmigration policy. In 1663 the Sultan ordered the construction of a 6 kilometer long river between Tanara and Pasilian to make it easier for residents to bring their rice production from Pasilian to Tanara and from Tanara to Banten, then in 1670 a new river was also built between Pontang and Tanara along which rice barns were built. or rice fields which are a new culture in agriculture.

3. RESULT AND DISCUSSION

Application of Islamic Law

Whereas in terms of regulating various aspects of the life of the Banten people, Sultan Ageng Tirtayasa consistently applied Islamic law such as creating an open trading system and prohibiting monopolistic practices, because of this the VOC had repeatedly lobbied to establish a representative at the Port of Banten always getting rejected. Remembering since the Sultanate of Banten, Islamic teachings have been formed become a source of motivation for carrying out da'wah activities including making Banten a barometer and/or orientation for the dissemination and enforcement of Islamic law.

Where the application of Islamic law is applied to regulate people's lives, especially aspects of Jina'at such as the prohibition on drinking khamr and maisir and acts of treason or bughat with various sanctions such as had, fines and work without pay.⁸ From several descendants of Sultan Maulana Hasanudin who led Banten, in this case the author deliberately carries the narrative of the enactment of Islamic law during the reign of Sultan Ageng Tirtayasa, bearing in mind that during his reign, Banten experienced its heyday and involved scholars who mastered the science of shari'ah in the sultan's circle as policymakers. policies in the form of fatwas and strategic areas to run the wheels of government including in diplomatic relations with non-Islamic countries to their role in declaring war.⁹ Until it was continued during the Zainul Arifin sultanate, where the area of the Banten sultanate crossed the Sunda Strait to the mainland of Sumatra, namely Lampung. Consistency the enactment of Islamic law in the Sultanate of Banten can be seen from the 33-page Banten Laws (p.130-62) with text consisting of 58 articles on policy descriptions

related to Lampung as part of the Banten Sultanate, in terms of public law and administration as instruments juridical administration that regulates the running of government and the duties of representatives of the sultan and other officials to provide a list of names of officials and their functions.

The text also states that representatives of the Sultan or pangulu and judges are obliged to give their judgment the same as in Banten, both on Islamic law (religion/shara) and on customary law (dirgama). And the text also states that in criminal cases, they must refrain from punishing crimes, offences, and offences under Islamic criminal law. their dominance. Whereas a number of VOC official records also explained that regarding the enforcement of the law in Banten the sanctions varied, but VOC sources only described the offenders as murder, drinking alcohol and opium and theft. Other aspects of jinayat such as adultery are not stated with certainty, As well as the imposition of legal sanctions cutting off hands as one of the facts of the application of Islamic sharia during the empire. According to Shrieke as Talens quoted that Sharia had a strong influence on the legal culture of Banten in the 17th century, especially during the time of Sultan Ageng Tirtayasa. Among them is the imposition of severe penalties on opium and tobacco users described in the VOC report on December 1, 1671 (Het) schynt, dat die vorst (Ageng Tirtayasa) alle de amphioen sygers t'eenemel in syn landt uytroeyen will ; 4 deagen verleden heeft syn hoogheyd een javaen, die va eygenste cryt de waedye van 4 a 5 stuyves vercocht heeft, beyde handen laten afkappen, soo naer report laten verbannen, etc. So it seems clear that the Sultan will exterminate all opium pollinators; even cut off the hands of a Javanese man

KINDNESS BANTEN ISLAMIC WARRIORS

That the history of the founding of the Banten Sultanate as conveyed is inseparable from the involvement of several religious leaders whose roles were very decisive, including Syarif Hidayatulloh whose title was Sunan Gunung Jati and his son Maulana Hasanudin, Sultan Trenggana as the King of Demak and Fadhilah Khan or known as Fatahillah and Falatekhan. Whereas based on their pedigree the figures and scholars referred to will be briefly discussed and related to kinship, including Syarif Hidayatulloh, who is the son of the marriage of Maulana Syarif Abdullah and Nyai Lara Santang. Where Maulana Syarif Abdullah is one of the governors or known as Amir Jamalulail (magnate) from the Sultanate of Egypt. Meanwhile, Nyai Lara Santang, who is the daughter of Raden Pamanah Rasa, is known as Prabu Siliwangi and his consort Nhay Subang Ban in the Kingdom of Pajajaran.

Narrated that Nyai Lara Santang with her older brother Raden Walasungsang or known as Prince Cakrabuana who was on a pilgrimage to Mecca met Patih Maulana Syarif Abdullah who was escorted by forty entourage who wanted to propose to Nayi Lara Santang as in his dream he saw his future wife in Mecca. The meeting continued with the marriage of the Patih Maulana Syarif Abdullah and Nyai Lara Santang whose marriage guardian was Raden Walasungsang alias Prince Cakrabuana. From the marriage of Maulana Syarif Abdullah and Nyai Lara Santang who had the title Syarifah Muda'im, the two of them were blessed with 2 (two) sons namely Syarif Hidayatulloh in 1448 in Mecca who later became Wali Songo with the title Sunan Gunung Jati and his younger brother named Syarif Nurullah. In his genealogy, Syarif Hidayatulloh's father, Maulana Syarif Abdullah, was the son of Shaykh Nurul his predecessors were Raden Patah and Pati Unus alias Prince Sabrang Lor.

Sultan Trenggana led Demak in 1521-1546 AD which in literature led Demak to the peak of its glory, considering the various achievements achieved when Sultan Trenggana was King of Demak including making Demak the center of the spread and development of Islam in Java. Where the Demak mosque is used as a gathering place for songo guardians including Sunan Gunung Jati and halaqah as a symbol of the greatness of Islam. The strong Islamic nuances in the Kingdom of Demak were increasingly visible with the presence of Fatahillah a young man who came from Pasai and married the brother of Sultan Trenggana. As for Fatahillah or Fadhilah Khan or Falatekhan., Some literature provides a different view about identity Fatahillah however according to Atja (1972) and Edi Suhardi Ekadjati (1975 and 1985) he was a figure who came from Pasai, the Aceh region, one of the centers of Islamization activities, in addition to the center of Islamic trade and power in Sumatra. He is the son of a cleric and prince from Pasai who later lived in Mecca for several years; and when he returned to his homeland he decided to stay and actively preach on the island of Java. At first, he joined Demak, the center for the spread of religion and the enforcement of Islamic rule in Central and East Java, but after subduing Banten and Sunda Kalapa in western Java, he increasingly tends to join Cirebon (Atja, 1972; and Ekadjati, 1975 and 1985). He married the daughter of Demak and also the daughter of Cirebon, daughter of Sunan Gunung Djati. He later died and was buried in Cirebon, in the Gunung Sembung tomb complex. In the Chronicle of Cirebon he is referred to as Wong Agung Sabrang or Dignitary from Outside Java, Tubagus Pase and Ratu Bagus Pase or Honorable Person from Pasai (cf Atja, 1972; Ekadjati, 1975 and 1985; and Wildan, 2002). 19 Temporary almost

the same opinion also tells that when Pasai and Malacca were captured by the Portuguese, Fatahillah moved to Java to strengthen the fleet of Islamic sultanates in Java (Demak, Cirebon and Banten) after the death of Raden Abdul Qadir bin Yunus (Pati Unus, son-in-law Raden Patah, the first Sultan of Demak). As a figure who propagated Islam, Fatahillah was also believed to be the commander of the Demak-Cirebon royal troops who led the conquest of Sunda Kelapa. Together with Sunan Gunung Djati.

4. CONCLUSION

The Sultanate of Banten, which has now become the Province of Banten, keeps various stories about how the history of the spread of Islam was followed by movements by Syarif Hidayatulloh bin Maulana Syarif Abdullah, as one of the wali songo title of Sunan Gunung Jati and his son Maulana Hasanudin. Where the symbols of Islam and the movements carried out are efforts to save humanity from the civilization of past lives to become a better life by teaching the nature of human life which was solely created to worship the Kholiq, Allah SWT through methods as taught by Rasulullah SAW. Furthermore, the effort to spread Islam which was slowly followed by the control of the Banten region was the help of Allah SWT through a struggle involving the Demak and Cirebon Kingdoms as well as Islamic fighters under the leadership of Fatahillah or Fadhilah Khan or also known as Falatekhan even though the stakes are property, life and body.

REFERENCES

- [1] Sodikin, Rahan Prayitno, What is the relationship between Sunan Gunung Jati and the King of Pajajaran, <https://portalmajalengka.mind-rakyat.com/ciayumajakuning/pr-834216057/> Accessed December 10, 2022, at 11.55 WIB.
- [2] General Bureau, Banten Province, <https://biroumum.bantenprov.go.id>, uploaded November 20, 2022, at 11.00 WIB
- [3] Raharjo, Supratikno et al. Old Banten City Manages Heritage for the Future, WEDATAMA WIDYA SASTRA, Banten, 2011, page 35
- [4] Ciputra, William, Sultanate of Banten, History, Founders, Heyday and Legacy, <https://bandung.kompas.com/read/2022/01/23/163000878/kesultanan-banten>, accessed 5 December 2022.
- [5] Muhammad, Ismail Genealogy of the Banten Sultanate, Banten Province Cultural Heritage Preservation Center, Directorate General of Culture, Ministry of Education and Culture of the Republic of Indonesia. <https://budaya.kemdikbud.go.id/bpcbbanten/silsilah-sultan-kesultanan-banten/>
- [6] Syafuri, HB, Grounding Islamic Sharia in Indonesia: Studies on fiqh siyasa and *implementation of Islamic law in Banten*. (Fseipress: Banten, 2010) ..., p. 88
- [7] Fauzie, Herman. Banten in Transition, (YASFI: Tangerang, 2000) ... p.40
- [8] Yakin, Ayang Utriza., Undhang-Undhang Banten : A 17th to 18th-Century Legal Compilation From the Qadi Court of the Sultante of Banten. Journal of Indonesia and Malay World. Vol. 44. No.130, Year XIII Quarter V..., p. 381.
- [9] Kertwibawa, Besta Besuki, Dynasty King Ascetic II Syarif Hidayatullah The Developer of the Cirebon Kingdom, (Bandung: Qibla, 2009), h. 13.
- [10] Wahju, Amman N, Sahajarah Wali Shaykh Syarif Hidayatullah Sunan Gunung Jati (Mertasinga Manuscript), (Bandung: Pustaka, 2005), h. 9.