

HISTORY LEARNING AT SECONDARY SCHOOL ABOUT DEMAK KINGDOM

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Abstract

The main problems dealing with history learning has always been correlated with boring and unattractive learning in the classroom. This study aims to find out: the material of the Demak kingdom in learning of history in high school. The research method used in this research is a historical method consisting of five steps, namely topic selection, heuristic, criticism, interpretation, and historiography. The results show that the Demak Sultanate was the first Islamic sultanate in Java, which was founded by Raden Patah in 1478 after Demak was established independently separated from the destroyed Majapahit. The territory of the Demak kingdom includes Jepara, Semarang, Tegal, and lembang, jambi, islands between Kalimantan and Sumatra, as well as several areas on the island of Kalimantan. The important ports controlled by Demak are Jepara, Tuban, Sidayu, Jaratan and Gresik. Demak has an important role in the development of Islam in Java and Demak is the center of the spread of Islam. The people who spread Islam is known as wali. For places of worship and centers of religious activities, wali set up a mosque in Demak. Demak Kingdom experienced a glorious period in the government of Sultan Trenggana who ruled from 1521-1546 M. Sultan Trenggana tried to expand his territory to West Java. In 1522 the Demak Kingdom sent troops to West Java under the leadership of Fatahillah.

Keywords: lessons, kingdom, and Demak.

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Introduction

The establishment of the Demak kingdom could not be separated from the mission of the preachers in Islamizing the land of Java which was later known as "wali songo". In spreading and developing Islam in Java, *wali songo* focused their activities on making the city of Demak as a central of everything. After reaching 20 years old, Raden Fatah was sent to Java to deepen the knowledge of religion under Raden Rahmat's care and finally marry his grandson. And finally Raden Fatah settled in Demak (Bintoro). In about 1475 AD, Raden Fatah began to carry out the orders of his teacher by opening a madrasah or Islamic boarding school in the area.

The task given to Raden Fatah was carried out as good as possible. Due to the support given by Walisongo, especially Sunan Ampel's orders, Raden Patah was assigned to teach Islam and open a pesantren (Islamic boarding school) in Glagahwangi Village. Shortly, this village was visited by many people. Not only became the center of science and religion, but it became the center of trade and even became the center of the first Islamic empire in Java. Glagahwangi Village, in its development became the capital of the country under the name of Bintoro Demak.

The Demak Sultanate was founded by Raden Patah in 1478. This Sultanate had previously been a duchy of the Majapahit kingdom, and was noted to be a pioneer of the spread of Islam in Java and Indonesia in general. The Demak Sultanate did not live long and soon suffered a setback due to a power struggle between royal relatives. In 1568, the power of the Demak Sultanate moved to the Pajang Sultanate founded by Jaka Tingkir. One of the historical relics of the Demak Sultanate

is the Great Demak Mosque, which is thought to be established by the Walisongo. The location of the capital of the Sultanate of Demak, which at that time could still be navigated from the sea and called Bintara (read "Bintoro" in Javanese), has now become the city of Demak in Central Java. The period when it became the capital, it was sometimes called as "Demak Bintara". At the time of the 4th sultan the capital was moved to Prawata (read "Prawoto").

Those aspects are then further developed in the younger cities of Java. This research also provides a comprehensive picture of the emergence, growth and decline of the Demak Kingdom and the lives of its people. This research is expected to be used as material to understand and examine various social and cultural issues that arise in the growth of cities in Indonesia today, and increase understanding of urban developments that are always dynamic.

The Demak kingdom was the first Islamic kingdom in Java. Previously, the Demak kingdom was a duchy of the Majapahit kingdom. This kingdom was founded by Raden Patah in 1500 to 1550 (Soekmono: 1973). Raden Patah is a nobleman of the Majapahit kingdom who has been confirmed by Prabu Brawijaya who officially settled in Demak and renamed Demak to be a Bintara. (Slamet Muljana: 2005). Raden Patah served as duke of the duchy of Bintara, Demak. With the help of other regions that have previously embraced Islam such as Jepara, Tuban and Gresik, Raden Patah established the Islamic Kingdom with Demak as its center.

Raden patah as the duke of Islam in Demak severing ties with Majapahit at that time, because the condition of the Majapahit Kingdom was weak. It could be said that the

emergence of the Demak Kingdom was a process of Islamization until it reached a form of political power. Moreover, the appearance of the Demak Kingdom was also accelerated by the weakening of the center of the Majapahit Kingdom itself, due to the rebellion and power struggles among the families of the kings (Poesponegoro: 1984).

As the first Islamic kingdom on the island of Java, the Kingdom of Demak played a major role in the process of Islamization at that time. The Kingdom of Demak developed as a center of trade and as a center for the spread of Islam. Demak's territory includes Jepara, Tuban, Sedayu Palembang, Jambi and several areas in Kalimantan. In addition, the Kingdom of Demak also has important ports such as Jepara, Tuban, Sedayu, Jaratan and Gresik which have developed into transit ports. The problem of this research is how the materials about the kingdom of Demak for history learning in high school are.

Research Methods

The research method employed in this study is a historical approach consisting of five steps: topic selection, heuristic, criticism, interpretation, and historiography. The selected topics are around the theme of the Demak kingdom in the history lesson material in high school. Heuristics find sources from both primary, secondary, and objects that are relevant to the research theme. Criticism is carried out through two types of criticism, namely internal and external criticism. External criticism deals with the credibility of the sources found, while internal criticism is carried out on the truth of the content or the authenticity of the source obtained. Interpretation is an activity of analysis and

synthesis of data found to be reconstructed into a fact. The final step of the historical methodology is to do historiography which is to compile a systemic and systematic history story according to the principles of historical methodology. The approach used in this study is a political, religious, social and cultural approach.

Research Findings and Discussions

Towards the end of the 15th century, along with Majapahit's setback, several of Majapahit territories began to separate. Even regions which spread over the duchy attacked each other, claiming to be the heirs of the Majapahit throne. Meanwhile, Demak in the northern coast of Java emerged as an independent region. Around the year of 1500, a Majapahit regent named Raden Patah, who was domiciled in Demak, openly broke all ties from the defenseless Majapahit. With the help of other muslim regions in East Java such as Jepara, Tuban and Gresik, he founded the Islamic Kingdom with Demak as its center (Soekmono, 1973: 52). This statement is a proof that the Demak Sultanate still has a relationship with the Majapahit Kingdom.

In the Javanese tradition, it is described that Demak was a direct substitute of Majapahit, while the king of Demak (Raden Patah) was considered the last son of Majapahit. The Demak Kingdom was possibly founded by a Muslim Chinese named Check Ko-po (Ricklefs, M., 2002: 38). It is likely that his son was Tomé Pires in his Suma Oriental it is called "Pate Rodim", probably meant "Badruddin" or "Kamaruddin" and died around 1504. Son or younger brother of Rodim, named Trenggana reigned from 1505 to 1518, then from 1521 to 1546. Between

these two periods, the throne was his brother-in-law, the king of Yunus (Pati Unus) from Jepara. While in the Trenggana period around 1527, military expansion of the Demak Kingdom succeeded in subduing Majapahit.

Raden Patah is the first king of Demak. The Palace of Demak Bintoro establishment is marked with: *genti mati siniraman janama* or 1403 Saka or 1478 AD, after the resignation of Sinuwun Prabu Brawijaya V from dhampar kencana Majapahit court (Purwadi & Maharsi, 2005: 34). Based on the statement, it was proven that Raden Patah was the founder of the first Demak Sultanate and brought Demak sultanate drastically achieve its glory.

Raden Patah is a Brawijaya son. When Raden Patah was still in the womb of his mother, he was entrusted to the governor in Palembang by Brawijaya, the place where Raden Patah was born. The place then grew and developed as the center of the first Islamic empire on the island of Java since the end of the 15th century AD, perhaps since the disappearance of the capital city of the Majapahit kingdom in the Trowulan area by the Girindrawardhana dynasty of the kingdom of Kediri in 1474 (Poesponegoro & notosusonto, 2008: 52). This proves that the Majapahit Kingdom was obliterated by the Kingdom of Kediri and at that time was the beginning of the rise of the Demak Sultanate under the leadership of Raden Patah. When collapse, Majapahit did not have a strong defense. In other words, at the time Majapahit was totally weak.

According to the story, Raden Patah succeeded in overthrowing Majapahit and moving all the equipments of the kingdom Ceremony and the heirlooms of Majapahit to Demak, as a symbol of the ongoing Majapahit kingdom unity but in a new form in Demak

(Soekmono, 1973: 52). The story of Raden Patah means that Majapahit has been at the point of its destruction, while Majapahit weaponry was transferred to the Demak Sultanate so that the name of the Majapahit kingdom was not lost, and the weaponry was used to strengthen the defense of the Demak Sultanate.

In his life, Raden Patah had a sibling from one mother but another father, he was named Raden Husain. Raden Husain is the son of Arya Dilah. This indicates that Raden Patah and Raden Husain had a brotherly relationship. It was further stated that when the two sons had grown up they went to Majapahit to serve the King of Majapahit. During their trip, they stopped at Ampeldenta to study Islam and teach Sunan Ampel. After the two sons succeeded in completing his journey, it turned out that Raden Patah changed his stance so he would not continue his journey to Majapahit on the grounds that it was not in his place for a Muslim to serve a king of other faiths. Therefore Raden Husain left by himself and after being accepted as a servant in Majapahit, he obtained the position as Duke of Terung. Raden Patah was married to his Sunan Ampel grandson, the daughter of Nyai Ageng Maloka. Furthermore, on the advice of a saint from Ampeldenta, Raden Patah was asked to walk west until he found an area full of bush (Java: *glagah*) which smelled good and that was where Raden Patah was asked to open a new village called Bintara (Arcadiam, 16).

In that place, Raden Patah built the Sultanate of the Demak Bintoro, but building the Demak Bintoro Sultanate was not as easy as turning the palm of the hand, of course Raden Patah needed a very difficult struggle to control Demak. Even though Majapahit is

weak, surely it will not remain doing nothing when the territory is taken.

Raden Patah ruled Demak from 1500-1518 AD. Therefore, the Demak kingdom became an agrarian-maritime kingdom. Merchandise exported by the Demak kingdom includes rice, candles and honey. The goods were exported to Malacca, Maluku and Samudera Pasai. During the reign of Raden Patah, the territory of the Demak kingdom included the Jepara, Tuban, Sedayu, Palembang, Jambi and several areas in Kalimantan. In this case, the Demak kingdom also has important ports such as Jepara, Tuban, Sedayu, Jaratan, and Gresik which are engaged in becoming a transit port.

The Kingdom of Demak developed as a center of trade and the spread of Islam. The role of wali songo in the spread of Islam were very big, both on the island of Java and in areas outside of Java, such as in the Maluku region carried out by Sunan Giri, in East Kalimantan carried out by a leader from Demak named Tunggang Parangan. During the reign of Raden Patah, the Demak mosque was built where the construction of the mosque was assisted by the saints. Raden Patah was the first king of the Demak Kingdom. He conquered the Majapahit kingdom and transferred all the ceremonial objects and heritage of the Majapahit kingdom to Demak. The aim is that the symbol of the Majapahit kingdom is reflected in the Demak kingdom.

When the kingdom of Malacca fell to the Portuguese in 1511 AD, the relations between Demak and Malacca were cut off. The kingdom of Demak felt that they were harmed by the Portuguese in trading activities. Therefore, in 1513 M, Raden Fatah ordered the Duke of Unus to lead the Demak army to

attack the Portuguese in Malacca. The attack was unsuccessful, because the Portuguese troops were more powerful and had complete weapon. Due to his efforts, Adipati Unus was called as Pangeran Sabrang Lor.

After Raden Fatah died, the throne of the Demak kingdom was held by the Duke of Unus. He ruled Demak from 1518-1521 AD. The period of his ruling was not so long because he died at young age and did not have a child to substitute him. However, the Demak troops had attacked the Portuguese in Malacca during his reign. After the Duke of Unus died, the throne of the Demak kingdom was held by his brother who had the title of Sultan Trenggana

Since 1509, the Duke of Unus who is the son of Raden Patah, has prepared to attack Malacca. But in 1511, the Portuguese had preceded it. With regard to this, Duke of Unus did not discourage. In 1512 Demak sent its war fleet to Malacca. But, after the fleet arrived at the beach of Malacca, Pangeran Sabrang lor fleet was bombarded by cannon of Portuguese troops assisted by the son-in-law of the Sultan Mahmud, namely Sultan Abdullah King of Kampar. The second attack was carried out in 1521 by Pangeran Sabrang lor. But it failed again, even though the ship had been renovated and adjusted to the terrain.

In addition, he managed to hold an expansion of the kingdom. He eliminated the Hindu Majapahit kingdom, which at that time part of his territory cooperated with the Portuguese. The duke of Unus died in 938 H / 1521 M. Demak under the duke of Unus was a Demak with an archipelago perspective. The big vision is to make Demak a great maritime kingdom.

Sultan Trenggana ruled Demak from 1521-1546 AD. Under his rule, the Demak kingdom reached its glory. Sultan Trenggana tried to expand his territory to West Java. In 1522, the Demak empire sent its troops to West Java under the leadership of Fatahillah. Regions that have been successfully controlled include Banten, Sunda Kelapa, and Cirebon. The conquer of this area aims to thwart the relationship between the Portuguese and the Padjajaran kingdom. The Portuguese fleet could be destroyed by the Demak fleet led by Fatahillah. With that victory, Fathillah changed the name Sunda Kelapa to Jayakarta (meaning full of victory). The incident that occurred on June 22, 1527 AD was then commemorated as the anniversary of the city of Jakarta.

In an effort to expand his power to East Java, Sultan Trenggana led his own army. One by one, East Java is successfully controlled, such as Maduin, Gresik, Tuban and Malang. However, when attacking Pasuruan 953 H / 1546 M, Sultan Trenggana died. His efforts to enter the infidel port city into his territory with violence turned out to be a failure. Thus, the Sultan Trenggana ruled for 42 years. In its glory period, Sultan Trenggana visited Sunan Gunung Jati. From Sunan Gunung Jati, Trenggana obtained the title of Sultan Ahmad Abdul Arifin. An Islamic title like that had previously been given to Raden Patah, after he defeated Majapahit.

Trenggana contributes to the spread of Islam in East Java and Central Java. Under his rule, Demak began to control other Javanese areas such as seizing Sunda Kelapa from Pajajaran and driving away Portuguese troops who would land there (1527), in Tuban (1527), in Madiun (1529), in Surabaya and Pasuruan (1527), in Malang (1545), and in

Blambangan, the last Hindu kingdom on the eastern end of the island of Java (1527, 1546). Trenggana died in 1546 in a battle to conquer Pasuruan, and was later replaced by Sunan Prawoto. One of the Demak warlords at that time was Fatahillah, a young man from Pasai (Sumatra), who also became son-in-law of King Trenggana. While Maulana Hasanuddin, son of Sunan Gunung Jati, was ordered by Trenggana to subdue Banten Girang. Later, the descendants of Maulana Hasanudin made Banten an independent kingdom. While Sunan Kudus was a priest in the Demak Mosque, he was also the main leader in the Majapahit conquest before moving to Kudus.

The death of Sultan Trenggana caused great political chaos in the Demak palace. Kadipaten (the sub regions) try to break away and no longer recognize Demak's power. In Demak itself, controversy arose among the heirs who were fighting over the throne. The person who should replace Sultan Trenggana's position was the secretary of Sekar Seda Ing Lepen. However, he was killed by Sunan Prawoto who hoped to inherit the royal throne. Adipati Jipang, whose name is Arya Penangsang, the son of Prince Sekar Seda Ing Lepen, did not remain silent because he felt to deserve to inherit the throne of Demak. Sunan Prawoto with several of his supporters was killed and Arya Penangsang succeeded in ascending the throne. However, Arya Penangsang was not in power for long time because he was later defeated by Jaka Tingkir who was assisted by Kiyai Gede Pamanahan and his sons Sutawijaya, and KI Penjawi. Jaka stepped up the throne and his coronation was carried out by Sunan Giri. After becoming king, he held the title of Sultan Handiwijaya and moved his government center from Demak to Pajang in 1568.

Sultan Handiwijaya was very respectful of those who have contributed. Especially to those who once helped the battle against Arya Penangsang for example Kyai Ageng Pemahan was given Mataram land and Kyai Panjawi was given land in Pati. Both were appointed as regents in the areas. Sutawijaya, the son of Kyai Ageng Mengahan was appointed as adopted son because of his services in conquering Arya Penangsang. He was good at military affairs. After Kyai Ageng Penjahan died in 1575, Sutawijaya was appointed as his role.

In 1582, Sultan Hadiwijaya died. His son, Prince Benawa, was appointed as his successor. There was a rebellion carried out by Arya Panggiri, son of Sunan Prawoto, he felt he had the right to rule the throne of Pajang. The rebellion could be thwarted by Pangeran Benawan with the help of Sutawijaya. Pengeran Benawan realized that he was weak, could not control the government, and unbrave to face enemies and regents who wanted to escape Pajang's power to his adopted brother, Sutawijaya in 1586. At that time Sutawijaya had been regent of Mataram, so the center of the kingdom of Pajang was moved to Mataram.

Demak is located on the north coast with a fertile natural environment, and all is a village in its local babad called Gelagahwagi. This place is said to be used as a Muslim settlement under the leadership of Raden Patah whose presence in the place was guided by wali songo named Sunan Rahmat or Ampel (Poesponegoro & notosusonto, 2008:).

The javanese manuscript telling about Demak Bintoro is closely related to the spread of Islam in Java. With the full support of Wali Songo, the Palace of Demak Bintoro was able

to exist as a firm and authoritative Islamic palace. With regard to the relations among nations, Demak Bintoro palace is the most respected spokesperson for the Southeast Asian region. This is due to the contribution of the Demak Bintoro Palace in the fields of economics, shipping, trade, crafts, agriculture, education and religion (Purwadi & Maharsi, 2005: 1). At that time, the Bintoro Demak was very victorious, because it controlled several fields in Southeast Asia. Due to the glory of the Demak Bintoro, the spread of Islam was also growing rapidly and spread throughout the archipelago. The strategy of spreading Islam performed by the Demak Sultanate was through trade by the scholars.

The Bintoro Demak indeed has a strategic location. The Bintoro Demak location is very beneficial, both for trade and agriculture. In the old time, the Bintoro Demak tlatah was located on the edge of the strait between the mountains of Murai and Java. Previously the strait seemed to be rather wide and could be navigated properly so that merchant ships from Semarang could take the shortcut to sail to Rembang (Purwadi & Maharsi, 2005: 33). The strategic location of Demak Bintoro caused Demak Sultanate to develop rapidly in the early of its establishment. With the rapid development of the Demak Sultanate, Demak was named as a powerful country in the Southeast Asia region.

The embassy of the Bintoro Demak Palace was placed in Islamic countries. For example, Johor, Pasai, Gujarat, Turkey, Persia, Arab and Egyptian countries. Fellow Islamic countries do indeed have religious solidarity. Students from Demak Bintoro were also sent to study in various countries. At that time, the

Palace of Demak Bintoro indeed became as an Islamic maritime palace that was prosperous, agile, knowledgeable, cosmopolitan and religious (Purwadi & Maharsi, 2005: 1). From this information, it can be said that the Demak Sultanate has many friendships with other Islamic countries. So, the solidarity of the Islamic countries indicated a glorious period of the development of the Islamic State. The Demak Sultanate also began to develop in the field of education. This is proven by the sending of students from the Sultanate of Demak Bintoro to study in various countries. The Bintoro Demak Sultanate also has a very important area for the economy of the Bintoro Demak, the area is called Tlatah.

The river which connects between the Bintoro Demak and the remote areas in Central Java is the Serang River which now empties into the Java Sea between Demak Bintoro and Jepara. The river can still be navigated with rather small trading boats. Its tributaries are sourced in the Middle Kapur Mountains. Next to the mountains lies the old places of Central Java, namely Pengging and Pajang Hadiningrat. The roads are quite well for the cart to pass a low water boundary from the Serang Lusi River valley to the Bengawan valley, namely Bengawan Solo, which link between southern Central Java and East Java (Purwadi & Maharsi, 2005: 34). The above explanation shows that the trade route in Demak is so easy that it greatly helps the economy of the Bintoro Demak. Without the efficient trade route, the Bintoro Demak trade will be hampered and the economy will also decline.

The crops of rice fields in Demak Bintoro seems to have been good in ancient times. The water management was good. Moreover, the rice supply for themselves and

for trade can still be added by officials in the Bintoro Demak without much difficulty If they control the connecting road in Pengging and Pajang Hadiningrat. Not surprisingly, this region also achieved prosperity (Purwadi & Maharsi, 2005: 34). It can be seen that at that time the agriculture in the Demak Bintoro Sultanate had advanced because the situation there at that time was very fertile. The main crop in the area was rice. This condition supports Demak Bintoro to achieve its glory.

The Bintoro Demak has become a rice warehouse from agricultural plots on the banks of the strait. The city of Juwana became a center for the region around the year of 1500. The Bintoro Demak is the sole official at the south of the Muria Mountains (Purwadi & Maharsi, 2005: 33). What is meant by the strait in this context is the strait between the Muria Mountains and Java. Also, the strait is one of the trade routes.

Jepara is located at the west of the Muria mountains. Jepara has a safe port, which was originally protected by three small islands. The location of Jepara harbor is very advantageous for larger merchant ships, which sail through the north coast of Java to Maluku and return to the west. The short-cut road to the south of the mountains can no longer be navigated by a large boat because it has become shallow due to silt sediment, then Jepara becomes the Bintoro Demak port. Both cities are powerful (Purwadi & Maharsi, 2005: 33-34). It has been explained above that the Sultanate of Demak and Jepara have a close and strong relationship. There is a large port in Jepara, which is very helpful in the trade and shipping of the Bintoro Demak.

The Islamic kingdom of Demak is the continuation of the Majapahit kingdom before the king of Demak became an independent

Islamic king and rebelled in disbelief (Majapahit). There was no doubt that since the XIV century Muslims were no longer stranger to the Majapahit royal city and the Bubad city. Javanese stories telling about "visit to the king" to the Majapahit Palace as an annual obligation for the vassals who are Muslims, contain the truth as well. By carrying out a "visit to the king" on a regular basis, he continued to establish relations with the officials of the Majapahit court especially with the governor. When King Demak became king of independent Islam and became a sultan, there was no other way for him.

Many parts of the old civilization, before the period of Islam, had been taken over by Islamic Javanese Palace in Central Java. This can be viewed from Javanese literature at that time. The increase in military buildings in Demak and other capitals in Java in the sixteenth century was also the influence of Islamic heroic traditions.

Demak mosque as the center of worship of the first Islamic kingdom in Java and its position in the hearts of believers in the sixteenth century and beyond played an important role. There was a group of follower that was very influential who connected with international Islamic centers abroad. Important parts of present-day Islamic Javanese civilization, such as wayang orang, wayang topeng, gamelan, macapat songs and keris making, seem to have existed since the seventeenth century by Javanese saga as the result of the discovery of contemporaries living in the Demak sultanate.

The art had gained an important position in the Javanese civilization before Islam, possibly it relates to worship. In XV and XVI centuries, in most parts of Java, the pagan

procedures had to be replaced by Islamic religious ceremonies, arts such as wayang and gamelan had lost their sacred nature. Its nature then becomes "secular". The development of Javanese literature which at that time was said to be "modern" was also influenced by the secularization process of literary works that were once sacred and the sacred history of ancient times. The "coastal" civilization centered on the northern coastal ports and the east coast of Java, probably in the beginning of the XV century, was not solely Islamic. But its glory in the sixteenth and eighteenth centuries clearly shows the relationship with the spread of Islam.

Demak in the previous period was known as Bintoro or Gelagahwangi which was a duchy area under Majapahit rule. This first Islamic kingdom was founded by Raden Patah on the blessing and support of the walisongo which was estimated not long after the collapse of the Majapahit Kingdom (during the reign of Prabu Brawijaya V / Kertabumi) i.e.± 1478 M sinengkelan (marked by condro sengkolo) "SIRNO ILANG KERTANING BUMI ". The establishment of the Demak sinengkelan Kingdom" geni mati siniram janmi "which means soko year of 1403/1481 M.

Before Demak became the center of the kingdom, it was a duchy under the authority of the Majapahit kingdom (Brawijaya V) and before having the status of a duchy, it was better known as "Glagah Wangi" which was the only duchy whose duke embraced Islam. According to folklore, the first person encountered by Raden Patah in Glagah Wangi is Nyai Lembah from Rawa Pening. Due to the suggestion of Nyai Lembah, Raden Patah settled in Glagah Wangi Village which was later named as "Bintoro Demak". In its

development, Bintoro finally became the capital of the country due to the more people living there.

There are several opinions regarding the origin of Demak: 1) According to Prof. Purbotjaroko, Demak comes from the word Delemak. Which means land that contains water (swamp), 2) according to sholichin salam in his book "around walisongo" states that Prof. Dr. Hamka argues, the city of Demak is derived from the Arabic "Dimak" which means tears, describing the difficulties in upholding Islam at that time, 3) according to Prof. R.M. Sutjipto Wiryosuparto, Demak comes from the Kawi language which means hand or giving.

Geographically, the Demak Kingdom is located in Central Java, but at the beginning of its establishment the Demak kingdom received assistance from the Regents of the coastal regions of Central Java and East Java who had embraced Islam. Previously, the Demak area was named Bintoro, which was a vassal or subordinate to the Majapahit Kingdom. His governmental power was given to Raden Fatah (from the Majapahit kingdom) whose mother embraced Islam and came from Jeumpa (Pasai Region)

Demak's location is very beneficial, both for trade and agriculture. In ancient times the Demak region was located on the edge of the strait between the Muria Mountains and Java. Previously the strait seemed to be rather wide and could be navigated properly so that merchant ships from Semarang could take a shortcut to sail to Rembang. But since the XVII century the shortcut cannot be navigated at any time. In the sixteenth century it seemed that Deamak had become a rice warehouse from an agricultural area on the edge of the strait. The

city of Juwana was such a center for the area at around the year of 1500. But around 1513 Juwana was destroyed and vacated by Gusti Patih, the commander of the Majapahit kingdom which was not Islam. This is presumably the last of the old kingdoms. After the fall of Juwana, Demak became the sole ruler to the south of the Muria Mountains.

The link between Demak and the remote areas in Central Java is the Serang River (also known by other names), which now empties into the Java Sea between Demak and Jepara. The harvest of rice fields in the Demak area seems to have been good in ancient times. The opportunity to carry out the drainage is sufficient. Moreover, the supply of rice for its own needs and for agriculture can still be added by the authorities in Demak without much difficulty, if they control the connecting road in Pegging and Pajang.

Based on the research results of Walisongo IAIN Central Java in 1974 on the materials of Islamic History in northern Central Java, it was reported that there were several opinions regarding the location of the Sultanate (royal palace) of Demak, namely: First, that the former Demak empire did not exist. It is stated that Raden Patah began to spread the religion of Islam in Demak solely for the benefit of the Islamic religion. The establishment of the Demak mosque along with the walisongo is a symbol of the Demak Sultanate. The residence of Raden Patah was not a magnificent palace, but an ordinary house which was located around the train station, nowadays the place was called "Rowobotok".

Second, in general the location of the mosque is not too far from the palace. It is estimated that the location of the Demak

palace is in the place where the Penitentiary was established (east of the square), arguing that in the colonial era there was an element of intentionally eliminating the former palace, this opinion was based on the existence of the names of villages that have a historical background. Like the name: *sitihingkil* (*setinggil*), *betengan*, *pungkuran*, *sampangan* and *jogoloyo*.

Third, the location of the palace faces the Great Mosque of Demak, crossing the river marked by the presence of two betel trees. The two areca trees are still there, and there is a grave of the holy church between the two trees. According to the beliefs of the local community, what was planted was actually a spear (heirloom).

A new book, "Encyclopaedia of Kelirumologi" (Jaya Suprana, 2009 - Elex Media Komputindo-Kompas Gramedia), contains an entry entitled "Demak" on page 98. In the entry, it was told that the location of the former Keraton Royal Demak palace had not been agreed between the experts. A group of experts said that the location of the palace was most likely to be in the southern area of the current town square of Demak and facing north. In the southern region of Demak there is a place called *Sitinggil / Siti Hinggil* -a name that is usually associated with the palace. But another group of experts opposed this opinion because in the XV century, when the Demak Kingdom existed, the Demak region was still in the form of wild swamps. It is very unlikely that Raden Patah established his kingdom there. More likely, according to this group, the center of the Kingdom of Demak is in the area around Semarang, namely Alastuwo, District Genuk. This opinion is supported by the findings of archaeological objects. According

to Jaya Suprana, one of the two opinions might be wrong, but it could also be wrong (!). This is the commentary on Demak in Jaya Suprana style *kelirumologi*.

Both opinions above are geologically interesting because they both inevitably involve a geological process called sedimentation. Let's see a little sedimentation process in this famous region. Famous? Yes, this region is in terms of the famous Quaternary sedimentation. It is argued that in the past Mount Muria in the north of Demak did not converge with Java, it was a volcanic island which eventually merged with the Javanese mainland by a process of sedimentation between Demak-Muria. Let's examine this opinion based on old historical literature.

Little things about the Kingdom of Demak, need to be written down again to just refresh the mind. The Demak kingdom was the first Islamic kingdom in Java and existed after the Majapahit Kingdom era. Some of the Demak kings are descendants of the Majapahit kings, including Raden Patah - the founder of the Kingdom of Demak. The history of the Majapahit conquest by Demak has its own story which is very detailed in the book Slamet Muljana (1968, 2005) "The collapse of the Hindu-Javanese Empire and the emergence of Islamic countries in the archipelago" - Bhratara - LKiS. In 1515, the Kingdom of Demak had its territory from Demak to Cirebon. In 1546, the Demak Kingdom had expanded to include Jambi, Palembang, Bangka, Banten, Sunda Kalapa and Panarukan in East Java. In 1588 Demak disappeared and his successor changed to Pajang which was the predecessor of the kingdom / sultanate in Yogyakarta and

Surakarta now. The collapse of the Demak Kingdom was no different from its conquest of Majapahit. The events of the demise of important Demak figures when attacking Blambangan which was former Majapahit, and the undermining of the Demak itself made the kingdom even weaker and eventually collapsed on its own. A lesson from history - disintegration from within will endanger unity and unity.

Back to the search for the center of the Demak Kingdom, the book of Mohammad Ali (1963), "The Role of the Indonesian Nation in Southeast Asian History" - Bhratara, interesting to refer to. In describing the occurrence of the Demak Kingdom, Moh. Ali wrote that at an event Raden Patah was ordered by his teacher, Sunan Ampel from Surabaya, to move west and settle in a place protected by fragrant plants. Lush rearing plants are certainly only fertile in the swamp area. In his travels, Raden Patah arrived at the swamp area on the southern edge of Muryo Island (Muria), which is a large swamp area that closes the sea or more precisely a strait that separates Muryo Island from the Central Java mainland. It was there that fragrant and swampy was found; then the place was named Raden Patah as "Demak".

According to Slamet Muljana (1983), "Restoration of the Persada History of Majapahit Ancestors" - the forest in Gelagah Wangi was opened and used as a new residence called "Bintara". From the name of the new territory, Raden Patah is known as Prince of the Priests. Slamet Muljana (1968, 2005) also wrote that Raden Patah (the Chinese name is Jin Bun - Raden Patah is the son of the Majapahit king Prabu Brawijaya and one of his wives called the Chinese Princess) chose to live in an empty and

swampy area east of Semarang, at the foot of Mount Muria. The area is very fertile and strategic to master shipping on the north coast. Jin Bun is based in Demak. In Demak, Jin Bun became an ulama according to the message of his teacher, Sunan Ampel. He gathered his followers from both the Javanese and Chinese communities. Before rebelling against Majapahit, Jin Bun or Raden Patah were regents stationed in Demak or Bintara.

Demak used to be located at the edge of the sea, but now the distance from the sea to 30 km, can be interpreted from a puddle map issued by the Semarang Regional Government (Daldjoeni, 1992, "Geography of History II" - Alumni). This flood inundation map from Semarang to Juwana clearly illustrates the remnants of the swamp around Demak because up to now this area has always been inundated areas in the event of major flooding from the surrounding rivers. From the map we can estimate that the location of Muryo Island was in the north of Central Java in the 15th to 16th centuries. Demak as a city is located on the banks of the Tuntang river whose water comes from Rawa Pening near Ambarawa.

In the northwest of the area is the Prawoto hill, a land protrusion like a peninsula whose rocks consist of marl in the central Kendeng Mountains. In the history of Demak there was a figure named Sunan Prawoto (Prawata), the son of Prince Trenggono. His real name was Mukmin, but then he was nicknamed Sunan Prawoto because every rainy season, in order to avoid puddles around Demak, he fled to the pesangrahan built on Prawoto hill. The remnants of the guesthouse still show the presence of a gate and sitinggil (siti hinggil) and a bathing pool (De Graaf, 1954, "De

Regering van Panembahan Senapati Ingalaga" - Martinus Nijhoff).

De Graaf and Th. Pigeaud (1974), "De Eerste Moslimse Voorstendommen op Java" - Martinus Nijhoff) has good information about the location of Demak. The location of Demak is quite beneficial for trade and agricultural activities. The strait which separated Central Java and Muryo Island at that time was quite wide and could be navigated freely, so from Semarang via Demak the boat could sail until Rembang. Only in the 17th century did the strait not be navigable throughout the year.

In the 17th century, especially in the rainy season, small boats can sail from Jepara to Pati, which is located on the banks of the Juwana river. In 1657, Tumenggung Pati announced that he intended to order a canal connecting Demak with Pati so that Juwana could be used as a trading center. In the 16th century Demak was thought to be the center for storing agricultural rice from areas along the Muryo Strait. As for Juwana in around 1500, it also functioned as Demak. In this connection, according to the report of a famous foreign traveler in Indonesia at the time - Tom Pires, in 1513 Juwana was destroyed by a Majapahit warlord and Demak became the only one who played a role in that function. Demak transportation with the inland area of Central Java is through the Serang River whose mouth lies between Demak and Jepara. Until almost the end of the 18th century the Serang River was navigable by ships to the interior. Serang River is located on Mount Merbabu and in the Kendeng Tengah Mountains. To the south of the mountains there is the Pengging landscape (between Boyolali and Pajang / Kartasura).

When in the seventeenth century sediments in the Muryo Strait had increased and finally anchored them so they could no longer be navigated, the port of Demak died and the role of the port was taken over by Jepara which was located on the west side of Muryo Island. The port is quite good and safe from big waves because it is protected by three islands located in front of the port. Merchant ships that sailed from Maluku to Malacca or vice versa always docked in Jepara. Thus a brief review based on old historical literature on the location of the more likely Demak Kingdom is located in the southern city of Demak now, in an area which was once a swamp and facing a strait (Muryo Strait) and Muryo Island (Muria). Precisely by being located in such an area, Demak in his time had mastered the shipping channel in Java before the sedimentation buried the existence of the Muria Strait. The Pantura highway that connects Semarang-Demak-Kudus-Pati-Juwana now is actually right above the Muria Strait which used to be heavily navigated by ships.

The building is made of teak wood measuring 31 m x 31 m with a section of the foyer measuring 31 m x 15 m. The middle roof was supported by four giant wooden poles (saka guru), made by four guardians between Wali Songo. Southeast Saka is made by Sunan Ampel, southwest of Sunan Gunung Jati, northwest made by Sunan Bonang, while northeast is not made of one piece of whole wood but is composed of several blocks bound together (saka tatal), is a donation from Sunan Kalijaga. The ensemble with eight tiangboyongan is an additional building in the time of Duke of Jonah.

The Great Mosque of Demak is an Islamic-style mosque built by walisongo in one night. Regarding the year of construction of this mosque, there are still many experts debated with their respective sources. The first source is written in the form of chapters, saga, and ancient texts. While the second source in the form of inscriptions and candrasengkala which until now can still be seen in the Demak mosque.

In the chronicle demolition of Atmodarminto, it was stated that the construction of the mosque was marked by candrasengkala lawang trusguna ning jalmi which contained the 1399 saka or 1477 AD numerical meaning. Also mentioned in the book *Nukilan Sedjarah Tcirebon* stated that the Agng Demak Mosque was built by the trustees in the same year as the Cirebon mosque, which was 1498 (Hariwijaya, 2006: 28).

Candrasengkala in the form of dragon head images can be seen on the main door leaves in the front of the mosque. Lawang / door is often called Lawang Bledog or Lightning Door. The door was made by Ki Ageng Selo which illustrates the mixing of 2 cultures between Majapahit (stupa) and Chinese culture (picture of a dragon at the bottom). The sound from Candrasengkala contained at the door is the Dragon mulad salira wani which means numbers in the year 1388 S or 1466M (Sabariyanto, 1981: 39). The door that is now a copy and the original one is stored in the Museum.

Other Candrasengkala are found on the western wall of the mihrab in the form of turtle ornaments. This candrasengkala shows the numbers in the year 1401 S or 1479 AD. Another source is an inscription containing 1428 S. This inscription is written on a

wooden panel which was previously located on the inner wall above the main door. The sound of the inscription is the Hadeging of the mosque, even though the guardians, the nalika dinten on Thursday Kliwon malem on Friday legi on 1 Dulkaidah in 1428 S / 1506 AD (Raharjo, 1997: 29).

However, the more believed year as the year of the establishment of the Great Mosque of Demak was 1401 S / 1479 AD which was based on the candrasengkala located on the west wall of the mihrab. Namely in the form of a turtle ornament that shows the head, body, four legs and tail. Meanwhile, the Great Mosque of Demak has experienced at least 10 repairs. In the *Babad Tanah Jawi* mentioned in 1634 S (1710 AD), Pakubuwono I gave the order to repair the Great Mosque of Demak and replace the shingle. During the reign of the Dutch East Indies, improvements were made to the Great Demak mosque, among others by strengthening the main pillars by giving wood linings and iron clamps. Furthermore, the improvement efforts made in the twentieth century included: 1) in 1924-1926 the replacement of the mosque's porch and shingles, the addition of the construction of the horses in the roof of the mosque and the construction of iron towers, 2) In 1966-1969, the replacement of Istri installations and front fence, front gate breaking, fence around the mosque, demolition and redevelopment of the mosque's foyer, 3) 1973-1974 concretion on the mosque wall, replacement of some shingles and rehabilitation of the sultan's grave, 4) 1982 / 1983-1987 / 1988, the restoration was carried out in an integrated and integrated manner by the Project for the Restoration and Maintenance Development of the History and Antiquities of Central Java.

Conclusions

The Demak Sultanate was the first Islamic sultanate in Java which was founded by Raden Patah in 1478 after Demak stood alone apart from the destroyed Majapahit. In a short time, Demak developed into a large kingdom. The territory of the Demak kingdom includes Jepara, Semarang, Tegal, and lembang, jambi, island islands between Kalimantan and Sumatra, as well as several areas on the island of Kalimantan. The important port ports controlled by Demak are Jepara, Tuban, Sidayu, Jaratan and Gresik. Demak has an important role in the development of Islam in Java and Demak is the center of the spread of Islam. Spreader of the spread of Islam is known as the guardian. For places of worship and centers of religious activities, the trustees set up a mosque in Demak. It is important to note here that Demak kings are well-known as protectors of religion so that between kings and ulamas are closely linked, especially with walisanga. The establishment of the Great Demak Mosque by the guardians with its architecture Sunan Kalijaga is the preaching center of the guardians, including Walisanga, namely Sunan Ampel, Sunan Kudus, Sunan Gunungjati, Sunan Muria, Sunan Bonang, Sunan Kalijaga, Sunan Darajat, Sunan Giri, and Syeh Lemah Abang / Siti Jenar. However, Syeh Lemah Abang / Syeh Siti Jenar is not considered as the other guardians. This is because he spread the forbidden teachings, namely about "Jumbuhing Kawula Gusti" (the union of servants with their Lord). After being followed up by other trustees, it was said that what was taught by Siti Jenar was true, but it was very dangerous, especially if it was taught to the public.

Demak Kingdom experienced a glorious period in the government of Sultan Trenggana who ruled from 1521-1546 M. Sultan Trenggana tried to expand his territory to West Java. In 1522 the Demak Kingdom sent troops to West Java under the leadership of Fatahillah. He was a cleric from the market who came to Demak to serve the Sultan. His arrival was well received by Sultan Trenggana. In 1527 the Demak fleet under Faletahan headed to Banten, Sunda Kelapa and Cirebon. The three regions are included in the kingdom of Pajajaran. Banten can be captured, then carried out an attack on Sunda Kelapa, when the Portuguese also came to Sunda Kelapa. They will establish trading offices and fortresses in Sunda Kelapa. Then there was a war between the Portuguese and the Demak fleet. Demak then won and the Portuguese fleet could be destroyed. Right on June 22, 1527 Sunda Kelapa was controlled and renamed Jayakarta.

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