

## **THE EMERGENCE AND DEVELOPMENT HISTORY OF DEMAK BINTORO KINGDOM**

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### **Abstract**

This research is aimed to find the emergence and development of Demak kingdom. This research used the five stages historical research method according to Kuntowijoyo, which are topic selection, heuristic, verification, interpretation and writing. Kasultanan Demak is the first Islamic kasultanan in Java which was founded by Raden Patah in 1478. Demak area covers Jepara, Semarang, Tegal, Lembang, Jambi, islands among Kalimantan and Sumatera and some areas in Kalimantan islands. The glory era was in Sultan Trenggana administration who ruled from 1521-1546 M. After the death of Sultan Trenggana, there was power seizure in Demak Kingdom. This seizure occurred between the Prince of Sekar Seda ing Lepen and Sunan Prawata who was the only son of Sultan Trenggana. Thus, there was murder conducted by Sunan Prawata towards the Prince of Sekar Seda ing Lepen. The son of Prince of Sekar Seda ing Lepen whose name was Arya Panangsang from Jipang avenged his father's death by murdering Sunan Prawoto. One of dukes who fought against Arya Panangsang was Joko Tingkir. He was one of Sultan Trenggono's son-in-law and ruled in Pajang. Reputedly, Joko Tingkir had purebred line of Majapahit that is Brawijaya V who was expelled by Girindrawardhana and subserved in Demak Kingdom.

**Keywords: maket, administration, and Demak**

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## **Introduction**

The founding of Demak Kingdom could not be separated from the mission of muballigh in islamizing Javanese land or which was furthermore called "wali songo". In the broadcasting and developing Islam in Java, wali songo centered their activities by making Demak city as the central of every aspect. After the age of 20, Raden Patah was sent to Java to deepen religion science under the upbringing of Raden Rahmat and finally got married with his grandchild. Finally Raden Fatah stayed in Demak (Bintoro). In 1475 AD, Raden Fatah started to perform their teacher's order by opening madrasah or Islamic boarding school in the area.

It seemed that the task given to Raden Fatah was run well. Because of the support of walisongo, especially based on the order of Sunan Ampel, Raden Patah was assigned to teach Islam religion and open a boarding school in Glagahwangi Village. No longer after that, this village was visited by many people. It did not only become the centre of religious science, but also the centre of commerce and the centre of first Islam Kingdom in Java. In the development, Glagahsari Village became the capital city which was named Bintoro Demak.

Demak Sultanate was founded by Raden Patah in 1478. Previously, this sultanate was vassal ducal from Majapahit kingdom, and was noted as the pioneer of Islamic Proselytism in Javanese Island and Indonesia in general. Demak Sultanate did not last for long and immediately experienced throwback because of power struggle among the kingdom relatives. In 1568, the authority of Demak Sultanate was transferred to Pajang Sultanate which was founded by Jaka Tingkir. One of historical heritages of Demak is the Great

Mosque of Demak, which was estimated founded by Walisongo. The location of capital city of Demak Sultanate that was plied from the sea and named as petty officer or Bintara became Demak city in Central Java at this time. The period of when the capital city was located there was sometimes known as "Demak Bintara" or Demak petty officer. In the period of the fourth Sultan, the capital city was moved to Prawata (read "Prawoto").

Furthermore, those aspects are developed in newer Javanese cities. This cities will give a comprehensive picture on the emergence, development and the fall of Demak Kingdom and also the societies' life. This research is expected to be used as the material in order to understand and review various social and cultural problems which emerge in Indonesian cities growth and improve the understanding of dynamic city development.

Demak Kingdom is the first Islamic Kingdom in Javanese Island. Previously, Demak kingdom is a duchy of Majapahit kingdom. This kingdom was founded by Raden Patah in 1500 to 1550 (Soekmono, 1973). Raden Patah is a nobleman of Majapahit that has obtained the uninauguration from Prabu Brawijaya who officially lived in Demak and changed Demak into Bintara (Slamet Muljana, 2005). Raden Patah held the position as the duke of duchy Bintara, Demak. On the support of other areas which earlier believed in Islam such as Jepara, Tuban, and Gresik, Raden Patah founded Islamic Kingdom with Demak as the centre.

Raden Patah as Islam Duke in Demak broke their relationship with Majapahit at that time because the Kingdom was in the weak condition. It can be said the the emerge of Demak Kingdom was a Islamization process to

reach a political power. Moreover, the emergence of Demak Kingdom was also accelerated with the weakening of Majapahit Kingdom as the result of rebellion and war of power struggle within the kings relatives (Poesponegoro, 1984).

As the first Islamic kingdom in Javanese Island, Demak Kingdom had a big role in the Islamization process at that time. Demak kingdom developed as the commerce centre and Islamic Proselytism. The territory of Demak includes Jepara, Tuban, Sedayu Palembang, Jambi and some areas in Kalimantan. Besides, Demak Kingdom also has important harbors such as Jepara, Tuban, Sedayu, Jaratan and Gresik that developed into transito harbor. During the administration of Raden Fatah, it was built Demak mosque which the building process was helped by wali or sunan. Raden Patah was the first king of Demak Kingdom. He conquered Majapahit kingdom and moved all ceremonial objects and heirlooms of Majapahit to Demak. The aim was to make the Majapahit kingdom symbols were reflected in Demak Kingdom. When Malacca Kingdom fell into Portuguese in 1511 AD, the relationship between Demak and Malacca was broken. Demak Kingdom felt to be disadvantaged by Portuguese in their trading activity. Therefore, in 1513 AD Raden Fatah ordered Unu Duke to lead Demak troops to attack Portuguesees in malacca. That attack had not been succeeded because Portuguese troops were far stronger and their weaponry was complete. On their effort, Unus Duke obtained epithet as The Prince of Sabrang Lor.

### **Research Method**

The word metode is originated from English word "method" which means ways or

manners. Etimologically. Method is a problem that explains ways or manners, technical implementation direction. Basically, historical research is interrelated with historical method procedure. Historical method is rules on systematic principles which collect historical sources effectively and assess it critically and made in written form. The method utilized by the researcher in this historical writing is historical research method according to Kuntowijoyo. The stages of historical according to Kuntowijoyo has five stages, which are topic selection, heuristic, verification, interpretation and writing (Kuntowijoyo, 2005: 91).topic selection is the initial step in the research to identify topic which is appropriate to be observed. After the topic selection, further stage is data collection process, which are books, documents, images and other relevant sources. The next activity is to make source critique both the source originality and external critique or the reliability of source content through internal critique. After the validity is assured, further stage is to interpret through the analysis and synthesis. The last stage is to perform historical report writing or historiography.

### **Result and Discussion**

#### *1. The Founding of Demak Bintara Kingdom*

Towards the end of the 15th century, as the throw back of Majapahit, practically some of their territories started to separate themselves. Even the areas spread on duchies attacked and claimed each other as the heir of the Majapahit throne each other. Meanwhile, Demak which was located in the southern part of Javanese beach emerged as an independent territory. Around 1500, Majapahit regent whose name was Raden Patah, who lived in Demak and believed in Islam, overtly broke

the relationship with powerless Majapahit. With the help of other areas in East Java which have converted to Islam, such as Jepara, Tuban and Gresik, he founded Islam Kingdom with Demak as the centre (Soekmono, 1973:52). The statement is a prove that Demak Sultanate still had relationship with Majapahit Kingdom.

Raden Patah was the son of Brawijaya whose mother was Chinese princess (Cempa). Brawijaya commended Raden Patah to a Governoor in Palembang when he was stil in his mother's womb. Thus, Raden Patah was born in Palembang. Then Palembang grew and developed into the centre of Islam kingdom. Since the last 15th AD, it might be since the dissapearance of the capital city of Majapahit Kingdom in Trowulan area caused by Wangsa Girindrawardhana from Kediri Kingdom in 1474 (Poesponegoro & Notosusonto, 2008; 52). It proved that Majapahit Kindom was destroyed by Kediri Kingdom and that became the beginning of Demak Sultanate awakening under the administration of Raden Patah. Majapahit did not have strong defense during the throwback. Thus, it can be concluded that Majapahit was totally weak.

Raden Patah had a brother who was born by the same mother but different father, he was Raden Husain. He was the son of Arya Dilah. So it was proven that Raden Parah had blood relationship with Raden Husain. Furthermore, it was mentioned that when both sons had grown up, they went to Majapahit for serving The King od Majapahit. During their journey, they visited Ampeldeta to study Islamic Religion from Sunan Ampel. After they were succeeded their journey, Raden Patah changed his mind and did not continue his journey to Majapahit because it was not a place for a Muslim to serve a king

who had different faith. Therefore, Raden Husain went there along. After he was accepted as the servant of Majapahit, he obtained the position as a Duke in Terung. Raden Patah was married by Sunan Ampel with granddaughter, who was Nyai Ageng Maloka princess. Furthermore, on the suggestion of a hallow from Ampeldenta, Raden Patah was asked to walk to the west until he found an area which was full of reed trees which had fragrant smell. There he was asked to build a new village named Bintara and founded Demak Bintoro Sultanate. However, it was not as easy as turning the palm or hands. Certainly, he needed a very burdensome struggle to rule Demak. How weak Majapahit is, it would let another kingdom to take their territory (Ahmad al-Usairy, 2003).

Raden Patah ruled Demak from 1500-1518 AD. Under their administration, Demak Kingdom developed rapidly because they had wide agricultural area as the food material producer, especially rice.

Therefore, Demak kingdom became agricultural-maritime kingdom. Merchandises which were exported by Demak Kingdom are rice, wax and honey. Those merchandises were exported to Malacca, Moluccas and Samudera Pasai. In the administration Raden Patah, authority terrortory of Demak Kingdom covered Jepara, Tuban, Sedayu, Palembang, Jambi and some areas in Kalimantan. Besides, Demak Kingdom also had important harbors, such as Jepara, Tuban, Sedayu, Jaratan and Gresik which developed into transito harbor.

## *2. Glory Era of Demak Kingdom*

In the beginning of the 16th century, Demak Kingdom had become a strong kingdom in Java Island, no other kingdom in

Java was able to compete the effort of this kingdom in broadening territory by conquering some harbors and inlands in the archipelago. After Raden Fatah passed away, the thrown of Demak Kingdom was held by Unus Duke. He ruled Demak from 1518-1521 AD. The administration of Unus Duke was not long because he passed away in his very young age. He did not leave a crown prince. After Unus Duke passed away, the thrown of Demak Kingdom was held by his relative who had title Sultan Trenggana.

Since 1509, Unus Duke, the son of Raden Patah, had been ready to attack Malacca. However in 1511 he was preceded by Portuguese. But he did not discourage himself. In 1512 Demak sent their war fleet towards Malacca.

After the fleet reached Malacca, the fleet of sabrang lor prince was rained cannin by Portuegese troops assisted by the Sultan Mahmud's son-in-law, Abdulla Raja from Kampar. The second attack was done in 1521 by Sabrang Lor prince or Unus Duke, but it failed. Whereas, the ship has been renovatd and tailored with the field. Besides, he was succeeded to expand his kingdom area. He destroyed Majapahit which religion was Hindu, and at that time, some of the territory cooperate with Portuegese peope. Unus Duke (Patih Unus) passed away in 938 H/ 1521 AD. Demak under Pati Unus' control was Demak which has archipelgo insight. The biggest vission is by making Demak as the biggest marirtime kingdom.

Sultan Trenggana ruled Demak since 1521-1546 AD. Under his administration, Demak kingdom reached the glory. Sultan Trenggana tried to expand its territory area to West Java. In 1522 AD, Demak kingdom sent their troops to West Java under Fatahillah

rule. Areas ruled by him were Banten, Sunda Kelapa and Cirebon. The dominacy towards this area was aimed to defeat the relationship between Portuguese and Padjajaran kindom. Portuguese fleet could be destroyed by Demak's fleet under Fatahillah authority. With the victory, fathillah changed Sunda Kelapa into Jayakarta (which meant full victory). The event occured on June 22, 1527 AD and have finnaly celebrated as the Jakarta anniversary.

In order to expand their territory to East Java, Sultan Trenggana led his troops. One by one, the areas of East Java was dominated such as Madiun, Gresik, Tuban dan Malang. However, when they attacked Pasuruan 953 H/1546 AD, Sultan Trenggana passed away. His struggle to transfer the heathen port city into his territory by using violence failed.

Therefore, Sullan Trenggana ruled the territory for 42 years. During his glory era, Sultan Trenggana visited Sunan Gunung Jati. Then he obtained the title as Ahmad Abdul Arifin. The Islamic title had been given to Raden Patah after he defeated Majapahit.

Trenggana was meritorious on Islamic Proselytism in East and Central Java. Under his authority, Demak dominated other Javanese Island such as seizing Sunda Kelapa from Pajajaran and hampered Portuguese tropps who would land there (1527),Tuban (1527), Madiun (1529), Surabaya and Pasuruan (1527), Malang (1545) and Blambangan, the last Hindu kingdom in the east end of Java Island (1524,1546). Trenggana passed away in 1546 in a battle of conquering Pasuruan, and furthermore, he was replaced by Sunan Prawoto. One of Demak warlords was Fatahillah, a young boy from Pasai (Sumatera), he also became son-in-law of Trenggana King. Maulana Hasanuddin,

a son of Sunan Gunung Jati was ruled by Trenggana to conquer Banten Girang. Then the descendant of Maulana Hasanudin made Banten as an Independent kingdom. While Sunan Kudus was an imam at Demak Mosque. He was also the major leader in conquering Majapahit before moving to Kudus.

### *3. The throwback of Demak Kingdom*

The death of Sultan Trenggana caused political chaos in Demak Palace. Part villages (duchies) tried to secede and did not acknowledge the authority of Demak. There was also a conflict among the heirs who competed for the throne. The one who should replace Sultan Trenggono position was Sekar Seda Ing Lepen prince. However, he was murdered by Sunan Prawoto who expected to inherit the kingdom throne. Jipang duke whose name was Arya Panangsang, the son of Sekar Seda Ing Lepen Prince, did not let it because he thought that he more deserved to inherit Demak throne.

Sunan Prawoto with some of their supporters were successful to be murdered and Arya Panangsang held the throne. However, Arya Panangsang did not rule for so long because he was defeated by Jaka Tingkir who was helped by Kiyai Gede Pamanahan and his son Sutawijaya, also Penjawi. Jaka Tingkir acceded to the throne and his coronation was performed by Sunan Giri. After becoming a king, he was entitled as Sultan Handiwijaya and moved the administrative center from Demak to Pajang in 1568.

### *4. Economic Life*

Demak had geographical area in the north coast with very fertile natural environment, and all parts were a village called Gelagahwagi. This place became a moslem

settlement under the administration of Raden Patah whose the existence was driven by a wali named Sunan Rahmat or Ampel (Poesponegoro & Notosusanto, 2008 ).

Demak Bintoro had strategic location. The location is very profitable for commerce and agriculture. In the past, Demak Bintoro was located in the strait edge between Murai and Javanese mountains. The strait was previously wide and could be well plied so that merchant ship from Semarang could take the shortcut to ply to Rembang (Ahmad al-Usairy, 2003). The strategic Demak Bintoro location was one of causes Demak Sultanate to develop rapidly in the founding of Demak Sultanate. The development of rapid Demak Sultanate made the title of Super Power Country in Southeast Asia to exist.

The connection between Demak Bintoro and remote areas in Central Java was Serang Sungai which at present had estuary in Java sea between Demak Bintoro and Jepara. The river could be plied with smaller merchant boats. The creeks were sourced in kapur Tengah highlands. Beside the highland, there were old lands of Central Java, which were Pegging and Pajang.

Good streets were passed by carts through low water area land from Serang Lusi River Valley towards Bengawan valley, which was Bengawan Solo as the connector between southern part of Central Java and East Java (Purwadi & Maharsi. 2005:34). The previous explanation indicate that merchant track in Demak was very easy so that it very helped Demak Bintoro economy because without the efficient merchant route, Demak Bintoro commerce would be hampered and the economic would be reduced.

### 5. *Cultural Social Life of Demak Kingdom Societies*

Demak Islamic Kingdom was the continuity of Majapahit kingdom. Before the king of Demak felt as a free Islam king and rebelled the heathenism (Majapahit). It was not doubted that since the XIV century, Muslims were familiar in Majapahit Kingdom City and bandar bubat. Javanese stories which preached the "a visit to the king" to Majapahit Palace as annual duty, also for Islam vassal also contained truth. By doing "a visit to the king" regularly, vassal acknowledged their faith. Beside they also held the relationship with Majapahit Palace officials, especially governor. When the king of Demak became independent Islamic king and sultan, there was no way for him. That many parts of old civilization before the Islam era had been taken over by Islam Javanese Palaces in Central Java, it was proven from the Javanese literature at that era. The addition of military buildings in Demak and other capital cities in Java in the XVI century because a very urgent necessities, it was also caused by the influence of Islam heroic tradition and examples which could be seen in Islamic cities abroad (Badri Yatim, 1993)

### 6. *The Location of Demak Kingdom*

Of the research result of IAIN Walisongo of Central Java in 1974 AD on Islamic History Material in Northern part of Central Java, it had been reported that some opinions about the location of Demak sultanate (kingdom palace): First: that former Demak Sultanate did not exist, with the information that Raden Patah started to proselytize Islam in Demak was merely for Islam Religion Interest. Demak Mosque which was built with walisongo was the symbol of

Demak Sultanate. Raden Patah's residence was not a luxurious palace, but a common house which was located around Train Station, it was named "Rowobatok" (Aboebakar, 1955).

Second, in general, the location of mosque was not too far from the palace. It was estimated that the location of Demak palace was around the area where Correctional Institution is (eastern part of plaza). It was based with the reason that during colonialism, there was intentional element to eliminate the former palace. It was also based on the village names that had historical background. Namely sithingkil (setinggal), betengan, pungkuran, sampangan and jogoloyo. Third, the palace location was in front of Demak Great Mosque, passing a river which was symbolized with two areca nut trees. Both trees still existed and between the trees there was Kiyai Gunduk's tomb. According to some local's belief, what was grown was actually spears (heirloom)(Aboebakar, 1955).

### 7. *Demak Kingdom Heritage*

Demak Great Mosque is the oldest mosque in Indonesia. It is located in Kauman village, Demak, Central Java. This mosque was trusted as the gathering place of theologians (wali) of Islam missionaries, or called Walisongo, to discuss Islam proselytism particularly in Java and Indonesia in general. The founders of this mosque was Raden Patah, who was the first king of Demak Sultanate (De Graaf, HJ dan Pigeaud, 1985).

The Great Mosque of Demak is Islamic-patterned mosque which was built by nine Wali in one night. The year of mosque building is still debated by scientists with each source. The first source was written source in form of chronicles, saga, or codex. While the second source was inscription and cangrasengkala

that can be seen in Demak mosque until today. In Demak chronicle of Atmodarminto's writing, it is mentioned that this mosque building was marked with candrasengkala lawang trusguna ning jalmi which contains the meaning of year number 1399 saka or 1477 AD. It is also mentioned in Nukilan Sedjarah Tcirebon's book that the Great Mosque of Demak was built by wali in the same year as Cirebon Mosque, which was 1498 (Uka Tjandrasasmita, 2009).

Candrasengkala had the picture of dragon's head. It can be seen in the main door in front part of the mosque. This door is often called lawang bledeg or thunder door. The door was made by Ki Ageng Selo which reflected the 2 culture mix between Majapahit (stupa) and Chinese culture (dragon picture in the low part). The content of Candrasengkala is Naga mulad salira wani which means the number of year 1388 S or 1466 AD (Sabariyanto, 1981:39).

The present doorleaf is imitation. The real one is saved in the Museum. Other Candrasengkala is located on western part wall of mihrab in shape of turtles accessories. It indicates year number 1401 S or 1479 AD. Another source is an inscription containing number 1428 S. This inscription is written on wood panel which was previously located on inner part wall above the main door. The writing of inscription is Hadejing masjid yasanipun para wali, nalika dinten kamis Kliwon malem jumat legi tanggal 1 Dulkaidah tahun 1428 S/1506 M (Rochym, Abdul, 1983).

### **Conclusion**

Demak Sultanate is the first Islamic Sultanate in Java, founded by Raden Patah in 1478 after it was separated from Majapahit after it was destroyed. In short time, Demak developed into a big kingdom. The territory of

Demak kingdom covers Jepara, Semarang, Tegal, Lembang, Jambi, or islands between Kalimantan and Sumatera, also some regions in Kalimantan. Important ports dominated by Demak are Jepara, Tuban, Sidayu, Jaratan, and Gresik. Demak had important role in the development of Islam religion in Javanese Island and the centre of Islam proselytism. Islam missionaries are popular with the name of wali. They built places of worship and religious activities centres. It is important to note that Demak kings are famous as the religion protecters so that they and missionaries have close relationship. The building of The Great Mosque of Demak with its architecture of Sunan Kalijaga was the missionary endeavor of wali, including Walisanga, who were 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 was not considered as other wali. It is because he spreaded forbidden teachings, which was about "Jumbuhing Kawula Gusti" (the unity between servant and his God). After being followed by other wali, it was said that what was taught by Syeh Siti Jenar was right. However, it was very dangerous, moreover for public society.

Demak Kingdom experienced glory era in the administration of Sultan Trenggana who ruled from 1521-1546 AD. Sultan Trenggana tried to expand his territory to West Java. In 1522, Demak Kingdom sent troops to West Java, led by Fatahillah. He was a theologian from pasai who came to Demak to serve Sultan. His existence was well-welcomed by Sultan Trenggana. In 1527, Demak armada under the lead of Faletehan headed to Banten, Sunda Kelapa, and Cirebon. The three areas

were included in Pajajaran kingdom area. Banten could be taken back. Then they attacked Sunda Kelapa. At that time, Portugueses came there. They would build a trade office and fort in Sunda Kelapa. Then the war between Portugueses and Demak armada occurred. Demak won and Portuguese armadas were destroyed. On 22 June, 1527 the data of Sunda Kelapa was controlled and renamed with Jayakarta.

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