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HISTORIOGRAPHY OF INDONESIAN ISLAM

(Historical Analysis of the Transitional Era of Social and Political System in Java in the 15-16th Century and the Contribution of Javanese Kings in Islamization)

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ABSTRACT

This writing explained about the social, economic, and political background around the local leaders which happened when there was political power change in harbors of Java north seashores throughout the 15th century. This explanation could make clear about the process of Islamic settle through the politic power shift from Hindu-Budha to Muslim leaders in Java north seashores to be something which was plausible. The above description has ignored the social, economic, and political contexts in the societies, where the king lives and leads. This description also assumed that it was not important about the marriage relationship among Muslim sellers with princesses and between infidel leaders with Muslim leaders' daughter in other places. A special discussion should be made to make the religious and political change to be more made sense. The way was by looking at the religious change of the area leaders as the last process of Islamic political era. The roles of *imam-mollah* enabled them to have practical politic activity and have high position in the activity that was as king's adviser. The role of *imam-mollah* as king's adviser was seen as the arousing of big position and role of the Brahmin and social politic system of Hindu-Budha in Indonesia. The roles of *imam-mollah* in the golden era of Java north seashore compared with the Brahmin also needed special review. At the beginning of Muslim sellers came to Indonesia had relationship between the activities of trade, politic, and religion. The Muslim sellers had mutualism and volunteer trade relationship with the infidel leaders in north seashores. But, day by day, if a trade center got crowded and wealth, and the community and leaders there were Muslims, the surrounded leaders who want to have relationship with Muslim sellers in the trade center seemed to have psychology push to be Muslim.

Keywords

Historiography;
Indonesian
Islam;
Imam-mollah;
Trade;
Politic;

INTRODUCTION

The history of the Indonesian Islam entrance started from Indonesian seashore areas, where those areas are the areas of harbors, like Pasai, Gresik, Goa, Talo, Cirebon, Banten and Demak. As the seashore societies, the job traditions were fisherman and seller, local or international. The reality of Muslim at the beginning concerned in harbor cities reflected that the beginning period of Muslim societies were cosmopolite societies (Abdullah 1988: 81; Kuntowijoyo 1995: 132). As cosmopolite societies with city culture which is mobile and dynamic, the Indonesian Muslim has had relation with Muslim from other countries. That information supported by the travel notes of Ibnu Batutah, a traveler (*musafir*) from Maroko in 1325 to Pasai (Drewes 1968; Shiddiqi 1983: 18), also Ma Hwan, a traveler from Muslim China in 1415 (Subandi, 1978). From those facts, it could be concluded that Islam in Indonesia at that time was dynamic Islam.

Just like other Islamic cities in other areas, Islam in Java also started from seashore. Demak as the first Muslim kingdom in Java was also located in seashore which was established in 1518. From the seashore tradition and moved to hinterland tradition started from Pajang and then Mataram. That friction process was called as cosmopolite Islam to agrarian Islam and mystique Islam (Kuntowijoyo 1995: 132) or on the term from M.C. Ricklefs it was called *idiosyncrētis* (Ricklefs 1985: 41) that is mixed Islam with pre-Islam tradition.

This writing tries to see the relationship between religion, economy, and political aspects in the transition era of social politic in Java from the east Java hinterland to the central Java hinterland. In a particular way, this wiring wants to see the roles of Islamic preachers, mixed marriage and trade relationship in the process of islamization of Islamic socio political system in the seashore of north Java between the 15th and 16th century. This research was historical research. The analysis was conducted by identifying many relevant references. The data collection technique was document analysis or references related to the spread of Islam in Java. The data analysis technique used content analysis.

RESULTS AND DISCUSSION

Majapahit Collapse

The Majapahit collapse was known as the collapse of social politic system and Hindu-Budha civilization in Java, especially as the collapse of east Java hinterland politic center. Majapahit collapse happened in a long process, about 40 years. The signs were started from the death of big king, Hayam Wuruk in 1389 and closed by Muslim soldier attack under Sunan Kudus leader to the center of Majapahit in 1527. At the end of Hayam Wuruk governance, Majapahit divided into two. The west part, kingdom center was governed by Kusumawardhani, the daughter of Hayam Wuruk from his queen consort, who governed Majapahit with her husband, Wirakramawardhana. Meanwhile, the east part consisted of Lumajang, Panarukan and Blambangan were governed by Bhre Wirabhum, the son of Hayam Wuruk from his server. That division could not satisfy Bhre Wirabhum, because he was Hayam Wuruk's son. Bhre Wirabhum got to be more unsatisfied after Wikramawardhana, who represented Kusumawardhani to lead Majapahit, stated Suhita, the

daughter of Wirakramawardhana from his server as the heir of Majapahit. Both of them were trapped in a continuous war until their offspring generation (Schrieke, 1957: 36).

This messy condition made Majapahit politic getting worse. The control toward lower kings could not be done well, especially toward the lower kings in north seashores who started to rich because of the trade with other countries. They started to sign the revolt. The serious impact of it was the lower of gifts from those lower kings, which also lowered the military power and authority of Majapahit politic. Some people said that Majapahit collapsed in 1478. Based on Noodyun, in 1478 there was a coup d'état in Majapahit kingdom, where the king Singhawikramawardhana was killed. The position as Majapahit king was replaced then by another Hindu-Budha king who was the generation of Majapahit kings. In 1486, it was said in one inscription that Majapahit consisted of Jenggala and Kediri which was leaded by a king named Girindrawardhana (Robson, 1981: 137-279) Majapahit sent an ambassador to China in 1499, then to Malaka in 1512 and in 1513 also sent the expedition of lower king's punisher in Juwana who revolted Majapahit. The stronger opinion about Majapahit collapse came from de Graaf and Pigeaud. According to them, Majapahit collapsed in 1527, at the same time with the lost of Majapahit capital city over Demak soldiers under the leader of Sunan Kudus.

The above explanation was given to show that the Majapahit collapse related to two important factors. Firsts was internal weakness factor, which was there was no strong candidates who could govern that big country well after the death of Gajah Mada, and Hayam Wuruk in 1389. However, this situation would not break the hinterland politic center in east Java without the physical attack from lower Muslim kings from north seashores which was leaded by Demak king and Sunan Kudus.

1. Java Islamization History

The Java history at the end of 15th century to the beginning of 16th century had important meaning in the transition era from Hindu-Budha social politic system which had center in the hinterland of east Java to the Islam social politic system which had center in the hinterland of north seashores of central Java. The following scheme was some characteristics' summary of those three social politic system.

SCHEME OF SOME MAIN CHARACTERISTICS OF THREE SOCIAL POLITIC SYSTEMS IN JAVA	
Hinterland Social Politic System of East Java	
Main Kingdom	: Majapahit
Glorious Era	: 1393-1527
Civilization	: Hindu-Budha
Location	: East Java Hinterlands (around Malang-Kediri)
Economy Basis	: Wet Field Farm
Dominant Community	: Natural Java
Famous King	: Hayam Wuruk
North Seashore Social Politic System of Central Java	
Main Kingdom	: Demak
Glorious Era	: 1481-1549
Civilization	: Seashore Islam
Location	: North Seashore of Central Java (Demak)
Economy Basis	: International Trade
Dominant Community	: Java with Foreigner (Cina-Gujarat)
Famous King	: Trenggono (1504-1546)
Social Politic System of Java Hinterland	
Main Kingdom	: Mataram
Glorious Era	: 1549-1755
Civilization	: Hinterland Islam
Location	: Central Java Hinterland (Solo Yogyakarta)
Economy Basis	: Wet Field Farm
Dominant Community	: Natural Java
Famous King	: Sultan Agung (1613-1644)

The first sign of Muslim people in Java was identified from a series of tomb stones found in Trowulan and Tralaya, near the capital city of Majapahit, which were in the year of 1376, 1380, 1407, 1414, 1427, 1467, (two tomb stones), 1469, 1475, and 1611 (Robson, 1981: 272). By paying attention on those numbers of years in the tomb stones (except the tomb stone in 1611), we could conclude that Muslim people have existed in the capital city of Majapahit since the glorious era of that kingdom under the government of Hayam Wuruk. Who were the Muslim people? Where did they come? What were their jobs? There was no answer could be trusted. The closest possibility was they came from the west or China just like the spread of common Islam influence in Indonesia. Before, may be they came from Peurlak harbor in east Aceh, which was in 1292 found Marcopolo as harbor which was lived by many Muslim or may be from Malaka harbor which has been the center of big Islam kingdom in 1400 up to 1511.

In 1416, when Majapahit still have prestige in controlling small kingdoms in north seashores of Java, a *musafir* Ma Hwan, reported the condition of cities in Java north seashore:

“The country is inhabited by three groups of people. One group consists of Muslims, they are all people from various foreign kingdoms in the west and wander into this country as a trader, in terms of dressing and eating and drinking every one of them is clean and proper. One class consists of Tang people; they are all people from Kuang Tung (province) and from Chang (Chou) and Ch'uan (Chou) and other such places, who are displaced and now live in the country; the food of these people is also elected and clean (and) many of them are Muslims, withhold desire and fast. One class consists of locals; they have a very ugly and weird face....” (Robson, 1981).

From the above evidences, the Muslim tomb stone and report from Ma Hwan, was only story about the existence of individuals and groups of Muslim in the area of Majapahit around the beginning of 15th century. There was no significant report about the area that governed by a Muslim or Muslim group in politic or social way. So, at that time, Islam in Java has not already settled in Peurlak and Malaka. However, based on those two evidences, added by reports from Portugal and Dutch next century, we could make a reconstruction about the description of the societies in the north beach of Java in that 15th century.

First, at that time, in the harbors of north beach in Java, there were some Muslim groups consisted of Parsi, Gujarat, Arab, Benggali and China people. The Muslim societies which come from other countries worked as seller across the island or seller in such areas. They were rich people who had many ships and warehouses to their trade. They had better appearance and richer than the local societies. *Second*, the harbors where those people live were controlled by small Hindu-Budha local kings (dukes) who were parts of Majapahit. The local societies who lived in harbors were commonly the king's family and staffs. Meanwhile, the societies usually worked as farmer far from the harbor. Besides handle the politic power, which local leaders also included in the trade activity with foreigners who were Muslim. This trade activity, together with the tax collector was especially gave a life and wealth for them. They gave part of the trade and tax results to the center of Majapahit kingdom every year.

Because the trade activity around the Indonesian local societies was usually done by the leader (Siegel, 2000: 235; van Leur, Holmes, & van Marle, 1955: 158) and there was no activity of foreigners in that area run from leader's inspection, it could be concluded that with the local societies, the foreigners had two businesses with local societies. They were the trade relationship and the politic covers and safety. Those two things could they got in harbors in Java north seashores. If not, they would go from those areas. Meanwhile, the local societies in that area, at least also got two advantages in the relationship with the foreigner sellers. They were the advantage from trade result and tax in one hand and the benefit from the new information and knowledge about the development of other counties in another side.

The Islam Settle Era In North Seashore of Java

The community description in the north seashore of Java was ended for one century until it was a new description in the beginning of 16th century (between the years of 1512 - 1516) from the Portugal news. Some of the news was:

Java is a big island. This area has two kafir kings which one is called the king of Sunda and the other the king of JavaOn the coast there are Muslims and very powerful, merchants and great men call themselves governors (dukes). They have a lot of money, lots of it. They have always been doing trade relations with Malacca. Part of them are our friends, others are less friendly (Schrieke, 1957: 67).

In certain places the Javanese rulers voluntarily embraced Islam, these Islamic masters and merchants took possession of these places, others got a way to strengthen their dwellings, they killed the Javanese rulers and converted them as a coastal ruler and take over trade and power in Java. Pate (duke) this ruler is not a Javanese who has lived in the country long, but they are the descendants of the Chinese, Persians and Keling from various nations that we have mentioned above (Robson, 1981: 277).

From the above Portugal news, the description of north seashore societies in Java in the beginning of 16th century could be reconstructed. *First*, most of the harbor societies in the north seashore of Java were Muslim, whether the foreigner's family or mixed family. *Second*, the politic power and harbor community was in the area of Muslim dukes. However, they still acknowledged the power of infidel king of Majapahit who lived in the hinterland of east Java. So, they still had to bring some gifts to Majapahit king every year and do all the instructions of Majapahit king whenever he wanted.

Third, however, day by day, some of the dukes started to face Majapahit. Toward this struggle, Majapahit directly ran its control by having "punishment" to the harbor. It happened, for example, in Cirebon in 1470 and Cajongan (Juwana) in 1513 (Graff & Pigeaud, 1989: 103). However, the power control of Majapahit toward the harbors in north seashores of Java got lower. *Forth*, some of the harbor leaders (dukes) the family of natural Java, while others was mixed family from java and foreigner. For example, Tuban duke is natural Java while Demak duke was mixed family of java and China. It meant that Islam has already settled in some harbors in north seashores of java, because the politic power in that harbor was handled by Muslim leaders.

From the two descriptions about the societies in the north seashores of Java, there was at the 15th century and the beginning of 16th century, it aroused some important questions. What kind of social politic process which happened in communities in north seashores in Java along the 15th century (from the beginning of 15th century until the beginning of 16th century)? How was the harbor society's change from a situation where Muslim people dominated the societies in politics and demography? In brief, how was the form process of Islam politic community there? Some people said that the thing happened in north seashore of Java along the 15th century as "islamization process". There was not many people speculated about more detail description about this process. This process was

assumed gaining its perfection when there was the politic power change in a society from infidel leader (Hindu-Budha) to Muslim leader. Most of the report and speculation were about the way of this power change. However, that change was the last level process of islamization in politic, just like the history of conversion mythologies to Islam in Indonesia (Jones, 1979: 117).

According to Tome Pires, the change of this politic power happened through the way of “peaceful” and “war”. In peaceful way, the Hindu-Budha leaders volunteer accepted Islam as their new religion. Meanwhile, in war, the Hindu-Budha leader stayed on their religion and the Muslim sellers got stronger, so that one time, they could successfully attack and fight the old leader physically, and stated them as new leaders. The politic power change in peaceful way happened in Surabaya and Tuban, while by war happened in Jepara and Demak (Graff & Pigeaud, 1989: 48).

Meanwhile, Robson saw the political power change in the north seashore of Java mostly happened in peaceful way. He compared the Islam acceptance by seashore dukes with the Islam acceptance by Malaka king. Those two things reflected in the report of Tome Pires (Robson, 1981: 271):

In those days King Xaquem Darxa was old and the country traded various merchandise; and there are many Muslims and many moles who are trying so hard to make this so-called king Islam and king Pase desperately wants this....In the end, when he was 72 years old, the king called Xaquem Darxa had become Islam, with all his relatives and nobles and married the daughter called the king of Pase (Robson, 1981: 271).

From that report, it showed that Malaka king entered Islam peacefully without any attack from Muslim. Hence, he still had the king position. The Malaka islamization, based on the above explanation, at least happened above the three parties. *First*, Pase king, the Malaka king had a lot of debts in trade facility because allowed the Muslim sellers in Pase to sell in di Malaka. *Second*, the Muslim sellers themselves, where the Malaka king had trade relationship and got the wealth. *Third* were the *mollah* and Muslim leaders. It was because they had duty to spread Islam, especially in the area of politic leaders. The event of Islam acceptance of Malaka king was strengthened by the marriage of old Malaka king (72 years old) with the daughter of Pase kingdom.

According to Robson, the event of kings’ islamization in peaceful way also happened in harbors of north seashores of Java. If in the case of Malaka king’s islamization, the Muslim leader as a booster was Pase king, in the case of north seashore dukes of Java islamization booster was the next Malaka kings. They were Sultan Muzaffar Syah (1445-1456). It was stated in the report of Tome Pires as followed:

Modafarxa (Muzaffar Shah) sends ambassadors to Java to the *kafir* king; and they say that by secret means they have found a way through their clerics to encourage important people in coastal cities to Islam, and these people are now pates (dukes)...(Robson, 1981: 271)

One of the Muslim Java dukes was Demak duke, at the time also asked Majapahit king to be a Muslim. But, it was rejected by Majapahit king. It was reported that the king was very old (Graff & Pigeaud, 1989: 44).

The incident of power struggle with war happened in Jepara, just like told by Tome Pires:

[...] it is said that this grandfather Pate Unus is a man of the "working class"originally from West Kalimantan ... managed to gain great wealth in trading in Java. Finally he settled in Jepara. Around the year 1470, a wealthy merchant was ... ordered to kill Patih Jepara and he was in absolute power in the port city....Jepara at that time still a place that is meaningless, a population of 90 to 100 people (Graff & Pigeaud, 1989: 48).

The power change by war also happened in a small harbor near Demak, just like the story from Sadjarah Banten:

Kudus people of Ngampel Denta had sent one of his disciples to establish an Islamic settlement in Bintara (near Demak). This settlement in a short time developed into an important city. This is heard by Lembu Sora and has been reported to the king of Majapahit. The pioneer by the king of Majapahit was given the title "*tandha* di Bintara".... reputedly *tandha* in Bintara with his Muslim followers had planned the pagan king (dukes). One night they attacked the king in his palace. The king died, but his son, Lembu Peteng survived. According to the story, Lembu Peteng then by *tandha* in Bintara made his adopted son (Graff & Pigeaud, 1989: 44-45).

The incidents of power taking at that era needed to be investigated in detail, because there was the prestige of Majapahit toward it's under areas until the end of 15th century. It was difficult to think that Majapahit will just keep silent to see one of its areas attacked and leaded by a strange thing, that was Islam, except if Majapahit has not really aware of its under leaders' nationality and religion. Because the prestige and politic power of Majapahit were dropped, anyone could be a duke in north seashores of Java, but still under the lead the Majapahit and sent gifts to Majapahit every year.

Another possibility was the politic power change with war in north seashore in java happened in small unidentified areas by central government of Majapahit. There, the Muslim sellers who build the village to be famous harbors and crowded by fighting the village chief. It was the possible thing happened in Jepara and some other harbors before it developed into important trade harbors.

Roles of Marriage Relationship

The politic power change to Islam, just like described by Tome Pires, it seemed too pressed the politic factor, especially the roles of infidel king or leader individually. The infidel king or leader has been Muslim as his own decision after pushed by other kings, Muslim sellers in their harbors, *mollah* and Muslim leader. This religion change happened in the short time. After the highest leader moved the religion, so it was easy to make his family and staffs of the leader to also moved the religion, and finally all of the societies.

The above description has ignored the social, economy, and politic contexts in societies, where the king lives and leads. This description also assumed that it was not important about the marriage relationship among Muslim sellers with princesses and between infidel leaders with Muslim leaders' daughter in other places. A special discussion should be made to make the religion change and politic change to be more made sense. The

way was by looking at the religion change of the area leaders as the last process of Islam politic era.

It was said that at the beginning, around the 15th century, just like told by Ma Hwan, in harbors of Java north seashores, there were foreigner Muslim sellers who came from Parsi, Gujarat, Benggali, Arabic, Malay and China. They had trade relationship with the areas' leaders. This trade relationship was also followed by marriage relationship between foreigner sellers and local princesses. The news of this mixed marriage could be widely found in local stories. This marriage relationship was fairly possible to happen, since those sellers did not bring their wives there. For the local government, they did not have strong reasons to refuse those sellers to be their son-in-law, since they had high prestige than the local societies. They have more strength and knowledge and technology than local leaders.

At that time, the religion change ran in one way from infidel or Hindu-Budha to Islam. It was supported by social economy factors where the Muslim had better position or Islam norm factor at that time which did not tolerate to the religion change to out from Islam. Muslim children would not back to be infidel. The first effect of this mixed marriage could be seen from demography aspect. The Muslim growth in harbors of Java north seashores happened in logarithm way. It has not recognized the religion change in the local society which happened volunteer without any marriage with Muslim people.

With the bigger societies of Muslim, the possibility of Muslim people contact with infidel societies was also bigger. It was the main factor which pushed the fast rising of Muslim people in that area until the beginning of 16th century, where the Muslim people have developed from minority group to majority group in harbor. This interpretation was adapted from the theory of R. Bulliet about the beginning condition of Iran Muslim people (Bulliet, 1979: 223).

By the change of Muslim social demography from the small foreigner group to be mixed majority group, added by the social economy position, they were better than infidel local societies. It could be imagined that the psychology and politic push had by local leaders who stayed on their old religion. The acceptance of Islam by the local leaders peacefully and volunteer may also strengthened by the marriage between the leaders with Muslim daughter who had mixed blood. It happened with the king of Malaka Sultan Iskandar Syah and some harbor leaders (dukes) in Java north seashores. Meanwhile, considering the strength of Islam social position in harbors of Java north seashores, and the lower of Majapahit politics, military, and economy's skill to cover the lower kings from outside threats, it was very easy for Islam to authorize those areas by attacking them.

The Roles of Imam-Mollah

By the development of Muslim societies in harbor, especially in the group of *mu'alaf* and children from mixed marriage, it needed more *mollah* and imam to have religion life among the Muslim societies. The first advantage was an imam to lead Jum'at prayer. Based on Islam rules, if there was a community consisted of 40 adult people or more, it was a must to build a mosque. The mosque needed an imam. In Jum'at prayer, an imam had to give khotbah, because it needed Islam knowledge and al-Qur'an up to the exact level and the

Arabic language mastery as khutbah media.¹ Considering those requirements, the most of the Muslim sellers in Java north seashores could not be imam, moreover they were not Arabic people. Therefore, the sellers had invited imam directly from Arabic or country with Arabic language. This assumption was based on the report from Tome Pires that the mosque imams in the seashore areas were commonly Arabic.

Besides to be mosque imam, Arabic people also became *mollah* or religion teacher. The religion teacher was needed to strengthen the imam of *mu'allaf* and Muslim children from mixed marriage, especially the children of leaders. Thus, the Arabic people could also be called as imam-*mollah*, which was in Javanese called sunan or wali.² In the process of Islam settle in Java north seashores, related to the relationship with Muslim sellers as imam-*mollah*, Robson concluded “...the meschants pave the way but are not themselves qualified to teach religion, and so they send for the experts”. The religion experts were imam-*mollah* from Arabic. The Imam-*mollah* was not only had to “strengthen the iman” of Muslim sellers in Indonesian harbors, as was concluded by de Graaf and Pieaud, but also to teach the *muallaf* and children of sellers and local leaders and had da'wah to infidel societies.

In the development of social politic in these seashore areas, especially after the Islam kingdoms been more settle after the collapse of Majapahit in 1527, the imam-*mollah* could more improve their positions. Some of them had been acknowledged as kings; they were asked to lead a country. The Demak king got a name of “sultan” from Sunan Gunungjati, Pajang king got from Sunan Giri, while Banten king, Malaka king and Mataram king got name from big imam-*mollah* who lived in Saudi Arabia. The name of “sultan” was a state that the king was not small king (duke) but a great king. The roles of imam-*mollah* enabled them to have practical politic activity and have high position in the activity that was as king's adviser. The role of imam-*mollah* as king's adviser was seen as the arousing of big position and role of the Brahmin and social politic system of Hindu-Budha in Indonesia. The roles of imam-*mollah* in the golden era of Java north seashore compared with the Brahmin also needed special review.

As the king's adviser, imam-*mollah* mostly was used by the king as the kingdom representative to ask other small kings to be Muslim and acknowledge the power of the kingdom. The most discussion possibility between Pase and Malaka had the result of Pase king to have trade relationship with Malaka kingdom and was replied by Malaka king to be eager to be a Muslim was the discussion result of an imam-*mollah* who was asked by Pase king. On the one hand, in the next time, the Malaka king suggestion for dukes in Java north seashores been Muslim was caused by imam-*mollah* of Malaka king.

That alleged was the analogy result of those events with things was done by Demak king to widen the Demak politic influence and Islam influence in Java. Just like the story from de Graaf dan Pieaud (Graff & Pigeaud, 1989: 78). That effort was usually started by Demak king decision to ask imam-*mollah* (imam of Demak mosque) to a small kingdom in java and ask them diplomatically to be Muslim and acknowledge the Demak power. That

¹In west Sumatra, until the 1930, all content of *khotbah* Jum'at still done in Arabic. It was than be critized by Haji Karim Amrullah. The same thing was also still found in many mosques of Betawi in Jakarta until 1960, even in some other places in 1990.

²Prawata, the sun of Sultan Trenggana from Demak, as the example was the student of Sunan Kudus and Sunan Kalijaga. Jaka Tingkir, Pajang leader was the student of Sunan Kalijaga.

description was clearly seen in the case of Pasir king (Banyumas) and west Madura king who wanted to accept Islam and acknowledge the Demak kingdom, because of imam-*mollah* of Demak mosque who was asked by Demak King.

The Roles of Trade Relationship

At the beginning of Muslim sellers came to Indonesia had relationship between the activities of trade, politic, and religion. The Muslim sellers had mutualism and volunteer trade relationship with the infidel leaders in north seashores. But, day by day, if a trade center got crowded and wealth, and the community and leaders there were Muslim, the surrounded leaders who want to have relationship with Muslim sellers in the trade center seemed to have psychology push to be Muslim.

The description about Malaka King's islamization could be used to strengthen our opinion about it. When it was built in 1400, Malaka harbor was very difficult to enter the international trade area in Indonesia. At one time, based on Tome Pires, the Malaka king begged to Java king, Batara Tamaril, to have trade relationship with Malaka, but Batara Tamaril asked that they had good trade relationship with Pase in East Aceh for a long time. Then, Malaka king sent a representative to Pase and asked Pase to have trade relationship with Malaka, which was answered by Pase king that they want to have trade relationship with Malaka if the Malaka king wanted to be a Muslim (Robson, 1981: 286). From another Tome Pires report that the Malaka king followed the Pase king and be a Muslim.

May be, the description in harbors of Java north seashores was not really same with it happened in Malaka, but the psychology push like it was strongly happened there. The problem was in the fact that having trade relationship with Muslim people could give wealth for a harbor and the leader. So, it was not a surprise if in the sake of earn wealth through a frontal accusation from Kahane who said:

To a large extent, the islamization of Indonesia was the of a coalition between chiefs and traders who wanted to maximize their profit from the rural periphery economic interest which enhance the spread of Islam into Indonesia and not purely religious motives (Kahane, 1984: 177).

CONCLUSION

This writing explained about the social, economy, and politic background around the local leaders which happened when there was politic power change in harbors of java north seashores throughout the 15th century. This explanation could make clear the process of Islam settle through the politic power change from Hindu-Budha to Muslim leaders in Java north seashores to be something which was *plausible*.

Nowadays, if somebody talks about Java mixed marriage, so the *first* thing they will point the physical characteristic of the Java north seashore people which are more various than hinterland people as the proof. *Second*, the social, religious, and political roles of imam-*mollah* which were very strong in Java north seashore which was left until now in the centers of *majelis ta'lim* which are held by *habib* of Arabic family in some places in Java, for example Habib al-Habsyi in Kwitang, Habib al-Attas in Ciawi and Pekalongan. Meanwhile, the left roles of trade relationship between Muslim sellers and local leaders are very difficult to find, because it has been broken totally by the Dutch colonial.

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