



Syarif Hidayatullah's Da'wah and Political Thought: a Religious Moderation Perspective

Juma'

UIN Sunan Ampel Surabaya

Email: juma@uinsa.ac.id

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Abstract

This research analyzes Syarif Hidayatullah's da'wah (preaching) and politics using the concept of religious moderation. This research is a library research with main sources, archives, documents, books, journals, and other related works. The sources are obtained from searches on authoritative websites, such as Delpher, British Library, KITLV, and so on. By applying historical analysis, in the form of source criticism, interpretation and historiography, this research uses a biographical approach and leadership theory. This research shows that Syarif Hidayatullah as a scholar and umara has applied the principle of religious moderation in Cirebon Palace. The religious moderation applied by Syarif Hidayatullah is based on religion-based politics. Where, his political policy succeeded in controlling ritual issues, religious ceremonies, *da'wah*, and socio-politics. Thus, Syarif Hidayatullah not only succeeded as a politician who expanded the territory, but also succeeded in becoming a role model of religious leaders who prioritize the principle of *wasathiyah* (moderate).

Keywords: *syarif hidayatullah, political da'wah, moderation*

Abstract

Penelitian ini menganalisis dakwah dan politik Syarif Hidayatullah menggunakan konsep moderasi agama. Penelitian ini adalah library

research dengan sumber utama, arsip, dokumen, buku, jurnal, dan karya lain yang terkait. Sumber-sumber tersebut didapatkan dari penelusuran di web otoritatif, seperti Delpher, Britihslibrary, KITLV, dan lain sebagainya. Dengan menerapkan analisis historis, berupa kritik sumber, interpretasi dan historiografi, penelitian ini menggunakan pendekatan biografi dan teori kepemimpinan. Penelitian ini mengetengahkan bahwa Syarif Hidayatullah sebagai ulama dan umara telah menerapkan prinsip moderasi agama di Keraton Cirebon. Moderasi agama yang diterapkan Syarif Hidayatullah berpangku pada politik yang berlandaskan agama. Dimana, kebijakan politiknya berhasil mengontrol persoalan ritual, upacara agama, da'wah, dan sosial politik. Sehingga, Syarif Hidayatullah bukan hanya berhasil sebagai politisi yang melakukan ekspansi wilayah, tetapi sekaligus berhasil menjadi role model pemimpin agama yang mengedepankan prinsip *wasathiyah* (moderat).

Kata Kunci: *syarif hidayatullah, da'wah politik, moderation*

INTRODUCTION

This research analyzes the *da'wah* and politics carried out by Syarif Hidayatullah in Cirebon in the context of religious moderation. Syarif Hidayatullah's leadership was supported by the power of qualified ulama and umara. Cirebon is known as the Silk Route, and at that time, Muarajati harbor became the main traffic of international trade. Muarajati Port was filled with sailors from various countries and became an open transportation route, so it became a stopover point for cultures, movements, and thoughts that crossed the region.

In his political career, Syarif Hidayatullah has uniformed the title to facilitate government administration in the center and subordinate areas of the Sultanate of Cirebon. Syarif Hidayatullah has arranged a decentralized government. Syarif Hidayatullah's political strategy in developing the Cirebon Sultanate was patterned after the coastal kingdom government, where the port became an essential part and the interior became a vital element (Wildan, 2012).

This strategy is a political *da'wah* carried out by Syarif Hidayatullah so that Islam can spread widely in Java as well as an effort to expand power. This political *da'wah* became the hallmark of Syarif Hidayatullah in spreading Islam with the principle of religious moderation.

Azyumardi Azra says that most of the ulama in his network are committed to Islamic reform, and there is no uniformity among them regarding methods and approaches to achieve their goals. Most of them use peaceful and evolutionary approaches (Azra, 1994). From this concept, it can be seen that Syarif Hidayatullah's political and proselytizing methods are very relevant to religious moderation.

The study of da'wah requires an understanding of social conditions and phenomena that occur in society, therefore, the approach in this research is a behavioral approach. The behavioral approach is an approach that is not only focused on the event, but on real historical behavior. How historical actors interpret the situation they face, so that from this interpretation comes the consequences of action, which causes an event and then an influence from their actions regarding the behavior of the leader (Berkhofer, 1971).

In the concept of leadership, the success or failure of a leader can be seen from his ideas that have been realized by using the services of others. A leader can translate the socio-religious conditions of the community into an idea that will be used as a means and strategy for the success of his government policies.

Leadership is a determining factor and is always a benchmark in a government. To analyze how the leadership was carried out by Syarif Hidayatullah, researchers used the theory proposed by Max Weber, who divided leadership according to the type of authority, namely rational-legal authority, traditional authority, and charismatic (Tamburaka, 1999). Rational legal leadership is leadership based on position and ability, as well as trust in the legality of the leader. The leader has the right to command others in accordance with established rules (official authority).

Regarding traditional leadership, this leadership is based on descent or hereditary (inheritance), so that someone can become a leader if he is a descendant of a leader as well. Traditional leadership is more concerned with heredity than the ability of someone who will be chosen as a leader.

In contrast to traditional leadership, charismatic leadership is leadership based on adherence to sanctity (authority) which is special and extraordinary, heroism or exemplary nature of a person, so this

type is more focused on the charisma that exists in a person and it is a gift from the Almighty.

The description above confirms that Syarif Hidayatullah's leadership in politics and da'wah is in line with the principles of religious moderation, one of which is accommodating local culture and the principle of peace in conducting political expansion.

RESEARCH METHODS

This research uses the historical method. The historical method is the process of examining and analyzing data critically and analytically against records and relics of the past based on the data obtained (Gottschalk, 1971). This historical method relies on several steps, namely, data collection (heuristics), source criticism (verification), interpretation, and writing (historiography). (Abdurrahman, 1999)

In reviewing and compiling the study of Syarif Hidayatullah's leadership of the Cirebon kingdom will use reference books or *library research*, where the main source of research is academic work related to the Cirebon kingdom.

First, "Islamic Kingdoms in Java; The transition from Majapahit to Mataram" (Jakarta: Pustaka Gratifiers & KITLV, 1st cet. 1985), by H.J. de Graaf and Th. G. Pigeaud. This book describes the history of Islamization in Java and the emergence of Islamic kingdoms in Java after the collapse of the Majapahit kingdom, starting from East Java, Central Java and West Java. Chapter VII describes the Cirebon kingdom, which is more focused on the figure of Syarif Hidayatullah, who is the driving actor of the Cirebon kingdom. This book does not discuss in detail the Cirebon kingdom, from its establishment to its collapse, but it does not specifically explain the political thought and Islamic moderation of Syarif Hidayatullah.

Second, "Introduction to the History of New Indonesia: 1950-1900 from Emporium to Empire" (Jakarta: Gramedia, second set. 1988), by Sartono Kartodirdjo. This book generally discusses kingdoms in Indonesia. In the sub-chapter, Sartono studied the Cirebon Kingdom in terms of its history and emergence. The author only finds a little discussion about Syarif Hidayatullah.

Third, Islamization and the Development of Islamic Kingdoms in Indonesia, (Yogyakarta: Ombak, 201), by Prof. A. Daliman. This book portrays the history of Islamic kingdoms in Indonesia from various islands of the archipelago. This book also discusses the Cirebon Kingdom from emergence to decline, but only a few discussions highlight Syarif Hidayatullah. In the discussion section, only the origin of Syarif Hidayatullah is explained, which is still considered unclear.

Fourth, Kris Nandang and Suciwati Ramdhani, "The Way of Da'wah of Sunan Gunung Jati in Cirebon: Building Ethno-Religious Identity and Moderation Values in a Multicultural Society," Sheikh Nurjati: Journal of Social Religion, Vol.02 No.02, 2022. This research focuses on the study of Sunan Gunung Jati's da'wah in building an ethno-religious society on the basis of religious moderation with contextualization in the current era. Meanwhile, the author examines the concepts of politics and da'wah in the concept of religious moderation.

Fifth, Achmad Wildan Khoerun Nahar et al., "The Cultural Concept of Walisongo's Da'wah Strengthens Religious Moderation," Muasarah: Journal of Contemporary Islamic Studies, Vol. 5, No. 2, 2021. This study discusses the concept of religious moderation in the Walisongo's cultural da'wah, in which there is a description of Sunan Gunung Jati preached with art. Meanwhile, the author examines Syarif Hidayatullah's religious moderation in the field of politics and preaching.

Sixth, Agus Iswanto, et al, "Narratives of Religious Moderation in the Manuscript of Serat Carub Kandha," Jurnal Lektur Keagamaan, June 30, 2021. This research explains philologically the manuscript that portrays the collective memory of the practice of religious moderation in the past, especially on the north coast of West Java, which always prioritizes the principle of accommodation and respect for cultural and religious differences.

Seventh, Asep Supriatna, et al., "The Method of Spreading Islam of Sunan Gunung Jati in the Perspective of Modern Islamic Education," Edukatif: Journal of Educational Sciences, Volume 3, Number 4 of 2021. This research discusses the da'wah method of Sunan Gunung Jati who used cultural arts that have become the cultural roots of the

community, thus creating peaceful da'wah in the Kuningan, Majalengka, Garut, Ciamis and so on areas.

Eighth, Syarifah Aini, et al., "The Role of Sunan Gunung Djati in the Islamization of Mauk District Community, Tangerang Regency," *Journal of History Education*, Vol.12 No.1 2023. This research focuses on the Islamization of Sunan Gunung Djati in the Mauk area, where in the process of Islamization, Sunan Gunung Jati played a passive role, participation, and active role. These roles were carried out according to their respective conditions. Sunan Gunung Djati could send his confidants to carry out Islamization, or he himself carried out the Islamization or Sunan Gunung Djati only carried out a series of activities as needed or at certain times (Aini, 2023).

The above research provides a common thread that Sunan Gunung Jati or Syarif Hidayatullah had a central role in the process of Islamization in West Java. His role as ulama and umara proved that Sunan Gunung Jati could position himself as a religious leader and state leader who was able to create social, religious and cultural harmony. Moderate cultural preaching, and a political path that prioritizes the principle of divinity and "shared vision", emphasizes that moderation is not only a socio-religious issue, but also a humanist politics.

DISCUSSION

Biography of Syarif Hidayatullah

Syarif Hidayatullah or Sunan Gunung Jati was a member of the walisongo who spread Islam in West Java. He was named Nurullah who was later known as Sheikh Maulana. Syarif Hidayatullah is also known as Fatahillah or Faletahan which comes from the word Fath (victory) (Graff, 1985).

Syarif Hidayatullah was a walisongo who served as a scholar and umara, namely the Sultan in Cirebon (Suprpto, 2009). As a scholar, Syarif Hidayatullah had the task of proselytizing in Cirebon (West Java), Banten, and Sunda Kelapa (Jakarta). His position as a scholar and umara is emphasized by his role as a wali figure spreading Islam on the island of Java, as well as Umara, who became the founder of

the Sultanate of Cirebon. He was the founder of the dynasty of kings of Cirebon and later Banten. Syarif Hidayatullah was the grandson of the King of Pajajaran, Prabu Siliwangi (Ibrahim, 2009).

After Cirebon was officially established as an Islamic Kingdom free from the rule of Pajajaran, Syarif Hidayatullah tried to influence kingdoms that had not embraced Islam. From Cirebon, he developed Islam to other areas in West Java, such as Majalengka, Kuningan, Kawali (Galuh), Sunda Kelapa, and Banten (Ibrahim, 2009).

According to Saifuddin Zuhri (1980) when he was young, Syarif Hidayatullah was named Raden Abdulqadir. He is the son of Maulana Ishaq with a mother from Mecca. In his teens, Syarif Hidayatullah studied with Sheikh Tajudin al-Kubri and Sheikh Attaullah Syadzili in Egypt, then he went to Baghdad to study Sufism (Sutrisno, 2009).

Sartono mentioned that Syarif Hidayatullah studied in Mecca. After returning from Mecca, he settled in Demak. There, he married the sister of Sultan Trenggana. Then, he moved to Banten and established a Muslim settlement for his followers. After the death of his son, Pangeran Pasarean, Syarif Hidayatullah moved to Cirebon and the leadership in Banten was handed over to his son, Hasanuddin (Kartodirdjo, 1987).

Syarif Hidayatullah once visited Pajajaran to visit his grandfather, Prabu Siliwangi. The Prabu was invited to re-convert to Islam but did not want to. Even though Prabu Siliwangi did not want to convert to Islam, he did not prevent his grandson from spreading Islam in the Pajajaran region. Syarif Hidayatullah continued his journey to Serang. The people of Serang had already converted to Islam due to the many merchants from Arabia and Gujarat who often stopped by the place. Syarif Hidayatullah's arrival was welcomed by the Duke of Banten and was married to the daughter of the Duke of Banten named, Nyi Kawunganten. He was blessed with a son from this marriage, Nyi Ratu Winaon and Pangeran Sebakingking (Ekajati, 1992).

At the age of 89, Syarif Hidayatullah resigned from his position to only pursue da'wah. He handed over the power to Pangeran Pasarean. In 1568 AD, Syarif Hidayatullah died at the age of 120, in Cirebon (then Carbon). He was buried in the area of Gunung Sembung, Gunung Jati, about 15 kilometers before the city of Cirebon from the west.

Syarif Hidayatullah's leadership in the Cirebon Kingdom

The difference between Syarif Hidayatullah and the other Wali Songo is that he is not only a scholar but also an umara, namely the Sultan in Cirebon (Sunyoto, 2011). As a scholar, Syarif Hidayatullah was assigned the task of proselytizing in Cirebon (West Java), Banten, and Sunda Kelapa (Jakarta). The task was formulated as follows; "Kanjeng Susuhunan ing Gunung jati ing Cirebon, amewahi donga hakaliyan mantra, utawi parasat miwah jajampi utawi amewahi dadamelipun tiyang babad wana". (Syarif Hidayatullah in Cirebon taught how to pray and read mantera, medical procedures, and procedures for clearing forests) (Suprpto, 2009).

His position as an ulama and umara is emphasized by his role as a wali figure spreading Islam on the island of Java and at the same time as an Umara who became the founder of the Sultanate of Cirebon. He was the founder of the dynasty of the kings of Cirebon and later Banten. Syarif Hidayatullah is the grandson of the King of Pajajaran, Prabu Siliwangi (Sunyoto, 2011).

After Cirebon was officially established as an Islamic Kingdom free from the rule of Pajajaran, Syarif Hidayatullah tried to influence kingdoms that had not embraced Islam. From Cirebon, he developed Islam in other areas in West Java, such as Majalengka, Kuningan, Kawali (Galuh), Sunda Kelapa, and Banten (Ibrahim, 2009).

The period of Syarif Hidayatullah (1479-1568) leading Cirebon was a period of development as well as the glory of Islam in Cirebon. In his time, the political, religious, and trade fields were very advanced. During this period, Islam spread to Banten (around 1525-1526) with the placement of one of Syarif Hidayatullah's sons, Maulana Hasanuddin (Tjandrasasmita, 2009).

During the reign of Syarif Hidayatullah, there were many changes in policies concerning religion, society, politics, and culture, and they experienced various situations, from difficult times to glory and authority (Sunardjo, 1983). One history that is worth remembering in the political field is when the attack on Banten and the control of Sunda Kelapa. While running his government, one day Raden Patah came to Pakungwati Palace to report the defeat of Malacca at the hands of the

Portuguese. Therefore, Demak had sent reinforcements to defend the port of Banten and Sunda Kelapa further led by Adipati Unus (Kuswiah, 2001).

In fact, according to the history in the West Java Regional History book, the joint Demak and Cirebon forces led by Fatahillah not only faced the Portuguese, but also faced troops from Pajajaran. It was probably known beforehand that the Cirebon troops were not led directly by Syarif Hidayatullah, so the King of Pajajaran Prabu Siliwangi accepted the Portuguese offer to cooperate in order to suppress the development of Islam in the Sundanese Land (Kuswiah, 2001).

According to Dadan Wildan in his book Syarif Hidayatullah, the agreement between the Portuguese and Pajajaran, although it looks mutually beneficial, is actually still detrimental to Pajajaran. Even so, the combined forces of Demak and Cirebon were finally able to repel the Pajajaran troops and expel the Portuguese from Sunda Kelapa in 1527 AD.

In addition to the conquest of Sunda Kelapa by the combined forces of Demak and Cirebon, there were two more battles that occurred during the development of the Cirebon Sultanate under Syarif Hidayatullah. The first battle was against an army led by Arya Kiban from the Rajagaluh country led by Prabu Cakraningrat. The third battle took place in the Talaga region, a small kingdom in southern Majalengka (Wildan, 2012).

Some aspects of Syarif Hidayatullah's government and political success are as follows; 1) The territory under the Kingdom of Cirebon until 1530 AD already covered half of the current West Java Province - including Banten Province - with a population at that time of approximately 600,000 people, most of whom were still non-Islamic; 2) Important ports on the North Coast of West Java have all been controlled by the Sultanate of Cirebon; 3) The Jami Mosque (Great Mosque of Sang Ciptarasa) in the capital city, mosques in various subordinate regions, and langgar in the harbor have been completed; 4) Keraton Pakungwati, the official residence of Syarif Hidayatullah, has been adapted to its function and position as the main building of the center of the kingdom's government based on Islam; 5) The palace's perimeter wall, gates, royal boatyard, security posts, royal

stables, buildings for the royal carriages and carts for transporting goods, as well as siti inggil, buildings for the court (pancaniti) and alun-alun were completed and beautified; 6) The perimeter wall of the capital covering an area of approximately 50 hectares with several gates and jagabaya posts was completed and worked on for approximately three years; 7) The main road to Muara Jati Port and the road to the capital as well as the roads from the capital to its subordinate areas have been completed; and 8) The jagabaya troops were already quite numerous, and their organization had been organized with the highest commander held by a tumenggung jagabaya (Wildan, 2011).

Syarif Hidayatullah has uniformed the title to facilitate the administration of government in the center and subordinate areas of the Sultanate of Cirebon. The government that was built was neatly organized, as written in Syarif Hidayatullah's book as follows:

For example, the head of the smallest community association with a population of at most 20 somah (family heads) is led by Ki Buyut, several Kabuyutan units which constitute a dukuh/village are led by a Kuwu, several Kuwu are led by Ki Gedhe (Ki Ageng for the term in Central Java), several Ki Gedhe are led by the Regent, Adipati, or Tumenggung. The Ki Gedhe, Regent, Duke, Tumenggung are obliged to attend monthly meetings or seba keliwonan in the State capital every Friday Kliwon at the Great Mosque of Sang Ciptarasa. This meeting was chaired by Syarif Hidayatullah, who was the Head of State (Wildan, 2011).

From the explanation above, it is known that Syarif Hidayatullah has arranged a decentralized government. Syarif Hidayatullah's political strategy in developing the Sultanate of Cirebon in Soenardjo's observation was decentralization patterned after the coastal kingdom government, where the port became a very important part and the interior became a vital element (Wildan, 2011). In order to support the government program based on Islam, and trade support, Syarif Hidayatullah placed relatives and ulama as supporters of his government.

Da'wah and Politics Based on Religious Moderation

Syarif Hidayatullah is an ulama and umara who succeeded in leadership and Islamic propagation. Syarif Hidayatullah's success

cannot be separated from the moderate political thinking and da'wah applied in his leadership. According to Sultan Sepuh, this philosophy is written in a relief in the palace which reads: *dangdang wulung manuk keduwong kembangkanigaran* (a leader must provide protection for the weak community. The leader must provide inner and outer peace to his people." (Suryaman, 2015)

As a leader, Syarif Hidayatullah uses a decentralized political system. This decentralization system is also used in the context of da'wah, by developing Islamic da'wah to all subordinate areas in Sundanese land. Syarif Hidayatullah filled the ranks of government with relatives and ulama (Sunadjo, 1982). As a religious and political leader, Syarif Hidayatullah managed to control issues of rituals, traditions, and religious ceremonies, and social society. As a religious and political leader, Syarif Hidayatullah received the title *Ingkang Sinuhun Kanjeng Susuhunan Jati Purba Panetep Agama Awaliyah Allah Kutubid Jaman Khalipatur Rasulullah*. (Aini, et al, 2023)

Syarif Hidayatullah's leadership is considered for prioritizing the principle of tawheed, which is in line with the principle of justice, the principle of shura (deliberation), and also al-hurriyah (freedom), as well as parallel to the theological values of universal humanity that have been inherent in his leadership (Suryaman, 2015). Conceptually, this leadership is aligned with religious moderation, in the form of national commitment, tolerance and accommodation to local culture (Ministry of Religious Affairs, 2019).

The benchmark for religious moderation used by Syarif Hidayatullah in the form of da'wah methods with dance, puppetry, and other arts became a medium for spreading Islam in Sundanese land. In fact, Syarif Hidayatullah applied the principle of cultural da'wah in the form of people who liked wayang, dance, and gamelan were required to pay by reading the shahada sentence in the performance (Kistoro, 2019).

In the political field, Syarif Hidayatullah implemented a marriage strategy, namely marrying his son to the ruler of another Islamic Kingdom, Syarifah Bagdan, namely Pangeran Jayakelana with Nyai Pombaya (Raden Fatah's daughter), his second son "Pangeran Bratakelana" with Ratu Nyawa also Raden Fatah's daughter (Aini et al.,

2023). Syarif Hidayatullah also carried out this political marriage practice. It is said that Syarif Hidayatullah also married Sultan Trenggana's brother and Syarif Hidayatullah's son married Sultan Trenggana's daughter (Fauziyah, 2015).

In addition, Syarif Hidayatullah also managed to build Cirebon thanks to a series of strategies, such as the construction of facilities and infrastructure and attacks on subordinate dukes of the Pakuan Pajajaran Kingdom. At least, there were three major attacks carried out by Syarif Hidayatullah, an attack on Sunda Kelapa, an attack on the Rajagaluh country, and an attack on Majalengka (Fauziyah, 2015). With this success, Syarif Hidayatullah established himself as the ruler of Cirebon and built many infrastructure facilities, such as the Jami' Mosque, Pakungwati Palace, Palace Wall, a large road to Muara Jati Harbor, jagabaya troops, and so on (Fauziyah, 2015).

Moderation in the field of da'wah can be seen from the da'wah strategy of Sharif Hidayatullah. Cirebon is a place with a majority Hindu-Buddhist population. The Cirebon area recognizes two religions, namely the *religion of ageming sanghyang* and *agamaning Rasul*. The method of da'wah is cultural, socio-cultural, namely gamelan. Syarif Hidayatullah introduced four Islamic values, namely sharia, tarekat, hakikat and makrifat. Sharia is depicted by wayang art performances, tarekat is symbolized by barong, hakikat is symbolized by mask art, and makrifat by ronggeng art. Syarif Hidayatullah used the sekaten gamelan as a medium, where every Islamic holiday celebration, Syarif Hidayatullah played the gamelan and people who watched were required to pay by reading two sentences of shahada (Islamiati, 2023).

The principle of da'wah by accommodating local traditions makes Islam more social and humanist. The existence of traditions and ceremonies remains sustainable, because Muslims can continue to carry out the ceremony. In line with the principle of religious moderation, Syarifah Aini, argues that Syarih Hidayatullah succeeded in spreading da'wah by paying attention to cultural elements and community traditions, namely with four pillars; *first*, the use of local languages, which are characterized by local language dialects, Sundanese and Javanese; *second*, the tradition of sea alms and earth

alms; third, puppetry and mask art; and fourth, mauludan, tahlilan and dhikr (Aini, 2023).

The value of moderation in politics and preaching of Syarif Hidayatullah is a form of inclusiveness, wisdom and adaptive behavior in the spread of Islam in Java. Syarif Hidayatullah's leadership became a role model of the importance of multi-ethnic, multicultural, multi-religious and multi-lingual awareness in the archipelago. The principles of justice, balance, the benefit of the people, tolerance and non-violence must be upheld to maintain a balance between tradition, culture and religious values. The concept of Islam Nusantara or Islam pribumisasi is another language to translate Islamization in the archipelago that runs peacefully, and adaptive to local culture.

CONCLUSION

Syarif Hidayatullah is one of the Walisongo members who preached through politics and culture. As a religious and state leader, Syarif Hidayatullah based his leadership on Islamic values, Islam rahmatan lil alamin. Syarif Hidayatullah became a political leader not only to expand political power, but also to expand the territory of Islam. This means that the expansion path is in line with Islamization in Java.

The practice of da'wah politics can be found from Syarif Hidayatullah's efforts to expand and strengthen the territory of Cirebon with the politics of marriage with several regions in Java, such as the marriage of his son and his marriage to the siblings of Sultan Trenggana. The success of the expansion or expansion of Cirebon's territory in the hands of Syarif Hidayatullah was accompanied by the success of his cultural da'wah. Syarif Hidayatullah applies the principle of religious moderation, one of which is by being adaptive to local culture or local religion. The existence of gamelan art is concrete evidence of how Islam and local culture at the time of Syarif Hidayatullah became an inseparable whole. This leadership based on the value of tawhid makes religion and culture fused in one breath, so that today, we can see and celebrate the diversity of culture and traditions in Islam.

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