

## Research Article

# Pasai Muslim Diaspora in the 16th Century on the North Coast of Java

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**Abstract.**

This research aims to explain the Pasai Muslim diaspora on the North Coast of Java. This research uses historical research methods which include heuristics (primary sources such as Suma Oriental Tome Pires and secondary sources such as Asian Trade and European Influence in the Archipelago between 1500 and around 1630, Sociological Historical Studies of Indonesian Society Volume 1, Islamic Archeology of the Archipelago, Critical Review of History Banten, Sunan Gunung Jati (between Fiction and fact) Grounding Islam with a structural and cultural approach), source criticism, interpretation, and historiography. The results of this research found that the process of the Pasai Muslim diaspora in the North Coast of Java occurred in the 16th century, resulting in the formation of the Cirebon Sultanate. It also shows that the Pasai Muslim diaspora had spread to parts of West Java brought by Sunan Gunung Djati. After controlling the West Java region, Sunan Gunung Djati then founded the Sultanate of Banten, led by his son, Sultan Hassanudin.

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## 1. Introduction

After the attack by Majapahit in the 14th century, Pasai still maintained its existence as a center for trade and shipping as well as a place to study the Islamic religion. At that time, Malacca emerged as a new sultanate in the Malacca Strait and made it a new trade center. Pasai was still busy with traders, one of whom was Cheng Ho, who came to Pasai seven times from 1405-1433. In the field of religion, Pasai is still a place of learning for people who come there. In 1521 Pasai was attacked by the Portuguese who had previously controlled Malacca. The Portuguese wanted to control all trade routes and spread Christianity brought from Europe. After the Portuguese attacked, a second wave of diaspora process occurred. The Pasai people went to the north coast of Java, one of the clerics from Pasai who later became walisanga, namely Sunan Gunung Djati, also went to Demak. In Demak, Sunan Gunung Djati became warlord and attacked the Portuguese in Sunda Kelapa. Sunan Gunung Djati was also the founder of the formation

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of the Cirebon Sultanate. The second wave of the Pasai Muslim diaspora resulted in the formation of the Cirebon Sultanate in West Java.

## 2. Methods

There are not many studies regarding the Pasai Muslim diaspora on the north coast of Java that explain the role of Indonesian people in the Islamization process. Just explaining the role of Arabs and Chinese who carried out Islamization in the archipelago. This research will explain the role of Indonesian people, especially Pasai, in carrying out Islamization in Java. The relevant study was carried out by Abd's article. Rahman Hamid (2021) with a focus on the Samudera Pasai network in the path of Islamization in the archipelago. Heru Erwantoro (2012) with a Brief History of the Kingdom of Cirebon.

This article examines the Pasai Muslim diaspora on the north coast of Java. This study tries to answer the following two questions: what is the background of the Pasai Muslim diaspora to Java? How do Pasai Muslims contribute to Java? This research uses historical research methods which include four stages, namely: collecting historical sources (heuristics), source criticism, interpretation (interpretation), and writing historical sources (historiography). The historical sources used come from local and foreign sources, the local source is Islamic Archeology of the Archipelago (Tjandrasasmita, 2009). Critical Review of the History of Banten (Djajadiningrat, 1983). Sunan Gunung Jati (Between Fiction and Fact) Grounding Islam with a Structural and Cultural Approach (Wildan, 2002). In addition, there are foreign sources, namely Suma Oriental (Pires, 2018). Asian Trade & European Influence in The Archipelago Between 1500 And Around 1630 (Meilink-Roelofs, 2016). Historical Sociological Study of Indonesian Society Volume 1 (Schrieke, 2016). The results of this research can later help people in subsequent research related to Islamization in Java.

## 3. Results and Discussion

### Portuguese Expansion to Pasai in 1521 as the Beginning of the Diaspora Process

After the Portuguese succeeded in conquering Malacca, they gradually wanted to expand their territory in Aceh. They came to the Pasai area and built a town in Pasai. (Tjandrasasmita, 2009, pp. 67–68) The Portuguese wanted to expand their territory due to economic and religious factors. The Portuguese chose Pasai because they saw that people who did not come to Malacca stopped in Pasai to trade. Therefore, the

Portuguese wanted to harm as many Muslims as possible in the Pasai area.(Schrieke, 2016, p. 57)

a) economic factors

Seeing that Pasai was still a trading center made the Portuguese want to control the Pasai area. Many Chinese traders still come to Pasai to look for pepper. Pasai is very famous for its commodity, namely pepper, which is highly sought after by foreigners. Then the Portuguese attacked Pasai in 1521 and succeeded in capturing the Pasai area. The Pasai people then left their territory to go to Java and Aceh.(Schrieke, 2016, p. 58) After the Portuguese controlled Pasai and made Pasai a Portuguese subordinate. Then the Sultanate of Aceh emerged as the new sultanate to replace Pasai. Aceh dominates the West coast because there pepper is cultivated extensively. This was caused by the influence of traders from West Asia who wanted to avoid Malacca-Portugal and Pasai-Pidie which had been brought under Portuguese rule. Aceh wants to gain control over the pepper harvest in Pasai and Pidie. The position of the Aceh Sultanate at that time was very good because it was at the northern tip of Sumatra which could build direct relations with West Asia. As the center of the Islamic religion, Aceh was an option for Muslim traders who did not want to anchor to Malacca. West Asian traders came to Aceh bringing cloth to exchange for pepper and other trade goods from the archipelago.(Meilink-Roelofs, 2016, p. 221)

Trade shipping then changed from the east coast to the west coast of Sumatra and through the Sunda Strait. This was due to avoiding territorial waters that were already controlled by the Portuguese. The transfer of trade wanted to damage Portuguese power and trade, because it damaged the shipping route for spices from Malaya-Indonesia to be brought to the Mediterranean.(Meilink-Roelofs, 2016, p. 222) The expansion carried out by Aceh disturbed the Portuguese in the pepper trade. Aceh took the pepper trade carried out by the Portuguese in Pasai. Thus, the Portuguese obtained pepper from palabuhan cities in the south such as Indragiri, Kampar and Jambi.(Schrieke, 2016, p. 58) Portuguese trade in Pasai did not last long because of the emergence of the Aceh Sultanate who wanted to seize the Pasai trade center. Causing the Portuguese to return to Malacca after their territories in Pasai were controlled by Aceh.(Hamka, 1994, p. 787)

b) religious factor

Apart from trade, the Portuguese controlled Pasai due to religious factors because they wanted to spread Christianity which was brought from Europe. Pasai is also a center for Islamic preaching and is a place of religious learning for everyone. The traders who stop by in Pasai are mostly Muslim traders. Seeing that Pasai was still busy with Muslim

traders, the Portuguese then expanded Pasai. They want to destroy the Muslims and Muslim traders in Pasai. After successfully controlling Pasai, many ulama from Pasai left Pasai to look for a new place in the process of broadcasting the Islamic religion. They went to Java and Patani.(Hamka, 1994, p. 709)

A cleric from Pasai, namely Sheikh Said, went to Patani as a trading community to spread the Islamic religion. When he arrived, King Patani Paya Tu Nagpu was suffering from illness and asked Sheikh Said to heal him. After completion of treatment, Sheikh Said invited King Patani to embrace Islam. The king was willing and then by saying the Creed the king embraced Islam. Then Sheikh Said gave the title after embracing Islam, namely Sultan Ismail Shah Zillullah Filalam. The Sultan's children embraced Islam and were named the first child Sultan Mudhaffar Shah, the second child Sitti Aisyah, and the last child Sultan Mansur Shah. When Sultan Mudhaffar Shah became leader, a preacher, Sheikh Saifuddin, went to Patani and built a mosque so that Patani became more crowded with Muslim communities.(Tjandrasasmita, 2009, pp. 18–19)

### **3.1. Process of the Pasai Muslim Diaspora on the North Coast of Java in the 16th Century**

#### **1) Resistance to the Portuguese**

Many clerics and sons of Pasai went to Java to find a place to spread Islam. One of Pasai's sons, Fatahillah or Syarif Hidayatullah, came to Java. After returning from Mecca to study religion and returning to Pasai to spread Islam. However, at that time Pasai was already controlled by the Portuguese so he decided to go to Java.(Hamka, 1950, pp. 708–709) Then he continued his voyage to Java and stopped at the port of Jepara which was under Demak rule. He claimed to be the kadi of the Prophet Muhammad and converted the king and local residents to Islam. In 1524 he married the younger brother of Sultan Demak Trenggana. Then he continued his journey to Banten in 1525 to spread Islam and was welcomed by the population. The city's leaders then embraced Islam and provided facilities to spread Islam further in the region.(Djajadiningrat, 1983, p. 81)

Before going to Banten, Sunan Gunung Djati played a role in establishing the Great Mosque of Demak in 1477 AD. During Raden Patah's leadership, Demak built a mosque for worship and as a place to spread Islam. At the establishment of the Demak mosque, four supporting pillars were made directly by the walisango, including Sunan Bonang, Sunan Gunung Djati, Sunan Ampel and Sunan Kalijaga. The support pillar or saka guru in the northwest was made by Sunan Bonang, the southwest was made by Sunan

Gunung Djati, the southeast was made by Sunan Ampel, and the northeast was made by Sunan Kalijaga.(Maryam, 2016, pp. 66–67)

In 1522 the Portuguese arrived at the port of Sunda to enter into a trade agreement with the king of Sunda. The agreement stated that the Portuguese were allowed to set up a bull at Sunda Kelapa Harbor. Knowing this, Sultan Trenggana then sent Sunan Gunung Djati to attack the Portuguese in Sunda Kelapa. The attack began in 1527 led by Sunan Gunung Djati.(Muljana, 2005, p. 221)

Syarif Hidayatullah received assistance of 2,000 fighting troops from Demak to occupy the port city of Sunda Kelapa in 1527. The impact was Francisco de Sa's plan to build a Portuguese bull in Sunda Kelapa in accordance with the agreement of the Portuguese Governor of Malacca Jorge de Albuquerque, represented by Henrique Leme and the King of Sunda Sangiang in in 1522 it was not implemented. Syarif Hidayatullah's troops attacked the Portuguese in Sunda Kelapa. The Portuguese finally left Sunda Kelapa and returned to Malacca after experiencing defeat.(Hamid, 2021, p. 279)

After the victory against the Portuguese in Sunda Kelapa which became an important event for Muslims. This war was fought by Syarif Hidayatullah as an effort to prevent the Portuguese from controlling all trade routes in Malacca and Sunda Kelapa. After the victory against the Portuguese, Syarif Hidayatullah then changed the name of Sunda Kelapa to Jayakarta. The meaning of Jayakarta itself is "successful", "city of victory", and "city of glory".(Muljana, 2005, p. 234)

Sultan Trenggana gave the large Ki Jimat cannon which was sent from Demak to Banten in 1528. He gave it to Sunan Gunung Djati who came from Pasai and came to Demak. Then he moved to Banten and stimulated the Muslim community and ruled until 1522. Then he moved to Cirebon to spread the Islamic religion. The emergence of Cirebon and Banten was an early milestone for Islam in West Java.(Lombard, 2005, p. 55)

Sunda Kelapa Port is very important for Malacca as a food supplier. The prosperity of West Java's port cities was associated with the trade of West Asians and Chinese who came there to take spices. However, after that these ports became intermediaries for trade shipping with Malacca. Every year 2 or 3 junks departed from Malacca to Sunda Kelapa Harbor to buy slaves, rice and pepper. In Sunda pepper is cultivated on a fairly large scale with an annual harvest of up to 1,000 bahars. Sunda Kelapa Harbor is well managed by the Sundanese Hindu kingdom. Many traders come to exchange their merchandise.(Meilink-Roelofs, 2016, pp. 118–119)

Sunda Port also has quite a large number of cargo junks and lancharas and the cubic capacity of cargo lancharas reaches 150 tons. Only a few Muslim traders were allowed to come because they thought that Muslims could seize power. Sunda Kelapa Harbor also sells male and female slaves from Java and other countries. Apart from pepper, rice is a food ingredient that is often exported to Malacca. Sunda Kelapa produces as many as 10 junk loads per year for export. There was a lot of food in Sunda Kelapa Harbor, which made the Portuguese want to control all trade routes under their control. (Meilink-Roelofs, 2016, pp. 168–169)

## 2) Trading Process

In the trade process that occurred in Cirebon after Sunan Gunung Djati arrived. Cirebon was able to become a center for the spread of Islam and an international port. Trade opened up opportunities for the Islamic religion to enter and be accepted by society. The teachings of Islam can be easily accepted by the people of Cirebon. Cirebon has many rivers, this geographical condition was used by Sunan Gunung Djati to develop Islam and the economy. (Khoiroh, 2017, pp. 50–51)

Muara Jati Harbor and Talang Harbor are trade centers for Cirebon which are busy with local and foreign traders. One of them is a trader from China, namely Haji Tang Eng Hoat (Haji Ildil Hanafi). He came to Cirebon to trade and deepen his knowledge of Islam and lived on Mount Sembung. To strengthen trade relations with China, Sunan Gunung Djati appointed Haji Ildil Hanafi as trade ambassador. Haji Ildil gave guidance to the Chinese people who want to embrace Islam and deepen the Islamic religion. The ports in Cirebon were used as a meeting place for Islamic traders from abroad to facilitate the Islamization process. Sunan Gunung Djati also created trade regulations based on Islam. People are free to trade with anyone and any type of merchandise that does not violate Islamic law. (Khoiroh, 2017, p. 54) In the process of the Pasai Muslim diaspora, it explains how the trade process occurred in the Cirebon area. This process would ultimately form the Cirebon Sultanate led by Sunan Gunung Djati as a scholar who came from the diaspora from Pasai to Java in the 16th century.

## C. Formation of Cirebon Sultanate

Cirebon is an important base in trade and shipping routes between the islands of Java. Cirebon is located on the north coast between the borders of Central Java and West Java. Cirebon acts as a port and also a bridge between Javanese and Sundanese culture. The Negarakretabumi (PNK) Library Manuscript page 6 parwa 1 Sarga 3 lines 21 and 22 and page 7 lines 1 to 10 mention Cirebon:

"In 1369 Saka (1447 AD) the total population living in Cirebon village was 346 people. They consisted of 182 men and 164 women who came from Java, Swarnabhumi

(Sumatra) 16 people, Hujung Mendini (Malacca Peninsula) 4 people, India 2 people, Parsi 2 people, Syria 3 people, Arab 11 people and Chinese 6 people .”(Wildan, 2002, pp. 268–269)

Cirebon was originally just a fishing village that was not on trade routes. Originally called Dukuh Pasambangan, it was approximately five kilometers north of the current city of Cirebon. Cirebon was previously called Lemah Wungkuk, which was built by Ki Gendeng Alang-Alang as a residence for the Muslim community and the beginning of an Islamic missionary center in the surrounding area. Cirebon’s own territory includes the Cipamali River border to the east, Cigugur (Kuningan) to the south, the Kromong mountains to the west and Junti (Indramayu) to the north.(Wildan, 2002, p. 270)

Cirebon developed into a city bustling with shipping and trade activities. Then Cirebon became an important port on the north coast of Java, both for domestic and foreign shipping. Inland Cirebon is a producer of rice and other foodstuffs, which are then brought to the port by river or land. The lowlands of Cirebon produce rice which is then exported to Malacca, while the highlands of Cirebon produce good quality wood. Caruban Larang has a busy harbor and has a lighthouse to give directions to ships that will dock. The ships then stopped at the port of Muara Jati (now known as Alas Konda). Muara Jati Harbor is very busy with traders from regions such as Arabia, Persia, India, Malacca, Tumasik (Singapore), Paseh, Wangkang (Chinese region), East Java, Madura, Palembang and Bugis.(Bochari & Kuswiah, 2001, p. 26)

Cirebon is not only closely connected with Demak, Banten, Tuban and Gresik as well as overseas trading ports such as Pasai and Cempa. This relationship is related to the process of spreading Islam and Cirebon’s role as a center for the spread of Islam in West Java. On 1 Shura 1358 Saka (Javanese year) or 1445 AD. The hamlet built by Ki Gendeng Alang-Alang developed into a busy area which was later named Caruban. Ki Gendeng Alang-Alang was chosen by the community to be the first Kuwu Caruban and then Walalusang was chosen to be Pangraksa-bumi. Caruban residents are fishermen who look for fish and rebon along the north coast. After Ki Gendeng Alang-Alang died, Walalusang became the second Kuwu with the title Prince Cakrabuana. Prince Cakrabuana then went on the pilgrimage and was known as Haji Abdullah Iman who led Cirebon from the Pangkuwati palace and also spread Islam to the local population. Then Prince Cakrabuana was replaced by Sunan Gunung Djati as leader of Cirebon. Sunan Gunung Djati succeeded in spreading Islam to various regions in West Java such as Majalengka, Kuningan, Kawali (Galuh), Sunda Kelapa, and Banten. The relationship between commerce and religion has occurred in Cirebon. The emergence of the Muslim



community in Cirebon was very fast through the traders and clerics who came.(Fauziyah, 2015, p. 92)

Sunan Gunung Djati, who came from Pasai, came to Java after his country was controlled by the Portuguese. He came to Damak and then became the warlord of Demak under the rule of Sultan Trenggana (1521-1546). He attacked Sunda Kelapa after the Portuguese came there to control the port of Sunda Kelapa. Sunan Gunung Jati succeeded in driving the Portuguese back to Malacca and seizing Sunda Kelapa to become the rule of Demak. Sunan Gunung Djati also came to Ampeldenta to study religion with other scholars. Sunan Gunung Djati then went to Cirebon to spread Islam. Arriving in Cirebon, he chose a place on Mount Sembung. Then he opened a hut thanks to the help of Prince Cakrabuana. Sunan Gunung Djati was given the title *Insan Kamil* in Cirebon and succeeded in becoming *Tumenggung* in 1479 AD.(Wildan, 2002, pp. 280–281)

At the age of 20, Sunan Gunung Djati already had qualifications as an Islamic teacher in Mecca and Medina. Then he returned to the archipelago after studying Islam in Mecca and Medina. When he arrived at the port of Muara Jati (Cirebon), he continued his journey to the village of Sembung-Pasam-Bangan (near Giri Amparan Jati). There he taught Islam replacing Sheikh Datuk Kahfi who had died. He adapted to the surrounding community to teach Islam. Sunan Gunung Djati also taught in Babadan hamlet, after that he went to Banten to spread Islam there. After returning from Banten, he was given the title *Susuhunan Djati* or *Sunan Djati*. Since then, Caruban Larang from a region then developed into a sultanate and became the Sultanate of Cirebon.(Wildan, 2002, p. 298)

In Cirebon, the activities of Sunan Gunung Djati, who appeared as head of state and one of the *Walisango*, prioritized the development of the Islamic religion through *da'wah*. One of them is providing facilities for religious worship by building a grand mosque and a *jami* mosque in the subordinate region of Cirebon. Sunan Gunung Djati built facilities and infrastructure for community activities such as the palace, land, river and sea transportation, the formation of security forces (*jagabaya*). Sunan Gunung Djati also implemented taxes with simplified amounts, types and amounts that did not burden the people. In his first year of preaching in Cirebon, Sunan Gunung Djati served as a religious teacher replacing Sheikh Datuk Kahfi by choosing places on Mount Sembung and *Pesembangan*. He also taught in Babadan hamlet, after which he expanded his preaching to Banten. Sunan Gunung Djati went to Banten to teach and spread the message of Islam. After returning from Banten, Sunan Gunung Djati was crowned *Tumenggung* by Prince Cakrabuwana. The guardians of the land of Java then gave



him the title Panetep Panatagama Rasul in the Land of Sunda.(Wildan, 2002, pp. 298–299)

The inauguration of Sunan Gunung Djati as Panetep Panatagama in Sundaland was to inform the public to follow all the instructions he gave in the Islamic teachings. After becoming sultan of the Cirebon Sultanate, Sunan Gunung Djati immediately stopped giving shrimp paste tribute to the Pakuan Padjajaran kingdom which was usually given every year through the Duke of Palimanan. Sunan Gunung Djati carried out a missionary journey to the people of West Java to embrace Islam. Da'wah is carried out on a dogmatic and rational basis to support its da'wah activities. The greatness of faith and a pure and sincere attitude of piety in the struggle to spread Islam. Apart from dogmatic reasons, rational reasons also helped in spreading the Islamic religion. Sunan Gunung Djati was a descendant of prominent and noble people. With his good leadership and position as Tumenggung, he preached to various levels of society. This support makes it easier for him to move to various places and makes it easier to attract people to embrace Islam. Sunan Gunung Djati also has religious knowledge ranging from fiqh, shari'ah, and Sufism. He also has a distinctive preaching role in health matters. Birth treatment must be done with maddiyah (birth) medicines such as leaves and roots. Mental health and healing are treated with spirituality, psychology, premonitions, incantations and mantras and are then replaced by reading Islamic prayers.(Wildan, 2002, p. 300)

Sunan Gunung Djati as a religious and political leader has changed the state system and structure to the concept of religious power. The essence of religious power is that the essence of political power is supermundane and superhuman, originating from the supernatural or including the Divine. The form of government during the reign of Sunan Gunung Djati became the first sultan in Cirebon (1479). In 1482, he declared the independence of the Cirebon Sultanate and separated from the power of Pakuan Padjajaran. Sunan Gunung Djati issued a policy to stop the obligation to give annual tribute in the form of salt and shrimp paste to the Padjadjaran Kingdom. Sunan Gunung Djati's policy made Padjajaran angry and he sent Tumenggung Djagabaja to attack Cirebon.(Hernawan & Kusdiana, 2020, p. 82)

Djagabaja's troops and 60 troops came to Cirebon to hand over tribute to Padjajaran. Djagabaja and his troops after arriving in Cirebon did not carry out orders from Padjajaran. They defected and declared to embrace Islam. After defecting they did not return to Padjajaran but instead stayed in Cirebon to serve Sunan Gunung Djati. The mission of government in the form of a sultanate is a manifestation of the state management system with the mission of preaching the Islamic religion which forms an aspect of government, community control and religious development. The government system

of the Cirebon Sultanate, the sultan has the highest power in the region.(Hernawan & Kusdiana, 2020, p. 82)

Sunan Gunung Djati was a charismatic leader, because he was a sultan and also a guardian of the Islamic religion. She has another name, panita queen guardian of Allah. He has strong power and influence, is fair and wise. Sunan Gunung Djati has the position, role and characteristics of leadership and also holds the judiciary directly. The incident when Sheikh Siti Jenar was judged directly at the Ciptarasa Grand Mosque by Sunan Gunung Djati. This incident shows the great power, authority and responsibility of Sunan Gunung Djati for the development of the Islamic religion.(Fauziyah, 2015, p. 96)

Sunan Gunung Djati is the country's qutb, so it received the title Inkgang Sinuhun Kanjeng Susuhunan Jati Purba Panetep Panata Gama Awly Allah Politikid during the time of the Prophet's Caliphate. Qutb or Politikid Jaman shows that Sunan Gunung Djati is a person who has reached the level of qutb which is the level of perfect humanity. As proof, he defends the integrity of the law, controls the sources of supernatural powers, and acts as a distributor of blessings and divine blessings to society. During the development of the Cirebon Sultanate, Sunan Gunung Djati built the sultanate's facilities and infrastructure. The Cirebon Sultanate was actively involved in a series of wars or faced attacks from the subordinate dukes of the Padjadjaran Kingdom. Cirebon's first attack occurred when it attacked Sunda Kelapa. Cirebon and Demak troops united against the Portuguese and Padjadjaran to capture Sunda Head and succeeded in achieving victory.(Erwantoro, 2012, p. 173)

After successfully capturing Sunda, the head of the Demak troops was asked to stop in Cirebon because Sunan Gunung Djati was worried about an attack from the Galuh Kingdom. The Galuh Kingdom under the leadership of Prabu Cakraningrat will invade Cirebon under the commander Arya Kiban. However, Sunan Gunung Djati first attacked the Galuh area with joint Cirebon and Demak troops. In 1529 this battle took place in the Komong mountains which were the base for the Galuh Kingdom army. Arya Kabin and many of his soldiers died and fled, causing the Cirebon and Demak troops to be defeated. After the war with Galuh, there was also war in the Talaga area, a small kingdom south of Majalengka. The first attack was carried out by Arya Saling-singan on Sunan Gunung Djati. Because they thought that Sunan Gunung Djati would attack Talaga as he did to Galuh.(Wildan, 2002, p. 304)

The political strategy implemented by Sunan Gunung Djati in developing the Cirebon Sultanate was a period of decentralization patterned after the government of coastal kingdoms which used ports as a very important part. The interior is a vital supporting part

of the coast. This decentralization political strategy was carried out using a government program whose main point was the spread or intensity of Islamic preaching throughout the Sundanese subordinate regions. It is also supported by the economic sector which makes trade the main point. Trade from various countries in Campa, Malacca, Arabia and India supports the government process based on the spread of Islam.(Fauziyah, 2015, p. 94)

The success of aspects of government and politics at that time included the Cirebon territory until 1530 covering half of West Java to Banten. The population at that time was approximately 600,000 people, some of whom were still non-Islamic. The important ports on the north coast of West Java are all controlled by the Cirebon Sultanate. In addition to the government expanding power and spreading Islam, in 1552 the Banten region was upgraded from the Duchy of Banten to the independent Sultanate of Banten. The first Sultan of Banten was Adipati Hasanuddin who was the son of Sunan Gunung Djati. The territory of the Banten Sultanate includes Lebak, Pandeglang, Serang, Tangerang and Sunda Kelapa. Sunan Gunung Djati made Banten a sultanate to narrow the space for the Padjadjaran Kingdom and expand the effectiveness of supervision of the sultanate's territory.(Wildan, 2002, pp. 305–306)



**Figure 1:** The process of the Pasai Muslim diaspora on the north coast of Java XVI century.

## 4. Conclusion

The second wave of the Pasai Muslim diaspora process on the north coast of Java occurred in the 16th century. This diaspora process occurred because of the Portuguese expansion into Pasai. After the Portuguese took control of Malacca, they wanted to control Pasai because they saw that Pasai was still busy as a trade center. So the Pasai people carried out the second wave of diaspora to Java. The Pasai diaspora process in the 16th century resulted in the formation of the Cirebon Sultanate in West Java. The Cirebon Sultanate was led by a person from Pasai named Sunan Gunung Djati. After controlling Cirebon, Sunan Gunung Djati then broadcast religion to various regions in West Java. So the Islamization process in West Java was influenced by the Pasai people who joined the diaspora in the 16th century.

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