

THE RELEVANCE OF SHEIKH AL WASIL TOMB AS HISTORICAL EVIDENCE OF THE SPREAD OF ISLAM IN THE CITY OF KEDIRI

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ABSTRACT

Syekh Wasil Syamsuddin for the citizens of Kediri is the figure of the first propagator of Islam in the city of Kediri. The story of Sheikh Al Wasil's character comes mostly from speech stories that developed in the community and is supported by artifacts in the form of epitaphs that are in the tomb, these artifacts are believed to be a marker of the early spread of Islam in Kediri or the year this character died. The background of Sheikh al Wasil's arrival in Kediri apart from spreading Islam was allegedly due to the invitation of Prabu Sri Aji Jayabaya to discuss the book of Musarar (Serat Jangka Jayabaya). In addition, another opinion emerged, namely the similarity of architecture in the Setono Gedong Tomb complex with the tomb complex of Sunan Drajad in Lamongan. opinion is supported by the opinion that Sunan Drajad married a daughter of the Duke of Kediri, namely Retno Ayu Condro Sekar who is the daughter of Suryo Adilogo, so it is suspected that Sheikh Al Wasil was Suryo Adilogo. Thus there needs to be extrachistorical data through the critical historical method with 4 stages, namely heuristics, verification, interpretation and historiography. And in the preparation of this article the researcher used descriptive qualitative methods with data obtained from interviews, observations and literature studies. This research also aims to explore to explain the character of Sheikh Al Wasil in Kediri.

Keywords: Syekh Al Wasil Syamsuddin, Islamic religion propagator, The relevance of the tomb of Syekh Al Wasil

ABSTRAK

Syekh Wasil Syamsuddin bagi warga Kediri merupakan sosok tokoh penyebar agama Islam pertama di Kota Kediri. Kisah ketokohan Syekh Al Wasil banyak berasal dari cerita tutur yang berkembang di masyarakat serta didukung oleh artefak berupa epitaph yang berada dalam makam, artefak tersebut dipercaya sebagai penanda masa awal penyebaran islam di Kediri atau tahun meninggalnya tokoh ini. Latar belakang kedatangan syekh al wasil di Kediri selain untuk menyebarkan agama islam diduga karena adanya undangan Prabu Sri Aji Jayabaya untuk membahas kitab musarar (serat jangka Jayabaya). Selain itu muncul opini lain yakni adanya kesamaan arsitektur dalam kompleks makam setono gedong dengan kompleks makam sunan Drajad di Lamongan. opini tersebut didukung oleh pendapat bahwa Sunan Drajad menikahi seorang putri adipati Kediri yakni Retno Ayu Condro Sekar yang merupakan putri dari Suryo Adilogo, sehingga diduga syekh al wasil adalah suryo adilogo. Dengan demikian perlu ada upaya penggalan data sejarah melalui metode sejarah kritis dengan 4 tahap yakni heuristik, verifikasi, interpretasi dan historiografi. Dan dalam penyusunan artikel ini peneliti menggunakan metode kualitatif deskriptif dengan data yang diperoleh dari wawancara, observasi dan studi pustaka. Penelitian ini pun bertujuan untuk menggali fakta sejarah melalui makam syekh al wasil untuk menjelaskan ketokohan Syekh Al Wasil di Kediri.

Kata kunci: Syekh Al Wasil Syamsuddin, Tokoh penyebar agama Islam, Relevansi makam Syekh Al Wasil

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INTRODUCTION

Islam is thought to have first entered the area around the coast of Aceh in the 7th century AD, this theory according to Azyumardi Azra (Rahman, 2017). The process of entering and developing Islam in the archipelago if referring to several historians, there will be differences, this is because the arrival of Islam can be viewed from the origin of arrival, arrival time and carrier. This opinion is reinforced by Azyumardi Azra (2002), where he said that various theories that attempt to explain the process of entry and development of Islam in the archipelago are still not fully discussed, this is because there is still a lack of supporting data in a theory. Theory sometimes only emphasizes one particular aspect so that other aspects will be ignored. Thus, most theories will fail to fully explain the arrival of Islam and the process of Islamization in the archipelago (Ghaffar, 2015).

After Islam came and entered the archipelago, there was the spread of Islam throughout the archipelago. The spreaders of Islam in the archipelago are commonly known as guardians or sheikhs, they are central figures who play an important role in the process of Islamization in the archipelago. Of the many Walis or Sheikhs who spread Islam mainly on the island of Java, there are 9 figures commonly known as Wali Sembilan or Walisongo (Tajuddin, 2015). And nowadays important figures who spread Islam have tombs scattered in several areas, these tombs actually can also be a means to urge the general public to carry out religious law and worship. But on the island of Java itself, in fact, not only 9 guardians played a role in Islamization, but there were other Walis or Sheikhs who also played a role in the process of Islamization in

several regions of the archipelago, one of the figures suspected of having a central role in the spread of Islam in the city. Kediri and its surroundings

Sheikh al Wasil Syamsuddin is a scholar from Persia, he came to Kediri at the invitation of King Sri Aji Jayabaya to discuss the book of Musarar, Sri Aji Jayabaya was the ruler of the kingdom of Kediri around the XII century. The arrival of Sheikh Al Wasil Syamsudin is estimated in the 11th century, according to the narrative of Mr. Mochamad Yusuf Wibisono as the caretaker. On the inside of the wall of this tomb there is an epitaph that reads Arabic. Meanwhile, according to Mr. Novi Bahrul Munib as a history preserver in Kediri, where he estimated the arrival of Sheikh Al Wasil was around the 15th century AD, this was based on the last line of the epitaph on the tomb which contained the year number but was damaged, thus making the year number still legible is the year 92.... Hijri. Meanwhile, another opinion emerged from a prominent historian, namely Prof. Dr. Habib Mustopo, where he said that it was estimated that Sheikh Al Wasil came to Kediri in the 12th century. This opinion came from historical and archaeological data that he found in the tomb, namely inscriptions that read ancient Javanese letters and epigraphs but with damaged writing conditions (Saleh & Chamid, 2018).

Based on the background that has been explained, the author wants to examine the relevance of the tomb of Sheikh Al Wasil Syamsuddin as historical evidence of the spread of Islam in the city of Kediri. In order to find answers from the study that the author adopted, two problem formulations were taken, namely what was the background of Sheikh Al Wasil



Syamsuddin to arrive in the land of Kediri? and How is the condition of Sheikh Al Wasil Syamsuddin's tomb so that it can be used as historical evidence of the spread of Islam in Kediri?. Thus, the purpose of this research is to find answers regarding the relevance of the tomb of Sheikh Al Wasil Syamsuddin as historical evidence of the spread of Islam in Kediri, as well as to increase the knowledge of writers and readers about the history of the figure of Sheikh Al Wasil Syamsuddin. And the urgency of this research is as a form of finding historical facts about the character of Sheikh Al Wasil in the spread of Islam in the city of Kediri through the remains of Sheikh Al Wasil's tomb which can be used as evidence and historical sources. So far, the history of Sheikh Al Wasil and the spread of Islam in Kediri City are more often conveyed through speech culture by the surrounding community.

METHODS

In this study to explore historical data, the researcher used the historical research method, according to Louis Gottschalk in Putri et al., (2019) is an investigative effort that uses the scientific method but is based on a historical or historical point of view. This research also uses the critical history method which includes 4 stages, namely heuristics, verification, interpretation and historiography. The heuristic stage is the stage of finding and finding sources according to the theme to be studied, the verification stage is the process of analyzing and testing sources based on critical theory to obtain objective data sources. The Interpretation stage is the stage of determining the meaning and interrelationships between the facts found. And the last stage of

historiography is the stage of reconstructing the data obtained in a historical writing. While in the preparation of the article the researcher used descriptive qualitative research methods. Qualitative research itself is a research method that is used to examine the condition of an object as it is or naturally in depth. So that the use of qualitative methods can produce a comprehensive study of a phenomenon (Afandi, 2022). And the descriptive qualitative method itself has the aim of describing the results of qualitative research in a factual, accurate and systematic manner in accordance with the facts found and then concluded. The process in the descriptive qualitative stage begins with the stage of describing, then analyzing and then comparing (Alkari et al., 2021).

Data collection techniques used in descriptive qualitative research methods tend to be more triangulated (combined) because through several data collection techniques, including through library research, observation and interviews. similarities can be found and made into writing. The literature study itself is carried out in order to develop theoretical aspects as well as aspects of practical benefits in a study with data sources that can be obtained either through literature studies of journals or books. While the observation technique is a data collection technique through observing an object and recording the state of the object's behavior in the observation activity (Hidayat, 2017). The research is the tomb of Sheikh Al Wasil Syamsuddin. And the interview technique is used as the main basis in the process of collecting data from the sources (Gonar et al., 2021). Interviews in this study were conducted with the caretaker or manager of the Setono

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Gedong Tomb and historians in Kediri to obtain information about the history and condition of the tomb. The data analysis technique used in this research is literature study data analysis, observation data analysis and interview data analysis. Due to using several diverse data sources, data validation uses triangulation validation techniques (Sasmita, 2020).

RESULT AND DISCUSSION

Background of Sheikh Al Wasil Syamsuddin Until He Arrived In The Land of Kediri

Sheikh Al Wasil Syamsuddin was one of the elder guardians in Kediri who was estimated to have arrived in Kediri around the 12th century. And the area of origin of Sheikh Al Wasil is estimated from the Istanbul region of Turkey, where he was sent by the Turkish caliph to the interior of Java to spread Islam. But the origin of Sheikh Al Wasil's country is still not fully believed until now, this is because in another article there are those who say that Sheikh Al Wasil is from Persia. In the different way, it is better to say that Sheikh Al Wasil came from the Middle East region, this is because historical evidence of the arrival of Sheikh Al Wasil has not been found as a result of which causes differences of opinion in the community (Mufid, 2018).

From the various differences of opinion that arise in the community, it is still necessary to explain in advance some basic understanding of the character of Sheikh Al Wasil, along with the basic understanding that has developed in the Kediri community and is believed to be true about the character of Sheikh Al Wasil. The first is the arrival of the figure of Sheikh Al Wasil in the city of Kediri allegedly during the time of the kingdom of

Kediri, where at the time of the arrival of Sheikh Al Wasil the state of the kingdom of Kediri was still Hindu-Buddhist and ruled by a king named Jayabaya, the period is estimated to be around the XII century AD. At that time, according to historical data, the Kediri region was one of the important areas in the Majapahit empire (Widiatmoko & Fahmi, 2017). Due to differences in religious style and being the central area of Majapahit's work, Sheikh Al Wasil used the da'wah method by socializing (Zainul et al., 2022).

However, from this figure, there are two names that are thought to be figures who spread Islam in the city of Kediri, namely Maulana Ali Syamsuddin with Sulaiman Al-Wasil Syamsudin, but between the two names it is not known to lead to one person whose grave is in Setono gedong namely Sheikh Al Wasil or in fact, the two names are different people (Saleh, F & Chamid, N, 2018). In answering this basic understanding, it is necessary to conduct an in-depth study that has not found valid data and evidence regarding this matter, so that these two understandings tend to only develop in society.

On the inner side of the wall of this tomb there is an epitaph that reads Arabic. But unfortunately the last line of the epitaph is broken (see Figure 1.1). Due to damage, the number of years that can still be read is 92.... The last part of Hijriyah is not read, if this year it is converted into 1500 AD or it can be estimated around the 15th century AD, this estimate was conveyed by Mr. Novi as one of the historians in Kediri. Meanwhile, according to Mr. Yusuf as the caretaker of the tomb, said that Sheikh Wasil was expected to spread Islam in Kediri in the 11th century or lived at the same time as Wali Songo. Meanwhile, according to Prof. Habib



Mustopo saw the epitaph language estimated in the 12th century AD. Until now I have not found which is the most appropriate opinion regarding when Sheikh Wasil Wasil came to Kediri. Based on archaeological evidence, namely the epitaph around the tomb complex of Setono Gedong, it is necessary to investigate the history of Sheikh Al Wasil as a figure who spread Islam in Kediri (Saleh & Chamid, 2018).



(Figure 1.1 epitaph on the wall of the tomb)

(source; author's personal document)

The origin of the name of Sheikh Al Wasil himself according to several data sources and the manager of the Setono Gedong Tomb, namely Mr. Yusuf, is not his real name. And the naming until now there is no clarity about the real name of the guardian who is in Kediri. The origin of the mention of Sheikh Al Wasil's name itself has been passed down from generation to generation in the Kediri community, the naming is suspected by some figures to be just the nickname of the guardian who is in the city of Kediri and has become the agreement of the Kediri people to call him that way. Al-wasil itself actually has the meaning of teacher or teacher, besides that the word al-wasil is also mentioned in the epitaph around the tomb of Sheikh Al Wasil and the naming of Shamsuddin

itself comes from one of the written sources contained in the national museum. So that people in general now often refer to him as Sheikh Al-Wasil Syamsuddin.

The arrival of Sheikh Al Wasil Syamsuddin in the Kediri area was allegedly motivated by an invitation from Prabu Sri Aji Jayabaya. The invitation was intended to discuss the book of musarar or commonly known as the Jayabaya fiber term. The musarar book or Jayabaya term fiber itself contains predictions about the archipelago which are believed by some people to be true until now. However, in general, an explanation of this figure still requires in-depth historical and archaeological studies to ensure the validity of the historical narrative of Sheikh Al Wasil who was present in the midst of the Kediri community.

The Tomb of Sheikh Al Wasil Syamsuddin as Historical Evidence of the Spread of Islam in the City of Kediri

The tomb of Sheikh Al Wasil Syamsuddin is located in a cemetery complex in the city of Kediri, namely the Setono Gedong Tomb complex (see figure 1.2), according to Mr. Yusuf as the caretaker of the tomb stating that the meaning of Setono Gedong's name is "Tomb Gede", the statement refers to the meaning of the old tomb (Zainul et al., 2022). The tomb complex is located near the Brantas River, so it is often associated with merchants and water trade routes in the past. In addition, the tomb of Sheikh Al Wasil is also close to the Auliya mosque building so that religious activities are often carried out around this cemetery. This religious activity carried out by the Kediri community also has the intent and

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purpose to honor the services of Sheikh Al Wasil and several other figures in the funeral complex who have spread and developed Islam in the city of Kediri (Saleh & Chamid, 2018).

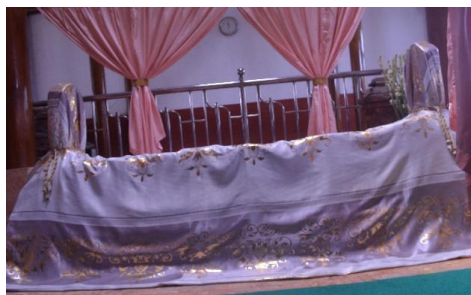


(Figure 1.2 the gate of Sheikh Al Wasil's tomb)

(source; author's personal document)

Inside this complex area there are several other tombs but according

to the caretaker of the tomb next to Sheikh Al Wasil's tomb, these are not relatives of Sheikh Al Wasil, possibly followers of Sheikh Al Wasyil . The inside of the tomb complex of Sheikh Al Wasyil is supported by wooden poles. The year of birth and death of Sheikh Al Wasyil is not listed on the inscription, this is in accordance with what was conveyed by Mr. Yusuf as caretaker. Because the shape of the headstone of Sheikh Al Wasyil cannot be seen directly, this is because the tomb and tomb of Sheikh Al Wasyil are covered with a white cloth. (See Figure 1.3) For the shape of the tomb of Sheikh Al Wasyil according to Mr. outside the walls of Sheikh Al Wasil's tomb. (See Figure 1.4)



(Figure 1.3 Sheikh Al Wasil's Tomb)



(Figure 1.4 The tomb around Sheikh al Wasil's tomb)

(source; Author's personal document)

In addition to the mosque in the Setono gedong burial complex, there are stone structures arranged in a row like the form of steps or stairs to enter the building area a fairly large joglo-style pavilion. The bottom of the joglo building itself has a row of stones that look quite worn with a yellowish color. According to the manager of the tomb, namely Mr. Yusuf, the row of stones under the joglo building is the remnant of the temple's foundation which is

estimated from the time of the Kediri kingdom. And according to another source, namely Saleh, F., & Chamid, N (Saleh & Chamid, 2018) state that in fact the top of the row of stones is said to be a mosque by the guardians, but for reasons that are not yet known, the idea of building a mosque by the guardians failed to materialize. In the area of the Setono Gedong burial complex, there is not only the tomb of Sheikh Al Wasil, but there are other ancient tombs, both



religious leaders and regents who have served in Kediri.

The architectural forms and ornaments in the Setono Gedong Tomb complex, precisely at the tomb of Sheikh Al Wasil, have similarities with the sunan Drajad tomb complex in Lamongan. This is derived from the story that Sunan Drajad married a daughter of the Duke of Kediri, namely Retno Ayu Condro Sekar who was the daughter of Suryo Adilogo. From these conditions, Zainal Affandi in Saleh & Chamid, 2018 argues that it is possible that Sheikh Al Wasil is Adipati Suryo Adilogo. However, this opinion cannot be said to be true if it has not been through a more in-depth study. So if you want to find an answer to the reason for the similarity of the architecture of the Sunan Drajad tomb complex with Sheikh Al Wasil, it is necessary to conduct a deeper study and research in order to obtain a valid answer.

In addition, the tomb of Sheikh Al Wasil himself if studied in depth can be used as archaeological evidence of the spread of Islam in the city of Kediri. This statement is because the ornaments and parts of the tomb of Sheikh Al Wasil can be said to be still authentic or there has been no complete change in the tomb. In addition, according to the results of a comparison of the architecture and ornaments in the tomb of Sheikh Al Wasil, there is written evidence in it but the end of the writing is not very readable. According to one observer in Saleh & Chamid, 2018 the Setono Gedong Tomb was built around the sixteenth century AD. So, it is also estimated that at that time Sheikh Al Wasil was one of the figures who spread Islam in the city of Kediri. According to one religious figure in the city of Kediri, Gus Robert in Saleh & Chamid, 2018, Sheikh Al Wasil's grave

has a spiritual aura that is large enough to make many visitors make pilgrimages to Sheikh Al Wasil's tomb to worship and worship. Many of the visitors who have faith got a change in their lives after visiting the Tomb of Sheikh Al Wasil.

CONCLUSION

After Islam came and entered the archipelago, there was the spread of Islam throughout the archipelago. The spreaders of Islam in the archipelago are commonly known as guardians or sheikhs, they are central figures who play an important role in the process of Islamization in the archipelago. Of the many Walis or Sheikhs who spread Islam mainly on the island of Java, there are 9 figures commonly known as Wali Sembilan or Walisongo. But on the island of Java, in fact, there are not only 9 guardians who play a role in Islamization, but there are other Wali or Sheikhs who also play a role, one of the figures suspected of having a central role in the spread of Islam in the city of Kediri and its surroundings is Sheikh al Wasil Syamsuddin.

Sheikh Al Wasil Syamsuddin is one of the elder guardians in Kediri who is estimated to have come to Kediri around the 12th century. And the area of origin of Sheikh Al Wasil is estimated to be from the Istanbul region of Turkey, where he was sent by the Turkish caliph to the depths of Java to spread Islam. However, according to another version, the arrival of Sheikh Al Wasil Syamsuddin in the Kediri area is allegedly motivated by an invitation from Prabu Sri Aji Jayabaya, where this invitation aims to discuss the Musarar book or commonly known as the jayabaya term fiber. However, after explaining the contents of the Musarar book to Prabu Jayabaya, Sheikh Al

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Wasil, it was mentioned that Mukswa had disappeared suddenly and his traces were unknown.

The tomb of Sheikh Al Wasil Syamsuddin is located in a cemetery complex in the city of Kediri, namely the Setono Gedong Tomb complex. The tomb complex is located near the Brantas River, so it is often associated with merchants and water trade routes in the past. Where the tomb of Sheikh Al Wasil Syamsuddin is located in a cemetery complex in the city of Kediri, namely the Setono Gedong Tomb complex. The architectural forms and ornaments in the Setono Gedong Tomb complex, precisely at the tomb of Sheikh Al Wasil, have similarities with the sunan Drajad tomb complex in Lamongan. And the wife of Sunan Drajad himself married a daughter of the Duke of Kediri, namely Retno Ayu Condro Sekar who was the daughter of Suryo Adilogo.

In addition, the tomb of Sheikh Al Wasil himself if studied in depth can be used as archaeological evidence of the spread of Islam in the city of Kediri. This statement is because the ornaments and parts of the tomb of Sheikh Al Wasil can be said to be still authentic or there has been no complete change in the tomb. In addition, according to the results of a comparison of the architecture and ornaments in the tomb of Sheikh Al Wasil, there is written evidence in it but the end of the writing is not very readable. But in general, an explanation of Sheikh Al Wasil's character is still needed in-depth historical and archaeological studies to ensure the validity of the historical narrative of Sheikh Al Wasil who was present in the midst of the Kediri community.

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