

# Sunan Gunung Djati Leadership Values to Uphold Indonesian Human Dignity: A Philosophical Approach

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**Abstract:** This paper aims to describe the relationship between the process of searching for "Indonesian human dignity" and the personality of Sunan Gunung Djati who is an ancestor of this nation. Sunan Gunung Djati is a personal figure in a leadership position that is both profane and sacred at the same time. The method used in writing this paper is a qualitative research method based on the Philosophical Research Method. The model of this study is "Factual Historical Research Regarding Figures" with, (1) Material objects about the leadership values of Sunan Gunung Djati, (2) Formal objects, the values of Sunan Gunung Djati's leadership which are approached philosophically, not through an anthropological approach, sociology, politics, or culture, "but insofar as it provides a vision of human beings according to their essence". This article starts from the question, 1) What is the lineage and spiritual transmission of Sunan Gunung Djati? 2) What are the values of Sunan Gunung Djati's leadership as role models for upholding Indonesian human dignity? From the two questions, answers were obtained and at the same time became the conclusion of this study, 1) From his father's side, he was a descendant of an Egyptian king named Syarif Abdullah with the title Sultan Mahmud, while his mother, Nyai Rara Santang, was also a descendant of "blue blood" because she was the daughter of Prabu Siliwangi, the king of Pajajaran. In addition, based on various text sources, Sunan Gunung Djati experienced spiritual transmission in tariqa knowledge at the center of the spiritual axis of the Islamic world, in Makkah. 2) The values of Sunan Gunung Djati's leadership are reflected in the philosophy: "manuk keduwong dangdang wulung kembang kanigaran" which means that a leader, in the management of people's lives, must be oriented towards improving the quality of life of the weak. In addition, the plus point of Sunan Gunung Djati's leadership, was not only that he was progressively capable of advancing society in the Cirebon Sultanate, he was even a head of government, who doubled as a tariqa murshid at the same time. In terms of the concept of seeking Indonesian human dignity, he is an ideal model of the philosophical conception of al-Insân al-Kâmil which is embodied in the world's concrete history. The recommendation from this paper, we should make Sunan Gunung Djati, as an example of leadership in developing a model of Indonesian human dignity as thought by scholars like Sudjatmoko. More and more studies should be conducted regarding the historical and spiritual role of Sunan Gunung Djati.

**Keyword:** Indonesian Human Dignity, Leadership Values, Profan and Sacred, Nasab, Mursyid Tariqa.

## 1. Introduction

Syarif Hidayatullah was a propagandist of Islam in West Java (the propagator of Islam in West Java (Th. Stevens, 1978:80, Suparman, 2013:147). Based on developing folklore, Islamization in Cirebon and areas in West Java is based on Sunan Gunung Djati, according to the name of the place near Cirebon where he is buried (Fauziyah, 2015:90). Sunan Gunung Djati has played many leadership roles, namely as an Islamic religious teacher, a guardian, political leader, and leader of the guardian in the Land of Java. This multi-role cannot be separated from the two leading authorities above that they have. This role is very rarely found in an ordinary leader (Suryaman, 2015: 85). In Sunan Gunung Djati, there are two authority powers as an ulema which organizes aspects of the sacredness of religion, as well as the figure of a public leader as a king.

After Prince Cakrabuana handed over his position as Tumenggung Cirebon to Sunan Gunung Djati, then he proclaimed Cirebon's independence as a kingdom apart from the Kingdom of Pajajaran (Suryaman, 2015:93). In Cirebon, he was crowned by his uwak as the head of the nagari and was given the title Susuhunan Djati or Sunan Caruban (Cerbon). Since 1479, Caruban Larang from a nagari, began to be developed as the centre of an empire, and its name was changed to Cerbon (Suparman, 2013:147). Sunan Gunung Djati, who appeared as a religious and political leader, has changed the system and structure of the state to a religious understanding of power. The essence of religious power is that the essence of political power comes from the unseen realm or includes the divine. Thus, the human in power is no longer an ordinary human but belongs to the supermundane realm. The king is a medium that connects the human microcosm and God's macrocosm (Amin, 2015:30).

So far, many studies on Sunan Gunung Djati have been carried out. However, by taking the title "Philosophical Values of the Leadership Teachings of Sunan Gunung Djati", there is a value of novelty and originality in terms of the method and approach used by the author. The author, in this case, uses a philosophical approach to study the leadership values of Sunan Gunung Djati, something that has not been done much. Of the many studies on Sunan Gunung Djati using historical, architectural, philological, cultural, and archaeological approaches, it seems that only Eman Suryaman's work in the form of a dissertation at Gajah Mada University used a philosophical approach. The dissertation at the Faculty of Philosophy, Gadjah Mada University is entitled "Sunan Gunung Djati's Leadership Ethical Values: Their Relevance to the Development of Moral Leadership in Indonesia" and published by Nuansa Cendikia Publisher (2015) in Bandung with the title "Sunan Gunung Djati's Way of Life; Factual History and the Philosophy of Leadership of a Pandhita-Raja". As stated in Said Aqil Siradj's introduction, many new things can be found in this book. As a work that originates from a dissertation at the Faculty of Philosophy, University of Gajah Mada, the book has gone through the following stages: scientific stages so that the validity and credibility of the data contained in it has been tested with high weight (Suryaman, 2015:5).

It seems that the use of the name Sunan Gunung Djati is more popular than the name Sheikh Syarif Hidayatullah, so in Mahrus eL-Mawa's records, there is only one name Sheikh Syarif Hidayatullah in studies through ancient manuscripts, namely Wali Sheikh Syarif Hidayatullah Sunan Gunung Djati, both in the manuscript Mertasinga (2005) and Kuningan (2007) (eL-Mawa, 2012:8). While Atja, through a philological and historical approach, made a study of the text of the manuscript (1972) with the title "Tjarita Purwaka Tjaruban Nagari" (Sedjarah Muladjadi Tjirebon) based on the manuscript from Prince Aria Cirebon and also the transliteration, "Tjarita Purwaka Tjaruban Nagari." Dadan Wildan primarily uses Sunan Gunung Djati in his dissertation Sunan Gunung Djati (Between Fiction and Fact), Grounding Islam with a Cultural and Cultural Approach (Bandung, 2002). Likewise, Agus Sunyoto, in his book Wali Songo: Reconstruction of History that Has Been Taken Away (2011), based on various manuscript data and an

archaeological approach. Pudjiastuti carried out studies through literary and philological approaches in "Cirebon" (2001) and "Codicological Studies on the Letter of Sultan Kanoman, Cirebon" (2007).

One of the "stimuli" for the discourse on Sunan Gunung Djati was a dissertation by Hoessein Djajadiningrat called *Critische Beshouwing van de Sadjarah Banten: Bijrage ter Kenschetsing van de Javaansche Geschiedschrijving* (1913). However, he concluded that Faletahan or Falatehan, and Tagaril are identical to the figure Sunan Gunung Djati alias Syarif Hidayatullah. based on rational thinking, but it contains weaknesses. The source criticism came from Edi Suhardi Ekadjati, who said the source data used by Hoessein Djajadiningrat "did not use sources from Cirebon at all, even though the roles of the two figures' names were centred in or at least closely related to Cirebon" (Ekadjati, 2018: 119). Meanwhile, according to Atja in Tjarita Purwaka Tjaruban Nagari (1972) and Edi Suhardi Ekadjati in *The Spread of Islam in West Java* (1975) and Fatahillah: Pahlawan Arif Bijaksana (1985), the two figures are two different personalities but are bound by family ties because Fatahillah, besides being married to the Princess of Demak, also to the Princess of Cirebon, daughter of Sunan Gunung Djati. Both Sunan Gunung Djati and Fatahillah are buried on Mount Sembung. Drs. Atja himself has proven it the location of the tomb, and indeed two graves exist (Ekadjati, 2018:121).

The various studies already mentioned, including studies on manuscripts, archaeology, and philology, have their starting point from the historical dimension of human beings in their historical roles. Likewise, the philosophical study that the author is making tries to provide a "philosophical reflection" from the course of history and manuscript sources so that philosophical values can be found, which are the fundamental difference from what the author is making, with other researchers. Thus, besides being expected to contribute to Nation and Character Building, this study, through a philosophical approach, can emphasize that the historical role and teachings of Sunan Gunung Djati in several relics and texts have solid philosophical values. His position as "guardian" and "king" has a contribution of thought in a philosophical construction which is an ideal reference to be able to unify and give a religious colour to profane political life and its primal values, it can be read more clearly.

This research uses a qualitative approach. The qualitative research in this paper is based on the Philosophical Research Methodology. The model of this study is "Factual Historical Research Regarding Figures" with (1) Material objects about the leadership values of Sunan Gunung Djati, (2) Formal objects, the values of Sunan Gunung Djati's leadership which are approached philosophically, not through an anthropological approach, sociology, politics, or culture, "but insofar as it provides a vision of human beings according to their nature" (Bakker, Zubair, 1990:61).

## 2. Research Results

The discourse on human dignity will always remain dry to continue to be discussed and will always be actual to be brought to the surface. On January 23, 1991, 30 years ago, the Soedjatmoko Foundation held a memorial for him, who died on December 21, 1989, by holding a symposium, "Indonesian Human Dignity", located at the Manggala Wanabakti Auditorium. Attended by around 2,000 people ranging from intellectuals and academics, people in business and government officials, to students, artists and students, the symposium has succeeded in presenting Indonesian intellectuals who were at the forefront of their time, such as Prof. Dr Sartono Kartodirdjo, Dr Kuntowijoyo, Dr Darajatun Kuntjoro Jakti, and Prof. Dr Emil Salim (Subono, 1991:49).

Nevertheless, the theme of human dignity, such as what is the philosophical reflection and critical awareness of the great Indonesian thinker, Sudjatmoko, socio-cultural development is

needed to balance economic development; the urgency of developing national policies that meet the basic needs of society; and the significance of political and economic decentralization towards democratization (Subono, 1991:50). History has noted that political behaviour during the New Order regime reflected an authoritarian political configuration. Policies on human rights through statutory products reflect an orthodox character, especially in law enforcement. Human rights political policies for 32 years under the New Order were in the shadow of power. Even with its orthodox legal character, the authorities carry out engineering in the political, social and legal fields (Shah, 2019:231).

The high quality of personality and personal dignity of the figure of a leader will influence how a person leads and directs all of his people to achieve the desired common goals. In the hands of a dignified leader, efforts to uphold human dignity will gain structural support in addition to the possibility of an increase in cultural quality because the basic essence of developing democratic values of life has not experienced many violations.

### **2.1. Lineage and Spiritual Transmission of Sunan Gunung Djati**

As written by Suryaman (2015), it is known that Sunan Gunung Djati was born in Egypt in 1448 AD with the name Syarif Hidayat or Syarif Hidayatullah. He was born in the middle of a very religious and respectable family. On his father's side, he is a descendant of an Egyptian king named Syarif Abdullah with the title Sultan Mahmud. At the same time, his mother, Nyai Rara Santang, is also the daughter of Prabu Siliwangi, king of Pajajaran. From the marriage of Raden Pamanah Rasa or Prabu Siliwangi to Nyai Subang Larang, three children were born: Raden Wauntungsang, Nyai Rara Santang, and Raja Senagara. However, after the death of his mother, a particular son of Prabu Siliwangi who had been designated as the Crown Prince of Pajajaran left the palace to wander and deepen his knowledge of Islam. The departure of his older brother saddened his younger sister, Nyai Rara Santang, who eventually left his father's palace to follow in the footsteps of his older brother, Wauntungsang.

On his father's side, he is a descendant of the king of Egypt, while on his mother's side, he is a descendant of the king of Pajajaran. In the Carita Purwaka Caruban Nagari there is an explanation of the genealogy of Sunan Gunung Djati from the father's side, starting from the Prophet Muhammad, then Ali bin Abi Talib who married Fatimah bint Muhammad, and then Sayid Husain, Fatimah's second child with Ali. Husain has a son named Zainal Abidin, and Zainal Abidin has a son named Muhammad Baqir. Muhammad Baqir then begotten Ja'far ash-Sadiq from Persia. Ja'far ash-Sadiq has a son named Kasim al-Malik, Kasim has a son named Idris, Idris has a son Al-Baqir, Al-Baqir has a son named Ahmad, Ahmad has a son named Baidillah Muhammad, Baidilillah has a son Alwi from Egypt. Alwi has sons Abdul Malik, and Abdul Malik has sons Amir from India. Then Amir had a son named Jamaludin from Cambodia. Jamaludin has a son named Ali Nur Alim who married an Egyptian princess.

Syarif Abdullah was born from their marriage, who later married Syarifah Mudaim or Nyai Rara Santang. Then he had a son, Syarif Hidayat or Syarif Hidayatullah. Based on the genealogy above, Sunan Gunung Djati is the 18th generation of the Prophet Muhammad. Through the mother's line, it is explained that Sunan Gunung Djati is a descendant of the king Galuh Pajajaran, who originated from the first Maharaja Galuh, namely Pakuwan Maharaja Adi Putra who had a son named Prabu Ciung Wanara, Ciung Wanara had a son named Sri Ratu Purbasari, and Purbasari had a son named Prabu Lingga Hiyang. Lingga Hiyang has a son named Prabu Lingga Wesi, Lingga Wesi has a son named Prabu Wastu Kencana, Wastu Kencana has a son named Prabu Susuk Tunggal, Susuk Tunggal has a son named Prabu Banyak Larang, Banyak Larang has a son named Prabu Mundingkawati, Mundingkawati has a son named Prabu Angga Larang, and Prabu Angga Larang has a son named Prabu Siliwangi.

## 2.2. *Spiritual Transmission*

Sunan Gunung Djati, who is revered as one of the Nine Wali Songo (Wali Songo), is a historical figure who became a prominent figure in the first half of the 16th century and founded the Muslim Kingdoms of Banten and Cirebon. The latter tradition mentions his more complete name as Syarif Hidayatullah; the chronicle literature calls him by different names: Sa'id Kamil, Muhammad Nuruddin, Nurullah Ibrahim, and Maulana Syaikh Madzkur and says that he was—according to van Bruinessen—born in Egypt, or if not in Pasai, North Sumatra. Several historical and legendary personalities seem to have united in Sunan Gunung Djati as told in the babad (Bruinessen, 1999: 223).

Historically Sunan Gunung Djati may or may not have visited Mecca and Medina; however, reports on his efforts to study there, despite his historical veracity, provide some valuable information about 17th-century Indonesian Islam. It is said that the wali studied in Mecca first with Najmuddin Al-Kubra, then for twenty or twenty-two years studied with Ibn 'Atha'illah Al-Iskandari Al-Syadzili in Medina, where he received his initiation into a tariqa. Syadziliyah, Syattariyyah and Naqsabandiyah (Bruinessen, 1999:223). More precisely, in the author's analysis, it is not "accepting worship", but receiving "talkin" of dzikir and taking allegiance to become adherents of the Syadziliyah, Syattariyyah, and Naqsyabandiyah orders. Talkin is related to the Monotheism Sentence that is implanted by a murshid into the chest of a student.

While Bai'at is a pledge of allegiance from the murshid to the murshid to practice the tariqa method and be consistent in doing what is ordered while at the same time trying to stay away from what is prohibited, based on the hadith narrated by Ahmad Thabrânî, Rasûlullâh Saw used to talk to his friends, both in the congregation and individually (Arifin, tt.: 97). In Martin van Bruinessen's notes, as we know through other sources, the Syattariyah and Naqsabandiyah orders had spread to the archipelago during the 17th century through Medina, and, likely, the Syadziliyah orders were also spreading at the same time. Ibn 'Atha'illah became a prominent figure in Egypt in the 13th century and not in Medina in the 16th century. The appearance in the stories above shows that his name is already known in Banten and Cirebon—perhaps through his famous collection of Sufi discourses, *Al-Hikâm* at the time this chapter of the story was compiled.

The distance and time-space that separates Sunan Gunung Djati from the person who is said to be his teacher, Najmuddin Al-Kubra, is even further: Kubra spread his teachings in Khwarizmi (Central Asia) and died there in 1221. But SBR not only mentions Al-Kubra as the teacher of the Sunan but also lists all of his spiritual genealogy and mentions the names of twenty-seven of his "sepegurun disciples" (*rencang sapaguron*). These names indicate that there is sufficient knowledge of the Kubrawiyah, the tariqa associated with the name Najmuddin Al-Kubra (Bruinessen, 1999:223). one of the two genealogies contained in the sources of the Tariqa Kubrawiyah in its early days. Al-Kubra had two student teachers, 'Ammar b. Yasir Al-Bidlisi and Isma'il Al-Qashri, according to their spiritual origins, both. SBR traces the genealogy of Sunan Gunung Djati through a second teacher (Bruinessen corrected some minor spelling errors and added two missing names and square brackets):

Isma'il Al-Qashri,  
 Muhammad b. Malik Al-Matikidi [tepatnya: Muhammad Khadim Al-Fuqara'],  
 Abu'l-'Abbas Idris,  
 Abu'l-Qasim b. Ramadhan  
 [Abu Ya'qub Al-Thabari],  
 Abu 'Abdallah b. 'Utsman,  
 Abu'l-Ya'qub Al-Nahari Judi [tepatnya: Al-Nahrajuri],  
 Abu Ya'qub Al-Susi,

'Abd Al-Wahid b. Zaid,  
 Kumail b. Ziyad,  
 'Ali Al-Murtadha,  
 Muhammad.  
 (Van Bruinessen, 1999:223-224)

According to Martin van Bruinessen's critical analysis of two teachers Sunan Gunung Djati (1448-1560), Ibn 'Atha'illah Al-Iskandari As-Syadzili (lived in Egypt in the 13th century), and Najmuddin Al-Kubra (died in Khawarizmi, Central Asia in 1221) whose life span was different, even the second name was even further in life, we can write this concerning the 'sanad' of the Sang Sunan order. Certainly, Shaykh Syarif Hidayatullah did not immediately receive talkin and pledge of allegiance to the two figures of the 'ruler' of the Syadziliyah and Kubrawiyah orders. However, through the genealogy of the two tariqa experts, he received spiritual transmission as a student to practice the two orders. In other words, that from the side of the Syadziliyah congregation, Shaykh Syarif Hidayatullah, is a disciple or 'spiritual child' of Shaykh Ibn 'Atha'illah Al-Iskandari As-Syadzili. Meanwhile, from the perspective of the Kubrawiyah Order, Shaykh Syarif Hidayatullah is a disciple or 'spiritual child' of Shaykh Najmuddin Al-Kubra. Talkin dhikr and bayat is a concrete event, and a student must—in the words of Shaykh Muhammad Shâdiq Al-Qâdirî in "Tafrihul Khâtir fî Manâqibi Sayyid Abdul Qâdir"—"bil musyâfahah wal muwâjahah (face to face) with a murshid or his caliph ( Al-Qadirî, 1328 H.). Someone who took talkin and pledged allegiance to the murshid of the Qodiriyyah wa Naqsabandiyyah Order who lived in the 20th century, for example, is legitimate to say as a disciple or 'spiritual child' of Shaykh Abdul Qâdir Al-Jailanî who lived between 1077-1166 AD. The same holds for students of other institutes when their name must be linked to that of the founder of the order he joined.

### ***2.3. The Values of Sunan Gunung Djati's Leadership as an Example to Sustaining Indonesian Human Dignity***

As written by Eman Suryaman, Sunan Gunung Djati is a transcendent and immanent leader. However, he has both political power and spiritual power. These factors allow the control of matters related to religious issues and the social sector, such as economic, education, and defense issues, security and political policy. This uniqueness made him a successful leader, which he proved by building two Islamic civilizations at his time, in Cirebon and Banten (Suryaman, 2015).

The Chronicle of Cirebon (babad Cirebon) wrote a report based on the Brandes-Ringkes version that Sunan Gunung Djati, who was upheld as one of the nine Javanese saints (Wali Songo), was a historical figure who became a prominent figure in the second half of the 16th century, who founded the Muslim Kingdoms of Banten and Cirebon. As written by Eman Suryaman, from the results of his interview with Sultan Sepuh 9 May 2007, as a wali, the leadership of Sunan Gunung Djati is based on Islamic principles, which are inferred from congregational prayers. The leader in congregational prayers is an imam. He is not a ruler but someone who protects and has responsibility for the world and the hereafter (Suryaman, 2015). This responsibility requires an imam to be careful in carrying out his leadership. According to Sultan Sepuh, these philosophical values were written in relief on the palace with the words: "dangdang wulung manuk keduwong kembang kanigaran." A leader must provide shelter for weak people. Leaders must also provide inner peace to the community. Those ethical values of leadership are taken from the spirit of congregational prayer. The leadership in question relies on religious values while at the same time not contradicting nature and general human ideals.

#### 2.4. *The legitimacy of Control as a King*

Geographically, as written by Hernawan and Kusdiana (2020:19), the area where Syarif Hidayatullah or Sunan Gunung Djati spread the teachings of Islam in the 15th and 16th centuries AD is an area that in the present context includes the province of West Java, DKI Jakarta, and Banten. This area later became better known as Tanah Sunda. Regarding the leadership role of Sunan Gunung Djati in Tanah Sunda, if using Max Weber's theory in Dadan Wildan's quote, which distinguishes the type of leadership according to the authority it bears, there are three types of leadership authority, namely charismatic authority, traditional authority, and rational-legal authority.

*First*, charismatic authority bases leadership on personal attractiveness or authority. However, Sunan Gunung Djati's leadership has a significant influence and authority, whether in its texts or oral story traditions. Apart from being respected by the guardians in the Land of Java, they are also feared by their enemies, humans, animals, and jinn. *Second*, traditional authority. It has been hereditary based on inheritance. Based on traditional stories, Sunan Gunung Djati is a descendant of the king of Pajajaran, King Siliwangi, from the mother's line and the descendants of the spreader of Islam, namely the Prophet Muhammad, from the father's line.

*Third*, rational-legal authority. This authority is owned based on the position and ability they have, especially after being appointed as Raja Pandita Cirebon in 1479 AD with the title Inggang Sinuhun Kangjeng Susuhunan Djati Purba Panetep Panata Gama Awlia Allah Kutibij Jaman Khalifatur Rasûlullâh (Wildan, 2003: 352-353, Suryaman, 2015 :84). The initial step of political action taken by Sunan Gunung Djati was to break away from the influence and power of the Sundanese kingdom of Pajajaran. Cirebon stopped the obligation to pay annual tribute in the form of salt and shrimp paste to the Sundanese Hindu Kingdom of Pajajaran. This attempt was actually made by Prince Cakrabuana, but failed. Upon Sunan Gunung Djati's actions, the King of Pajajaran reacted. He sent Tumenggung Jagabaya along with 60 of his soldiers to urge the Cirebon authorities to hand over tribute. But what happened was just the opposite. After being in Cirebon, Tumenggung Jagabaya and members of his army embraced Islam. They settled in Cirebon and served Sunan Gunung Djati.

Then the development period of the Cirebon kingdom was followed by a period of consolidation which was filled with mental-spiritual development efforts among the people of Cirebon. The success of government and political aspects at this time was divided into several aspects as follows :

1. The subordinate territory of the Cirebon kingdom until 1530 already covered half of the present West Java Province – including Banten Province – with a population of approximately 600,000, most non-Muslims. The critical ports on the north coast of West Java have all been controlled by the Cirebon kingdom.
2. The jami' mosque in the capital, mosques in various subordinate areas (pancaniti), as well as the mosques at the port have been completed.
3. Pakungwati Palace - the official residence of Sunan Gunung Djati has been adapted to its function and position as the main building for the center of the royal government based on Islam.
4. The walls around the palace, including several gates, the royal boat yard, security guard posts, the royal horse stables, and carts for transporting goods, as well as the sitinggil, buildings for the court and the square, have been completed, and beautified.

5. The wall around the capital covering an area of approximately 50 hectares with several gates and guard posts has been completed and worked on for approximately three years.
6. The main road leading to the port of Muara Djati, the roads in the capital, and the roads connecting the capital and its subordinate areas have been completed.
7. The number of Jagabaya troops is quite large. The organization has been arranged with the highest commander held by a tumenggung called Tumenggung Jagabaya.
8. In matters of administering the government, both at the center and in the kingdom and in subordinate areas, it has been regulated in a reasonably orderly administration regulation. Sunan Gunung Djati has made uniformity of office titles.

Three years after the coronation of Sunan Gunung Djati as tumenggung according to Sunardjo as quoted by Wildan (2012: 253) there were several rapid changes in Cirebon, including:

1. The infrastructure and physical facilities of a coastal kingdom have been fulfilled as indicated by the establishment of a palace as the official place for the head of State's activities (susuhunan) and the center of government, which is located not far from the Kriyan river, the Great Mosque as a place of worship and a place to formulate Islamic religious programs, the main port of Muara Djati as a mainstay of economic development, a highway that connects the government center with the trade center in the Pesambangan area and around the port.
2. The hinterlands have been controlled, which can be expected to supply food, including salt-producing areas, vital for the income of coastal countries with an adequate area.
3. Several troops (lasykar) have been led by commanders (tumenggung) whose loyalty can be trusted.
4. There are advisors in several government fields and loyal regional leaders (gedeng).
5. The establishment of very close inter-state relations between Cirebon and Demak, which at any time can help each other in building defense.
6. Received full support from the trustees in Java.
7. There is no indication of a threat from the Kingdom of Pajajaran.

From Cirebon, Sunan Gunung Djati spread Islam to other areas in West Java, such as Majalengka, Kuningan, Kawali (Galuh), Sunda Kelapa, and Banten. The foundation for the development of Islam and the Muslim trade in Banten was laid by Sunan Gunung Djati in 1524 or 1525 AD. When he returned to Cirebon, Banten was handed over to his son, Sultan Hasanuddin. It was this sultan who sent down the kings of Banten. In the Banten kings' hands, the kingdom of Pajajaran was finally defeated. On the initiative of Sunan Gunung Djati, an attack on Sunda Kelapa was also carried out (1527). Faletahan led this attack with the help of the Demak army.

Related to Banten, since before the Islamic era, when it was still under the rule of the Sundanese kings (from Pajajaran, or maybe earlier), Banten has become a significant city. In ancient Sundanese writings, the Parahyangan story, the name Wahanten Girang is mentioned.



This name is associated with Banten, a port city on the western tip of the north coast of Java. In 1524 or 1525, Sunan Gunung Djati from Cirebon laid the foundation for the development of the Islamic religion and empire as well as for the trading of the Muslims there (Yatim, 2015:217).

### 2.5. *Being a king and Mursyid*

Sunan Gunung Djati is someone who has dual authority. On the one hand, as head of government (*ulil amri*). While on the other hand, he also has authority as a *tariqa murshid*. He became the regulator of matters related to constitutional law to regulate the obligations and rights of the people. Meanwhile, someone with spiritual authority often becomes a medium for the flow of blessed emanations between humans and the Divine without being accompanied by the authority to regulate worldly affairs in a position as head of government. Nevertheless, in Sunan Gunung Djati, the two positions merge into one person simultaneously so that he becomes a genuinely complete leader. Transcendent and immanent at the same time.

From the Gunung Djati Genealogy, Shaykh Syarif Hidayatullah has a high position as "Sulthânîl Awliyâ, (Saint who possesses the secret of the Holy Prophet)" and the title is pinned especially on the Gunung Djati Lineage expert who was earlier called, Shaykh Abdul Qadîr al-Jailanî. So the embedding of the word "Sulthânîl Awliyâ" which denotes a very high spiritual "maqâmat" is for Shaykh Abdul Qâdir al-Jailanî from the maghrib/west region and is in Baghdad, as well as for Sunan Gunung Djati who is in the eastern region and is in the Caruban Nagari.

In the government system of the Cirebon Kingdom, as written in Hernawan and Kusdiana's quote about Nina Herlina Lubis, the sultan or Susuhunan/Sunan has the highest authority within his jurisdiction. In the Javanese tradition, one usually gets the title *Senapati ing alaga* which gives the impression that the armed forces (traditional military) are applied in the administration of the state. In addition, the king also called God's representative in the world with the title *sayyidin panatagama*. As *senapati ing alaga* and *sayyidin panatagama* who holds the title *Susuhunan* or *Sunan*, Syarif Hidayatullah also received the title *Inggang Sinuhun Kanjeng Susuhunan Djati Purba Panetep Panatagama Awlya Allah Kutubiz-Zaman Khalifatur Rasûlullâh Saw*. In this title attached to Syarif Hidayatullah, it has been indicated that his existence has reached the level of perfect humanity. As a consequence, he acts as a distributor of divine blessings and inspiration to spread to society (Hernawan & Kusdiana, 2020:175).

From the great philosophical tradition developed by Ibn 'Arabi, Sunan Gunung Djati is a *Wali Kutub* whose emanates *barakah* (blessing) that comes from the First Father. From the First Father also came the *Nujaba'*—the Nobles who consisted of eight people in each era, no less and no more—who resembled the stars. They circulated in the orbits of the *karamah* (supernatural wonders performed by Muslim saints). Then he raised the *Four Awtâd*—The Stake, which consists of four people for each era, no less and no more, and Allah SWT guarded through each *Watad* the western, eastern, northern, and southern regions, according to the sides of the *Kaaba*—to the four corners, so that through them two Heavy Beings (*As-Saqalân*=human and *jinn*) will wake up. The four pegs eliminate the vibrations and shocks of the earth and make it calm ('Arabi, 2018:17).

KH. Zamzami Amin said that Shaykh Syarif Hidayatullah is the *Mursyid* of the *Syatariyah Tariqa* and several others. Based on the views of KH. Muhammad Qosim, in the narrative of Sheikh Zamzami Amin, even he is the holder of *murshid 13 tariqa*, and all of them are practiced. In Bruinessen's notes (1999:225) the simplest hypothesis explaining the references to the *Syattariyah*, *Naqsyabandiyah*, and *Kubrawiyah Orders* as written in the *History of Banten Rante-Rante (SBR)*, as well as the *Chronicle of Cirebon* discussed so far is that the palace environment, in the 19th century -17, already acquainted with this order, even in the SBR, as

stated above, mentioned 27 names that were said together with Sunan Gunung Djati, studied directly from Najmuddin Al-Kubra in Makkah. The narrative that Sunan Gunung Djati received spiritual transmission as a student of Shaykh Ibn Atha'illah As-sakandari while studying in Medina indicates that he is a follower of the Syadzilyyah order. In the History of Peteng, the History of the Dignity of the Tembung Wali (Zaedin, Arifia, & Sutarahardja, 2020:208), at the tomb of Rasûlullâh in Medina, Shaykh Syarif Hidayatullah gave Maulana Hasanudin a certificate of Sufi knowledge to seek wisdom through the talkin of the Naqsyabandiyah Order.

Sunan Gunung Djati is a noble leader with the highest dignity (*insan kamil*) (Sulendraningrat, 1984). The other name of, Sheikh Syarif Hidayatullah, reminds us of the philosophical conception in Islam when it is associated with the embodiment of the Perfect Man, which originates from the thoughts of the figure of Falsafi Sufism, Ibn 'Arabi. In language, the term *Insan Kamil* (*al-Insan al-Kamil*) consists of two words: *al-Insan*, defined as human, and *al-Kamil*, which means perfect. If reviewing the term "perfect" as expressed by Murtada Mutahari is not the same as the word *tamam* (complete), even though both look the same. The word *tamam* or complete is a term that refers to something that is prepared according to plan, such as building a house or a mosque. If part still needs to be completed, it is called an unfinished or incomplete building. Even so, something may be considered complete, even though there are other completeness with a higher value, that is what is called perfect (Hakiki & Kesuma, 2018: 178).

In the treasures of Islamic literature, the term *Insan Kamil* appeared around the beginning of the 7th century H/13 AD, due to the idea of Ibn 'Arabi, which he used to label the concept of the "ideal man" as the locus of the appearance of God. However, when examined in more depth, especially in terms of its substance, this idea is an idea that has emerged for a long time, only that in the past, the term *Insan al-Kamil* was not used. According to Yusuf Zaidan in the quote Hakiki and Kesuma (2018:179), this term arises from the view of a saint, which refers to the characteristics of a righteous human being. Muslims know this pious servant as a term for the Prophet Khidir because he can know all the secrets that ordinary humans cannot know. The term righteous servant is then based on a *tabi'in* from Yemen named Uways al-Qarni, who is referred to as *Qutub* or *ghauts* (helper). Although the concept of *Insan Kamil* is not new, this concept has received extraordinary attention. This can be seen from how intensely the Sufi leaders talk about this understanding. Among them is Ibn 'Arabi, who gave the first term regarding the perfect human being with *al-Insan al-Kamil*. Then followed by al-Jili, who gave a fairly comprehensive description in his work "*al-Insan al-Kamil*".

### 3. Conclusion

The conclusions of this study are, 1) From his father's side, he is a descendant of an Egyptian king named Syarif Abdullah with the title Sultan Mahmud. At the same time, his mother named Nyai Rara Santang is also a descendant of "blue blood" because she is the daughter of Prabu Siliwangi, king of Pajajaran. In addition, based on various text sources, Sunan Gunung Djati experienced spiritual transmission in *tariqa* knowledge at the center of the spiritual axis of the Islamic world, in Mecca. 2) Sunan Gunung Djati's leadership values are reflected in the philosophy: "*manuk keduwong dangdang wulung kembang kanigaran*" which means that a leader, in the management of people's lives, must be oriented towards improving the quality of life of the weak. In addition, the plus point of Sunan Gunung Djati's leadership was that he was progressively capable of advancing society in the Cirebon Sultanate and was even a head of government, who doubled as a *tariqa* *murshid* at the same time. Regarding the concept of seeking Indonesian human dignity, he is an ideal model of the philosophical conception of *al-Insân al-Kâmil* embodied in the world's concrete history. The recommendation from this paper, we should make Sunan Gunung Djati as an example of leadership in developing a model of Indonesian

human dignity as thought by scholars like Sudjatmoko. More and more studies should be conducted regarding the historical and spiritual role of Sunan Gunung Djati.

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## Sumber Wawancara:

- KH. Zamzami Amin (20 Oktober 2021, di Pondok Pesantren Mu'allimin-Muallimat Babakan Ciwaringin Cirebon.



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