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THE RELATIONSHIP BETWEEN the NAMING of STATE ISLAMIC UNIVERSITY (UIN) PALEMBANG with RADEN FATAH the SULTANATE of DEMAK

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Abstract

This article explores the historical connection between the name Raden Fatah and the naming of UIN Palembang. The purpose of this research is to disclose the historical context of UIN Palembang's naming scheme, which employs the name Raden Fatah, a colloquial term for the Sultanate of Demak. The approach is descriptive qualitative, referring to methods for analyzing historical research. Heuristics, source critique, interpretation, and historiography are the four phases of historical inquiry. Two historical facts about the naming are revealed by the research findings. First, historical remnants that are still visible now neatly maintain the impact of Raden Fatah's Islamization of Palembang, in addition to crystallizing in the community's collective memory. This historical fact attests to the Islamization of Palembang, South Sumatra, under Raden Fatah. Second, there is a historical connection between the names Raden Fatah and Palembang, which led to the naming of UIN Palembang after them. Four relations-location (place) ties, mission relations, contribution relations, and historical trace relations-can be used to pinpoint the core of Raden Fatah's character. The contentious historical facts that support UIN Palembang's renaming as UIN Raden Fatah are these four relationships.

Key words: *State Islamic University, Raden Fatah, Naming, Palembang, Relations.*

INTRODUCTION

One of the oldest cities in Indonesia is Palembang, which is currently at least 1341 years old if one is to believe the Kedukan Bukit Inscription, which dates from June 16, 682 and has been used to determine the city's birth year.¹ Due to its age, Palembang has seen a number of significant events that have permanently altered its place in the archipelago's history. Several accounts of the archipelago's past state that Palembang was once the epicenter of immense political authority and had a significant impact on other parts of the archipelago (Indonesia and currently Southeast Asia), as evidenced by the existence of the Palembang Darussalam Sultanate and the Sriwijaya Kingdom. Due to its rich historical background, Palembang has earned the nicknames "Palembang Darussalam," which refers to the Palembang Darussalam Sultanate's past, and "Bumi Sriwijaya," which refers to the past of the Srivijaya Kingdom. In addition, the existence of two state universities-Sriwijaya State University (UNSRI) and Raden Fatah State Islamic University (UIN RF)-in this city is equally significant as it reinforces Palembang's historical reputation as a hub for scientific and religious study.²

Raden Fatah It is impossible to divorce Palembang State Islamic University from its lengthy past, despite the fact that it has seen numerous advancements in a variety of departments recently. Including the background of the moniker assigned to this Islamic university. A brief explanation of the Raden Fatah moniker that was suggested at the time for IAIN-now known as UIN Raden Fatah-was provided by Jalaluddin et al. According to the report, Palembang, one of the archipelago's oldest cities, formerly housed two religious study institutions. First, Palembang replaced the Buddhist study center in Nalanda, India, as a hub for studies during the heyday of Srivijaya. One of the top universities in Palembang is Sriwijaya University, which preserves the legacy of the once-great Sriwijaya. Secondly, during Palembang Darussalam's Islamic Sultanate. As Aceh Darussalam began to weaken in the 18th and 19th centuries, Palembang once more emerged as a hub for religious studies. As a result, the archipelago's center for Islamic studies moved to Palembang. UIN Raden Fatah is a tribute to the splendor of Palembang during the Islamic Darussalam Sultanate. This person is credited for helping to propagate Islam in Palembang.³

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¹<https://palembang.go.id/profil/sejarah-kota-palembang>

²Jalaluddin et al. Golden Anniversary: 50 Years of IAIN Raden Fatah 1964-2014. (Palembang: Rafah Press, 2014), p. 1-3

³Jalaluddin et al. Golden Anniversary: 50 Years of IAIN Raden Fatah 1964-2014. (Palembang: Rafah Press, 2014), p. 1-3

In the book that emerged from his research, Abdullah examines the backgrounds of key players-Parameswara, Ario Abdillah, and Raden Fatah-in the Islamization of the archipelago, which began in Palembang.⁴ Raden Fatah is reported to have grown up in a pious family in Palembang, where he was born. Siu Ban Ci, his mother, provided him with a foundational Islamic education, while Prince Ario Abdillah, his uncle, taught him about governance. In order to study religion under Sunan Ampel's tutelage, he moved to Ampel Denta in East Java as an adult. Sunan Ampel's daughter Dewi Murthosimah was married to Raden Fatah. Subsequently, Sunan Ampel gave Raden Fatah a task for an Islamic missionary mission: to establish the Glagah Wangi forest, which later developed into the Glagah Wangi Islamic boarding school, which instructed the local population in Islam. Islam has advanced quickly thanks to Raden Fatah's groundbreaking propagation, which is governed by Bhayangkare Islah (Pioneer of Goodness). Demak Bintoro ultimately rose to prominence in politics. Walisanga recognized it as the Islamic Sultanate of Demak, and Raden Fatah was appointed as the first sultan (1478-1518). Abdullah's study shows that after becoming the sultan of Demak, Raden Fatah preached and led Demak from Palembang around 1504/1505.⁵ This information suggests that Raden Fatah has special ties and attention to Palembang.

The researcher infers from the preceding description that the naming of UIN Palembang under the name Raden Fatah is inextricably linked to the naming ceremony and events concerning Palembang figures. The creators clearly provided a description for the chosen moniker. Only by identifying it with the surrounding historical context will we be able to know this. Furthermore, UIN Raden Fatah Palembang's presence now has a significant impact on society both inside and outside of the classroom in terms of education and staffing. In this instance, UIN Raden Fatah Palembang has evolved into an Islamic Higher Education that is significant to the teaching and sharing of Islamic knowledge. During the data collection procedure, researchers found that the name selection required the construction of a historical context. Elucidating the historical context behind the institution's name, Raden Fatah, as well as the figure's historical connection to the spread of Islam in Palembang are crucial components of this research that must be completed.

Based on the aforementioned phenomena, the researcher will identify two issues in this study: 1) How does the Palembang State Islamic University's name reflect the remnants of Raden Fatah's Islamization of the city? 2) What connection

⁴Mal an Abdullah. *Traces of Islamization in Palembang*. (Palembang: Raden Fatah Press, 2021), p. 17-115

⁵ *Ibid.*, p. 92-93.

exists between Raden Fatah from the Sultanate of Demak and the name of the Palembang State Islamic University? In light of these issues, the purpose of this study is to describe and evaluate two things: First, the Palembang State Islamic University was named after Raden Fatah, a remnant of his Islamization of the city. The second is the historical connection between Raden Fatah of the Sultanate of Demak and the Palembang State Islamic University's naming.

RESEARCH METHOD

This study employs a historical approach in qualitative research methodology. In this research, the historical approach is applied methodically through a thorough examination of all historical contexts and the assessment of historical sources.⁶ Problems, theories, and procedures are vital components of historical science in historical study. In this instance, historical writing aims not only to describe events but also to provide an explanation of these occurrences through the analysis of contextual, causal, and conditional aspects as well as procedural exponents and components.⁷

There are four stages to historical research: First, heuristics. At this point, researchers performed interviews, observations, and literature reviews; 2) Critique of the Source. Two steps are involved in criticism. Data from other historical sources is selected or processed by external criticism. The substance of historical sources that have withstood external evaluation is processed or chosen by internal criticism; 3) Interpretation. When interpreting historical events, scholars attempt to comprehend the underlying causes of such occurrences⁸; 4) Histology. The study's findings are organized methodically, historically, and descriptively and analytically.⁹

⁶Afidah.N. (2021). Islam's Growth During the Demak Monarchy. *JASIKA: Journal of Islamic and Muhammadiyah Studies*, 1 (1), 64-76.

⁷Kartodirdjo. *The Application of Social Science to Historical Methods*, (Yogyakarta: Ombak Publishers, 2012), p. 14-15.

⁸Dudung Abdurrahman. *Research Techniques for Islamic History*, (Jakarta: Logos Wacana Ilmu, 2011), p.7-8

⁹Gottschalk. *Understanding History*, (Jakarta: UI Press, 2008), p. 3-5.

RESULTS and DISCUSSION

Islamization left behind by Raden Fatah in Palembang

Jin Bun, or Jimbun,¹⁰ is a nickname given to Raden Fatah, often referred to as Sultan Fattah, and it signifies a strong individual or mighty warrior.¹¹ Another name for him is Hasan, which Arya Palembang (Sapu Talang) gave him. Yusuf is the name his mother gave him. In one story, he was named Probo¹² by Prabu Brawijaya V, but in another, he was called Raden Setyapada.¹³ He is more commonly referred to as Raden Patah in Javanese society.¹⁴ In Javanese historical narratives, Raden Fatah is identified as Prabu Brawijaya's son. As far as Prabu Brawijaya's true identity as Raden Fatah's father is concerned, it appears that no agreement has been reached thus far. Historians disagree on Kertawijaya, the Majapahitean king who ruled from 1447 to 1451. Others, however, claimed that Kertabumi, the Majapahitan king who ruled from 1474 to 1478, was Raden Fatah's father. It is stated that Prabu Brawijaya V wed Champa's daughter, based on the Babad Tanah Jawi.¹⁵ The monarch had a dream one night about getting married to a princess from Champa. The monarch sent Ki Patih a summons in the morning to travel to the realm of Champa with a letter that included a proposal. According to a different account, Raden Fatah was born to Bhre Kertabumi, a Javanese man, and Li Ang, a Chinese woman. It is also believed that Siu Ban Ci, the daughter of Sheikh Bantong, was the name Champa's daughter. While opinions differ overtly, the account suggests that historians generally believe that Raden Fatah is a nobleman of Javanese and Chinese descent and that Prabu Brawijaya V can be identified as Prabu Kertabumi in several histories of Java.

According to the Chinese chronicle housed in Semarang's Sam Po Kong Temple, Raden Fatah was the son of Bhre Kertabumi, also known as Brawijaya (1468–1478). Ratu Dwarawati, a Muslim empress from Champa, was the property of Bhre Kertabumi. A gorgeous Chinese princess was gifted to the king, and with the

¹⁰The name Raden Fatah is written in Serat Kandaning Ranggit Purwa, whereas this name is written in the Sam Po Kong manuscript. But the meaning of both names is basically the same. See Mal an Abdullah, *Traces of Islamization in Palembang*, (Palembang: Raden Fatah Press, 2021), p. 81.

¹¹The Arabic term Fatah, which signifies opening or victory, and the Chinese term Jin Bun, which means powerful warrior, are nearly identical. See: See Mal an Abdullah, *Traces of Islamization in Palembang*, (Palembang: Raden Fatah Press, 2021), p. 81.

¹²See: Muhammad Khafid Kasri and Pujo Semedi, *History of Demak: Sunrise at Glagah Wangi*, (Demak: Demak Tourism and Culture Office, 2008), p. 15.

¹³Mada Mahfud. 2019. *Suku Lime Kingdom of South Sumatra: From Raden Fatah to Prabu Bur Maras*, PT. HSB Media Pioneer, p. 29.

¹⁴Rachmad Abdullah. *Sultan Fattah, the First Islamic King to Conquer Java (1482-1518)*, (Sukoharjo: Al-Wafi, 2020), p. 71-72.

¹⁵Babad Tanah Jawi: *History of the Origin of Javanese Kings*, translated into Indonesian, p. 27.

empress' approval, he wed her. Siu Ban Ci, the Chinese princess, was the daughter of Sheikh Bantong, whose true name was Tan Go Hwat. But later on, Empress Dwarawati became envious due to the king's overindulgent devotion to the Chinese princess. He requested the king to give the Chinese princess back, which meant to get him divorced. Arya Damar (the Duke of Palembang) was finally shown the Chinese princess by Prabu Kertabumi since it was impossible to turn down the empress's request. A version of this tale is preserved in the *Tembang Sekar Dandanggula*.¹⁶ This information indicates that Raden Fatah is the child of a Chinese-descended mother named Bhre Kertabumi, who was later adopted by Arya Damar or Arya Abdillah (Ariodillah). Arya Damar married Siu Ban Ci under Bhre Kertabumi's orders after this Chinese princess gave birth to Raden Fatah, whose initial name was Jin Bun or Raden Hasan.¹⁷ Their son, Raden Husain (commonly referred to as Raden Kusen), became the Duke of Terung as a result of their marriage. His name is listed as Raden Terung in Javanese historical records. Consequently, Raden Fatah's brother from a different father and mother is Raden Husein, also known as Raden Kusen.

Regarding the birthplace of Raden Fatah, there have been no disagreements among experts in various historical records. He allegedly had his birth in Palembang. In the village of Puloseribu¹⁸ (Pulauseribu), which is one of the communities that abut Palembang city.¹⁹ A place remote from the bustle of the city, tranquil, and safe. Specifically, a community near the Buaya River's border, which joins the Ogan River and empties into the Musi River. It takes around thirty minutes to go by water in a *getek*, a canoe propelled by a diesel engine, from the city of Palembang to the village location. Raden Fatah is said to have been born in this village, according to local legend. An ancient mosque, the Sheikh Azhari Mosque, is located in the center of Puloseribu hamlet. It is believed to have been constructed in the 1800s.²⁰ Puloseribu

¹⁶Rachmad Abdullah. *Sultan Fatah, the First Islamic King to Conquer Java (1482-1518)*, p. 71-72.

¹⁷Based on Carita Purwaka Caruban Nagari, the real name of the Chinese concubine in question was Siu Ban Ci, daughter of Tan Go Hwat and Siu Te Yo from Gresik. Tan Go Hwat was a merchant and also a cleric with the title Sheikh Bantong.

¹⁸Raden Abdul Habib's *Notes, Genealogy of the Kings of Palembang and Their Dates (1924)* is cited by Mal an Abdullah as the source for the location of Raden Fatah's birthplace. See: Mal an Abdullah, *Traces of Islamization in Palembang*. (Palembang: Raden Fatah Press, 2021), p. 79.

¹⁹A little region of land that is split off by a river. This settlement is located in the Kertapati Palembang subdistrict, which is Ogan Baru subdistrict.

²⁰H. Abdul Munir, Chairman of the Takmir of the Syekh Azhari Mosque, Puloseribu village, Interview, 26 August 2023.

village's remnants of an antique mosque²¹ and old burials suggest that there was once a living community there.

Historians disagree on the exact year of Raden Fatah's birth, but they all agree on the year of his death. Although Raden Husein's (Raden Kusen) birth year, which is known to be 1456, is used to determine Raden Fatah's birth year, which is 1455 according to many historical records. Raden Fatah's birth year is estimated by Palembang historian Abdullah (1986) to be 1453. Another view holds that Raden Fatah passed away in Demak in 1518 at the age of 70 (seventy) after being born in Palembang in 1448.²² Both viewpoints might be supported by calculations based on Prabu Brawijaya V's lifespan (Kertabumi). When historians talk about the history of the roughly 68–71-year-old Islamic Kingdom of Demak Bintoro, they tend to concentrate more on political issues and political dynamics. The religious and da'wah parts of Raden Fatah's work, including his return to Palembang, received essentially no attention. According to Abdullah, Raden Fatah was not consistently listed among the Wali Songo, the Sufi instructors who led the huge Islamic missionary movement and strongly influenced Sufism in Muslim communities throughout the Indonesian archipelago's appreciation of religion. However, a lot of information regarding Raden Fatah's participation in many wal activities was discovered.²³

It would be intriguing to look at Raden Fatah's other aspects, such his title history. Following his coronation as Sultan of Demak Bintoro, he was bestowed with the honorary titles of Sultan Syah Alim Akbar and Sultan Alim Akbar Al-Fattah.²⁴ The public's acknowledgment that he is not a character with an ordinary level of religious knowledge is shown by the title, which connotes a great devout person. Apart from that, the name Raden Fatah appears twice in pupuh XXIX, Asmaradhana style verses 10–13, in Serat Walisana, in a list of ulama that fall within the Wali Nukbah category: once as Sultan Syah Alim Akbar and once as Panembahan Palembang. This helps support and validate the belief that, despite his status as a sultan, Raden Fatah belongs in the category of Wali Nukbah²⁵ or Wali Badal due to

²¹The elders of Puloseribu village claim that gravestones used in these ancient graves are made of onglon wood (ironwood), which is so old that it is impossible to determine the exact year numbers or the true names of the figures buried there (they know these are the graves of Sheikh Hanafi and Puyang Santing based on stories).

²²Rachmad Abdullah. *Sultan Fattah, the First Islamic King to Conquer Java (1482-1518)*, p. 71.

²³Mal an Abdullah, *Traces of Islamization in Palembang*, p. 90.

²⁴In the ancient *Bebue Karang Enim* manuscript, a manuscript found in Muara Enim, South Sumatra, mentions Raden Fatah's title as Sultan Al-Fattah.

²⁵The term Nukbah is a form of Javanese pronunciation that changed from the word *nawbah*, which is the masdar form of *naba*, namely *muradif* the word *'uqbah* or *badal*, meaning deputy or substitute.

his extensive religious education and his missionary work in advancing Islam throughout the archipelago.²⁶

According to historical evidence collected after 1503, not much is known about Demak and Raden Fatah, and it's assumed that the sultanate's governance was already functioning well. Aside from that, it has sparked a number of rumors about the Sultan of Demak's whereabouts. Abdullah disclosed a few of the historian's conjectures. First, according to Ricklefs, Trenggono, the son of Raden Fatah, succeeded to the throne in 1505, after his father's death in 1504.²⁷ Trenggono was forced to resign in 1518 after his brother Pati Unus defeated him in a competition. according to Pires' writings, Demak had been ruled by a youthful, roughly 30-year-old Pateh Rodim prior to 1515. Then, in 1521, upon the demise of Pati Unus, he took the kingdom once more. Sunyoto concurred with Ricklefs' conclusion since it was consistent with Pires' observations, according to which, prior to 1515, Demak had been governed by a youthful, around 30-year-old Pateh Rodim. Second, Mulyana believed that Pires might have entered incorrect information when identifying the Sultan of Demak or Raden Fatah, in contrast to the views of Ricklefs, Sunyoto, and Pires. Yat Sun, who was actually Pati Unus, was the person Raden Fatah designated as the crown prince, according to the Sam Po Kong Chronicle. He didn't actually take the throne until after Raden Fatah's death in 1518, according to records. According to Abdullah's analysis, the Pate Rodim figure mentioned in Pires' report when citing Palembang sources is not the same as Raden Fatah, who goes by the title Panembahan Palembang. Instead, he is the son of Raden Fatah, who is not the crown prince, and was designated at the time to perform daily tasks at the Demak Palace while Raden Fatah was in Palembang.²⁸ Based on available historical records, Raden Fatah is thought to have departed from the Demak Sultanate around 1504/1505 to begin his missionary work in Palembang. He was not a duke like his stepfather, Arya Damar (Ariodillah), when he was in Palembang. He lived as the panembahan (king) of Palembang, having previously held the position of prabu in the Demak Sultanate. The Palembang people called Raden Fatah "prabu," a title of honor, during the time he ruled the Demak administration from Palembang.²⁹

Raden Fatah is described as a clergyman who preached in the interior of South Sumatra in Palembang's account. He is known to have had children born in the Uluan region and to have a family residing there. In order to gather information about historical remnants of Raden Fatah, a research team from the Palembang

²⁶Agus Sunyoto. *Atlas of Wali Songo: The First Book to Reveal Wali Songo as Historical Fact*, p. 384.

²⁷Mal an Abdullah, *Traces of Islamization in Palembang*, p. 91-100.

²⁸Mal an Abdullah, *Traces of Islamization in Palembang*, p. 93.

²⁹Ibid.

Archaeological Center visited Pagar Batu Village in 1996. Pagar Batu Village is situated on the banks of the Lematang River and is presently a part of the Pulau Pinang District in the Lahat Regency. There is an old burial complex there, and the locals think it is directly connected to Raden Fatah's missionary days. The graves marked by a gravestone are the first and second tombs identified by local folklore: the tomb containing Raden Fatah's hair and nails, which is buried; the burial of Raden Fatah's wife and three children is located in the second tomb. Regarding the tombstones in the Pagar Batu cemetery, some of them are still intact and are of the menhir shape, but there are also some that are of the Demak-Troloyo type, which supports the theory that the Demak Islamic culture had some influence on the cemetery's construction.³⁰

Based on his studies, Mahfud in the Suku Lime Kingdom of South Sumatra thinks that Raden Fatah's primary goal is to spread Islam across the archipelago. As the sultan of Demak, Raden Fatah decided to preach directly after learning that the interior of South Sumatra had not been affected by Islamic preaching. He did this in Java by founding the Demak Kingdom and in the interior of South Sumatra by creating the Suku Lime Kingdom.³¹ An estimated 500 persons, including four patis, four commanders, four close friends of the ulama's quality, and hundreds of troops, joined Raden Fatah on his journey from Demak.³² The sum is seen to be adequate to turn a new location into a hub for Islamic da'wah. Raden Fatah brought his young daughter Putri Kemala Dithe and his young wife Putri Kemala Dewa along on this journey as well.³³ Raden Fatah and his caravan carried a variety of plant seeds, both in the form of seeds and miniature plants, in order to thrive in a foreign land.³⁴ If this makes sense, farming is the best option for providing the food that a big number of caravans who will be residing in the new location for an extended period of time will undoubtedly need. When Raden Fatah discovered a broad, fertile valley near the

³⁰Ibid., p. 94-95.

³¹Mada Mahfud. 2019. Suku Lime Kingdom of South Sumatra: From Raden Fatah to Prabu Bur Maras, p. 36.

³²About 1500 AD, using river and sea channels to get from Demak to Palembang. Raden Fatah left Palembang and followed the Musi River before entering the Lematang River near Pagar Batu, which is the head of the Lematang River. It was here that Raden Fatah and his supporters established the Kingdom of the Suku Lime. See: Mada Mahfud, Suku Lime Kingdom ..., p. 44-45.

³³It is reported that a band of criminals using multiple boats confronted Raden Fatah's caravan when they reached a remote area equipped with sharp weapons. After Raden Fatah's caravan prevailed in a combat, the entire group of outlaws left. The incident took place in a place known as Prabu Menang village. The myth goes that Prabu became king, and this is the title given to Raden Fatah. See: Mada Mahfud, Suku Lime Kingdom ..., p. 18.

³⁴Mada Mahfud, Suku Lime Kingdom ..., p. 44.

border of the Lematang River, he made the decision to stay. In his opinion, this is the ideal location for fields and paddy fields to be opened. They have imported seeds from Java, and shortly they will plant rice, secondary crops, and a variety of other plants in this fertile and vast valley. Then, just a few hundred meters away, Raden Fatah established Pagar Batu hamlet, which subsequently grew to be the hub of the Suku Lime Kingdom.³⁵

Because the Suku Lime satisfies the five requirements listed below-king, palace, territory and society, history, and cultural heritage-it is deserving of being proclaimed a kingdom. The Lime Tribe satisfies each of these requirements. King, first. The mausoleum containing Raden Fatah's nails and hair is located in Pagar Batu village, in the heart of a residential area, near to the tue house, or ancient house. The empress's and her sons' and daughters' tombs are another factor supporting this. The Palace comes in second. A palace is recognized by the presence of a tue house that is covered in symbols and carvings. Third, the Suku Lime Kingdom comprises Pagar Batu, Jati, Selawi, Muara Sibani, and Muara Temiang as its land and traditional communities. They all acknowledged that, despite the +500-year time difference, Raden Fatah was their ancestor. The traditional leaders, who have all been chosen based on their ancestry since the Raden Fatah era, are skilled storytellers of the Suku Lime Kingdom. Heritage is the fourth. At the Ghumah Tue (palace), there are still several heirlooms from the Raden Fatah period kept in storage. Each heirloom keris belonged to a traditional leader. The spears and keris are remnants of the Raden Fatah era. The Betok Setaman Keris (Keris Kyai Sengkelat), Pancur Bana Keris, Tabu Kape Keris, Berangke Selawi Keris, Tripe Keris, and Aloe Vera Spear are some of the relics that are under investigation. The legacy of customary practices comes in fifth. Reports on the application of customary rituals and sanctions for customary rule violations are found in a notebook that belonged to the Suku Lime's traditional authorities. The indigenous peoples of other Indonesian Kingdoms hardly ever share the Suku Lime's adherence to Raden Fatah's hereditary norms.³⁶

Pagar Batu eventually became the center of the Suku Lime Kingdom, much as the hamlet in Demak Bintoro eventually became a kingdom. The Kingdom of the Suku Lime was the name Raden Fatah chose for the just established nation.³⁷ The Javanese word "suku lime" is soko, which means "pole," and five, which is the number five (translated as "lime" in the local vernacular). Thus, the five fundamental ideas that allude to the pillars of Islam are the Suku Lime (Soko Lima). The five pillars of

³⁵Mada Mahfud, *Suku Lime Kingdom ...*, p. 50.

³⁶Ibid., p. xiii.

³⁷Mario Andramartik, *Lahat Culture Observer*, interview, Thursday 14 September 2023.

Islam are made easier to understand thanks to a symbol designed by Raden Fatah that alludes to the number five. The Suku Lime Kingdom's core is represented by the five regions. Pagar Batu, Jati, Selawi, Muara Siban, and Muara Temiang are the five.³⁸ Most of the names for the five main areas are in Javanese. The term selawi, which signifies 25, is the root of selawi. The name "teak" refers to a tree that is commonly planted in Java. Muara Siban is derived from the term "sibaan," which denotes education or research. Pagar Batu was formerly known as Jagabaya, which translates to "security guard."³⁹

Ratu Prabu Sira Alam has been the title held by Raden Fatah since he became the leader of the Suku Lime. Actually, Raden Fatah was invited to carry on the Majapahit King dynasty by Prabu Brawijaya V, Bhre Kertabumi, who bestowed this title onto Raden. Because Prabu Brawijaya V believed Majapahit had been engulfed by the ground, the title was assigned (Sirna Kertaning Bhumi). With the foundation of the Kingdom of Demak, Raden Fatah is anticipated to once again shine on Earth (Prabu Surya Alam). Ratu Prabu Sira Alam Muda was the next Suku Lime monarch after Raden Fatah. Ratu Prabu Sira Alam Muda receives assistance from his lower officials in managing the administration. They were Hulubalang, Meraje,⁴⁰ Patih, Adipati, Sangayun, Imam Penghulu Nata Agama, Prabu Sira Muda, and Prabu Sira. Each of the Suku Lime Kingdom's five primary regions has a specific purpose. The Kingdom's capital was Pagar Batu. Jati is regarded as a government territory. The hub of defense is Selawi. Muara Siban serves as a venue for discussions and gatherings. Muara Temiang serves as a supply and logistical hub in the meantime.⁴¹

Islam continued to expand from the Suku Lime to different parts of South Sumatra's interior. Since Raden Fatah's inception, he has strategically dispatched his adherents to serve as regional representatives for Islamic education. The Batanghari Sembilan area—a group of South Sumatra rivers that drain into the Musi River—was the intended focus of the da'wah. Lematang, Klingi, Bliti, Lakitan, Rawas, Rupit, Leko, Ogan, and Komering are the nine rivers in dispute. Empat Lawang,⁴² Empat Pati,⁴³

³⁸Zainal Abidin, Jurai Tue Pagar Batu Traditional Leader, interview, Thursday 14 September 2023.

³⁹Mada Mahfud, *Suku Lime Kingdom ...*, p. 55.

⁴⁰*Ibid.*, p. 58-59.

⁴¹Mada Mahfud, *Suku Lime Kingdom ...*, p. 58-59.

⁴²Raden Fatah has four close friends: Lawang Kidul, Lawang Kulon, Lawang Wetan, and Lawang Lor. They were all arranged in the following order in the Empat Lawang region, Saung Nage Kikim Hamlet, and Deheme (Darmo) Tanjung Enim Village.

⁴³Empat Pati, a Demak inheritance situated in the central region, is made up of Pagar Batu, Jati, Muara Siban, and Muara Temiang, each of which is referred to by a regional dialect.

Empat Meraje,⁴⁴ and Empat Sanggahan⁴⁵ were the local representatives of Raden Fatah. The process of converting rural communities to Islam occasionally proceeded as expected by Raden Fatah as his homecoming mission to the earth, birth and ancestral land. This indicates that the movement to spread Islamic da'wah ambassadors and guidance carried out by Raden Fatah was effective because the ulama who were placed succeeded in inspiring the people where they lived. Because the Suku Lime Kingdom was a symbol of resistance to Dutch colonialism,⁴⁶ the Dutch presence gave the impression that the story of the Suku Lime Kingdom had vanished despite their best efforts to destroy it. The Suku Lime Kingdom suffered under Dutch occupation in the hinterland of South Sumatra, according to Saudi Berlian. A large number of relics were seized, and some were destroyed. Raden Fatah's descendants became increasingly reticent due to constant pressure from the Dutch. Because the Suku Lime Kingdom had previously mounted a strong defense in the Jati conflict in 1854–1866, the Dutch were extremely cautious about them. The Dutch were unable to completely eradicate all evidence of the Suku Lime Kingdom, despite their persistent efforts to do so. The remnants of the Suku Lime Kingdom's grandeur are still discernible.⁴⁷

About the Background of State Islamic University Palembang's Naming

Golden Anniversary Book: IAIN Raden Fatah Celebrates Fifty Years. At least two significant pieces of information about naming under the name Raden Fatah can be found in this book, albeit they are both limited to brief summaries. At first, it was stated: "The name Raden Fatah was chosen because Raden Fatah Sultan Demak was born, raised and studied Islam in Palembang." The book's first section makes an effort to offer a succinct defense of the historical adoption of the name Raden Fatah, citing two key factors. Firstly, due to the fact that Raden Fatah grew up in Palembang. The second reason is that it was in Palembang that Raden Fatah began his Islamic studies. In his speech at the inauguration of IAIN Raden Fatah Palembang in 1959–1964, Ahmad Bastari, the Governor of South Sumatra for the period 1959–1964, mentioned the following: "The name Raden Fatah was chosen because of his services

⁴⁴In Muara Enim, there are three Meraje: Meraje Putri in Benakat Padang Bindu Village, Meraje Besi in Rambang Dangku Village, and Meraje Kanapai in Danau Tampang Sungai Rotan Village. Meraje Jenu, meantime, is in the Lahat region's Kebur Village.

⁴⁵In Muara Sungai Rawas, Hulu Sungai Musi, Hulu Sungai Lematang, and Hulu Sungai Muara Enim, four rebuttals were given mandates. As a crucial transportation route at the time, the river required careful management, therefore they were entrusted with security.

⁴⁶Mada Mahfud, *Suku Lime Kingdom ...*, p. 82-83.

⁴⁷Saudi Berlian, Palembang Lecturer and Cultural Expert, Interview, 15 September 2023.

as a propagator of Islam in the South Sumatra region."⁴⁸ The second piece of information, if it has anything to do with the name Raden Fatah, appears to be an attempt to highlight the role that the persona of Raden Fatah played in the Islamization process and the growth of Islamic da'wah in South Sumatra. As a result, the name Raden Fatah was a fitting choice for UIN Palembang, as both organizations contribute to the mission of Islamic da'wah.

Information from interviews with Prof. Drs. Muhammad Sirozi, M.A., Ph.D., a former chancellor of UIN Raden Fatah Palembang, is included in the book *Kingdom of the Suku Lime of South Sumatra*. He disclosed that the Palembang State Islamic University was named after Raden Fatah "because of Raden Fatah's success in converting Java and South Sumatra to Islam." He went on to say: "Even though Raden Fatah did not stay in Palembang for very long, his service was enormous in the development of Islam in the archipelago, including in South Sumatra." That was taken into account when choosing the name UIN Raden Fatah." He said that the name of another Palembang ulama was going to take the place of UIN Palembang. Nevertheless, following a heated debate, it was decided that UIN Raden Fatah would serve as the best emblem for the Islamic missionary effort over the entire archipelago.⁴⁹ Based on the available data, it may be deduced that the Palembang State Islamic University may have been named after Raden Fatah, a person representing the triumph of Islamization over Java, South Sumatra, and the Archipelago. The forerunners and founders of UIN Palembang express an implicit hope that the institution will succeed in the future in fulfilling its purpose of contributing to Islamic higher education, both domestically in South Sumatra and internationally.

Since there was little written information available, information was gathered through interviews in order to supplement the information needed to understand why Raden Fatah was chosen. Information regarding the rationale behind UIN Palembang's adoption of the Raden Fatah name was acquired from an interview with Mr. Mal an Abdullah. "First, let's take a closer look at Raden Fatah. Raden Fatah is the only known Islamic preacher whose birthplace is known, and he was nurtured in Palembang. Second, "People used to travel to Palembang to study religion. They came from all over the world."⁵⁰ It is clear from the interview sample that Palembang's long

⁴⁸Jalaluddin et al. *Golden Anniversary: 50 Years of IAIN Raden Fatah 1964-2014*. (Palembang: Rafah Press, 2014), p. 3.

⁴⁹Mada Mahfud. 2019. *Suku Lime Kingdom of South Sumatra: From Raden Fatah to Prabu Bur Maras*, p. 13.

⁵⁰Mal an Abdullah, Senior Lecturer at UIN Raden Fatah UIN Raden Fatah & a History Researcher, Interview, Palembang, Saturday 2 September 2023.

history as a stopover and destination for Islamic studies, as well as some features of Raden Fatah's personality, played a role in the decision to name her.

In addition, a conversation with Mr. M.L. Hakim Bastary. Two items that the informant communicated served as justification for UIN Palembang's Raden Fatah name. Initially, it was established that there were only two IAINs in Indonesia, which were IAIN Yogyakarta and IAIN Jakarta. "IAIN Yogyakarta uses the name Sunan Kalijaga, while IAIN Jakarta uses the name Syarif Hidayatullah." Both have the same wali songo. "According to the informant, it is possible that the founders were previously inspired, so through deliberation the name Raden Fatah was chosen, because this figure has a historical connection with Islamic preaching in South Sumatra." Second, Sultan Mahmud Badaruddin II had not yet been named a National Hero by the government at the time UIN Palembang was founded."⁵¹

The Relationship between State Islamic University Palembang's Name and the Islamization Traces Left by Raden Fatah

Place names, or toponymy, have historical and metaphorical roots in culture. The purpose of naming a location is to give it a distinctive identity, which comes from the people's past and cultural traditions.⁵² Of course, this creates a debate regarding renaming UIN Palembang Raden Fatah, since naming is a cultural product with historical significance and meaning. The goal of this naming, at the very least, is to be able to be identified historically as a single cultural product through the relationship (read: relationship) between the place and the name.

A number of historical details that might be used to define Raden Fatah's character were discovered as a result of the discussion surrounding the subject. The first thing to note about Raden Fatah is that his birthplace and place of death both have strong historical documents about him. Palembang is without a doubt the birthplace and ancestral land of Raden Fatah, according to historians.⁵³ Second, since he was a little child, Raden Fatah has been educated in Islam in his Palembang family. He was able to develop a deeper passion for Islam at the Ampel Denta Islamic Boarding School, where he was taught by Sunan Ampel, thanks to the excellent

⁵¹M.L. Hakim Bestary, Dzurriyat Founder of UIN Raden Fatah, Interview, Palembang, Tuesday, 12 September 2023.

⁵²Khoiriyah, Febriana, et al. "History of Toponymy of the Transmigration Area of Lampung Province Through Oral Traditions." *Agastya: Journal of History and Learning* 9.2 (2019): 221-240.

⁵³The detailed mention of the location of Raden Fatah's birthplace is based on the opinion of Mal an Abdullah who refers to Raden Abdul Habib's Notes, Genealogy of the Kings of Palembang and Their Dates (1924). See: Mal an Abdullah, *Traces of Islamization in Palembang*. (Palembang: Raden Fatah Press, 2021), p. 79.

education he got.⁵⁴ Third, Raden Fatah won multiple honors. A title is an official designation bestowed to a someone based on their standing, qualifications, contributions, or loyalty.⁵⁵

Fourth, Sunan Ampel gave Raden Fatah the authority to provide Islamic instruction and da'wah in Galagah Wangi.⁵⁶ A teacher's mandate to a student is an indication of that teacher's confidence in the student's skills and knowledge. This was the beginning of Raden Fatah's fight to spread Islam, which led to his name being immortalized in history as a person who, along with Wali Songo, played a significant role in the process of Islamization and the growth of Islamic propagation throughout the archipelago. The basis of Raden Fatah's fight to Islamize Java and extend Islam throughout the archipelago was further reinforced by the development of the Glagah Wangi Islamic Boarding School into the Glagah Wangi Palace and eventually the Islamic Sultanate of Demak Bintoro. Fifth, there are remnants of Raden Fatah's preaching legacy in South Sumatra.⁵⁷ The fact that the Lime Tribe Kingdom still exists and has remnants of it is evidence that Raden Fatah played a significant role in the spread of Islam and the Islamization of South Sumatra's interior.

There are a few historical facts that can be considered while discussing the circumstances behind the establishment of UIN Raden Fatah. Initially, Muslim intellectuals formed and led UIN Raden Fatah.⁵⁸ The ulama's involvement in the establishment of UIN Raden Fatah was motivated by more than just the need for Islamic higher education institutions, which were not yet available to the people of South Sumatra. As the ulama were the heirs of the prophets, the demands of Allah and His Messenger's commands had obviously been met. Encouraging them to fulfill their duties in advancing Islam, they formally participated by founding South Sumatra's higher Islamic universities. Second, UIN Raden Fatah was established in the past with the intention of carrying out the directives of Allah SWT and the statements made by Rasulullah SAW. This demonstrates the goal of Islamic da'wah

⁵⁴Mal an Abdullah, *Traces of Islamization in Palembang*.h. 79-80.

⁵⁵The title of Sultan Syah Alim Akbar Al-Fattah is found in *A Brief History of the Islamic Kingdom of Demak*, p. 17. Meanwhile, the title Senopati Jinbun Ningrat Ngabdurrahman Panembahan Palembang Sayyidin Panatagama is found in the *Excyclopedia of Javanese Kings*, p. 86.

⁵⁶aden Fatah was instructed by Sunan Ampel to trek west through a sizable forest until he came across a field filled of fragrant weeds. The name of the woodland is Bintoro. See: Rachmad Abdullah. *Sultan Fattah, the First Islamic King to Conquer Java (1482-1518)*, p. 78.

⁵⁷Mada Mahfud. 2019. *Suku Lime Kingdom of South Sumatra: From Raden Fatah to Prabu Bur Maras*, p. 36.

⁵⁸alaluddin et al. *Golden Anniversary: 50 Years of IAIN Raden Fatah 1964-2014*, p. 1-3.

through universities. Third, there are written and oral material pertaining to the designation of Raden Fatah for UIN Palembang. Based on the available information, it can be concluded that Raden Fatah's name was selected due to his hometown in Palembang, his role in the Islamization of the South Sumatra region,⁵⁹ and his effectiveness as a preacher.⁶⁰

Four relationships can be used to understand the relationship between Raden Fatah, the person whose name is used as the name of UIN Palembang, and the data previously presented. Location relations (place) come first. The Islamic Sultan of the Islamic Sultanate of Demak, Raden Fatah, was born in Palembang, the same city where UIN Raden Fatah was established. Raden Fatah went on to become a well-known figure in the Islamization movement and the growth of Islam in South Sumatra, Java, and the Archipelago. The use of the name Raden Fatah becomes a very rational, causalistic relationship because of the connection between the location of Raden Fatah's birthplace as a figure who contributed to the propagation of Islam and the location of UIN Palembang's founding, which also aims to propagate Islam through the field of education. Mission Relations is the second. It is reported that Raden Fatah carried out the goal of Islamic da'wah by opening the Glagah Wangi area and establishing an Islamic boarding school as a hub for Islamic education and da'wah under Sunan Ampel's directions. In the meantime, scholars who were in charge of the Islamic da'wah mission created UIN Palembang. UIN Palembang's foundation charter states that it seeks to fulfill the directives of Allah SWT and His Messenger. This demonstrates that UIN Palembang and Raden Fatah have similar missions, which include Islamic education and da'wah. Mission relations can therefore develop into a substantive-contextual historical debate.

Contribution relations come in third. Regarding Raden Fatah's character, as an Islamic preacher and as a ruler, there is no question in history. This individual made a significant contribution to the all-encompassing acceleration of Islamic da'wah throughout the archipelago, particularly in South Sumatra. Raden Fatah conducted a huge Islamic da'wah campaign in the South Sumatra region between 1504/1505 and 1515. The campaign began in the Uluan area and expanded into the interior of South Sumatra. This demonstrates the tight relationship between Raden Fatah and the growth of Islamic da'wah in Palembang, South Sumatra. The founders of UIN Palembang anticipated that as an Islamic university, it would be able to

⁵⁹Jalaluddin et al. Golden Anniversary: 50 Years of IAIN Raden Fatah 1964-2014, p. 3.

⁶⁰Mada Mahfud. 2019. Suku Lime Kingdom of South Sumatra: From Raden Fatah to Prabu Bur Maras, p. 13.

support the spread of Islam by providing higher education to all South Sumatra residents, just as Raden Fatah did. It is a conditional-contextual relationship.

Historical trace relationships are the fourth. Being a historical character, historical remnants of Raden Fatah can still be located. These remnants include the identification of Puloseribu village as Raden Fatah's birthplace, the grave of Ariodilah (Arya Damar), who served as Raden Fatah's stepfather, and the village burial site for Raden Fatah's wife and children. The figure of Raden Fatah is strongly associated with stone fences, archaeological remnants, cultural customs and history of the Suku Lime Kingdom, as well as the toponymy of two localities (Prabumulih and Prabumenang), which is based on the collective memory of the Lime Tribe community. These ancient relics support Raden Fatah's Islamic da'wah efforts in South Sumatra even more. Given that Raden Fatah is immortalized in the golden ink of the history of Islamic da'wah in South Sumatra and the archipelago, the founders of UIN Palembang hoped that by naming the institution after the figure, UIN would make history in the fields of Islamic da'wah and education. This fourth connection is causally based on facts.

CONCLUSION

The following is a description of the study's conclusions in relation to the defined research problem.

As a sultan and a preacher, Raden Fatah had a significant impact on the growth of Islamic da'wah and the Islamization of Palembang, South Sumatra. The success of Raden Fatah will always live on in the collective memory of the local Islamic community and history of Palembang. Raden Fatah's battle, which began in Palembang and spread throughout the Javanese archipelago, was physically initiated there. He later went to Palembang to carry out his missionary duties in his birthplace and ancestral home. In Palembang, South Sumatra, the impact of Raden Fatah's Islamization has not only become ingrained in the community's collective consciousness but has also been neatly preserved in historical remnants that are still visible today.

The origins of Raden Fatah's name and his historical significance are intertwined with the designation of the Palembang State Islamic University. In the past, the founders of UIN Palembang were inspired to immortalize Raden Fatah's name due to his historical significance. Four relations-location (place) relations, mission relations, contribution relations, and historical trace relations-can be used to pinpoint the core of Raden Fatah's character in relation to the naming of UIN Palembang. The contentious historical facts that support UIN Palembang's renaming as UIN Raden Fatah are these four relationships.

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