

From Aristocrat to Religionist: Kyai Pati and Islamic Renaissance in 16th-Century Semarang

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Abstract

Semarang is a city with a sizeable Muslim population in Central Java Province, Indonesia. In 2022, the Muslim population in Semarang will reach 87.38%, and this indicates that the role of the Muslim community in various areas of life cannot be underestimated. Reading the history of Islamization in Semarang, a unique name will emerge: Wasis Jaya Kusuma, known as Kyai Pati; this figure is a symbol of concrete identity change in the life of traditional Javanese society in the 16th century. This change occurred because of his bitter life experience, being defeated in the war against the Islamic Mataram Kingdom under the leadership of Panembahan Senopati. Finally, he changed from being a nobleman to becoming a religionist who devoted himself to the people of the South Semarang area. This life story is a humanitarian phenomenon that is important to reflect from a global perspective that war can change a person's identity. Advantage or disadvantage, this change in identity has placed someone like Kyai Pati in a respected position; through the path of Syiar, he has become an essential part of the history of Islamization in Semarang.

Keywords: *Aristocrats, Religionists, Islamization, 16th Century Semarang.*

INTRODUCTION

Islamization in the archipelago was marked by the defeat of Majapahit by Demak, and power shifted from East Java to the Central Java Coast (Benda, 1955; Hakim, 2023). It is called Islamization because since then, Islam has become institutionalized in Javanese society's social and cultural life (Hefner, 1987; Kolig, 2005; Suhardjono, 2016). Even though not all areas are influenced by Islam, several aspects of people's lives still maintain their old traditions with Hindu and Buddhist patterns, or even animism and dynamism (Woodward, 2010). Javanese society is unique, and it does not have a single characteristic, which means that in the very dynamic life of Javanese society, an identity can emerge within various cultural and religious frameworks. According Florida (1997) this cultural diversity in his book, *Writing Traditions in Colonial Java: The Question of Islam*, explains that the pattern of Javanese society, which does not comply with the standards of Muslim society in West Asia is caused by the cultural foundation of the society which has experienced a mixture of various traditions brought in. by Hindus and Buddhists from India and China, Javanese religion itself had also previously developed, which in modern science is called a community belief system.

In the 16th century, Semarang was still a coastal village that had yet to become a central city for economic and cultural activities (Fuadi, 2021; Salapudin et al., 2021). This area is still in the form of hills on the edge of the Java Sea, which supports the life of the Demak Kingdom. It is called a buffer area on the West side because Semarang was an area under Demak rule, and this area became a kind of fortress that protected royal life (Berg, 1955; Bonneff, 1980; Shokheh, 2015; Theodore & de Graaf, 1976a). As a stronghold, Semarang has become an area that has received Islamic influence since Demak came to power in Java (Hasyim, 2021; Pigeaud et al., 1976; Theodore & de Graaf, 1976b). As a bastion of economic defense, the Semarang region is rich in natural resources. Besides, Semarang was a trading city already quite busy at that time. In Pires' notes (1944) in his book *Suma Oriental*, it is explained that Semarang is an area with busy trading activities on the Java Coast; at one time, there was a back and forth of traders from various Southeast Asian regions. Some of the traders are Chinese, Arab, and Indian. The dominance of the three forms a diverse cultural network that crosses ethnic and religious boundaries, thus forming a new, unique identity wrapped in unique Javanese culture.

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It has been known so far that the key figure in the Islamization of Semarang was Made Pandan or Ki Ageng Pandan Arang, who was assisted by Sunan Kalijaga (van Doorn-Harder & De Jong, 2001). So, it needs to be understood that the pattern of Islamization carried out by Made Pandan was only limited to the northern side of Semarang. In various later records, he left historical traces of a mosque in the Kauman area and a distinctive Islamic city layout (Al Qurtuby, 2009; Rahardjo et al., 2010; Rukayah & Abdullah, 2021). The area has been restored into the Old Semarang Square opposite the ancient mosque. After traces of Islamization on the north side were discovered, a disturbing question arose: How was Islamization on the south side, which incidentally is a hilly area and even most of the area is wilderness, this area is now the Gunungpati and Mijen areas, which connect the administrative areas of Semarang with Kendal Regency in the southern region. This area is quite a religious area. The majority of the people are Muslim and uphold powerful traditional Islamic teachings.. Nasution (2017) in an article entitled *Kyai as Agents of Social Change and Peace in Traditional Societies*, explains that the position of traditional Islam in rural areas is quite dominant because rural areas with their peasant culture are the basis for the development of pre-Islamic religion and culture in Java, and all the features of that old tradition. Mixed with Islam, thus creating an Islamic nuance full of local traditions. For some people, this condition is a denial of the purity of Islamic teachings.

Six years ago, I traced these historical facts, which, in my opinion, completed the puzzle of the history of Islamization in Semarang. The historical roots of the Islamization of the region, which I call the hinterland of Semarang, date back to the 16th century. At that time, the entire land of Java was under the influence of the *Vereenigde Oostindische Compagnie* (VOC) and the traditional rule under Islamic Mataram ruled by Panembahan Senopati (1586-1601), a king who was known to be cruel, arrogant, and liked to impose his will. In a Javanese atmosphere filled with various interests from local and colonial powers, Islam slowly entered the interior of Semarang, which until now had rarely been considered by researchers of the history of Islam in Java. It was in my search for historical roots that I discovered a story that is still alive today about a figure named Wasis Jaya Kusuma, better known as Kyai Pati, the person who carried out the *Babad Alas*, who cleared the forest and became a broadcaster of Islam in the southern region of Semarang. This would be a narrative that complemented the previous story; for that reason, I outlined some of my research findings in this article.

Identity Change: A Theoretical Framework

According to Burke (2006), Identity Change theory is a conceptual framework that investigates how individuals or groups experience changes in their identity over time. Identity is a complex concept, encompassing various dimensions such as personal, group, cultural, and social identities. Identity Change Theory tries to explain the factors that influence identity change, both individual and social. Identity Change Theory understands identity as a dynamic social construction that continues to change over time. Identity is not a static entity but rather a process that forms and changes in response to various life experiences, social interactions, and changing contexts. This theory highlights that changes in identity can be individual or group and can occur in a broader context, such as social change or historical events.

Changes in identity can occur due to several factors, such as personal experiences, social and cultural contexts, life transitions, social interactions, and structural changes (Burke, 2006; Stets & Burke, 2014). Identity changes often relate to significant personal experiences such as traumatic events, important milestones, or specific life transitions. For example, the loss of a job, a marriage, or the loss of a family member can trigger profound identity changes. A person's identity cannot be separated from the social and cultural context in which the individual lives. Changes can influence changes in identity in social norms, cultural values, or political developments in society.

Identity changes often occur during life transitions, such as adolescence, adulthood, or retirement. Each phase of life brings demands and challenges that can reshape an individual's identity. Relationships with others can play a crucial role in identity change. Interactions with family, friends, and society can shape one's self-view and understanding of who a person is. Changes in social structures or government policies can influence the identity of groups or individuals. For example, economic changes, migration, or technological developments can trigger significant identity changes.

Kyai Pati's change in identity is related to a series of personal experiences that include defeat in the conflict with Mataram, exile to Gunungpati, and transformation into a *Kyai*. The experience of conflict and defeat in war triggers deep reflection on life values and goals. Kyai Pati's identity changes were also influenced by his time's social and cultural context. The political conflict with Mataram and the values of justice held dearly by Kyai Pati played a crucial role in his transformation into a respected spiritual figure.

Kyai Pati experienced a significant transition from a duke involved in politics and the military to a Kyai living in Gunungpati. This transition involves a shift in roles and life goals that reflects a profound change in identity. Interaction with the community in Gunungpati and his role as a Kyai formed a new identity for Kyai Pati. His spiritual and social influence on society gave a new dimension to his identity. Structural changes in the political and military context, especially the conflict with Mataram, changed Kyai Pati's identity. Political conditions and external developments play a role in shaping the direction of change in identity.

Identity change theory can be applied not only at the individual level but also at the group or societal level. Social change and changes in group identity can occur in response to historical events, policy changes, or cultural transitions. For example, in the case of Kyai Pati, the change in his identity had a broad impact on the Gunungpati community. The spiritual and cultural traditions inherited by Kyai Pati are still alive and form the collective identity of the local community. By analyzing changes in the identity of individuals such as Kyai Pati, we can understand how changes at the individual level can contribute to more enormous societal changes.

Identity Change Theory provides a comprehensive view of individual or group identity change dynamics. Identity is a complex process influenced by various factors such as personal experiences, social context, life transitions, social interactions, and structural changes. The case study of Kyai Pati shows how changes in identity can occur through unique life experiences and how these changes can broadly impact society. Through understanding this theory, we can better understand the complexity and dynamics of identity in individual and societal contexts.

From Aristocrat to Religionist

I explain the leading figures of Islamization in southern Semarang using theories of identity change (Burke, 2006) and structuration (Giddens, 2014) as a framework for viewing agent dynamics, an approach to solving the complex relationship between social context and agents in forming a structure which in subsequent developments turns into a system. I need to emphasize that the Muslim community in Gunungpati is closely related to the political escape of a figure named Wasis Jaya Kusuma, the Duke of Pati under the rule of Panembahan Senopati. His character is known as brave, obedient to religion, on the side of justice, and maintaining the honor of himself, his family, or the community he leads. One day in Pati was a conflict between a farmer and a crooked trader. The crooked merchant had cheated the farmer by arranging the scales so that he did not receive as much money as he should have. The news reached the duke and that evening; the duke went to the house of the crooked trader (K. M. Sosrosumanto; Dibyosudiro, 1925). It turned out that he had often told such lies, and at that very moment, he was sentenced to exile, all his belongings distributed to poor farmers. He dared to take this decision because his political position was powerful. This was not the only time a guard who was caught taking or requesting the property of a poor person by force would be sentenced to have his hands cut off. He did not hesitate to carry out punishment against anyone who oppressed the weak.

The duke's actions in leading indicate that this figure's character is powerful. He has a firm stance in making decisions on the side of the truth. A leader like this has a powerful influence on society because he wants to please the people he leads. This condition was a wrong signal for Mataram because Panembahan Senopati never wanted leadership stronger than himself. Since then, the duke has been watched and monitored by the center of Mataram power, and his name is known and marked as a dangerous figure. Apart from that, Wasis Jaya Kusuma's past is quite impressive; in various Mataram wars, he was known as a reliable war leader; he was even called the King of Mataram on the north coast (Fawaid, 2015; Rimmelink, 2022). This position made Wasis Jaya Kusuma enter a complex political area, and in the end, he would be known as a defeated figure, from nobleman to religionist, whose life languished in the interior of Semarang until the end of his life.

Wasis Jaya Kusuma was the son of Ki Ageng Panjawi (Duke of Pesantenan) and the brother of Ki Ageng Pakarahan (Founder of Mataram Village in 1556). Her older sister, Waskita Jawi, married Sutawijaya, son of Ki Ageng Pakarahan, and gave birth to Mas Jolang. Ki Ageng Panjawi was given fief land by Sultan Pajang (Sultan Hadiwijaya or Jaka Tingkir) in the Pati area for his services in the war against Arya Penangsang (King of Jipang Panolan) when the Demak Kingdom was still established and had the title Ki Ageng Pati Sutawijaya (K. M. Sosrosumanto; Dibyosudiro, 1925). Meanwhile, Wasis Jaya Kusuma succeeded his father as Duke of Pati with the title Pragola I. He voluntarily submitted to Mataram because his brother was made the main consort with the title Ratu Mas, while Mas Jolang was the crown prince. In 1660, Pragola helped Mataram conquer Madiun. The city's leader, Rangga Jemuna (the youngest son of Sultan Trenggana Demak) fled to Surabaya. His daughter, Retno Dumilah, was taken by Panembahan Senopati as the second empress.

Then, the Duke of Pati visited Pati to see his older brother. The bringing of Princess Madiun to the Palace made Wasis Jaya Kusuma unhappy. He remembered the fate of his older sister, Rara Sari, who was about to be married and was marginalized by the presence of Retno Jumilah in the Palace. His brother told the Duke to be patient. So he asked to leave first to return to Pati. The Duke built Pati City to become a strong and prosperous duchy, and he created a formidable army with his troops. They also trained new soldiers taken from the people of Pati. They were trained to use weapons to fight against Pati's enemies. The people of Pati are very proud and proud of the Duke, who brought progress to the Duchy of Pati.

Over time, Wasis Jaya Kusuma often visited Mataram to see how his brother was doing, as in the tradition of Javanese society, visiting relatives was a habit. Her sister's attitude was too resigned to serve as a loyal wife towards Panembahan Senopati; she went to Mataram riding a good horse. That made the Sultan of Mataram interested in owning one. The sultan exchanged the horse for a cow and named it Pragola. Throughout the journey, he was teased by small children with the sentence, "The poor King of Pati has a cow..., the rich King of Mataram still has a horse." (K. M. Sosrosumanto; Dibyosudiro, 1925).

Wasis Jaya Kusuma went home feeling annoyed, but because of their brotherly relationship, he chose to be patient and not oppose Panembahan Senopati's actions. The Sultan invited the dukes to Mataram, but Wasis Jaya Kusuma could not attend because the duke was more focused on improving the city of Pati. He was busy with matters in the Duchy of Pati and forgot to be present in Mataram. At meetings in Mataram, he was sometimes represented by his subordinates.

Once, Wasis Jaya Kusuma I ordered his men to go to Mataram to assert rights to his rural land north of the Kendeng Mountains and asked for 100 spears. Finally, Panembahan Senopati gave Wasis Jaya Kusuma the weapon he had requested without a sheath. This was considered an insult by Wasis Jaya Kusuma, who interpreted that Mataram wanted to challenge war with Pati. After the envoy from Pati returned and reported to Wasis Jaya Kusuma, he ordered them to prepare troops to clear the border area and disarm the weapons north of the Kendeng Mountains. All parties submitted and surrendered to Wasis Jaya Kusuma, except for Demak, who remained at the fort with a small army so that Wasis Jaya Kusuma did not consider it a threat.

Wasis Jaya Kusuma led many soldiers who gathered to fight Mataram. During the journey to Mataram, they disarmed, seized, and controlled villages previously controlled by Mataram. The village was given independence and asked to help in attacking Mataram. Next, the Duke of Pajang reported the situation on the Mataram border with the Duchy of Pajang, stating that the Duke of Pati had entered the Pajang area and disrupted the Duchy, causing many soldiers to flee to save themselves.

Wasis Jaya Kusuma was absent in Mataram three times and did not send tribute to the Sultan. Mataram sent a messenger to the Duchy of Pati to ask about Duke Pragola I. Finally, the cow that had previously been given to Pragola was beheaded and wrapped in red cloth. Patih Penjalingan was ordered to hand over this matter to Mataram. The Sultan of Mataram was angry and ordered his troops to leave for the Duchy of Pati. Panembahan Senopati wanted to go directly to face the Duke of Pati but was prevented by his wife, who was also the Duke of Pati's older sister. He proposed that Raden Rangga, his son, be sent to meet Wasis Jaya Kusuma to avoid war and take a peaceful path. "Let the Crown Prince ask his Uncle's intentions in preparing soldiers on the

border and creating chaos in Pajang." (K. M. Sosrosumanto; Dibyosudiro, 1925). His persuasion was successful because the war would most likely have occurred if Panembahan Senopati had stepped in directly.

The Crown Prince was sent to the border with a large escort of soldiers, and then they moved towards Prambanan while Pati's troops moved towards Kemalon. After a long journey, the two of them rested to relieve fatigue. On the border between Pajang and Mataram, Panembahan Senopati immediately ordered the Crown Prince to meet his uncle, Wasis Jaya Kusuma. He was only accompanied by a few troops carrying the banners of the Mataram Kingdom. "Hey, where is your father? He does not dare come here. He's afraid of meeting his sister-in-law," Wasis Jaya Kusuma taunted his nephew, making him angry. "Uncle, my father ordered me to take you to Mataram," replied the Crown Prince with sarcasm towards his uncle, whom he considered disrespectful towards Mataram. The Mataram banners fluttered slightly amidst thousands of Pati troops (K. M. Sosrosumanto; Dibyosudiro, 1925).

"I do not want to go there. If your father wants to meet me, tell him to come here. Let me teach you how to respect people" (K. M. Sosrosumanto; Dibyosudiro, 1925). Wasis Jaya Kusuma often carried out this rebuttal attitude towards Mataram, although this later subsided because there were detentions from each party. Ki Juru Mertani in Mataram and the elders in Pati tried to calm him down. However, Wasis Jaya Kusuma's anger could no longer be contained this time. Ultimately, war became the only solution.

"But uncle, it is better if you come there because Father is the king who rules Java. Isn't Uncle Father's subordinate?" The Crown Prince demeans the ruler of Pati. "I do not want to go there. Bumi Pati is an independent land and will not be subordinate to Mataram," the Crown Prince turned red when he heard the Duke of Pati's words. He took a spear and tried to stab the Duke in the chest many times. "Keep going. Use up all your energy to stab me. I will not back down! The kid just yesterday afternoon dared to fight an old man!" The Duke laughed out loud when he saw his nephew trying to stab the spear into his chest many times. However, the Duke was not injured in the slightest because his body was protected by the "Kere Wojo" heirloom given by Baron Sekeber. In response, his nephew was hit with the butt of a spear, so he bounced and fell from his horse (K. M. Sosrosumanto; Dibyosudiro, 1925).

"Tell your Father if Panembahan Senopati cannot wait at the border. I challenge whoever is considered the ruler of Java to be a real man. Show your courage; do not be like a weak young man!" The Crown Prince lay on the ground, almost trampled by his horse's hooves. Mataram troops carried the Crown Prince, who was injured by a spear. They returned to the kingdom. Wasis Jaya Kusuma, or Pragola I, attacked until the Mataram troops fled. They chased him to the border. Wasis Jaya Kusuma remembered the message from Ki Ajar Pulo Upih, a spiritual teacher from Mandoliko Island, who had been waiting in the Prambanan area for months. However, the Mataram troops had yet to arrive. Finally, he went home to meet his friends. Pragola returned to Dengkeng Village and, together with his soldiers, built a fortification from coconut tree trunks, waiting for Panembahan Senopati to arrive in Dengkeng. Knowing this, Panembahan Senopati was very angry because the Duke of Pati had beaten his son, the Duke of Pati's nephew. After the Crown Prince regained consciousness, he reported to his Father and his mother, complaining that he had been treated violently, which caused his injuries. The Crown Prince felt hurt because of the teasing.

The Duke of Pati was furious and provoked by his emotions. He told his wife that Panembahan Senopati took advantage of this situation to badmouth his brother-in-law in front of his wife. So, he begged his wife to allow him to go to war immediately. "If that is the case, I do not mind if the Duke of Pati is killed because he does not respect his nephew," said Panembahan Senopati. Panembahan Senopati went to war on horseback and rested in Prambanan. At midnight, he continued his journey towards the Duchy of Pati. Outside the Pragola fort, Mataram troops shouted, and Kyai Bicak was heavily beaten. Panembahan Senopati's Culik Mandaraka Keris, as a magical heirloom, managed to break three coconut trees used as defensive fortifications. Then, Panembahan Senopati managed to enter the fort with horses and disperse Pati's troops. The Duke of Pati withdrew to Pati and gathered the surrounding regents to prepare troops to attack Mataram again (Olthof, 2014). When Pati's troops departed to return to the border, a natural disaster occurred when the volcano erupted. The Dengkeng area, which was used as a stronghold for the Pati troops, was hit by hot lava, causing many troops from both sides to die as a result of the volcanic eruption. The war had a lull for several days.

Mataram troops are still chasing the remnants of Pati troops, who are still creating commotion in the border area..

Meanwhile, the Duke of Pati and his remaining troops moved to the area now known as Gunungpati in Plalangan village. They avoided the volcanic eruption and, at the same time, planned their attack on Mataram again. Duke Pragola I did not die in war but chose exile in Gunungpati. The place previously a wilderness was then cleared to form a force to attack Mataram. Even though he previously had a high position, Duke Pragola was willing to live in the forest with a tiny population. Wasis Jaya Kusuma applied the principle of "mung narimo, sincere" with great humility and patience so that Wasis Jaya Kusuma became known as Kyai Pati. Currently, his cow is buried near the Gunungpati Police Station, and the local community is building a roof/building to protect its grave.

This practice of protecting graves has become a tradition that has developed among the Gunungpati people. This was told by Haji Sukari. Once, a tree one meter from the Pragola cow's grave almost collapsed and hit his grave. This event was expected to happen, but there was terrible rain and storms that night. Lightning struck the ceiling of Gunungpati until the vibrations reached the ceilings of residents' houses. In the morning, it turned out that the tree that was predicted to fall right on the grave of the Pragola cow changed direction so that it did not fall on the grave. This story has become a myth in society, strengthening the belief that pragola cows are not ordinary cows but have metaphysical powers within them.

If translated into the traditions of Hindu society, cows are considered sacred animals. In Kudus society, this animal is still considered sacred, even though most of Kudus society has become Muslim. Even though in Islam itself, there is no tradition of regarding cows as something sacred, according to R. Suharso, a Kudus historian, the Kudus community has a different situation from other Javanese communities. In the past, Hinduism strongly influenced Kudus, and Sunan Kudus was known as a very tolerant person. When Islam entered and developed through trade, Sunan Kudus did not destroy the Hindu community in Kudus but instead tried to show that Islam teaches true tolerance. There is also considered a political symbol of the image of Sunan Kudus to increase his appeal among the communities he built along with Demak, especially Kudus Kulon with its famous Langgar Dalem.

Of course, the story above, with all the events that are easy to understand, has experienced additions and subtractions in the story's tragedy. This is done so that readers can better understand the meaning of the brief history of the Gunungpati people. A brief explanation regarding Haji Sukari's condition in 2018, having reached the age of 82, was also given. Even though he is no longer young, Haji Sukari has an enthusiasm for telling the history of the Gunungpati people. Due to his age, the stories he tells vary every time he tells them. In another interview on July 1, 2017, Haji Sukari briefly explained the history of Kyai Pati and, of course, the history of Gunungpati. According to him, Gunungpati was formed through an event that could not be predicted in advance, similar to a miracle. Gunungpati exists because of the blessing of God Almighty. Initially, Mataram, as a large kingdom, ruled the Jawi tlatah, and its power involved the Pati area, which Demak once controlled before its collapse.

The enormous power in the hands of Mataram means it has substantial control over the people in its territory, including Pati, which is a fertile and essential area of natural wealth. Pati was a particular concern for the Mataram Kings, being both an advantage and a threat to them. Even though the Pati rulers were part of Mataram's power, at one time, under the leadership of Wasis Jaya Kusuma, who was known as a respected and charismatic leader, Pati made severe preparations to protect its territory.

One night, the people and troops of Pati were trained and armed to protect their territory without any intention of rebelling or fighting the Mataram rulers. Wasis Jaya Kusuma led the exercise, creating a strong Pati community for its time. However, the King of Mataram interpreted this excellent intention as a war ploy. They believed Pati planned to attack Mataram in a *coup de etat*.

In response, Mataram immediately took action. The Duke of Pati was summoned on the initiative of the King of Mataram. Even though the Duke of Pati was aware of this misunderstanding and intended to explain it, it must be explained here that the Duke of Pati had an older sister who became the wife of the King of Mataram.

Even so, the story continues. The Duke of Pati and several troops came to Mataram with simple weapons and equipment, using horses as vehicles, following traditional transportation at that time.

Upon arrival in Mataram, it turned out that the issue had yet to develop as far as Wasis Jaya Kusuma had anticipated. In Mataram, this issue was deliberately intensified and used as an excuse to harm the Duke of Pati. When the Duke of Pati faced the King and tried to explain his aims and objectives, the King of Mataram no longer listened. Jealousy between regions was a factor, mainly because Pati was a fertile and prosperous land. Duke of Pati could not convince the King of Mataram, and finally, he gave up.

Even so, the King of Mataram still believed that the Duke of Pati was a good person. Therefore, the punishment was not physical, but the Duke of Pati had to replace his horse with a cow, which he had to ride to Pati. Reportedly, upon arrival in Pati, the Duke will be removed and replaced by a new Duke. Finally, Duke Pati returned home disappointed because all his efforts had been in vain.

During the return journey, the Duke of Pati was serious about riding the cow that the King of Mataram had given him, even though he was aware that this journey would take a long time and that it might not be possible to get to Pati by riding a cow. In the middle of the journey, precisely in the Semarang forest (current name), the cow named Pragola by the King of Mataram could no longer continue the journey. Pragola lies on a plateau between the coast and the interior of Java, which was once still a wilderness.

The Duke of Pati had no other choice then and could only surrender to the situation. Finally, he settled in the area with several of his soldiers. Some of his soldiers reportedly fled or lived away from the Duke. Some of them went to the Puntan area, Ngijo Village, which is still in the Gunungpati area. Their graves still exist and are known by the people by that name. In the process of self-exile, Kyai Pati began to spread Islam. He felt he had nothing left and did not know what to do after losing. What was done shows a transition process from nobility to religion caused by an important political event in that century. In his broadcasts, Kyai Pati learned a lot from the traditions handed down by Walisongo, broadcasting culturally. He taught how Islam is a religion of high value, does not differentiate between humans, and is a good life in this world and the afterlife. This road made Kyai Pati's name known as a figure of Islamization in southern Semarang.

Wasis Jaya Kusuma finally died in that area due to illness and his body starting to age. He died at the age of 80 years. His final resting place is in Plalangan Village. Meanwhile, his cow, which died earlier, was buried near the Gunungpati Police Station. All these locations are guarded and considered sacred. Gunungpati itself is believed to be named after this event, namely the death of a Kyai from Pati on a plateau that resembles a mountain. Since then, the term Gunungpati has been attached to this place.

Kyai Pati's grave is located in Ngabehan Hamlet, also known as Ngabehi. In the context of ancient Javanese urban planning, the Ngabehan area was considered to belong to the kings. According to Haji Sukari, Gunungpati Village in the past was part of the kingdom. This is proven by the names of hamlets such as Ngabehan and Plalangan, which are interpreted as part of the territory of the Gunungpati kingdom under the rule of Wasis Jaya Kusuma. The use of the term "Kyai" is also a practice that Mataram rulers used before Kasunanan and Mangkunegaran (Nasution, 2017).

Although there are pros and cons regarding the history being told, the research results reveal exciting points. Mulyono, who also serves as Head of Gunungpati Village, said that oral traditions are still maintained in Ngabehan Hamlet, where Haji Sukari lives. Even so, Gunungpati is considered a village rich in culture, especially in oral traditions. However, it has been affected by changing times, so its traditional roots have begun to erode.

Haji Sukari gave his views on *Kboul* Kyai Pati, which has become part of the Gunungpati community tradition as a form of respect for Wasis Jaya Kusuma. This is considered the right moment to convey the history of the Gunungpati people, as is the case with the *Nyadran* tradition. Even though it had faded after *Kboul* Kyai Pati received donations or assistance from the Regent of Pati, the *Nyadran* tradition, which was once less popular, is now becoming known again and is carried out every time before Hari Raya.

Kboul is a tradition in Javanese society that refers to the commemoration or memory of someone who has died, and especially figures considered significant or meritorious. In the context of the previous story, *Kboul* Kyai Pati

can be interpreted as a memorial ceremony to honor and remember Wasis Jaya Kusuma, who had an essential role in the history of Gunungpati. This ceremony is often carried out by celebrating religious events, such as group prayers, pilgrimages to graves, and stories about the life and services of respected figures.

The *Khoul* tradition can be considered a form of manifestation of respect and appreciation for cultural and historical heritage (Rahayu, 2019). This ceremony is not just a ritual but a moment to strengthen identity and commemorate the noble values inherited by the figure being remembered. Meanwhile, *Nyadran* is a tradition that is usually carried out in Javanese society before the Islamic holiday or Eid al-Fitr. This tradition involves pilgrimages to the graves of ancestors or figures respected in the local community. During *Nyadran*, families and communities generally gather at graves to pray, clean the graves, and make offerings as a sign of respect. *Nyadran* is often accompanied by traditional arts activities, such as shadow puppetry, dance, or traditional Javanese music (Rahayu, 2019). This tradition reflects the values of togetherness, cooperation, and gratitude in Javanese society. *Nyadran* is a spiritual moment and a place for friendship between residents and strengthening relations between generations. Even though these two traditions have different contexts and implementation, they both reflect the importance of maintaining and respecting cultural heritage, spirituality, and noble values in the life of Javanese society.

The Role of Actors in Islamization's Dynamics

After the Duke became a Kyai, he officially switched from being a nobleman to a religionist. This means his position in the new society is important; now, he is a shaper of culture and traditions. Kyai Pati played a significant role in the Islamization of southern Semarang. His influence in creating or forming the structure of a new Muslim society at that time should be reflected as an effort or sacred mission from the realization of a political leader who realized that, in the end, this life would bring a human being to the bottom of the pendulum, and up to the top. Returns with a new identity (Burke, 2006).

The role of actors in giving birth to culture and religious traditions is complex and greatly influences the development of society. Actors here can refer to religious figures, spiritual leaders, believers, and religious communities actively spreading religious teachings, shaping culture, and developing religious traditions. In this context, the role of religious actors in giving birth to culture and religious traditions can be discussed from a perspective that includes social, cultural, and spiritual aspects (Giddens, 2014). First, religious actors have a role in teaching and spreading religious teachings. Religious figures, such as the teacher Kyai Pati, play an essential role in conveying the teachings and values of the Islamic religion to their followers. They became the leading agents in transmitting religious knowledge, morality, and ethics to their communities.

This activity also involves delivering sermons to guide new Islam followers to understand and internalize the teachings of their religion. Thus, religious actors form the core of forming religious culture. The role of religious actors is not only limited to teaching but also includes the formation of religious culture. They help shape the social norms, ethics, and values that form the basis of the daily lives of religious believers. For example, in Islam, imams or clerics can guide social ethics, daily behavior, and norms that follow religious teachings. Apart from that, religious actors play a role in facilitating religious rituals that are integral to daily life. They can lead worship services, religious ceremonies, and special events that strengthen their community's religious identity.

Religious actors also have a responsibility to preserve and develop religious traditions. They link the younger generation and religious traditions since ancient times. In this case, religious actors inherit and maintain religious rituals, traditional ceremonies, and spiritual practices. Besides that, religious actors can create new traditions that suit the times and needs of society. This allows religion to remain relevant in a modern context and respond to the challenges of the times. Creative religious leaders can develop innovations in organizing worship, religious events, or social activities related to religion.

Religious actors also play a role in empowering society through religious teachings. They emphasize spiritual aspects and promote social values, welfare, and justice. Religious actors often focus on social service activities and humanitarian projects to empower communities. Religious leaders can motivate religious adherents to play an active role in improving society's quality of life, conveying messages, and creating a harmonious

environment. Thus, religion is a source of spiritual strength and a tool for achieving a harmonious life, especially uniting religion and local culture.

Religious actors are also responsible for overcoming contemporary challenges faced by society. For example, they provide views and solutions in overcoming conflict, social injustice, or environmental problems. Like Kyai Pati, when he arrived in Gunungpati, he was immediately faced with the problem of Farmers' disappointment because they experienced crop failure. Then he invited all the Farmers to pray to God, which is an integral part of religious broadcasting, creating new hope for the community. Several months later, the farmer received abundant results during the next harvest period. Religious figures who play vital roles can facilitate inter-religious dialogue, promote hope for a better life, and create awareness of social responsibility.

In order to give birth to solid religious culture and traditions, religious actors play a crucial role in teaching, forming culture, preserving traditions, empowering society, and overcoming contemporary challenges. Their role includes spiritual, social, and cultural aspects, forming a dynamic and relevant framework for religious life in society. This role reflects historical heritage and provides a view of the future in facing changing times.

The social structure of rural communities plays a vital role in the Islamization process. Local leaders who converted to Islam became important in spreading Islamic teachings among rural communities. Acceptance of Islamic teachings at the local level helps build positive relationships between religion and everyday life. Respected village leaders played a crucial role in designing Islamic practices that local traditions could accommodate. The introduction of Islamic teachings can also be related to improving the quality of life in rural communities. Islamic teachings provide ethical and moral guidelines that motivate people to improve prosperity and order. This creates a positive perception of Islam as a religion that brings positive changes in the lives of rural communities.

In the 16th and 17th centuries, traditions that developed in rural areas also became an essential means of Islamization. This helps form a better understanding of Islam and strengthens religious values in everyday life. Additionally, broadcasting Islamic teachings through various methods, including sermons, effectively spreads religious values in rural communities.

Forming positive relations between religion and culture is also related to consolidating political and religious power. Local leaders who converted to Islam could utilize religious teachings to strengthen their authority. Improving their social and political position became a mutually beneficial symbiosis with the spread of Islam among rural communities. The integration of local value systems with Islamic teachings creates an inclusive framework. Values such as cooperation, justice, and togetherness, which already exist in Javanese culture, are strengthened, and interpreted in the context of Islamic teachings. This forms a harmonious relationship between religion and culture, creating a robust Islamic identity in rural communities.

CONCLUSION

From the explanation given about the history of Wasis Jaya Kusuma alias Kyai Pati, it can be concluded that this figure was a duke who was brave, sided with justice, and maintained the honor of the community he led. His strong leadership resulted in him being supervised by the Mataram power center, ultimately leading to conflict and defeat for Kyai Pati. His struggle, from leading troops against oppression to experiencing difficult political decisions, created the image of a solid and influential societal figure. Despite facing trials and conflicts with Mataram, Kyai Pati remained firm in the principles of truth and justice. His final tragedy, where Kyai Pati had to leave power and live in isolation in Gunungpati, became the final point of his dramatic life journey. "No one can predict destiny" is the expression that best suits the life story of Wasis Jaya Kusma, from nobleman to religionist; it was not an easy transition; one event in his life, namely the defeat of Mataram, changed everything. A life colored by myth and tradition, Kyai Pati remains a symbol of sacrifice and loyalty to noble values. With the *Kboul* Kyai Pati and *Nyadran* traditions, the Gunungpati people continue to maintain and respect the cultural and historical heritage inherited by these significant figures. Kyai Pati's loyalty and struggle remain etched in people's memories, inspiring them to maintain noble values, tolerance, and social responsibility.

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