

# TRACING RELIGIOUS TRANSFORMATIONS IN URBAN SOCIETY DURING THE KUTARINGIN KINGDOM ERA

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## Abstract

This research article aims to explore the traces of religious transformation in the urban society during the Kutaringin Kingdom era. The current population of Kutaringin, now located within the West Kotawaringin Regency, is predominantly Muslim. The Islamic influence is palpable in both the daily lives of the people and the Islamic symbols present during the current governance. This study adopts an empirical (field research), utilizing both historical and religious approach. The findings indicate that the process of religious transformation occurred peacefully without any acts of violence. Some individuals who were previously adherents of Kaharingan converted to Islam and integrated into the urban society of the Kutaringin Kingdom. Meanwhile, those who remained steadfast in their beliefs chose to reside in the hinterlands. However, their relationship with the kingdom remained strong, and the kingdom sought their opinions and approval, represented by the leaders of their communities, in addressing issues. The role of religious leaders, especially Kyai Gede, played a significant part in this transformation. Kyai Gede, whose passing is commemorated annually, played a crucial role in shaping the religious landscape. Presently, the kingdom's territory is divided into several regencies, including West Kotawaringin regency, Lamandau regency, and Sukamara regency, with the majority of the population adhering to Islam.

**Keywords:** Islam; Religious Transformation; The Kutaringin Kingdom; Urban Society.

## A. Introduction

The Kutaringin Kingdom is a descendant of the Banjar Kingdom. This kingdom became the center of the spread of Islam in Central Kalimantan, especially in the western region (West Kotawaringin and its surroundings). This can be witnessed by the strong Islamic nuances in the area until now. Likewise, the dominant surrounding population is Muslim. Statistical data in 2020 the population of Kotawaringin Barat reaches 255.346 people. The population is 234.455 Muslims, 11.866 Christians, 5.168

Catholics, 3.092 Hindus, 726 Buddhists, and 26 Confucianists (Tengah, 2020). Based on these data, Muslims in the region account for 91% of the total. This cannot be separated from the great contribution of the Kutaringin kingdom, that the process of converting to Islam coincided with the founding of the kingdom.

Traces of the history of the existence of the Kutaringin kingdom can at least be seen from the presence of relics in two areas, namely Kotawaringin Lama (hereinafter abbreviated as Pool) and Pangkalanbun. At first, this kingdom was centered in Kotawaringin Lama (currently a district in West Kotawaringin regency) which was established in 1615 AD. Then the center of government was moved by Sultan Imanuddin to Pangkalanbun (currently the capital of West Kotawaringin regency) in 1814 AD (Dewi, 2018). The pond can still be seen where Astana Al-Nursari, Kyai Gede's mosque, and Kyai Gede's grave. Meanwhile in Pangkalanbun one can see the existence of the Yellow Palace, Mangkubumi Palace, the tombs of the kings, along with several surviving manuscripts. Research on the Kingdom of Kutaringin is still quite rare. Based on the author's investigation, this research focuses on certain studies, such as Sulaiman Al-Kumayi who studies Islam in Kumai (Al-Kumayi, 2011), then also examines the Kyai Gede Mosque (Al-Kumayi, 2014). There are also those who do research from an architectural perspective, as was done by Pangestu (Pangestu, 2018). Meanwhile, research examining religious transformation, in general, includes Clement Steueur (Steueur et al., 2023), Rafael Ruiz Andrés (Andrés, 2023), Iryna Haiuk (Haiuk, 2023), Neneng Irwanti (Irwanti, 2020), Nindyo Budi Kumoro (Kumoro, 2020), Pajar Hatma Indra Jaya (Jaya et al., 2023), and Joanna Krotofil (Krotofil et al., 2023). The aim of this research is to explore the traces of religious transformation in the urban society during the Kutaringin Kingdom era.

## **B. Methods**

This research is included in the category of field research (empirical) (Helim & Ahmad, 2022; Sugiyono, 2014). Sabian Utsman said that empirical research emphasizes social facts. The steps taken are in the form of observation, observation, and empirical analysis (Utsman, 2014). The data obtained is the result of an exploration of the process of interaction in society. The approach used in this study is the historical approach (Marzuki, 2015) and religious approach. These two approaches really help the writer to explore and construct the process of shifting beliefs in the era of the Kutaringin kingdom. Data collection methods in this study are divided into three, namely observation, documentation, and interviews. The data is then filtered using the data triangulation method. Then it is analyzed through four stages (Noor, 2016), the first is the heruistic stage, namely the stage for collecting data sources in the form of written, oral (interview) and observation data.

Second, the critical stage namely doing internal and external criticism. External criticism in the form of examining the validity of sources, whether written, oral or observation. While internal criticism is in the form of uncovering the common threads of the course of events, namely associating valid data sources with research objectives. Third, interpretation, namely the technique carried out by the author by estimating various data sources that have been verified in the second stage above. At this stage, it requires the author's commitment to logically arrange facts in accordance with the research objectives. Fourth, historiography, namely assembling the above facts in historical writing. This stage describes the narrative and analysis that was constructed as a written presentation about the past, especially the process of shifting beliefs in the historical period of the Kutaringin kingdom.

## C. Findings and Discussion

### 1. Findings

#### Historical Portrait of Kutaringin Kingdom

There is an article published by the Regional Government of West Kotawaringin in 2014, which is a reprint with refinement of the book compiled by JU. Lontaan and GM Sanusi (Lontaan & Sanusi, 1976). According to the article, the Kutaringin kingdom was part of the dependencies of the Banjar Raya kingdom (Barat, 2012). Sultan Mustailah as king of the Banjar kingdom has five children consisting of four boys and a girl. The five children of this king have the following names: Pangeran Adipati Tuha, Pangeran Adipati Anum, Pangeran Antasari, Pangeran Adipati Antakusuma, and Puteri Ratu Ayu. From the son of the king's daughter, there are two names who have talent in good government, namely Pangeran Adipati Tuha and Pangeran Adipati Antakusuma. Both have the ambition to become King of Banjar, but of course it is impossible to be king simultaneously.

Pangeran Adipati Antakusuma realized that the first child, Pangeran Adipati Tuha, had a bigger chance to become king, so he took the initiative to go to another area to build a new kingdom. This initiative received a positive response from the prince Adipati Tuha. This decision is a wise decision. If they persist without any wise minds, it could result in a civil war for power. This deserves appreciation for policies that produce a *win win solution*. In fact, this policy gave birth to a new history for the development of the Islamic empire around Central Kalimantan today. The journey of Pangeran Adipati Antakusuma to find new areas to build an empire through various areas by following the seaside and entering rivers. These areas include Katingan, Sampit and Kuala Pembuang. However, some of these areas were not suitable or too close to the Banjar kingdom, and there were also local people who rejected them. Until finally they arrived at the headwaters of the Arut river (Barat, 2012).

The Dayak Arut tribe is a community that lives in the upper reaches of the Arut river. At the beginning of the group's arrival there was almost a war between the two groups, the local people usually call it the chopsticks war. However, the war was prevented. The prince was able to carry out diplomacy so that finally the Arut Dayak tribe agreed to accept the group. They agreed to support the prince in building the kingdom on the condition that he should treat the Arut Dayak people fairly and respect each other (Anwar et al., 2022).

The local community's acceptance of the above agreement was marked by a bloody agreement. Based on the author's search, this event is quite popular, both from oral and text sources from various sources. As well as written sources from the West Kotawaringin Regency government as follows:

*“On the part of the Arut Dayak tribe, it is proposed that this agreement should not only be made on the lips, but must be stamped with the blood of the Arut Dayak people and the entourage of Prince Adipati Antaksuma. Even though it was with a heavy heart to sacrifice one of his people, but for the sake of establishing peace and family ties and achieving the goal of establishing a new kingdom, the prince finally agreed. Each party prepares a potential victim of the agreement. The two potential victims never felt forced. Precisely feeling proud because he was chosen as a victim who was considered a knight and hero for his tribe and prince. They willingly surrendered their souls and bodies to become victims of a loyal agreement between the two tribes that bound each other with a sense of kinship. Before these two potential victims stood ready to be sacrificed, they prepared a stone that had to be driven into the ground as proof for posterity for all time. By carrying out a solemn traditional ceremony, the two potential victims stood beside the witness stone,*

*which is now known as the "Petahan Stone", in Pandau Village, Arut Utara District, West Kotawaringin Regency, Central Kalimantan Province" (Barat, 2012).*

Bloody agreements are also called blood oaths, blood oaths are made by one of the Arut Dayak tribes and one of the entourages of Pangeran Adipati Antakusuma, this blood oath is the blood stamp of the agreement to accept the entourage to build a kingdom in their area (Observation, 2020). The blood oath was also written by Bardjie as follows:

*"That this agreement was called Panti Darah Janji Samaya which means an agreement that was strengthened by pouring blood mixed into one, the mixing of blood that was witnessed by both parties was intended to unite all feelings and thoughts in realizing the joint plan to build the kingdom, the two people who were willing to sacrifice themselves were then buried and placed on top of his tomb a stone called "Petah stone", then Prince Adipati Antakusuma bestowed his heirlooms on the High Chief Patih in the form of serompang Bakarung, Batung Batulis, Waluhn Banjar and Sangkuh Canggih" (Barjie, 2016).*

After this incident, the prince's entourage continued to find the best area to establish a kingdom. They arrived at the Lamandau river, to be precise, this area is currently included in the administration of the Kotawaringin Lama sub-district. It was in this area that a new kingdom was built which would later be called the Kutaringin kingdom.

According to *Silsilah dan Sejarah Kesultanan Kutaringin*, there is a difference when the Kutaringin kingdom was founded. Lontaan and Sanusi state that the Kutaringin kingdom was founded in 1679. But other studies such as M Yusuf and Muasjidinsyah mention this kingdom was established in 1615 (Interview, 2020). Some even mention it in 1603. It is further explained that the difference is caused by two things, first not a comprehensive study of the history of the Kutaringin kingdom. Second, there is no conversion of the Hijri year to the Christian year (Mada, 2009). This difference is understandable since there is no written evidence that clearly mentions the beginning of the Kutaringin kingdom. This research also has not found such evidence.

### **Typology of Religious Society Before the Emergence of the Kingdom of Kutaringin**

As mentioned in the previous section, the Kutaringin area before the emergence of the Kutaringin kingdom was influenced by large kingdoms such as the Majapahit kingdom and influence from China. One written source in *Nagarakretagama* (1365) states that Kutaringin was one of the areas that became part of the Majapahit empire (Riana, 2009). Apart from that, the existence of an inscription in the Kyai Gede mosque (1434) (Darmadi, 2016), which can be one of the indications of contact between the local community and the Javanese community. Likewise, in Shun Feng Hsiang Shung's news that in the 15th century there was a voyage made by traders from China crossing the *Shung-ai Ma-Chiao* river (Lamandau River) and anchored at *Kao-to Lingyin* (Kutaringin) (Sunarningsih, 2015).

The above influences lead to a typology of public belief before the emergence of the Kutaringin kingdom. The original inhabitants of this area are the Dayak tribe. There are at least five types of Dayak tribes living in the region (Mada, 2009), including the following: First, the Arut Dayak tribe under the leadership of Patih Patinggi Diumpang is in the Pandau Village area. Second, the Dayak Darat tribe is under the leadership of the Seven Brothers Demung, namely the Demung Rayan, the Demung of Teachings, the Demung of Ciangka, the Demung Guru, the Demung Samadi Jaya, the Demung Atah Gantung and the Demung Akar. Legend has it that the seven Demung

were born from a queen Aji who became the forerunner of the Dayak Darat tribe. They always sent tribute to the Majapahit kingdom in the form of traditional clothes. Third, the Dayak Delang, Batang Kawa and Belantikan tribes under the leadership of Jajar Malahui with the title Patih Jayangpati are in the Kudangan Village area. They are descended from Patih Sebatang from Sumatra and annually send tribute to the Banjar kingdom. Fourth, Dayak Jelai who are around Jelai and Kutaringin Lama. Fifth, Dayak Ketungan and Dayak Bulik who are in the Bulik river basin (Anwar et al., 2022; Mada, 2009).

Hamid Darmadi in his research explained that the Dayak tribe has Kaharingan beliefs. This belief is now part of the Hindu religion. Even though the Kaharingan belief was born before the arrival of the influence of Hinduism (Darmadi, 2016). Sources of data from the West Kotawaringin Regency government show that the Kutaringin kingdom was founded in 1679. The existence of Islam is said to have existed since 1620, originating from the Demak kingdom (Barat, 2012). However, this source is difficult to trace because no evidence has been found to support it. The sources that the writer obtained were only oral sources which explained that Kyai Gede had come first and spread Islam in the Kutaringin area. This can be understood if it is true that one of the origins of Kyai Gede is called a native of Kutaringin. After converting to Islam then spread Islam in the region.

## 2. Discussion

### The Era of the Kutaringin Kingdom: Tracing the Religious Transformation of Urban Society

The people of Kutaringin have a long history as explained in the previous section. In general, there are two phases, namely the pre-Kutaringin Kingdom phase and the post-Kutaringin Kingdom phase. Hartatik wrote that the Dayak Darat community is a Dayak tribe who lives in the interior of Kutaringin. Initially they lived on the outskirts of the Lamandau river, where the kingdom of Kutaringin appeared, starting on the banks of the river (now it is in the Kotawaringin Lama sub-district). However, after the establishment of the Kutaringin kingdom, the Dayak people who had embraced the Kaharingan religion, for some who did not accept Islam, they moved inland, so they were called the Dayak Darat community (Hartatik, 2009). It is called that because the area it inhabits is no longer on the banks of the river.

The displacement of the Dayak community above is not an expulsion, or a conflict with the Kutaringin kingdom, but with willingness without coercion, even these people submit and obey the Kutaringin king in accordance with the Pandau agreement at the beginning of the meeting between the prince's entourage of Antakusuma and the Arut Dayak community. Among the evidences of submission to the kingdom Hartatik explained as follows:

*"The appeal of the seventh King of Kotawaringin (1726-1765) to bury the dead because in ancient times it was customary for the Dayak people along the Lamandau River when someone died their body was carried out by the custom of besadai (propped under a large tree in the forest) or burned. Since the prohibition of besadai and burning of corpses, since then the Dayak Darat community has no longer performed besadai and cremated corpses but has buried them directly in the ground with small ritual offerings. There is no secondary burial ceremony or tiwah to move the bones. It is not uncommon for the Dayak Darat community to find sendong where bones and ashes or sempunduk and pantar statues as props for the tiwah ceremony are no longer found"* (Hartatik, 2009).

Based on the description above, it shows that the typology of Kotawaringin

people's beliefs at that time was a society that consisted of at least two groups, namely followers of Kaharingan and Islam. Those who still adhere to their beliefs continue to adhere to Kaharingan, some move to the hinterlands and are called the Dayak Darat. Meanwhile, those who converted to Islam and integrated into the urban society (Pandey, 2023) of the Kutaringin Kingdom, they did not call themselves Dayak people but called themselves Malay people (Nurmala et al., 2023; Rohmatulloh et al., 2023).

Kyai Gede has a central role in the development of Islam in the West Kotawaringin region. Until now, the local community respects Kyai Gede, even his *haul* is increasingly visited by people from various regions every year. As in 2020, according to a source from Borneonews.co.id, approximately 30 thousand worshippers attended the 12th Haul Kyai Gede event in Kotawaringin Lama District which was held on March 13, 2020 (Ristianoro, 2020). Sugianto Sabran, the Governor of Central Kalimantan, said in his speech that the year the number of haul pilgrims attending has increased, not only from the Central Kalimantan region, but also from outside the region such as South Kalimantan, West Kalimantan, and East Kalimantan. According to him, this cannot be separated from the completion of the construction of the Pangkalanbun to Kotawaringin Lama road section (Lama, 2020).

Tracing the origins of Kyai Gede is quite difficult with written sources. According to a source from the West Kotawaringin Regency Government, Kyai Gede was appointed Mangkubumi during the reign of Pangeran Antakusuma. The beginning of his arrival is stated as follows: It was still in the period of building the royal city. It is customary for women residents in the upper reaches of Tanjung Pangkalan Batu, Lamandau River, to collect water in the river in the morning. Suddenly a woman from the local population found a body drifting in the river in a dying condition and tied to a banana stick. The women who were there did not dare to act to save the drifting people. Finally, they told the chief of his tribe. The tribal chief and his warlord immediately headed for the place where the dying body had been washed away. After the chief of the tribe found out that the person who was drifting was unconscious, he ordered several residents to help and bring the stranger. After regaining consciousness, the chief inquired about his origins. It was from his statement that it was known that he was a cleric/kyai from the Demak kingdom who was broadcasting Islam. Because of his good nature and deeds, span with soft words, the chiefs and his people became sympathetic to him. He was given the freedom to go here and there in the kingdom. In addition to teaching religious knowledge to residents, he also taught martial arts, war strategies and other sciences. Over time, many residents became his students. He is known as a respected teacher, kind, friendly and polite. Residents call him by the name of Kiai Gede (Anwar et al., 2022).

Meanwhile, according to an investigation by the history team from Gadjah Mada University, there are two other sources which explain the origins of Kyai Gede, who existed before the arrival of Pangeran Antakusuma. First, Kyai Gede is a native of Kutaringin. As explained below: According to folk legend, when Prince Adipati Anta Kesuma's entourage landed on the banks of the Lamandau river, they were visited by a group of Demang's seven brothers and Kyai Gede. After the two groups fought with victory on Pangeran Adipati Antakesuma's side, Kyai Gede and his entourage agreed to make Pangeran Adipati Antakesuma king. What is interesting about this folk legend is that Kyai Gede, Demang Akar and his son Sagar converted to Islam. Demang Akar and Sagar changed their names to Demang Silam (Solam) and Selamat respectively. Meanwhile, the other six demang moved to the land (inland) of Kutaringin. According to this version of the story, Kyai Gede is none other than Kyai Gede, the real son of Kutaringin, not from Demak (Mada, 2009).

Second, Kyai Gede came from the Demak kingdom. He entered the Kutaringin area long before Pangeran Antakusuma came and founded the Kutaringin kingdom. As further information is described as follows: According to Nahan, Kyai Gede came from the Sultanate of Demak and entered Kutaringin in 1595. According to this story, Kyai Gede's real name was Abdul Qadir Assegaf, a scholar who came from Demak. However, because of his disobedience, he was eventually expelled and banished from the kingdom. By the Sultan of Demak at that time, Kyai Gede and his followers were prohibited from carrying out war on Fridays. But this king's order by Kyai Gede and his followers was ignored. When doing war, his troops lost. In the end he had to bear the consequences, he was punished by being exiled from the kingdom and finally stranded in the Banjar Kingdom after previously going through Gresik. At that time, the Banjar kingdom was under the rule of Pangeran Suriansyah, who before converting to Islam had the title, Pangeran Suryanata. Pangeran Suriansyah sent Kyai Gede accompanied by Khatib Dayan to spread Islam to West Kutaringin, at that time in 1959 AD (Anwar et al., 2022; Mada, 2009).

The origins of the latest version of Kyai Gede seem to be used as a benchmark by the current caretaker of Kyai Gede's tomb. This can be seen in the schematic of Kyai Gede's journey which is plastered on the wall of Kyai Gede's tomb. Based on the sources above, Kyai Gede is indeed better known as a Ulama from Demak. He played an important role in the spread of Islam in the Kutaringin region. Some relics as historical witnesses can still be witnessed today as explained below.

The mosque is a central building for Muslims. Not only as a place of worship, the mosque is also a place for discussion, a place for education, a place for gathering and so on. So is the Kyai Gede mosque which acts as a center for the spread of Islam in Kutaringin. It is not known exactly when this building was built. Until now it is still used by the local community as a place of worship. This place looks well maintained. Although this building still retains its original shape, it is still quite sturdy. Considering that the building material is made of ironwood which has very good quality strength, even though it is always exposed to water.

Kyai Gede Mosque has architecture like mosques in Java, especially Demak. This shows the relevance of the logical origins of Kyai Gede who came from Demak. So that people believe he came from Demak as in the travel scheme contained in Kyai Gede's grave. The grave is a place of residence for humans who have died for Muslims. It has become a tradition for the community to exclude the graves of the ulemas for pilgrimage as a means of offering prayers as well as a place to take lessons and imitate the figure of the ulema. Likewise, Kyai Gede's grave, for the local community until now it is always crowded with people for pilgrimage, especially during Kyai Gede's *haul*.

Even though there are stories circulating about the figure of Kyai Gede who is big, it seems that this can be refuted by the existence of the tombs of the walisongo who also have a long size. This long size is to indicate the existence of the tomb of a wali or great scholar, so it must be respected and guarded. Kyai Gede's tomb which is in Kotawaringin Lama (Kolam) is always visited by Muslims from various regions. Even Kyai Gede's *haul* on 2019 will be carried out on a large scale by the community around the tomb. In Next to Kyai Gede's tomb, there is a regular size grave, which is the tomb of Kyai Gede's guard or bodyguard.

#### D. Conclusion

Kutaringin kingdom began in the 16th century. This kingdom is the only kingdom in Central Kalimantan. The government center which started in the Kotawaringin Lama area for reasons of security and a more strategic location was then moved to Pangkalanbun. The Kingdom of Kutaringin, which in fact was an Islamic kingdom, had a significant influence on the spread of Islam in Kutaringin. process of religious transformation occurred peacefully without any acts of violence. Some individuals who were previously adherents of Kaharingan converted to Islam and integrated into the urban society of the Kutaringin Kingdom. Meanwhile, those who remained steadfast in their beliefs chose to reside in the hinterlands. However, their relationship with the kingdom remained strong, and the kingdom sought their opinions and approval, represented by the leaders of their communities, in addressing issues. The role of religious leaders, especially Kyai Gede, played a significant part in this transformation. Kyai Gede, whose passing is commemorated annually, played a crucial role in shaping the religious landscape. Presently, the kingdom's territory is divided into several regencies, including West Kotawaringin regency, Lamandau regency, and Sukamara regency, with the majority of the population adhering to Islam.

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#### F. Author Contributions Statement

This research was conducted by four individuals who contributed directly, both in planning, data collection process, analysis, and agreeing on the final manuscript.

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