

CHAPTER III

HISTORICAL ANALYSIS OF MANUSCRIPT KITAB AMHJAH SUNAN DRAJAT LAMONGAN

A. Biography of Raden Qosim Sunan Drajat

Raden Qosim Sunan Drajat was born in Surabaya in 1470 AD. As a child, he was known as Raden Qasim, Qasim, or Kasim. In addition, Sunan Drajat also had many other names mentioned in various ancient manuscripts, such as Sunan Mahmud, Sunan Mayang Madu, Sunan Muryapada, Raden Imam, Maulana Hasyim, Sheikh Masakeh, Pangeran Syarifudin, Pangeran Kadrajat, and Masaikh Munat. Sunan Drajat was the son of Sunan Ampel from his marriage to Nyi Ageng Manila, also known as Dewi Condrowati.⁷³

Raden Qasim spent his childhood in the village of Ampel Denta, Surabaya. As an adult, he was assigned to preach to Gresik. On the way to Gresik, Raden Qasim sailed on a fishing boat from Surabaya. On the way, a storm hit the ship and broke into the Lamongan Sea. Raden Qasim survived by holding on to the boat's dipper and being helped by spiny fish and talang fish (or some call it skipjack fish) until he managed to arrive at Jelak Village, Banjarwati. According to historical records, this event occurred in 1485 AD.⁷⁴

⁷³ Farthin Nur Hafida, "Persebaran Dakwah Sunan Drajat," History of Islamic Civilization, 2019, <https://www.mahadalyjakarta.com/persebaran-dakwah-sunan-drajat/>.

⁷⁴ Farrihnabhan, "Tari Mayang Madu," Sobat Budaya, 2016, <https://budaya-indonesia.org/Tari-Mayang-Madu>.

In Jelak Village, Raden Qasim was welcomed by Mbah Mayang Madu and Mbah Banjar, village elders who had converted to Islam earlier. Raden Qasim eventually married Mbah Mayang Madu's daughter, establishing a surau in the village. The surau later developed into an Islamic boarding school that became the local people's religious learning centre.

Kampung Jelak, previously a small hamlet, developed into a bustling village and eventually changed its name to Banjaranyar. Three years later, Raden Qasim moved to a higher area about one kilometre south of Jelak Village to avoid flooding during the rainy season. The new location was named Drajat Village. This is where Raden Qasim became known as Sunan Drajat by his followers.⁷⁵

Sunan Drajat lived the rest of his life in Ndalem Duwur and died in 1522. In that location, a museum has been established that stores various relics of Sunan Drajat. One of them is the Manuscript of the Book of Amhjah. At that time, the Manuscript of Kitab Amhjah was used by Kanjeng Sunan Drajat and his companions to spread Islam in the coastal area of Lamongan. They applied the method of proselytizing through recitation in the form of *macapatan songs*.

Over time, the Manuscript of Kitab Amhjah was often read by people in coastal Lamongan during various significant events, such as circumcisions, weddings, and baby jagong, using *macapatan songs*. However, nowadays, the tradition has long been abandoned because there is no longer a generation of descendants of Sunan Drajat who continue the

⁷⁵ Rahmad Ardiansyah, "Biografi Sunan Drajat," Idsejarah, 2017.

legacy. The loss of this tradition is caused by the lack of people who can sing *macapatan songs* as they did before.

B. The Origin of the Manuscript of Kitab Amhjah Sunan Drajat Lamongan

Kitab Amhjah does have an origin that is not fully known, especially regarding its age, author, and copyist. According to information from the Sunan Drajat Museum staff, this manuscript was received as a grant from the management of the Sunan Drajat tomb. The data is recorded in the book "*Alih Bahasa dan Alih Aksara Naskah Kuno Kitab Amhjah Koleksi Museum Sunan Drajat Lamongan*." The book may also serve as an essential source for understanding the content and value of the manuscript, given the lack of historical information regarding its origins.

Kitab Amhjah was used as a medium of recitation by Sunan Drajat's companions to teach his followers. Given that Sunan Drajat lived from 1470 to 1522 AD, it is likely that this book was written during his lifetime or even before, given his essential role in the spread of Islam in Java in the 15th-16th centuries. At that time, Islamic propagation was often conveyed through written works, and Sunan Drajat was known to be able to combine Islamic teachings with local Javanese culture. Therefore, the Amhjah book became a means of da'wah that was relevant and readily accepted by the local community, reflecting Wali Songo's method of da'wah in introducing Islam in the archipelago.

This shows that Kitab Amhjiah was an essential part of religious education in its day and a historical witness to the development of Islam in Java during the Walisongo period. While the exact origin of this manuscript is unknown, the historical context of its use provides clues to the importance of this text in the spread of Islam.⁷⁶

C. General Description of Manuscript Storage Location of Kitab Amhjiah Sunan Drajat Lamongan

The original manuscript of Kitab Amhjiah is currently kept at the Sunan Drajat Museum located in Drajat Village, Paciran District, Lamongan Regency, East Java. The museum is not far from the tomb complex of Sunan Drajat, while the translation is kept at the Lamongan Regency Archives and Libraries Office.

At Sunan Drajat Museum, the manuscript is stored alongside the palm manuscript in a sealed glass vitrine to protect it from dust, insects, and other environmental factors. This placement ensures that the manuscript remains protected while still being visible to visitors. This is part of the museum's efforts to preserve the historical value of Kitab Amhjiah so that it remains accessible to future generations without compromising its original quality.

⁷⁶ Dinas Pariwisata dan Kebudayaan (Disparbud) Lamongan, *Alih Bahasa Dan Alih Aksara Naskah Kuno Kitab Amhjiah Koleksi Museum Sunan Drajat Lamongan*.