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## ISLAM AND THE BANJAR KINGDOM (ANALYSIS OF THE FORMATION OF THE BANJAR KINGDOM AND THE EARLY ENTRY OF ISLAM IN SOUTH KALIMANTAN)

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**ABSTRACT :** Islam and the Banjar Kingdom are inseparable. The two have a close, mutually supportive relationship. The successful development of Islam in South Kalimantan and its adoption by the majority of the South Kalimantan population (97.02%) is inextricably linked to the role of the Banjar Kingdom in fostering and developing it. Furthermore, the Banjar Kingdom's founding, growth, and development, becoming a major kingdom, were largely due to Islam. Historians agree that Prince Samudera, the founder of the Banjar Kingdom, received assistance from the Islamic Kingdom of Demak in his war against the Kingdom of Negara Daha. After victory, he converted to Islam and made Islam the official religion of the kingdom. However, historians differ on the date of the Banjar Kingdom's formation and when Islam first entered South Kalimantan. This article aims to analyze opinions regarding the formation of the Banjar Kingdom and the arrival of Islam in South Kalimantan. The research method used is library research with a historical approach. The results indicate that the opinion that the Banjar Kingdom was founded in 1540 is more acceptable for various reasons. However, Islam arrived in South Kalimantan not simultaneously with the formation of the Banjar Kingdom, but long before it.

**KEYWORDS :** *Islam, Banjar Kingdom, Daha Kingdom, Demak Kingdom, Prince Samudera*

### I. INTRODUCTION

South Kalimantan is one of the five provinces within the Republic of Indonesia, located on the island of Kalimantan. Compared to the other four provinces, South Kalimantan is smaller. Based on data from the Central Bureau of Statistics of the Republic of Indonesia (2025), the area of South Kalimantan Province is only 37,125.43 km<sup>2</sup>, or approximately 1.96% of the Republic of Indonesia's total area (1,890,179.78 km<sup>2</sup>). The other four provinces are larger: East Kalimantan 126,951.76 km<sup>2</sup> (6.72% of Indonesia's total area), Central Kalimantan 153,430.36 km<sup>2</sup> (8.12% of Indonesia's total area), West Kalimantan 147,018.06 km<sup>2</sup> (7.78% of Indonesia's total area), and North Kalimantan 75,467.70 km<sup>2</sup> (3.70% of Indonesia's total area).

South Kalimantan consists of two cities and 11 regencies: Banjarmasin City, Banjarbaru City, Banjar Regency, Tanah Laut Regency, Kotabaru Regency, Tanah Bumbu Regency, Tapin Regency, South Hulu Sungai Regency, Central Hulu Sungai Regency, North Hulu Sungai Regency, Balangan Regency, and Tabalong Regency. Previously, the capital of South Kalimantan Province was Banjarmasin City, but as of March 16, 2022, based on Law Number 8 of 2022, the capital was moved to Banjarbaru City.

According to data from the Ministry of Religious Affairs of the Republic of Indonesia, the number of Muslims in South Kalimantan is 4,139,240, or 97.02% of the total population of 4,266,342. The remainder consists of 57,174 Christians (1.34%), 23,970 Catholics (0.56%), 24,398 Hindus (0.57%), 12,156 Buddhists (0.28%), Confucianism 189 people (0.0044%), and others 9,215 (0.21%). (Ministry of Religious Affairs of the Republic of Indonesia, 2025).

The main inhabitants of South Kalimantan are the Banjar people, often referred to as "Orang Banjar." They are the indigenous people of Kalimantan and belong to the Young Malay group, who generally live along the coast and practice Islam. Living along the coast and practicing Islam are characteristics that distinguish the Banjar people from other indigenous groups in Kalimantan, known as the "Dayak" people. This ethnic group generally lives in inland areas and follows a belief system known as "Kaharingan." Today, some of them have converted to Christianity, particularly after Christian missions actively carried out their activities in these inland regions. Dayak people who convert to Islam usually refer to themselves as "Orang Banjar."

The Banjar people are known for their strong commitment to Islam. Their lives are deeply shaped by the teachings of this religion. Abdurrahman (1989: 15) states that the identity of the Banjar people is Islam because they are devout followers of the religion, even to the point of fanaticism. A similar view is expressed by Alfani Daud. According to him, since the time of Suriansyah, the process of Islamization has progressed rapidly, so that in a relatively short period of time—around the mid-18th century or even earlier—Islam had already become the identity of the Banjar people. (Daud, 1997: 48).

Looking back at history, the Banjar people and Islam have indeed shared a very close historical connection. The establishment of the Banjar Kingdom, which marked the origins of the Banjar people, cannot be separated from Islam. Conversely, Islam also flourished and was embraced by the majority of the population after the Banjar Kingdom designated it as the official religion of the kingdom.

The Banjar Kingdom was established after the Islamic Kingdom of Demak assisted Prince Samudera in the war against the Kingdom of Negara Daha. This assistance was provided under an agreement: if Prince Samudera won, he would convert to Islam. The Sultan of Demak, Trenggono, sent a military force accompanied by a religious scholar named Khatib Dayan. With the help of the Demak Kingdom, Prince Samudera succeeded in defeating the Kingdom of Negara Daha. In accordance with his promise, Prince Samudera converted to Islam under the guidance of Khatib Dayan, and his name was changed to Sultan Suriansyah. From that point on, the Banjar Kingdom was established, and all the inhabitants of the Negara Daha Kingdom were integrated into the Banjar Kingdom.

Historians disagree on the exact date of the Banjar Kingdom's establishment. Some argue that the Banjar Kingdom was founded in 1520. Others suggest the years 1524, 1526, 1527, 1540, and 1550, while some even propose the year 1595.

In addition, they also disagree on when Islam first entered South Kalimantan. Some believe that Islam entered the region around the same time the Banjar Kingdom was established. However, others believe that Islam had already been present in the region long before the Banjar Kingdom was established.

This difference of opinion is worth examining and analyzing so that we can determine which of these views is more rational and academically acceptable. Furthermore, it is also worth exploring why the Banjar people readily embraced Islam and abandoned their traditional religions and beliefs.

## II. RESEARCH METHODOLOGY

This study is a literature review employing a historical approach. The focus of this research is the period and process of the formation of the Banjar Kingdom and the early arrival of Islam in South Kalimantan. To obtain data, the author collected written materials related to the research topic; this data was then processed and analyzed to draw conclusions.

## III. ISLAM AND THE KINGDOM OF BANJAR

A Dutch scholar, J. Mallinckrodt, in his work titled *Het Adatrecht Van Borneo*, states that the conversion to Islam in the Kingdom of Banjar occurred during the reign of Prince Samudera—later known as Sultan Suriansyah—around 1540 CE. (Basuni, 1986: 10 and Abdurrahman, 1989: 19) Prince Samudera was the founder and first ruler of the Banjar Kingdom. Prince Samudera was the grandson of King Sukarama, who ruled the Kingdom of Negara Daha. The religion practiced by this kingdom was Hinduism. As a child, Prince Samudera was known as Raden Samudera.

The *Hikayat Banjar* recounts that on a Saturday, when Prince Samudera was about three years old, King Sukarama announced that his successor upon his death would be his grandson, Raden Samudera. The announcement was made in the presence of Maharaja Sukarama's three sons—Prince Mangkubumi, Prince Tumenggung, and Prince Bagalung—his ministers, Patih Aria Taranggana, and a number of the people. Maharaja Sukarama's decision was not approved by his son, Prince Tumenggung; however, at that time Prince Tumenggung could do nothing because Maharaja Sukarama had already made up his mind, while Prince Mangkubumi, as the eldest son, Patih Aria Taranggana, and a number of those present approved it. (J.J. Ras, 1968: 378).

When Raden Samudera was about seven years old, Maharaja Sukarama passed away. Prime Minister Aria Taranggana, who remembered King Sukarama's will and observed Prince Tumenggung's behavior, grew concerned that Prince Tumenggung might kill the young Raden Samudera. Therefore, Aria Taranggana advised Raden Samudera to leave the palace for his own safety.

Raden Samudera took this advice to heart. He immediately left the royal palace and wandered around the regions of Muara Bahan, Sarapat, Balandean, and Kuin, disguised as a fisherman, as Aria Taranggana had advised. (Bondan, 1953: 13)

Since Raden Samudera was not at the palace, Prince Mangkubumi, as the eldest son of Maharaja Sukarama, took over the interim government. This enraged Prince Tumenggung, who was deeply ambitious to seize power. Consequently, he attempted to assassinate Prince Mangkubumi.

Prince Tumenggung summoned a palace official named Saban to carry out his plan. Saban had previously been dismissed for corruption, but was rehired at the palace through Prince Tumenggung's intervention. It was likely for this reason that Saban agreed to fulfill Prince Tumenggung's wish to kill Prince Mangkubumi.

One night, while everyone was fast asleep after an evening entertainment event at the palace, Saban succeeded in killing Prince Mangkubumi, who was sleeping, using the Keris Malela.<sup>1</sup> Prince Tumenggung had previously given that keris to Saban.

After successfully killing Prince Mangkubumi, Saban immediately ran to Prince Tumenggung's residence to report on his mission, but unfortunately for him, Prince Tumenggung killed him instead. (Bondan, 1953: 13) Thus, Prince Tumenggung was able to easily ascend to the throne, succeeding Prince Mangkubumi.

Raden Samudera himself, during his travels, was recognized by a regent in the Kuin region (the Banjarmasin area) named Patih Masih. This regent immediately set out to find Raden Samudera and succeeded in locating him, but Raden Samudera did not immediately admit that he was the grandson of Maharaja Sukarama. It was only after Patih Masih gathered several other Patih—namely Patih Balit, Patih Muhur, Patih Balitung, and Patih Kuin—for a banquet attended by a number of people that Raden Samudera spoke openly about himself.

Patih Masih was already aware of what had happened in the Kingdom of Negara Daha, and he and the other regents refused to pay tribute to that kingdom any longer. Therefore, when they found Raden Samudera and learned that he was actually the heir to the throne of the Kingdom of Negara Daha, they immediately crowned him king and bestowed upon him the title of Prince Samudera. The royal palace was established in Patih Masih's residence. This new kingdom was named Bandarmasih, and its people were called the Bandar people. Over time, this name evolved into Banjarmasin, and its inhabitants came to be known as the Banjar people.

The next step taken by Prince Samudera was to take control of Muara Bahan, which at that time was a bustling port frequented by merchants. This port was later moved to Banjarmasin.

Prince Samudera's actions enraged Prince Tumenggung. Consequently, he dispatched 30,000 soldiers to attack Prince Samudera. A fierce battle took place on the Barito River near the tip of Alalak. The fighting continued for quite some time. Many casualties were incurred. Seeing this, Patih Masih proposed to Prince Samudera that they seek assistance from the Islamic Kingdom of Demak on the island of Java.

Prince Samudera welcomed the proposal. Consequently, Prince Samudera dispatched Patih Balit to Java to request assistance from the Sultan of Demak. The Sultan of Demak at that time, Trenggono (1521–1546), agreed to help on the condition that Prince Samudera convert to Islam. The condition was accepted. The Sultan of Demak then sent troops to Banjarmasin. In addition to the military forces, the Sultan of Demak also dispatched a religious scholar, Khatib Dayan, whose task was to convert Prince Samudera to Islam and provide religious guidance.

With the help of the Demak army, Prince Samudera succeeded in winning the war against his uncle, Prince Tumenggung. Prince Samudera then fulfilled his promise to convert to Islam along with the court officials and a number of his subjects. From that point on, the Islamic Kingdom of Banjar was officially established, and Islam has flourished in South Kalimantan ever since.

Historians are in agreement regarding the assistance provided by the Demak kingdom to Prince Samudera, Prince Samudera's victory over Prince Tumenggung, and Prince Samudera's conversion to Islam along with his followers. They only differ in their views regarding the exact date of the establishment of the Banjar Kingdom.

As mentioned above, J. Mallinckrodt estimates that the event took place in 1540, while other sources cite different years. Here are several opinions regarding the year of the establishment of the Banjar Kingdom, which also marks the beginning of Banjar society:

1. Abdurrahman notes that, according to historians, the event occurred on September 24, 1524 (Abdurrahman, 1989: 16), but provides no further explanation.
2. *The Encyclopaedie van Nederlandsch Indie* states that Islam arrived in 1520 and that the Kingdom of Banjar was established at the same time. (Abdurrahman, 1989: 19).
3. Johannes Cornelis Noorlandaer, in his book *\*Bandjarmasin en de Compagnie in de Tweede Helft derlde Eeuw\**, mentions the arrival of Islam and the simultaneous establishment of the Banjar Kingdom in 1550. (Abdurrahman, 1989: 20)
4. Abu Daudi notes that Prince Samudera's reign in the Banjar Kingdom spanned from around 1527 to 1545. (Abu Daudi, 1980: 7) This implies that the Banjar Kingdom was established in 1527.
5. A. Gazali Usman states that the victory of Prince Samudera—who had taken the title of Sultan Suriansyah—over Prince Tumenggung occurred on September 24, 1526. Specifically, it was a Wednesday. This date is

<sup>1</sup> Keris is the name of a traditional sharp weapon from Indonesia, especially the Javanese ethnic group.

now designated as the founding date of the city of Banjarmasin. (Usman, 1985: 11). A. Gazali Usman further explains that September 24, 1526, marks:

- 1.1 Sultan Suriansyah's accession to the throne of the Banjarmasin Kingdom, which served as the foundation for the kings of the Banjar Dynasty;
  - 1.2. The day Banjarmasin was designated as the capital of the Banjarmasin Kingdom, serving as the center of government, trade, and the propagation of Islam;
  - 1.3..From that time onward, the Banjar people or community emerged, giving rise to the Banjar society of today. (Usman, 1985: 11)
6. Several other sources state that Prince Samudera's reign in the Kingdom of Banjar spanned from 1595 to 1620. (Tjilik Riwut, 1979: 155; Yusuf Khalidi, 1972: 9; A.E. Manihuruk et al., 1962: 496) This implies that the Kingdom of Banjar was established in 1595.

Analyzing when the Banjar Kingdom was founded by examining the opinions above is not straightforward, especially since the dating of these years is not supported by reliable evidence. However, to assess which of these dates is closer to the truth, we can confirm it with the fact that the Demak Kingdom—as agreed upon by historians—provided assistance to Prince Samudera and converted the Banjar king, Prince Samudera, to Islam.

Demak was a fairly large Islamic kingdom on the island of Java; in fact, in the early 16th century, the city of Demak was the largest Islamic-style royal center in Java. Its population ranged from 8,000 to 10,000 families, or approximately 40,000 to 50,000 people. (Poesponegoro and Notosusanto, 1984: 228)

The Demak Kingdom was founded around 1478 with its first ruler, Raden Patah, who bore the title Sultan Syah Alam Akbar Penembahan Jimbun. (Basuni, 1986: 20, Solichin Salam, n.d.: 16) This kingdom was the first Islamic kingdom on the island of Java to be supported by the Wali Songo, thereby becoming a strong Islamic kingdom and a center for the propagation of Islam.

Raden Patah reigned for about 40 years, from 1478 to 1518. After his death, he was succeeded by his eldest son, Pati Unus—often referred to as Patih Unus—who held the title of Pangeran Sabrang Lor. Patih Unus ruled for about three years, from 1518 to 1521. Patih Unus was subsequently succeeded by his brother, Raden Trenggono (Tranggana), who held the title of Sultan Trenggono. This sultan ruled for about 25 years, from 1521 to 1546. (Basuni, 1986: 21).

Sultan Trenggono died suddenly during an expedition against Pasuruan (Pancarukon) on the eastern tip of Java in 1546. Following his death, chaos ensued and battles broke out among royal families vying for the throne, resulting in the destruction of Demak's capital, Bintoro. (Graaf and Pigeaud, 1986: 86)

Sultan Trenggono was the greatest ruler of Demak. During his reign, the kingdom expanded significantly. The territories under his control included Tuban on the northern coast (1527), Wirasari (1528), Gagelang or Madiun (1529), Mendangkungan (1530), Surabaya (1531), Pasuruan (1535), Lamongan (1541–1542), the sacred Mount Penanggungan east of Majapahit (1543), Mamenang (1544), Sengguruh, a region in the upper reaches of the Brantas River (1545)—the area where the city of Malang is located today—and Blambangan (1546). (Graaf and Pigeaud, 1986: 65–66)

During the reign of Sultan Trenggono, West Java was also brought under his control. The commander of his forces, Fatahillah or Syarif Hidayatullah, captured Sunda Kelapa (present-day Jakarta) in 1527. Fatahillah subsequently ruled Banten on behalf of Demak. The reins of government were later taken over by his son, Hasanuddin, while Fatahillah himself remained in Cirebon under the title Sunan Gunung Jati. (Basuni, 1986: 21)

If we examine the chronology of the Demak kingdom's rule from 1478 to 1546, the views of Cense and Noorlander—who state that Demak provided assistance to Prince Samudera in 1550—and several other opinions claiming that Prince Samudera's reign spanned from 1595 to 1620, cannot be accepted, because the Demak kingdom no longer existed.

Possible dates include 1520, as suggested by Muchtar Kawi in his book *Ikhtisar Sejarah Islam* (Basuni, 1986: 21) and the *Encyclopedie van Nederlandsch Indie*; 1524, as suggested by Abdurrahman; and 1526, as suggested by A. Gazali Usman, the year 1527 as stated by Abu Daudi, and the year 1540 as proposed by J. Mallinckrodt, who based his claim on the writings of Hegeman TBC and Meyer.

If the Demak kingdom's assistance to Prince Samudera was provided in 1520, this would mean that the reigning king of Demak at that time was Pati Unus (1518–1521). However, the likelihood that Pati Unus provided military assistance to Prince Samudera appears very low because:

1. Pati Unus was busy fighting the Portuguese in Malacca. Known as a formidable admiral, Pati Unus invaded Malacca alongside Sultan Muhammadsyah of Malacca to recapture the city from the Portuguese. (Basuni, 1986: 21)
2. In addition to fighting the Portuguese, during his short reign (about three years), he was also occupied with the conquest of areas around Demak, including the conquest of Jepara. (Graaf and Pigeaud, 1986: 44) This was part of Pati Unus's efforts to consolidate the existence of the Demak kingdom, which had recently succeeded in defeating Prabu Udara Brawijaya VII in 1518. (Salam, n.d.: 16)

Given the circumstances described above, it seems unlikely that Pati Unus could have provided assistance to Prince Samudera in 1520. Furthermore, the majority of historians state that it was Sultan Trenggono, not Pati Unus, who aided Prince Samudera.

Sultan Trenggono was a great ruler of Demak who made significant contributions to the expansion of the region and the spread of Islam. His reign lasted from 1521 to 1546.

When considering various opinions regarding the timing of Demak's assistance to Prince Samudera, the years falling within Sultan Trenggono's reign are 1524 (Abdurrahman), 1526 (Gazali Usman), 1527 (Abu Daudi), and 1540 (J. Mallinckrodt). Of these four years, in the author's opinion, the year 1540—as suggested by J. Mallinckrodt—is the most likely date for Demak's assistance to Prince Samudera, for several reasons:

1. Between 1525 and 1535, the Demak Kingdom was engaged in wars aimed at territorial expansion, both in the west and in the east. As mentioned earlier, these battles and conquests included the ancient royal city of Majapahit (1525–1527), Tuban and Sunda Kelapa (1527), Wirasari (1528), Gagelang (1529), Mendangkungan (1530), Surabaya (1531), and Pasuruan (1535). Therefore, during the period from 1525 to 1535, it seems unlikely that Demak could have provided military assistance to Prince Samudera.
2. The date of September 24, 1524, as suggested by Abdurrahman, is also unlikely, because it is estimated that by the end of 1524, Demak was preparing for battles, particularly the protracted campaign to conquer Majapahit, which in reality lasted about two years (1525–1527).
3. Between 1536 and 1540, there are no historical records indicating any military campaigns carried out by the Demak Kingdom. Therefore, it is highly likely that Demak sent its troops to Banjarmasin to assist Prince Samudera in 1540. The Demak forces were also in good condition after resting from warfare for about four years. This enabled the Demak forces, together with Prince Samudera's forces, to repel Prince Tumenggung's forces. The facts show that Prince Samudera succeeded in winning that battle, thereby ensuring the survival of the Banjar Kingdom.

#### IV. THE EARLY HISTORY OF ISLAM IN SOUTH KALIMANTAN

From the previous discussion, it can be seen that several sources indicate Islam arrived in South Kalimantan around the same time as the establishment of the Banjar Kingdom, specifically when the first king of Banjar, Prince Samudera, converted to Islam and was given the title Sultan Suriansyah. However, upon closer examination, it is possible that Muslims were already present in Banjarmasin before Prince Samudera and his followers embraced Islam.

Anang Acil Kusumo Wiro Negoro, in his book *Cerita Lambung Mangkurat* (Basuni, 1986: 16) mentions that one of the sons of the king of Negara Dipa (the first Hindu kingdom established in South Kalimantan), named Raden Sekar Sungsang, fled to the island of Java after being struck on the head by his mother, Princess Kabuwaringin—also known as Princess Kalungsu (Hageman refers to her as Princess Katumpu)—resulting in a severe injury. According to the *Hikayat Banjar*, Raden Sekar Sungsang was seven years old at the time. (J.J. Ras, 1968: 352)

Raden Sekar Sungsang fled to Surabaya aboard a sailing ship owned by Juragan Balaba, also known as Juragan Petinggi. In Surabaya, he was taken in and raised by Juragan Balaba, who adopted him as his son.

The *Hikayat Banjar* recounts that, while fleeing the palace, Raden Sekar Sungsang was found by Juragan Balaba. This merchant was engaged in trade with the Kingdom of Negara Dipa and was on his way back to Surabaya. He did not know that the boy was the son of the king of Negara Dipa. Out of compassion, Raden Sekar Sungsang was taken to Surabaya and raised there until he came of age. (J.J. Ras, 1968: 356).

After reaching adulthood, Raden Sekar Sungsang was married to Juragan Balaba's daughter and had two sons: Raden Panji Sekar and Raden Panji Dekar. These two children were entrusted to Sunan Giri for their education. As a young man, Raden Panji Sekar was taken as a son-in-law by Sunan Giri and given the title Sunan Serabut. (Ideham, et al., Ed., 2003: 60).

After living in Surabaya for a long time, Raden Sekar Sungsang once visited Negara Dipa on a trading trip. *Sejarah Banjar* (Banjarese history) recounts, "Raden Sekar Sungsang was a merchant from Java who maintained extensive trade relations with the Kingdom of Negara Dipa until he eventually married the kingdom's ruler, Princess Kalungsu (Ideham et al., eds., 2003: 60). Princess Kalungsu was, in fact, Raden Sekar Sungsang's biological mother. However, the two did not know each other. Several months into the marriage, while Puteri Kalungsu was pregnant, she noticed a scar on Raden Sekar Sungsang's head. She asked him about the scar. It was then that it was revealed that Raden Sekar Sungsang was Puteri Kalungsu's biological son.

According to the *Hikayat Banjar*, when Raden Sekar Sungsang was a teenager, Juragan Balaba changed his name to Ki Mas Lalanang. Consequently, upon returning to Negara Dipa, he was known as Ki Mas Lalanang—said to be a descendant of Majapahit—and was thus unrecognized by his own mother. (J.J. Ras, 1968: 358).

After Puteri Kalungsu and Raden Sekar Sungsang realized they were mother and son, the two eventually parted ways, filled with deep regret and a sense of immense guilt. Nevertheless, Raden Sekar Sungsang also gained an advantage; the people of Negara Dipa came to know that he was a descendant of the

king of that realm, so he was crowned king. He then moved the seat of government from Amuntai (present-day Hulu Sungai Utara Regency) to Negara (present-day Hulu Sungai Selatan Regency). The name of the kingdom was changed to the Kingdom of Negara Daha, and Raden Sekar Sungsang became the first king of the Kingdom of Negara Daha with the title Raja Sari Kaburangan. (Ideham et al., eds., 2003: 61).

The *Hikayat Banjar* recounts that Ki Mas Lalanang (Raden Sekar Sungsang) traveled to the Kingdom of Negara Dipa for trade. At that time, the Kingdom of Negara Dipa still existed, ruled by Princess Kalungsu, who was assisted by Mangkubumi Lambung Mangkurat. It was through Lambung Mangkurat's efforts that the marriage between Raden Sekar Sungsang and Princess Kalungsu took place, though they had not yet met at that time. Only after the divorce did Raden Sekar Sungsang go to the Kingdom of Negara Daha along with a number of officials and people from the Kingdom of Negara Dipa. Here, the government of the Kingdom of Negara Daha began, and he became its first king. (J.J. Ras, 1968: 368)

If we examine the story above, which recounts that Raden Sekar Sungsang sent his sons, Raden Panji Sekar and Raden Panji Dekar, to study Islamic teachings under Sunan Giri, and that Raden Panji Sekar was later taken as a son-in-law by Sunan Giri and given the title Sunan Serabut, it is highly likely that Raden Sekar Sungsang also embraced Islam; especially since, during the decades he spent in Surabaya, the Islamic missionary activities carried out by Sunan Giri and Sunan Ampel were in full swing. Furthermore, if Raden Sekar Sungsang had not embraced Islam, it would seem odd that he would have entrusted his sons to Sunan Giri to be educated and taught Islamic religious knowledge.

In this context, Yusliani Noor, in her book *The Islamization of Banjarmasin (15th–16th Centuries)*, even explicitly states that Raden Sekar Sungsang was a Muslim. According to her, Raden Sekar Sungsang was an Islamic merchant from Surabaya. Upon becoming king of the Kingdom of Negara Daha, he established a more strategically located port—one that kept pace with the times—namely Bandar Muara Bahan. (Noor, 2016: 205). This port was bustling with merchants from various regions.

This raises the question: if Raden Sekar Sungsang had already embraced Islam, why did he not openly practice his faith and why did he not attempt to spread Islam in the Kingdoms of Dipa and Daha? To answer this question, one must examine the conditions of the Kingdom of Dipa when Raden Sekar Sungsang arrived there and Raden Sekar Sungsang's own circumstances at that time.

According to the *Sejarah Banjar*, Raden Sekar Sungsang did not spread Islam in the Kingdom of Negara Daha for several possible reasons, including that Hinduism was still very strong, so it was better for him to conceal his Islam. Another possibility is that Raden Sekar Sungsang's commitment to Islam was not yet very strong. (Ideham, 2003: 61).

Both possibilities could have occurred. However, what is clear is that Raden Sekar Sungsang had just committed a shameful act: marrying his own biological mother. Therefore, if he were to openly practice a religion different from that of the majority of the population, it would certainly not be to his advantage.

On the other hand, during Raden Sekar Sungsang's reign in the Kingdom of Negara Daha (around 1475–1500), many people from Keling, Gujarat, China, Malay, Makassar (Bugis), and Biaju settled within the kingdom's territory. The port of Muara Bahan, situated on the banks of the Barito River and near the Java Sea, was bustling with visitors from all corners. (J.J. Ras, 1968: 370; Bondan, 1953: 12)

Among the many people from various regions who settled in the Kingdom of Negara Daha, it is highly likely that some were Muslim, particularly those from Gujarat and the Malay Archipelago. Moreover, the trade relations between the port of Muara Bahan and these regions were very strong.

According to Uka Tjandrasasmita (1986:23), Muslims first traveled from Malacca to the Maluku via the northern coast of Java and then through the coastal regions of South Kalimantan and South Sulawesi. Thus, South Kalimantan became a strategic stopover for Muslim traders.

Islam itself entered the Maluku region around 1460–1465. This dating is derived from the account of Toma Pires (1512–1515), who stated that the king who embraced Islam in Maluku did so approximately 50 years prior, and from the account of Antonio Galvao, who noted that Islam in this region had been present for about 80 or 90 years. Galvao himself was there around 1540–1545. (Poesponegoro and Notosusanto, 1984: 22)

Raden Sekar Sungsang was the father of Maharaja Sukarama and the grandfather of Prince Samudera. According to Yusuf Khalidi (1972: 9), Raden Sekar Sungsang ruled the Kingdom of Negara Daha for approximately 25 years, Sukarama for about 30 years, followed by Prince Mangkubumi (Sukarama's son) for about three years, and finally Prince Tumenggung (Sukarama's son) for about seven years. Thus, the time span between the beginning of Prince Samudera's reign and the beginning of Raden Sekar Sungsang's reign was approximately 65 years. If Prince Samudera began ruling in 1540, then Raden Sekar Sungsang reigned from around 1475 to 1500. During that period, relations between Malacca and the Maluku had already been established.

Another historical fact indicating that Islam had already reached South Kalimantan before the Banjar Kingdom was established is the arrival of Sunan Giri in Banjarmasin, estimated to have occurred around 1470, five years before Raden Sekar Sungsang became king.

Gusti Abdul Muis, in a paper presented at the pre-seminar "History of South Kalimantan" held in 1973 in Banjarmasin, stated that Sunan Giri, the son of Maulana Ishak, had traveled to Kalimantan at the port of Banjar at the age of 23, carrying merchandise. (Basuni, 1986: 18). Buya Hamka responded to Gusti Abdul Muis's statement in a presentation delivered at the 1976 seminar "The History of the Arrival of Islam in South Kalimantan." According to Buya Hamka, the news of Sunan Giri's arrival in Banjarmasin carrying merchandise should not be taken lightly. Sunan Giri was a propagator of Islam in the Nusantara. (Basuni, 1986: 18). Nusantara is the term used for the territory of the Republic of Indonesia today.

Sunan Giri was one of the Nine Saints (Wali Songo), a group of nine prominent Islamic scholars who played a pivotal role in the spread of Islam on the island of Java during the 15th and 16th centuries CE. Sunan Giri was born in Blambangan (present-day Banyuwangi) in 1442 and died in Giri, Kebomas, Gresik, East Java, Indonesia, in 1506.

Sunan Giri's real name was Raden Paku or Joko Samudro. His father was Syekh Maulana Ishak and his mother was Dewi Sekardadu, the daughter of the King of Blambangan named Menak Sembuyu. Sunan Giri studied under Sunan Ampel (Raden Rahmat) in Surabaya. Sunan Ampel bestowed upon him the title Raden Ainul Yaqin.

As a tireless propagator of Islam from a young age, even though he had come to trade, Sunan Giri certainly would not have neglected his missionary work of inviting the community to convert to Islam. Snock Hurgronje stated:

Muslim merchants seeking profit who settled among non-Muslim populations, without being saints or overly pious, typically demonstrated a tendency to spread their religion, especially among less civilized people. Their personal interests also compelled them to act this way; they sought to create a living environment, particularly within their own families. (Snock Hurgronje, 1983:10-11)

Hurgronje's Snock theory suggests that Muslim merchants, even if not devout in their religious practice, tended to strive to spread Islam. This was especially true if the merchant was indeed a missionary and lived a life of piety and devotion, such as Sunan Giri.

A. Johns, in his essay titled "On Islamic Mystics and the Writing of History," states:

It is not common to imagine sailors and merchants as religious propagators. However, if we consider certain merchants who were members of Sufi trade guilds, accompanied by their sheikhs, then we can regard this phenomenon as a possible basis for the spread of Islam. (A. Johns, 1987: 90)

If Sunan Giri came to Banjarmasin not only to trade but also to spread Islam, it means that Islam had already been introduced to this region, and it is estimated that some residents accepted Sunan Giri's teachings and converted to Islam.

Another indication that Islam had already reached South Kalimantan before Prince Samudera converted to Islam is the existence of a letter from Prince Samudera, brought by Patih Balit, requesting assistance from the King of Demak. According to ESA De Clercq in "De Vroegste Geschiedenis van Banjarmasin," Prince Samudera's letter was written in Arabic script in the Banjar Malay language. (Basuni, 1986: 31)

The existence of a letter written in Arabic script indicates that there were already people at that time who were literate in Arabic. The Arabic script is the script of the Quran, which is closely associated with Islam. Therefore, it is not impossible that there were already Muslims in Banjarmasin at that time. In fact, it is not impossible that Patih Masih, who suggested that Prince Samudera seek assistance from the Demak kingdom, was already a Muslim.

According to Idwar Saleh, a historian, Patih Masih was not his real name. In the Oloh Ngaju language, a Malay person is referred to as Oloh Saleh. Thus, Patih Masih was Patih "Oloh Saleh" or the Patih of the Malay people, a title for the leader of an ethnic group in this region. (Abdurrahman, 1989: 14) If so, this implies that there were already many Malay people living in Banjarmasin; especially since Patih Masih was a prominent and well-known community leader.

If Patih Masih had not been a Muslim, or at the very least had paid less attention to Islam, he certainly would not have suggested that Prince Samudera seek assistance from the Islamic kingdom of Demak.

## V. FACTORS CONTRIBUTING TO THE WIDE ACCEPTANCE OF ISLAM BY THE COMMUNITY

Looking at the development of Islam after Prince Samudera converted to Islam, its progress appears to have been quite rapid. The Banjarese people flocked to follow their king in becoming Muslims and abandoned their former religion.

According to Snouck Hurgronje, there were two factors that facilitated the rapid spread of Islam in Indonesia: First, the majority of the population of these islands was still at a low level of spiritual development, and second, although they had indeed been influenced by Indian culture, due to the caste system, the common people had only a limited exposure to this culture, whereas Islam granted its adherents complete freedom to develop their personalities as they wished. (Snock Hurgronje, 1983:10-11).

Snouck appears to attribute the rapid spread of Islam in the Indonesian archipelago to the spiritual disposition of the population and aspects of Islamic teachings themselves. This also applies to the people of South Kalimantan. However, looking at its historical trajectory, the rapid spread of Islam in South Kalimantan only occurred after Prince Samudera converted to Islam. Prior to that, although Islamic missionary work had already been carried out, few people had embraced the religion.

In the author's opinion, the factors that led to Islam being readily accepted by the Banjar people and its rapid spread in this region include:

1. They were already familiar with Islam, and there were already Muslim residents, before the Banjar Kingdom was established.
2. Their deep loyalty and respect for the king meant that when he converted to Islam along with a number of royal officials, the people followed suit.
3. The persistent efforts of Prince Samudera and Khatib Dayan to spread Islam by making Banjarmasin a center for the propagation of Islam.
4. The propagation of Islam is carried out with peace and tolerance; there is no coercion or intimidation, so that people embrace Islam with awareness and sincerity, not out of compulsion.
5. Islamic teachings do not discriminate based on human status (they do not recognize a caste system). The most noble in the sight of Allah is the most pious. It is this teaching of the equality of all people, among other things, that attracts people to Islam.

## VI. CONCLUSION

Disagreements regarding the exact date of the establishment of the Banjar Kingdom stem from the lack of accurate historical data and evidence. These opinions are based solely on estimates derived from various indicators identified by experts.

Although there are differing opinions regarding the year the Kingdom of Banjar was founded, they agree on several points, including: First, a power struggle took place between Prince Samudera and his uncle, Prince Tumenggung, the ruler of the Kingdom of Negara Daha. Second, Prince Samudera sought assistance from the Islamic Kingdom of Demak to win the war. Third, Prince Samudera won the war. Fourth, Prince Samudera converted to Islam under the guidance of Khatib Dayyan. Fifth, Prince Samudera's name was changed to Sultan Suriansyah. Sixth, Prince Samudera proclaimed the establishment of the Banjar Kingdom and himself as its first king. Seventh, Prince Samudera established Islam as the official religion of the Kingdom. Eighth, the Kingdom of Negara Daha was dissolved and its people were integrated into the Kingdom of Banjar.

Of the various opinions regarding the year of the Banjar Kingdom's establishment, the year 1540 is more rational and academically acceptable, as it was in this year that the dispatch of Demak's troops to assist Prince Samudera in the war against the Negara Daha Kingdom was most plausible. The Demak Kingdom was in a relatively stable condition compared to previous years.

Although the establishment of the Banjar Kingdom was marked by Prince Samudera's conversion to Islam, Islam had already reached South Kalimantan long before the Banjar Kingdom was founded. Among the religious figures who brought Islam to this region was Sunan Giri around the year 1470.

In addition to Sunan Giri, the spread of Islam was driven by Muslim merchants who came from various regions, such as Gujarat, Malacca, Aceh, Java, and the Moluccas. The process of Islamization was closely linked to economic factors (trade). Nevertheless, there were not yet many Muslims at that time; they inhabited coastal areas, particularly in trade centers.

A more intensive process of Islamization only began after Prince Samudera and his followers converted to Islam (around 1540). Prince Samudera, supported by Khatib Dayan and royal officials, established Banjarmasin as a center for the propagation of Islam.

Islamization supported by the rulers was far more successful and effective compared to Islamization carried out by the community without the support and efforts of the rulers.

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