



EXPLORING THE EXEMPLARY ROLE OF SHEIKH HISAMUDDIN AS AN ISLAMIC PREACHER IN LAMONGAN, EAST JAVA

ANALYSIS OF LOCAL ISLAMIC HISTORY

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Abstract

Islamization in Indonesia has been through a different process in each region. The spread of Islam in Indonesia has occurred in several ways, including preaching (*da'wah*). Walisongo is an Islamic figure who plays a significant role in the spread of Islam, especially in Java. Besides Walisongo, other Islamic figures also preached to disseminate Islam in Indonesia. This research emphasizes the biography of Sheikh Hisamuddin and his contribution to Islamization, especially in Lamongan. The method used in the research is the historical method, which consists of five stages of research: topic selection, heuristic, source criticism, interpretation, and finally, the historiography stage. This research aims to comprehend the biography



of Sheikh Hisamuddin, the model of the spread of Islam by Sheikh Hisamuddin in Lamongan, and the exemplary example of Sheikh Hisamuddin as a preacher of Islam. As a direct descendant of Sunan Ampel (the Walisongo's member), he has his method of spreading Islam, such as a cultural approach, social approach, elements of *tawhid*, political methods, and Pondok Lelono. In addition to contributing to the development of Islam in Lamongan, Sheikh Hisamuddin has an exemplary attitude; he is a person who is diligent and pious, hardworking, wise, devout in worship, and firm.

Keywords: *Islamization, Islamic Preaching, Local Islamic History, Sheikh Hisamuddin.*

Introduction

Islam itself began to intersect with Indonesia in the 7th century and only developed rapidly around the 13th century with the establishment of Islamic kingdoms in Indonesia.¹ The spread of Islam in Indonesia cannot be separated from the role of religious figures or guardians who spread Islam. Wali is an Islamic figure who is highly respected among the community, especially for the Javanese community. Guardians have a historical role in the spread and formation of Islamic civilization in Indonesia. Nine Guardians, known as Walisongo, are preachers who have a role in developing and teaching Islam in Indonesia. Apart from the role of Walisongo, in the local scope, there are also local figures who contribute to the spread of Islam in each region. This is important to

study because the development of intellectual history indirectly also discusses the historiography of figures in more detail, both in terms of their thoughts, ideas and roles. Local figures are a part of local history related to their contribution to the development of Islam in a region. Sheikh Hisamuddin is a local figure who spread Islam in Lamongan. Lamongan a city in East Java holds a variety of historical relics including the history of the spread of Islam. It is also able to make people know more about the role and contribution of local figures in the development of Islamic civilization in their area. In addition to his role and contribution to the development of Islamic civilization, a religious broadcaster must have exemplary values that must be known as a reflection and a good example for the community. Local people need to understand the importance of history in the place where they live as well as being able to take useful life values in it.

¹ Intan Permatasari and Hudaidah, "Proses Islamisasi dan Penyebaran Islam di Nusantara," *Jurnal Humanitas: Katalisator Perubahan dan Inovator Pendidikan* 8, no. 1 (2021): 1–9, DOI: 10.29408/jhm.v8i1.34 06.

The purpose of our research on the biography and example of Sheikh Hisamuddin is based on the absence of valid data related to his story, the many versions of local people's stories about Sheikh Hisamuddin, and he is a young Ulama who can be used as a role model for today's generation. Previously, people only knew Sheikh Hisamuddin's real name as Mbah Sinuwun, but many community leaders claimed that Sheikh Hisamuddin or Mbah Sinuwun was Waliyullah and we must be grateful for his presence. In addition, one of the objectives of this study is to connect or reveal one of the histories of Islamic civilization that originated from the local figure Sheikh Hisamuddin (Sunan Deket) along with the exemplary form of life of the figure that can be used as an example of commendable actions for the community.

This research uses historical research methods intended to better understand and explore seriously and critically.² A historical research methodology is an approach or method used in collecting, examining, and interpreting historical sources to build a narrative about events that occurred in the past. This methodology involves five important stages: topic selection, heuristic source collection, source verification/

² Rita Handayani, "Zuhud di Dunia Modern: Studi atas Pemikiran Sufisme Fazlur Rahman," *Jurnal Al-Aqidah* 11, no. 1 (2019): 31-43, DOI: 10.15548/ja.v11i1.906.

critique, interpretation (analysis and synthesis), and historiography writing.³

Topic selection is an important stage in historical writing. Topic selection considers several aspects including emotional closeness and intellectual closeness. Heuristic source collection is a stage where historians collect historical sources that are relevant to the topic under study. Next is to carry out the source criticism verification process. At this stage, historians evaluate the reliability of these sources. Historical sources that have been verified and collected, historians carry out the interpretation stage of analysis and synthesis to critically analyze the sources that have been verified using historical research methodology. The final stage is history writing or historiography. At this stage, researchers write narratives about events that occurred in the past. This chronological aspect becomes something very important and must be considered.⁴

Sheikh Hisamuddin's Significant Role as an Ulama and Islamic Preacher in the Local Muslim Community

The role of the Walisongo itself has an important contribution to society in Java, especially the Muslim community. However, the role of local figures in the

³ Kuntowijoyo, *Pengantar Ilmu Sejarah* (Yogyakarta: Tiara Wacana, 2013).

⁴ Kuntowijoyo.

spread of Islam in each region also has an important position. The spread and development of Islam in Indonesia that occurred in certain local areas is also very dependent on the role of religious figures. Religious figures are leaders who can be used as examples and can be exemplified by their good qualities.⁵ Local religious figures provide their roles and contributions in the course of the development of Islam at the local level.

Sheikh Hisamudin, known as Sunan Deket, is one of the scholars who spread Islam at the local level, namely in the Lamongan area, East Java. The name Sheikh Hisamuddin may still sound unfamiliar to the general public, but it has its role in the development of Islam in Lamongan, especially South Lamongan, in contrast to other great scholars whose names are widely known such as Sunan Drajat, Sheikh Maulana Ishaq or Sunan Sendang Duwur who spread Islam on the north coast of Lamongan.⁶

As contained in the book *History of Mbah Sinuwun*, written by Ustadz

⁵ Neliwati, Samsul Rizal, and Hemawati, "Peranan Tokoh Agama dalam Meningkatkan Motivasi Pelaksanaan Keagamaan Masyarakat," *Geneologi PAI: Jurnal Pendidikan Agama Islam* 9, no. 1 (2022): 32-43, DOI: 10.32678/geneologipai.v9i1.6233.

⁶ Suyatno, Aprilita Faradina, and Lutfiah Ayundasari, "Sunan Sendang Duwur: Jejak Penyebaran Agama Islam di Pesisir Kabupaten Lamongan," *Jurnal Integrasi dan Harmoni Inovatif Ilmu-ilmu Sosial (JIHIS)* 1, no. 6 (2021): 695-702, DOI: 10.17977/um063v1i6p695-702.

Rusman, founder and caretaker of the Sunan Deket Islamic Boarding School, it is explained that Sheikh Hisamuddin also has a close relationship with Wali-songo. In the study of Islamic Da'wah and the Formation of Nusantara Muslims in Ampeldenta, Sheikh Hisamuddin is the son of Sunan Ampel from his marriage to Nyi Ageng Manila. As is well known, Sunan Ampel is one of the nine saints who became a figure spreading Islam in Indonesia, especially in the Ampel Denta Surabaya area. Sunan Ampel himself began his preaching from a boarding school founded in the area. Sheikh Hisamudin was also the brother of Raden Qosim also called Sunan Drajat. Sunan Drajat himself was also a Muslim promoter in the North Lamongan area, he was the youngest son of Sunan Ampel with Dewi Karimah bint Ki Kembang Kuning.⁷

When he grew up, Sheikh Hisamuddin as a leader was assigned by Sunan Giri III or Sunan Prapen to spread Islam in the western part of Giri Kedaton or more precisely in the Lamongan area. Sheikh Hisamuddin during his life proselytizing the spread of Islam was very fond of travelling not only walking without direction but he liked to prosely-

⁷ Ahmad Wafi Muzakki, "Humanisme Religius Sunan Drajat sebagai Nilai Sejarah dan Kearifan Lokal," *Proceedings of the National Seminar "Using Smartphones for Productive Literacy"* (2017): 484-495, <https://jurnal.fkip.uns.ac.id/index.php/psdtp/article/view/10992>.

tize in small villages that had not been much affected by Islam. In the southern Lamongan, there is rarely any transportation and the settlements between one another are quite far apart and most of them are rice fields and gardens. Thus, Sheikh Hisamuddin travelled around to preach in small villages as a form of effort to spread Islam.

Sheikh Hisamuddin's Islamic Preaching Method

The process of spreading Islam in the archipelago experienced a very long time with various difficulties. In spreading Islam in the past, of course, it requires methods that follow the conditions of the archipelago at that time so that Islam is easily accepted by the local community. There were several methods used in the spread of Islam at that time such as through trade by slipping the teachings of Islam into it, then through marriage, or by educational and political methods.⁸

On the island of Java, the spread of Islam was carried out by many guardians called *Walisongo*. They become intermediaries who connect humans with Allah.⁹ *Wali* is a person who has

⁸ Fantris Fitrandi Nahkar Saputra, "Metode Dakwah Walisongo dalam Penyebaran Islam di Jawa dalam Buku Atlas Walisongo Karya Agus Sunyoto dan Relevansinya dengan Materi SKI Kelas IX," *Undergraduate Thesis* (IAIN Ponorogo, 2019), <https://etheses.iainponorogo.ac.id/8427>.

⁹ Dewi Evi Anita, "Walisongo: Mengislam-

reached a certain level in getting closer to God and the word *Songo* in Indonesian means Nine, so what is meant by *Walisongo* is a guardian who is nine. Walisongo consists of nine namely Sunan Ampel, Sunan Kalijaga, Sunan Gunung Jati, Sunan Giri, Sunan Bonang, Sunan Drajat, Sunan Gresik, Sunan Kudus, Sunan Muria. It was through the Da'wah carried out by the Walisongo that Islam began to develop rapidly in Java. The role of the Walisongo in spreading Islam in Java is certainly very important in the rapid development of Islam in Java.

The spread of Islam in Java continued until the descendants of the Walisongo, Sheikh Hisamuddin the son of Sunan Ampel who spread Islam in the Lamongan area. As the son of Sunan Ampel, Sheikh Hisamuddin certainly has his differences and peculiarities in preaching to spread Islam. Sheikh Hisamuddin in his preaching used several methods:

1. Cultural Approach

This cultural approach method is one of the traditional methods. This local culture is one of the methods for spreading Islam in the archipelago.¹⁰ The cultural approach is one of the right methods for spreading Islam in Java because during the Hindu-Buddhist

kan Tanah Jawa," *Wahana Akademika: Jurnal Studi Islam dan Sosial* 1, no. 2 (2014): 243-266, DOI: 10.21580/wa.v1i2.815.

¹⁰ Permatasari and Hudaidah.

period Indonesian society was very close to culture, especially local culture. Sheikh Hisamuddin used the approach of spreading Islam by not eliminating the cultural elements in it. Sheikh Hisamuddin combined religious teachings and local traditions such as using spiritual chants that use Javanese songs such as *tembang pungkur*, which is part of *tembang mocopat* in Javanese literature. *Tembang pungkur* is a literary work that tells how a person must remember the bad past to get closer to God and leave the greed of the world. The media used is following the most popular things in society at that time. This has also been done by the Walisongo Islamic preachers in carrying out the spread of Islam. Sunan Kalijaga used shadow puppetry to spread Islam, especially in Java. Sunan Kalijaga presented puppet characters in dialogue stories about Sufism and also *akhlak al-karimah*.¹¹

2. Social Approach

Sheikh Hisamuddin also had a method that was almost similar to his brother Sunan Drajat in broadcasting Islam. Both also took a social approach. This approach also involves traditional elements as well as cultural approaches. Sheikh Hisamuddin was a wise person

¹¹ Junia Intan Vindalia, Idrina Siregar, and Supian Ramli, "Dakwah Sunan Kalijaga dalam Penyebaran Agama Islam di Jawa Tahun 1470-1580," *Krinok* 1, no. 3 (2022): 17–25, DOI: 10.22437/krinok.v1i3.18085.

and easily mingled with the Lamongan community. Sheikh Hisamuddin easily took the hearts of the surrounding community. He is also often asked to provide solutions to the problems of residents, Sheikh Hisamuddin provides solutions that are easily accepted. As was the case with Sunan Drajat who during the spread of Islam Sunan Drajat was famous for his social closeness, wisdom and generosity in preaching. He passed down to his followers not to hurt each other either through words or deeds *Bapang den simpangi ana catur mungkur* which means do not listen to and do talks that demoralize others.

3. The Element of *Tawhid*

The element that invites to get to know God more closely, is much favoured by the community because at that time the element of monotheism was still not taught so it made people interested and curious to learn *tawhid* and Islam. Sheikh Hisamuddin applied the *mulyo guno panca waktu* theory, in which Sheikh Hisamuddin was convinced that happiness could be achieved by praying five times. This, also shows that Sheikh Hisamuddin always prioritizes closeness to Allah.

4. Political Method

The next method used by Sheikh Hisamuddin was the political method. The political method is a way of spreading

Islam through power. This political method has the target of regional or regional leaders, kings, or certain nobles, with the entry of a leader in Islam, it will then affect his followers and people as a form of support. The leaders and rulers themselves will also influence other rulers to embrace Islam. This political method through the rulers is also a fairly fast way to spread Islam.¹²

5. Pondok Lelono

Sheikh Hisamuddin also had a unique medium of *da'wah* called Pondok Lelono (travelling boarding school). This means that he did not only preach about Islam in one place but travelled from one village to another or his pesantren, visiting students, not students who generally had to come to the pesantren. Under the understanding of the Sunan Deket Islamic Boarding School Sourcebook, many residents are waiting for Sheikh Hisamuddin to return to preach in the village where he and his followers are preaching again. The route of Sheikh Hisamuddin's journey from Giri Kedaton to Pondok Lelono, starts from the southern Gresik-Lamongan border in the village of Tambak Beras to Klating Village into Lamongan territory, then Lemabang Village, Kemaron Village, Mumbulan Hadi Village, Joto Village, and finally Deket Village. Thanks to his preaching,

¹² Permatasari and Hudaidah, "Proses Islamisasi dan Penyebaran Islam di Nusantara."

his kind and wise words and behaviour could melt the villagers. Many people wanted to join the Sheikh's entourage to spread Islam through the Lelono Islamic Boarding School founded by Sheikh Hisamuddin.

The spread of Islam through education is a strategic way and has become an important basis for the development of Islamic progress in Indonesia.¹³ Through education, the spread of Islam developed rapidly. The guardians spread Islam using education which is the result of the Islamization of the local education system from the Hindu Buddhist period. During the Hindu Buddhist period, local education was in the form of a hermitage and also a *dukuh*.

Walisongo acculturated the hermitage with Islamic values by replacing the teaching material with Islamic science material which was later called *pesantren* (Islamic boarding school). Sheikh Hisamuddin did not establish a pesantren institution but he took the pesantren education method in spreading Islam called *Pondok Lelono* which he did by travelling around the region, especially in South Lamongan.

The Significant Exemplary of the Sheikh Hisamuddin

Exemplary comes from the word example, which means something that can be imitated or imitated, whether

¹³ Permatasari and Hudaidah.

in deeds, goods, or so on. Based on this meaning, it can be concluded that what is meant by *exemplary* is an act or behaviour that can be imitated or become a figure. A figure or figure must have an exemplary side that can be used as an example, an example that can be imitated. Exemplary refers to *uswah al-hasanah* (a good exemplary).

This form of exemplary figure can also be taken from other Muslim figures. A role model can be applied by someone if it fulfils three elements, namely 1) the person being exemplified believes in Allah or what is called *yarjullah*, 2) people who believe in the Day of Judgment or what is called *al-yaum al-akhir*. 3) and who always remembers Allah or what is called *dhakarallah kathiran*. As a figure who has a role and contribution to the spread of Islam in East Java, especially Lamongan, Sheikh Hisamuddin has several exemplary attitudes that can be used as an example of a figure. The following is an exemplary attitude from the figure of Sheikh Hisamuddin.

1. Diligent and Pious

Sheikh Hisamuddin was known as a person who was diligent and pious, as evidenced by his following in the footsteps of Sunan Giri, namely *Tarekat Khadiriyyah* and until now his tomb is often used for *tawashul* by the community including followers of *Tarekat Shiddiqiyah* every Friday night.

2. Hard Worker

Sheikh Hisamuddin also became a hardworking figure, especially at his very young age, he had often carried out Islamic propagations. Starting from when he studied at the hut owned by Sunan Giri until he became a community leader who was eagerly awaited by his presence. Sheikh Hisamuddin became a figure who sought the progress of Islamic development, especially in the South Lamongan area. As stated in the book *History of Mbah Sinuwun from Pondok Sunan Deket "Seneng meguru kanora-gantarak broto banting rogo sendakep semuku Tunggal nutupi babaan songo semedi menyang pengeran kang murbeng dumadi, for the sake of the ancestors of Islam"* which has an explanation that the figure of Sheikh Hisamuddin is a hard worker in terms of seeking knowledge as well as spreading Islamic knowledge.¹⁴

3. Wisdom

On the other hand, he is a wise man in society, this can be proven by him taking part in solving the problem. Sheikh Hisamuddin is often asked for opinions and solutions to solve problems in the surrounding community. Sheikh Hisamuddin is not only seen as a spiritual teacher but also as a wise man who is ready to provide solutions to various

¹⁴ Rusman, *Sejarah Mbah Sinuwun-Sunan Deket Sayyidina Maulana Syaikh Akhmad Hisamuddin bin Sunan Ampel* (Lamongan: Pondok Pesantren Sunan Deket, 2001).

problems faced by his community. Example: In the context of irrigation, he could provide wise counsel and a deep understanding of how to overcome irrigation problems that might arise in the region of Lamongan at that time. Sheikh Hishamudin was therefore not only a spiritual leader but also a community leader who was responsive to the needs and problems faced by the people around him. In the course of his life, he has made an invaluable contribution to changing the outlook and spirit of the community, as well as providing concrete solutions to improve the quality of their lives.

4. Obedient to Worship

Other facts also explain that he never left the five daily prayers as well as the recommended sunnah prayers, as well as fasting on certain days which are considered to have many virtues. One of his teachings that is highly prioritized is to maintain lust, not only lust for the body but also lust for wealth is emphasized. When at night Sheikh Hisamuddin diligently *i'tikaf* and purify himself from all temptations including things that are not useful at night "*Seneng meguru kanoragantarak broto banting rogo sendakep semuku Tunggal nutupi babaan songo semedi menyang pengeran kang murbeng dumadi*, for the sake of the ancestors of Islam."

According to the book History of

Mbah Sinuwun from Pondok Sunan Deket. Sheikh Hishamudin's teachings were not merely theoretical, but he was a living example of the principles he preached. With his observance of prayer by applying the *mulyo guno panca waktu* theory he believed that prayer was a way to live happily both in this world and in the hereafter.¹⁵

5. Firm

His firmness in preaching does not mean giving hate speech or anything like that, but making a way for ordinary people who still survive with a culture that can be said to be less following Islamic teachings, such as the example of offerings. In farming and gardening, people around South Lamongan still use offerings when starting planting and harvesting. Here the role of Sheikh Hisamuddin changed the stigma of offerings, which initially according to the community was used for ancestor worship, firmly changing it to earth alms (*sedekahan*). This means that when the planting period begins, the community is led and allowed to bring food and staples that were originally used for worship to be changed into *sarasehan* and consumed and perform joint prayers so that all rice, fruit and crops harvested are blessed by the creator.

Sheikh Hisamuddin's practice of Islamic living has contributed to and

¹⁵ Rusman.

inspired many to follow in his footsteps. Through his preaching, he succeeded in convincing many people of the importance of living a life of religious devotion and surrender to Allah. As a form of appreciation for his role and contribution to the propagation of Islam in Lamongan, the name of Sheikh Hisamuddin also known as Sunan Deket is memorialized in the name of one of the Islamic Boarding Schools. Sunan Deket Islamic Boarding School is a religious education institution located in Deket Wetan Village, Deket District, Lamongan Regency. The long history of this boarding school began in 1971, when the late Ustadz Rusman with full determination and dedication decided to establish this boarding school. At that time, his thought arose because he realized that in the vicinity of Deket District, especially in the Deket Wetan area, there was no adequate religious education facility.¹⁶

The name "Sunan Deket" was chosen with great meaning, as a tribute to Sunan Ampel, who had a close relationship with Sheikh Hisamudin. The establishment of Sunan Deket Islamic Boarding School is a tangible step in preserving and spreading the values of Islam and the rich Javanese culture, making this boarding school a centre of religious knowledge and a place for the growth of generations committed to preserving and continuing such a precious spiritual heritage.

¹⁶ Rusman.

Conclusion

Sheikh Hisamuddin is one of the Muslim scholars who played a role in the spread of Islam in Lamongan. Sheikh Hisamuddin himself still has a relationship with the Walisongo, who is the son of Sunan Ampel. In spreading Islam, Sheikh Hisamuddin was more similar to the method used by his teacher Sunan Giri III (Sunan Prepen) who focused on the social, cultural and political fields.

In spreading Islam, Sheikh Hisamuddin is much loved by the surrounding community because his teachings are easily accepted by the community. Sheikh Hisamuddin also provided many solutions to the problems faced by the local community so that it was easy for him to take the hearts of the community. Sheikh Hisamuddin's exemplary attitude, Sheikh Hisamuddin's attitude which can be said to be flexible, is evidenced by the existence of the Lelono Islamic Boarding School (Pesantren Lelono) run by him, which is much awaited by the community. Not a few also want to follow him when preaching-travelling. He also in the delivery of preaching can always be accepted by all circles, both his attitude and his speech are very polite.

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