

## Potential for Developing Educational Tourism Based on The Genealogy and History of The Walisongo in Java

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### Abstract

This study highlights the potential for educational tourism based on the history and genealogy of Walisongo in Java, which could have been more optimal. Walisongo has an important role in spreading Islam and Javanese culture, but its appeal to educational tourism still needs to be expanded. This study explores how historical sites, genealogies, and life stories of Walisongo can be used as the main attraction, as well as the obstacles and opportunities in developing this tourism. This study used qualitative methods to collect data from literature and interviews with the community, historians, and stakeholders. Secondary data from books, journals, and articles related to Walisongo were also analyzed to provide a complete picture of the potential of Walisongo's cultural heritage. The study results indicate that Walisongo has great appeal for educational tourism, especially among students interested in studying the history of the spread of Islam in Java. However, several obstacles exist, such as minimal supporting facilities, lack of infrastructure, and limited effective promotion. In addition, the need for more public understanding of the history of Walisongo requires more comprehensive educational materials. This study recommends the development of educational tourism based on Walisongo that can support cultural preservation and provide economic benefits for the local community.

**Keywords:** *Potential for Educational Tourism Development; Genealogy; History of Walisongo*

### Abstrak

Kajian ini menyoroti potensi wisata edukasi berdasarkan sejarah dan silsilah Walisongo di Jawa yang seharusnya bisa lebih optimal. Walisongo mempunyai peran penting dalam menyebarkan Islam dan budaya Jawa, namun daya tariknya terhadap wisata edukasi masih perlu diperluas. Penelitian ini mengeksplorasi bagaimana situs sejarah, silsilah, dan kisah hidup Walisongo dapat dijadikan daya tarik tersendiri, serta hambatan dan peluang dalam mengembangkan pariwisata tersebut. Penelitian ini menggunakan metode kualitatif dengan mengumpulkan data dari literatur dan wawancara dengan masyarakat, sejarawan, dan pemangku kepentingan. Data sekunder berupa buku, jurnal, dan artikel terkait Walisongo juga dianalisis untuk memberikan gambaran utuh mengenai potensi warisan budaya Walisongo. Hasil penelitian menunjukkan bahwa Walisongo memiliki daya tarik yang besar untuk wisata edukasi, khususnya di kalangan pelajar yang tertarik mempelajari sejarah penyebaran Islam di Pulau Jawa. Namun terdapat beberapa kendala seperti minimnya fasilitas pendukung, kurangnya infrastruktur, dan terbatasnya promosi yang efektif. Selain itu, perlunya pemahaman masyarakat yang lebih terhadap sejarah Walisongo memerlukan materi pendidikan yang lebih komprehensif. Penelitian ini merekomendasikan pengembangan wisata edukasi berbasis Walisongo yang dapat

mendukung pelestarian budaya dan memberikan manfaat ekonomi bagi masyarakat setempat.

**Kata Kunci:** Potensi Pengembangan Wisata Edukasi; Silsilah; Sejarah Walisongo

## Introduction

The potential for developing educational tourism based on genealogy and the history of Walisongo in Java can be one way to deepen understanding of the peaceful Islamization process in the archipelago. Walisongo, who played an important role in the spread of Islam in Java, not only brought religious teachings but also cultural and social values that were deeply rooted in society (Arnold, 1983). Raising the history and heritage of Walisongo through educational tourism allows the current generation to appreciate better their role in shaping Islamic identity in Java as well as their contribution to the peaceful spread of Islam in the archipelago (Antara & Arida, 2015). According to Arifudinsyah, Chairman of the Association of The Indonesian Tours and Travel Agencies (Asita) East Java or the Association of Indonesian Tour and Travel Companies, the number of domestic tourists who make pilgrimages to Walisongo reaches 45 million each year (Muharromah & Anwar, 2020). The number of pilgrim movements to the tombs of Walisongo increases by an average of 5%-10% per year. This pilgrimage tourism destination is the most stable among the others, even when the economy is declining (Simon, 2005).

The conversion of indigenous people of the archipelago to Islam occurred on a large scale in the 14th century AD. Historical experts argue that the entry of Islam on a large scale occurred when Muslims had political power, namely starting with the establishment of Islamic kingdoms, such as the kingdoms of Aceh Darussalam, Malacca, Demak, Mataram, Cirebon, and Tidore (Simuh, 1999). The rulers of these kingdoms were of mixed blood, pre-Islamic indigenous kingdoms, and Arab immigrants. The rapid Islamization in the 14th and 15th centuries AD was also caused by the decline in the power and influence of Hindu and Buddhist kingdoms in the archipelago, such as Majapahit, Sriwijaya, and Sunda (Fanani & Aqli, 2021). In *The Preaching of Islam*, Thomas Arnold said that the arrival of Islam was less a conqueror than the Portuguese and Spanish. Islam peacefully came to Southeast Asia, not by sword or seizing political power. Islam entered the archipelago in a way that truly pointed it as rahmatan lil 'alamin (Hidayah Novieistoria, 2017).

Islam entered and developed in the archipelago for the first time in the coastal region of Aceh, which was marked by the establishment of the Islamic Sultanate of Jeumpa (776 AD), Peureulak (875 AD) Samudra Pasai (1260 AD). Before Islam came

and developed in the Southeast Asian region, Malaysia was on the world trade route connecting the regions in Arabia and India with the region of China. It was used as a stopover as well as a very important trade center (Abdullah, 1990). In literature and as a major current of history, the entry of Islam into Indonesia is always identified with the spread of religion by Arabs, Persians, and Gujaratis, but there is another discovery where what was written by Slamet Mulyana managed to provide another color, namely that Islam in the archipelago did not only come from India and the Middle East but also China, precisely in Yunnan (Lebu, Mandey, & Wenas, 2019).

It is explained that it began in trade relations between Yunan Muslims and the people of the archipelago (Chaerunissa & Yuniningsih, 2012). On this occasion, local culture was assimilated with Islam, one of which came from mainland China. It began when the Chinese fleet of the Ming Dynasty first entered the archipelago through Palembang in 1407 AD. At that time, they expelled the robbers from Hokian China who had long been nesting there. Then, Admiral Cheng Ho formed an Islamic kingdom in Palembang. Throughout history, the Palembang Kingdom was formed first, the better-known Islamic Kingdom of Demak (Muljana, 2005). Meanwhile, in the spread of Islam, especially on the island of Java, much literature has been found that in the early days, da'i, as the spreader of Islam, played a large role by the Nine Saints known as Walisongo. It has become an agreement that the spreaders of Islam in Java were scholars called Wali Songo. "Wali Songo" means nine saints. They are Maulana Malik Ibrahim, Sunan Ampel, Sunan Giri, Sunan Bonang, Sunan Dradjad, Sunan Kalijaga, Sunan Kudus, Sunan Muria, and Sunan Gunung Jati. They have close ties, not only in blood ties but also in teacher-student relationships (Alwi & Pratama, 2023).

The existence of Walisongo as the spreaders of Islam is recognized by historians from Indonesia and Western history writers. Clifford Geertz, in his book *The Javanese Kyahi, The Changing Role of Culture Broaker, Comparative Studies and History*, 1959-1960, wrote that the source texts about Walisongo are found in semi-historical works including *Babad Tanah Jawi*, *Babad Ampel Denta*, *Babad Gresik*, *Serat Kanda*, and others. Walisongo, who is told in several of these *Babad*, is very interesting because of his role as a spreader of religion (Geertz, 1960). Historian M. C. Ricklefs also recognizes the role of Walisongo in spreading Islam in Indonesia. M. C. Ricklefs wrote that *Babad Tanah Jawi (History of Tanah Jawi)* is a Javanese manuscript with a variety of structures and descriptions; in the manuscript, there is an explanation of the role of Walisongo in the first conversion of the Javanese people to Islam (Ricklefs, 2005). There are indeed many Javanese manuscripts that tell about the

role of Walisongo in spreading Islam in Java. Still, most manuscripts are copied from the period after the 18th century.

In addition, the writing of the names of the wali who were members of Walisongo also differs in the various manuscripts. Although different, several names of Walisongo members are found in all manuscripts, namely Sunan Ngampel-Denta, Sunan Kudus, Sunan Muria, Sunan Bonang, Sunan Giri, Sunan Kalijaga, Sunan Siti Jenar, Sunan Gunung Jati, and Sunan Walilanang. The name of the tenth wali, Sunan Bayat, also often appears (Ricklefs, 2005). From the 14th century to the early 16th century, culture in Java was still closely associated with the understanding and values of old religions, such as Hinduism, Buddhism, and Animism. At that time, the development of Islam in Java could not be separated from the role of Walisongo; therefore, in Walisongo (Simuh, 1999), especially in the fourth generation (Simon, 2005), it was divided into 2 (two) groups, namely the Putih group and the Abangan group (Geertz, 1960). This is because some members of Walisongo were sons of Javanese nobles who had long lived with Javanese traditions (Mulyantari, 2021). According to Ricklefs, in the 14th century, the members of the palace and the educated people in Java absorbed the ideas of Hinduism and Mahayana Buddhism; as a religious system that was not exclusively orthodox, there was a high tolerance between adherents of beliefs and religions. However, the methods of worship and worship were still under the supervision of an elite group (Ricklefs, 2005).

The political and cultural structure of Javanese society in the 14th century was explained by Pigeaud in *Java in the Fourteenth Century*, as quoted by Sartono Kartodirdjo. According to Pigeaud, the Javanese population was divided into (1) the leading group, *anden* and *akuwu*; (2) *Rama*, the free farmer group headed by the ancestor. (3) *Bhertya* and *Kawula*, the group whose livelihood was laborers and enslaved people. In addition, there was a unit called *Sima*, an independent region; there was a group of craftsmen, vagrants, and foreigners. The political structure in the kingdom; the province was headed by *natha*, and there were local rulers, *Adhipati* and *Patih*, *tandha* and *Pengalasan*. In the palace environment itself there was a bureaucratic elite; *tumenggung*, *demang*, *kanuruhan*, *rangga* and *juru pengalasan*. *Tandha* led the *wadyahadji* (soldiers), while *ambekel* led the *bhayangkari* (Kartodirdjo, 1982). Such a political structure is, of course, based on the Hindu Kingdom. On the other hand, in the political structure of Islamic kingdoms, there are distinctive institutions that involve religious figures (Pureklolon, 2016).

This institution is tasked with resolving religious issues, including advising the sultan and resolving disputes. These institutions are called *penghulu*, *pangulu*, or

pengulu. The headman in the Kingdom of Demak, for example, was held by Pangeran Bonang (1490-1506), then replaced successively by Makdum Sampang (1506-1515) and Kiyai Pambayun (1515-1521) during the reign of Raden Patah; and then held by Rahmatullah (1521-1524) and then replaced by Sunan Kudus starting in 1524 during the reign of Pati Unus (Hisyam, 2001).

According to W.F Sutterheim (Sutterheim, 1930: 10), among the general public, the Old Javanese religion was more dominant, while Hinduism was just a veil on the outside. Hinduism only existed in the palace environment where the Gods Shiva, Brahma, and Vishnu were worshipped, while what was ritualized in Javanese society was respect for ancestors and other spirits. In Java, during the classical period, many religions developed, but there were only three official religions recognized by the government, namely Dharmadhyaksa Kasewan who took care of the Shiva religion, Dharmadhyaksa Kasogatan who took care of Buddhism, Minister Herhaji took care of the Karsyan sect (Mundzir, Rini, & Sholikah, 2023).

In general, the religious teachings that society developed at that time centered on the belief in the existence of gods or deified figures; for the sake of worship, various religious artifacts were made in the form of buildings or reliefs. In Java, Hindu and Buddhist kingdoms had also been established. However, the process of Islamization in Java took place very quickly, especially as a result of the preaching of the saints as pioneers and spreaders of Islam in Java. The role of the Walisongo in Java became clearer with the establishment of the Islamic kingdom of Demak. The existence of the saints besides having spiritual abilities and knowledge of religion, the saints were also influential in politics, some even held government. The authority they possessed was a threat to the Hindu kings in the interior (the Rakriyan) (Kartodirdjo, 1982). When Majapahit collapsed and was replaced by the Demak Kingdom, the role of the Walisongo became stronger in the political realm. They played the role of penghulu or advisors to the king. From the long explanation of the existence of the Walisongo in history, it is very clear (Hambali & Yulianti, 2018).

However, the study of the history of the Walisongo will become complex and complicated when entering into the study of the relationship between figures, their lifetimes, and their lineages. So, it is inevitable that various versions and controversies will emerge between one study and another study are different. It is not uncommon for many versions to emerge in one focus of study (Sabila, Bustamam, & Badri, 2019). The complexity and diversity of versions of the history of the Walisongo emphasize the importance of in-depth research on the potential for developing educational tourism based on the history of the Walisongo. This study highlights the

potential for educational tourism based on the history and genealogy of the Walisongo in Java, which still needs to be optimal. The Walisongo have an important role in spreading Islam and Javanese culture, but their appeal for educational tourism still needs to be expanded. This study explores how historical sites, genealogies, and life stories of the Walisongo can be the main attraction, as well as the obstacles and opportunities in developing this tourism (A. Hidayat, 2021).

### **Literature Review**

Educational tourism that combines historical elements and cultural values is increasingly in demand because it offers a hands-on learning experience that deepens visitors' understanding of local cultural heritage and history. In Java, one interesting topic for the development of educational tourism is the history and genealogy of the Walisongo, who had a major influence on the spread of Islam and the development of Javanese culture (Supriadi, Supriyadi, Abdussalam, & Rahman, 2022).

According to several studies, well-structured educational tourism can increase people's understanding of local history and culture (Suryadi, 2019). History-based tourism, especially involving influential figures such as the Walisongo, can provide a deeper context about how social and religious values developed in society. This type of tourism has also proven to attract domestic and international tourists, especially those interested in Islamic history in the archipelago.

Previous research shows that the genealogical aspect or kinship of the Walisongo figures can provide a unique attraction in historical tourism (T. Hidayat, 2020). By understanding Walisongo's genealogy, tourists can discover the relationship between the saints and the long-term impacts caused by their teachings. This understanding is not just history but also strengthens the sense of connectedness between generations and revives the social and religious heritage they left behind. History-based tourism that highlights the figures of the Walisongo has been proven to impact the local community's economy and socio-culture positively (Fatimah & Purnomo, 2021). In addition to increasing regional income, this tourism fosters pride and public awareness of their local history. On the other hand, challenges arise in maintaining the authenticity and historical values so they are not reduced by excessive commercialization.

Educational tourism based on the history of Walisongo can also act as a dynamic medium for Islamic learning. By combining the Islamic values brought by Walisongo, this tour not only attracts visitors but also instills a peaceful and inclusive understanding of Islam through the teachings of Walisongo (Alwi & Pratama, 2023).

This is important in promoting the values of tolerance in a multicultural society like Indonesia. Despite its great potential, the development of educational tourism based on the history and genealogy of Walisongo in Java faces several challenges. Among them is the management of historical sites that require special attention in terms of conservation and protection.

The development of educational tourism based on the genealogy and history of Walisongo in Java has great potential to increase awareness of local history and culture and promote inclusive Islamic values. This tourism not only attracts tourists but also strengthens the cultural identity of the local community. With good planning, this tourism can successfully combine education, spirituality, and recreation elements.

### **Research Methods**

The approach used in this study is a qualitative descriptive approach. The research will be compiled to describe the potential for developing educational tourism based on genealogy and the history of the Walisongo in Java (Sugiyono, 2020).

Data sources include primary data sources and secondary data sources. Primary data sources are data obtained from the main source of research. At the same time, secondary data sources are obtained from the second data source. Primary data, namely data that is directly related to the object of research, including the managers of the Walisongo tombs in Java; in this case, the researcher took Mr. Abdul Manaf and Mr. Amnan as the chairman and secretary of the Sunan Muria Mosque and Tomb Foundation, Mr. Rahmat as a trader in the Sunan Muria Mosque and Tomb Foundation complex, and five tourists, namely Brother Agus, Ahmad, Salim, Novi, and Laila. Historical literature related to the genealogy and history of Walisongo's preaching, and library data. And secondary data, namely data obtained from other sources. Articles and newspapers that provide information about the genealogy and preaching of Walisongo in Islamizing the Javanese community.

Data collection techniques are used according to research procedures to obtain the required data. Data collection techniques are the most strategic step in research because the main purpose is to collect data. Data collection techniques in this study use interview techniques, observation, documentation, and literature studies.

### **Result And Discussion**

#### **Potential for Educational Tourism Development**

The potential and appeal of a tourist destination are some of the factors that encourage tourists to visit it (Huang, Spector, & Yang, 2019), (Prakash, Mcglade, Roxy, & Roy, 2022). Therefore, appeal is important in determining pilgrims' decisions about which places they will visit. If the appeal of a tourist destination is good and can fulfill visitors' desires, it can be estimated that it will increase the visitor's decision and vice versa. If the appeal of a tourist destination is poor and cannot fulfill the desires of visitors, it can also be estimated that the visitor's decision to visit the place will decrease (Matthew B. Miles, A. Michael Huberman, 2014).

The existing attractions greatly influence the development of tourism activities. According to Yoeti in Dwi Retno Utari, a tourist attraction will develop well if it has three things that are attractive to tourists, namely something that can be enjoyed visually (something to see), something that can be done (something to do) and something that can be bought to be enjoyed or as a souvenir (something to buy). Nuraini said that there are several ways to measure tourist attractions, such as there is something that attracts attention, including natural beauty, culture, art, history, or something else unique that characterizes the tourist attraction; facilities that support tourist attractions, such as lodging, canteens/restaurants, parking areas, and other facilities that can make tourists feel comfortable; supporting tourist infrastructure; availability of transportation that can connect one place to another; and the friendly attitude of the community towards visitors. (Nuraeni, 2017) (Susianto, Johannes, & Yacob, 2022).

The potential for developing educational tourism based on the genealogy and history of Walisongo in Java has several important aspects to note. Walisongo are nine saints considered important figures in the spread of Islam in Java in the 14th to 16th centuries AD. They are known for their wise and peaceful preaching methods and their role in integrating Islamic values with local culture. The names of Walisongo include Sunan Gresik (Maulana Malik Ibrahim), Sunan Ampel, Sunan Bonang, Sunan Giri, Sunan Drajat, Sunan Kalijaga, Sunan Kudus, Sunan Muria, and Sunan Gunung Jati.

Each wali has a burial place that is now an important pilgrimage site, such as the Tomb of Sunan Ampel in Surabaya, the Tomb of Sunan Kudus in Kudus, and the Tomb of Sunan Kalijaga in Demak. Many old Islamic boarding schools and mosques were founded or influenced by Walisongo, such as the Great Mosque of Demak and the Menara Kudus Mosque. These areas have the potential to be developed as religious tourism destinations, such as the Tomb complex of Sunan Giri in Gresik,

which has become a popular pilgrimage destination (Observation at the Tomb Foundation of Sunan Kalijaga, Sunan Kudus, July 18, 2023)

Walisongo mostly has complex lineages, often related to local nobility and immigrants from the Middle East. Several versions regarding the origins and kinship relationships among Walisongo make them interesting for historical and genealogical research. In-depth research into the origins and kinship relationships of Walisongo can be a major attraction in educational tourism, especially for those interested in Islamic history and genealogy.

The combination of pilgrimage and education can be a unique attraction, where visitors not only make a pilgrimage but also gain a deep understanding of the history and contributions of the Walisongo. The construction of a museum or information center around the tomb or important site can be an educational medium to explain the history of the Walisongo. Holding guided tours that focus on the history and genealogy of the Walisongo, where the guide provides detailed information about each wali, their methods of preaching, and their contributions to the spread of Islam. Holding cultural activities such as seminars, exhibitions, or performances that showcase the cultural and historical heritage of the Walisongo can attract more visitors.

Educational tourism based on the history of Walisongo has great potential to improve the local economy through tourism, culinary, and handicrafts. Developing this educational tourism can also help preserve local culture and the values taught by Walisongo. Increasing historical and cultural awareness among the community, especially the younger generation, about the importance of Walisongo in Javanese history and the spread of Islam in the archipelago. The development of educational tourism based on genealogy and the history of Walisongo in Java offers great opportunities for cultural preservation, improving the local economy, and educating the community about the history of Islam in Indonesia.

### **Genealogy and Preaching of Walisongo**

Genealogy of the Walisongo Genealogy (Greek: *genea*, "descent" and *logos*, "knowledge") is the study of families and the tracing of their descent and history. Genealogists use word of mouth, historical records, genetic analysis, and other records to obtain information about a family and show the kinship and lineage of its members. The results are often displayed in a chart (called a pedigree chart) or written in narrative form.

The genealogy of the Walisongo has a different version from several previous literature books, but in this study the author emphasizes the view of Habib Luthfi Ali

bin Yahya. Walisongo means nine saints; the number is not only nine. If a Walisongo dies or returns to a foreign country, then it will be replaced by a new member. This kind of change of figures over a long period, the number of saints in the composition of Walisongo is not only nine, but more than that. Sometimes, the name of Sheikh Maulana Malik Ibrahim (Sunan Gresik) is not included as a member of Wali Songo. This does not mean that Sheikh Maulana Malik Ibrahim (Sunan Gresik) is not a member of Walisongo. Still, the data is taken according to a certain period in which Sheikh Maulana Malik Ibrahim died, so the oldest or elder Walisongo at that time was Sunan Ampel, and Raden Patah or Sunan Kota was included among the members of Walisongo.

It has been agreed that the spreaders of Islam in Java were scholars called Walisongo. They were Maulana Malik Ibrahim, Sunan Ampel, Sunan Giri, Sunan Bonang, Sunan Dradjad, Sunan Kalijaga, Sunan Kudus, Sunan Muria, and Sunan Gunung Jati. They did not live at the same time. However, they were closely related, if not in blood ties but also teacher-student relationships.

Budi Sulistiono as the Expert of Walisongo Research Reference said that the members of Walisongo included nine saints, including Maulana Malik Ibrahim (Sunan Gresik), Sunan Ampel, Sunan Bonang, Sunan Drajat, Sunan Kudus, Sunan Gunungjati, Sunan Muria, Sunan Kalijaga, and Sunan Giri (Ilyas, 2002). According to the view of Habib Luthfi Ali bin Yahya, Walisongo were the 21st, 22nd, 23rd, and 24th descendants of the Prophet Muhammad SAW. Among the 21st descendants was Maulana Malik Ibrahim (Sunan Gresik), the 22nd descendants included Sunan Ampel, while the 23rd descendants were Sunan Bonang, Sunan Drajat, Sunan Kudus, Sunan Giri, Sunan Gunung Jati, while the 24th descendant was Sunan Muria (Mulyantari, 2021).

Sunan Gresik, or Maulana Malik Ibrahim, was a member of the Walisongo who, according to Habib Luthfi, was the second generation of Walisongo. In contrast, the first generation was Jamaludin Husein or Sheikh Jumadil Qubro.

*“...The first generation was led by Sheikh Jamaludin Husein or Sheikh Jumadil Kubro, who oversaw eight other saints. Some were scattered in Sumatra. The second generation was led by Sheikh Maulana Al-Malik Ibrahim, who was in charge of eight other saints, including Sayyidina Imam Quthub Syarif bin Abdullah Wonobodro, Sheikh Muhammad Sunan Geseng, Sayyid Ibrahim, Sunan Gribig, Amir Rahmatillah Sunan Tembayen, Imam Ali Ahmad Hisamuddin (Cinangka, old Banten), al-Imam Ahmad Zainul Alam...” (Habib Luthfi).*

Sunan Gresik is a saint with a lineage back to the Prophet Muhammad. Sunan Gresik is the 21st descendant of Rasulullah SAW. Sunan Gresik is the son of

Jamaludin Husen or Sheikh Jumadil Kubro. In detail and sequence, according to Habib Luthfi Ali bin Yahya's view, Sunan Gresik has the following lineage:

Rasulullah SAW---Ali bin Abi Tholib+Fatima Az Zahra---Husain---Ali Zaenal Abidin---Muhammad al-Baqir---Dja'far As-Shodiq---Ali al-Uraidh---Muhammad An-Naqib---Isa---Ahmad Almuhadjir---Abdullah---Alwi---Muhammad---Alwi---Ali Choliq Gasam---Muhammad Shohib Mirbad---Alwi 'Amal Faqih---Abdul Malik---Sayyid 'Azzamad Khan---Ahmad Syah Jalal---Jamaluddin Husain---Ibrahim Asmaraqandi/Maulana Malik Ibrahim/Sunan Gresik.

Maulana Malik Ibrahim (Sunan Gresik), or Makdum Ibrahim As-Samarqandy, who in Babad Tanah Jawi is called Makdum Brahim Asmara and occasionally called Asmarakandi, follows the Javanese pronunciation of As-Samarqandy, changing to Asmarakandi. In the book *The History of Java*, Stamford Raffles states that according to the accounts of local writers, Mulana Ibrahim, a famous Pandita from Arabia, a descendant of Jenal Abidin, and a cousin of the king of Chermen (a Sabrang country), had settled with other Muslim communities who had previously lived in Leran Village in Janggala (Abdulhaji, 2016).

Jamaludin Husein or Sheikh Jumadil Kubro came to the archipelago not personally but in a colony, just as Maulana Malik Ibrahim also preached to the archipelago in a colony so that many of his graves were found in several places.

*"...Sheikh Jamaludin Husen is also very popularly known as Syeikh Jumadil Kubro. His group was scattered in carrying out their respective duties. The largest in East Java, Central Java, and then a small part of West Java. And these tombs of them were later named al-Maghrobi. Many tombs have that nickname, which is natural because the person is not one but many. The second group was led by two figures, the first Maulana Malik Ibrahim and Sayyid Ibrahim Asmoroqondi (As Samarqondi) or Pandito Ratu. At that time, the Maulana Malik Abdul Ghofur group, also called Maulana Malik Ibrohim's older brother, was also called al-Maghrobi-al-Maghrobi. This group turned out to be more than the previous number..."(Habib Luthfi).*

Maulana Malik Ibrahim had lived in Campa, South Vietnam, for thirteen years since 1379. He married the king's daughter, who gave him two sons. They were Raden Rahmat (Sunan Ampel) and Sayid Ali Murtadha alias Raden Santri. Feeling that he had enough of carrying out the mission of preaching in that country, in 1392 AD, Maulana Malik Ibrahim migrated to Java Island, leaving his family. After growing up, his two children followed in his footsteps to spread Islam on the island of Java. In the tombstone inscription of Maulana Malik Ibrahim, the word "Kashan" is in the fifth line. The word "Kashan" is the name of a city in Iran, until now famous as an industrial city. The expression of the writing in the tombstone inscription of Maulana Malik Ibrahim in the village of Gapura Wetan, Sunan Gresik, strongly indicates that

he came from Iran. Maulana Magribi came to Jawa in 1404 M. Some versions state that several people accompanied his arrival. The area he went to first was Sembalo village; at that time, it was still under Majapahit territory. Sembalo Village is now in the administrative area of Leran, Manyar sub-district, 9 kilometers north of Gresik city. His first activity at that time was trading by opening a shop. The stall provides necessities at low prices. If the effort to open a shop is one of his preaching strategies, at least it is to reach out to lower caste communities who are marginalized in Hinduism. So his first mission was perfect, namely to find a place in the hearts of the local community, which was being hit by an economic crisis and civil war (Setyanto & E. P, 2019).

Malik Ibrahim was an agricultural expert, and since he was in Gresik, the agricultural products of the Gresik people (Slowly but surely, Gresik became the center of the spice trade from Maluku. See B.J.O Schrieke (Schrieke, 1957), increased sharply. He was also known as a medical expert, providing himself to treat the community for free. He cured many sick people with certain leaves. As a healer, he was once invited to treat the king's wife, who came from Champa. Likely, the queen was still a relative of his wife (Sukayat, 2016). His gentle nature, compassion, and friendliness to fellow Muslims and non-Muslims made him famous as a respected and honored community figure. His good personality attracted the local people's hearts, so they flocked willingly to convert to Islam and become loyal followers. Malik Ibrahim settled in Gresik by establishing a mosque and Islamic boarding school to teach Islam to the community until he died (Wibowo, Karyanto, Zaenudin, & Sarkowi, 2020).

Maulana Malik Ibrahim died on Monday, 12 Rabiul Awal 822 H/ 1419 M, and was buried in Gapura Wetan (Gapurosukolilo), Gresik, East Java. On his tombstone, there is an Arabic inscription indicating that he was a capable and persistent spreader of religion (Sofwan, Wasit, & Mundiri, 1999). Until now, every Friday night at Legi, local people flock to visit for pilgrimage. The annual pilgrimage ritual or haul is also held every 12 Rabi'ul Awwal, according to the date of death on the inscription on his tomb. The *khataman* al-Quran mauludan (reading of the history of the Prophet Muhammad SAW) is usually performed at the haul event.

J.J. Meinsma's version of Babad Tanah Jawi calls him Makhdum Ibrahim as-Samarqandy, which follows the Javanese pronunciation of Syekh Ibrahim Asmarakandi. He estimates that Maulana Malik Ibrahim was born in Samarkand, Central Asia, in the early half of the 14th century. Serat Babad Tanah Jawi, Wiwit Saking Nabi Adam Dumugi ing Tahun 1647.

In his explanation in the book *The History of Java* regarding the origin and development of the city of Gresik, Raffles stated that according to the accounts of local writers, Mulana Ibrahim, a famous Pandita from Arabia, a descendant of Jenal Abidin, and a cousin of the king of Chermen (a Sabrang country), had settled with other Mahomedans in the village of Leran in Janggala.

Besides being a preacher, Maulana Malik Ibrahim was also very close to the ruler of the Majapahit kingdom.

*“...Then continued in the world of education and cadreship during the time of Sayyid Malik Ibrahim, so that it could enter the kingdom without political interference and economic (rewards). Furthermore, during the time of Syaikh Asmoroqondi, the organizational structure was started as a medium for preaching and strengthening the economy and spirituality...” (Habib Luthfi).*

Maulana Malik Ibrahim is considered one of the first to spread Islam in Java and is a senior wali among the other Walisongo. Several versions of the chronicle state that several people accompanied his arrival. The area he first visited was Sembalo village, now the Leran area, Manyar District, which is 9 kilometers north of Gresik city. He then began to spread Islam in eastern Java by building the first mosque in Pasucinan village, Manyar (Bahri & Basalamah, 2003).

His friendly manners and language were always shown in his daily interactions. He did not sharply oppose the religion and beliefs of the natives but only showed the beauty and goodness brought by Islam. Thanks to his friendliness, many residents were interested in converting to Islam.

As was done by other early saints, the first activity carried out by Maulana Malik Ibrahim was trading. He traded at the open port, which is now called Roomo Village, Manyar. Trade enabled him to interact with many people; apart from that, kings and nobles could also participate in trading activities such as buying and selling agents, ship owners, or financiers.

After being well-established in society, Maulana Malik Ibrahim visited the capital of Majapahit in Trowulan. The King of Majapahit, although not an Islamic kingdom, accepted him fairly, even giving him a plot of land on the outskirts of Gresik. That area is now called Gapura Village (Abubakar, Shneikat, & Oday, 2014). The folk tale is thought to contain elements of truth, considering that according to Groeneveldt, when Maulana Malik Ibrahim lived, there were many foreigners in the capital of Majapahit, including those from West Asia.

## **Conclusion**

The importance of tourist attractions in influencing tourists' decisions to visit. Strong attractions that meet visitors' desires can increase visits, while weak attractions can decrease them. To develop, a tourist attraction must offer something that tourists can see, do, and buy. In particular, the potential for developing educational tourism based on the history and genealogy of the Walisongo in Java is very large. Walisongo, the nine saints who were important in the spread of Islam in Java, have interesting pilgrimages and historical sites. The development of this tourism, including the construction of museums and cultural activities, can attract visitors and contribute to preserving culture and improving the local economy.

Sunan Gresik, as part of the Walisongo members has a lineage to the Prophet Muhammad SAW. They have kinship ties and met at Sheikh Jamaludin Husein. The lineage is as follows: The Prophet Muhammad SAW --- Ali bin Abi Tholib + Fatima Az Zahra --- Husain --- Ali Zaenal Abidin --- Muhammad al-Baqir --- Dja'far As-Shodiq --- Ali al-Uraidh --- Muhammad An-Naqib --- Isa --- Ahmad Almuhadjir --- Abdullah --- Alwi --- Muhammad --- Alwi --- Ali Choliq Gasam --- Muhammad Shohib Mirbad --- Alwi 'Amal Faqih --- Abdul Malik --- Sayyid 'Azzamad Khan --- Ahmad Syah Jalal --- Jamaluddin Husain --- Ibrahim Asmaraqandi / Maulana Malik Ibrahim / Sunan Gresik. Sunan Gresik's preaching was carried out through structural preaching and cultural preaching. The forms of structural preaching carried out by the Walisongo include Sunan Gresik always approaching and making friendly visits to the king of Majapahit.

In this modern century, Walisongo and their roles have begun to be lost in the memory of society even some people or groups state that Walisongo is a fictional story; therefore, the author recommends to all parties, both government, academics, religious figures, and the wider community not to forget the history of the past, therefore increase the study and research in matters related to Walisongo and continue to care for and preserve the relics of Walisongo, including tombs and other objects so that the existence of Walisongo remains known and recognized by the wider community. This research is expected to contribute positively to the development of science in History, especially Islamic history in Indonesia.

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