
Commercialization and Pasisir Culture

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1. The Process of Commercialization Process in South East Asia and in the Malay World

There were two notable historic phenomenon in South East Asia history in the 16th century: the tendency of the increased process of commercialization and the Islamization process. Basically, these two processes were one of the various mainstreams that gave important strength and influence to the history of South East Asia as well as to the different kinds of life in the Malay World. The first phenomena was marked by the increased activity of the international trade in South East Asia which linked the commercial activities in East Asia (China) with West Asia and Europe, resulted by the increased request for spices commodity produced by Indonesian Archipelago. The second phenomena was marked by the expansion and intensification of the horizontal and vertical Islamic influence to various parts of South East Asia, especially in Indonesian Archipelago either in coastal areas or inland.

The above two phenomenon arose together with the process of the important changes in economical, political and cultural life which then became the basis for the emerge of modern period of the history of South East Asia and Indonesian Archipelago, included Indonesia. The important changes worth to be noted among others: (1) Frictions of trade route, maritime and commercial zone from old locations to the new ones. (2) The Decrease and the fall of the old political power center of the Hindu great tradition and the decline of the Hinduisation process. (3)

The birth of the political power center under the influence of Islam great tradition which was oriented to maritime life. (4) The emerge of Moslem great tradition centers in various parts of Indonesian Archipelago which all at once become the center of the Moslem expansion to the surrounding areas. (5) The increase of the inter-social communication in South East Asia and Indonesian Archipelago and the increased international meeting and companionship, especially between South East Asia people and foreigners from western countries, resulted by the commercialization process. (6) The integration of culture with Malay World in a wide meaning.

Like a big stream, the commercial and maritime activities had its integrative forces towards the social life in South East Asia and Indonesian Archipelago if seen from the economical, cultural and political point of view. This became possible because commercial and maritime activities did not only bring a united inter-zone economic networks, but also brought exogeneous forces like cultural mainstreams of faith, ideology, political system and some other cultural elements like language, literature, art, and philosophy.

Therefore, the community life in South East Asia and the Malay World had been built since very early through commercial communication networks. Based on this perspective framework it is clear that the commercialization and Islamization processes in Malay World had become a united and integrated history process.

J.C. van Leur said that commercial and maritime activities was known for

long as part of the high civilization of South East Asia and Indonesian Archipelago long before western people came (Leur, 1962). Systems, organization, structure, sea trade route and maritime commercial zone had been mastered since long by South East Asia people. Also, since the ancient time, South East Asia and Malay World had been involved with the international commercial networks due to their profitable locations in the maritime commercial traffic crossing, connecting the East and West Continents.

Through the above mentioned maritime and commercial traffic networks, South East Asia and Indonesian Archipelago were tied in golden threads with West Asia World and with the Moslem trade route, that introduced the people to Moslem Civilization. Besides, economic relationship was built through firm inter zone commercial transportation and communication, interaction and interdependency, either in regional or international level. Therefore, the developments accrued in South East Asia and in Malay World could not be separated from the ones accrued in other parts of the world like in East and West Asia, Europe, included Mediterranean countries (Braudel, 1976: 543-604).

As in Indonesian Archipelago, the exogenous and endogenous forces brought by the coastal maritime commercial traffic had resulted interaction and interdependency among trade centers which all at once resulted an interaction and integration to the Malay World community.

Frictions of commercial zone and route in South East Asia had been dynamically developed from time to time. According to Hall, five maritime commercial zones had been successively developed beginning from the first century until 13th century (Hall, 1985: 20 - 25). Each zone had contemporarily become the trade development center and the historical center all at once.

The first maritime commercial zones emerged and centered at the north part

of Malay Peninsula and along the south coast of Vietnam. These places connected south east China coast and Bay of Bengal through Kra Isthmus, from the last millenium B.C. until around 2nd century. The second maritime commercial zone emerged in the surroundings of Java See during 2nd and 3rd centuries, with Sunda Straits as the commercial center. This place had become a commercial transaction center connecting Nusa Tenggara, Maluku, east coast of Kalimantan, Java and south coast of Sumatra which later developed into an international trade center. The important commercial commodity at that time were among others "kayu gaharu" and "kayu cendana" (kinds of fragrant wood) and spices. The third maritime commercial zone emerged early in 5th century had involved the areas around Malaka Straits, while the commercial activities center was located in south east coast of Sumatra. This place then became the center of the Malayan and international trades which involved the commercial zones along the west coast of Kalimantan, Java, east part of Indonesian Archipelago, north part of Malay Peninsula and its inland, Chao and the valley of Irawadi river. Meanwhile Sriwijaya emerged as a maritime country dominated the commercial activities in Malaka Straits and the surroundings until the beginning of 11th century. Due to the profitable location and the ability to develop alliance, and to balance the political power between coastal and inland areas, Sriwijaya which at that time had become the center of Hindu-Buddha Great Tradition, had been able to develop a strong international port in South East Asia, free of pirate disturbance (Wolters, 1967). After the fall of Sriwijaya, the center of maritime commercial zone in South East Asia moved to various places. This means that commercial activity network was no longer centered in one place. One of them, Java See and the surrounding areas, became center of the maritime commercial zone again. Meanwhile, some other new maritime commercial zones had emerged

with Sulu see and its surrounding areas the center. It was considered as the 4th maritime commercial center in South East Asia. Bay of Benggala and the surrounding areas was located in 5th commercial zone. All these changes accrued after the fall of Sriwijaya around 11th and 12th century. The commercial zone in Sulu See included west coast of Luzon, Mindoro, Cebu, and Mindanao in the Philippines, and Brunei in north coast of Kalimantan. These places connected commercial traffics between China and spices areas in Maluku. Cloves, nutmeg, pepper, cendana wood and birds from Maluku were brought to international market through Java and Malaka, and also through Sulu See to China and Thailand. Brunei played a very important role in this commercial zone by exporting woods products such as camphor, latex, and resin which were needed by China for medical purposes. Trade in Sulu See increased since 14th century. Unlike the situation during the glorious Sriwijaya time, it was assumed that the above mentioned commercial zones had grown and lived together side by side in the 13th century. After 13th century, commercial zones were still in balance even under the Majapahit supremacy which emerged in East Java (1294-1478). The kingdom which became the center of Hindu-Java Great Tradition was based on agricultural inland areas but was oriented on maritime activities. They dominated the spices trade in coastal areas of Java See. However, this kingdom did not consider it quite necessary to dominate the commercial ports around Malaka Straits. This was considered as one of the factors of the birth of Malaka at the end of 14th century which later replaced Sriwijaya as the international trade center in South East Asia. The rapid grow of Malaka as the international emporium port in South East Asia at the end of 15th century had a very important meaning for the socio-cultural integration process in Malay World and Indonesian Archipelago. Malaka did not only function as a port for commercial transaction and a metropolit-

an city where people from all nations met, but also functioned as the center of Moslem Great Tradition that had strong influence towards the Islamization process in other parts of South East Asia. Through maritime traffic and commercial networks, and together with various elements of Malayan culture, Moslem religion spread out to many parts of Indonesian Archipelago. A Portuguese source mentioned that at the end of 14th century, Malaka had become one of the biggest commercial ports in South East Asia, and was visited by people of all nations (Cortessao, 1914: 135-136). It was said that merchants from Arab, Persia, Gujarat, Benggala, Pegu, Siam, and China gathered in Malaka with merchants from Sumatra, Java, Maluku and others. Malaka and Java had a very close relationship at that time. It was just because at that time, merchants from Java had already dominated the Maluku spices trade, merchants from Java had already dominated the Maluku spices trade. The fall of Malaka to the Portuguese in 1511 resulted the birth of new commercial routes followed by the emerge of some emporium ports as new international trade centers in north coast of Java, such as Banten, Cirebon, Demak, Jepara, Tuban, Gresik, and Surabaya, especially during 16th and 17th century.

In Short, it can be said that along with those important changes, the above mentioned five maritime commercial zones still showed their continuity between 14th and the beginning of 16th century. Supported by the growth of new political power centers and new cultural centers. Then Moslem replaced the Hindu Great Tradition which at that time was considered as the cultural symbol of political centers and commercial zones of the previous decade. Therefore we can say that there was a tend for a dynamic process that described continuity and discontinuity within the geo-echo-maritime surroundings. since the very beginning, the geographic-economic surroundings of Malaka Straits, Sulu See and north part of Malaya Peninsula Java See

and the east part of Indonesian Archipelago had become the basis for maritime economic. But, the lokal development of the political centers and cultural tradition inclined to change them either spatially or temporarily. Between 11th and 18th centuries, frictions of political center locations occurred which tend to dominate the straits waters within the geo-echo maritime of Malaka Straits. The political power frictions from Malay Srivijaya Hindu-Buddha kingdom to Malay muslim kingdom of Samudera Pasai, Malaka, Aceh, Arkat, Rupa, Siak, Kampar Tongkal, Indragiri, Klang, Bernas and Perak also included ideology, faith and culture frictions. Similar things happened in Java Sea and the surroundings. Dynamic changes occurred when Majapahit Hindu-Buddha Kingdoms of Demak, Cirebon, Banten and by some Moslem commercial ports along coastal areas. Frictions of political and socio-cultural centers within maritime areas of Java Sea could not be separated from the commercialization process occurred in Malay World.

2. Commercialization Process in Coastal Areas of Java

As stated above, commercial activities in Java Sea had been done since very long time ago. During 2nd and 3rd century Java Sea had developed into a very important commercial zone center in Indonesian Archipelago due to its strategic location. It was located within the commercial and maritime traffic connecting Sumatra, west part of Kalimantan, Sulawesi, Nusa Tenggara Islands and west part of Maluku. The northern tip of Sunda Straits then had become a port for international maritime and trade connecting Funan and some other places. The growth of commercial activities in Java Sea seemed to be in line with the moving of Kra Isthmus commercial center to Malaka Straits. The birth of Tarumanegara Riverine States (Hall, 1985: 104-108), located in the estuary of Tarum River in West Java in 5th century, was

assumed as related to new developments being occurred in Java Sea and Malaka Straits.

Stories about the old time commercial activities in Java were obtained from foreign sources especially from China, and from 9th and 13th century inscriptions found in East Java. Those sources mentioned about commercial activities and their relationship with foreign merchants, the description of the organization, the system and structures, and the types of commercial commodity. Since maritime and commercial traffic were mostly done through Java Sea, maritime activities had developed more in north coast of Java which later was known as daerah Pasisir (north coastal area) (Pigeaud, 1962: 494-519). Just like the other coastal areas, these places were also passed by commercial maritime route which was excessively dependent on wind system. The emerged ports functioned as terminals where people fetched supplies and stocked marketable things. Those ports also functioned as markets or a place where people could stay while waiting for appropriate season for their next trip. The growth and the developments of those emporium ports had their ups and downs along with the ups and downs of the mainstream changes in South East Asia.

In short, it can be said that the emporium port cities in Java emerged around 10th and 11th century and were rapidly developed beginning 15th century. They declined after reaching their peak in 16th century and in early 17th century. Their growth were closely related to international commercial activities in Java ports since 7th century where Srivijaya had become the center of those activities. For ages, Srivijaya had dominated the commercial supremacy in west part of Sumatra involving some parts of Malay Peninsula, Malaka Straits, North Sumatra and Sunda Straits. Meanwhile, ports in Java dominated the spices trade in the east part of Indonesian Archipelago. Therefore, Java had become spices commodity supplier for Srivijaya market port. However, competitions and conflicts

market the relationship between Java and Srivijaya due to their fight for commercial supremacy (Jones, 1984: 6; Hall, 1985: 212-213).

As mentioned above, the fall of Srivijaya supremacy in South East Asia in 11th century had moved the international commercial activities to scattered commercial zone centers such as to Java Sea, and brought some impacts like: First, the accessibility of Java to a direct relationship with navigational route and international commercial communication. Second, to motivate the birth of emporium ports in north coast of East Java to become regional and international commercial centers. Third, frictions of political power center in Java. By opening Java to a direct relationship with international commercial route in 11th century had increased the busy maritime traffic and trade in north coast of East Java. This situation gradually increased during 12th and 13th century, along with the increased request for spices by Europe market. Spices were so popular at that time so that "Java" was synonymous with spices (Hall, 1985: 209). Commercial ports emerged rapidly along the coast of East Java. Some commercial ports like Tuban, Sedayu, Jaratan, Lasem, Brondong, Canggü, Gresik, Surabaya, Demak and Jepara emerged between 11th and 16th century (Schrieke, 1960: 7-36).

The birth of commercial ports resulted a spatial integration between inland agricultural economics with maritime economics. On the other hand, the emerge of the commercial centers in coastal areas of East Java had resulted political power frictions in Java. Due to economical reason, in connection with the growth of maritime trade in north coast of Java, the political power center of Mataram Hindu Kingdom moved from the inland of East Java (Solo-Yogya and Kedu) to the Valley of Brantas River around 10th century Jones, 1984: 6-7, & 29). Beginning from the emerge of political power center under Sindok (10th century) until the birth of Singasari (13th century) and Majapahit (14th - 15th century), the Valley of Bran-

tas River and the surroundings had been involved with maritime trade.

Commercialization process in coastal areas of Java became more important since 15th century, proceeding the birth of Malaka as an international port which changed the commercial traffic route. Since then, international trade to Malaka port which connected Europe, Alexandria, Red Sea, Aden, and Cambay were able to sail further to north coast ports of Java which at that time had developed as centers of Maluku spices. This development brought economical, religious as well as cultural impacts.

From the economical point of view, emporium ports in north coast of Java had become international intermediary ports due to mutual dependency between Java and spices producers in east part of Indonesian Archipelago. The increased request for spices by the world market had motivated people in east part of Indonesian Archipelago to pay more attention to agro-economic business of commercial spices rather than subsistent agricultural plants. On the other hand, Java had been forced to produce more rice for export commodity and to enjoy its strategic position as the intermediary for international trade. Merchants from Java brought surplus rice, sometimes added with surplus rice from Bali and Bima, to Malaka, Jambi, Palembang, and Maluku. They exchanged rice with pepper and other kinds of spices in Maluku, Sunda, Palembang and Jambi. Besides, they also trade, especially in Gresik port, with merchants from India and China.

The following types of commercial commodity exchange showed the way the interzone economic integration came through commercialization process in coastal areas of Java :

1. Coastal areas of Java - Malaka : rice and other food stuff, pepper, tamarind, precious stones, gold, and slaves were exchanged for cloth from India and things from China.
2. Coastal areas of Java - South Sumatra : cotton, honey, wax, rattan, pepper, and gold were marketed to Java.

3. Coastal areas of Java - Bali, Lombok, Sumbawa, Sumba, Timor : Food stuff, rough cloth, "kayu cendana", slaves, and horses were exchanged for cloth from Java.
4. Coastal areas of Java - Maluku : cloves, nutmeg, and nutmeg flower were exchanged for rice and jewelry from India or paid in cash.
5. Coastal areas of Java - Sulawesi : gold was exchanged for cloth from India and other things.
6. Coastal areas of Java - West and South Kalimantan : diamond, gold and woods products were exchanged for food stuff and cloth (Ricklefs, 1982: 18-19; Schrieke, 1960: 24-26).

Some ports like Tuban, Gresik, Surabaya and Demak played an important role in the interaction of Commercial communication in 16th and 17th century. As an old port, Tuban had become the most important Majapahit port until 14th century. Around 1400 Tuban monopolized the trade in Java and as soon as Malaka emerged Tuban developed a direct relationship with Malaka. Besides, Tuban also had great influence on Banjarmasin and Ambon. Gresik, a foremost port at that time, developed in 15th century and turned into a better and more important port than Tuban in 16th century. Gresik's zone of influence included Ambon, Maluku and Nusa Tenggara. Both Gresik and Tuban were open ports and they had direct commercial relationship with Malaka. Another port in coastal area of East Java emerged in 16th century, Surabaya, was commercially related with West Kalimantan and some other places. Jepara, located in coastal area of Mid Java, was another foremost port after Gresik and Tuban. It was sited near the Moslem political power center of Demak Kingdom. Besides having much direct commercial relationship with Malaka, Jepara and Demak were closely connected with South Kalimantan and the surrounding areas. Among those ports, Gresik functioned both as the center of commercial activities and the Moslem dissemination center for East Java, Maluku and Nusa Tenggara. Besides

Gresik, Demak, Cirebon and Banten, being the center of Moslem Kingdom in coastal areas of Java, also played an important role in the Islamization process.

commercialization process in coastal areas of Java reached its peak in 17th century, and was able to build a maritime economic society in international commercial ports. Coastal maritime cities had their characteristics like : free, open, independent, autonomous and charismatic. Just like Malaka and other ports in South East Asia, commercial ports in coastal areas of Java gradually declined due to some endogenous and exogenous forces. One of the reasons for the decline was the coming of western people : the Portuguese and the Dutch. Conflicts and competitions between coastal areas and political power center in agricultural inland in Java (Mataram Kingdom) were considered as important reasons for the decline. At the end of 17th century and at the beginning of 18th century, commercial ports in coastal areas of Java were one by one dominated by Mataram, and later they were taken over by VOC. This is the beginning of the fall of coastal areas. Tuban, Gresik, Sedayu and some other ports had turned into small communities again, and they no longer played important role like before. Although under VOC authority, Jepara was still survived until the end of 18th century while Surabaya continued growing under VOC and the Dutch government (19th century). When the political power location moved to inland (Moslem kingdoms of Pajang and Mataram), being a political as well as a Moslem commercial city, Demak had started to decline long before the end of 16th century. New commercial ports emerged during VOC and Dutch time such as Semarang, Surabaya and Batavia in 18th and 19th century, had changed indigenous ports into colonial port cities. When the port cities in coastal areas had declined, commercial activities center then moved to other places such as Makasar and Banjarmasin. When coastal maritime had been

occupied by VOC and Dutch government, maritime forces which used to be involved with coastal commercial activities, then moved to open sea in the form of some other activities such as piracy and smuggling trade (Lapian, 1987).

However, socio-cultural aspects inherited from coastal port are still had important meaning for the north coast community. During the era of commercial communication, coastal culture had become one of the important elements in north coastal areas. While expanding the economic center in coastal emporium ports, the impacts of the commercial communication development also developed the cultural transformation process through Islamization, which later bore the coastal culture.

3. Islamization and Coastal Culture

A developed inter zone commerce, transportation and communication logically resulted either an international or inter zone process of communication, social interaction, and culture. The adaptation process or the integration of foreign cultural elements with the local culture were humane indications. Therefore, the acculturation, assimilation and syncretisation processes during Hinduization or Indianization as well as the during Islamization period were considered as the result of social interaction between South East community with Majapahit or with the previous kingdoms such as Tuban, Sedayu, Canggü and Jaratan. Similar things occurred when Moslem came to Gresik, Surabaya and Jepara.

Being part of a kingdom zone, administration system as well as bureaucracy were applied to the port community. Under the bureaucratic port system, a Harbormaster was assigned to collect tax and to manage the port activities. In Malaka, a Harbormaster was responsible for his direct supervisor, the Treasurer, who was under the King's supervision. But in coastal areas, each Harbormaster was responsible for the Regents. Therefore, each city in coastal area had its own

local authorities. But during the post decade of Majapahit, those local port officials had their autonomy such as in Gresik and Tuban. They were no longer supervised by the King. Jepara then was supervised by Demak and later by Mataram. Meanwhile, Gresik had become the Moslem power center because Sunan Giri, one of the Wali Sanga (Nine Moslem religious leaders) had gained a very strong and powerful influence there. Therefore, the port cities then became the kingdom political powers, especially in inland. In fact, Pajang and Mataram had become the conflict center between port cities and inland.

As part of a government administration in a political power zone, the port applied tax collections system and commercial regulations, while in inland, these systems had been done long before the port applied this systems. Tax regulations were applied by ports around 11th century (Jones, 1984: 129-147).

The coastal community of Java were structurally divided into several groups: port authorities, merchants, and local inhabitants. The first group, port authorities, due to their position were tied to feudalism. The second group were people who earned their living as merchants and sailors. This group consisted of capital investors, trading depositors and sea captains who directly transported trading goods to foreign countries based on profit sharing agreement with capital investors (Leur, 1962: 58-113). In general, capital investors were rich people. Some of them were officials, authorities, or Kings. They could be local people, foreigner or mixed blood people. The third group were labours, farmers, craftsmen or skilled workers.

Unlike the authorities, merchants were not tied with feudalism and they lived more freely. They were open, dynamic, profit making oriented, thrifty, egalitarian and tolerant. Besides, they had adventurous experiences because they used to travel far for their commercial activities. These characters marked them as entrepreneurs, or middle class

people. Their position was between the authorities and the common inhabitants. On the contrary, the rich and powerful urban people lived more like the bourgeoisies. Gaining the merchant's characterizations, they easily became the first Moslem followers when Moslem was introduced to coastal areas for the first time. They accepted Moslem because this religion does not differ or distinct people according to status, castes, nation or descent which they thought were suitable to their characteristics and way of living, and had taken Moslem as their status symbol.

The rise of the merchant group came together with the disintegration of Majapahit political center and the decline of Hindu Great Tradition. This situation also supported changes and orientation towards new values. In this case Moslem offered new values that gave prestige to merchants and political benefits to local authorities. The Javanese people accepted Moslem because Moslem concepts had put them to a respectable position. On the contrary, Hindu religion and Javanese tradition put merchants to a lower group of society. As for the local authorities, Moslem had given a strategic political benefits in protecting the centralization of the political power.

Due to the above reasons, it is understood why their first Islamization process in coastal areas community was successful and was centered in port cities. Facts about Islamization in coastal areas of Java had many witnesses, either from the Walis who lived in 15th and 16th century, the foreign sources, inscriptions or from the graves of the first Moslem followers. A grave in Leran dated 475 H (1082) marked the beginning of Moslem presence in coastal areas of East Java. Besides a Moslem woman's grave named Maimun at Leran, some other Moslem graves were also found among royal graves in Majapahit cemeteries in Trawulan and Tralaya in East Java. The first Moslem grave found in Trawulan was dated 1290 tahun Saka Javanese Year

(1368-9), while some other Moslem graves found in Tralaya were dated tahun Saka 1298 until tahun Saka 1533 (1376-1611) (Ricklefs, 1982: 3-4). This means that some Majapahit royal families had become Moslem followers at that time and that Moslem had come to inland of Java and was accepted by the royal kingdom.

In general meaning, the Islamization process in Java was sometimes described as the result of missionary endeavour done by Wali (Moslem Saints) who were considered as prominent preachers spreading Moslem religion to coastal areas of East Java, Mid-Java and West Java. Gresik, Tuban, Kudus, Demak, Cirebon and Banten had become the main Moslem dissemination centers (Graff and Pigeaud, 1974). In fact, there were many Moslem religious leaders at that time and they were divided into 2 group of leaders : the prominent leaders and the common religious leaders. The prominent leaders usually had bigger influence and reputation while the common leaders dealt more with local people. People believed that Moslem has 9 Walis and therefore, this group of leaders was called *Wali Sanga* (nine Saints). They usually carried the title of Sunan which means "highly respected" person. Among the nine leaders, three of them, Sunan Giri, Sunan Kalijaga and Sunan Kudus, were more known than the others. Sunan Giri dealt more with the development of Pesantren (school of Moslem studies) in Giri-Gresik. Sunan Kalijaga, who was a King adviser, was actively involved as travelling preacher. Sunan Kudus was known as a Moslem politician. So, Wali always had prominent position in the community and were grouped to a religious-elite group, and were considered as charismatic leaders.

The names of the nine well known Walis :

1. Sunan Ngampel or Raden Rahmat, was buried in Ampel, Surabaya.
2. Malik Ibrahim or Maulana Magribi, was buried in Gresik.

3. Sunan Dradjat, son of Sunan Ngampel, was buried in Sedayu, Cawas.
4. Sunan Giri or Raden Paku, was buried in Giri closed to Gresik.
5. Sunan Bonang of m Makdum Ibrahim, another son of Sunan Ngampel, was probably born in Bonang Wetan near Rembang, died in Tuban.
6. Sunan Kudus, son of Sunan Ngudug, was the army commander who attacked Majapahit (1378). When his father died, Sunan Kudus replaced him.
7. Sunan Muria, a warrior againts Majapahit who later became a hermit, was buried at the south slope of the crater of Murya mountain. People believe that his father, Pangeran Gadung, was buried there too.
8. Sunan Kalijaga who was also known as Seda Lepen or Sahid Djaka was a Majapahit Regent who attacked Jepara. Sunan Bonang's efforts had made Sunan Kalijaga become a Moslem follower and married to Sunan Gunung Jati's daughter. As requested by Sultan Trenggana, the King of Demak, Sunan Kalijaga settled in Kadilangu until he died.
9. Sunan Gunung Jati, a native of Pasai, married to Sultan Trenggana's sister. He conquered Cirebon and Banten and was buried in Gunung Jati, north side of Cirebon (Kartodirdjo, 1987: 24).

They did not only spread Moslem in Java but also to various places out of Java. Sunan Giri's Pesantren had big influence to Muslem dissemination in Ambon and other parts of Maluku (Schrieke, 1960: 33-36), besides in Sumba and Sumbawa. Meanwhile, Islamization in Banjarmasin and South Kalimantan came from Tuban and Demak. In west Java, Sunan Gunung Jati's influence directly involved Cirebon and Demak, the two Moslem kingdoms after Demak.

As mentioned above, in 15th century, port cities in Java coastal areas were closely connected to commercial centers in Melayu such as Malaka and Pasai, and

also to Gujarat and Parsi in West Asia. Those places were also considered as Moslem centers at that time. Therefore, some Moslem leaders were identified as foreigners or mixed blood people. *Babad Gresik*, *Babad Demak Pesisir*, and *Babad Cirebon* gave much information about the leaders communication with Malaka, Pasai and the surroundings, Parsi and Arab, as well as information about the leaders origin. They also mentioned that some of those leaders were merchants. Therefore, in coastal areas, Moslem teaching activity and trade had become the way of living of Moslem Preachers and Malay World. Such activities had been the Moslem community's way of living since the era of Prophet Muhammad, which were then adapted by Moslem community in Malay World and coastal areas in 15-17th century. Having met many foreigners did not only change people's way of living, but also influenced the way people dressed. Moslem people in coastal areas started to choose Javanese costume, Melayu dress (sarung and "pecis"), or Arab style (robe and Arabian hat) for their clothes. Until now, Moslem arts like *terbangan* (tambourine), *Salawatan* (Moslem readings), *Barzanji*, *Rodat*, or *Kuntul* still can be found in coastal areas.

Another thing worth to be noted was the coastal people's daily language which was different with the language used by inland people. The coastal people of Java used *ngoko* as their daily language while inland people used *krama* language. *Ngoko* was considered as rough, egalitarian and did not count social structure while *krama* was sensitive and counted the social structure. The coastal language was much used by coastal people who lived far from feudalism (kingdom) because coastal people lived closer to the outside world which was considered more suitable to their way of living as merchants.

Coastal culture also adapted the Pesantren elements. Pesantrens had become the centers of Moslem Great Tradition and were developed during the Wali

era in 15th and 16th century. To coastal community, Pesantren had become the community symbol of their social-culture. After the Wali era, Moslem teachers become leaders for Pesantren and community.

Another important thing for coastal area in 16th and 17th century worth to be remembered was the inherited literary work and the teachings of Moslem religious philosophy. Some religious literature of that time such as *Kesastraan Suluk*, and some literary work like *Serat* and *Babad* had important meaning to the studies of history and culture of Moslem community in Jawa. Some of the literary work were among others : *Suluk Wijil*, *Suluk Malang Sumirang*, *Serat Primbon*, *Hetboek van Bonang*, *Babad Cirebon*, *Babad Pesisir Demak*, *Babad Gresik*, *Serat Pertimah*, *Serat Yusuf*, and many others. Those religious literary work showed that "tasawuf" and "tariqat" teachings developed in coastal areas of Java were closely related to the ones developed in North Sumatra and the surroundings. This means that Malay World had big influence on the establishment process of the coastal culture elements.

3. CONCLUSION

From the above writing, we can state that commercialization process and the establishment of coastal culture in Java was one united history process where one cannot be separated from the other. The commercialization process and the establishment of the coastal culture cannot be separated from the commercialization process and the establishment of Malay World in South East Asia. In other words, we can say that basically, commercialization process and the establishment of the coastal culture had been part of commercialization process and the establishment of the Malay World.

Commercialization process and the establishment of Malay World and coastal culture was a manifestation of the united Mainstreams of commercialization

and Islamization processes being occurred in South East Asia of Malay World.

Commercialization process had created a developed navigation as well as inter zone commercial communication, while on the other hand it had caused the inclination of interaction and social-economic integration among the areas of Malay World. Moslem and its cultural elements had been spread out and dispersed from its origin in West Asia to Malay World and its States through navigation and commercial communication networks. In this case, international commercial ports connecting West Asia with South East Asia and Malay World had very strategic locations. The Moslem commercial route connecting Alexandria, Aden, Cambay, and Malaka with the port cities in Indonesian Archipelago such as Pasai, Aceh, Banten, Demak, Jepara, Tuban, Gresik, Surabaya, Makasar, Banjarmasin, Ternate and Tidore in Maluku, and Brunei, had become the golden threads that connected the precious Moslem kingdoms to Malay World. Malay World had been united through these golden threads.

Also, through these golden threads, Islamization and commercialisation processes had resulted coastal culture in coastal areas of Java. The coastal culture was born as a result of interaction between the exogeneous and endogeneous forces, between the elements of Moslem Malayan culture and Pre-Moslem Javanese culture. To Javanese community, coastal culture had become part of a Moslem Javanese culture.

Wali Sanga and the other Walis had played a very important role to the Islamization process and the establishment of coastal areas. They also played a very important role to the Islamization process outside of coastal areas, especially in east part of Indonesian Archipelago. The Wali era had not only inherited Moslem teachings but also Moslem religious literature and philosophy. Literary work such as *Suluk*, the "Tasawuf" teachings, and Moslem living tradition in coastal

areas were considered as valuable cultural inheritance for Javanese community and Malay World.

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