

SHEIKH MAKHDUM UMAR AND HIS HISTORY IN KARANGLEWAS

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Abstrack

This study discusses the history of Sheikh Maqdm Umar until he was buried in Pasir Kidul which is located in Tamansari Village, Karanglewas District, Banyumas Regency, Central Java. He was one of the figures who spread Islam in the Banyumas area and its surroundings in the 15th to 16th centuries. Sheikh Maqdm Umar played an important role in the process of Islamization in this area, especially in areas that were previously under the rule of the Pasir Luhur Kingdom. Sheikh Maqdm Umar is believed to have come from a lineage of nobles and religious figures. He is known as a scholar who mastered various religious and Sufism sciences, so he is respected by the local community. In addition to being a spreader of Islam, Sheikh Maqdm Umar is also considered a wise spiritual leader. The purpose of this study is to find out more about the figures who spread Islam in the Banyumas area and its surroundings, one of the figures is Sheikh Makhdm Umar, can describe, analyze his contribution to the spread of Islam, explore cultural heritage, can research more deeply his role in education, increase historical awareness that history is important, and its influence on culture and education in Indonesia, especially in Java. This study was conducted using a quantitative approach, survey method and journal literature review. The results of this study are that there are several figures who spread Islam in Banyumas and its surroundings, his tomb is on the banks of the Logawa River, in the tomb there are important findings, namely the existence of an Ancient Ornate Tombstone which has a distinctive carving that shows a blend of Islam and local.

Keywords: Sheikh Makhdm Umar's grave, cultural heritage, figure who spread Islam.

Introduction

Sheikh Makhdm Umar is one of the respected figures in spreading Islam in Indonesia, especially in the eastern part of the archipelago. Sheikh Maqdm Umar is also an important figure in the history of the Demak Kingdom, which was the first Islamic kingdom in Java. He is known as a cleric and spreader of Islam who played a role in establishing and developing the Demak Kingdom in the early 16th century. Sheikh Maqdm Umar is believed to be a

spiritual teacher for Raden Patah, the founder of the kingdom. He helped integrate Islamic teachings with local culture, thus accelerating the process of Islamization in the Java region. In addition, there is information stating that Sheikh Makhdm Umar is also known as Ki Mbilung, a student of Sunan Kalijaga. The name Mbilung was obtained from Kanjeng Sunan Kalijaga, because he often acted according to his own ijtihad in acting even though he did not violate the principles of

da'wah. Together with Sheikh Makhdum Wali and Sayyid Kuning, he was active in spreading Islamic teachings in various regions. His tomb is considered an important historical and spiritual site, often visited by pilgrims from various regions. The existence of this tomb reflects the long journey of the history of the spread of Islam in the region. The study of the tomb of Sheikh Makhdum Umar has an important meaning not only in the perspective of Islamic history, but also in relation to the local cultural heritage that continues to live.

The approach used in this study is a quantitative approach, a survey type and literature review.

Discussion

A. History of Sheikh Makhdum Umar until his death

In general, the definition of history is an event that occurred in the past that is compiled based on the remains of various events. These remains are sources of history. History can also be interpreted as a branch of science that systematically examines the entire development of the process of change and dynamics of community life with all aspects of its life. The word history comes from the Arabic word *syajaratun* which means tree. A tree has the meaning of the genealogical branching of a family group, which resembles a tree full of branches, twigs, and roots.

Sheikh Makhdum Umar is believed to be a great scholar who played an important role in spreading Islam in Indonesia. Based on local

historical records, he was part of the early wave of Islamic missionaries who came to the archipelago in the 14th to 15th centuries. His preaching journey was driven by the mission of spreading Islamic teachings that prioritize the values of peace, tolerance, and cultural diversity. Sheikh Makhdum Umar is known not only as a scholar, but also as a wise figure in aligning Islamic teachings with the local wisdom of the local community. His tomb is now a tangible evidence of the historical trail, as well as a spiritual center and local tradition that continues to develop until now. Sheikh Makdum Umar is one of the figures who spread Islam in Karanglewas and its surroundings. It is said that he came from Demak Bintoro, like Raden Sayyid Kuning. Sheikh Makdum Umar was also a student of Sunan Kalijaga. His tomb is on the banks of the Logawa River and on the edge of the Purwokerto National Highway. It is close to the tomb of Sheikh Makdum Wali.

During his lifetime he was known as Jawara, he had the task of holding back the flood, so that the Pasir Luhur Palace would not be flooded, and until now, this tomb has never been flooded, even when the Logawa River flooded greatly. Sheikh Makhdum Umar died in 1475 AD. He was an important figure in the spread of Islam in Java, especially in the Karang Lewas Pasir Luhur area. Although there are not many detailed records about his life, his death is considered a great loss for the Muslim community at that time.

After his death, Sheikh Makhdum Umar was buried in Karang

Lewas. His tomb is now a place of pilgrimage for people who respect his teachings and remember his contribution to the process of Islamization in the region. The tradition of pilgrimage to his tomb is continued by followers and the local community as a form of respect. His death marked the end of one of the important phases in the spread of Islam in Java, but his teachings and influence live on through the religious and educational traditions continued by his students and followers. His legacy continues to be remembered in various religious and cultural practices of the community to this day.



Description: Tomb of Ki Ageng Mbilung
Source: Personal Documentation

B. Cultural heritage

Cultural heritage is a cultural product inherited from the past and preserved for future generations. Cultural heritage can be in the form of physical objects (tangible) or cultural values (intangible). Tangible cultural heritage is cultural heritage that can be seen and touched, such as temples, keris, batik, wayang, angklung, pinisi boats, noken, gamelan, paintings, statues. Intangible cultural heritage is cultural heritage that cannot be touched, such as traditions, languages, rituals. Cultural heritage implies a

common bond, our belonging to a community. Cultural heritage represents our history and identity, our bond with the past, present, and future.

To preserve cultural heritage, efforts are made called conservation, such as protection, documentation, restoration, and collecting in museums. One organization that promotes the preservation of cultural heritage is UNESCO.

Sheikh Makhdum Umar, who was influential in the Karanglewas area, Pasir Luhur, left a significant cultural heritage in the context of the spread of Islam and the development of local communities. Here are some aspects of cultural heritage related to him:

1. Spread of Islamic Teachings

Sheikh Makhdum Umar played an important role in the process of Islamization in Karanglewas. He taught Islamic values in a friendly and tolerant manner, so that the community could accept the teachings well. This approach created harmony between local culture and Islamic teachings.

2. Education and Islamic Boarding

He founded Islamic boarding schools as centers of religious education. These Islamic boarding schools not only function as places of learning, but also as communities that strengthen social ties among the community. Through Islamic boarding schools, many students later became religious scholars and community leaders.

3. Schools Traditional Arts

Sheikh Makhdum Umar's cultural heritage can also be seen in the traditional arts that developed in the area. Arts such as *braen*, which is a form of religious performing arts, are a means of conveying Islamic teachings and moral values to the community.

4. Spiritual Traditions

Religious rituals and traditions practiced by the local community are often influenced by the teachings of Sheikh Makhdum Umar. This includes the celebration of Islamic holidays and the practice of pilgrimage to his tomb, which shows respect for his contributions.

5. Social Values

His legacy also includes social values such as the importance of morals, education, and harmony between religious communities. The people of Karanglewas still apply these principles in their daily lives.

C. *Figures Who Spread Islam in Banyumas and Surrounding Areas*

Administratively, Pasir Wetan is included in Karanglewas District. The history of Pasirluhur and the development of Islam in the area is told in Babad Pasir. In this case, the figures who spread Islam at that time were men. The development of Islam in Banyumas began with elites in the duchy environment. The male figures as spreaders of Islam are as follows:

1. Syeh Makdum Ali
2. Syeh Makdum Umar

3. Banyak Belanak

4. Banyak Geleh

5. K. H. Abdullah Isya

Sheikh Makdum Ali and Sheikh Makdum Umar were envoys from the Demak Kingdom, while Banyak Belanak and Banyak Geleh were the Duke and Patih of Pasirluhur at that time. (Priadi, 2004). K.H. Abdullah Isya was a religious leader who played an active role in the development of Islam in Karanglewas, Banyumas Regency. He was a person respected by the surrounding community and wider followers.

D. *The Tomb of Sheikh Makhdum Umar: Center of Religious Pilgrimage*

Of the many places, the place that will be our final resting place in this world is the tomb/maqam/grave. For Muslims, the tomb/maqam/grave is a place where we will be asked by two angels, namely *munkar* and *nakir*. This tomb has three classifications, namely a public cemetery, a non-public cemetery and a special cemetery.

1. Public Cemetery (TPU)

Is an area of land provided for the purpose of burying the bodies of every person without distinction of religion and class, which is managed by the Level II Regional Government or Village Government.

2. Non-Public Cemetery

Is an area of land provided for the purpose of burying the bodies of the bodies which is managed by social agencies and/or religious agencies.

3. Special Cemetery

Is an area of land used for burial, which due to historical and cultural factors has a special meaning (PP No. 9 of 1987 concerning Provision of Land Use for Cemetery Purposes).

From the description above, it can be concluded that the tomb (online KBBI) contains five meanings:

1. Grave
2. Residence; residence
3. A long path containing levels that must be taken by a Sufi, which is full of various difficulties and requires serious effort so that a state is achieved that remains the personal property of the Sufi
4. The carving of the footprints of the Prophet Ibrahim a.s. when building the Kaaba, is found in the Grand Mosque
5. Noble (high) position.

The location of the tomb of Sheikh Makhdum Umar is at point H5JW + C29, Jl. Ajibarang - Purwokerto, Dusun II, Karanglewas Lor, Kec. Purwokerto Bar., Banyumas Regency, Central Java 53161. His tomb is located right next to the main road and close to the Monument of the

Commander in Chief of the TNI General Sudirman.

Description: Tomb of Ki Ageng Mbilung or Syekh Makhdum Umar Source: Screenshot google maps

Conclusion

Sheikh Makhdum Umar Karanglewas is one of the figures who has made a major contribution to the history of the development of Islam in Java, especially in the Banyumas area. His tomb is one of the respected sites, reflecting appreciation for his struggle and influence in spreading Islam, as well as being a place of pilgrimage that is often visited by local people and pilgrims from outside the area.

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