

Cosmopolitanism of the Sultanate of Banten: An Overview of Settlement and Social Structure of the 15th Century

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Abstract

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This study aims to examine the cosmopolitanism of settlements and social structures in the Sultanate Banten in the 15th century which became one of the centers of the pepper trade in Southeast Asia. Using the historical method, this study reveals the findings that geographical and economic factors that trade through maritime have brought the Sultanate of Banten to become a cosmopolitan city with various cultures from and outside the archipelago that interact with each other. In this study, identification on economic background, occupation, status, and religion of the community in the Sultanate Banten. In addition, the structure or social layer became the basic policy of the sultan to implement the distribution of settlements for the people living in the center of the Sultanate of Banten.

Keywords: Cosmopolitanism; Settlement; Social Structure; Sultanate Banten.

Introduction

Settlement in the Indonesian Dictionary has the meaning of a place (area) to live or a place to settle. The basic word 'mukim' can be related to a term derived from Arabic, namely *muqim* which according to Islamic religious law (*fiqh*) means to settle down or reside permanently (as a member of the local mosque congregation). The word *muqim* is also related to the word people (the Arabic word *qawm*), which in Javanese is usually used in the sense of "santri", who live near the mosque. In Java, in a village where there is no mosque, the word "people" can even mean one person, namely a religious official" who represents the Islamic group in the village administration (Graaf & Pigeaud, 2003, pp. 287-289).

Settlement is a city miniature where social, religious, economic, and political activities of the community can be found in this area. The evolutionary process causes settlements in cities to develop into permanent and dense population settlements. Settlement becomes a supporter of culture in a city. The settlement is also a living museum of one of the communities that have occupied the location for generations. They also leave cultural artifacts in the form of physical and non-physical which will later color the direction of the development of a city, whether it is an industrial city, a trading city or a port city or other types of cities (Sutjianingsih, 1994, p. 50). The formation of a city cannot be separated from the initial settlement that preceded it.

The development of settlements always follows the time or the spirit of the era (*zeitgeist*), from ancient to modern. At the same time, it always follows the space that became his footing. From the valley down to the lowlands. Both influence the development of settlements in one place. Especially in the Banten Sultanate during the second sultan, Sultan Maulana Yusuf (1570-1580), the settlements in one of the largest Islamic sultanates in the archipelago showed a very prominent development and construction of settlements. The existence of Banten as one of the most important harbors in the international trading as well as the center for Islamic Education in the archipelago had motivated many people from various ethnics to come into Banten (Ayatullah, 2017, pp. 60-61). The Sultanate of Banten at that time was not only crowded with natives but also from traders from various parts of the region who settled in the territory of the Sultanate of Banten. Such as from Lampung, Cirebon, Bugis, Ambon, Maluku, China, Gujarat, and Arabs.

Changes in social structure have an impact on various urban community activities, such as political-government, religious, economic and cultural activities. Without exception it also has an impact on the diversity of population settlements. In line with that, Sultan Maulana Yusuf built community settlements in accordance with the division of the population based on occupation, status in government, race and socioeconomic status. The division of settlements according to this background shows the cosmopolitan nature of settlements consisting of people or elements from various parts of the world. Settlements that are open to change and diversity that comes from outside.

The 15th - 17th centuries were the golden age of the emergence of pre-colonial states in Indonesia. At the same time, there was a rapid development of Islamic expansion in Java. Several prominent Islamic kingdoms (sultanates) emerged in Java, one of them, Banten (Hafid, 2021, p. 82). The Sultanate of Banten (1520s–1813) has been viewed as a typical port polity. Scholars have focused mainly on its external trade, cosmopolitan cultures in the port and trade impacts on state formation (Ota, 2015, p. 166). Built as a fortress city, the division of living area between inside or outside the fortress wall is determined by the citizenship status. Characterized as a city-state that applied urbanism focal concept, Banten followed a centralized pattern where the center became a sacred place. While the dynamic cosmopolitan atmosphere can be felt outside the fortress where the foreigners from different ethnicity and area lived (Kusumawardhani, Kurniawan, Zuhdi, 2022, p. 472; Sulistiyono, et al., 2021, p. 79). These reasons are the starting point and impetus for the study in this research to reconstruct the cosmopolitanism of settlements and social structures in the Sultanate Banten during 1570-1580.

Method

This study uses a qualitative approach, using historical methods, namely topic selection, heuristics, or source collection, source verification or criticism, source interpretation and historiography or rewriting of historical events (Sulasman, 2014). Historical evidences were performed via literature study. The importance of raising

the topic above as a strategic study for the discourse and inheritance of past history, as well as raising the study of the history of the city or local history which has recently received a lot of attention among historians. Relevance is very important so that historical research has a use value for the wider community, not just antiques. This is in line with Basundoro's (2021, pp. 2-3) thought the relevance in historical writing means that there is a connection or affinity with current conditions. According to that, this study is also expected to be useful in enriching references to local historical studies in an area, especially in Banten.

Getting to Know Banten: From Inland to Coastal Levels

Banten is not only known for its scholarly intellectuality, but also in terms of past discourse, this area holds a myriad of history that has been studied by many researchers from within and abroad (Pudjiastuti, 2016, pp. 187-188). Claude Guillot, a historian and archaeologist from France, could not hide his admiration for the richness of Banten's historical sources, he said that, Banten is a country that is very rich in historical sources. This kingdom has not only written its own history, but also stimulated many writings from foreign visitors, especially Europeans (Guillot, 2008, pp. 11-12).

The uniqueness and uniqueness of Banten's diverse historical sources cannot be separated from its geographical location which is at the western tip of the island of Java and borders the island of Sumatra with the Sunda Strait as the separation between the two regions. Its geographical location makes Banten -to borrow Guillot's term- included in the "two worlds" namely Java and Sumatra, both of which have fundamental differences. Its position is on the border between the two main traditions of the archipelago, namely the Javanese royal tradition and the Malay trading place. This uniqueness has influenced the cultural composition of the Banten community, which is multicultural and has long been a cosmopolitan area or city with trade networks reaching England in the 16th century (Guillot, 2008, pp. 11-12).

The initial phase of the spread of Islam is a very meaningful phase in the history of Banten. The phase where Islam was broadcast by Sunan Gunung Jati from Cirebon and Maulana Hasanuddin in alliance with Demak. During this period, there was a religious transformation from a Hinduistic kingdom to an Islamic one and the development of Banten as an alternative port after Malacca (Facal, 2014, p. 95).

Maulana Hasanuddin as the first king in the Sultanate of Banten, led Banten after defeating Prabu Pucuk Umun in Banten Girang. The first policy in his government was to move the center of the kingdom from Banten Girang to Banten Lama. The transfer of the administrative center of Banten from the interior to the coast is a hint from Sunan Gunung Jati to Maulana Hasanuddin.

The government center, which had the interior of Banten, namely Banten Girang, was moved to the port of Banten. Sunan Gunung Jati determines the position of the *dalem* (palace), forts, markets, and squares that must be built (Triana, 2003, p. 26). This place was later named Surosowan and became the capital of the Islamic Kingdom of Banten, after the conquest of Banten Girang by the Muslims.

Maulana Hasanuddin's conquest of the capital is narrated briefly in *Sajarah Banten* (SB), and the year is revealed in a single color *candrasengkala brastha gempung*, which Hoesein Djajadiningrat interprets as 1400 Saka, or 1478 AD. In fact, 1400 Saka is also mentioned in Javanese chronicles as the year of the fall of Majapahit, which is at the beginning of the Islamic era in Java. According to Portuguese sources, Banten Girang fell into the hands of the Muslims in late 1526 or early 1527. However, many local traditions say that the transfer of the capital occurred in 1526 AD. According to *Sajarah Banten*, Hasanuddin had lived in Banten Girang for several years before moving to the port of Banten under orders of his father, Sunan Gunung Jati, Maulana Hasanuddin is thought to have moved to the new capital of Banten in the 1530s (Hakim & Wibisono, 1996, p.31).

Regarding the timeliness in the form of a date, it is believed to occur on the 1st of the month of Muharram where in that month coincided with the conquest of Pajajaran in 1579. 1 Muharram is a good day to carry out important events that are believed by the people at that time. So, the transfer of the capital city of Banten from Banten Girang to Surosowan (Banten Pesisir) occurred on 1 Muharram 933 *Hijriah* which, according to the Wuskfeld Table, coincided with October 8, 1526 AD (Triana, 2003, p. 18).

The reason for choosing Banten Lama (*Surosowan*) as the center of the political administration of the Islamic Sultanate, seems to be based on considerations, among others, that Old Banten (*Surosowan*) is easier to develop as a trading center port (Badri Yatim, 2011, p. 48). Its location facilitates the connection between the north coast of Java and the west coast of Sumatra through the Sunda Strait and the Malacca Strait. At that time there were already many Portuguese people in control of the Malacca Strait and since then more and more merchant ships came to Banten (Hakim, 2006, p.77). In addition to economic factors, the relocation of the capital is associated with magical matters because a thing is considered the defeated palace city must be abandoned.

Banten, which was only a duchy, was changed to the state of Demak with the crowning of Maulana Hasanuddin as king of the Sultanate of Banten in 1552. The title given to Maulana Hasanuddin at that time was Maulana Hasanuddin Panembahan Surosowan. Maulana Hasanuddin continued the efforts of his father, Sunan Gunung Jati, in expanding the Islamic area to Lampung and controlling the pepper production and trade areas at the same time.

After Maulana Hasanuddin, the Sultanate of Banten showed significant progress as an Islamic empire in the archipelago. Sultan Maulana Yusuf (1570-1580), as his father's successor, led the development of the Sultanate of Banten in all fields. The development strategy is more focused on urban development, regional security, trade and agriculture (Triana, 2003, p. 38), as well as the development of settlements for residents from many backgrounds.

Cultural-Ecological and Socio-Economic Transformation of Society

The development of Banten as a port and trade city may only be recognized by tracing the historical events of the transformation of the political administrative center from

Banten Girang in the interior, which was under Hinduistic Pakuan-Pajajaran subordination to the coastal area known as Banten Lama. The transformation event took place in 1526 by Syarif Hidayatullah and Maulana Hasanuddin. Since then, the embryos and foundations of Banten society and culture have been laid and defined in a format characterized by Islam (Triana, 2003, p. 507).

One of the fields of urban history, as stated by Kuntowidjoyo, is the development of urban ecology. Ecology is the interaction between humans and their natural surroundings. The relationship between creatures and the natural environment they inhabit is one of the forces that shape the character of the city. The natural environment influences humans when building their settlements in choosing locations, using appropriate construction materials to adapt to the climate, constructing buildings with structures that are suitable for the soil, and designing building forms that are in harmony with the surrounding conditions. The physical elements of the natural environment that cause changes in people's behavior in building cities can be divided into four elements, namely topography, climate, building raw materials and technology (Kuntowidjoyo, 2013, p. 64).

The location of the center of the Sultanate of Banten which was originally in the interior (Banten Girang) generally has the characteristics found in cities in the estuary area of large rivers which are deep enough to be navigable by merchant ships and immigrants. The main transportation in the Banten Girang Kingdom is via the Cibanten River, which can be navigable for 13 kilometers from Banten Bay.

Although the center of this kingdom was built far from the coast, it does not mean that Banten Girang was an inland kingdom that showed a closed and static civilization, with more or less uniform cultural expressions, as found in the interior cities of pre-colonial Java. Banten Girang became an open kingdom and an important area for international maritime networks. This is based on archaeological finds at the site in the form of imported ceramics, such as from China, Vietnam and Thailand. In addition, beads and coins from the Tang dynasty, China (Guillot, Nurhakim & Wibisono, 1996, p. 142) were also found.

Banten Girang was not only a political and cultural center, but also a magical center for the kingdom. The king and his palace in the capital of Banten Girang, form a microcosm arrangement. In the minds of Brahma and Buddhist beliefs centered on Mount Meru, the small universe, namely the kingdom, must have Mount Meru also in the center of the capital city represented by a temple building (Juliadi, 2007, p. 32-34). In the Hindu-influenced archipelago, each kingdom had a sacred mountain, the seat of the patron gods who were honored by establishing temples (Guillot, Nurhakim & Wibisono, 1996, p. 97). The sacred mountain was seen as a distinctive element of every political unitary area at that time, and the existence of a sacred mountain could be considered as evidence of a political area.

In the Kingdom of Banten Girang, the sacred mountain was named Mount Pulosari, where Sultan Hasanuddin succeeded in spreading Islam to the eight hundred teachings who lived on the mountain. The sacred nature of the mountain was seen when Maulana Hasanuddin required the teachers who had converted to Islam to

return to life on Mount Pulosari, because if the place became empty, that is without a priest, then that would be the end address for the Land of Java (Guillot, Nurhakim & Wibisono, 1996, p. 99).

The presence of Islam which became the spirit for the development of cities in the Sultanate of Banten underwent a synthesis with the Pre-Islamic (Hindu-Buddhist) tradition. Cultural synthesis runs in a flexible and fluid way. This cultural synthesis can be seen in the application of the spatial concept of Mandala in the development of urban infrastructure in the Sultanate of Banten, namely the construction of palaces, places of worship (mosques), markets, and squares. Cultural synthesis as above also affects the socio-cultural development of the community from what was previously Hinduistic to Islamic nuances, even a combination of the two occurs. According to Kuntowidjoyo, these socio-cultural conditions are considerations for the formation of the city (Kuntowidjoyo, 2013, p. 61).

In contrast to the Hinduistic style of the Banten Girang Kingdom, after the move from the capital center to Old Banten (*Surosowan*), the Banten Sultanate grew more as a coastal city. The history of cities in Indonesia mostly developed in coastal areas. It is because the economic, cultural, political, and social activities were carried out by sea in the past. History proves that the most lively and easy trade is through rivers and seas. As a result, settlements appeared around rivers and beaches. The settlement turned into a city, along with the interaction between the natives and the newcomers after going through quite a long time. This can be seen in the dynamics of the tribes who inhabit the city with different interests. In addition, the type of work or profession in the city as a symptom of a more complex urban area (Rabani, 2010, pp. 1-2).

From archaeological remains and observations of a number of maps made by travelers who have come to Banten, it appears that the morphology and urban planning of the Sultanate of Banten have similarities with other coastal cities in Java, such as Jayakarta, Tuban, Japara, Gresik, and Surabaya. Its location on the coast and at the mouth of the river, allows Banten to establish extensive relations with the outside world and with the interior through ocean shipping and river transportation (Rahardjo, et al., 2011, p. 36).

Referring to the Mandala concept, the Sultanate of Banten also built important urban structures, such as palaces, mosques and squares. Supporting infrastructure for coastal cities was also built, such as markets, ports, settlements and fortifications. The richness of the contents of the sea and the sea is a means of cheap transportation which has resulted in the growth of a number of coastal cities in the world. Cities along the coast and riverbanks live from fishing and transportation activities (Heryanto, 2011, p. 50; Kusumawardhani, Kurniawan, & Zuhdi, 2021, p. 475).

Its location close to the sea affects the building materials used in making the infrastructure. Utilization of environmental resources in the form of clay and coral, many are used as building materials and equipment. So do not be surprised if there is a local motto that reads *gawe kuta baluwarti bata kalawan kawis* which means to identify urban development based on clay and coral bricks.

Economic Change

The migration of the center of government from Banten Girang to Banten Lama clearly benefits the socio-economic community. This will facilitate trade relations with the Sumatran coast through the Sunda Strait. The current situation is related to the political situation in Southeast Asia, where Malacca fell to the Portuguese. Muslim traders who were reluctant to contact the Portuguese sought other ports controlled by Islam.

The Muslim traders then diverted their trade routes to Banten Bay. They were from Arabs, Persia, Gujarat, Burma, China, France, British, and the Netherlands. Traders from remote parts of the archipelago also came to the Sultanate of Banten. All goods originating from abroad can be obtained at the Sultanate of Banten (Hakim, 2006, pp. 77-78).

Karangantu Port is the main port of entry for foreign traders. Goods from outside which are export commodities, such as ceramics, earthenware, elephant ivory, rice and spices are widely traded in the market near Karangantu Port (see Figure 1). Pepper became the main export commodity for trade in the Sultanate of Banten. Portuguese news mentions the role of the Sultanate of Banten as a pepper port, its position ranks second after Sunda Kelapa (Daliman, 2012, p. 147).

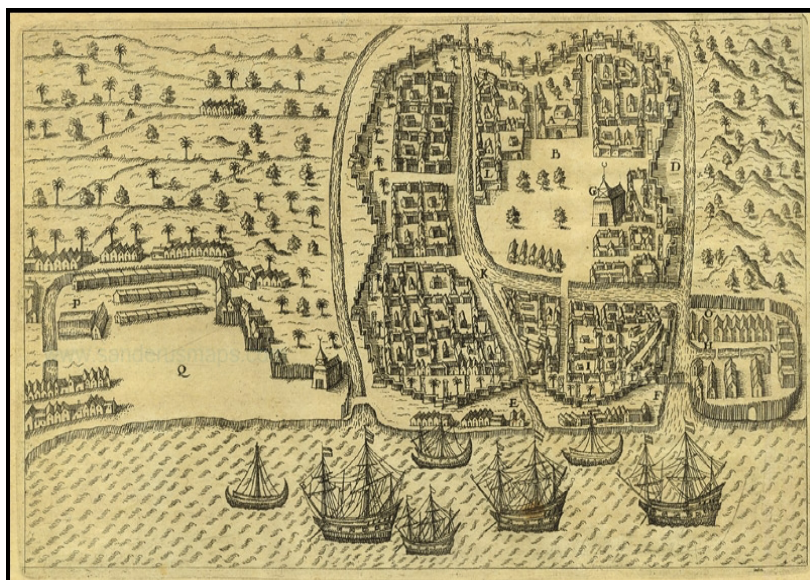


Figure 1. Map of Banten in April 1595 (painted by Willem Lodewijcksz who was with Cornelis de Houtman's entourage).

Source: Retrieved from <http://www.sanderusmaps.com>, accessed on March 8, 2021.

It is unsurprising the Banten terminology as a province which is now growing rapidly through its industrial sector, has long been known and has relations with the outside world, including China and India. Relations with China involve trade relations, while with India in religious matters. This is evidenced by the discovery of a number of archaeological objects, such as Chinese ceramics, statues, and inscriptions. Even the Greeks can certainly be familiar with the area of Banten which produces a lot of silver (Rahardjo, et al., 2011, pp. 31-32).

Community & Settlement Development

The Islamic dynasty was not the founder of Banten. In fact, this dynasty seized power in a country which had a long history and whose prosperity had long depended on the production of peppercorns and international trade (Guillot, 2008, p. 30). Long before Islam came, this country had been influenced by Hindu-Buddhist kingdoms. The influence of several major kingdoms, such as Tarumanegara, Sriwijaya and Pajajaran, was recorded to have walked the traces of Banten's history. Banten Girang, who at that time controlled the tip of Java, only had the status of a vassal of Pajajaran.

The interesting thing is, when a group of Muslims became rulers in this area, that's when what the Banten Girang Kingdom did not get when it was still a subordinate of Sriwijaya and Pajajaran, could be obtained or achieved by the Banten Sultanate, namely in the form of independence as a sovereign state. The advances achieved in the pepper trade within the city which led to competition between Pajajaran, Portuguese and Islamic powers, prompted the population to migrate to the city of Banten.

The increasing number of urban residents who come from various backgrounds has become a driving factor for the emergence of separate settlements based on differences in ethnicity, social class, and employment status of the population. The composition of the population in the city of Banten is not only occupied by local indigenous people, but foreigners such as from Europe, Arabia, India, and China. This composition is a forming element for the social structure of the multicultural society of Banten. In addition to this group, in the Banten Sultanate area there are also groups of foreigners, they are traders who mostly live in the North Coast of Banten. They are grouped into Eastern Europeans and Foreigners. The former including Dutch, British, French, Danes; while those mentioned later include Chinese, Japanese, Arabs, Persians, Indians, and other foreigners (Sudarno, 2008, p. 11).

Settlement Segregation

When the city center was in the interior (Banten Girang), there were very few historical sources that showed evidence of the division or separation of types of community settlements based on the social structure of the community above, both physically and non-physically, at the time of being subordinated to the Tarumanegara Kingdom. A few sources that can be known about the existence of simple settlements in Banten Girang, namely the discovery of metal casting equipment in one large area at the *Banten Girang* site. The evidence is a sign that proves the existence of settlements for blacksmiths in Banten Girang. Historical evidence that still remains is the name of Kampung Sempu which is now included in the Banten Girang area. The name of the village comes from the name "*empu*" which is the name for a blacksmith or *keris* maker.

The existence of the Hinduistic Banten Girang Kingdom can be traced from excavations carried out by archaeologists in the interior of Serang. The results of excavations in the form of sites and relics of glassware such as pottery and ceramics, prove that the Banten Girang Kingdom has always been affected by dual influences,

Javanese (Tarumanagara) and Malay (Sriwijaya) influences (Guillot, Lukman Nurhakim & Sonny Wibisono, 1996, p. 130). In the area of the Banten Girang site which was excavated in 1988-1992, several sites were found that were part of the city structure, namely: (a) *Kelunjukkan*, is a place where guests must inform the purpose of their arrival before being allowed to enter; (b) *Telaya*, is part of the center of the Kingdom of Banten Girang. To the east of *Telaya*, you can still see an ancient artificial cave that was dug into a cliff. There are two entrances and three chambers in the cave. According to residents, the cave was used as a place for King Pucuk Umun to meditate; (c) *Pandaringan*, to the northwest of *Telaya* there is a niche which in the rainy season turns into a swamp due to the accumulation of rainwater and rising river water. At that time people easily caught fish. Therefore, the last place was a former fish pond during the era of the Banten Girang Kingdom, the niche was called *pandaringan* or *padaringan* (a place to store food); (d) *Banusri*, according to local tradition this area used to be a market in the Kingdom of Banten Girang (Guillot, Nurhakim, & Wibisono, 1996, p. 95); (e) *Alas Dawa* (long forest) is located in the southern part of the site of the Banten Girang Kingdom which is about two kilometers away. This area is called Alas Dawa because there are many tall trees that extend and form a kind of small forest. Beside the pedestal there is a path that connects the two old roads ('sultan road'). and cut the Cibanten River with a bridge. Because of its location at the intersection of the entrance to Banten Girang, namely the river and the two 'sultan roads', it is presumed that this place was a southern control post, as *Kalunjukkan* in the north. In the area there are several sacred tombs that are rather quiet but still well maintained; (f) Asem Reges / Agus Jong Sacred Tomb, the name of this place comes from the tamarind tree near the tomb. The figure in tomb is known as the first people who converted to Islam in Banten Girang, who was the *misan* of King Siliwangi's concubines, namely Jong and Jo. The two men were Banten warriors who were considered to be the right hands of *Pucuk Umun*. After converting to Islam, the two warriors were given the titles *Mas* for Jong and *Agus* for Jo (Hakim, 2006, p. 82). There is no historical evidence that describes the function of the Asem Reges site.

It was only when the Islamic-style city with topography was located on the coast as a place of commerce, did the Sultanate of Banten try to accommodate people's lives, both those who came from outside the area and local communities through the politics of separating the settlements. This policy was carried out when the Sultanate of Banten was led by Sultan Maulana Yusuf as the second sultan to replace his father, Maulana Hasanudin.

The settlements in the administrative center of the Banten Sultanate during the reign of Maulana Yusuf (1570-1580) were divided into several settlement units according to the social strata of society. The efforts to build settlements during the time of Sultan Maulana Yusuf can be proven by referring to the source of *Sajarah Banten, pupuh XXII*, namely Molana Yusup has great physical strength. He built a defensive fort (*gawe kuta bulawarti bata kalawan kawis*) and built villages, fields, canals, and dams" (Djajadiningrat, 1983, p. 38). Some of these villages are based on socioeconomic status, religious status and power status in the government (Wibowo, 2013).

Most city dwellers belong to the merchant class. Most of these traders came from outside the Sultanate of Banten. Foreigners live in villages outside the palace walls (*extra muros*), grouping up like tribes (Sumalyo, 2006, p. 496). In the city they have their own village. For foreign merchants who want to settle, must obtain permission from the ruler of the kingdom first. The group of traders who lived in the Sultanate of Banten included Malays, Bengalis, Gujarats and Abesinians, they lived along the coast. Chinese merchants also had their own settlements located to the west, combined with the Portuguese.

The group of Dutch houses was separated, strongly fenced facing the land and swamps. Except for these foreign traders, there were also Arab, Pegu (Burmese/Myanmar), Turkish and Persian traders. Also, traders came from various regions in Indonesia, such as from Banjar, Indramayu, Cirebon, Madura, Bali, Ambon-Maluku, Banda, Selor, Bugis-Makassar, and Sumbawa. In Java, among others, from Jaratan, Gresik, Pati and Juwana. The same applies to traders from Sumatra and Kalimantan (Poesponegoro & Notosusanto, 2008, p. 288).

Settlement is an important element that supports the existence of a city. The spread of settlements in cities causes regional specifications or settlement groupings based on ethnicity, religion, skills and status in government (Artha & Ahimsa, 2004, p.118). This grouping of settlements is not only intended for the tidiness and harmony of the city, but more importantly for security. Each village together can immediately prevent theft, robbery and fires that often occur, which in the end this too can be an effort to spread and expand the city.

Several toponyms of settlements in the Sultanate of Banten can be classified into four groups, namely (Ambariy, 2001, p. 119). (a) Grouping on the basis of race and ethnicity, consisting of: *Kebalen* is Balinese settlement, located to the south of the *Surosowan*; *Karoya* is settlement of the Koga people from India, located to the southeast of the *Surosowan*; *Karangantu* is other foreign settlements for Malayan, Portuguese, English and Dutch, it is located to the east of the *Surosowan*; Bugis settlement, near Karangantu Harbor; Chinatown is settlement of Chinese, located to the west of the Great Mosque of Banten; *Pakojan* is located near the former *Karangantu* ancient market. There was the former Koja Mosque, located south of the road that connects *Karangantu* and *Speelwijk Fort*, now it is only the ruins remain.

The term "*Pakojan*" (*khojah*) comes from the Persian / Persian (now Iran) language. *Kojah* or *Khojah*, from Persian *chojah* or *khwaja*, a designation equivalent to the title "sir" in the English noble. In Turkey, where it is pronounced *khoja*, it is reserved for a scribe or someone who wears a *turban* (a cloth covering the head). In India, the term *khoja* refers to the Ismailites, followers of the Aga Khan (van Leur, 1960, p. 239). In the Indonesian Archipelago, Pekojan Village is for Muslim traders who come from Arabia, Persia, India, Tamil, Gujarat, Egypt, Goa, and others. *Kampung Pakojan* is still found with its topo (the science of place names) and also with real places in a number of historical cities such as Banten, Jakarta, and others (Tjandrasasmita, 2009, p. 22).

Grouping on the basis of socio-economic, consisting of customs (tax point), located northwest of the *Surosowan*; *Panjaringan* (fisherman's settlement), located to the

north of the *Surosowan*; *Pasulaman* (a place for embroidery), located to the northeast of the *Surosowan*; *Kagongan* or *Pagongan* (a place for gong and gamelan players and makers, located to the north of the *Surosowan*; *Pamaranggen* (the place where *keris* is made), located to the northeast of the *Surosowan*; *Pawilahan* (a place for bamboo crafts), located to the northeast of the *Surosowan*; *Pakawatan* (a place for making nets), located to the northeast of the *Surosowan*; *Pratok* (a place where medicine is made), located to the northeast of the *Surosowan*; *Kepandean* (a place for making weapons and metal tools), is located west of the *Surosowan*. and *Pajatran* (a place for weaving crafts). located west of the *Surosowan*; *Kamasan* (a place where gold metal accessories craftsmen live), *Kamasan* is a village which part of the *Kramatwatu* district; *Sukadiri* (place for metal foundries and weapons manufacture); *Panjunan* (settlement craftsmen, such as pottery and pots); There were two pottery craft centres, *Sukadiri* and *Panjunan* (Marwoto, Irmawati, 2019, 323).

Pamarican (a place to store pepper), is located in the northwest of the *Surosowan*. The toponym of *Pamarican* in Banten indicates that the location is a pepper center or at least related to pepper. Banten as the center of pepper has been going on since the time of the Sunda Kingdom where the Islamic kingdom had not yet been formed. The uniqueness of Banten compared to other pepper exporting countries in the Malay world, in this small area, buyers can easily relate directly to producers (Wibowo, 2020, p. 413).

Grouping based on status in government and society, consisting of: *Keraton* (the settlement of the sultan and his family), located to the east of *Surosowan*; *Kawangsan* (the residence of Prince Wangsa), located to the north of the *Surosowan*; *Kaloran* (place of Prince Lor's settlement), located northwest of *Surosowan*; *Kawiraguna* (place of the settlement of Prince Wiraguna), located to the south of the *Surosowan*; *Kapurban* (Pangeraan Purba settlement), located to the north of the *Surosowan*; *Kabantenan* (government official settlement), located to the northeast of the *Surosowan*; *Kamandalikan* (Prince Mandalika's settlement), located southeast of *Surosowan*; *Kesatrian* (soldiers), located to the east of the *Surosowan*; *Kademangan* (settlement of the *demang*).

Meanwhile, identification on settlement according to religion basis consisted of *Kapakihan* (settlement of Islamic law scholars), located to the north of *Keraton Surosowan*; and *Kasunyatan* (settlement of holy people); located in the southeast of the *Surosowan*. This settlement was used as a place of learning and Islamic religious education during the Sultanate of Banten.

Judging from the map of Banten written by the Dutch in the 16th century, as reprinted in Figure 1, it appears that the pattern of settlements (such as roads and house buildings) in the Sultanate of Banten are checkered resembling a chessboard or gridiron pattern. In the world of architecture known chessboard pattern or gridiron. This pattern is useful for mapping the pattern of roads and house buildings. Historically, this pattern aims to provide regular residential services. In addition, the gridiron pattern is the embodiment of military ideology so that troop movements can take place quickly, see (Heryanto, 2011, p. 22).

The houses or palace buildings in the settlements of the Sultanate of Banten are generally not on stilts, but it is different in the interior cities, where many houses are still built on high pillars (Sutjainingsih, 1994, p. 112). Floors in residential areas have used floors covered with clay. Based on direct observations in the field, the authors found the fact that in some parts of the *Surosowan* Palace, especially in the former *pendapa*, the floor is covered with tiles made of clay and marble of several sizes. Most of the floors in *Surosowan* are covered with red bricks.

Regarding building materials for houses in settlements, raw materials originating from the topography of the Sultanate of Banten are used, such as bricks, corals, and andesite stones. Andesite stone is used as the foundation for buildings and the shape generally belong to the elite, such as the *Surosowan*. Stone blocks are arranged neatly mixed with coral blocks to form the outer wall of the building (Heriyanti & Untoro, 1997, p. 113). Bricks are used mainly for fences and foundation parts, but most of the buildings are made of wood and other non-durable materials, for example for posts or spaces. For the roof is made of shingles or tiles.

The policy of developing residential areas based on differences in ethnicity, race, and social status had a significant impact on the development of the Sultanate of Banten, where Banten's multicultural cultural diversity grew. Differences in ethnicity, religion, region, and social stratification criss-cross each other to produce cross-cutting affiliations (Nasikun, 2010, p.107).

This phenomenon is a journey towards the realization of a distinctive Banten culture, which was born from historical experiences since this region was influenced by pre-Islamic culture, Islam, and up to modern culture today. This is indicated by the differences in the language used by the people of Banten today, according to the segmentation of the region, namely the Javanese-Cirebonan language (also called the Jaser language aka Java-Serang, segmented in the North Banten region such as Serang, Cilegon, and Tangerang), Sundanese (segmented in the South Banten region, such as in Lebak and Pandeglang), and the Lampung language.

Conclusions

The development of the Sultanate of Banten cannot be separated from the historical attachment to the period of Banten Girang which has a Hinduistic pattern and of course the influence of Islam which gives color to the development of architecture combined with the concept of traditional Javanese urban planning. One of the most important phases in the development of Banten culture is the early phase of Islamization (1525-1619), a phase where Islam was broadcasted by Sunan Gunung Jati from Cirebon and Maulana Hasanudin who had an alliance with Demak. During this period there was a religious transformation, the transfer of government center and the development of Banten as an alternative port after Malacca.

The consequence of being the largest port in the Sunda Strait made the Sultanate of Banten an area frequently visited by foreign traders from various regions, such as Cirebon, Demak, Ambon, Bugis, Chinese, Gujarat, Persian, and so on. The people of Banten who are subordinated to the immigrant population creates a cross between the

two cultures. Not a few foreign residents who settled in the center of the Sultanate of Banten and caused its own problems for the government, namely the provision of housing for them. Sultan Maulana Yusuf (1570-1580) carried out an innovative policy to regulate foreign residents and indigenous residents in the city center by segregating settlements.

The development of community settlements of various backgrounds by Sultan Maulana Yusuf was facilitated by the provision of settlements based on the stratification of society in the Sultanate of Banten. The layers of society in the Sultanate of Banten are classified into four groups of social status which have their respective roles. The classification of society in the Sultanate of Banten consists of: the sultan and his family, the elite (*wong gede*), the non-elite group (*wong cilik*) and the slave class. Do not miss the role of women in the Sultanate of Banten is a supporting element in the social strata of society. The roles of these women include as queen mothers, advisors to the sultan, political leaders (*Dewan Perwalian*), teachers and propagators of Islam, palace guards, flower bearers at sacred tombs (*bedhaya*).

From the classification of the layers of society in the Sultanate of Banten, the development and provision of settlements followed the differences in the society. The settlement development consists of four grouping criteria, namely the grouping of settlements based on race and ethnicity, such as Chinatown and Pekojan; grouping of settlements based on socio-economic, such as Customs, *Pawilahan* and *Pamarican*; grouping of settlements based on status in government and society, and based on religious status.

The old settlement at the Banten Lama site with its historical heritage is now an "open museum". In this large museum, there is reflected a "shadow of the past of the urban settlements and the people of Banten" who once inhabited it. Some of the artifacts that are still beautiful in some of these old settlements or villages, such as the former Chinatown High Ancient Mosque Tower in Chinatown Village; the former building of the Khoja Mosque in Pekojan Village; and the Kasunyatan Mosque in Kasunyatan Village; is a description of the characteristics of people's lives in the center of the cosmopolitan past of the Banten Sultanate. It is proper for the young generation of Banten to know the history of the settlements where they live, because from there they can know the true nature of their identity as historical creatures.

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