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Kropak Part 1

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ONLY NATURE LIVES ETERNALLY

Nature is the Creator of Life.

Live and let live.

So says the doctrine of "Vishnuh":

"We learn by teaching and dare to defend the rights of Nature, for the Earth is formed by Nature and living beings have sprung from earthly Nature.

... Living beings are individuals, and we all dwell together on this living planet, also inhabited by humans. It is irrelevant from which corner we come; mortals we are, and mortals we shall remain. Life is a gift from Nature, and living beings are one; therefore, one should not spoil life, but rather make it pleasant for everyone."

The doctrine of "Vishnuh" reveals a profound interconnectedness between all living beings and the natural world. At its core is the recognition that life itself is a gift stemming from the essence of nature. This doctrine emphasizes the importance of nurturing and protecting these gifts, not only for ourselves but for all living beings that share our planet.

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By teaching and sharing knowledge, the doctrine of "Vishnuh" believes in fostering understanding and respect for the natural world. This goes hand in hand with advocating for the rights of nature itself, as the earth and all living beings upon it originate from and are part of it.

This vision underscores the unity of all living beings, regardless of their origin or background. Whether human, animal, plant, or other organisms, all share a common bond as inhabitants of this living planet. It is a call for solidarity and compassion towards all forms of life.

The doctrine of "Vishnuh" reminds us that life is precious and that as conscious beings, we have a responsibility to cherish and protect it. Rather than polluting and exploiting life, it is our duty to enhance life for all beings that are part of it.

This ethic of respect for life and nature reflects a deep understanding of our interconnectedness and the need to live in harmony with nature. It is an invitation to take our role as stewards of the earth seriously and to commit to preserving life in all its diversity and splendor.

"The first initiative"

This book marks the first step towards the recognition of the authentic Indian martial art "Pencak-Silat," as preserved and developed by the Vishnuh-Society. It encompasses 10 styles and various theoretical subjects that are part of the Vishnuh curriculum.

The principles of Pencak-Silat have been translated from the original Lontar books of the Vishnuh-Society, whose knowledge was traditionally recorded in various Sanskrit variants dating back to ancient times. These teachings, along with the other doctrines of the Vishnuh-Society, illuminate the essence of life and death, the key to which is hidden in nature and every living being.

In our modern society, there is a growing realization that the emphasis on material values, stemming from personal gain and greed, can have a negative impact on human well-being. Those who are solely driven by material interests will descend ever deeper. This sense of emptiness persists if timely intervention is not made. Humanity now realizes that it has erred by relying on artificial acquisition of knowledge and has become entangled in materialism through religious doctrines. With a growing interest in

addressing the lack of spiritual well-being in society, humanity is rediscovering traditional values and norms rooted in ancient wisdom of pre-Biblical cultures.

There is also a growing awareness that many so-called "sacred" religious teachings are distorted summaries of historical facts from various ancient cultures. For example, the earliest writings of the Germanic people on mythology and worldview have been supplemented since Biblical times by religious leaders and church congregations with the history of suppressed indigenous peoples, including elements of Eastern philosophy. Jewish chronicles and sagas about Abraham, Isaac, Jacob, and others were also added to the "Bible" as part of the collection and as a basis for religious principles.

During the period of colonial domination, the oppressive powers indeed profited from the rich cultures of the peoples they subjugated.

This period was characterized by the plundering not only of the natural resources of the colonized areas but also of their cultural heritage, including mythological and philosophical ideas cherished by their ancestors.

The colonial powers, often driven by a combination of economic gain, religious beliefs, and the desire for political power, actively sought to suppress and assimilate the cultures of the indigenous population. One of the ways they did this was by co-opting and distorting the ideas and beliefs of the indigenous population for their own purposes.

This process involved adopting the mythological stories, spiritual beliefs, and philosophical concepts of the colonized peoples and presenting them as originating from the colonial powers themselves, often as 'divine revelations' or as evidence of their superiority over indigenous cultures. Through this appropriation of cultural heritage, the colonial rulers sought not only to undermine the cultural identity of the indigenous population but also to justify and strengthen their own power.

This practice of cultural appropriation during the colonial period has left deep scars in history and has contributed to the ongoing struggle of indigenous peoples for cultural recognition, self-determination, and justice. It serves as a reminder of the complex dynamics of power, culture, and identity inherent in colonialism, emphasizing the

importance of recognizing and respecting the diverse cultures and traditions that humanity possesses.

Indeed, indigenous worldviews and philosophies have been consciously appropriated by Western and other thinkers throughout the centuries. This appropriation process was often facilitated by the support of religious leaders, whose earlier writings are still considered the ultimate philosophical and religious truth.

Throughout history, Western and other intellectuals have often adopted elements of indigenous worldviews and philosophies and adapted them to their own worldview without fully respecting the original context and meaning. This appropriation was made possible by a combination of power dynamics, cultural dominance, and the idea of the superiority of certain systems of thought.

Religious leaders, whose writings are often considered sacred and followed as a guide to spiritual truth, have sometimes contributed to this process by interpreting indigenous beliefs within their own religious frameworks and incorporating them into their doctrines. This endowed the appropriated ideas with a kind of "sacred seal," making them accepted as part of a broader religious truth. This process of appropriation has often led to distortions

and simplifications of the original indigenous worldviews and philosophies, contributing to the marginalization and oppression of indigenous cultures themselves.



... It illustrates the complex relationship between power, culture, and religion, emphasizing the importance of critically approaching inherited truths and respecting diverse worldviews and beliefs.

Indeed, many world powers have based their state philosophies on this "wrong truth," selectively adopting

and adapting elements from various philosophical traditions to justify and strengthen their own rule. The former ruling class was certainly aware that they had recorded the philosophical ideas of ancient civilizations and the worldview of the oppressed indigenous population at their discretion.

Through this selective interpretation and manipulation of philosophical ideas, world powers could legitimize their dominance by claiming that their rule stemmed from a higher truth or divine right. They created a narrative in which their rule was presented as natural and inevitable, while simultaneously suppressing and marginalizing the ideas and worldviews of the oppressed population. This practice of incorporating and distorting philosophical ideas has left deep traces in history and has contributed to the ongoing struggle for social justice and cultural recognition.

It reminds us that philosophy and ideology are not neutral but are often shaped and used by rulers to serve their interests. It also emphasizes the importance of critical thinking and questioning dominant narratives, as well as recognizing the value and contributions of diverse philosophical traditions and worldviews.

... They have annexed these ideas and adapted them as necessary to serve their own agenda. At that time, power lay entirely in the hands of the rulers. Unfortunately, it appears that much of contemporary society, shaped by religious beliefs, still struggles to understand itself and life. They carry a trauma passed down from generation to generation by the ruling elite.

... This phenomenon also emerges in stories like the Biblical Exodus, which describes the departure of an oppressed Jewish people, similar to the migration of various Indian population groups and others who migrated from South India to the Indian Archipelago in the 2nd century AD.

So says the doctrine of "Vishnuh":

"Utilize all your talents to achieve your objectives and fearlessly express all your unspoken hopes and desires. Be proud of yourself as a human being in everything you accomplish and stand up for your self-worth in this unique life. Understand that care and respect for yourself are prerequisites before imparting them to others. Yesterday was Yesterday, Today is Today, after this day, there will be more, but do not forget that each Day is as long as the previous one. Live and let live!"

The doctrine of "Vishnuh" emphasizes the full utilization of all our talents and the pursuit of our goals with determination and courage. It encourages us not to hesitate in expressing our deepest hopes and desires, even if they have remained hidden for a long time. It acknowledges that fulfilling our goals and dreams is an essential part of being human and that we should take pride in our efforts and achievements.

Equally important is the understanding that self-care and self-respect form the foundation of our ability to care for and respect others. We must first take care of ourselves before we can help others, and we must recognize and cherish our own worth in this unique life we have been given.

The doctrine of "Vishnuh" reminds us that each day is a new opportunity to grow, learn, and live. While the days continue to accumulate, it is essential to make the most of each day, with the same dedication and determination as the previous one. It emphasizes the importance of living in the moment, without dwelling too much on the past or looking too far ahead into the future.

"Live and let live" is a powerful mantra that reminds us of the importance of tolerance, compassion, and respect for

others. It encourages us to give others the space to be themselves and follow their own path, while simultaneously embracing and enjoying our own lives to the fullest.

In essence, the doctrine of "Vishnuh" encourages us to be authentic, pursue our passions, and unleash our full potential, while also caring for ourselves and others with compassion and respect. It reminds us that life is a precious gift that we must cherish and appreciate, every single day.

"Trace back to the origin."

The only way to trace the origin of these ancient indigenous life philosophies is by deploying global initiatives that can lead to the restoration of ancient values and norms. Because the rulers of old didn't truly understand what the oppressed peoples meant by life views and philosophies developed by ancestors, Western philosophers and religious institutions concocted various stories to mask their own ignorance and selfishness. It's crucial to remember that belief in a hypothetical higher power is mainly a construct created by religious rulers to legally impose their will, exploit, and oppress the people.

The realization that modern societies have evolved and show a growing interest in the traditions of ancient life lessons and philosophies predating Biblical times has arisen from various factors. These include increasing stress, spiritual violence, growing crime, intrusiveness, the experience of Biblical or divine shortcomings, as well as physical and mental challenges and spiritual unrest.

Modern humans are increasingly realizing that mental peace, physical stability, and genuine connection are fundamental concepts crucial for a fulfilling life. In this light, ancient life teachings and philosophies, such as those embodied in the authentic Pencak-Silat teachings of the Vishnuh-Society, are increasingly valued. The practice of Pencak-Silat, rooted in ancient traditions and wisdom, provides not only physical skills for self-defense but also profound insights into mental and spiritual growth.

Through this discipline, individuals can achieve a sense of inner balance and harmony, enabling them to better cope with the challenges of modern life. The growing interest in such traditional ways of life reflects a quest for deeper meaning and fulfillment amidst the complexity and pace of contemporary existence.

Recognizing the value of ancient wisdom and traditions like Pencak-Silat testifies to a growing awareness of the need to remain connected to our roots and draw from the timeless wisdom they offer. It is evident that both Western and Eastern civilizations nowadays show a growing interest in the metaphysical values of Pencak-Silat, alongside its rich backgrounds.

Many people harbor a deep-rooted desire to grasp the true meaning of these concepts, with the aim of gaining deeper insight into spiritual life. The quest for meaning and spiritual fulfillment is encouraged by the Vishnuh-Society, which considers Pencak-Silat as a path to a healthy and fulfilled life. Through the practice of Pencak-Silat, individuals can develop not only physical skills but also inner peace, mental clarity, and spiritual growth.

The Vishnuh-Society invites people to explore the profound wisdom and philosophies of Pencak-Silat, which are rooted in ancient traditions and spiritual principles. This approach encourages self-reflection, self-discipline, and a holistic approach to well-being, where body, mind, and soul are brought into harmony. By delving into the metaphysical aspects of Pencak-Silat, individuals can strive for a deeper understanding of themselves and their

place in the universe. This pursuit of spiritual growth and fulfillment reflects a universal desire for connection, meaning, and inner peace, pursued in both Western and Eastern cultures.

The doctrine of "Vishnuh" reads as follows:

"He who is wise, oversees the movements of body and mind and must vigilantly ensure that he does not neglect his worldly duties, which Nature and life (Nature) have imposed upon him.

... The mind of man (the individual) should not be overwhelmed solely by worldly concerns, and one must not allow the mind to seize upon externals and inhibiting dependencies of the senses; rather, one should compare the discernment, which is a higher aspect of the intellect, immovably and steadfastly with equanimity of the own mind in all seasons and at all times.

... And the wise person is truly wise only when he has completely banished impatience and waits for the time to act, for when man has completely banished his impatience, his state of being will mature when the time comes. Time and space are limitless; know and understand that the world possesses an immense

emptiness in which the images of life, projected by the mind, are reflected.

... The so-called holy scriptures have originated from wandering knowledge and form the idol of the arrogant, prideful, malicious, and ignorant man. In fact, it is our own mind that makes a reality of this unreal existence, and all these factors are internally interconnected (in the mind).

... The mind is the guide to spiritual knowledge, and therefore, one can only greatly diminish or increase mental strength through the spiritual path. Try to understand that this world is a permanent illusion, sustained by the spirit of time in cooperation with the primal force of irresistible nature.

... These are the ones who have always consciously and/or unconsciously supported and influenced the imaginary world structure, the living environment, and climate. However, they will always consciously continue to do so as a duty prompted by Nature.

If one understands what a sense of duty and duty fulfillment is, one will immediately realize how heavy it actually is and how much effort it will take for man

before this "inner sense of duty" is truly and freely expressed.

Therefore, those who are wise of heart and mind should examine the phenomena of the world and distinguish the observed things in what is true and what is false, and distance themselves from the false, and then only adhere to the true.

... The world is created by the mind, and through it, it acquires its extent, creating imaginations."

The doctrine of "Vishnuh" encapsulates profound insights into the nature of existence, consciousness, and the interplay between the individual and the cosmos.

1. **Conscious Awareness and Duty:** The text emphasizes the importance of conscious awareness in all actions. It suggests that true wisdom lies not only in understanding the workings of the mind and body but also in fulfilling one's worldly duties without being consumed by them. This underscores the idea that self-awareness should guide our actions, ensuring that we navigate life's complexities with clarity and purpose.

2. **Transcending Illusion:** By highlighting the illusory nature of the world, the text prompts reflection on the deeper truths that lie beyond surface appearances. It invites us to question our perceptions and recognize the transient nature of material existence. This theme resonates with philosophical traditions that advocate for transcending worldly attachments to attain spiritual liberation or enlightenment.
3. **The Power of the Mind:** Central to the doctrine is the concept of the mind as both creator and interpreter of reality. It suggests that our perceptions shape the world we experience, illustrating the profound influence of consciousness on our lived reality. This aligns with philosophical perspectives that explore the relationship between subjective experience and objective reality, emphasizing the role of perception in shaping our understanding of the world.
4. **Equanimity and Inner Peace:** The text extols the virtues of equanimity and inner peace, urging individuals to cultivate a sense of balance amidst life's challenges. By advocating for the mastery of

patience and the acceptance of the unfolding of time, it promotes a mindset of acceptance and resilience in the face of adversity. This resonates with philosophical traditions that emphasize the cultivation of inner tranquility as a pathway to wisdom and fulfillment.

5. **Discernment and Truth:** Through its call for discernment between truth and falsehood, the text underscores the importance of critical inquiry and intellectual honesty. It encourages individuals to question conventional beliefs and societal norms, seeking deeper insights into the nature of reality. This echoes philosophical traditions that prioritize the pursuit of truth and knowledge as fundamental to human flourishing.

In essence, the teachings of "Vishnuh" invite us to embark on a philosophical journey of self-discovery and existential inquiry. By exploring the complexities of consciousness, duty, and perception, they offer profound insights into the nature of existence and our place within the universe.

"The history and origins of Pencak Silat."

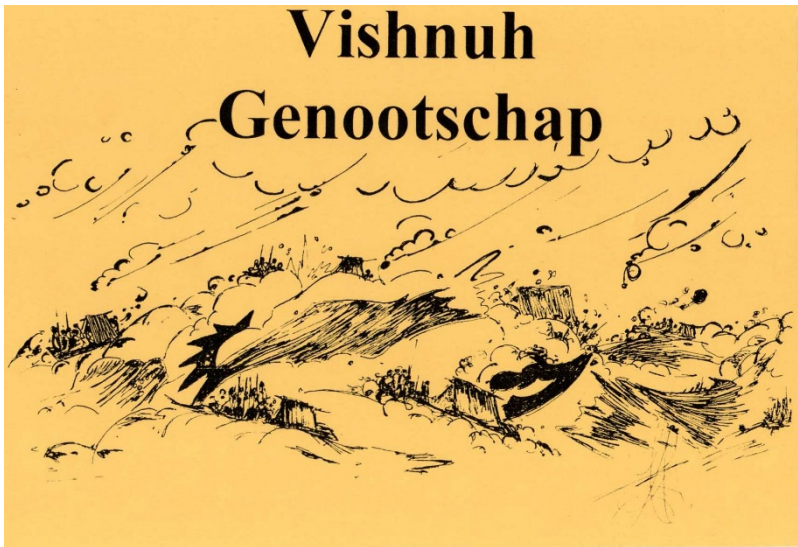
Approximately 9000 years ago, there lived a man named Vishnuh, an individual of flesh and blood. He was fed up with the unjust caste system that prevailed in India at the time and decided to flee the kingdom of which he was a citizen. He broke with his past and started anew; he chose the name "Vishnuh," which means "independent and alone" in Sanskrit. People who joined him regarded him as the head of their clan, thus giving rise to the Vishnuh-Society in Sri Lanka.

... Vishnuh understood that every people must be able to sustain themselves in nature, so he developed various survival skills for his people, including agricultural techniques, philosophy, self-defense techniques, and general principles of living. Later, various Indian royal houses joined this Vishnuh-Society, and out of respect for the founder, they named their self-developed and protected textbooks "Kropaks," which stands for the "Teachings of Vishnuh."

... The priests (the spiritual representatives) of the Vishnuh-Society mastered writing, Sanskrit, and thus became the historians of the kingdoms of that time. They were also responsible for training members of the royal household and military leaders.

... Unfortunately, it turned out that some kingdoms abused their knowledge to subjugate other realms to their power. This went against the "adat," or the principles of the Vishnuh-Society. Additionally, the Vishnuh-Society faced increasing famine in India.

... For these reasons, the Vishnuh-Society decided to seek a new home elsewhere in the world. During their long and perilous journey, they were accompanied by a large portion of the Indian population, including a group of K'satriya's, the noble warrior class of India.



The sea crossing claimed countless lives, which is why the fleeing people named the island where they landed "Bali," Sanskrit for "hell," because of the great sacrifice they had to make for their newfound freedom. In the jungles of the archipelago, these "Indian immigrants" were warmly welcomed by hungry predators and tribes living a nomadic existence, including cannibalistic groups.

... Thus arose the need for an effective defense and combat system. The priests of the Vishnuh-Society studied the movements of wild animals in the jungle, adapted these combat techniques to the human body, and thus developed Pencak Silat.

... Most "Indian immigrants" were accepted by the indigenous population because they settled in areas outside the territories of the local tribes, where there was sufficient land available. The people severed all ties with their former homeland and wanted to realize their ideals on these islands, which they called New India.

... Because women had been marginalized for centuries in ancient India, they were given leadership over the newly forming kingdoms of New India.
... This historical shift not only marked a break with the past but also provided an opportunity to build a more

inclusive and just society, where women played an active role in governance and shaping society. This shift to female leaders in the newly forming kingdoms of New India brought about a profound transformation in the social and political structures of the country.



After centuries of oppression and marginalization, women finally had the opportunity to demonstrate their skills and capabilities at the highest level of governance. The emergence of female leaders also brought about a change in traditional gender role perceptions. Its broke

long-standing stereotypes and demonstrated that women were not only capable of leadership but also successful in addressing complex political and social issues.

Furthermore, this shift created a more inclusive and equitable governance system. By giving women a prominent role in the governance of the kingdoms, various perspectives and interests were better represented, leading to a more balanced and holistic approach to policymaking and decision-making.

The impact of this historic development extended beyond politics alone. It served as a powerful example and encouragement for women everywhere in New India, and even beyond, to raise their own voices and strive for equal opportunities and rights in all aspects of life.

The priests of the Vishnuh-Society strategically chose the "Gunung Penulisan," or the "Mountain of Writers," as the location for their first monastery. In this historically significant place, they not only renewed their tradition as chroniclers for the kingdoms but also took responsibility for the education of kings and field marshals.

By settling on the "Mountain of Writers," the priests emphasized the central role of knowledge and education

in their natural practices and societal engagement. As guardians of history and culture, and as mentors of future leaders, they played an essential role in preserving the intellectual and moral values of society.

By establishing their monastery at this symbolic location, the priests positioned themselves as custodians of knowledge and protectors of social order. They embodied the ideals of the Vishnuh-Society and contributed to the formation of a stable and just society, where both spiritual and secular leaders were formed and taught with a deep understanding of history, tradition, and ethics.



For over four centuries, the New Indian Empire flourished under the rule of women, ushering in an era of remarkable peace, prosperity, and welfare for the people. During this long period of female leadership, the foundations were laid for a thriving society characterized by stability, prosperity, and social justice.

Under the visionary leadership of women, innovative political, economic, and social programs were implemented aimed at improving the living conditions of all citizens. Systems of justice and good governance were

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established, recognizing, and protecting the rights and needs of all segments of the population.

This period of female rule was characterized by a deep connection to the community and a caring approach to governance. Women-led governments invested in education, healthcare, and infrastructure, significantly improving the standard of living for citizens. Cultural and intellectual flourishing were encouraged, fostering an environment of creativity and progress.

Importantly, the New Indian Empire under female leadership became an example of inclusive governance, where women not only acted as leaders but were also actively involved in the decision-making process at all levels of society. This led to a sense of empowerment and representation among women, further strengthening social cohesion and stability.

Overall, the New Indian Empire under female rule represented an era of prosperity and progress, where the strength of female leadership was recognized and celebrated as an essential factor for a thriving society.

Around the sixth century, men took power in the New Indian Empire, denying women their equal position and

creating division among the various Hindu-Javanese kingdoms. This shift in power brought a period of unrest and instability, with the once-thriving society facing political conflicts and social tensions.

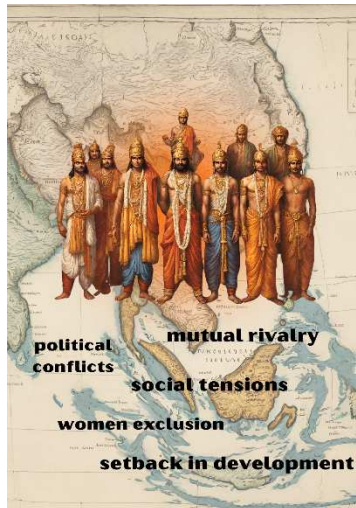
With the rise of male rulers, traditional patriarchal structures resurfaced, marginalizing women, and excluding them from centers of power. The equal position women had held for centuries was systematically undermined, leading to inequality and injustice within society.

Additionally, the rise of male rulers brought division among the various Hindu-Javanese kingdoms. Instead of cooperating in a spirit of solidarity and cohesion, the kingdoms became embroiled in internal rivalry and conflicts over territorial and political power. This weakened the empire as a whole and made it vulnerable to external threats and invasions.

This period of male rule marked a tragic setback in the development of the New Indian Empire, disrupting the ideals of equality, peace, and welfare cultivated under female leadership. It served as a reminder of the fragility of progress and the need for ongoing efforts to maintain equality and justice in every society.

... Under the rule of male rulers, misery, poverty, and war brought a dark period over the once-prosperous New Indian Empire. The shift in power to men not only ended the equal position of women but also brought a series of destructive consequences for society as a whole.

With the rise of male leaders, corruption and abuse of power often became widespread, resulting in an increase in inequality and poverty among the population.



The focus of the rulers shifted from the well-being of the people to the preservation and expansion of their own power, severely impeding the social and economic

development of the empire. Furthermore, the policy of aggressive expansion and territorial conquests led by male rulers plunged the New Indian Empire into numerous armed conflicts and wars. This ongoing strife not only resulted in loss of lives and destruction of property but also created an atmosphere of fear and insecurity within society.

This dark period of misery, poverty, and war under the rule of male rulers stood in stark contrast to the prosperity and peace previously experienced under female leadership. It underscored the devastating consequences of abuse of power and the importance of just and inclusive governance for the well-being of a society.

In response to the frequent misuse of the teachings of the Vishnuh-Society by the male rulers, the society decided to restrict the Pencak-Silat teachings and impart them only within its own circle, specifically to the priests of the Ida-Bagus dynasty, the rightful heirs of the complete teachings.

... This decision was made in an attempt to safeguard ancestral knowledge from abuse and ensure that it was passed on only to those who could handle it responsibly. By limiting the Pencak-Silat teachings to the priests of the

Ida-Bagus dynasty, it was ensured that it was taught only to those dedicated to preserving the spiritual and moral values that the society represented.

In this way, the Vishnuh-Society sought to create a safe haven for the essential knowledge it possessed, away from the corruption and abuse of power by secular rulers. By keeping the teachings exclusive within its own ranks, the society could maintain the integrity and purity of the knowledge and protect it from being misused for selfish purposes. This decision marked a significant turning point in the history of the Vishnuh-Society, where it chose to guard and cherish its precious knowledge even in times of adversity and injustice. It emphasized the importance of dedication to the principles of truth and justice, even in the face of challenges and setbacks.

All textbooks were confiscated and have remained in the possession of the Vishnuh-Society, which retreated into the impenetrable jungle. The only exception was for the "Pendekars," men of at least thirty years old, who received a five-year education to protect the unsuspecting population from malevolent rulers and other threats. With great sadness, the Vishnuh-Society witnessed its carefully built empire rapidly disintegrate and be plundered by

greedy religious foreigners, who deceived and exploited the peaceful Javanese people.

... It all began in the year 1447, with the arrival of Muslim propagators to the Archipelago. Trade colonists from Arabia adeptly took advantage of the unstable situation on the islands, characterized by division among different kingdoms and rulers.

The Arab traders brought not only goods and merchandise but also their faith and cultural influences to the region. Through clever trading practices and diplomatic relations, they gradually strengthened their presence and converted communities to Islam.

The arrival of the Muslim propagators brought about a new dynamic in the region, particularly in the realms of religion, trade, and politics. It led to the emergence of Islamic communities and the spread of Islamic norms and values in the region.

At the same time, the increasing influence of the Muslim propagators also posed challenges to the existing Hindu-Javanese kingdoms. Competition for control over trade routes and resources resulted in conflicts and rivalries among the various power centers in the Archipelago.

Overall, the arrival of the Muslim propagators in 1447 marked the beginning of a new era of cultural exchange, religious change, and political shifts in the Archipelago, the consequences of which would be felt for a long time.

After centuries of living in peace, unfortunately, the Javanese people proved too naive to discern the intrigues of Islamic influence, aided by treacherous Javanese collaborators.

... The gradual transition to Islam brought not only religious changes but also political and social shifts that profoundly impacted the traditional Hindu-Javanese society. Islamic influence was bolstered by treacherous Javanese collaborators who collaborated with the Muslim propagators and advanced their agenda at the expense of their own people's interests. These collaborators played a crucial role in facilitating Islamic expansion and undermining traditional Javanese power structures.

Unfortunately, many Javanese leaders and citizens were too trusting and tolerant toward the new religious and political forces that appeared on the scene. They were unprepared for the cunning manipulation and machinations of the Islamic influencers, making them vulnerable to their intrigues and deception.