Origins of Islam in Indonesia

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Abstract

This study discusses the origins of Islam in Indonesia, including long refuted, saying that Islam was the first time in Aceh, is wrong and baseless. This is supported by recent findings from a primary source, in the book "Chau-Ju-Kua": On the Chinese and Arab trade in the Twelfth and Thirteenth Centuries, translated by Friedrich Hirth and W.W. Rockhill. Another source is the research article written by Jane DRAKARD: "An Indian Ocean Port: Sources for the Earlier History of Barus. The second conclusion to this source, confirms that: Islam first entered into Nusantara (Indonesia) is in Barus, Tapanuli, North Sumatra in the seventh century BC or first century AH directly from the Middle East (Arab land). Studies also rejected the opinion that claims Orientalists, Islam is present in this area is not pristine anymore because it is mixed with local culture sinkritis, is unfounded and should be denied and straightened. The method used in the study is the historical method (Heuristic, Criticism, Interpretation, and Historiography). The study shows that Islam in Indonesia is directly from the original source in the Middle East, and then acculturated with local culture, so tolerant, democratic and accommodating.

Key Words: The origins of islam in indonesia, in historical perspective.
1. Introduction

In investigating the Islam historiography in Indonesia, the historians are still debating about the history of the entering of Islam in Indonesia. Islam Historiography in Indonesia mostly refers to what we have in the tales, chronicals, genealogy, rhyme on developing of Islam in Indonesia. Those historical resources are still seen as a myth and not as historical fact, especially for the Western historian. This makes the East researchers and the historians prefer to read and to use the sources from the foreign country, especially written by the historian from the West. The west historian only visited the coastal area, so their research only restricted in the area. Since then, they did not know the condition in the rural area, so their research did not show the Islam community in the rural area. Another bias factor is the inferior of the East intelectual out of the superior intellectual of the western historian makes the description of the thing is not suit with the fact.

Out of the difference opinion on the historical resources, there are many theories introduced by the researchers and the historian about the entering process and the developing of Islam in Indonesia. As in this text, there are five issues, besides the other cases which will be discussed based on the historical resource’s, they are: 1) Froms where the origins of Islam in Indonesia? 2) By whom was Islam brought to Indonesia? 3) When did Islam comes to Indonesia? 4) Where is the early entry of Islam in Indonesia? 5) The Evolving Model of Islam in Indonesia, and, 6) What’s is the purpose of Islam came to Indonesia?

2. Methods

This study uses descriptive historical approach. The trick is to collect written sources such as books, and articles in various scientific journals. After verification, synthesis on scientific evidence with the purpose of enforcing the facts, and obtain a strong conclusions or generalizations. The purpose of the research was to make reconstruction of the past systematically and objectivally.

As the procedure or the stages of historical research are as follows:

(1) Heuristics (collection of sources). Here researchers conducted a search for historical sources, both written sources and source object.

(2) Criticism (verification). This phase aims to verify the authenticity and validity of historical data. Criticism is divided in two parts, namely external and internal criticism. External criticism goal is to find or question this notice in accordance with the time whether periods and subject area concerned; and whether the paper obtained it there are elements in common with the other writings of the same author or not. So external criticism related to the authenticity of the data questioned “whether the original data has been modified, whether intentionally or not”, “whether the document is genuine or fake”. Where as internal
criticism, aimed to question the credibility of the data, in order to
guarantee true historical events.

(3) Interpretation. After the data is verified, then researchers conducted
interpretation to see a causal link, and than make a reconstruction of
historical events studied. After that, be tested again until ready to be
served in writing to the reader. The fact generated through external and
internal criticism, should be connected with one another.

Historiography. Historiography is the final stage of the study of history in
historiography, a fact that has been collected, criticized and interpreted or
construed, this presented in the form of writing a logical, systematic and
meaningful. This is where the researchers presented the background,
chronological events, analysis of causal and affect, as well as deep dives into
the research result.

3. Results and Discussion

1. From where the Origins of Islam in Indonesia?

The first theory said that Islam entered and developed in Indonesia is from India
Continent, the area of Gujarat. This idea based on the similarity of the tomb of
Sultan Malik al-Saleh in the year of 1297 ac, whici was found in Samudera
Pasai Sumatera and in Leran Gresik Middle Java, both has the similarity with
the tomb found in Gujarat India. As Sonouck Hurgronye said that the people
spread Islam in Indonesia did not come directly from Arabic country, but they
come from little continent of India. According to him there are many Islamic
unsure in Indonesia are the same with what we found in Gujarat India.1

Besides, Pijnappel a Melayu Proffesor from University Leiden said that in the
history of the advanturer of Marco Polo and Ibnu Batutah who has stepped by in
Sumatera in the century of 14 ac (1325-1353), concluded that the arrival of
Islam in Indonesia through two channels, they are through Persian bay to the
west coastal India, and from Gujarat and Malabar to Indonesia
(archipelago).2 This opinion supported by Moquette, who said that the tomb of
Sultan Malik Al-Shaleh from Samudera Pasai has the number of the year 1297
ac made of marble which was made in Cambay Gujarat India. This is a weak
opinion and in has many problems, but in fact accepted by historian like R.A
Kern, Stapel, H.J. Van den Berg, H. Kroeskamp and Indonesian writer, as

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Other opinion came from Groeneveldt, who said that it was found a note in China from Tang dynasty wrote that some people from Tashih who cancelled their attacking to the Kingdom of Holing under the rule of Ratu Sima in West Java. The term of Tashih identified by Groeneveldt as the Arabic who lived in the coastal of west Sumatera. This statement shown that in the seventh century or in the eighth century, there was settlement of the Moslems from Arab in Sumatera. They live together with the native and Islam spread naturally in the community. This opinion sent us to the next opinion which supported the previous statements that Islam spread in Indonesia was from China. From the China story in the era of Tang dynasty stated that at the time there was a community of Moslems from Kanton, India, and Arabic in Sumatera. This is as I-Tsing, a priest and adventurer from China in the year of 51 H (671 ac), shipping in a boat own by a Moslem from Kanton stepped by in Bhoga river harbor or Sribhoga or Sribuza in Musi river in Palembang, later known as the center of Srivijaya Kingdom. The same opinion comes from Syed Naquib al-Atas which supported the previous statement, he said that since there are many facts on concepts and terms in Malayu inserted from Arabic as found in history literature in the 10th century to the 11th century and the 15th century to 16th century. Those opinions had shown that according to the Malayu sight Islam come to Indonesia from Arab.

From those opinions above could be categorized into two categories; first, the opinions stated that Islam come to Indonesia from Gujarat, India not directly from Arab. These opinions generally stated by the orientalist western historian. While the second opinion likely saying that Islam come to Indonesia directly come from Arab. These opinions generally stated by Moslems historian like Hamka, Uka Tjandrasasmita, and Syed Muhammad Naquib al-Atas.

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Some arguments posed by Hamka related to the statement from where is Islam come to Indonesia could be stated here. First, Syafi’i is the most dominant mazhab fiqih in Indonesia; this mazhab is also dominant in Mecca from the 7th to the 18th century. The later mazhab Hambali or Maliki in the 19th to the 20th century. The second, since the era of Khulafaur Rasyidin and under the rule of Umayah Dinasty in the 7th to 18th century, there were many travellers from Arab and China which called “Negri di atas angin” to South East Asia which called “negri di bawah angin”, including Indonesia.

Other interesting opinion is Hoesein Djayadiningrat opinion, the first expert in Filolojy and Ismology in Indonesia, said that based on the exist proof; Islam in Indonesia is from Persia. His argument based on the vocabularies found in Bahasa originated from Persia then modified, and also there are so many paths for mystics to follow in Islam or Tasawuf from Persia in Indonesia.

Historically, the first salient evidence of Indonesian Muslim converts is seen in the northern part of Sumatera, the westernmost and second largest island of Indonesia. When the Venetian traveler Marco Polo (1254-1324) landed at Sumatera on his way home from China in 1292, he found that Perlak was a Muslim town, while two nearby places, Pasai and Sumatera, were not. The gravestone of the first Muslim ruler of Samudera, Sultan Malik as-Salih, has been found, dated 1297. This is the first clear evidence of the existence of a Muslim dynasty in the Indonesian-Malay area, and further gravestones confirm that from the late thirteenth century, this part of north Sumatera remained under Islamic rule. The Moroccan traveler Ibn Batutah (1304-1378), known as the “Arab Marco Polo” and the most far-ranging explorer of the Middle Ages, passed through Samudera on his way to and from China in 1345 and 1346, and found that the ruler was a staunch adherent of the Shafi’i school of Islam. This confirms the presence, from an early date, of the school that was later to dominate Indonesia, although it is possible that the other three orthodox schools, Hanafi, Maliki, and Hambali, were also present at an early time in the

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8 In his Hajj trip to Mecca in the 14th Century, Ibn Batuta noted that mazhab Syafi’i was the dominant mazhab in Mecca. See also Michael Wolf, “Perjalanan Haji Ibnu Batuta pada tahun 1346” in Historia: Jurnal Pendidikan Sejarah, Vol. II, Number. 03 (June 2001), p. 45-48.
Indonesian archipelago.  

Although Marco Polo spoke of the conversion of Perlak, and Samudera was seen as a Muslim dynasty, the first significant and motivating power to accept the Islamic faith was the kingdom of Malacca, early in the fifteenth century. From its founding in 1405 by Iskandar, the former ruler of the greatest Sumatran Hindu-Buddhist kingdom Srivijaya, to its capture by the Portuguese admiral Alfonso de Albuquerque (1453-1515) in 1511, Malacca was major center of Southeast Asian commercial activity; and more significantly, it became the Mecca and focal point of the Islamic religion in Southeast Asia. Ships from Malacca sailed to Gujarat, Bengal, China, and the widely scattered island of Indonesia. With the consolidation of its political and commercial prosperity, Malacca became the headquarters for the spread of Islamic influence throughout the region.

By 1474, the Malay rulers of Pahang, Kedah, and Patani had converted to Islam; on Sumatera also, Islam reached Rokan, Siak, Kampar, and Indragiri. While Javanese students were coming to Malacca as early as 1414 to study with Muslim teachers, the coastal principalities of Java, Demak, Tuban, Maura, and Surabaya had all become Muslims in the Middle of the fifteenth century. These conversions we probably partly simulated by their rivalry with the interior kingdom of Majapahit, the greatest Hindu state in Java. Islam’s most spectacular period of expansion came during the sixteenth and seventeenth centuries, coincident with the powerful influence of the Christian Portuguese and Dutch. Now Java, Sumatera, Brunei, Malay Peninsula, and Kalimantan, and even the far-eastern Moluccas, popularly known as “the spice Island,” were converted to Islam.

The Spread of Islam in the Indonesian archipelago is often described as some “contagious disease,” as if it happened simply because it was Islam. While pockets of the Indonesian population are fundamentalist Muslims, such as the Acehnese in northern Sumatera, the success of Islam is due, on the whole, to its strong ability to adapt to local customs. All classes alike, at least in the early days, may have regarded Islam as an added source of supernatural intercession, rather than a simple rival to Hinduism. Certainly great concessions were made to local practices, and even the traditional puppet shadow play “wayang” was used by early Muslim missionaries to win over the common people. Consequently, Indonesian Islam is rather different from austere form found in the Middle East. For instance, respect for the dead throughout most of Indonesia is not expressed by wearing veils but in donning traditional dress.

13 Ibid.
The spread of Islam in Indonesia has been characterized by peaceful penetration (penetration pacifique), as R.A. Kern calls it. Neither outwardly nor inwardly were those adherents of Islam forced into a situation of conflict. The shared observation of Edward Gibbon, Joseph Gaer, and James C. De Wilde, that Islam was propagated by the sword is simply not true.\textsuperscript{16} Arnold says:

“They (the Muslims) did not come as conquerors, like the Spanish in the sixteenth century, or use the sword as an instrument of conversion, nor did they arrogate to themselves the privileges of a superior and dominant race so as degrade and oppress the original inhabitants; coming simply as traders, the employed all their superior intelligence and civilization in the service of their religion, not as a means towards their personal aggrandizement and the amassing of wealth.”\textsuperscript{17}

It might also be possible to assume that Muslim traders who came to do business with the people of this region were accompanied by Sufis who satisfied the spiritual needs of the people. Johns, on the other hand, writes that in the story of Islam’s coming to Indonesia, the learned, the pious, the Sufi saints and the devoted preachers appeared essentially during the second stage. The 13\textsuperscript{th} century A.D/6\textsuperscript{th} century marks beginning of this second stage of more extensive propagation and universal acceptance of Islam, not only in the coastal belts but also into the interior. From that time onward, there is a remarkable quickening in the tempo of the spread of Islam. Islam even began to take root in the Indonesian population, and to exercise a formative influence on Indonesian civilization.

The Indonesian state of Pasai was already Muslim in 1298. The founder of Malacca had become a Muslim before 1421, and within half a century, that kingdom became well known as a center of Muslim learning. Johns, who, cites Barros, explains that the latter reports the existence of Muslim Javanese principalities in East Java in 1495. The first Muslim ruler of Banten (Falatehan) ascended to the throne in 1526. Raden Patah became ruler of the new Muslim state of Demak shortly before 1518. At about the same time, Aceh was developing into a great Muslim power, and Islam had taken root in central and South Sumatera, Kalimantan and Sulawesi.

\textbf{2. By whom was Islam brought to Indonesia?}

In this case there are three main points discussed in this text. First the most common taught in the school is Islam came to Indonesia brought by the Moslems trader. Generally the West historian and the Indonesian historian believed this. They refer to Marco Polo script; he sailed from China in 1292 and stepped by in Sumatera. In his script told that there are eight Kingdoms, one of them is Perdec (Peureulak or Perlak). Because there are so many Moslems

\textsuperscript{16} Azhar Ansyah, \textit{The Development of Islam in Indonesia}, p.3.
\textsuperscript{17} Ibid.
visited Perlak Kingdom the people of the Kingdom become Moslems. Even though this opinion is not fully rejected, but there are still many questions posed such as “Is trade their main job or side job?” If trade were their main job “Are there other mission beside their trade to get profit, since it was very risky to sail over the far ocean?” And the most important is “Are they have good competence in delivering and teaching the native about the religion?” These questions, later, weaken the opinion. Marco Polo, of course, wrote only what he saw in the harbours he stepped by. It is sure enough that in the ship there must be the Captain, the ship crews out of the trader, those are called sailor. Beside the common passengers, there must be traditional healer or doctor, priest or scientist and scholar, as Ibnu Batutah. Above all, when there are mostly Moslems on boat, there must be one or more who can stand as Imam of Shalah on boat, give lecture on Islam during the trip. This job is impossible done by a common sailor or trader.

From the various opinions on who brought Islam to Indonesia one of them is A.H. Johns. He stated that Islam brought to Indonesia not by the trader but by the professional one, they are sufics who know well about Islam. These sufics presented Islam in interesting way. They adapted the local faith which suit with the rule of Islam. First, the sufics Islamize the common people, then peacefully Islam spread to the rulers.

It is also important to consider that in the 11th century, the government of Khalifah Abbasiyah in Bahdak (Irak) was taken over by Khulagu Khan in 1258 H. It caused political conflict in the centre of Islam government. This political conflict caused the clergy migrated to all over the world, including to Indonesia (Archipelago). This accelerated the Islamization process in Indonesia. The Indonesian people mostly are Hindu-Budha followers at the time. So it’s true to say that the Islam community came to Indonesia in a large size in the 13th century, even though Islam has entered Indonesia in the 17th century.

Hudson said that the movement of the Moslems especially the sufics to difference area is to open road to the building of International culture of Islam and Islam global politics. This could be in the sufics role. The reason is when there was political decrease in centre of Islam government in Baghdad, the sufics succeeded to collaborate with the traders to finance them in their way to introduce Islam in the periphery area in order to accelerate the Islamization

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19 Anthony H. Johns, "Islamization in Southeast Asia: Reflections and Considerations with Special Reference to the Role of Sufism" in Southeast Asian Studies, Vol.31, Number. 01 (Juni 1993). See also Azyumardi Azra, *Jaringan Ulama Timur Tengah*, p.32.
Those theories and opinions on who brought Islam to Indonesia above were not the final conclusion, so the researchers or the historian can protest or criticize them. Furthermore, new theory could be in when there is a new accurate proof.

Islam was brought into Indonesia by Sufi traders from Gujarat, India during the 13th century e.g. Shaikh Randeri (Raneri). By the end of the 16th century, Islam had surpassed Hinduism and Buddhism as the dominant religion of the peoples of Java and Sumatera. Bali retained a Hindu practicing majority, while the eastern island remained largely animist until the 17th and 18th centuries when Christianity became predominant in those areas.

The spread of Islam was initially driven by increasing trade links outside of the archipelago. Traders and the raoyalty of major kingdoms were usually the first to convert to Islam. Dominant kingdoms included Mataram in Central Java, and the sultanates of Ternate and Tidore in the Maluku Islands to the east. By the end of the 13th century, Islam had been established in North Sumatera; by the 14th in northeast Malaya, Brunei, the southern Philippines and among some courtiers of East Java; and the 15th in Malacca and other areas of the Malay Peninsula. Although it is known that the spread of Islam began in the west of the archipelago, the fragmentary evidence does not suggest a rolling wave of conversions through adjacent areas; rather, it suggests the process was complicated and slow.

Despite being one of the most significant developments in Indonesian history, historical evidence is fragmentary and generally uninformative such that understanding of the coming of Islam to Indonesia are limited; there is considerable debate amongst scholars about what conclusions can be drawn about the conversion of Indonesian peoples. The primary evidence, at least of the earlier stages of the process, are gravestones and a few travellers’ accounts, but these can only show that indigenous Muslim were in a certain place at a certain time. This evidence cannot explain more complicated matters such as how lifestyles were affected by the new religion or how deeply it affected societies. It cannot be assumed, for example, that because a ruler was known to be a Muslim, that the process of Islamisation of that area was complete; rather the process was, and remains to this day, a continuous process in Indonesia. Nevertheless, a clear turning point occurred when the Hindu empire Majapahit in Java fell to the Islamised Demak Sultanate. In 1527, the Muslim ruler renamed newly conquered Sunda Kelapa as Jayakarta (meaning “precious victory”) which was eventually contracted to Jakarta. Assimilation increased

24 M.C. Ricklefs, A History of Modern Indonesia since c.1300.
rapidly in the wake of this conquest.

Historical evidence is fragmentary and generally uninformative such that understandings of the coming of Islam to Indonesia are limited; there is considerable debate among scholars about what conclusions can be drawn about the conversion of Indonesian peoples.\(^{25}\) The primary evidence, at least of the earlier stage of the process, are gravestones and a few travellers’ accounts, but these can only show that indigenous Muslims were in were in a certain place at a certain time. Both Indonesia’s colonial and republican governments have favoured Hindu and Buddhist sites in Java in their allocation of resources for excavation and preservation, with less emphasis on the early history of Islam in Indonesia. Funds, both public and private, are spent on the construction of new mosques, rather than the exploration of old ones.\(^{26}\)

Before Islam was established in Indonesian communities, Muslim traders had been present for several centuries. Ricklefs, identifies to overlapping process by which the islamisation of Indonesia occurred: (1) Indonesians came into contact with Islam and converted, and (2) foreign Muslim Asians (Indians, Chinese, Arabs, etc.) settled in Indonesia and mixed with local communities.\(^{27}\) Islam is thought to have been present in Southeast Asia from early in the Islamic era. From the time of the third caliph of Islam, “Uthman bin Affan (644-656)”, Muslim emissaries and merchants were arriving in China who must have passed through Indonesia sea routes from the Islamic world. It would have been through this contact that Arabic emissaries between involved in the Sumatran trading state of Srivijaya.

The earliest accounts of the Indonesian archipelago date from the Abbasid Caliphate. According to those early accounts, the Indonesian archipelago was famous among early Muslim sailors, mainly due to its abundance of precious spice trade commodities such as nutmeg, cloves, galangal and many other spices.\(^{28}\)

The presence of foreign Muslims in Indonesia does not, however, demonstrate a significant level of local conversion or the establishment of local Islamic states.\(^{29}\) The most reliable evidence of the early spread of Islam in Indonesia comes from inscriptions on tombstones and a limited number of traveller’s accounts. The earliest legibly inscribed tombstone is dated AH 475 (AD 1082), although as it belongs to a non-Indonesian Muslim, there is doubt as to whether


\(^{27}\) M.C.Ricklefs, A History of Modern Indonesia since c. 1300.


it was transported to Java at a later time. The first evidence of Indonesian Muslims from northern Sumatera; Marco Polo, on his way home from China in 1292, reported at least one Muslim town; and the first evidence of a Muslim dynasty is the gravestone, dated AH 696 (AD 1297), of Sultan Malik al-Saleh, the first Muslim ruler of Samudera Pasai Sultanate, with further gravestones indicating continued Islamic rule. The presence of the Shafi’i school of thought, which was to later dominate Indonesia, was reported by Ibn Battuta, a Moroccan traveler, in 1346. In his travel log, Ibn Battuta wrote that the ruler of Samudera Pasai was a Muslim who performs his religious duties with utmost zeal. The madhhab he used was Al-Shafi’i with similar customs to those he had seen in India.31

3. When did Islam come to Indonesia?

Until now, the historians do not have agreement on the exact time of Islam enter Indonesia (Archipelago). There were two theories accepted by historian. The first, it is believed that Islam came to Indonesia in the 7th century or in the 1st century of Hijriyah. This theories stated by W.P. Groeneveldt, T.W. Arnold, Syed Muhammad Naqib al-Atas, George Fadlo Hourani, J.C. Van Leur, Hamka and Uka Tjandrasasmita. The second theories stated that Islam came to Indonesia in the 13th century. This theory stated by C. Snouck Hurgronye, J.P. Moquette, R.A. Kern, Haji Agussalim, and Hoesin Djayadiningrat. Generally, their theory based on the philology and archeology found, such as manuscript, tomb, coin, colonial archieves, which show that Islam came to and developed in Indonesia in the 13th century. In the same time Majapahit kingdom whose faith in Hinduisme and Buddhisme was developing its hegemony of power?33

The coming of Islam since the 7th century or the 8th century mostly caused by the trader relationship between East and West-Asia, especially after the coming of three dynasties: Khalifah Umayyah (660-749) in West-Asia; Tang Dynasty (618-907) in East-Asia and Sriwijaya Kingdom (the 7th–the 14th) in South East Asia.34 Considering those opinions the government of Republik Indonesia in 1963 held an International Seminar on “The coming of Islam to Indonesia” in Medan North-Sumatera. This seminar concluded that Islam, first, came to

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Indonesia in the 7th century or in the 1st century Hijriah in directly from Arab. 35

This opinion supported by Ruslan Abdul Gani, out of the opinion on when Islam came to Indonesia for the first time, whether since the 1st Hijriyah or the 4th Hijriyah or 5th Century. I myself prefer to follow the opinion that Islam was in Indonesia (Archipelago) in the 1st century of Hijriyah, directly from Arab as the conclusion of the Seminar on the history of the coming of Islam to Indonesia in Medan in 1963. That should show in the phenomenon of the process the meeting of two cultures and two civilizations. 36 Since then the Islamisation process between the Moslems traders and native people and the Islam kingdom built in the 13th century. 37

Indonesia’s recorded history begins somewhere around the 4th century A.D. The earliest inscriptions of the Indonesian archipelago are found on seven stone pillars from Kutai in East Kalimantan, formerly known as Borneo, which on paleographic grounds are dated to roughly 400 A.D. The last seven centuries since 1.300 A.D. are generally regarded as the “modern period” of Indonesian history. Unlike the previous turbulent periods, this modern Indonesian history has been characterized by some unity and coherence. Probably three fundamental elements are responsible for the historical unity of this period. The first is cultural and religious, that is, the “Islamization of Indonesia”, which began in approximately 1300 A.D. and continue down to the present day. The second is topical, that is, the interplay between Indonesians and Westerners which began roughly in 1500 A.D. and still continues. The third is historic graphical, that is, the primary sources throughout this period are written almost exclusively in the modern forms of Indonesian languages (rather than Old Javanese or Old Malay) and in European languages. Between A.D. 1300 and 1500, these elements emerged and are still in existence. 38

The spread of Islam is one of the most significant threads in Indonesian history, but also one of the most obscure. When, why and how the conversion of Indonesians began has been seriously debated by many scholars, but no definite conclusions have been drawn because the very few records of Islamisation that survive’s, are often very uninformative. There must have been an Islamic Presence in maritime Southeast Asia early in the Islamic era. According to one seventh century A.D. Chinese record, the time of the third caliph of Islam, Uthman ibn Affan (644-656), Muslim Ambassadors from Arabia began to

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38 Azyumardi Azra, Renaissans Islam Asia Tenggara: Sejarah Wacana & Kekuasaan, Pengantar Taufik Abdullah (Bandung: Remaja Rosdakarya, 1999), pp.27-28; Ricklefs, A History of Modern Indonesiasincec.1300, p.ix
arrive at the Chinese T’ang court of Changan. 39 By at least the ninth century, there were several thousand Muslim merchants and traders in Canton, the largest seaport of the T’ang dynasty. Such frequent contacts between China and the Islamic world would have been maintained primarily via the sea routes through Indonesian waters. While the earliest encounters between Southeast Asia and the Islamic world may go back to the Muslim merchants involved in the China trade, as observed above, only after the consolidation of Islam on the Indian subcontinent did Muslim merchants and Sufi missionaries begin to make significant trade and proselytizing efforts. By the thirteenth century, Southeast Asia was in contact with the Muslims of China, Bengal, Gujarat, Iran, Yamen, and South Arabia. The fact that Indonesian Islam belongs to one of the four Sunni orthodox schools, known as the Shafi’i or Shafite, verifies South India as the major source of Islamic influences. 40

The reasons for the conversion of Indonesians to the Islamic faith are much disputed among scholars. I propose three predominant causes or theories to explain the eventual acceptance of Islam. The first, is the significant role played by the Sufi missionaries who came mainly from Gujarat and Bengal in India. 41 Unlike Islam in the Middle East and India, Indonesia was not conquered by force. The Sufis came not only as teachers but as traders and politician who penetrated the courts of rulers, the quarters of merchants, and the villages of the countryside. Sufism is the science of the direct knowledge of God; its doctrines and methods derive from the Koran and Islamic revelation. Sufism freely makes use of paradigms and concepts derived from Greek and even Hindu sources. The Sufis communicate their religious ideas in a form compatible with beliefs already held in Indonesia. For instance, pantheistic doctrines were easily understood because of Hindu teachings extant in the archipelago. The resemblance between the Sufi outlook and Hinduism was great. The Sufis stressed religious retreats and minimized the importance of mosque worship; they emphasized a belief in sainthood verging on hagiolatry; and, of course, centered their belief on the individual mystical experience of God. On the other hand, Indonesian Islam is often portrayed as being intrinsically moderate by virtue of the role that mystical Sufism played in shaping its traditions. 42

The seconds, is the remarkable role of merchants who established themselves in Indonesian seaports, married into local ruling families, and provided important

diplomatic skills, wealth, and international experience for the commercial enterprises of coastal rulers. The first converts were mostly local rulers who sought to attract Muslim traffic and win allies in the struggle against Hindu traders from Java. Conversion may have yielded political advantages for the prince or ruler, such as alliances with other Islamic states, countering Christianizing influences, recruiting reliable troops, winning the support of Islamic religious leaders, and keeping pace with a growing trend. The most important thing is that coastal rulers used conversion to legitimize their resistance to the authority of the greatest pre-Islamic kingdom Majapahit (1293-1389), and to throw off the suzerainty of central Javan empires.\textsuperscript{43}

The third is the value of Islam to the common people rather than to the ruling elites. Islam provided an ideological basis for individual worth or value, for solidarity in peasant and merchant communities, and for the integration of small parochial groups into larger societies. In an era of expanded trade, Islam may have helped to create an integrated community to replace the village-scaled societies disrupted by commerce and political change.\textsuperscript{44} It seems likely that all these three factors were at work at the same time, though circumstances undoubtedly differed from place to place. There was no single process or source for the spread of Islam in the Indonesian archipelago, but the travels of individual merchants and Sufis, the winning of apprentices and disciples, and the founding of schools, seem crucial.

Another opinion says that Islam arrived in Indonesia in the twelfth century through the traders and merchants from Gujarat, Southwest India, who had themselves been converted earlier. Thus, the introduction of Islam to Indonesia had been peaceful, through trade over many generations, and not through conquest and occupation as it had been in the Middle East or North Africa. This penetration pacifique of several centuries began in the market places around the coastal areas and gradually moved inland. A major development occurred at the end of the Hindu Kingdom of Majapahit in East Java, when the king was converted and Islam’s influence grew from the fifteenth century onwards.\textsuperscript{45}

In view of the gradual and peaceful spread of Islam into a society that already had high cultures and civilizations influenced by Hinduism and Buddhism, Islam in Indonesia had to be flexible and adjust. This has resulted in an Islam that is full of acculturation with animism (home-grown “natural religion”), Hinduism and Buddhism. Thus, Islam in Indonesia has evolved into a moderate and open

\textsuperscript{43}KateWoodley, Towards a Re-Interpretation of Early Islamisation Processes in Southeast Asia, The ANU Undergraduate Research, Journal Volume Two, 2010, pp. 118-121.


religion, including many elements from other beliefs and religions in a syncretistic mix.  

4. Where is the early entry of Islam in Indonesia?

41. Barus as the early entry of Islam to Indonesia

Barus is an emporium city a centre of civilization in the 7th century to the 17th century AD. This city is the oldest city in Indonesia, located in the area of Central Tapanuli, North Sumatera. This city is the first Muslim Arab village in Indonesia. Barus in foreign historical literature also called Fansur. Then why Barus referred to as the oldest city? Because the recall of all cities in Indonesia, only Barus whose name has been mentioned since the early AD by Arab literature, Indian, Tamil, Greek, Syrian, Armenian, and China. An ancient map made by Claudius Ptolemy, one of the governors of Greece, based in Alexandria Egypt, in the second century AD, has also been mentioned that on the west coast of Sumatra, there is a cities commerce crowded named Barosai (Barus) which is known to produce fragrance of lime balls. Even told also that of Camphor wood processed from camphor from Barus city had been taken to Egypt to be used for embalming in the time since reign of Pharaoh Ramses II around 5000BC.

Historian T.W. Arnold in his book “The Preaching of Islam” (1968), the new findings also corroborates that the Islamic religion was brough by the muballigh Islam from the Arabian Peninsula to the archipelago since the beginning of the seventh century. Even the year 977 AD, a Muslim ambassador of Barus named Pu-li (Abu Ali) visited China to meet Chinese Emperor. Found in Barus city in the former imperial capital Lobu Tua, which means “city commerce is famous”. The former capital of the Old Lobu have been investigated by French researches from the Ecole Francaise d, Extreme Orient (red: know Barus after a thousand years ago).

46 Ibid.
51 Kompas, 1 April 2005. See also Jane Drakard, Sejarah Raja-Raja Barus (Bandung: Angkasa, 1988); See also, Shohibul Faroji Azmatkhan, Ekspansi Islam Era Utsman bin Affan (Jakarta: Madawai, 2005).
From this research it was found that in the 9th century AD, Barus has become a multi-ethnic settlement of various ethnic groups, such as Arabic, Indian, Chinese, Tamil, Javanese, Batac, Aceh, Minangkabau, Bugis and Bengkulan. The team found a lot of high-quality objects hundreds of years old. It shows that the Barus when the people had prospered. This clearly shows that Islam came to the archipelago in the first century AH (Anno Hijrah) or the seventh century AD, the Arabs are the first generation. This then by Muslim historians call it the theory of Mecca. So it is obvious that Islam came to the archipelago in the beginning, not the Islam brought by the Gujarat India, as suggested by Snouck Hurgronye. They are the ones who directly from Arabia, but the firs stop in Gujarat India on its way to the archipelago, namely Sumatera. Here is a map entry of Islam into the archipelago in the seventh century until the sixteenth century AD.

Given the important of Barus as city commercial in the archipelago, Drakard in the article research suggest that:

“Barus, in North Sumatera, is one example of a region which was remote from major centres in Lyng on the Malacca Straits, but the which had a lengthy history of trading contacts with the outside world, and especially it seems, with the Indian Ocean region….Barus was engaged not only in the entrepot networks of larger polities, but was also in direct contact with traders who visited the North West coast of Sumatra in search of forest products. Barus, we shall see, may be more usefully approached from the perspective and Indian Ocean than via the pattern of trade revealed in Southeast Asia Chinese sources."

Other important claims on behalf of early Barus have been made in the literatue. The names Fansur and Barus are mentioned in the poetry of the famous sixteenth to seventeenth century mystic Malay Hamzah Fansuri and the region is generally believed to have been Hamzah’s birth place or place of residence.

This association with Hamzah has drawn attention to the role of Barus an Islamic centre as a point of contact between Malaysia and Muslims from western Asia. There is evidence that a port known as Fansur was visited by Arab and Indian merchants from at least the ninth century and Brakel, for instance, has gone so far as to suggest that this contact probably created a cosmopolitan trading milieu in which Hamzah might easily have learned Persian and has been molded into “the cultural mediator he became”. The notion that the Barus was a significant Islamic centre has been strengthened by the presence there of Islamic several burial sites containing a large and varied

52Ibid.
53 Drakard, And Indian Ocean Port, pp. 53-54.
55 Brakel, Hamzah Fansuri, p. 89.
assemblage of decorated tombstones. This evidence, which will be examined below, has led some scholars to regard Barus as one of the earliest and most significant points of entry for Islam in Sumatra and hail Barus as an important and under-studied centre.56

Historical sources which refer to the name Barus date from early times. The following pages will attempt a chronological survey of evidence for Barus history in local and foreign sources. By the sixth century the name (but not necessarily the place) Barus was known the Chinese in connection with camphor. The Chinese knew of Camphor as P’o-lu perfume. According to Wolters, “The Liang-Shu,” the records of the southern Chinese dynasty which ruled from 502-557 states that one of the products of Lang-ya-hsiu on the Peninsula was P’o-lu perfume.57 Wolters tells us that “Tao Hung Ching not only knew of it but also included it in his revision of the materia medica (5th to 6th century).58 Also, he cites the seventh century T’ang pen Ts’ao roommates records that “camphor perfume and ointment… come from P’o-lu = Barus country. In appearance it is like white peni resin.59 This last is of interest sine P’o-lu is used to denote the country of origin, not just the name of the resin. Barus has also been associated roommates the seventh century traveler I-Tsing included in his list of countries in the southern ocean roommates adhered to Buddhism.60 P’o-lu-shih was located the furthest west in I-Tsing’s list of eleven countries, in the which also he notes that, “two Korean priests went on broad to the country of P’o-lushih, was Sribhoga, where they fell ill and died.”61 Wolters observes that, since Kern first suggested it “P’o-lu-shih has been accepted as a transcription of Barus” and not only the sound of this name (B’ua-lo-si), but also its position before Mo-lo-yu=Malay/Jambi, on the south-east coast of Sumatra, make the equivalence a reasonable one to accept.62

Also scholars have connected I-Tsing’s P’o-lu-shih with a port called P’o-lu mentioned by Chia Tan in around 800 AD. Described which was…as the final port of call in or close by the straits of Malacca before ships made reviews their way across the Indian Ocean.63

Information concerning the history of Fansur or Barus is much less evenly spread over the next four centuries. Those sources are available roommates appear to indicate that if the Fansur region was involved in export trade during years it was undertaken reviews these principally with Indian or middle eastern

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56 Drakard, An Indian Ocean, p.55.
57 Hirth and Rockhill, Chau-Ju-Kua, p.194-196.
59 Drakard, Andian Ocien, p. 56.
61 Drakard, An Indian Ocean, p.56; Hirth and Rockhill, Chau-Jua-Kua, p.194.
62 Drakard, An Indian Ocean, p.56; Wolters, Early Indonesian Commerce, p. 185.
63 Ibid.
merchants who have left no record of reviews their voyages.

*Chau-Jua-Pin-su* mentions his *Chu-fan-chi* roommates provides as account of trade in the archipelago at the end of the twelfth and beginning of the thirteenth centuries. *Pin-su*, is not mentioned in his list of dependencies of Srivijaya, but rather in a section of the work dealing with products, where he relates that camphor comes *P’o-ni* (Brunei) and also from *Pin-su*. He points out that, contrary to common opinion, camphor was not found at San-fo-tsi, but like other products, it was gathered together there for sale to foreigners. He goes on to describe the camphor tree and provides a detailed account of resin collection. Chau-Ju-Kua- shows that *P’o-ni* was considered to be a major source of camphor by the Chinese and his three page description of *P’o-ni* indicated resources that this country was much better known Chinese traders than *Pin-su*.

From the above description, indicates that the main archipelago of trade lanes, particularly Sumatra and Java with China, is also recognized by historian G.R. Tibbetts. Even Tibbetts is those who did diligently investigated the association of commerce that occurs between traders from the Arabian Peninsula with traders from the region of Southeast Asia in the pre-Islamic era. Tibbetts find evidence of trade contacts between the Arab and the archipelago at the time. It is very possible because the archipelago has become a haven Arab merchant ships that sailed to China, since the fifth century AD. So the trade map at the time, especially in the South era through Arab, archipelago and China.

An ancient document from China also mentioned that by the year 700 AD, or around the year 625 AD, just different 15 years after the Prophet Muhammad accept Islam, or nine and a half years after preaching openly to the Arabs, on a coast of western Sumatra have been found township Arab Muslim, later identified is the village “Barus” when it was still under the rule of Srivijaya.

### 4.2. Disclaimer of Opinion Entry of Islam to Indonesia (Theory Gujarat and Snouck Hurgronye)

Regarding the old opinion of the theory of Gujarat, that Islam was first brought to Indonesia from Gujarat and was taken by the Indians, was rejected by HAMKA and other Islamic historians, like S.Fatemi, Ruslan Abdul Gani, and Hasymi. Likewise, the theory Snouck Hurgronye who said that Islam was the first time to Indonesia in Aceh in the 13th century AD, was also rejected by the historians of Islam based on the new findings, from the study of classical literature, such as trip reports nomad China, I-Tsing and as well as archaeological findings. Explanation for this can be described as follows:

The findings were reinforced by HAMKA, who mentions that the chronicles of China (I-Tsing) have wandered on the West coast of Sumatra in the year 674

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64 *Hirth and Rockhill, Chau-Ju-Kua*, pp. 193-194.
65 *Tibbetts, Pre-Islamic Arabia and Southeast Asia*, p.207.
AD (the first century AH), have discovered a group of Arabs who make the village and lived in the coastal areas of West Sumatera, later identified as Barus in Central Tapanuli, North Sumatra. HAMKA also added that this finding has been believed by many researchers the history of the Islamic world at Princeton University in the United States.66

From archaeological evidence in Barus, discovered historical data, that the Barus was initial area where the arrival of Islam in Indonesia in the seventh century AD. In this area discovered ancient tomb that his tombstone is written that the Shaikh Rukunuddin who died 672 AD, and the tomb of Shaikh Ushuluddin whose length is about 7 metres. This strengthening of historical fact that Islam has entered and developed in Barus in the seventh century AD.

When traveling from Sumatra to Mecca at the time with the use of ships, and the first transit in Cape Coromandel, India, the calculation of the long journey spent 2, 5 years. If the number of days in the year 626 was reduced to 2, 5 years, it is obtained in 622 AD. For this it is necessary to the interpretation history, that in order to complete the requirements set up an Islamic ghetto, at least take 5-10 years. If this happens, then real Arab traders who originally brought Islam entered the archipelago (Indonesia) are Muslim Arabs first generations of the companions of the Prophet Muhammad, the same generation with Ali bin Abi Thalib.

In the literature of ancient Chinese origin, Arabs referred to as Ta-Shih, whereas Prophet Muhammad is referred to as “Tan-mi-mo-ni. In the literature, it is mentioned that the ambassador or envoy Tan-mi-mo-ni, the caliphate, has been present in the archipelago in the year 651 AD or the year 31 AH, and reported that they establish Daulah Islamiyah with three times the change of leadership. So therefore, the Muslim ambassadors came to the archipelago, in the township of Islam in Barus when the leadership of Caliph Uthman Ibn Affan (644-656 AD), only 20 years later after the death of Prohet Muhammad (632AD).67

From historical evidence above, it can be concluded that Islam entered the archipelago (Indonesia) for the first time was in the city of Barus, Central Tapanuli, North Sumatra. This historical evidence, practically nullifies old opinion, that Islam first entered in Aceh, became undeniable. Moreover, Gujarat theory which says that, bearer of Islam into Indonesia is one of Gujarat India, also undisputed by it self. Because of the historical literature of the search results and the results of archaeological research, found a hard fact, that the Barus is where the early arrival of Islam in the archipelago were brought

67 HAMKA, Sejarah Umat Islam, p.9; See also, Yoesoef So’yb, Sejarah Khulafaur Rasyidin, Cetakan ke-1 (Jakarta : Bulan Bintang, 1979), pp. 390-391.
directly by the Arabs of Mecca.

4.3. The Argument that Reinforces that Introduction of Islam in the First Century AH in Barus

Another opinion which supports the introduction of Islam in the 7th century AD or the first century AH, is Ruslan Abdul Gani in his book “History of Islam in Indonesia”. Ruslan stated that “apart exactly when Islam came to Indonesia, whether the first century of the Hijriyah or the 7th century AD, my self more inclined to follow the opinion that Islam came to Indonesia in the first century of the Hijriyah directly from the Arabian Peninsula, as summarized by the result History Seminar the entry of Islam into Indonesian in Medan in 1963, and as also concluded by Uka Tjandraasasmita in his article “The Introduction of Islam in the Growth of Moslem Coastal Cities in Indonesia Archipelago,” compiled in the book “Dynamics of Indonesian History” published in 1978. Nevertheless, it should be emphasized also that Islam came in the archipelago is not in a cultural vacuum or vacuum civilization.

5. The Evolving Model of Islam in Indonesia

This shows that Indonesia’s long history of nationality has experienced ups and downs in building religious harmony and diversity. Therefore, the solution that would deserve serious attention is by controlling those aspects of cultural Islam moderates in Indonesia. Because cultural Islam in Indonesia grows and evolves with contextualization, accommodation and acculturation time and place. Thus, the characteristic of Indonesian Islam and those in Arab, Middle East, Afganistan, etc are different.

In the history of religion in Indonesia, Islam has developed quite unique. In terms of religion, such as the Javanese before accepting the influence of Hindu religion and culture, in its early stages was dynamistic and animistic. They worshiped the ancestor spirits, and believed in the power of magic or magical power contained in objects, plants, animals, and were considered to have magic power. Belief and worship was mentioned above, by itself not manifest itself as real and conscious religion.

In such a religious level, the influence of original religion to Indonesia against new religions is real that can not be avoided. According to Seno Harbangan Siagian, every Indonesian however is advance remain unaffected by the native religion more or less attached to his faith, whether he is a follower of Hinduism,
Buddhism, Islam, and Christianity. 71

Indonesian native religions, according Rachmat Subaya, were spiritual concepts in tribal communities that internally grow, develop, and reach perfection without imitation or external influences, resulting in the further development of religion Islam especially in Indonesia, has experienced ups and downs, as a sociological, psychological, the carriers and spreaders of Islam itself is required to understand the culture of the people of Indonesia are covered sincretism. 72

Among the historians, either from the West (orientalist) and East (Islam) there are many diverse views about the coming of Islam to Indonesia. It is a fact that Islam came to Indonesia in a peaceful manner (civil penetration), with no support from the government or military campaign, the early determination of the arrival of Islam seem less significant because of the people involved in the first mission does not tend whatsoever, other than sense of responsibility to fulfill obligations un conditionally, so that their names go by swallowing history. Although it was discovered there are diverse views about the coming of Islam to Indonesia, the initial determination of the advent of Islam can be categorized into two perspectives. First, the view that assumes early arrival of Islam in 7th century A.D.H/13. Second, the view that embraces the first century A.H. 73

Meanwhile, in the introductory chapter of his thesis, Islam Pesisir, Nursyams begins with mapping out works dealing with Islam in Java. There are two types of views regarding Islam in Java “Syncritism and Acculturation. 74 The first position maintains that Islam in Java has been mixed with local beliefs that have already existed before Islam. Mixing between those two to some extent results in the fact that Islam components only work in the surface, while in the deeper structure of belief, it is still the local ancient. Clifford Geertz is one prominent figure having such a view. The other scholars such as Andrew M. Beatty, Neils Mulder, Suripan hadi Hutomo, Noerid Haloel Radam, and Eni Budiwati are said to be in line with Geertz in maintaining that Islam in Java has been mixed with other religious elements.

72 Syamsu Nia’im, Pesantren: The Miniature of Moderate Islam in Indonesia, p. 115.
73 Ibid.
74 Syam, IslamPesisir (Yogyakarta: LKiS, 2005), p. 12. This work primarily deals with Islam in a pesisir regency. However, his insight in the scholarship discourse of Islam in Java is very useful to be taken as a starting point.
One of Geertz important points drawn from his work is conclusion that Javanese practice syncretism. Even though they are Moslems, they practice Islam mixed by other religious elements inherited from their ancestors. Even though they belong to the santri group, many of them practice syncretism Islam. This implies that Islam practiced in Java has been mixed by local pre-Islam religious elements. This view then becomes so popular and controversial discourse on Islam Java.

Geertz study was somehow influenced by colonial discourse about Javanese. Geertz in his colleagues had formerly spent months in Netherlands to study Javanese people interview some scholars about Indonesia. Those scholars have certain influences on Geertz’s understanding. Geertz’s analysis about “three varian, abangan-santri-and priyayi” has also been popularized by some missionary scholars before. What understands about Islam reflects what has been understood by Snouck Hurgronje. His view on Islam fis Fiqh and should have practiced figh. Such and understanding is neglecting other factors such as how Islam interacts with local cultures that have become main theme in studying Islam almost elsewhere.

On the other hand, the notion of syncretism is justified to have its truth to explain the complexity of Javanese Islam. Syncretism is seen as “blending and combination resulted from cultural encounter and interaction”. The idea behind this concept is about how foreign beliefs are localized. When outside beliefs influenced, they are absorbed, adapted and incorporated by local initiatives. In this process, “the foreign elements need to find out the root or the original from of the local culture in which the foreign elements can be cultivated”. Because of such iteration, the foreign elements could have more than their peripheral position. Consequently, stating the Religion of Java as pure Islam is anthropologically misleading, as it wills only such confusing terms as “popular religion and statistic Muslim.

There also, a view that somewhat in between, seeing that Islam in Java is a dynamical process. Regarding Geertz’s there variants, in reality it is difficult to classify people into a single category. Instead, there are various social and cultural categories owned by a single person. Here, abangan-santri nation n dividing Muslims into animistic and pious category is inadequate. Even though abangan people do not conduct five daily prayers a parameter Geertz used to

classify one as a santri they still have monotheistic belief. The rise of Geertzs theory is, thus, placed in its own historical context.\textsuperscript{78}

His main argument is that the religion is not statues of being. It is rather statues of becoming. Hence, there is an ongoing process within “the religion of Java” that is based on the pieces of evidence he got the process of Islamizing in which many Muslims become more Muslim throughout the time. Hence, there are two opposite propositions related to the religion of Java, Islam and syncretism.\textsuperscript{79}

Each theory has developed its own foundation and held its own argument. In addition, there is a view considering that the religion is on going process of Islamizing, so there is no way to simply be said that Javanese people practice syncretism. However, it is argued here that there is also another way to look at this problem. By examining subjective involvements of the authors of each theory, it is maintained that there are also something’s to do with authors perspectives. In what follows, two among important researchers on the religion of Javanese people will be examined, Woodworks and Beatty’s. Before that, let first consider Mannheim’s involvement on Subjective involvement. It will be found the relation between knowledge and existence and the notion of perspective to be the perspective of this essay.

The process of the spread of Islam in the countries of Southeast Asia, especially in Indonesia, are growing spectacularly is a fact that can not be denied either by historians and researchers. This is because of the attitude shown by the Sufis was full of compassion, compromise, and more moderate-minded, pluralistic, inclusive. Alwi Shihab added that it does have a tendency Sufism human-oriented open cosmopolitan.\textsuperscript{80}

The statement is no exaggeration, we have witnessed many Sufi leaders with their attitudes and behavior which are helpful, compassion, sense of togetherness and true brotherhood among the people, so it is not surprising that the Sufis were very close to people. This is why Islam spread rapidly in the country peacefully, without violence.

“Islam came to the islands was carried away by the noble morality, virtuous, wise man, and the spirit of hard work. Meanwhile, nations that receive their arrival have clear conscience, so that the joy of receiving the invitation and expressed their faith. This what later becomes the embryo of Sufi leaders-especially, in spreading the “Wali Songo” known Sufi Islam accommodating and moderate in the archipelago. In further developments have inspired Islamic leaders

\textsuperscript{78} For instance, his view that many “abangan attitudes excluding themselves from being Muslims are caused by political factors in which there was a heating relation between the members of communis Party (mainly abangan) with the members of Nahdatul Ulama (NU, the Conservative Muslim organization) at the time Geertz conducted his field research.

\textsuperscript{79} Agus Salim, Javanesereligion, Islamorsyncretism: comparing Woodward’s Islamin Java, p. 228.

\textsuperscript{80} Alwi Shihab, Islam Sufistik, p. 13. See also, Syamsu Ni’am, Pesantren: the miniature of moderate Islamin Indonesia, p. 224.
archipelago in developing moderate Islam in Indonesia. Thus, by the Wali Songo Islam has been spread by peaceful respect, and even accommodate it into “the local culture without losing its identity. Apparently tolerance is a lot interesting people sympathetic to Indonesia at the time to follow the teaching of Islam.

Therefore, “Wali Songo” is a reliable architect in the grounding of Islam in Indonesia. According to records Abdurrahman Mas’ud, “Wali Songo” is a unique Java agents on the XV-XVI centuries were able to integrate the spiritual aspects of Islam and the secular in broadcasting. Their position in the socio-cultural and religious life in Java so compelling that it can be said Islam never be the religion of Java if Sufism developed by the “Wali Songo” is not rooted in society. Reference characteristics shows that Islam was introduced “Wali Songo” in Java comes with a peaceful, although seemed to slow but assured. Based on historical fact, that by tolerating the local traditions and modify it to the teachings of Islam and still rests on the principles of Islam, the new religion embraced by the aristocrats, and the majority of the people on the north coast of Java.81

Transmission Islam pioneered “Wali Songo” is a brilliant struggle that is implemented in a simple way, that show way and new alternatives that do not disturb the local traditions and customs, and easily captured by a layman because concrete approaches and realistic, meticulous, and united with social life. This model shows the uniqueness of Javanese mystics that are capable of absorbing elements of local and foreign culture, but at the same time, it still stands strong on the principles of Islam.82

The success of the spread and development of Islam in Indonesia has most like been due to the use of the first such pattern, and it will be outlined below. Of course the second pattern also contributes to a certain segment of society especially among the middle class especially in the period of consolidation of Islam. If we divide the Islamic practice in two models, i.e. Sharia and Sufism, then the first model is more easily accepted by merchants, employees and higher social classes. The second Model is more readily accepted by farmers, workers and communities experiencing socio cultural transition, or industrial society that is experiencing massive rationalization. The first model of Islamic practice is developed through da’wah and rationalization of education, while the second through a spiritualization of Sufism.

The process of Islamization in Indonesia mostly used the second model. The success of the adherents of Sufi Islam in Indonesia’s Islamization, is among others due to this pattern of Islam in some respect “fits” with the background of local people who have been influenced the Hindu-Buddhist asceticism and syncretism at local belief.

Indonesian Moslems are Islam moderates as mentioned above, it is not difficult to find a reference in the history of Islam, both in itself and the origin of Islam in Indonesia. More precisely, Islam moderate can refer, if the area in which the coming of Islam, the practice of Islam of the Prophet Muhammad and his companions, in particular al-Khulafa ar-Rasyidun.

Meanwhile, moderate understanding of Islam in the Indonesian context, can refer to the spreading of Islam as “Wali Songo” as previously described. Generation bearers of moderate Islam in Indonesia, just miniaturized, presumably to refer to the practice of Islam is done through organizations such as Muhammadiyah “a social and educational institution”, and NU (Nahdatul Ulama) through education in their Pesantren. Islam in Indonesian context of this kind more suited disclosed, to borrow the concept of Syafi’I Ma’arif, “Islam in Indonesian Frame”. Azyumardi Azra also often mentions that moderate Islam as the original character of religious Muslims in Indonesia. Furthermore, with the coming and going of countless pilgrims every year, Mecca and Medina became the largest gathering point of Muslims from all over the globe, the intellectual hub Muslim world, where “ulama”, “Sufism”, “rulers”, “philosophers”, poets and historians met and exchanged information.

Is there any influence of Islamic Sufism element of the process of Islamization in the archipelago? Regarding this issue, Nasrollah S. Fatemi, a historian of Islam from Farleigh-Dickinson University United States, confirmed that there is indeed an element of influence of Islamic mysticism in the process of Islamization of the archipelago. But the growing Islamic Sufism it is to be qualitative, not static, but dynamic, more advanced, more profound and more fundamental nature of mystical thought in the indigenous culture of Indonesia and the Hindu-Buddhist. Therefore, Sufism that goes to the archipelago (Indonesia) is a conceptual of high value compared with other Islamic thinkers, in terms of humanism. Sufism grew as a reaction and as a revolt against empty formalism and corruption in Islam whose power is held by tyrannical rules. Sufism is the antithesis of the spirit of Islamic era.

Meanwhile, Wertheim of the Netherlands in his book “Indonesian Society in Transition,” published in 1964, states that the teachings of Islam in Indonesia has revolutionized the feudal structure of Indonesian society with system of caste, into structures more democratic society, and therefore more advanced, especially in the in the port cities seafront. Indeed, there is time when social reshuffles it raises a new society, the orientation of the materialistic way of life more and more secular than the original. This led to the emergence of mystical Sufism which would maintain religious spiritual life in the midst of a changing society. This group is identified as the flow resistance against the mundane world of luxury and hedonism. They are usually born out of oppression, corruption, tyranny and exploitation of power. In the literature of the Islamic world, this group is called mysticism of Sufism. 86

6. What is the Purpose of Islam Came to Indonesia?

What did attract or motivate the Moslems come to Indonesia (Archipelago) through the sailing and trader? When they come to Indonesia, they tried to change the people belief and take Islam as the new religion? For this case, Van Leur the first one said that the Islam spreading in Indonesia caused by economical and political need. According to him the weaker the political power of Hinduism-Budhaism Kingdom in Sumatera and Java made the Moslems trader and the priests take advantages in economic and politic. They supported the riots or the new born political power. Van Leur stated that since there were conflicts in the noble family of Majapahit kingdom ruler, and the ambition of them to rule their own region, so the Islamization becomes a very effective politic tool to get the people sympathy and to build power. And mutualism relationship between the Moslems traders and the local ruler are exists. 87 The Arabic traders, Persia, or India, are together introduced and spreaded Islam in Indonesia. By traders’ institution and trading networking, the wealth and the social-economist prestige, the traders attracted the local rulers and family and the common people to change their faith to the new religion, Islam. Is it true? This is still a big question until now. 88

Another opinion is from Syed Muhammad Naquib al-Atas in his book “Historical Fact and Fiction”, stated that Islam brought to Indonesia by Syekh Ismail under the order of the governor of Macca in the 9th century by sailing to Sumatera Island. In his way to Sumatera, Syekh Ismail stepped by in Benggala city India and met Sultan Muhammad, later they with his son sailed to Sumatera, to spread Islam. 89 After Islam accepted by the majority sociologically, culturally

and politically, in the same time the Western come to Indonesia as colonialis and imperialis, Islam become the power to enhance the native patriotism and anti-colonialist in the early of 20th century.90

The significant role of Indonesian courts and rulers in terms of religious conversion in early Islamization period was undoubtful. When exploring Islamization along the sea-route and rulers position before their traditional society, many historians find it hard not to mention the role of court and the ruler. Milner, for that reason, warns to give them adequate attention.

The Indonesian ruler should be portrayed as (and present himself as) playing so significant role in the Islamization process, that both the innovations in and inculcations of the religion should be attributed to him, is too expected. The centrality of the ruler is the dominant characteristic of the Muslim Indonesian why the ruler and court should be paid more attention:

Firstly, there was the peculiar and strategic position of ruler before his people. Indonesian worldview of kingdom and their ruler was quite homogeneous. This was a meeting of the Javanese, Burmese, Thai dan Khmer political traditions in one side and Indian political religious ideas in another. Reid 91describes that traditional belief of power at the courts of Indonesian was “spiritual”. The powerful ruler was “best controlled the cosmic forces,… not only mediated with the gods but embodied them on earth.” 92

By way of the combination between “secular commands” and “religious weapons”, Indonesian kings substituted earlier local chieftains. A king was not only declared “as an intermediary between man and divine beings; he claimed to be an incarnation of the of Bodhisatva or a Hindu deity”93

The Javanese believed that “one need to spend only a few days in a royal court to be aware of the “almost idolatrous veneration” which rulers governed on behalf of God, they also believed the land and people were possessions of the ruler himself.”94

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94 See, Milner, The Javanese Concept of Power. Seems to be more Philosophical and some what complicated rather that other Southeast Asians let alone which has evolved in the West. For the Javanese, power believed as abstract, the sources of power are heterogeneous, accumulation of power has no inherent limits, powers is morally ambiguous. In the other hand, from the interrelations between contrasting
4. **How is Islam in Indonesia after accepted as a Religion and Civilization?**

This period of time, there were many Islamic Kingdom in some areas of Indonesia (Archipelago) such as Samudera Pasai (Aceh), Demak, Banten (Java), Malaka, Johor, Banjar (Kalimantan), Ternate (Maluku) and Gowa-Tallo (South Sulawesi). The formation of society and Kingdom in difference areas are varied. In Aceh Darussalam, Samudera Pasai, the processes go with the formation of the state or the Kingdom itself. In Malaka and Gowa-Tallo South-Sulawesi, the formation process happened legality. Even, the formations of the Kingdoms are difference but both shown an integrative formation of Islamic as the source. By these Islam transformed to the people as the Kingdom Religion, then Islam became the culture of the Kingdom.

The born of the Islamic networking after Islam accepted as religion and civilization, make the Indonesian Moslems traders dominated the trading and sailing field, has more power and political influence in religious spirit.

They are cultured people, educated, and internationally creature. This can be seen that there are many Moslems have the important position in Islam Kingdoms. Those are in trading, diplomatic, administration, politics and culture. The born of the Islamic Institution play an impotant role in some areas. One of the most important institutions is what they called qadi and mufti (a kind of Kingdom court of law). It was believed that Islamic law or rule (syariah) is an aspect of the civilization of the Moslems in a certain time only. Indonesian Islam is belief as an entity, as it has a specific character which differentiate it from other areas. It is caused by the difference history and difference geographical background and culture. Beside that Islam came to Indonesia using difference strategy and method which has accommodative characteristic. First, Islam came to Indonesia considering the local people tradition. The second, Islam came to Indonesia without bothering the religion and the belief of the local people, as long as it has not brake the Islam rule, so they can live side by side in a good tolerance. The third, Islam came to Indonesia as the civilization mobilizator so it can be accepted as a new religion and a new civilization. The forth, Islam became a religion which adopted the tradition, so premises, the coherence and consistency of that tradition derive and change. Yet, power turned out to be concret, homogenous, the quantum of power in the universe is constant, and finally, power does not raise the question of legitimacy. See Benedict Anderson, *Language and Power: Exploring Political Culture in Indonesia* (Ithaca and London: Cornell University Press, 1990); Donal K. Emerson, *Indonesia’s Elite, Political Culture and Cultural Politics* (Ithaca and London: Cornell University Press, 1976); Fachry Ali, *Refleksi Faham Kekuasaan Jawadal ​​a m Indonesia Modern* (Jakarta: Gramedia, 1986); and G. Moedjanto, *Konsep Kekuasaan Jawa: Penerapannyaoleh Raja-raja Mataram* (Yogyakarta: Kanisius, 1987).

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95 Riclefs, *Sejarah Indonesia Modern*, p. 10.
the people can not leave Islam in their daily life practice.\textsuperscript{98}

Islam taught justice and equality in social relationship, bring the positive implication to the Indonesian people who practice caste in social under Hinduism before Islam came to Indonesia. By choosing Islam which taught freedom, equality, and justice the people come to their perfect religious life and honor.\textsuperscript{99}

The presence of Islam in Indonesia has deeply implication base to the people life. It shown in: first, the religion and the local tradition have strong relationship. That, since the coming of Islam to Indonesia to its developing in the 16\textsuperscript{th} century, the people had already rejected the foreign imperialism in the archipelago area. Its ending is when Islam became the religion and the institution that followed by the people of Indonesia. Islam became the fortification to face the Western expansion, especially the Porntugeese and the Dutch, who aimed at spreading Christien and the motive of economic power. It's very clear that Islam in Indonesia has a very accommodative, moderate and tolerant characteristic. It makes Islam as a strong tradition in sosio-culture of Indonesian people during the history.

5. Conclusion

The most frequent problems talking on the process of the coming and the developing of Islam in Indonesia are the topic on “from where”, “when”, and “who” bring Islam to Indonesia in the early time Islam come to Indonesia. This based on the purpose of knowing whether the coming Islam accepted by the Indonesia people is poor Islam or it’s already mixed with the local culture elements during the trip to Indonesia.

The various opinions on this case have been discussed in this writing. Generally, the historian stated that Islam brought to Indonesia from Gujarat India. Even though, this opinion still on discussed until nowadays. That all the opinions must be based on the analytical frame that is still need to be critically reanalyzed. What the historian stated about the proses of islamisation in Indonesia in the early era is a little aspect debated about Islam in Indonesia in the historiography analysis. The case related to the time, process, who bring, and the conversion of Islam as a religion and civilization with the previous belief in Indonesia at the time Islam come.

The conclusion that can be drawn from what has been described with respect to the origin of the arrival of Islam in Indonesia in Indonesia in first century of the AH or 7\textsuperscript{th} century AD to 16\textsuperscript{th} century AD, are as follow:

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\textsuperscript{98} Abdul Mun’im DZ, Mengukuhkan Jangkar Islam Nusantara in “Tashwirul Afkar” Jurnal Refleksi Pemikiran Keagamaan & Kebudayaan, Edisi No. 26 Tahun 2008, p.7
\end{flushend}
(1) The early entry of Islam into the archipelago (Indonesia) is in the area of Barus, Tapanuli, North Sumatra in the first century AH or 7th century AD.

(2) Carrier teaching of Islam to archipelago (Indonesia) in the period from the beginning of Muslim Arab is straight from the Arabian Peninsula. The came as traders or as muballigh that brings new teachings about the life of a democratic society, without discrimination of caste, spirited entrepreneur, dynamic, and become the driving force of social change in the static agrarian feudal society.

(3) Islam in politics and hegemony, has evolved around the 13th century AD marked the establishment of Islamic kingdom in the archipelago.

(4) Islamization done gradually, without coercion, conducted peacefully, not by conquest, tolerance and mutual respect between religions new to followers of the old religion of Hindu-Buddhist.

Society archipelago (Indonesia) when the advent of Islam the time, is undergoing social transformation ensuing. Namely the transformation of a new society, in which trade, commerce and shipping more dominant, and static situation agrarian acquire new stimuli, in connection with the growing relations international trade between China, the Middle East, and India throughout the archipelago which is wide open at that time. Muslim traders and muballigh contributed enormously to the social transformation of society, despite the ancient feudalism has not been eroded away by the arrival of Islam at the time.