

THE DEVELOPMENT OF ISLAM IN INDONESIA (ANALYSIS OF EXISTING THEORIES)

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ABSTRACT

To study the development of Islam in Indonesia, one should know various events in sequence starting from the beginning of the arrival of Islam, the acculturation of cultures, the formation of communities to form empires and various other developments sequentially. With this it will make it easier to understand how the long history of the process of entry and development of Islam in Indonesia.

Islam entered and was later accepted by the people of the Archipelago, having an influence on the previous civilization, namely Hindu-Buddhism. The entry of Islam formed a tradition that combined Islamic culture with local traditions that had existed beforehand. This amalgamation of cultures is referred to as cultural acculturation, which means that Islamic practices acculturate (mix and complement both) with the local culture. The existence of cultural acculturation between Islam and local culture facilitated the spread of Islam because Islam was easily accepted among the people at that time. This cultural acculturation includes aspects of life such as social, traditional ceremonies, and also art, all of which have a big impact on society.

This paper contains an analysis of several discussions, namely regarding: the arrival of Islam in Indonesia, various theories about the arrival of Islam in Indonesia, an analysis of the theories of the arrival of Islam in Indonesia and the development of Islam in Indonesia.

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INTRODUCTION

Before the entry of Islam into Indonesia, there were already various civilizations that developed in various regions of the archipelago. These

civilizations consist of Hindu-Buddhist culture originating from India. Although the distribution is not evenly distributed, it has given a cultural influence that is inherent in the people of the archipelago. Islam entered Indonesia through several stages, then evolved, and has various variations. Various discussions have been carried out by experts to date about the entry of Islam into Indonesia. Problems regarding the entry of Islam into Indonesia cover various historical and sociological aspects, for example relating to the history and early development of Islam. There are three basic problems that become differences between experts, namely: the place where Islam first entered Indonesia, the carrier of Islam, and the time of arrival. In its development, Islam provides various advances in several aspects. This happened influenced by the trade carried out by traders who came from Arabia, China, India and Persia. With trade activities that crossed various regions, Islam entered and spread through ports which were then spread by means of marriage, education, various arts, da'wah activities and also politics.

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METHODS

As for the approach in this writing using a literature review. The bibliographical method is a type of qualitative research method in which the location and place of research is carried out in libraries, documents, archives, and the like. In the words of Nyoman Kutha Ratna, the library method is a research method in which data collection is carried out through places where

research results are stored, namely libraries. (Prastowo 2016). This research is essentially a library research. This means that research is a literature study whose data is taken from written materials, either in the form of books or other related topics. The contents of a literature study can be in the form of a theoretical study whose discussion is focused on information about the problems to be solved through research. (Sukardi 2003).

FINDINGS AND DISCUSSION

1. The arrival of Islam in Indonesia

The entry of Islam into Indonesia was carried out in a peaceful manner. (Azra 1999). The spread of Islam could not be separated from the role of traders which were then also carried out by preachers and Sufi travelers. There is no historical record in the form of an inscription about the role of traders in spreading Islam. Therefore, it becomes a natural thing if there are various differences of opinion and theories about the time and place of the entry of Islam into the archipelago.

According to Juned Parinduri there is a tomb in the Barus Tapanuli area which is inscribed with the number of the year Haa-Mim which means 670 AD or 48 H. Based on this, it can be seen that Islam has entered the archipelago, to be precise, the Barus Tapanuli area in 670 AD. (Hasbullah 1996).

The process of Islamization in Indonesia is very important in historical studies. According to Ricklefs, there may be two ways to spread Islam in Indonesia. first, the indigenous population associated with Islam and then converted to Islam. Second, there are Asian foreigners (Chinese, Indian, Arab, etc.) who are Muslim and then settle in the territory of Indonesia and have marriages with local residents who then follow the local culture so that they become Malay, Javanese, or have entered and joined the ethnic group. -certain tribes. (Ricklefs 1994).

The process of Islamization in Indonesia can be seen in the following ways:

- a. The existence of public relations in the archipelago with traders and sailors who come from Arabia.

- b. There is community relations in the archipelago with traders who have embraced Islam who come from Arab, Gujarat, Persian and others.
- c. There is gradual socialization of Islam in the archipelago
- d. The peak of the development and growth of the Islamic religion occurred with the existence of an Islamic sultanate which controlled the economy.
- e. Relations with traders from Europe.
- f. The domination and hegemony of the European nations followed by the decline and disappearance of Indonesian Islam from a political and economic perspective.

From some of the explanations above, it can be concluded that the spread of Islam in Indonesia was carried out through trade routes and political activities. (Azra 2004).

2. Theories of the Arrival of Islam in Indonesia

To find out the entry and development of Islam in Indonesia, one must first know the various processes that have been passed coherently starting from the initial arrival of Islam, the process of its spread which influenced various local cultures and then formed a distinctive Islamic tradition that was acculturated with local culture. Azyumardi Azra said that historians have different opinions about the entry of Islam into Indonesia. These differences include the place where Islam first entered Indonesia, the carriers of Islam to Indonesia and the time of arrival of Islam to Indonesia.

Discussions and various polemics during the period when Islam entered Indonesia heated up during the New Order (ORBA) period. This happened between Islamic historians and the "palace historians". The background of the thoughts of the abangan during the ORBA era which seemed to be hostile to Islam until the mid-1980s eroded the role of Islam in the study of Indonesian history. This can be seen from the existence of actions to maintain the imagination of Hindu greatness by making propaganda saying that the development of Islam in previous centuries was united by the Palapa Oath. It is this propaganda that makes the conversation about the entry of Islam warm. The propaganda also presents a concept which says that the early entry of Islam

into Indonesia occurred in the 13th century and denies the development of Islam in earlier times. Furthermore, the Budi Utomo Movement was inaugurated as National Awakening Day on May 20 every year. Historical records explain that up to the congress held in Solo in 1931 this organization limited its members to only Javanese aristocrats and opposed the spirit of Indonesian unity while maintaining Javanese thinking. This movement eventually disbanded because it was triggered by a discrepancy with the thinking of the times. On the other hand, there is a group called Sarekat Islam which is massive and has millions of members nationally throughout Indonesia. This movement held its first congress on 17-24 June 1916 in Bandung. This movement socialized the motto "national" and as a pioneer of demands for an independent Indonesia. (Hasbullah 2012).

The various discussions and debates that took place in expert discussions about who came first to bring Islam to Indonesia, and theories regarding the area that became the beginning of the arrival of Islam in Indonesia, are inseparable from the existence of various routes in trade and shipping to various parts of Indonesia pioneered by merchants and Sufis. Traders and Sufis who traveled to various parts of Indonesia, some of whom settled and married native peoples. The existence of this marriage created a cultural mix that occurred between traders or Sufis with the native population. This is what becomes a cultural acculturation.

In historical studies regarding the entry of Islam into Indonesia, several theories emerge, namely:

a. The Gujarati theory

The pioneer of this theory is Pojnappel. According to Pojnappel, Islam was brought by Arab Muslims who belong to the Syafi'i school of thought. Before spreading Islam to Indonesia, they first settled in India and then left or migrated to Indonesia. Furthermore, this theory was followed and developed by Snouck Horgronje. According to Snouck Horgronje, the first to spread Islam to the archipelago were Gujarat scholars from India. After the scholars from Gujarat then the Arabs came and spread Islam in Indonesia. Snouck Horgronje did not mention explicitly the place where Islam was first spread in Indonesia. However he said that the 12th century was the most likely time for Islam to come

to Indonesia. There are several reasons for Snouck Hurgronje in expressing this theory, namely:

- 1) The facts that the Arabs who spread Islam are considered lacking.
- 2) Relations between Indonesia and India in terms of trade have existed for a long time.
- 3) There is an oldest inscription related to Islam found in Sumatra and shows that there is a relationship between Sumatra and Gujarat. (Arnold 1982).

Then Snouck Hurgronje strengthened his theory by saying that when Islam began to be strong in several port areas of the Indian Subcontinent, Muslim Deccan lived in the area and became intermediary traders on trade routes from the Middle East to the Archipelago. These traders came to Indonesia and became the first propagator of Islam in the archipelago at that time. (Suryanegara 1998).

Among Dutch scholars, the theory became the theory supported by them. This theory is further strengthened by various arguments and evidence put forward by Dutch scholars, one of which is J.P. Moquette wrote this in his book entitled "D.e Graafsteen te Pase en Grise Vergelekenment Dergelijke momenten uit Hindoestan" and "De Eerste Vosten van Samudra Pasai". In these books Moquette strengthens Snouck's opinion by taking evidence from the Tombstone of Sultan Malik As-Saleh who is the king of the Samudera Pasai Kingdom.

Furthermore, a tombstone similar to the tombstone was found in the mausoleum of Maulana Malik Ibrahim (1419 AD) in East Java, precisely in the Gresik area. The tombstone is the same shape as the tombstone of Umar Ibn Al-Kazruni in Gujarat.

With the existence of several of these tombstones, it can be concluded that the import of tombstones from Gujarat to the Archipelago indicated that there was a trading relationship that existed between Gujarat and Nusantara traders. This evidence further strengthens the Gujarat theory which is supported by Moquette by saying that Islam entered Indonesia brought from Gujarat and not directly from Arabic.

This theory is very well known in the study of the history of the arrival of Islam in Indonesia. But even so there is resistance among experts about this theory. From the perspective of approach and methodology, the concept of social science in the sources referred to by Snouck Hurgronje raises doubts. In addition, Snouck ignores other historical evidence such as saga and tambo which according to him are nothing more than naive "stories", even though saga and tambo may contain history.

One of the experts who revealed the weakness of this theory was Tjandrasasmita who stated the following:

- 1) This theory does not take into account shipping routes that were already in use before the 13th century AD, such as along the Malacca Strait and the West Coast of Sumatra.
- 2) The tombstone of Fatimah Binti Maimun bin Hibatullah was found in Leran (Gresik) which was written in Kufic letters with the number 1082. This discovery shows that Islam has existed in Java since the 11th century AD.
- 3) The opinion that there is a similarity between the tombstone of Sultan Malik as-Saleh and that of Umar ibn al-Kazaruni cannot be justified because the tombstones of the two are not the same. The type of stone used on Sultan Malik as-Saleh's tombstone was originally made by the Sultanate of Samudera Pasai.

Furthermore, Buya Hamka said that the theory put forward by Snouck saying that Islam entered Indonesia from Gujarat was a political statement for colonial interests that had no academic basis. These colonial interests aim to deny Arabs as the first source of Islam among Malay children. The analysis of this theory is that traders who come from Arabia in trading first stop in India. The trade route from Arabia to the archipelago, but first stopping in India, was a possible route for world trade at that time. The purpose of the stop in India is to prepare all the provisions needed to continue the journey to the next area. Stopper.

b. Arabic theory

This theory was put forward by Buya Hamka. Based on this theory, Islam entered the archipelago directly by the Arabs, namely in the 7th century AD, when the Sriwijaya Kingdom was developing. (Hasbullah 2012). This theory is

supported by strong arguments. The argument is that the Malacca Strait in the 7th-8th century AD was a trade route that was already crowded with traders from Southeast Asia and East Asia. Some Arab traders chose to settle or live in settlements on the coast. Those who chose to stay married local residents and formed several Muslim communities in the area. (Anonymous 2011).

Buya Hamka writes in his book entitled *History of Indonesian Muslims*, linking the theory of Arab and Chinese Islamization. According to Hamka, Islam entered Indonesia in the 7th century AD. The spread was carried out by Arabs, not from people who came from India or Persia. Many historical records from China support this theory, one of which is a book entitled *Chiu Thang Shu*. In this book, it is explained that Arabs called *Ta Shih* once came to China for diplomatic purposes which were held in 651 AD (31 Hijri). Then four years later the Chinese dynasty held a meeting of delegates *Tan Mi Mo Ni* 'which is the designation for *Amirul Mukminin*. In the book it is also explained that the delegation was a messenger from the third *Amirul Mukminin ul Mukminin*, namely the caliph *Uthman bin Affan*. (Thohir 2009).

The next character who strengthens this theory is *J.C Van Leur* who reveals that based on various travel information it is estimated that since the 674 AD there were Arab groups on the northwestern side of the island of Sumatra, the area is *Barus*. Sourced from Chinese news, it can be seen that during the *Tang Dynasty*, namely in the 9-10th century, the *Ta Sih* people were found in *Canton* and *Sumatra*. The term *Ta Sih* is intended for *Persians* and *Arabs* who are known to have embraced Islam. (Yatim 2006).

With various discoveries and the existence of connections between *Middle Eastern* and *Eastern Muslims*, far believed by various facts of the existence of *Muslim settlements in China*, it can be concluded that it is natural to assume that *Muslim traders* who came from the *Middle East* knew very well about the *Archipelago*. For example, the voyage carried out by *I Tsing* proved the existence of *Arab settlements* on the west coast of *Sumatra*. Furthermore, there is also evidence that there were writings written by *Arabs* who said that *Arab traders* were very familiar with the shipping routes of the *Archipelago*. Several *Arab writers* who wrote about this were *Sulaiman (850 AD)*, *Abu Zaid* and *Ibn Rusta (900 AD)*. Apart from writing that *Arab traders* were very familiar with *Indonesian shipping*, the writing also stated that the *Arabs* knew about the *tin mines* controlled by *Zabaj*. *Zabaj* according to *Sir Thomas W. Arnold* is *Sriwijaya*. (Yatim 1998)

Crawford who is an expert also believes in this theory. However, on the one hand, he said that the relationship between the people of the Archipelago at that time and Muslim traders from India were taken into consideration and were a factor in determining the spread of Islam in the Archipelago. Another figure, namely Keizjer, said that Islam entered the archipelago because it was brought by people from Egypt with the consideration of the similarity of schools of thought between the archipelago and Egypt. Furthermore, the Arab theory is also supported by Nieman and De Hollander. They argue that Islam in Indonesia originates from the Hadramaut. Several historical figures in Indonesia also believe in this theory. In 1969 and 1978 there was a seminar that discussed the history of Islam in Indonesia. The Seminar stated that Islam in Indonesia was brought directly by Arabs, not from Indian traders. Then Islam entered precisely in the 7th century AD, not the 13th century AD.

The 1978 seminar held in Banda Aceh emphasized that the first Islamic kingdoms in the archipelago were Perlak, Pasai and Lamuri. It is believed that Islam entered Indonesia not in the 13th century but in the 7-8th century AD which is a rebuttal to the theory pioneered by orientalist in discussing Islam in Indonesia. (Daulay 2012).

c. The Persian theory

This theory explains that Islam entered Indonesia from Persia, namely in the 11th century AD. This theory emerged with consideration of the language used by the people of the archipelago. The language consideration in question is that the Arabic language used by the people of the Archipelago is influenced by Persian. One of the examples expressed by Nurcholis Madjid is Arabic words that have the ending ta' marbutah in a waqf state are read using the letter "h", for example the word prayer-un which is then read shalah, zakat which is then read zakah and so on . This shows that the Arabic language used in the archipelago does not originate directly from Arabic but from Persian and various Mainland Asian Islamic languages which include Urdu, Turkish, Pushto and various other languages. (Al-Qurthuby 1993).

This theory basically focuses on the socio-cultural review that exists in Indonesian Islamic society which has similarities with Persian. This theory is strengthened by the discovery of groups of Persians in Aceh since the 15th century. Then there are various other similarities, namely:

- 1) There is a celebration of the day of Ashura which is a Persian tradition. The celebration is known as the Ark Celebration in several regions in Indonesia such as Bengkulu and West Sumatra.
- 2) The teachings of sheikh Siti Jenar which developed in several places have similarities with the teachings of Sufi al-Hallaj from Persia and Iran. Both the teachings of Syekh Siti Jenar and Sufi al-Halla were rejected by the authorities because they were considered contrary to the values of Islamic monotheism and endangered political stability.
- 3) The title "Shah" used by several kings in Indonesia is also used in Persia.

Umar Amin Husein as a supporter of this theory states:

- 1) The Pegon letters known in Java are letters that come from Persia.
- 2) The spelling used to spell Arabic letters in vowel punctuation, such as "Jabar, Jer" which is a term from the Iranian language which in Arabic is called "fathah and kasrah".
- 3) The Muharram tradition is associated with the son of Ali bin Abi Talib namely Husain who died in the Karbala area. This traditional ceremonial procession is carried out by parading the Ark, which is a chest. (Religious Literature Research and Development Center, 2005).

Like other theories, this theory also received rejection from several figures such as Dahlan Mansur, Hamka, Saifuddi Zuhri. The rejection was because according to them Islam entered Indonesia clearly in the 7th century AD brought by Arabs who at that time was under the rule of the Umayyad Caliph, while in Persia and Iran Islamic rule had not dominated the leadership.

d. Turkish theory

In addition to the several theories above, there is another theory expressed by Martin Van Bruinessen, namely the Turkish theory. This theory explains that apart from Arabs and Chinese, Islam in Indonesia was also pioneered by Kurds and Turks. The facts revealed by Bruinessen are: first, the role of Kurdish scholars in spreading Islam with their books which are sources of Islamic studies. Second, the Syattariyah congregation taught by Nusantara scholars is the teaching of Ibrahim al-Kurani. Third, there is al-Barjanzi which is a popular tradition in Indonesia and is recited at the Prophet's birthday every 12th of

Rabiul Awal. Fourth, in Indonesia they are familiar with Kurdish terms such as Kurdish Way, Kurdish Hajj. With these facts it can be seen that the Kurds also have a role in spreading Islam in Indonesia.

e. Chinese theory

Based on this theory, the entry of Islam into Indonesia is inseparable from the role of Muslim traders who came from China through trading voyages in the 7th-8th century AD. The place where Islam first entered based on this theory was Sumatra. Actually, this theory does not emphasize who, where and when Islam entered Indonesia, this theory only explains the role of Muslims who came from China in providing information about the existence of small Muslim groups in Indonesia and their role in developments in the 19th century. to 15/16 AD.

The existence of Islam in China was earlier and more developed at that time when compared to Islam in the Archipelago. This can be seen from some historical evidence that Guangzhou already had a Wha-Zhin-Zi mosque in the 7th century, while at the same time in the archipelago only recently discovered the tombs of local people or trade envoys. (Hasbullah 2012). However, this theory is considered weak because in Barus there is no evidence to suggest that Chinese society was during the Old Lobu period, even though there are many Chinese ceramics. With regard to the Chinese ceramics found in Barus Guillot, field observations were carried out and studied written sources on this matter. From the research he conducted it was found that ceramics

CONCLUSION

Islam entered Indonesia when there was already a Hindu-Buddhist culture originating from India. Even though the distribution is not evenly distributed, this culture has been embedded in several layers of Indonesian society. The process of the entry of Islam into Indonesia experienced a very long and gradual journey then developed and had diversity. Experts are still discussing the process of entry and development of Islam in Indonesia. If studied historically or sociologically there are many problems that exist in the entry and development of Islam in Indonesia. There are three fundamental issues that are discussed by experts, namely: when Islam entered Indonesia, where and also who brought Islam to Indonesia.

Islam was brought and spread throughout the archipelago, inseparable from the role of traders, preachers and Sufis. Although considered to play an important role in the spread of Islam, there are no historical records specifically made to explain the role of traders in the spread of Islam. The vast territory of Indonesia with various different conditions becomes a natural thing if there are different arguments among experts about the study of the entry of Islam in Indonesia.

To study the development of Islam in Indonesia, one should know various events in sequence starting from the beginning of the arrival of Islam, the acculturation of cultures, the formation of communities to form empires and various other developments sequentially. With this it will make it easier to understand how the long history of the process of entry and development of Islam in Indonesia.

Hasan revealed that it is very easy to believe that Islam that entered Indonesia came from Arabic, which, if specified again, came from the Hijaz. It can be seen that the Hijaz is an area that has an important history in Islam, namely as the birthplace of the Prophet Muhammad, the growth and development of him and the place where revelations were sent down and starting to carry out his duties as an Apostle. Then Hasan also expressed his opinion on Persian and Indian theories, he said that he did not eliminate the role of people from these two regions in spreading Islam in Indonesia. Hasan argues that the geographical conditions between Indonesia which are far from Arabs are associated with the history of Islam entering Indonesia, it is very possible that it involves a space that becomes an intermediary between Indonesia and Arabs.

Basically, every theory described above has advantages and disadvantages in its study. Please note that there is no theory that has absolute truth and standards. As expressed by Ayumardi Azra, the arrival of Islam to Indonesia is complex, that is, it comes from different places, is not spread by one group, and at different times.

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