

THE ARRIVAL OF ISLAM IN INDONESIA: A THEORY OF ISLAM'S SPREAD

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Abstract

The arrival of Islam in the archipelago is currently still being debated, due to the lack of reliable scientific data and evidence, as well as the one-sided attitude of various theories. It is very possible that these theories prioritize one aspect while ignoring others. As a result, most of the existing theories cannot explain how Muslimization occurred and how Islam entered the archipelago. This research uses Library Research which focuses on history. The aim of this paper is to investigate the theories that support the spread of Islam in the archipelago. The four theories discussed today show how Islam entered the archipelago. There are several advantages and disadvantages to each of these theories, and one thing that is certain from all of these theories is that Islam developed in the archipelago peacefully, unlike Christianity which had a goal.

Keywords: Arrival of Islam to Indonesia; Theory of Islamic history; Malay archipelago.

INTRODUCTION

The history of Islam in Southeast Asia has become a topic of discussion among historians, because the history of Southeast Asia Islam is the history of the sea, which was spread fluidly into the cultural heart of the people of the archipelago, fused, united in one living tradition that animates the people of this region (Saleh, 2021). One of the countries that will be discussed is Indonesia. Indonesia has a long history of how Islam entered the archipelago. Islam is the religion with the most followers in Indonesia since the arrival of this religion. There are various opinions about how Islam came into being and how people embraced Islam as their religion at that time (Permatasari & Hudaidah, 2021).

According to Abdul Mujib, teachings Islam entered Indonesia through people from various countries nation. Some of them come to the archipelago for trade while preaching. There are also scholars or experts a religion that actually came to the archipelago to broadcast the teachings of Islam (Mujib, 2021). Then according to Muhammad Basri, Islam entered Indonesia through trade routes. Muslim traders from Arabia, Persia and India also reached the Indonesian archipelago to trade since the 7th century (1st century H), when Islam first developed in the Middle East. Where at that time around Malacca since ancient times it was an area that was a point of attention, especially because the agricultural products sold there were attractive to traders, and became an important passage area between China and India. Meanwhile, according to Nanik et al, in their proceedings, they stated that Islam first came to the archipelago and was received by a Venetian (Italian) named Marcopolo who had stopped in the city of Perlak and explained that the majority of the population was Muslim.

However, what raises many questions about the exact entry of Islam into Indonesia is that this problem arises because there is no authentic historical evidence of the process of Islam's entry into Indonesia. It is this myopia that has given rise to quite difficult debates among historians, resulting in the theory of the arrival of Islam in Indonesia. Discussion regarding the theory of the arrival of Islam in the archipelago has been discussed some opinions among some experts. This opinion revolves around three main issues, namely the origins of Islam developing in the

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archipelago, the carriers and preachers of Islam and when Islam actually began to appear in the archipelago. There are a number theories that talk about the origins of Islam that developed in the archipelago are Gujarati theory, Persian theory and Arabic theory (Albab, Melindasari, Nasikhin, & Fihris, 2023).

The birth of various theories about the arrival of Islam in Indonesia started from the emergence of thoughts historian built to answer fundamental problems. Firstly, when exactly did Islam come, and also when it first entered Indonesia, are there any other theories that support it. Second, is there evidence of Islam entering Indonesia, and did Islam enter Indonesia directly from the Arabian Peninsula or indirectly? from Arabia, in this case via Persia (Iran), Gujarat (India) or via China.

This article tries to answer the questions raised above, refers to historians who are divided into various groups, which in turn give rise to various theories of the arrival of Islam in Indonesia. In addition, because of the evidence, these theories are considered to be in line with the story of the emergence of Islam in Indonesia.

RESEARCH METHOD

In this research, the method used is a non-research method, namely by using library research or bibliography, collecting information from various sources such as journals, yearbooks or checking documents online. The data is then analyzed and described according to the themes mentioned (Sumargono, 2021). Research sources used to write this review include articles, proceedings, or online documents obtained by the author from the Internet. Then studies and studies that are relevant to the research are carried out. To discuss the research results, a description was carried out by connecting from literature, books and articles from journals. Next, make conclusions regarding the research results that have been sought in accordance with the objectives of this research (Abdurrahman, 2011).

RESULT AND DISCUSSION

The Arrival of Islam in Indonesia

To understand the development of Islam in Indonesia, one must trace it from the beginning of Islam's arrival, through a spreading process that accommodates cultures to form an Islamic tradition with an Indonesian character. According to Ayzumardi Azra, historians have different opinions about the entry of Islam into Indonesia, because it relates to three main things, namely the place of origin of Islam, its bearers and the time of its arrival (Maulidya, 2022).

Although there are several differences regarding the arrival of Islam and which theory came first, of course the search cannot be separated from the trade and shipping routes carried out by traders and Sufis. where they lived for a long time, mingling and getting married in the local area (Permatasari & Hudaidah, 2021). From this, cross-social and cultural relationships can occur between the two parties. Several theories about the entry of Islam into Indonesia among them: Gujarat theory, Arabic theory, Persia theory, and chinese theory.

Gujarat theory. Gujarat theory says that Gujarati merchants entered to Indonesia in the 13th century via trading international (Auliahadi & Nofra, 2019). This theory also says that the process of Islam entering Indonesia began from child Indian continent (Husni & Rahman, 2020). Pijnapple, which connects Gujarat and Malabar with Islamic history of the archipelago (Albab et al., 2023).

According to Pijnapple, he say that The Shafi'i Arabs who migrated and settled in India were the first people to convert to Islam there. Christian Snouck Hurgronje (1857-1936), a Dutch orientalist, later develop theory this. He exemplify that many Muslims are becoming trader intermediary between trade in the Middle East and the Indonesian archipelago, although Islam was already popular in some city port in anak continent the . First spreader of Islam come to Malay - Archipelago. Next is Arabs, some of them big originate from descendants of the Prophet

Muhammad SAW. Snouck Hurgronje No detailing which region of southern India he is consider as the place where Islam first appeared on the island archipelago, however he say that 13th century most likely is beginning spread of Islam on the island archipelago. Another scholar, JP Moquette, argues that Gujarat is the first Islamic place appeared in the archipelago. This is an opinion believed by the Indonesian historian, Sucipto Wirjosuprato (Muhtar, 2022).

People who accepted Islam at that time were on the coasts of Sumatra, Java, Kalimantan, Sulawesi and other small islands. This process cannot be separated from the role of Indian Muslim traders. This theory received support from Snouck Hurgronje who explained several things, namely: The arrival of Islam to Indonesia began in the early 13th century AD and did not come directly from Arabia but through India; There is a lack of facts explaining the role of Arabs in the spread of Islam in Indonesia; Trade relations between Indonesia and India have long been well established; The process of Islamization occurred through marriage and conquest; The discovery of the oldest inscriptions about Islam in Sumatra, which provides evidence that Sumatra and Gujarat had established trade relations (Lubis, Irwanto, Dalimunthe, & Efendi, 2022).

Furthermore, this theory received support from Dutch scholars with additional evidence and arguments, including; J.P. Moquette in the books entitled "D.e Graafsteen te Pase en Grisse Vergelekenmet Dergelijke momenten uit Hindoestan" and "De Eerste Vosten van Samudra Pasai" (Albab et al., 2023). Moquette's opinion strengthens Snouck's argument, by proving the Tombstone of Sultan Malik al-Saleh, King of Samudera Pasai. The tombstone also looks similar to another tombstone found in the tomb of Maulana Malik Ibrahim (1419 AD) in Gresik, East Java, which has the same shape as Umar ibn AlKazaruni's tombstone found in Cambai, Gujarat (Maulidya, 2022). Based on these examples of tombstones, it was then concluded that tombstones from Gujarat were not only for the local market, but were also imported to other regions. One of them is in the archipelago region. This is what then makes Moquette also support Snouck's theory that Indonesian Islam does not come directly from Arabia, but from Gujarat (Pane, 2023).

Even though this theory is very popular, it has been rejected and has weaknesses. When viewed from the approach and methodology, Snouck's use of social science concepts in historical sources raises doubts. This theory also ignores and rejects local traditions such as tambo, saga or chronicle which according to Snouck are nothing more than mere "naive stories", even though perhaps these traditions also contain something historical. Tjandrasasmita pointed out several weaknesses of this theory, namely: It does not take into account shipping routes that were busy before the 13th century AD. These shipping routes went through the Strait of Malacca and the west coast of Sumatra; In the 11th century, a grave headstone was found in Leran (Gresik) in Kufic letters containing the name Fatimah bint Maimun bin Hibatullah (1082 AD). This shows that the land of Java has had the arrival of Islam; The statement about the similarity of Malik al-Saleh's grave tombstone with that of Umar ibn al-Kazaruni is in fact not the same. The type of rock on Malik al-Saleh's tombstone is an original product of the Samudra Pasai Sultan (Karim, n.d.).

According to Buya Hamka, Snouck's theory which states that Islam did not originate from Arabia is a political statement in the context of colonial interests and not an academic statement. Colonial interests were in order to eliminate the belief of the children of Malay countries in their spiritual connection with the first source of Islam, namely Arabia (Musyrifah Sunanto, 2003).

Arabic theory. This theory opinion that Islam came to Indonesia directly from Mecca or Arabia in the century First Hijri or 7th century. Van Leur and TW Arnold as well as the Indonesian scholar and writer Haji Abdul Karim Amrullah, are also known as Hamka, is initiating figure theory this (Ali, 2022).

Hamka stated the Mecca theory is different with Western theory states that Islam first appeared in the archipelago in Gujarat, not in Arabia. Hamka doesn't either agree with Gujarat theory states that Islam arrived in the archipelago in the 13th century and was brought direct get there from Mecca or Arabia. This process happened in the century First Hijri, or century seventh. The Mecca theory was proposed and supported by a number of Western historians, including Crawford (1820 M), Keyzer (1859 M), and Veith (1878 M). Thomas W. Arnold points out that Islam

was brought to outside Malabar and Coromandel. He state that Arab traders spread Islam in the early Hijri period or 7th and 8th centuries, when they dominate West-East trade. This matter based on Chinese records stating that approaching end 7th century, a Arab traders took the lead Arab-Muslim group on the west coast of Sumatra. In the 1963 Medan seminar on introduction of Islam to Indonesia, Ahmad Mansyur Surya Negara said that Prof. Dr. Buya Hamka got it information from the Chinese Thang Dynasty. Islam first came to the archipelago in the century seventh (Kusnadi, Rama, & Rasyid, 2022).

Chinese media reported that he arrived in an area on the west coast of Sumatra inhabited by Arab Islamic businessmen. The experts opinion that a Arab sellers brought Islam to the Arab world. On the contrary, its founding Sultanate Pasai Ocean in 1275, or 13th century, mark development than beginning entry Islam (Auliahadi & Nofra, 2019). This theory of Mecca in line with Azra's statement that Gujarati theory has short comings , esp because India moment That ruled by a Hindu. Weakness theory this can also be done seen from corner religious point of view or school of thought adhered to by Indians and the Indonesian archipelago. Meanwhile the archipelago adheres to Hanafi madhab, India adheres to sect Shafi'i (Nasution, 2020).

According to Hamka, in the century to 7/8 M, merchant Muslim often visited the Strait of Malacca when they transport his trade to Southeast and East Asia. China News from the Tang Dynasty century This say that Muslims live in Kanfu (Canton) and Sumatra. Some people believe they is Umayyad envoy to exploration commercial. With the same way, Hamka said that Islam came to Indonesia in 674 M. According to notes China, at the time That come envoy of an Arab king named Ta Cheh or Ta Shih (possibly Muawiyah bin Abu Sufyan) to the Kingdom of Ho Ling (Kalinga) on the island of Java, led by Queen Shima. The name Ta-Shih is also found in story short Japanese written in 748 M. A legend says that Posse and Ta -Shih K - Uo ships.

According to Hamka in the century to 7/8 M, the Strait of Malacca often called as "Posse ", while Rose DiMeglio stated that "Ta-Shih" only referring to Arabs and Persians and not Indian Muslims. In 670 M, the tomb in Barus Tapanuli found with the writing of Ha- Mim, who made it Juneid Parinduri become more strong (Azra, 2013). Facts This No surprising because in the 7th century Southeast Asia became center transaction economics and politics between three strength great : Chinese Tang dynasty (618–907), kingdom Srivijaya (7th-14th century), and the Umayyad Dynasty (618–907–660–749) (Pane, 2023). Other evidence is appearance development village Arab trade in Canton, Southeast Asia, and the West Coast of Sumatra (Saleh, 2021).

According to Alwi Shihab in his work "Between Sunni Sufism & Salafi Sufism: The Roots of Sufism in Indonesia) that the Ho Long Kingdom was located in East Java, called the Kalinga Kingdom, is famous for the progress and welfare of its people as well as the justice of its government. The Mecca theory emerged when the Gujarat theory was heavily criticized by historians for its weak arguments. This criticism came from various historians such as Indonesia, Malaysia, India, Australia and France. Indonesian historians who really championed this theory were Buya Hamka and Naquib al-Attas, while Western historians who also supported this theory were Crawford (1820 AD), Keyzer (1859 AD), Veith (1878 AD) (Azra, 1991). Some of Hamka and Sayyid Mohammad Naquib al-Attas' arguments include, Gujarat was considered only as a stopover for Arab merchants from Mecca, Egypt and Yemen; Mecca or Egypt is the origin of Islamic teachings. This can be seen from Muslims in Indonesia who adhere to the Syafii School of thought which originates from Arabia. This fact was rarely revealed by Western historians in the early days. If Islam came from Persia, then the majority of Muslims in Indonesia would adhere to the Hanafi school of thought or adhere to Shiite beliefs; There were no Muslim authors from India who were recorded as writers of religious literature. The authors who were seen by Western historians as originating from India were later proven to be of Arab or Persian origin. Then some religious works were actually written in India, but the authors came from the Arabian peninsula (Mecca, Egypt, Yemen) and Persia; The use of the titles Syarif, Said, Muhammad, Maulana, Malik is synonymous with Arabic. While the title of Shah it comes from Persia and was only used by the kings of Malacca in the early 15th century; In 1297 AD (13th century) Gujarat was still under the auspices of the Hindu kingdom, only a year later it was conquered by Muslim troops (Musyrifah Sunanto, 2003).

Buya Hamka then accommodated other theories but remained with the theory that the origin or initial conversion to Islam in Indonesia was from Arabia/Mecca as the center of Islamic teachings. Meanwhile, the Persians and Gujaratis came next to Indonesia by first coming into contact with the Arabs who stopped in Persia and Gujarat (Azra, 2002).

Persia theory. This theory was pioneered by P.A. Hoesin Djajadiningrat, a historian from Banten, stated that Islam came to Indonesia from Persia in the 7th century AD. Basically, this theory focuses its review on the socio-cultural aspects of Indonesian Islamic society which are similar to those in Persia. Evidence of this theory is the association of Persian people in Aceh since the 15th century (Al Habib Alwi bin Thahir Al Haddad, 1995). Other similarities include; The commemoration of Ashura Day is known as the Ark celebration in several places in Indonesia such as West Sumatra and Bengkulu; The development of Sheikh Siti Jenar's teachings which have similarities with the teachings of Sufi al-Hallaj from Iran, Persia. Both were also punished by local authorities because their teachings were deemed to be contrary to Islamic monotheism and could endanger socio-political stability; The use of the title Shah which is usually used in Persia is also used by kings in Indonesia.

This theory received support from Umar Amin Husein who stated that: The familiarity of the Pegon letter in Java comes from Persia; The use of Iranian terms in spelling Arabic letters for harakat punctuation, such as "Jabar Jer", which in Arabic is called "fathah kasrah"; Muharram tradition associated with Husain, son of Sayyidina Ali ra. who died in Karbala. In Persia, ceremonial processions were carried out by carrying a casket called an ark. (Religious Lecture Research and Development Center, History and Development of Islam in the Archipelago, 2005); and one of the most famous is story about Admiral Cheng Ho (Jusu, 2023).

This theory has also received a lot of criticism, especially from Dahlan Mansur, Abu Bakar Atchah, Saifuddin Zuhri, and Hamka. Rejection is based on the reason that, when Islam entered the 7th century AD, at that time the power was led by the Umayyad Caliph (Arab), while Iran, Persia, had not yet occupied the leadership of the Islamic world (Hakim & Haif, 2019).

Chinese theory. Different opinions about how Islam first emerged in Indonesia is rejected by theory this. People say they from Egypt, but others say they from China. Where Islam provides means For enter to Indonesia via Chinese Islam blessing connection close diplomacy between Arabs and Chinese via the "Silk Road" (Nasution, 2020).

We must consider China's role in the Islamization process archipelago this. Because there are so many element culture Chinese and Chinese, as well a number of element Islamic culture found in the archipelago is important for We For consider the role of the Chinese in the process of Islamization archipelago. As a result, the " Chinese theory " of Islamization archipelago No can ignored. One of for example is the existence of mosques with Chinese nuances and lots of them originating preacher from of Chinese descent, both of which were very influential during Demak kingdom. As is known, the first Islamic kingdom on the island of Java was founded in Demak and led by Raden Fatah/Jin Bun who was descendants China and Sunan Ampel/Bong Swi Hoo (Pane, 2023).

CONCLUSION

There are Gujarati and Persian theories that agree about how did Islam come into existence? to the archipelago from Gujarat. Persian theory assumes Sufis in Indonesia are similar with Persia, and Gujarat consider Islam to be similar with mysticism in India. In terms of here he is views Gujarat as place stop by no Center, agrees with Mecca theory. However, the Meccan theory regards Gujarat as place stop by for trading sea between Indonesia and the Middle East, meanwhile the Meccan theory assumes that Islamic teachings originated from Mecca or Egypt. In this Gujarat theory ignore Arab role in trade and the spread of Islam to Indonesia. According to theory this, role Indian traders who are Muslim are more important than Arabs who first spread Islam. Therefore that, based on inscription oldest and report Marco Polo's journey, is known that the Kingdom of Samudera Pasai is the first Islamic area in the archipelago, and that occurred in the 13th century. Persian theory

agrees that Islam entered to the archipelago now power Islamic politics in Sumatra with The center of the Samudera Pasai Kingdom emerged in the 13th century.

In contrast , the Mecca theory does not can accept 13th century as beginning the arrival of Islam because considered as a period of development of Islam in the archipelago and its founding power Islamic politics. The entry of Islam into the archipelago in the 7th century, two hundred years before it was founded Borobudur Buddhist temple, and five hundred years before its founding kingdom Majapahit . (Jefik Zulfikar Hafizd , 2021) Basis for determination the time originate from Tang Dynasty news. According to sources of influencing countries or origin the origin of the Islamic religion, the Mecca theory is more strong stand from Mecca and Egypt. Focus the review is big influence School of thought Shafi'i in Indonesia. Persian theory discusses about influence School of thought Shafi'i in Indonesia but is also used as proof strong about India's influence on Indonesia. They have an opinion that Islamic Indian traders brought School of thought Shafi'i to Indonesia, and because that Persian theory does not consider relationship with center School of thought Shafi'i, Mecca and Egypt. While Hamka interprets Malabar or Mu'tabar originate from the word " ma'bar " , which means available beaches for across . With Thus , Hamka considers Malabar only as place stopover than source. Fourth theory offer perspective different about how Islam arrived in the archipelago. Some spoke about Egypt, and some other about China. Connection close diplomacy between Arabs and Chinese via " road silk " has allows Muslims to enter to the archipelago via Chinese Islamic mediation.

Although fourth theory This No reach point meet them share similar perspective. This means that Islam is a religion created throughout the archipelago through safe path, and the Islamic religion is not know There is mission as run by people who are Christians and Catholics, I don't know how, fourth theory mentioned above own weaknesses and strengths, as well their respective followers.

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