



ISLAM IN SOUTHEAST ASIA

Arfah Ibrahim

Universitas Islam Negeri Ar-Raniry Banda Aceh, Indonesia
e-mail : ibrahimarfah@gmail.com

Abstrak

This article will discuss about Southeast Asian Islam. This article describes how the process of Islamic presence in Southeast Asia, the process of dissemination, development and decline of Islamic teachings itself. Islam is a religion that has now spread to all continents and countries on the surface of this earth. Because indeed in the teachings of Islam itself demands to people who embrace Islam to spread it to other people who do not know Islam, in Islam too easy to understand the teachings according to the rational and also a lot of natural proof that Islam is a religion correct. So Muslims who have good morals ease in spreading so that people around non-Muslims want to accept, follow, and convert to Islam.

Keywords: *Islam, Aceh, Southeast Asia, Muslim, religion*

A. Introduction

Islam is a religion that has now spread to all continents and countries on the surface of this earth. Because it is in the teachings of Islam itself demands to people who embrace Islam to spread it to other people who do not know Islam, in Islam too easy to understand the teachings according to the rational and also a lot of natural proof that Islam is the true religion . So Muslims who have good morals ease in spreading so that people around non-Muslims are willing to accept, follow, and convert to Islam.

One of the most influential facts in the world is our Prophet Muhammad (peace and blessings of Allah be upon him). He spread Islam alone in Mecca which at that time the inhabitants were ignorant and then turned into a good morality society by embracing Islam brought by him.

From here the history of the spread of Islam increasingly widespread throughout the world to get to Southeast Asia.

As time passes from the spread of Islam in Mecca to the corners of the world, the historians do research and tell in books what kind of journey the spread of Islam that can reach to every country. In fact, historians who have expressed the nature of the course of the spread of Islam have different opinions, from the problem of precise year precision of the event, but basically all complement each other. Because along with the development of technology today, history books are revised from the shortcomings, so that it becomes more complete and true

I. The Process of Early Spread of Islam in Southeast Asia

Southeast Asia or indo-melayu are seven of the cultural or civilization areas of Islam which are strictly composed of the areas of Arab culture, Persian Islam, turkey Islam, african Islam (black), Islam india child, indo-melayu Islam, and the last region Islamic civilization in Western Hemisphere.

II. Islam in Indonesia Before Independence

1. The Theory of Islam in Indonesia

Kennet w. Morga explains that reliable news about Islam in Indonesia was first found in marcopolo news. On his journey back to venezia in 692 (1292 AD), marcopolo after working on my khan valuation in China, a stopover was made, a city on the north coast of sumatra.

According to marcopolo, the population is at that time in Islam by the sword he calls the saracens. The prince's territories are inhabited by pagan worshipers. In the same way, marcopolo awaits a good wind for 5 months. Thus, he and his entourage members must escape from the attacks of the people against the area by erecting the castle he made from the stake. the city of Samara according to the marchopolo and nearby places, which he called basma, then known by the name of the oceans and pasai, two pieces of town separated by the pasai river, which is not far north of the perlak.

Based on these descriptions, it can be understood that Islam has entered Indonesia since the seventh century and has been embraced by most Indonesians, both as religion and law. This has happened since then. After the entry of Islam, there are always special employees who have expertise in Islamic law that sometimes also handle mu'malah affairs, hadhanah, inheritance, and others. By employees who apply to the entire community of Indonesia. Ideologically and politically, Islamic law has existed in Indonesia since the 8th century AD.

Regarding the arrival of Islam in the archipelago, there are long discussions and debates among historians on the three main issues, namely the place of origin of Islam, its carriers, and the time of its arrival. Various theories and discussions that try to answer these three basic issues are not yet complete.

The arrival of Islam in the archipelago is not simultaneous. Similarly, the kingdoms and areas visited have different political and socio-cultural situations. Malacca Strait began to pass Muslim traders in the voyage to the countries of southeast and east Asia.

The development of international shipping and trade between countries in western and eastern Asia may be due to the activities of the Islamic empire under the umayyads of the western and the Chinese kingdoms in the t'ang period in eastern Asia and the south-east sriwijaya kingdom of Sriwijaya.

Muslim traders from Persia and India to the Indonesian archipelago since the 7th century AD (1 H). Islam has spread from the middle east to central Asia and from Afghanistan to India, Islam spread from various parts of India and Arabia to the peninsula and the Indonesian archipelago at the end of the thirteenth, fourteenth, and fifteenth centuries.

2. The History of Early Coming of Islam in Indonesia

The development of international shipping and trade between the countries in western and eastern Asia may be caused by the activities of Islamic empowerment under the umayyads in the western and Chinese

kingdoms of Tang dynasties in eastern Asia and the empire of Southeast Asia.

The efforts of the kingdom of Sriwijaya in extending its powers to the Malacca peninsula until Kedah can be attributed to the evidence of 775 inscriptions, Chinese and Arabic news stories of the 8th to 10th centuries. This is closely related to the attempts to control Malacca Strait which is key to shipping and trade international.

In 173 H, a sailing ship with the leadership of the "Makhada Khalifah" from Kambay Gujarat Bay anchored in the town of Perlak by carrying about 100 members of *da'wah* consisting of Arabs, Persians and Hinds.

On the 1st of Muharram 225 H / 840 M. The Islamic kingdom is proclaimed with the first king is the Indo-Arab son with the title of Sultan Alaidin Maulana Aziz Syah. At the same time, the name of the capital of the kingdom was changed from Tiandor to be a caliphate, as a wonderful memory to the caliph who is very meritorious in cultivating Islam to the nations of Southeast Asia which started from Perlak. Thus, the first Islamic kingdom stood at the beginning of the 3rd / 9th century AD located in Perlak.

Islam entered the island of Java is estimated in the 11th century AD, with the discovery of the tomb Fatimah bint Maemun on the slopes of Gresik which departed in 475 H / 1082 M. Other historical data mentioned that Islam entered the island of Java in the 12th / 13th century AD. To Maluku around the 14th century AD, the early sentence of the 15th century AD. To Sulawesi to 16 M. The population or the ruler of the archipelago has been converted before the Dutch colonial. Dutch dominate the territory of Indonesia.

Periodization of the entry of Islamic preachers to Indonesia, according to Muhammad Samsu, can be divided into three waves, namely:

1. The first wave, which is estimated at the end of the 1st century H. 7 M. This entourage came from Basra, the port city of Iraq, when the

Shiites were pursued by the Umayyad rulers of the time. They are a group led by makhada khalifah.

2. The second wave, which is estimated in the 6th century H / 13 M. Under Sayyid Jamaluddin al akbar al husaini whose children and grandchildren more than 17 people arrived at Gresik, the island of Java. Other preachers, such as Maulana Malik Ibrahim, Maulana Malik Ishak, Raden Rahmat or Sunan Ampel, and so on
3. The third wave, which is estimated to be the 9th century H. 16 AD led by Arab scholars and Tarim, Hadramut. They numbered more than 45 people and came in groups ranging from 2, 3, or 5 people. They teach and settle in Aceh, Riau, Sumatra, West and South Sumatra, Central and North Sulawesi, Ternate, Bali, Sumba, Timor and others.

The arrival of Islam and its spread in the Indonesian archipelago is by peaceful means through several ways. According to Uka Tjandrasasmita there are six ways, namely trade channels, marriage, teachings of Tasawuf, education, art and politics.

3. Religion and political power in the pre-colonial period

Before Islam came, Indonesia had ruled the Hindu and Buddhist kingdoms, among them the largest maritime kingdom that controlled and controlled the islands of the archipelago, the kingdom of Sriwijaya around Palembang, South Sumatra, and Singasari, then Majapahit.

At the beginning of the 13th century AD, this kingdom entered a period of decline. In this condition, Muslim merchants made use of their politics by supporting emerging areas and declaring themselves as Islamic monarchy kingdoms.

In Majapahit kingdom after Patih Gajah Mada died (1364 AD) and Hayam Wuruk (1389 AD) the political situation Majapahit jiggled and power struggle took place among the royal family. Along with the weakening of Majapahit, Islam in Java gained a favorable position so that under the spiritual guidance of Sunan Kudus, Demak finally succeeded in replacing Majapahit as the central palace.

The forerunners of Islamic rule have been pioneered since the 7th century AD, but all are immersed in the maritime hegemony of Sriwijaya centered in Palembang and the kingdom of Hindu Javanese, such as the work of Medang, Kediri, Singasari, and Majapahit in the east Java.

Islam as a religion that gives the pattern of Indonesian nation culture and as a political force that controls the structure of government before the arrival of the Dutch can be seen from the emergence of Islamic empires in this archipelago, among others in Sumatra, Java, Kalimantan and Sulawesi.

The process of Islamization was mostly done by the Sufi nomads at that time in several places in the archipelago. The process of Islamization follows the view of Hamid Algnr, indicating that the *Tarekat Naqshabandiyah* is not aware of any conflict between the teachings of Sufism and syariah. Even throughout its history, this *Tarekat Naqshabandiyah* has an organic relationship not only with the spiritual life, but also with social and intellectual. In Indonesia, the Territory of the *Tarekat Naqshbandiya* has a significant role in at least four things: the process of Islamization of indigenous peoples in the archipelago, spreading anti-colonialism and developing Islamic education in the *pesantren* (Islamic School) tradition.

Later, as a form of deep concern for social problems in society, this congregation is also in great demand because of its success in treating drug addiction. The process of Islamization of isolated Sakai Riau society cannot be separated from the role of the Sheikh of the *Order Naqshbandiyah*. In addition to introducing Islam, the tarekat teachers also built mosques, developed rubber estates and opened rice fields. As a result, the formerly mobile community has been transformed into a settled society with a changing socio-economic pattern.

a. Islam in Sumatera

There are three famous Islamic kingdoms in Sumatra that have positioned Islam as a religion and as a political force that characterizes its social culture, namely perlak, pasai, Aceh. Perlak is the first Muslim empire in Sumatra, the ruling cleric in the year 225-692 H /. 840-1292 AD, the first king of the sultan alaidin syed maulana abdul aziz shah (225-249 H. 840 H-864 AD).

In the beginning, Islam developed in Perlak by the *syi'ah* flow that spread from the persia compilation of the *syi'ah* revolution occurred in 744-747 AD with its leader, abduallah ibnu muawiyah. Then in the reign of sltan alaiddin syeh maulana abbas shah began to understand Islam ahlu sunnah wal jamaah who cannot pass through *syi'ah*. therefore, there was a conflict of money between the two groups.

However, finally the peace and the division of the Perlak kingdom came into two parts: 1. The coastal Perlak, the part of the *syi'ah* group with the sultan of their group, the sultan Alauddin Syed Maulana Shah (365-377/976-988 M.), 2. The inland halls, for the *Ahl Sunnah wal jamaah* with their own sultan, the sultan Alauddin Malik Ibrahim (365-402 / 986-1012 AD). However, Perlak finally can be reunited by the sultan Alaidin Malik Ibrahim.

The first Sultan of Samudra Pasai is Meurah Silu and then after converting to Islam, he was renamed Malik al-Salih or Malikussaleh who died in 696 H or year 1297 AD, After the death of Sultan Malikussaleh in 1297 AD, then replaced by his son Zahir or Malikuzzahir (1297-1326 AD). The Kingdom of Samudra Pasai began to develop as a center of trade and the center of the development of Islam in the Strait of Malacca as an advanced trading port, Samudra Pasai issued a gold currency which named with *deureuham* or *dirham*. Samudra Pasai that issued the currency and until now regarded as the oldest gold coin ever issued by an Islamic empire in Southeast Asia.

The kingdom of the Pasupapa Ocean lasted until 1524 m, in 1521, the kingdom was conquered by portugis who occupied for three years. Then, in 1524, was annexed by the king of Aceh, Ali Mughayatsyah.

Furthermore, the kingdom of Samudra pasai is under the influence of the Aceh Sultanate which is centered in Aceh Darussalam. Sultan Ali Mughayatsyah has been instrumental in various aspects of Islam. In politics, the sultan seeks to confront the Christian portuguese invaders by imposing a united Islamic state, which united the political forces of Islam within a sovereign state called "Great Aceh" in the field of government, the king has put Islam as the principle of state even he forbade people other than Islam to assume the post of state or to continue his post.

Based on the record of RA Hoesein Djajadininggrat, that the founder of the kingdom of Aceh was Sultan Ali Mughayat Syah around 1514, this is supported by Nurrudin Ar-Raniry in his work *Bustanus Salatin* that Sultan who first ruled the kingdom of Aceh is Sultan Ali Mughayat Syah. Growth of the kingdom of Aceh is located in the northern tip of the island of Sumatra or currently located in Aceh Besar District in Aceh language called Aceh Rayeuk, Aceh Lhee Sago (Aceh triangle), Aceh Inti (Aceh Proper). The mention of it, because at first this area that became the core of the Kingdom of Aceh and there also located his kingdom named Bandar Aceh and the complete *Bandar Aceh Darussalam*.

b. Islam in Java

Historians seem to agree that the spreaders of Islam in Java are Wali Songo. They are not only powerful in the religious field, but also in terms of government and politics. In fact, it is often a king is declared as a king if he has been recognized and blessed by Wali Songo.

In running his government, Raden Patah is assisted by scholars and Wali Songo, especially in religious matters. This kingdom roughly lasts the 15th and the 16th century.

Besides, there are also Islamic Demak, Mataram, Cirebon and Banten Islamic kingdoms. In establishing the Islamic state, the role of Wali Songo is enormous. For example Sunan Kali Djati established the kingdom of Cirebon and Banten, Sunan Giri in the kingdom of Mataram whose influence to Makassar, Ambon, and Ternate.

c. Islam in Kalimantan, Maluku and Sulawesi

At the beginning of the 16th century, Islam entered South Kalimantan, namely in the kingdom of Daha (Banjar) which is hindu religion.

In the 10th and 11th centuries, in Maluku there had been a spice trade, especially cloves and nutmeg by Arab and Persian merchants. With the swift wave of Muslim traders and at the invitation of Datuk Maulana Husain, in Ternate, King Gafi Bata accepted Islam and his name changed to Sultan Zaenal Abidin (1465-1486).

Related to the process of forming the state or Islamic kingdom mentioned above, according to Taufik Abdullah, there are at least three patterns of cultural formation that appear from the process:

1. Samudra Pasai Pattern; the presence of Samudra Pasai takes place through the change from a segmented to a centralized state.
2. South Sulawesi pattern; Islamization through the palace or center of power
3. Java Patterns; Islam gained a long established political system and power structure

III. ISLAM IN INDONESIA AFTER THE INDEPENDENCE

1. Islam in the revolutionary period

In line with the Government's edict No. 10 dated 3 November 1945 issued on the permissibility of forming political parties, political parties emerged, although on the body of the government itself at that time actually there is a desire to create a monolithic national party. From an ideological point of view, political parties can be divided into three types:

1. Islamic ideology, represented by Masyumi (born in November 7 1945), PSSI (out of Masyumi 1947), *Tarbiyah Islamiyah* United (Perti) and NU (out of Masyumi in 1952).
2. Secular National Ideology, represented by the PNI.

3. The Marxist-Socialist Ideology, represented by the Socialist Party (November 10, 1945), PKI (7 November 1945), the Labor Party of Indonesia (8 November 1945), the Socialist People Party (20 November 1945), and other parties which can be categorized mainstream ideology above.

IV. Islamic Kingdom In Southeast Asia

1. Samudra Pasai Kingdom

The growing Islamic religion was capable of establishing an Islamic empire in Samudra Pasai in 1292 AD under a monarch of Al-Malikus Saleh. The evidence of this kingdom is the discovery of the tombs of the Kings of Samudra Pasai near a village situated on the bank of a river called Pase, which empties into the bay of Lhokseumawe. The tombs on the gravestone carved with Arabic script letters *Riq'ah*, the oldest of them was written in Hijriyah 629, or 1292 AD. It is clearly written the name of the first king; he is Al-Malikus Saleh

2. Malaka Kingdom

Malacca is known as the gateway of the archipelago. This title is given because of its location as a traffic road for foreign merchants entitled to enter and exit port of Indonesia. The geographical location of Malacca is very profitable, which is the cross road between East Asia and Western Asia. With such a geographical location makes Malacca into an influential empire over its area.

3. Aceh Kingdom

In the 16th century, Aceh began to play an important role in the northern part of the island of Sumatra, in 1521 the kingdom of Samudra Pasai was conquered by Portuguese for three years. In 1524 AD, Pasai was annexed by the kingdom of Aceh which later Pasai kingdom was under the rule of Aceh. From Pasai and Aceh Islam then spread to the whole archipelago affordable by its propagators.

4. Demak Kingdom (Java)

In Java, Islam is spread by Wali Songo (nine Wali), the Wali make Demak as a center of spreading Islam and at the same time making it as an Islamic kingdom. Demak is one of the Islamic-inspired kingdoms that flourished on the North Coast of Java Island, the kingdom is only short-lived, but its kings are the best *mujahid* heroes. Their first king was Raden Fatah, who managed to make his country an independent state of his time. After his son Patih Yunus came to power, he succeeded in extending the territory of the kingdom. He eliminated the Hindu Majapahit kingdom, which at that time part of its territory cooperated with the Portuguese.

5. Banten Kingdom (960-1096 H/1552-1684 M)

Banten is an Islamic kingdom that began to develop in the 16th century, after the merchants of India, Arab, Persia, began to avoid Malacca which since 1511 has been controlled by the Portuguese. Based on its geography, Banten is an important port and its economy has a strategic location in the Sunda Strait ruler, which is the vein of shipping and trading through the Indonesian seas in the south and west of Sumatra.

His interests were deeply felt especially during the Straits of Malacca under Portuguese political control in Malacca.

6. Islamic Mataram Kingdom

In 1583 AD the kingdom was governed by a Muslim named Sinopati. He is oriented to spread Islam throughout Java, also eager to form a united kingdom

7. Gowa Kingdom (Makassar) (1078 H / 1667 M until 13th Century H / 19 M)

This kingdom is located in the island of Sulawesi which was once an important port city. The Kingdom of Gowa expanded to Bone in 1611, but the expansion caused hostility between Gowa and Bone.

The spread of Islam by Gowa succeeds, it is a tradition that requires a king to convey good things to others.

V. Conclusion

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