The History of Indonesian Islam
(From the Early Period to Emergence of Islamic Kingdoms)

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Abstract
This article examines the history of the arrival of Islam into Indonesia. This research is library research using documentation method. The results of this study are: First, no one knows for sure when Islam began to appear in Indonesia. Several theorists and historians have different opinions and analyzes. However, there are at least four major theories regarding the entry of Islam into Indonesia, namely: Arabic theory, Gujarat theory (India), Bengali theory (Fatimi), and Persian theory. Second, the spread and process of Islamization in Indonesia itself was carried out peacefully. Indonesian people can accept the existence of Islam well. There are six channels of Islamization in Indonesia, namely: trade, marriage, Sufism, education, arts and culture, and politics. Third, the existence of Islamic kingdoms also had a big role in the spread and development of Islam in Indonesia. These Islamic kingdoms stretched from Sumatra to the Moluccas. Some of them are the Perlak Sultanate, Samudera Pasai Sultanate, Malacca Sultanate, Aceh Sultanate, Demak Sultanate, Pajang Sultanate, Mataram Sultanate, Cirebon Sultanate, Banten Sultanate, Sultanate of Ternate, Sultanate of Tidore, Sultanate of Gowa, Sultanate of Tallo, Sultanate of Pasir, Sultanate of Banjar, Kotawaringin Sultanate, Pagatan Sultanate, Sambas Sultanate, Kutai Kertanegara Sultanate, Berau Sultanate, Sambaliung Sultanate, Gunung Tabur Sultanate, Pontianak Sultanate, Tidung Sultanate, and Bulungan Sultanate.

Keywords: history, Indonesian, islamic kingdom, sultanate

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INTRODUCTION

Islam is a religion that has contributed in shaping and coloring the life of the world, including Indonesia. Reality proves that the spread of Islam is the most dynamic and fast compared to other religions. In a relatively short time or approximately 23 years from the birth of the Prophet Muhammad, Islam has dominated the Arabian Peninsula (Hasbullah, 1999).

The spread of Islam to Indonesia took a long time. Islam has played an important role in Indonesian history. The success of Islam in influencing the lives of Indonesian people is a remarkable achievement. When viewed geographically, the distance between Indonesia and countries of origin of Islam (read: Arabic) is very far. It is separated by a barren desert, a vast expanse of sea, land, mountains, and vast valleys. Moreover, if we look at the beginning of the process of spreading Islam to the territory of Indonesia, at that time there was no da'wah organization that was able to introduce Islam to the wider community.

The condition of Indonesia before the arrival of Islam was not like a white paper that had no scribbles at all. The presence of Islam in Indonesia is not in a vacuum. Before Islam came to Indonesia, Hinduism and Buddhism beliefs were already present and became the joints and breath of their lives. The teachings of animism and dynamism have been widely embraced by the people of Indonesia. In fact, in most parts of Indonesia there have been several kingdoms that adhere to Buddhism and Hinduism. These kingdoms include the Sriwijaya Kingdom in Sumatra, the Kutai Kingdom in East Kalimantan, the Taruma Kingdom in West Java, and so on (Pulungan, 2018: 312).

Even long before Hinduism and Buddhism were present in Indonesia, in this region a belief system called 'original belief' has been formed. However, with the arrival of the two religions, namely Hinduism and Buddhism, it does not simply eliminate the beliefs that previously existed, they even experience a process of acculturation and syncretism
with these religions. Hinduism and Buddhism undergo a syncretization process called Shiva-Buddha. It is called Shiva-Buddha because the Hindu Shiva Sidanta sect has the greatest influence in the syncretization process (Moens, 1974: 18). Unlike Buddhism, Hinduism came to Indonesia and was thought to have been brought by traders from the Waysi caste and nobles from the Ksatriya and Brahmin castes. Buddhism was introduced to Indonesia for the first time by Buddhist priests from India who were brought specifically to teach Buddhism (Hadiwijono, 1984: 78).

The presence of Islam in Indonesia can be well received because Islam came in a good way too. They brought the teachings of Islam with the principles of equality between humans, peace, tranquility, and no caste or slavery as happened before. In addition, there is no compulsion for the community to say the two sentences of creed, they do it themselves happily.

Therefore, even though many scholars have discussed the history of the arrival of Islam and the spread of Islam in Indonesia, I think it is still interesting to study it. Although it only discusses the history of the arrival of Islam from the early period to the emergence of Islamic kingdoms, this article is expected to complete references and deepen studies on the history of Indonesian Islam that have been written by many Muslim historians. In particular, this article will examine the theories of the arrival of Islam to Indonesia, the process of Islamization, and the existence of Indonesian Islamic kingdoms.

RESEARCH METHOD

This research is library research using documentation method. The documentation method is carried out to collect archives related to research studies such as books, historical records, newspaper reports, and other types of relevant documents.

The approach used in this research is a historical approach. In this context, I use the historical approach initiated by Kuntowijoyo (2003: 158-160), namely: First, the political history approach. This approach is used to analyze various historical events related to the theories of the arrival of Islam into Indonesia, the channels of Islamization in Indonesia, and the existence of Islamic kingdoms in Indonesia. Second, the social history approach. As a social institution, religion (read: Islam) is often used as material for historical studies. Therefore, the social history approach will help me to observe socio-religious changes related to the history of the spread of Islam in Indonesia. Third, the intellectual history approach. This approach examines religion by studying its intellectual development. In this context, I will examine the perspective of historical actors and historians regarding the history of arrival of Islam into Indonesia and the process of Islamization in Indonesia.

After the data is collected, data analysis will be carried out. There are several steps to be carried out. First, perform data reduction which includes selection, categorization, and sorting. Second, carry out data exploration to clarify and deepen the data found. Third, verifying data to prove the accuracy of the existing data by cross-checking with other data. The whole process will produce a descriptive-analytical presentation.

RESULTS AND DISCUSSION

Theories of the Arrival of Islam to Indonesia

Tracing the history of the arrival of Islam to the territory of Indonesia is not an easy matter. There are several theories that are still frequently discussed, both by Western scholars and among Islamic intellectuals themselves. No one knows for sure when Islam began to appear in Indonesia. Several theorists and historians have different opinions and
analyzes. This difference of opinion has a long and unsupportive impact. The focus of the materials is on three main problems, namely, where, who and when. The first problem is where the origin of the arrival of Islam in Indonesia is. The second is who the carriers of Islamic teachings are so that they reach Indonesia. While the third problem is when the arrival of Islam in Indonesia. Based on these three main problems, according to Azyumardi Azra gave rise to several major theories (Azra, 1989: xii-xiii).

Long before Islam came to Indonesia, the Indonesian people were tough sailors who were able to navigate the vast seas. Since the beginning of the century AD there have been shipping and trade routes between several islands in Indonesia and several regions in Southeast Asia (Poesponegoro and Notosusanto, 1984: 2).

The western part of Indonesia and around Malacca has always been an area frequented by foreign ships looking for merchandise from China and India. Foreign traders were interested in Indonesian agricultural products such as nutmeg and cloves. Nutmeg and cloves originating from Moluccas are marketed in Java and Sumatra and then sold again to foreign traders. Several important ports in Java and Sumatra which were often visited by foreign traders in the 1st and 7th centuries AD include Lamuri in Aceh, Barus and Palembang in Sumatra, and Sunda Kelapa and Gresik in Java (Abdullah, 1991: 34).

Karim (2017: 323) also said that since the beginning of the century AD also the eastern region which includes the East Indian archipelago, and the South Coast of China has had relations with the Arab world through trade. Arab traders came to Indonesia by sea with a route from Aden along the coast to Maskat, Kerans, Quilon, and Kalicut. Then from Kalicut proceed to Karamandel Beach such as Saptagram to Chitagong (the largest port in Bangladesh), Akyab (now the territory of Myanmar), the Malacca Strait, Peureulak (East Aceh), Lamno (west coast of Aceh), Barus, Padang, Banten, Cirebon, Demak, Jepara, Tuban, Gresik, Ampel, Makassar, Ternate, and Tidore.

Merchandise that was bustling on the market at that time was bronze nekara originating from Vietnam and camphor. Nekara sells very well in the market and even penetrates to remote corners of the archipelago. This nekara trade comes from Chinese news in the early century AD which mentions Sumatra, Java, and Kalimantan. While news about camphor became a famous merchandise from ancient India. It is stated that in 674 AD there was an Arab colonial in the western part of Sumatra Island. This news from China states that there was an Arab who became a leader in the colonial Arabs on the west coast of Sumatra. Most likely the west coast of Sumatra is Barus which produces Barus lime (Syafrizal, 2015: 237).

The explanation above is proof that Islam has been present in Indonesia since the beginning of the Hijri century. Next is about the origin of where Islam came to Indonesia. In this regard, there are at least four major theories that will be discussed. The theories are as follows:

1. Arabic Theory

Based on this theory, Islam came to Indonesia directly from Arabia, specifically Hadramaut. This theory was supported by Crawfurd (1820), Keyzer (1859), Niemann (1861), de Hollander (1861), and Veth (1878). According to Crawfurd, Islam came directly from Arabia and had links to the Mohammedans in East India. While Keyzer said that Islam came from the Egyptians who belonged to the Shafi‘i school. This is based on the reality of the Indonesian Muslims who belong to the Syafi‘iyyah school of thought. Keyzer's opinion is supported by Niemann and de Hollander, but by citing Hadramaut as the source of the arrival of Islam, not Egypt. The reason is because Hadramaut Muslims are followers of the Shafi‘i school as Muslims in Indonesia. Unlike the previous figures, Veth only mentions Arabs without explaining where they came from (Azra, 2005: 7). Crawfurd and his colleagues' theory is the same as Hamka's theory, which in his seminar entitled "The History of the Arrival of Islam to Indonesia" said that Islam entered Indonesia directly from Arabia (Mecca), not from India.
This opinion is based on trading conditions at that time which was very crowded. Lots of traders from the Eastern world stopped in Indonesia, including traders from Arabia. In the 2nd century BC trade with Sri Lanka was entirely controlled by Arabs. Then, in the 7th century AD, trade with China through Sri Lanka was very busy. In the middle of the 8th century AD many Arab traders were found in Canton. Moreover, between the 10th and 15th centuries AD until the arrival of the Portuguese, Arab merchants had taken control of the trade in the East. According to estimates, these Arab traders have long established trading sites in several islands in the archipelago. Although the names of the islands were not mentioned by Arab geographers before the 9th century AD, but according to Chinese news in 674 AD there was news about an Arab dignitary who became the head of the Arab occupation area on the West coast of Sumatra (Pulungan, 2018: 315). Based on this news from China, it was reported that some Arab traders had married the locals and formed a Muslim community. This community consists of a mixture of Arab immigrants and residents. Members of this Muslim community actively carry out Islamic da'wah activities (Azra, 2005: 7).

The traders who came from Arabia to the territory of Indonesia mostly came from Yemen, Hadramaut, and Oman in the southern and southeastern parts of the Arabian Peninsula. In fact, since the time of Caliph Ali bin Abi Talib, Yemen has entered Islamic rule. The entry of Yemen to Islam had a significant impact on the process of Islamization in the Southeast Asian region. This is because traders and sailors from Yemen besides selling merchandise, they also spread Islam to the local population (Pulungan, 2018: 315).

In contrast to the opinion above, Sayyed Alwi bin Tahir Al-Haddad (1957: 21), said that Islam entered the archipelago in the 7th century AD. In more detail, he stated that the island of Sumatra had converted to Islam in 650 AD. This is based on the testimony of a merchant from Siraf, Persia, Sulaiman Al-Sirafi, who recounted that in the 2nd year of Hijri there were Muslims living in Sala (Sulawesi). This opinion is undeniable because Muslim traders are very interested in spices and perfumes in Moluccas and some surrounding areas.

2. Gujarat Theory (India)

According to the Indian or Gujarat theory, the arrival of Islam in Indonesia was not brought by Arabs or Persians, but by Indians. Nevertheless, the proponents of this theory are still debating the areas that became the origin of the arrival of Islam to the archipelago. This difference of opinion occurs due to differences in the tools used to trace historical traces and the existence of different interpretations between one character and another. Most of the proponents of this theory argue that the existence of Islam in Indonesia was brought by people from the Indian Subcontinent and not Arabs or Persians. The first proponent of this theory was Pijnappel, the first professor of Malay studies at Leiden University. Pijnappel said that the spread of Islam to Indonesia was affiliated with an Arab Shafi’i school in Gujarat and Malabar. The reason underlying Pijnappel's opinion was because in Indonesia at that time there were many Muslims who adhered to the Shafi’i school of thought. Pijnappel then also explained that initially Islam was not brought by native Indians, but Arabs from Gujarat and Malabar (Azra, 2013: 2).

In contrast to his predecessor, Snouck Hurgronje, who is also an adherent of the Indian theory, said that Islam was brought to Indonesia from South India, not directly from Arabia. The basis of Hurgronje's opinion rests on the fact that when Islam took control of the port cities in South India, several Muslims from the Decca who lived in Indonesia were treated as middlemen in trade between Muslim Near Eastern countries (Near-Eastern Muslim States) and Nusantara (Malay Archipelago). It was the Muslim traders from Decca who were the first to Islamize the inhabitants of the archipelago. After that, the Arabs, especially the descendants of the Prophet Muhammad, came to Indonesia to preach Islam. Hurgronje said that the 1200s AD was the most likely early period for the Islamization of the population in the Nusantara. It was these traders-
missionaries who were the first to convert to Islam in a peaceful way because they were attractive to Indonesians who were culturally inferior (Amin & Ananda, 2018: 78).

While Moquette said firmly that Islam came for the first time to Indonesia brought by the people of Gujarat, India. This is based on the finding of a tombstone in Pasai dated 17 Zulhijah 831 H / 27 September 1428. In another place, namely in Gresik, East Java, Moquette also found a tombstone in the name of Mawlan Malik ‘Ibrahim (d.822/1419) who have points in common with the tombstones in Cambay, Gujarat. Based on his findings, Moquette concluded that the tombstones in Gujarat were not only traded in their place of origin, but were imported to other regions, including the archipelago and its surroundings. From here he analyzes that the people of the archipelago not only buy tombstones from Gujarat, but also absorb the teachings of Islam as well (Azra, 2013: 3).

3. Bengali Theory (Fatimi)

Moquette’s conclusions were met with strong opposition from Fatimi. According to Fatimi Moquette, it is a big mistake to associate all the tombstones in Pasai, including Malik al-Salih’s tombstone, with the tombstones in Gujarat. Fatimi argues that the shape and style of the tombstones of Malik al-Salih and other tombstones in the archipelago are very different from those in Gujarat. According to Fatimi, the tombstones in the archipelago are like the tombstones in Bengal. So Fatimi also argues that Islam came to Indonesia from Bengal, not Gujarat. In this regard, Fatimi criticized the experts for ignoring the tombstone of Siti Fatimah (475 H/1082 AD) which was found in Leran, East Java.

The theory developed by Fatimi states that Islam came from Indonesia from Bengali (Bangladesh). Fatimi’s statement is based on information from Tome Pires who revealed that most of the prominent people in Pasai were Bengalis or their descendants. Islam first appeared in the Malay Peninsula from the East Coast, not from the West (Malacca) in the 11th century AD, through Canton, Phanrang (Vietnam), Leran, and Trengganu. This is based on the doctrine that Islam in the Peninsula is more the same as Islam in Phanrang. In addition, the elements of the inscriptions at Trengganu are also more like the inscriptions found at Leran. Drewes, who is a supporter of Snouck Hurgronje's theory, stated that Fatimi’s theory was unacceptable because the interpretation of the existing inscriptions was judged to be unfounded and a mere wild estimate (Pulungan, 2018: 317).

Fatimi’s conclusion that Islam originated in Bengal is also a further problem because Indonesian people are more inclined to the Shafi‘i school, while people in Bengal are more inclined to the Hanafi School. In addition, other scientists such as Kern, Winstedt, Bousquet, Vlekke, Gonda, Schriker, and Hall supported Moquette’s theory by providing additional arguments that could strengthen the theory. Winsted, for example, stated about the discovery of tombstones that are like the shape and style of tombstones in Brusas, the center of a Malay kingdom in Perak, the Malay Peninsula. The tombstones in Brusat, Pasai and Gresik were imported from Gujarat. Therefore, he concluded that Islam in Indonesia originated from Gujarat. In addition, Schriker also pointed out the important role of Gujarat Muslim traders in trade in the archipelago and had a big possibility of contributing to the spread of Islam (Azra, 2013: 4-5).

Regarding the Fatimi theory and the Gujarat theory, it turns out that it has several weaknesses. Marisson, for example, said that although the tombstones found in certain places in the archipelago could have come from Gujarat or Bengal, Islam was not necessarily brought by these people. Marisson debunks this theory by pointing to the fact that during the Islamization of Samudera-Pasai, where its first king died in 698 AH/1297 AD, Gujarat was still under the rule of the Hindu Kingdom. It was only one year later that Cambay; Gujarat was conquered by Muslim rule in 699 H/1298 AD. If indeed Islam was brought by merchants from Gujarat, then in Gujarat Islam must have been established and developed there. Furthermore, Marisson notes that although the Muslim army attacked Gujarat several times, 415 H/1024 AD, 574 H/1178 AD, and 595 H/1197 AD, the...
Hinduism king in Gujarat was still able to survive until 698 H/1297 AD. Based on these considerations, Marisson concluded that Islam did not come to Indonesia from Gujarat, but was brought by Muslim propagators from the Coromandel Coast at the end of the 13th century (Azra, 2013: 5-6).

4. Persian Theory

Persian theory says that the arrival of Islam to Indonesia was brought by Persians, not from India, Gujarat, Bengal, or Arabia. This theory is based on the cultural similarities that exist in Indonesia with Persia, especially about the Shia. One of the supporters of the Persian theory is Hoesin Djajadiningrat who mentions five reasons that strengthen this theory. The first reason is based on the teachings of Sheikh Siti Jenar regarding manunggaling kawula gusti and Hamzah Famsuri's teachings on wahdah al-Manifestation which are the influence of Sufism in Persia. The second reason is regarding the use of Persian terms in the Arabic grammatical system that many adopt from Persian. An example is the use of harakat in learning the Qur'an such as the word "jabar" in Persian is "fathah" in Arabic, the word "jer" in Persian is "kasrah" in Arabic, and the word "pes" in Persian is "dhammah" in Arabic. The third reason is that the 10th anniversary of Muharram or Ashshura in Indonesia is a tradition usually carried out in Persia to commemorate the martyrdom of Husein bin Ali bin Abi Talib in Padang Karbala (Amin and Ananda, 2018: 88).

Ashshura commemoration in Indonesia is usually commemorated by making shura porridge. In Minangkabau, the month of Muharram is called the month of Hasan-Husein. Unlike in Bengkulu, there is a tradition called the Ark. In the Tabut tradition, people in Bengkulu make a coffin which is symbolized as Husein's coffin, then it is paraded and thrown into a river or other waters. The fourth reason is that the tombstones of Malik Al-Saleh and Maulana Malik Ibrahim were ordered from Gujarat. This theory is the argument used in Gujarat theory. While the fifth reason is the recognition of Indonesian Muslims, the majority of which are from the Shafi'i school of thought and are the same as the Malabar Muslim school. This argument is the same argument as Morisson (Pulungan, 2018: 319).

Based on the five reasons that have been presented above, this theory becomes ambiguous because the three reasons in the beginning are more inclined to Persian, but the last two reasons mention Gujarat and Malabar. To answer this theory, Saifuddin Zuhri said that it is difficult to accept the opinion that Islam came to Indonesia from Persia if it is guided by the entry of Islam in the 7th century AD, which means it was the reign of the Umayyads. At that time the power of Islam was under the control of the Arabs and the center of Islamic civilization was in Mecca, Medina, Damascus, and Baghdad. So, it is impossible for Islam in Indonesia to come from Persia, because at that time Islam had just entered Persian territory (Pulungan, 2018: 319).

The Process of Islamization in Indonesia

According to Tjandrasasmita (1984: 188-195), there are at least six paths of Islamization that have developed in Indonesia. The six channels are as follows.

1. Trade

In the early stages, the channel of Islamization in the nusantara went through trade routes. Busy traffic in the 7th to 16th centuries AD made Muslim traders (Arab, Persian, Indian) take part in trade with the countries of the west, southeast, and east of the Asian continent. The channel of Islamization through the trade route was very profitable because kings and nobles took part in the trade. The kings and nobles even became the owners of ships and shares. Citing the opinion of Tome Pires regarding the
channel of Islamization through this trade on the coast of the island of Java, Tjandrasasmita stated that many Muslim traders lived on the coast of the island of Java, where the population at that time was still Hindu and Buddhist. They succeeded in establishing mosques and bringing in mullahs from outside so that their number became large and because of this the Muslim children became Javanese and rich. In some places, Javanese rulers, who served as regents of Majapahit stationed on the north coast of Java, converted to Islam. Not because of the troubled domestic political factor, but mainly because of the economic relationship with Muslim traders. In subsequent developments, they then took over trade and power in the places where they lived.

2. Marriage

From an economic point of view, Muslim traders had a better social status than most of the indigenous population, so that the indigenous population, especially the daughters of nobles, were attracted to become the wives of the merchants. Before marriage, they are Muslim first. After they have offspring, their environment becomes wider. Finally, there appeared the villages, regions, and Islamic kingdoms. In subsequent developments, there were also Muslim women who were married by native nobles; and of course, after first converting to Islam. This channel of marriage is more profitable if it occurs between Muslim merchants and children of nobles or sons of kings and sons of dukes because the king, dukes, or aristocrats will then participate in accelerating the process of Islamization. This can be seen from the marriages between Raden Rahmat and Sunan Ampel with Nyai Manila, Sunan Gunung Jati with the daughter of Kawunganten, Brawijaya and the daughter of Campa who descended Raden Patah (the first king of Demak) and others.

3. Sufism

Sufism is a branch of knowledge in Islam. In Sufism taught about theosophy and things that are magical. The magical power they have is able to cure various diseases that exist in society. This became the main attraction for the natives at that time. Many of these Sufis also ended up marrying natives and noble daughters. This Sufi path made Islam find its own "form" in Indonesia. In addition, Islam becomes easy to accept and understand because Islam which has this form has a common point with the minds of those who previously adhered to Hinduism. Sufism experts who teach Islam in Indonesia who have similarities with the minds of the Indonesian people include Hamzah Fansuri in Aceh, Shaykh Lemah Abang, and Sunan Panggung in Java. The mystical teachings of Sufism are still in demand by Muslims in Indonesia.

4. Education

Islamization is also carried out through the field of education, namely through pesantren (Islamic boarding schools). Pesantren are organized by religious teachers, kyai, and ulama. In pesantren, prospective clerics, religious teachers and prospective kyai receive religious education. After leaving the pesantren, they returned to their respective villages to preach and teach Islamic teachings. This can be seen, for example, from the establishment of pesantren by Raden Rahmat in Ampel Denta Surabaya, and Sunan Giri in Giri. Many alumni of the Giri pesantren were invited to Moluccas to teach Islam.

5. Arts and Culture

Art and culture are the most popular channels of Islamization in society. This channel is also widely liked by the people of Indonesia because it is entertaining. The art
that was performed by Walisongo in the process of Islamization was wayang. In wayang performances, Walisongo played a large role in spreading Islam. One of the Walisongo members who was very proficient in playing wayang shows and spreading Islam in Java was Sunan Kalijaga. Sunan Kalilaga took the story of Mahabharata and Ramayana which was then inserted with Islamic stories and names such as the Kalimasada arrow, the most powerful weapon in the wayang stage. Kalimasada is a sentence of creed, which is an acknowledgment to Allah SWT and the Prophet Muhammad as the first pillar of Islam. Apart from wayang performances, the process of Islamization is also carried out through literature. An example is the book of Primbon in the 16th century AD compiled by Sunan Bonang. There are also other books containing of sufism which have been translated into Malay and local languages. In addition, chronicles and saga are also written in regional languages with regional and Arabic letters. Sunan Drajet who is the son of Sunan Ampel is the creator of Gending Pangkur. Likewise, Sunan Bonang who is also the son of Sunan Ampel is the creator of the gending durma. Gending is musical composition for gamelan. In addition, there is Sunan Kudus who comes from Palestine who is an expert in composing and creating the gending mas kumbang and gending miijit. Then there is Sunan Muria who is the son of Sunan Kalijaga who is the creator of gending sinom and kinanti (Pulungan, 2018: 329-330).

6. Politics

The process of Islamization through politics was seen when Samudera Pasai became a kingdom. After their king embraced Islam, the people flocked to follow in the footsteps of their leader. The same thing happened in Moluccas and South Sulawesi. Most of the people converted to Islam after the king first converted to Islam. The political influence of the king became a very strong factor in the process of spreading Islam. Even in Sumatra, Java, and eastern Indonesia, for political purposes, Islamic kingdoms fought non-Islamic kingdoms. The victory of the Islamic kingdom politically attracted a lot of the royal population.

Islamic kingdoms in Indonesia

The heyday of the Islamic empire in Indonesia is estimated to have lasted between the 13th century and the 16th century. The establishment of these kingdoms was driven by the rise of sea trade traffic with Islamic traders from Arabia, India, Persia, China, and others. The kingdom can be divided into based on the central government area, namely in Sumatra, Java, Moluccas, and Sulawesi.

1. Islamic Kingdoms in Sumatra

a. Perlak Sultanate (9th-13th Centuries)

Historians explain that the entry of Islam into Peureulak (Perlak) and on the north coast of Java Island was through a mission scare process, namely the process of da’wah bi al-hal (da’wah with actions/behavior) brought by missionaries who also served as traders. The process was initially carried out individually. They carry out Islamic law by wearing clean clothes and maintaining the cleanliness of their bodies, clothes, and places of residence, as well as their houses of worship. In their association they show a simple attitude, with good speech, and a polite attitude, in accordance with akhlaq al-karimah (ethics) (Karim, 2009: 327).

b. Sultanate of Samudera Pasai (13th-16th Century)

This kingdom is located on the northeast coast of Aceh. Its emergence as an Islamic kingdom is estimated to have started in the early or mid-13th century AD.
Evidence of the establishment of the Samudra Pasai kingdom in the 13th century AD is supported by the presence of a gravestone made of granite from Samudra Pasai. From the tombstone, it can be seen that the first king of the kingdom died in the month of Ramadan in 696 H, which is estimated to coincide with 1297 AD.

Malik al-Shaleh was the first king to establish the Samudra Pasai kingdom. This is known through the traditions of Hikayat Raja-Raja Pasai, Hikayat Melayu, and the results of research on several sources conducted by Western scholars. The Samudra Pasai kingdom lasted until 1524 AD. In 1521 AD this kingdom was conquered by the Portuguese who occupied it for three years, and then in 1524 it was annexed by the king of Aceh, Ali Mughayatsyah. Furthermore, the Samudra Pasai kingdom was under the influence of the Aceh sultanate which was centered in Aceh Darussalam (Yatim, 1998: 205-208).

c. Sultanate of Malacca (14th-17th Century)

Starting from East Sumatra, Islam then developed in Malacca along the trade route. The founder of this kingdom was Parameswara (c. 1400) and changed his name to Muhammad Iskandar Shah after marrying the sister of the king of Pasai. His successors were Muhammad Shah and Abu Sa'id or King Ibrahim, namely Sri Maharaja Sri Parameswara Dewa Shah.

From 1445 to 1459 Malacca was ruled by Sultan Muzaffar Shah. The spread of Islam was carried out by itself so that it experienced rapid development and was able to master trade. At that time Pasai was ruled by Sultan Mansur Shah (1457-1477). Pahang was ruled by a Muslim king for the first time by the son of the Sultan of Malacca. Trengganu and Kedah also became Vassal States of Malacca, so they also accepted Islam. The areas on the west side of Sumatra, namely Rkan, Kampar, Siak, also Indragiri accepted Islam because of the recognition of Malacca sovereignty in the XV. The Portuguese then controlled Malacca in 1511, so that Malacca's role as the center of the spread of Islam in the region ended (Riswinarno, 2004: 325-326).

d. Sultanate of Aceh (16th century - 1903)

Aceh became a strong Islamic kingdom and made Pasai a part of its territory starting around the middle of 1524 followed by Lamuri and Aceh Dar al-Kamal thus establishing Aceh as a holder of pepper commodities. The first famous king was 'Ali Mughayat Shah who was succeeded by his son, 'Ala al-Din, reigned between 1548-1571. During his reign in Aceh, Aru and Johor were conquered. Even with the help of the Ottoman dynasty (1562) the Portuguese attacked Malacca.

The peak of Aceh's glory took place during the reign of Sultan Iskandar Muda (1608-1637) who ruled along the coast of Sumatra to regulate the pepper trade. It was also around this time that Gayo and Minangkabau were converted to Islam. Sultan Iskandar Muda was replaced by his brother-in-law, Iskandar Thani. His death at a young age before there was a successor sultan made Sultanae of Aceh collapse (Riswinarno, 2004: 326).

2. Islamic Kingdoms in Java

a. Sultanate of Demak (1500 - 1550)

The development of Islam in Java coincided with the weakening of Majapahit. This gave the Islamic rulers an opportunity on the coast to establish independent centers of power. Under the leadership of Sunan Ampel, Walisongo agreed to appoint Raden Patah as the first king of the Demak kingdom with the title Senopati Jimbon Ngabdurrahman Panembahan Palembang Sayidin Panatagama, he became the first king in the first Islamic kingdom in Java.

Raden Patah's reign lasted approximately at the end of the 15th century until the beginning of the 16th century. In running the government, especially in matters of religion,
Raden Patah is assisted by the guardians. Raden Patah himself was the son of a Majapahit king from a Muslim mother of Campa descent. Raden Patah was replaced by his son, Pati Unus. According to Tome Pires, Pati Unus was 17 years old when he succeeded his father around 1507. Furthermore, Pati Unus was replaced by Sultan Trenggono who was inaugurated by Sunan Gunung Jati with the title Sultan Ahmad Abdul ‘Arifun. He ruled from 1524-1546. It was during the third sultan of Demak that Islam was spread throughout Java, even to South Kalimantan. The conquest of Sunda Kelapa ended in 1527 by the combined forces of Demak and Cirebon under the leadership of Fadhilah Khan. Majapahit and Tuban fell under the rule of the Demak kingdom, which is also estimated in 1527. Then in 1529, Demak succeeded in conquering Madiun, Blora (1530), Surabaya (1531), Pasuruan (1535), and between 1541-1542 Lamongan, Blitar, Wirasaba, and Kediri (1544). Palembang and Banjarmasin recognized the power of Demak. Meanwhile, the southern part of Central Java around Mount Merapi, Pengging, and Pajang was successfully controlled thanks to the Islamic leaders, Sheikh Siti Jenar and Sunan Tembayat.

In 1546, during the raid on Blambangan, Sultan Trenggono was killed. He was replaced by his younger brother, Prawoto. His reign did not last long because there was a rebellion by the dukes around the Demak kingdom. Sunan Prawoton himself was then killed by Arya Penangsang from Jipang in 1549. Thus the Demak kingdom ended, and was continued by the Pajang kingdom under Jaka Tingkir who succeeded in killing Arya Penangsang.

b. Sultanate of Pajang (1568 - 1618)

The Sultanate of Pajang is the successor and heir to the Islamic kingdom of Demak. The sultanate, which is located in the Kartasura area, is the first Islamic kingdom located in the interior of the island of Java. The age of this sultanate was not long. His power and greatness were then taken over by the Mataram kingdom. The first sultan or king of this sultanate was Jaka Tingkir who came from Pengging, on the slopes of Mount Merapi.

At the beginning of its establishment in 1549, the territory of the Sultanate of Pajang only covered part of Central Java, because many East Java countries had escaped since the death of Sultan Trenggana. In 1568, Sultan Hadiwijaya and the dukes of East Java were reunited at Giri Kedaton by Sunan Prapen. On that occasion, the dukes agreed to recognize Pajang's sovereignty over the lands of East Java. As a sign of political ties, Panji Wiryakrama from Surabaya (leader of the alliance of the dukes of East Java) was married to the daughter of Sultan Hadiwijaya. Another powerful country, namely Madura, was also successfully subdued by Pajang. Its leader, Raden Pratanu alias Panembahan Lemah Dhuwur, was also adopted as the son-in-law of Sultan Hadiwijaya.

c. Mataram Sultanate (1586 - 1755)

The Sultanate of Mataram is an Islamic kingdom in Java founded by Sutawijaya, a descendant of Ki Ageng Pemanahan who received a parcel of land from the king of Pajang, Hadiwijaya, for his services. Sutawijaya ascended the throne after he captured the Pajang area after Hadiwijaya's death with the title Panembahan Senopati. At that time its territory was only around Central Java today, inheriting the territory of the Pajang Kingdom. The center of government is in Mentaok, an area located approximately east of Yogyakarta City and south of Adisucipto Airport. The location of the palace in the early days was in Banguntapan, then moved to Kotagede. After he died (buried in Kotagede) power was passed on to his son, Mas Jolang, who after ascending the throne had the title Prabu Hanyokrowati.

Prabu Hanyokrowati's reign did not last long because he died in an accident while hunting in the Krupyak forest. Therefore, he is also called Susuhunan Seda Krupyak or Panembahan Seda Krupyak which means the King who died in Krupyak. After that, the throne was briefly transferred to Mas Jolang's fourth son who had the title Adipati
Martoputro. It turned out that Adipati Martoputro suffered from a nervous disease so that the throne was transferred to Mas Jolang’s eldest son, Mas Rangsang.

After ascending the throne, Mas Rangsang had the title Sultan Agung Prabu Hanyokrokusumo or better known as Sultan Agung. At that time Mataram expanded to seek influence in Java. The Mataram area covers the islands of Java and Madura. He moved the location of the Kraton to Kerta. As a result of friction in the control of trade between Mataram and the VOC based in Batavia, Mataram then formed a coalition with the Sultanate of Banten and the Sultanate of Cirebon and was involved in several wars between Mataram and the VOC. After he died and was buried in Imogiri, he was succeeded by his son, who had the title Amangkurat (Amangkurat I).

Amangkurat I moved the location of the palace to Pleret (1647), not far from Kerta. In addition, he no longer uses the title Sultan, but "Sunan" (from the word "Susuhunan"). The government of Amangkurat I was less stable due to much discontent and rebellion. In his time, there was a major rebellion led by Trunajaya and forced Amangkurat to ally with the VOC. He died in Tegalarum (1677) while fleeing so he was nicknamed Sunan Tegalurum. His successor, Amangkurat II (Amangkurat Amral), was so obedient to the VOC that many court circles were dissatisfied and rebellions continued. At that time, the palace was moved again to Kartasura (1680), about 5 km west of Pajang because the old palace was considered polluted. The successors of Amangkurat II were Amangkurat III (1703-1708), Pakubuwana I (1704-1719), Amangkurat IV (1719-1726), Pakubuwana II (1726-1749). The VOC did not like Amangkurat III for opposing the VOC, so the VOC appointed Pakubuwana I (Puger) as king. As a result, Mataram had two kings, and this caused internal divisions. Amangkurat III rebelled and became "king in exile" until he was captured in Batavia and then exiled to Ceylon.

Political chaos was only resolved during Pakubuwana III after the division of Mataram into two, namely the Ngayogyakarta Sultanate and Surakarta Sunanate on February 13, 1755. This division of territory was stated in the Giyanti Agreement (the name was taken from the location of the signing, east of the city of Karanganyar, Central Java). The Mataram era ended as a political and territorial unit. However, some Javanese people think that the Sultanate of Yogyakarta and the Surakarta Sunanate are the "heirs" of the Sultanate of Mataram.

d. Cirebon Sultanate (16th Century)

The Cirebon Sultanate was a prominent Islamic sultanate in West Java in the 15th and 16th centuries AD and was an important base in inter-island trade and shipping routes. Its location on the north coast of the island of Java, which is the border between Central Java and West Java, makes it a port and a "bridge" between Javanese and Sundanese culture to create a distinctive culture, namely Cirebon culture which is not dominated by Javanese culture or Sundanese culture.

In the early 16th century, Cirebon was still a small area under the rule of Pakuan Padjadjaran. The King of Padjadjaran only placed an interpreter in the harbor there named Prince Wadireksang, a figure who had blood relations with the king of Padjadjaran. When he succeeded in advancing Cirebon, he had embraced Islam. However, the person who succeeded in increasing the status of Cirebon into a kingdom was Syarif Hidayatullah, who was famous for Sunan Gunung Jati, successor, and nephew of Prince Wadireksang.

From Cirebon, Sunan Gunung Jati developed Islam to other areas in West Java such as Majalengka, Kuningan, kawali (Galuh), Sunda Kelapa, and Banten. The basis for the development of Islam and trade of the Muslims in Banten was laid by Sunan Gunung Jati in 1524 or 1525 AD when he returned to Cirebon, Banten was handed over to his son, Sultan Hasanuddin. It was this sultan who brought down the kings of Banten. In the hands of the kings of Banten, the kingdom of Padjadjaran was finally defeated.

The integrity of Cirebon as a single kingdom only reached Prince Girilaya. After his death, according to his own will, Cirebon was ruled by his two sons, Martawijaya or...
Panembahan Sepuh and Kartawijaya or Panembahan Anom. Panembahan Sepuh led the Kasepuhan Sultanate as its first king with the title Samsuddin, while Panembahan Anom led the Kanoman Sultanate with the title Badruddin.

**e. Sultanate of Banten (1524 - 1813)**

Since before the Islamic era, when it was still under the rule of the Sundanese kings (from Padjajaran or maybe earlier), Banten had become a significant city. In ancient Sundanese writings, in the Parahyangan story, the name Wahanten Girang is mentioned. This name can be attributed to Banten, a port city on the western tip of Java's north coast. In 1524 or 1525, Sunan Gunung Jati of Cirebon laid the foundation for the development of religion and the Islamic kingdom as well as for the trade of Muslims.

According to traditional sources, the Padjadjaran rulers in Banten received Sunan Gunung Jati warmly and were interested in converting to Islam. He paved the way for Islamic activities there. He soon became the ruler of the city with the help of the Javanese army he had requested. However, according to Barros news, the spread of Islam in West Java did not go through peaceful means, as traditional sources say. Some Islamization may occur voluntarily, but power is not obtained except using force. Banten, is said to have been attacked suddenly.

To spread Islam in West Java, Sunan Gunung Jati's next step was to occupy the old Sunda port, circa 1527. He extended his control over other West Java port cities which originally included Pajajaran.

After Sunan Gunung Jati returned to Cirebon, his control over Banten was handed over to his son, Hasanuddin. Hasanuddin himself married the daughter of Demak and was inaugurated as Panembahan Banten in 1552. He continued his father's efforts in expanding the Islamic area, namely to Lampung and its surroundings in South Sumatra. In 1568, when Demak's power shifted to Pajang, Hasanuddin liberated Banten. That is why by tradition he is considered the first Islamic king in Banten (Yatim, 1998: 217-218)

**3. Islamic Kingdoms in Moluccas and Sulawesi**

The spread of Islam to the Moluccas islands followed the trade route from the mid-15th century. Local data shows that there has been a Muslim community since earlier times. The 12th king of Ternate, Molomateya (1350-1357) had made friends with the Arabs to make calligraphy on his ships but that did not mean he had embraced Islam. The king of Tidore has adopted the Islamic name Hasan Shah, but there is not yet a large Muslim community. It was only in the Marhum period that his government used datu Maulana Husain from Java who was not only good at writing calligraphy, but also taught Islam.

King Zainal Abidin (1486-1500) is considered the first Muslim king. Depressed by the Muslim trade, the king preferred to learn about Islam at the Giri madrasa. Upon his return to Moluccas, he invited Tuhubahahul to help spread Islam in the Moluccas islands. Portuguese attempts to Christianize were thwarted. The arrival of the Portuguese in 1522 gave rise to competition for the spread of Islam with Christianity, but the Portuguese efforts were not very successful. In fact, thanks to a qadi named Ibrahim, in Ambon a seven-roof mosque was built that imitates the mosque in Giri.

The power of Islam in south Sulawesi was supported by the kingdoms of Gowa and Tallo, which had good relations with Ternate and Giri in Gresik. The first Islamic king was Alaudin (1591-1636). The spread of Islam afterward adapted to the tradition of the obligation of a king to tell good things to others. Therefore, the kings of Luwu, Wajo, Soppeng, and Bone also accepted Islam. This spread cannot be separated from the efforts made by Dato' Ri Bandang. Alaudin (1591-1936) was the first sultan to embrace Islam in 1605. Local traditions helped accelerate the spread of Islam. Internal conflicts began to occur as the Portuguese and Dutch intervened. Demak and Jepara became allies of the Hitu kingdom against Portuguese colonialization in Ambon.
4. Islamic Kingdom in Kalimantan

Islam in Kalimantan is almost the same as other regions, which is mostly developed in coastal areas. Indications of Islam have existed since the 16th century which was embraced by some Banjarmasin people to get strength assistance against their enemies.

On the northwest coast of what is now Brunei, the Spaniards had found the Islamic kingdom when they landed there in 1521. Then spread to Sukadana in West Kalimantan in 1550, brought by the Muslims from Palembang. In 1600, Islam had become the common religion of the people along the coast after their king married the princess of the kingdom of Demak in 1590. A sheikh from Mecca named Syamsudin came to Sukadana to give his king an award in the form of the holy Qur'an, an engraved ring, a plaque, and the awarding of an honorific title as Sultan Muhammad Safiudin. The Sultan died in 1677. The Sultan's father, Panembahan Giri Kusuma, remained Hindu until his death.

The Idaan tribe in northern Kalimantan views Muslims as a nation that is nobler than themselves. Many of the Dayak tribes from 1671 to 1764 had converted to Islam. This is inseparable from the entry of other nations from outside such as Arabs, Bugis, Malays, and Chinese which have been going on since the 7th century AD.

The arrival of Islam in Kalimantan is inseparable from the trade routes in Indonesia. Historian Tome Pires mentions that in South Kalimantan in the 15th to 17th centuries, traders from Kalimantan took one month to go to Malacca to trade and return to Kalimantan within one month. Traders from Malacca stayed at least six months in Kalimantan to await the west and east monsoons. During their stay, traders who are also Islamic scholars helped spread the religion of Islam. Historically, there were several Islamic kingdoms in Kalimantan including the Pasir Sultanate, Banjar Sultanate, Kotawaringin Sultanate, Pagatan Sultanate, Sambas Sultanate, Kutai Kertanegara Sultanate, Berau Sultanate, Sambaliung Sultanate, Gunung Tabur Sultanate, Pontianak Sultanate, Tidung Sultanate, and Bulungan Sultanate (Helmi, 2021).

CONCLUSION

From the explanation above, it can be concluded that no one knows for sure when Islam began to appear in Indonesia. Several theorists and historians have different opinions and analyses. However, there are at least four major theories regarding the entry of Islam into Indonesia, namely: Arabic theory, Gujarat theory (India), Bengali theory (Fatimi), and Persian theory. Meanwhile, the spread and process of Islamization in Indonesia itself was carried out peacefully. Indonesian people can accept the existence of Islam well. There are six channels of Islamization in Indonesia, namely: trade, marriage, Sufism, education, arts and culture, and politics. In addition to these various channels, the existence of Islamic kingdoms also played a major role in the spread and development of Islam in Indonesia. These Islamic kingdoms stretched from Sumatra to the Moluccas. Some of them are the Perlak Sultanate, Samudera Pasai Sultanate, Malacca Sultanate, Aceh Sultanate, Demak Sultanate, Pajang Sultanate, Mataram Sultanate, Cirebon Sultanate, Banten Sultanate, Ternate Sultanate, Tidore Sultanate, Gowa Sultanate, Tallo Sultanate, Pasir Sultanate, Banjar Sultanate, Kotawaringin Sultanate, Pagatan Sultanate, Sambas Sultanate, Kutai Kertanegara Sultanate, Berau Sultanate, Sambaliung Sultanate, Gunung Tabur Sultanate, Pontianak Sultanate, Tidung Sultanate, and Bulungan Sultanate.

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