

# THE TRACK OF ISLAM EMPOWERING THE DYNAMICS OF THE POTENTIAL OF MARITIME NUSANTARA: Perspectives of the Past of the Spice Route

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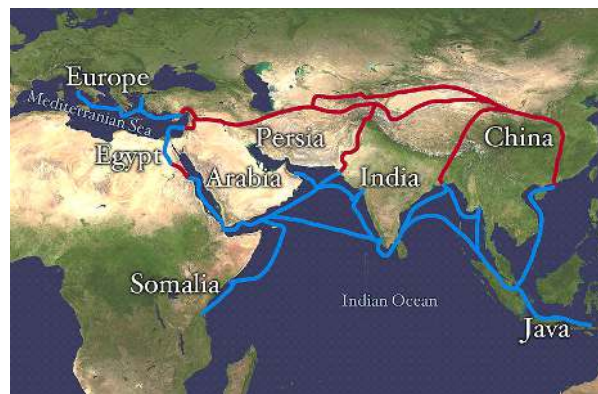
**Abstract:** The increasingly significant influence of Islam in the archipelago was marked by the establishment of a number of sultanates. Therefore, the stage of the traces of Islam Nusantara is not an event that is considered strange. Until the 17th century AD, there were even a number of sultanates on the islands of Java, Kalimantan, Sulawesi, Maluku, Papua, and Nusa Tenggara. The spread of the existence of a number of these sultanates in a relay as evidence of the results of the exemplary performances of a number of sultanates that had existed before. From the coast of Aceh-Malacca-Sumatra, Islam then spread in various directions east to areas on the north coast of Java such as Surabaya, Gresik, Tuban, then continued eastward to areas of Kalimantan, Sulawesi, Ternate and Tidore in the Maluku islands, Papua, Nusa Tenggara, Bali.

**Abstrak:** Meningkatnya pengaruh Islam di Nusantara ditandai dengan berdirinya sejumlah kesultanan. Karena itu, tahapan jejak-jejak Islam Nusantara bukanlah peristiwa yang dianggap asing. Hingga abad ke-17 M, bahkan terdapat sejumlah kesultanan di pulau Jawa, Kalimantan, Sulawesi, Maluku, Papua, dan Nusa Tenggara. Tersebarinya keberadaan beberapa kesultanan tersebut secara estafet sebagai bukti hasil kinerja kesultanan yang pernah berkembang sebelumnya. Dari pesisir Aceh-Malaka-Sumatera, Islam kemudian menyebar ke berbagai arah Timur ke daerah-daerah di pantai Utara Jawa seperti Surabaya, Gresik, Tuban, kemudian berlanjut ke arah timur ke daerah Kalimantan, Sulawesi, Ternate dan Tidore di kepulauan Maluku, Papua, Nusa Tenggara, Bali.

**Keywords:** empowerment, trade, maritime, Islamic Sultanate in the archipelago.

## Introduction

Islam develops across the dimensions of time, ethnicity, geography and continues to grow to various regions of the world. In just less than 100 years Islam was able to spread throughout the Arabian peninsula and then across land and sea to North Africa, through the Strait of Gibraltar to Europe, and continues to expand to the East, Central Asia, mainland China, the Indian subcontinent and continues to move to other parts of the world. East to Southeast Asia. Here below there is a map. Hopefully this map provides information on Trade Routes both by land and sea, 13th century AD.



(source : <https://id.wikipedia.org>)

Hopefully through this map can also trace the traces of Islam after the Prophet Muhammad SAW. In addition, there is often information “the relations of trade activities in the Asian continent, especially the relations between Arabia, Persia, China, and India have grown since the beginning of AD”. China has silk and pottery commodities which are needed by India, Arabia, Persia (Middle East) and Europe, while Europeans need spices from India. This is why Europe is very dependent on India. Meanwhile, Arab, Persian (Middle East) became a liaison as well as a stopover for these countries.<sup>1</sup>

## Methodology

The increasingly significant influence of Islam in the archipelago was marked by the establishment of a number of sultanates. It is time for the existence of the sultanate to be interpreted as evidence of political power. In the footsteps of Islam Nusantara, political power was achieved after great successes in building economic power, education, cultural-intellectual networks. Until the 17th century AD, there were even a number of sultanates

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<sup>1</sup> <https://idsejarah.net/2016/03/sejarah-singkat-jalur-sutra.html>. Accessed on September 16, 2021 at 08.00

on the islands of Java, Kalimantan, Sulawesi, Maluku, Papua, and Nusa Tenggara. The spread of the existence of a number of these sultanates in a relay as evidence of the results of the exemplary performances of a number of sultanates that had existed before. May we all never forget the existence of the Sultanate of Jeumpa ( $\pm$  776 AD-880 AD), Peureulak (standing  $\pm$  840 AD), Samudera Pasai ( $\pm$  1267 AD), Demak (1468 AD), Aceh Darussalam (1496 AD), Ternate (Maluku). From the coast of Aceh-Malacca-Sumatra, Islam then spread in various directions east to areas on the north coast of Java such as Surabaya, Gresik, Tuban, then continued eastward to areas of Kalimantan, Sulawesi, Ternate and Tidore in the Maluku islands, Papua, Nusa Tenggara, Bali. The approach used in this paper is a historical approach by utilizing study materials from historical literature. In compiling historical facts, it is guided by a logical framework arrangement according to chronological order.

## Results and Discussion

### *Traces of Islamic da'wah efforts after the Messenger of Allah*

The traces of Khulafaurrasydin's missionary efforts (632-661 AD) continued to a number of areas stretching from West Asia, Africa, Spain, Central Asia, South Asia, Southeast Asia. In the relay of Islamic da'wah efforts, among others, carried out by the Umayyad Caliphate (Damascus, Syria, 41-132 H / 661-750 AD), the Abbasids (Baghdad, Iraq, 132-656 H / 750-1258 AD). Along with the times of the Umayyad and Abbasid Khilafah, in the archipelago has been established Jeumpa Sultanate (Aceh, 776 AD-880 AD), Peureulak, East Aceh (840-1108 AD). Even after the decline of the Abbasids, the Sultanate of Samudera Pasai was established (in Pasai, North Aceh, 1267 AD). The presence of a number of Khilafah/ Sultanate is proof of the history of the history of the Islamic da'wah trail after the death of the Prophet Muhammad, who does not know how to stop.

The series of data above further strengthens the notion that the stretch of sea that is attached to the term "Silk Road", is the stage of Islamic da'wah from al Haramain (Makkah-Medina, in Saudi Arabia), Damascus (Syria), Baghdad (Iraq) has swayed economic dynamics, culture, religion, and politics until the birth of the Khilafah / Sultanate in the 13th century AD, including the Rustamiyyah (Tahart, West Algeria, 160-296 H / 777-909 AD), Idrisiyyah (Morocco, 172-314 AH / 789-926 AD), Aghlabiyyah (Qairawan, Tunis, 800-909 AD), Samaniyyah (Khurasan and Transoxania, 204-395 AH / 819-1005 AD), Thahiriyyah (Khurasan, 205- 259 AH / 821-873 AD), Shafariyyah (Sistan,<sup>2</sup> Iran 253-855 AH / 867-1480 AD), Thulunniyyah (Egypt and Syria, 254-292 H / 868-905 AD), Zaidiyyah (Yemen, 246-680 AD / 860-1281 AD), Qaramithah (eastern and central Arabia, 281-366 AH / 894-977 AD), Hamdaniyyah (Syria, 293-394 AH / 905-1004 AD), Fathimiyyah (Mahdia, Tunis, North Africa), Cairo (Egypt), 297-567 AH / 909-

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<sup>2</sup> Sistan is currently a Provincial City. Sistan Province is one of 31 provinces in Iran. The province is located in the southeastern part of Iran, bordering Pakistan and Afghanistan.

1171 AD), Ikhsyidiyyah (Egypt and Syria, 323-358 H / 935-969 AD), Buwaihiyyah (Syriraz, Iran 945 AD 1055 AD), Ghaznawiyyah (Ghazni, Afghanistan, 962-1186 AD), al-Murabitun (Morocco, 448 H/1056 AD-541 H/1147 AD, al-Muwahhidun (Sevilla, Spain, 1128-1269 AD), al-Khwarizmi, (Khwarizmia, Uzbekistan 1121-1219 AD), Ayyubid (Egypt, 564-866 AH / 1169-1462 AD), Mariniyyah (Morocco, 592-956 AH/ 1196-1549 AD), Mughal/Moghul (Agra, India, 1206-1526 AD), Hafshiyyah (Tunisia and Eastern Algeria, 625-982 H/ 1228-1547 AD), Mamalik (Mamluk) (Egypt and Syria, 648-922 H/ 1250-1517 AD), Ilkhaniyyah (Tabriz, Iran, 1258 AD – 1343 AD). Many sources state that the road taken in the stretch of the Silk Road to get to the destination is by land or by sea. In other words, the connection from one place to another, and or from one country to another is actually a dynamic atmosphere between maritime routes, and land roads are mostly used as trade routes.

This connection from one place to another, and or from one country to another, will never actually be born if there is no attraction to each other. Take for example, the economic life of the Sultanate of Jeumpa<sup>3</sup> (Aceh, 776 AD-880 AD), based on the book *Ikhtisar Radja Jeumpa* written by Ibrahim Abduh, which he adapted from *Hikayat Radja Jeumpa* was a kingdom that existed in the 7th century AD which was around the area hills from the edge of the Peudada river in the west to Pante Krueng Peusangan in the east. The Palace of King Jeumpa is located in the village of Blang Seupeueng which is fenced in to the north, now called Cot Cibrek Pinto Ubeuet. At that time, Blang Seupeueng Village was a densely populated settlement and was also a large port city, located in Kuala Jeumpa. From Kuala Jeumpa to Blang Seupeueng there is a large channel, usually traversed by ships and small boats. The flow from Kuala Jeumpa divides Cot Bada Village directly to Cot Cut Abeuk Usong or to “Pintou Rayeuk” (big door). According to the legend that developed around Jeumpa, before the arrival of Islam in this area, one of the Ancient Hindu Kingdoms of Aceh was established which was led from generation to generation by a Meurah and this country was known throughout and had trade relations with China, India, Arabia and others. The sultanate which is internationally famous and became a transit city for traders from Arabia, Persia, China, India and others, Jeumpa’s geographical location is very strategic which is close to Barus, Lamuri, Fansur which first developed on the western tip of the island of Sumatra.<sup>4</sup> According to the latest observations around the area estimated to be the Maligai site of the Jeumpa Sultanate, about 80 meters to the south, known as the Teungku Keujereun Bouquet, found footprints of palace buildings and several royal relics, such as a 20 x 20 m royal bath pool, window panes, porcelain and also found a kind of ring and chain necklace that reached the knee length and earrings as big as a bracelet. All of this certainly

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<sup>3</sup> The location of the Jeumpa Palace in Blang Seupeueng Village, now called Cot Cibrek Pinto Ubeuet. At that time, Blang Seupeueng Village was a densely populated settlement and was also a large port city, located in Kuala Jeumpa. The capital of the Jeumpa Sultanate had moved to Birueun, North Aceh.

<sup>4</sup> Ismail Hamid, *Kesusastraan Indonesia Lama Bercorak Islam*, (Jakarta: Pustaka Al-Husna cet. 1, 1989).

describes the prosperity and progress of the Jeumpa Sultanate; The Sultanate of Peureulak,<sup>5</sup> East Aceh (840-1108 AD), is known for its wealth of natural products which is supported by its very strategic location. Moreover, Peureulak is very well known as a producer of “Kayei Peureulak” (peureulak wood), which is a type of wood that is very good for building ships. Such conditions have attracted traders, as well as owners of ship/boat companies from Gujarat, Arabia, and Persia to come to this area, to buy, and/or to stay in Peureulak.

The entry of these traders also spread the teachings of Islam in this area. Their arrival affected the socio-cultural life of the Peureulak people at that time. At that time the people of Peureulak were introduced to how to trade, so that entering the early 8th century, Peureulak was known as a very developed trading port. In agriculture, Peureulak produces such as pepper, rattan and other forest products for commercialization. According to Arab and Chinese traders, pepper cultivation in Aceh has been started since the 9th century, namely in the areas of Peureulak, Lamuri, and Samudra. However, pepper is not native to Aceh, but a plant from Malagasy (Madagascar). Traders from Arabia and Persia brought pepper to Aceh and tried to grow it in the area. From these experiments, it turned out that the soil and climate of Aceh were very suitable for cultivating pepper plants. In a short time Aceh grew to become the largest producer and exporter of pepper at that time. Bandar Peureulak is the main port on the east coast of northern Sumatra. The region continues to grow and develop until it becomes an international trading city, which is visited by many traders from all over the world, including Muslim traders.<sup>6</sup> In the industrial sector, it has also begun to show its glory, namely being able to produce gold obtained from an area known as Alue Meuh or the Gold River. In addition, in the field of folk art Peureulak has been able to produce beautiful art carvings from elephant ivory and wood, rapa’i, the art of reading the Koran, qasidah and others. The Sultanate of Peureulak is also famous in Europe because of Marco Polo’s visit in 1293 - for a stopover after returning from China by sea in 1291, in this country of Ferlec (Peureulak) he saw people have embraced Islam. The country of Peureulak is one of the oldest countries in Sumatra, and since before the Islamic Age the country located between Samudra/Pasai and Aru has had a government, although very simple, and has had a king with the title “Meurah”. Approximately the same as “Maharaja”

Evidence of the existence of the Peureulak Sultanate, marked by the existence of the Sirojul Jannah Mosque, was also strengthened by three finds, namely: Peureulak currency, royal seals and the tombs of the Benoa kings. The currency found, there are three kinds, namely: Currency of gold (dirham). On one side of the money is written “al A’la” while on the other side is written “Sulthan”. It is possible that what is meant in the writing from

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<sup>5</sup> The name Peureulak, is currently a sub-district city in the administrative area of East Aceh Regency.

<sup>6</sup> <http://wawasansejarah.com/kesultanan-perlak-840-1292-m/> accessed on 20 November 2019.

both sides of the coin is Putri Nurul A'la who became Prime Minister during the time of Sulthan Makhdum Alaidin Ahmad Shah Jauhan Sovereign who ruled Perlak in 501-527 H (1108 - 1134 AD). Silver currency (kupang) - on one side of the Peureulak currency is written “*Dhuribat Mursyidan*”, and on the other side is written “Syah Alam Barinsyah”. It is possible that what is meant by the writing on both sides of the coin is the Crown Princess of Sultan Makhdum Alaidin Abdul Jalil Syah Jouhan Sovereign, who ruled from 592 – 622 AH (199 – 1225 AD). This crown princess ruled Peureulak because her father was sick. He ruled with the help of his younger brother, Abdul Aziz Syah. Copper (brass) currency - inscribed in Arabic but unreadable. Through these three currency findings, it shows that the Peureulak Kingdom is an advanced kingdom. Royal seal, inscribed with Arabic letters, a submerged writing model that forms the sentence “Al Wasiq Billah, Kingdom of the State Treasurer of Sanah 512”. The Kingdom of the Treasurer is a part of the Peureulak Kingdom. The tomb of Sultan Alaidin Said Maulana Abdul Aziz Syah (who ruled 520–544 AH or 1161–1186 AD), is near the tomb of the founder of the Islamic sultanate Bandar Khalifah Peureulak. Hopefully in the future, objects will be found as a form of carrying capacity for the existence of the Peureulak Sultanate as a sultanate that already has Tamaddun or culture, with several developments including: a) The existence of foreign relations (diplomatic) with the kingdoms of Malacca, India, Arabia and Persia, b) The existence of an organized army, c) There is already politics, such as the Shi'a and the Ahlus Sunnah Wal Jamaah, d) Economic prosperity such as trade and regular agriculture, e) There is a center for the knowledge of the Dayah (educational) knowledge, namely : Dayah Cot Kala was led by a great scholar, namely Teungku Muhammad Amin with the title Teungku Cot Kala; The Sultanate of Samudera Pasai<sup>7</sup> (in Pasai, Aceh, 1267 AD), was founded by Meurah Silu, who had the title Sultan Malik as-Saleh, around 1267. Peureulak border, and in the north to Semerlangga<sup>8</sup>. Samudera-Pasai<sup>9</sup> is located on the seafront of Lhokseumawe, and therefore close to the Strait of Malacca. The Strait of Malacca is sed for international trade by sea connecting the Red Sea and China. The growth of large ports along the Straits of Malacca and the Indian Ocean has made the sea the most important route for economic activity in the archipelago. The Strait of Malacca turned into a “Silk Road” that connected traders from the West who came from Persia, Arabia, and India to China.<sup>10</sup> Archaeological discoveries

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<sup>7</sup> Samudera Pasai is located between the Jambo Aye River (Krueng Jambo Aye and the Pasai River (Krueng Pasai). Currently, it is included in the administrative area of Meunasah Beringin Village, Samudera District, North Aceh.

<sup>8</sup> A.H Hill, “Hikayat Raja-raja Pasai”, *Journal of the Malayan Branch Royal Asiatic Society* 33, no 2 (1960).; M.Hasan Ambari, *Menemukan Peradaban: Jejak Arkeologis dan Historis Islam Indonesia*, (Jakarta: Logo, 1998).

<sup>9</sup> Now, Samudera-Pasai is part of the Samudera sub-district, North Aceh Regency, Nangroe Aceh Darussalam (NAD) Province.

<sup>10</sup> M. Hasan Ambari, “Peranan Beberapa Bandar Utama di Sumatera Abad 7-16 M. dalam Jalur Sutera Melalui Lautan”, *Kalpataru Majalah Arkeologi, edisi Saraswati Esai-Esai Arkeologi*, no. 9, (1990).

at Samudera-Pasai indicate that the city was a very old port at the crossroads of international trade. According to one Chinese source, in the VI and VII centuries, trade relations had been established between the Archipelago and Persia, Arabia and China.<sup>11</sup> From a socio-economic point of view, Samudra Pasai is an important area as a liaison between trade centers in the Indonesian, Indian, Chinese and Arab archipelagos. It was an important trading center, visited by merchants from various countries, such as China, India, Siam, Arabia and Persia. Pasai has a fairly extensive relationship with outside kingdoms.<sup>12</sup> The Samudera Pasai Sultanate reached its peak of glory during the reign of Sultan Malik At Tahir; the Samudera Pasai government system was well organized, Samudera Pasai became the center of international trade. Traders from Asia, Africa, China, and Europe came to Pasai Ocean. The existence of this sultanate is also listed in the book *Rihlah ilal-Masyriq* (Wandering to the East) by Abu Abdullah ibn Batuthah (1304-1368), a Moroccan traveler who visited this country in 1345. ) on important ports in Pidie, Peureulak, and others. The important trade commodities from the Ocean were pepper, camphor and gold. And for the sake of trade, money is known as a medium of exchange, namely gold money called Deureuham (dirham). This money is used officially in the kingdom. Apart from being a trading center, Samudera Pasai is also a center for the development of Islam.

Through the above data, it is clear that the existence of the Jeumpa Sultanate, Peureulak Sultanate, and Samudera Pasai Sultanate focuses on the trade and shipping sectors. And spices are the main commodities that attract foreign traders to come to the archipelago.

From a geographical and socio-economic point of view, Samudra Pasai is an important area as a liaison between trading centers in the Indonesian, Indian, Chinese and Arab archipelagos. The Demak Sultanate was also a maritime sultanate. In addition to the trade and shipping sectors, Demak also increases the income of the agricultural sector. In its heyday, along the northern coast of Java, port cities were also victorious, including Tuban, Panarukan, Gresik, Sedayu, Brondong, Juwana, Jepara, Demak, Semarang, Banten, Sunda, and others.<sup>13</sup> The Sultanate of Banten, which is located at the western end of Java Island and on the edge of the Sunda Strait, is a strategic area because it is a shipping and trade traffic lane, especially after Malacca fell in 1511, the trade road which was originally from the Java Sea to the north through the Karimata Strait moved through the Strait of In Sunda, the movement of trade routes was the result of hostility between Muslim traders and the

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<sup>11</sup> See the introduction by Hirth and Rockhill in Chau-Ju-Kua, *Chau Ju-Kua: His Work on the Chinese and Arab Trade in the Twelfth and Thirteenth Centuries, entitled ChuFan-Chi*, terj. Friedrich Hirth dan W. W. Rockhill (St. Petersburg: The Imperial Academy of Sciences, 1911), 9.

<sup>12</sup> Trade relations with traders on the island of Java are also closely intertwined. Rice production from Java was exchanged for pepper.

<sup>13</sup> H.J. de Graaf, "De Regering van Panembahan Senopati Ing Alaga" in *Verhandelingen van het Koninklijk Instituut voor Taal, Land en Volkenkunde* (SGravenhage P: Martinus Nijhoff, 1954).

Portuguese.<sup>14</sup> Since then, Banten has become a bustling port visited by traders from various nations. In addition to trade, the Sultanate of Banten also increased agricultural activities by expanding the area of rice fields and fields as well as building dams and irrigation. Then build a canal to facilitate the flow of goods from the interior to the port. Thus the economic life of the Sultanate of Banten continues to develop both on the coast and in the interior. The Sultanate of Banten's efforts to empower agricultural activities were also carried out by other sultanates.

The Sultanate of Banjar (Kalimantan/Borneo) is located on the shores of the Java Sea and the Makassar Strait, which are the trade routes of the archipelago. So the port of Tatas, which is located at the mouth of the Barito River, grew into a bustling port visited by merchant ships passing through the route.<sup>15</sup> The period of Sultan Inayatullah (reigned 1637-1642) established free trade relations with Chinese, Bugis, Javanese, Dutch, and English traders.<sup>16</sup> The Sultanate of Banjar has quite large natural resources, in the form of agricultural products, mining and forests. These include pepper, gold, diamonds, rattan, wood, and resin, which are produced in the interior of Banjarmasin.<sup>17</sup> 'Lada' as the main product of this sultanate made 'Bandarasih' (Banjarmasin) an intermediate port for sea shipping from Makassar to the western region of the archipelago.

Likewise in Sulawesi,<sup>18</sup> Makassar and Bugis sailors in the 17th century had sailed almost all over the archipelago (Indonesia). Moreover, they have also sailed to Kedah, Cambodia, Ternate and also to Sulu (Philippines).<sup>19</sup> Since the demand for spices on the world market began to increase in the 16th century, the archipelago began to be visited by traders from various regions and countries. Spices and various forest products such as sandalwood, rubber latex, reptile skins, as well as mining products such as gold and tin have filled the hulls of merchants from Europe, China, Persia, Arabia, India, and others who sailed to the archipelago. carry textiles, porcelain, ceramics, silk fabrics, medicine and so on.

Thus it can be said that until the 17th century, the archipelago had been integrated

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<sup>14</sup> A. Hasjmy, *Sejarah Masuk dan Berkembangnya Islam di Indonesia*, (Bandung: Al Ma'arif, 1981).

<sup>15</sup> M. Idwar Saleh, *Banjarmasin*, (Bandung: KPPK Balai Pendidikan Guru, 1970).

<sup>16</sup> Bernard H.M. Vlekke, *Nusantara*, (Jakarta : KPG, 2008); J.C.Noorlander, *Bandjarmasin en de Compagnie in de Tweede Helft der 18 de Eeuw*, (Leiden: Dubbledeman, 1935).

<sup>17</sup> Han Knapen, "Forest of Fortune : The Environmental History of Southeast Borneo 1600-1880", (Leiden: KITLV Press, 2001).

<sup>18</sup> Around the 14th century in South Sulawesi there were a number of small kingdoms, the two prominent kingdoms at that time were the Gowa Kingdom around Makassar and the Bugis Kingdom in Bone. In 1530, the Kingdom of Gowa began to develop itself, and in the mid-16th century Gowa became the most important trading center in eastern Indonesia. In 1605, the King of Gowa embraced Islam and made Gowa an Islamic Sultanate.

<sup>19</sup> One of the information regarding the voyage of the Bugis people can be found from Ph. O.L. Tobing, *Hukum Pelayaran dan Perdagangan Amanna Gappa*, (Makasar: Yayasan kebudayaan Sulawesi Selatan dan Tenggara, 1961).



into a shipping and trade network of various ethnic groups in the region. There were three main ancient trade routes that connected East and West. First, the Silk Road connecting from China to Constantinople; Second, China ceramic line; Third, the spice route which is an arterial route that connects the Mediterranean Sea with the Far East to the Archipelago.<sup>20</sup> In this regard, Kenneth R. Hall believes that in the fourteenth and early fifteenth centuries there were five commercial zones: first, the Bay of Bengal trade network covering the Coromandel coast in South India, Sri Lanka, Burma, and the North and West coasts. Sumatra; second, the Malacca Strait trade network; third, the trade network covers the east coast of the Malacca Peninsula, Thailand, and South Vietnam; fourth, the Sulu Sea trade network, covering the West Coast of Luzon, Mindoro, Cebu, Mindanao, and the northern coast of Kalimantan (now Brunei Darussalam); fifth, the Java Sea network, covering the Nusa Tenggara Islands, the Maluku Islands, the West Coast of Kalimantan, Java, and the southern part of Sumatra.<sup>21</sup>

Trade is a process of activities related to selling and buying goods to obtain a profit. The activity of traveling across the ocean from one place to another is called a voyage. Trade and shipping became inseparable activities in the relationship between economic centers and trade between islands and between countries in ancient times. These trade and shipping activities have opened a network of relations between the archipelago and the international world. This situation is also very supportive of the creativity of the people to go directly into the trade sector. Through the political and economic power of the ummah, it has led to the realization of the government of the Sultanates that developed in such a way as to become a prosperous Sultanate and have a very strong defense. This historical fact, at least strengthens Anthony Reid's theory, that the maritime economy is an indicator of maritime trade that unites trade routes with the formation of port cities as international trade routes. Likewise, Fernand Braudel believes that maritime trade is a culture that creates unity. Therefore, from this relationship created exchange, trade, and culture that resulted in the progress of civilization.<sup>22</sup> During the golden age of the spice trade, in the 15th to 19th centuries, South Sulawesi served as the gateway to the Maluku islands, the spice-producing land. The mighty Gowa and Bone kingdoms played an important role in the past history of Eastern Indonesia.

The following are some types of spices that are the mainstay of the archipelago's commodities, including: a. Agarwood, which is considered better than sandalwood, is mostly

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<sup>20</sup> Tan Ta Sen, "*Cheng Ho: Penyebar Islam dari Cina ke Nusantara*", terj. Abdul Kadir, (Jakarta: Kompas, 2010), 216-17.

<sup>21</sup> Kenneth R. Hall, *Maritime Trade and State Development in Early Southeast Asia*, (Honolulu: University of Hawaii Press, 1985).

<sup>22</sup> Fernand Braudel, *The Mediterranean and Mediterranean World in The Age of Philips II*, vol. I, (New York: Harper Colophon Book, 1976).

<sup>23</sup> Cahyo Saparinto Setyaningrum and Hesti Dwi, *Panduan Lengkap Gaharu*, (Jakarta: Penebar wadaya, 2014).

produced in Sumatra and Kalimantan. As a long-lasting fragrance, this wood is very popular among the people of Egypt, the Middle East, Oman, United Emirates, and Yemen as a body and room fragrance.<sup>23</sup> b. Frankincense, is a product of tree sap. This tree grows a lot in Central Tapanuli, Sumatra with the best species being in Silindung near Barus, Sumatra. The many benefits possessed by incense sap and are recognized by people in various parts of the world. Frankincense is used in the spiritual world, such as in prayer ceremonies, as medicine, and as a mixture for perfumery.<sup>24</sup> ;c. Camphor, comes from a type of lime tree that has the taxonomic name *Aguilaria mallaccansis*. As the name implies, the camphor produced in Barus is of good quality. The area in Barus that produces camphor is in the tributaries of the Singkel River and in the forests of the Fansur area.<sup>25</sup> Lime trees grow wild on flat land and hillside areas in tropical forest areas, such as the tropical forests of Kalimantan, Sumatra, and the Malay Peninsula.<sup>26</sup> Arab, Chinese, Indian and Persian traders were very fond of this commodity; d. Damar or storax is a sap derived from pine trees. In Lampung there are different types of resin, namely damar kruyen. This type of resin is used as a base coating for boats or ships and must be mixed with a hard type to get maximum strength.<sup>27</sup> One of the resin producers is Minahasa, North Sulawesi. Until now, Minahasa was dubbed the island of resin. Other areas that produce resin are in Sumbawa, West Nusa Tenggara.<sup>28</sup> ; e. Salt is one of the processed products of iodine. Iodine is one of the minerals contained in sea water. In general, people who live in coastal areas know how to make salt. Surabaya and Juwana are the main exporting ports of good quality salt. Java salt is usually traded to the Maluku, Sulawesi and Sumatra regions such as Barus, Indragiri, Tulang Bawang, Jambi, and Pariaman.<sup>29</sup>; f. Nutmeg is widely obtained in Aceh, Lampung (Sumatra), Sangihe Talaud Islands (North Sulawesi), Bengkulu (Sumatra), Bogor (West Java), Maluku, Papua, and others. According to the book *Itinerario naer Oost ofte Portugaels Indian*, Jan Huygen Van Linschoten the Dutch sailor described spices which were believed to cure various diseases; g. Pepper, can be obtained in various regions of the archipelago, including Sumatra (Bangka-Belitung Islands, Lampung, West Sumatra, Riau Islands, Jambi), South Kalimantan, East Kalimantan, Yogyakarta, Central Java, South Sulawesi, Southeast Sulawesi, Papua, Maluku North. Pepper, has benefits for eliminating toxins, improving digestion,

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<sup>24</sup> O.W. Wolters, *Kemaharajaan Maritim Sriwijaya diPerniagaan Dunia: Abad IIIAbadVII*, (Jakarta: omunitas Bambu, 2011).

<sup>25</sup> Didik Pradjoko and Bambang Budi Utomo, *Atlas Pelabuhan-Pelabuhan Bersejarah di Indonesia*, (Jakarta: DirektoratSejarah dan Nilai Budaya, 2013).

<sup>26</sup> Supratikno Rahardjo, (Ed.), *Diskusi Ilmiah Bandar Jalur Sutra (Kumpulan Makalah Diskusi)*, (Jakarta: Departemen Pendidikan dan Kebudayaan RI , 1998).

<sup>27</sup> Reid, *Sejarah Modern Awal Asia Tenggara: Sebuah Pemetaan, terj. Sori Siregar (eds.)*, (Jakarta: Pustaka LP3ES Indonesia, 2011).

<sup>28</sup> Nugroho Notosusanto Poesponegoro and Marwati Djoened, *Sejarah Nasional Indonesia Jilid III*, (Jakarta: Balai Pustaka, 2010).

<sup>29</sup> Reid, *Sejarah Modern Awal Asia Tenggara: Sebuah Pemetaan, terj. Sori Siregar (eds.)*.

easing pain, increasing appetite, treating coughs, colds, and mild fever.<sup>30</sup> ; h. Cloves, as a commodity, are grown in a number of islands such as Ternate, Tidore, Makian, and Motir as well as the island of Bacan in larger quantities. Until now, cloves are believed to strengthen the liver, heart, throat, improve digestion, and maintain eye health. The function of cloves can be used for cooking meat and medicine; i. Rice is a commodity that is no less important than spices. Facts on the ground, rice is the staple food of most people in the archipelago. The function of rice as a commodity is also as an exchange material, just as Javanese traders exchanged their rice for spices in Maluku.<sup>31</sup> Therefore, if spices become an important commodity in the archipelago for trading purposes with foreign traders, then rice becomes an important commodity for consumption purposes.

By observing the availability, meaning and function of these spices, in fact, the archipelago has a fertile area and is rich in natural resources. In the 16th century AD, market demand increased rapidly in the European market, thus becoming one of the driving factors for the entry of Europeans into the trading network in the archipelago.

These real conditions make the Malacca Strait one of the busiest waters in the world which stretches for about 800 kilometers from north to south between Malaysia and the island of Sumatra. Apart from being a trading center, this place is also a transit point for merchants from both the west and east. This strait plays an important role as shipping lanes to this region from India, western Asia (Middle East) and Europe. And from this strait, there are local markets that have historically coincided with China.<sup>32</sup> Bandar Malacca reached its peak in the XV century during the reign of Sultan Mansyur Syah. Bandar Malacca has good trade relations with Arabia, India, Persia, Siam, China. These extensive foreign relations have made Malacca grow as the largest “Transit Trading Airport” in Southeast Asia. From a geographical and socio-economic point of view, Samudra Pasai is an important area as a liaison between trading centers in the Indonesian, Indian, Chinese and Arab Islands. The Demak Sultanate was also a maritime sultanate. In addition to the trade and shipping sectors, Demak also increases the income of the agricultural sector. In its heyday, along the northern coast of Java, port cities were also victorious, including Tuban, Panarukan, Gresik, Sedayu, Brondong, Juwana, Jepara, Demak, Semarang, Banten, Sunda, and others.<sup>33</sup> The Sultanate of Banten, which is located at the western tip of Java Island and on the edge of the Sunda Strait, is a strategic area because it is a shipping and trade traffic lane, especially after Malacca fell in 1511, the trade road which was originally from the Java

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<sup>30</sup> Marjorie Shaffer, *World's Most Influential Spice*, (New York: Thomas Dunne Books, 2013).

<sup>31</sup> Nahdia Nur, et.al, “Perdagangan Dan Ekonomi Di Sulawesi Selatan Pada Tahun 1900-an Sampai dengan 1930-an”, *Jurnal Ilmu Budaya* 4, no.1, 2016.

<sup>32</sup> Ooi Keat Gin, (Ed), *Southeast Asia; A historical Encyclopedia From Ankor Wat to East Timor*, (California: ABC – CLIO, Inc, 2004).

<sup>33</sup> H.J. de Graaf, “De Regering van Panembahan Senopati Ing Alaga” in *Verhandelingen van het Koninklijk Instituut voor Taal, Land en Volkenkunde*.

Sea to the north through the Karimata Strait moved through the Straits. Sunda, the movement of trade routes was the result of hostility between Muslim traders and the Portuguese.<sup>34</sup>

Since the arrival of the Portuguese, Malacca, which was originally a trading center for the people around the archipelago, is no longer crowded with Muslim traders.<sup>35</sup> The arrival of the Portuguese in the waters of the Indies (Nusantara) even to Southeast Asia has turned the political map in this region upside down. Since Malacca was controlled by the Portuguese, Malacca is no longer the main destination for Muslim traders.<sup>36</sup> Since then, Banten has become a bustling port visited by traders from various nations. In addition to trade, the Sultanate of Banten also increased agricultural activities by expanding the area of rice fields and fields as well as building dams and irrigation. Then build a canal to facilitate the flow of goods from the interior to the port. Thus the economic life of the Sultanate of Banten continues to develop both on the coast and in the interior. In a short time, Banten was finally able to become the center of the spice trade. Apart from getting an abundance of traders from Malacca, the location of Banten which is a liaison for travel routes to the Maluku region also supports the development of trading ports there.<sup>37</sup> The Sultanate of Banten's efforts to empower agricultural activities were also carried out by other sultanates.

The Sultanate of Banjar (Kalimantan) is located on the shores of the Java Sea and the Makassar Strait, which are the trade routes of the archipelago. Economic development in South Kalimantan experienced rapid progress in the 16th to 17th centuries. Banjarmasin became a very meaningful trading city to achieve a kingdom's prosperity. South Kalimantan also has strategic waters as trade traffic. In trade, pepper was the largest export commodity in the Banjar Kingdom. So the port of Tatas, which is located at the mouth of the Barito River, grew into a bustling port visited by merchant ships passing through this route.<sup>38</sup> (Saleh, 1970:5). The period of Sultan Inayatullah (reigned 1637-1642) established free trade relations with Chinese, Bugis, Javanese, Dutch, and English traders.<sup>39</sup> The Sultanate of Banjar has quite large natural resources, in the form of agricultural products, mining and forests. In the interior of Banjarmasin there are pepper, gold, diamonds, rattan, wood, and resin<sup>40</sup> rubber, gum percha, jelutung, wax, bird's nest, woven materials, dried/salted fish, deer

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<sup>34</sup> A. Hasjmy, *Sejarah Masuk dan Berkembangnya Islam di Indonesia*.

<sup>35</sup> Lukman Hakim, "Military Alignment Kerajaan Aceh Darussalam Dan Kerajaan Usmani Tahun 1562-1640 M", (Jakarta: SPS-UIN Jakarta, 2021).

<sup>36</sup> Amirul Hadi, "Aceh and Portuguese; A Study of the Struggle of Islam in Southeast Asia, 1500-1579", (Canada: McGill University, 1992).

<sup>37</sup> Nugroho Notosusanto Poesponegoro and Marwati Djoened, *Sejarah Nasional Indonesia Jilid III*.

<sup>38</sup> M. Idwar Saleh, *Banjarmasin*.

<sup>39</sup> Bernard H.M. Vlekke, *Nusantara*, (Jakarta : KPG, 2008); J.C.Noorderlander, *Bandjarmasin en de Compagnie in de Tweede Helft der 18 de Eeuw*.

<sup>40</sup> Han Knappen, "Forest of Fortune : The Environmental History of Southeast Borneo 1600-1880".

jerky, fruit- fruits, etc. are transported to collection points or ports via the existing river network. This is evidence of various types of forest products, mining products, and abundant agricultural products in the interior of South Kalimantan. 'Lada' as the main product of this sultanate made 'Bandarasih' (Banjarmasin) an intermediate port for sea shipping from Makassar to the western region of the archipelago. Likewise in Sulawesi, Makassar and Bugis sailors in the 17th century had sailed almost all over the archipelago (Indonesia). Moreover, they have also sailed to Kedah, Cambodia, Ternate and also to Sulu (Philippines). One of the information regarding the voyage of the Bugis people can be found from the writings of Ph. O.L. Tobing, 1961. The expertise of the Bone Bugis in navigating the oceans is well known, and their overseas territories extend to Malaysia, the Philippines, Brunei, Thailand, Australia, Sri Lanka and South Africa.

Commercial centers in Maluku are one of the interregional trade networks that connect with other port areas in the islands of Java, Sulawesi, to Sumatra, Kalimantan and Papua and even to the Southeastern part of Asia.

The growth of Islamic communities in various areas in Maluku is also the most obvious indication of the spice trade (emporium) which then continued with the expansion of the empire, the centers of Islamic power. Thus in the Maluku Region, processes and activities as well as the expansion and development of trade activities have created the Maluku Islands region as the center of Islamic civilization, all because of the wealth of spices. The expansion of Islam and commercial networks does not stop at the center of Islamic civilization, but continues to grow and expand to other areas, as well as becoming an area for expansion of commerce, as well as expansion of Islamic power and culture.

Thus it can be said that until the 17th century AD, the archipelago had been integrated into a shipping and trade network of various ethnic groups in the region. There were three main ancient trade routes that connected East and West. *First*, the Silk Road connecting from China to Constantinople; *Second*, China ceramic line; *Third*, the spice route which is an arterial route that connects the Mediterranean Sea with the Far East to the Archipelago.<sup>41</sup> In this regard, compare the views of Kenneth R. Hall confidently:

*"In about the XIV century and at the beginning of the XV century there were five commercial zones: first, the Bay of Bengal trading network covering the Coromandel coast in South India, Sri Lanka, Burma, and the North and West coasts of Sumatra; second, the Malacca Strait trade network; third, the trade network covers the east coast of the Malacca Peninsula, Thailand, and South Vietnam; fourth, the Sulu Sea trade network, covering the West Coast of Luzon, Mindoro, Cebu, Mindanao, and the northern coast of Kalimantan (now Brunei Darussalam); fifth, the Java Sea network, covering the Nusa Tenggara Islands, the Maluku Islands, the West Coast of Kalimantan, Java, and the southern part of Sumatra".*<sup>42</sup>

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<sup>41</sup> Tan Ta Sen, *"Cheng Ho: Penyebar Islam dari Cina ke Nusantara"*, terj. Abdul Kadir, (Jakarta: Kompas, 2010).

<sup>42</sup> Kenneth R. Hall, *Maritime Trade and State Development in Early Southeast Asia*.

Trade is a process of activities related to selling and buying goods to obtain a profit. The activity of traveling across the ocean from one place to another is called a voyage. Trade and shipping became inseparable activities in the relationship between economic centers and trade between islands and between countries in ancient times. These trade and shipping activities have opened a network of relations between the archipelago and the international world. This situation is also very supportive of the creativity of the people to go directly into the trade sector. Through the political and economic power of the ummah, it has led to the realization of the government of the Sultanates that developed in such a way as to become a prosperous Sultanate and have a very strong defense. This historical fact, at least strengthens Anthony Reid's theory, that the maritime economy is an indicator of maritime trade that unites trade routes with the formation of port cities as international trade routes.<sup>43</sup> Likewise, Fernand Braudel believes that maritime trade is a culture that creates unity. Therefore, from this relationship created exchange, trade, and culture that resulted in the progress of civilization.<sup>44</sup>

### ***Synergistic Islamic Dynamics in International Trade Routes***

Islam as “*ad-Din*” was revealed in Makkah al-Mukarromah, Saudi Arabia. Since when, through which channel Islam was brought to the archipelago until now it remains interesting to be discussed, discussed, held in seminars locally, nationally, and internationally. This fact is a logical consequence of the existence of the archipelago – it is still far to the east from the point of view of the existence of the place where Islam was revealed (Makkah al-Mukarromah, Saudi Arabia). By studying a number of opinions, theories from various parties should be noted that the archipelago is not an isolated area from the activities of multi-national communities, especially “trade”. Some traders from Arabia, India, and Persia, have long inhabited this strategic area<sup>45</sup>, for then they were the first to know the conditions and situations. In addition to trading, they also spread Islam in the areas they live in, so that many of the local population embraced Islam, even local rulers embraced Islam.<sup>46</sup> Among the foreign immigrants there were those who returned to their home countries, and not a few who settled in the archipelago.

Evidence of their existence in the archipelago, among others, can be traced to the present in a number of locations of the former administrative center of the Sultanate. Usually,

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<sup>43</sup> R.Z. Leirizza, “*Peradaban dan kapitalisme di Asia Tenggara*”, dalam Anthony Reid, *Sejarah Modern Awal Asia Tenggara: Sebuah Pemetaan*, terj. Sori Siregar (eds.), (Jakarta: Pustaka LP3ES Indonesia, 2004).

<sup>44</sup> Fernand Braudel, *The Mediterranean and Mediterranean World in The Age of Philips II*, Vol. I,

<sup>45</sup> Reid, *Sejarah Modern Awal Asia Tenggara: Sebuah Pemetaan*, terj. Sori Siregar (eds.).

<sup>46</sup> Azyumardi Azra, *Jaringan Global dan Lokal Islam Nusantara*, (Bandung: Mizan, 2002).

community groups have their own villages.<sup>47</sup> Because of that, we often find in historical sources, chronicles, saga, traditional stories, foreign news about the existence of a number of village names, cases in Banten, among others: Pacinan (residential Chinese people), Pakojan (residential villages of Muslim communities originating from from India, Persia/Iran, Arabia and others, Pakauman (residence of the local Muslim community), Kademangan-Kapatihan-Kasatrian-Keprabonan (each as a residence according to the structure of the Sultanate), Pangukiran (dwelling village for the arts profession community), Dremayon (a residential village of people from Indramayu, West Java), etc. In Demak, names such as places based on ethnicity can still be found, known as 'Pecinan' (Chinese people's dwellings), in Jakarta and in other cities in Java, For the Arab community, it is known as "Arab Village." In Banten, a Chinese village – until now, a number of findings can still be proven, including the remains of an ancient Chinese house and a number of Chinese people, ceramics from the Dung period (960-1280), Yuan (1280-1368), Ming (1368-1643), Ching (1644-1912).<sup>48</sup> To the west of the former Karangantu ancient market or northeast of the Surasowan palace, you can still find the name *Pakojan* village, known as the residence of Muslim traders from Cambay-Gujarat, Egypt, Turkey, Goa, including Arab villages. Such names are also found in Jakarta. Villages of traders from the archipelago can also be found, including: Malay, Ambonese, Banjarese, Bugis, Makassarese.

Hopefully, such a reality can be found in other locations of the Sultanate's administrative centers. If so, this situation is proof that Aceh Darussalam, Demak, Banten, Cirebon, Banjarmasin, Pontianak, Makassar, Bima, and others can be called trading centers, crowded with domestic and foreign traders. And for anyone who has traveled or made pilgrimages to places that were former centers of Islamic politics, it is certain that they are increasingly convinced that these places are truly a Metropolitan City, a Center of Power, a Maritime City, a Port City. Port cities usually act as economic centers in their area. And its function is as an import and export route to remote inland areas connected by river and land roads. The great successes in building an economic power base can actually be traced to the traces of RIVER SHIPPING as a community tradition.

In accordance with the teachings of Islam, every Muslim is a "da'ir" / *muballigh*. The missionaries, Islamic religious teachers have a special task of broadcasting Islam. Their presence in particular has accelerated the process of developing the area of Islamic influence, among others through the strategy of establishing a *dayah* (Aceh), *surau* (Minangkabau), *pesantren*. On the island of Java, for example, Islamic religious broadcasting is carried out mainly by guardians known as *Walisongo*. Their *da'wah* strategy has succeeded in expanding the area of Islamic influence to Banjarmasin, Hitu, Ternate, Tidore, and Lombok.

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<sup>47</sup> Uka Tjandrasasmita, *Kota-Kota Muslim Di Indonesia: Dari Abad XIII sampai XVIII Masehi*, (Kudus: Menara Kudus, 2000).

<sup>48</sup> Hasan Muarif Ambary, Mundardjito, and Hasan Djafar, "Laporan Penelitian Arkeologi Banten", No.18, (Jakarta, : Berita Penelitian Arkeologi, 1978).

Sultan Samudra – with the help of Demak, as the first king of the kingdom of Banjarmasin (Kalimantan) converted to Islam. He then took the title Maharaja Suryanullah. When Suryanullah ascended the throne, several surrounding areas had already acknowledged his authority, namely the areas of Sambas, Batanglawi, Sukadana, Kotawaringin, Sampit, Mendawi, Sambangan. As for Lombok (Nusatenggara), according to tradition, it was Islamized by Sunan Prapen, from Giri, Gresik, East Java. The 15th King of Ternate<sup>49</sup> returned from Giri, (Gresik, East Java) bearing the name Sultan Zainal Abidin (1486-1500) and the title Sultan, then Islam became the official religion of the kingdom/sultanate. Islam came to Papua in 1360 which was spread by a preacher from Aceh, Abdul Ghaffar. This opinion also comes from oral sources conveyed by the youngest son of the 16th King Rumbati (Muhamad Sidik Bauw) and the 17th King of Rumbati (H. Ismail Samali Bauw). Abdul Ghafar preached for 14 years (1360-1374 AD) in Rumbati and its surroundings. He later died and was buried behind the Rumbati village mosque in 1374.<sup>50</sup>

It is said that the area that was a bit late in accepting the development of Islam was Sulawesi except for a few places such as Buton and Selayar, based on local traditions it had received Islamic influence from Ternate in the mid-16th century AD. Since Gowa-Tallo or Makassar emerged as the center of sea trade. The location of the Gowa-Tallo Sultanate on the southwest peninsula of the island of Sulawesi is very strategic from the point of view of the spice trade in the Archipelago. As a transit port area, the Sultanate of Gowa-Tallo played an important role. in its development at the beginning of the 17th century is an international port city. Makassar became a trading center located in Eastern Indonesia.<sup>51</sup> Around 1600 AD, spices that could be purchased at this port were often cheaper than in Maluku itself.<sup>52</sup> This sultanate established good relations with Ternate, a clove center kingdom, which had accepted Islam from Gresik / Giri, under the rule of Sultan Babullah, Ternate entered into a friendship agreement with Gowa Tallo. Currently the Sultan of Ternate is trying to invite the rulers of Gowa Tallo to follow Islam, but failed. It was only when Dato' ri Bandang came to Gowa Tallo that Islam entered this kingdom. The figure who later became known as Dato' ri Bandang was a Ulama from Minangkabau named Abdul Ma'mur Chotib Tunggal.<sup>53</sup> Two of his friends, Chotib Sulaiman, who later had the title Dato' ri Pattimang, converted to the Luwu area and another friend, Chotib Bungsu, taught Sufism and Islamized

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<sup>49</sup> Since the 10th century AD, the Kingdom of Ternate was famous as a center for the spice trade. Ships from Java, Malacca, and Arabia regularly sailed there.

<sup>50</sup> Bambang Budi Utomo, *Atlas Sejarah Indonesia Masa Isla*, (Jakarta: Kementerian Kebudayaan dan Pariwisata, 2011).

<sup>51</sup> Nahdia Nur, et.al, "Perdagangan Dan Ekonomi Di sulawesi Selatan Pada Tahun 1900-an Sampai dengan 1930-an".

<sup>52</sup> Meilink Roelofs, *Asian Trade and European Influences in the Indonesian Archipelago Between 1500 and about 1630*, (The Hague: Martinus Nijhoff, 1962).

<sup>53</sup> Abdurrazak Daeng Patunru, *Sedjarah Gowa*, (Makassar: South Sulawesi Cultural Service, 1969).



the Tiro area, so he is better known as Dato' ri Tiro. The name Dato' ri Bandang is also known in Buton, Selayar, Bima, and Lombok as a propagator of Islam in the area.<sup>54</sup> Sultan Alauddin (1591-1636) was the first Sultan of Gowa Tallo to embrace Islam in 1605.<sup>55</sup> Two years later, the people of Gowa and Tallo were converted to Islam, as evidenced by the Friday prayer together in Tallo on 19 Rajab 1068 H / November 1607 AD.<sup>56</sup>

### ***Traces of Islam Give Birth to Cities in the Archipelago***

The traces of Islam in the archipelago have clearly given birth to many cities, including: in Aceh, Jeumpa, Peureulak, Pasai, Banda Aceh were born; in Sumatra, Deli, Siak, Palembang, Jambi were born; in Java were born Demak, Cirebon, Banten, Sumenep ; in Kalimantan were born Banjarmasin, Pontianak, Sambas, Mempawah, Sanggau, Kutai, Kotawaringin; in Sulawesi were born Makassar, Luwu, Bone; in Maluku were born Ternate, Tidore, Bacan, Raja Ampat; In Nusatenggara, Bima, Selaparang, and others were born. The embodiment and development of these cities as centers of commerce to become centers of government, indicated that the surrounding community (at that time) thanks to the wealth and empowered social-economic forces, could mobilize intellectual-religious integrity to play political roles in the entity. political. Take, for example, since Malacca fell into the hands of the Portuguese imperialists in 1511 AD, many Islamic traders have come to Aceh.<sup>57</sup> Pasai became a prosperous region. Then they made Aceh a place of trade as well as a place to spread Islam. When the Sultanate of Aceh Darussalam was able to replace the position of Malacca, both as a trading center and as a center for the spread of Islam. The Sultanate of Aceh Darussalam has established friendly relations with the leading Islamic kingdom in the Middle East, namely the Turkish Caliphate (Istanbul, Turkey, 680-1342 H / 1282-1924 AD). As a form of support from the Islamic community outside the Sultanate of Aceh Darussalam, many Ulama and poets from various Islamic countries came to Aceh. The Ulama and poets in Aceh teach Islamic Religion and various sciences, besides that they also write various books, especially Islamic teachings. Among the scholars and poets who have come to Aceh, according to Teuku Ibrahim Alfian are Muhammad Azhari who teaches Metaphysics; Sheikh Abdul Khair ibn Sheikh ibn Hajar was an expert in mysticism; Muhammad Yamani, expert in the Science of Proposal; Sheikh Muhammad Jailani ibn Hasan ibn Muhammad Hamid from Gujarat - teaches Logic; Sheikh Bukhari al-Johari, famous for his work Taj as-Salatin

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<sup>54</sup> M. Hasan Ambari, "Peranan Beberapa Bandar Utama di Sumatera Abad 7-16 M. dalam Jalur Sutra Melalui Lautan".

<sup>55</sup> Mattulada, "Sulawesi di Sulawesi Selatan" Agama dan Perubahan Sosial, Taufik Abdullah, (ed.), (Jakarta : Rajawali Press, 1985).

<sup>56</sup> Noorduyn, *Islamisasi Makassar*, (terj.), (Jakarta: Bhratara, 1972).

<sup>57</sup> Hamka, *Sejarah Ummat Islam*, vol.IV (Jakarta : Bulan Bintang, 1981).

(The Crown of All Kings)<sup>5859</sup> The same thing happened in Demak to achieve political success quickly and play a role as the most important religious crossing bridge, not only having to face the problem of political legitimacy, but also a cultural call for continuity, among others, can be observed through the distribution of areas of Islamic influence in a number of places to then grow. as places of settlement, increased to centers of Islamic da'wah in the 16th century AD.

These active roles until the following period were also balanced by the role of the ulama (next generation) in the stage, including education through the pesantren route. Pesantren as well as vital Islamic institutions such as 'dayah'<sup>60</sup> and "meunasah" in Aceh, "surau" in Minangkabau and the Malay Peninsula have grown into supra-village institutions, which transcend leadership, ethnicity, certain customary systems, regionalism and others. Pesantren which is the center of Islamic education will be more famous for its role if the students come from regional blood whose radius from the pesantren is getting bigger and farther away<sup>61</sup>, until then it grows into a universal Islamic institution, which accepts teachers. and students regardless of ethnic background, region, and the like, so that they are able to form a network of intellectual leadership and religious practice at various levels. Like the students of knowledge in the Middle East in the early days, teachers, especially students of Islamic educational institutions in Southeast Asia, are students of knowledge who wander from one surau to another or from one pesantren to another in order to increase their Islamic knowledge.<sup>62</sup>

The presence of dayah, surau, pesantren supported by charismatic figures: ajeungan, kyai, Tuan Guru, teungku, has also succeeded in not only introducing, but even creating conditions for the existence of Malay and Arabic writing as a communication tradition in various multi-ethnic areas. Historically, it is not known exactly when the Malay language and Arabic script (letters) were increasingly used in various regional languages throughout the archipelago, especially Malay and Javanese. At least, it happened in line with the socialization of Islam in the archipelago. And since when Islam was absorbed in this variant of the archipelago, it is also still a hot discussion, although it can be ascertained in the 7th century by referring to the news of the Arabic script engraved on the tombstone of the tomb of Fatimah bint Maimun, who died in 1080 AD, until the 7th century. 13 M. The results that we can see throughout the archipelago are the patterns and terms of

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<sup>58</sup> Teuku Ibrahim Alfian, *Mata Uang Emas Kerajaan-Kerajaan Di Aceh*, (Banda Aceh: Proyek Rehabilitasi Dan Perluasan Museum Daerah Istimewa Aceh, 1979).

<sup>59</sup> This book has religious value and is a guidebook for kings who are holding government. At that time, this masterpiece had a great influence in the Archipelago until the 19th century, and was widely used among the residents of the Kratons in Central Java and the Malay Peninsula.

<sup>60</sup> For the people of Aceh, the Ulama community is divided into several levels: Tengku Meunasah, Tengku in Rangkang, Tengku in Balee, Tengku Chik.

<sup>61</sup> Uka Tjandrasasmita, *Kota-Kota Muslim Di Indonesia: Dari Abad XIII sampai XVIII Masehi*.

<sup>62</sup> Azyumardi Azra, *Renaissans Islam Asia Tenggara*, (Bandung: Rosydakarya, 1999).

naming Arabic script that have adapted to the variety of languages and their uses in the regions, so the Arabic script was born in the cultural area of the community, for example in the Malay cultural area, known as the Jawi script, among the people of Indonesia. In Javanese and Sundanese society, the term Pegon<sup>63</sup> script was born, among the Acehnese it was known as Jawoe, and so on. In general, the approach to introducing Arabic letters with Baghdadiyyah rules is to teach the teaching relay directly to the reading of Juz 'Amma (by rote or simply reading), then move on to the letters in the alQur'an – in a larger number of verses, starting with from surah al-Baqarah to khatam (finished). For higher levels of introduction to Islamic teachings, teaching from various books was given, at that time it was more oriented to the expertise possessed by teachers or kyai. For example, the study of Islamic law will be studied through books, including: *Miftah al-Jannah, Shirat, Sabial al-Muhtadin, Bidayah, Book of Eight and Majmu'*; *Matan Taqrib, Fath al-Qarib, Fath al-Mu'in, Tahrir, Iqna', Fath al-Wahhab, Mahally*. As for the science of tools, lessons will be given about *Sharaf* (change of words in Arabic), then proceed with studying the Ajrumiyyah book, followed by *Mukhtashar, Mutammimah*, and finally with *Alfiyah* with Syarah. For some regions/regions, Nahwu lessons are the main subject and must be studied before opening/studying books (*fiqh*, interpretation of the Koran, law, tasawwuf, and so on). Because all the books are written in Arabic language and letters.

In addition to being taught the interpretation of the Koran and Hadith, the students are also given *Balaghah* lessons, which include ma'ani, parrot science, and badi'; *Majmu' Khams al-Rasail, Jawahir al-Maknun. Tasawwuf*, will be given lessons through books, including *Ihya Ulumiddin, Tanbih al-Ghafiqin*. Similarly, lessons on Logic (*ilm al-Manthiq*), by studying from the book a.l. *Matan al-Sullam, Eid al-Mubham*. For experts in the field of monotheism, the teacher will provide lessons by studying the books: *Matan as-Sanusi, Kifayah al-'Awam, ad-Dasuqi*. Regarding *Usul al-Fiqh*, it will be obtained through the book a.l. *Jam'u al-Jawami', al-Waraqat, Lathaif Isyarah, Ghayah al-Usul*. The real results of this Islamic gait, are increasingly rooted in the circle of emotional ties of the cultural community of the archipelago. Given its old age and the wide spread of pesantren, it is understandable that the influence of this institution on the surrounding community is enormous. Many historical events in the 19th century AD show how big the influence of pesantren in the mobilization of rural communities for protest actions against the entry of European colonial bureaucratic power in the countryside.<sup>64</sup>

Their protests led to a rebellion. The two most prominent rebels were Tumenggung Muhammad and Mas Zakaria. and friends for twenty years (1820-1840) continuously stirred up riots until they succeeded in besieging Pandeglang and Serang. Since 1840 the

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<sup>63</sup> The term "pegon" comes from the word "pegu", then nationalized into "pegoan" and "pegon" which means "incorrect way of pronouncing". However, there was also an area called Pegu in Persia which had a lot of influence on the Arabic script.

<sup>64</sup> Kuntowijoyo, *Paradigma Islam: Interpretasi untuk Aksi*, (Bandung: Mizan, 1991), cet.ke-3.

movements began to subside, on the one hand the security is still sporadically disturbed by “bandits” from Sahab, Conat, Ija, Sakan and Kemodin, and on the other hand riots periodically erupt centered in certain places, such as Cikandi. Udik (1845), A. Wahyu commotion (1850), Wipe affair (1851), Pungut affair (1862), Kolelet incident (1866), and Jayakusuma incident (1869) (Kartodirdjo, 1988). No less important to observe is the incident “Geger Cilegon” is also famous for “War Wasid”. This fact as a form of pesantren’s social commitment to the community has been proven, even from century to century.

At least the birth of a number of “pesantren”, dayah, “rangkang”, ‘pondok’, ‘surau’, and the like shows that the learning process to recognize and understand Islam has been taught through education under the management or guidance of a teacher, ustadz, teungku, ulama, ajeungan, kyai, and so on. Places of education are usually established near mosques or teachers’ houses, the lessons given include: Arabic literacy. Until the end of the 19th century a Dutch government report in 1885 recorded the number of traditional Islamic education as much as 14,929 throughout Java and Madura.

The educational path of dayah, surau, and pesantren as assets of the *ummah* is interesting to observe not only from the effort to carry out one fundamental goal, namely the goal of “*da’wah Islamiyah*”, but also from the aspect of the process until the formation of a broad network among them. This kind of network serves to exchange students, religious services, information about the social trends of the government, and to protect the attitude of Islamic orthodoxy. Pesantren, dayah, surau, cottage, apart from having “the environment, they also “belong to” their environment. Even today, pesantren, dayah, surau, cottage, have a functional relationship with the surrounding villages, in religious education, activities social and economic activities.

From the southern coast of China, merchant ships passed through the South China Sea, the Strait of Malacca, the Bay of Bengal, to India. From India there are two ways, namely by sea or land. Sea roads, namely Arabian sea, Red Sea, Suez Canal (Egypt), Mediterranean Sea, Asia Minor (Turkey).

The busy sea route through the Malacca Strait also means through the waters of the archipelago, especially Sumatra, Java, Kalimantan. As a result, through the stretch of sea routes, the archipelago is involved in international trade. The emergence of a number of Islamic sultanates in the archipelago (Aceh-Sumatra-Java-Kalimantan-Sulawesi-Maluku-Papua-Nusatenggara) until the XVII century AD - in addition to maintaining its function as a trading center, to becoming centers of political power, this condition was formed as recorded in the history, supported, among others, by the existence of relay links in the form of shipping, economy, and politics, as well as developing the image of the Islamic Sultanates.

## Conclusion

Fluctuatingly, these cities might mean nothing if no one dared to harass them. This

means that there are individuals or groups of people who actively and wisely foster it, among them Wali, Ustadz, Sheikh, religious teachers, scholars, and so on. The role of ulama in the stage is education through pesantren. Pesantren as well as vital Islamic institutions such as 'dayah', and "meunasah" in Aceh, "surau" in Minangkabau and the Malay Peninsula have grown into supra-village institutions, which transcend leadership, ethnicity, certain customary systems, regionalism. In fact, Ulama have succeeded not only in introducing and even creating conditions for the spread of Malay and Arabic writing as a communication tradition in various multi-ethnic regions of the archipelago, in the 17th century AD.

Therefore, in looking at and observing figures and pesantren, now is not the time to assume to pay more attention to their roles in the action against European colonialism, for example, but what is urgent is that our efforts are more willing to understand "how the kyai's strategy in the past, scholars through the pesantren route with their potential have succeeded in transmitting their creativity to rural communities and other environments"?.

It is time for further research to be carried out earlier and even needed to trace their intellectual genealogical roots in systematizing knowledge into science through classification efforts and the creation of empirical, quantitative and experimental methodologies. In other words, this research effort is expected to understand: a. The form of their clerical creativity can be observed in various activities, such as da'wah, entrepreneurship, organization, and so on so that we get a more complete picture; b. information on variants of community clerical activities in the central cities of the kingdom will also be used as an indication of the development of Islam in group variants from time to time which is very influential in various areas outside the cities; c. At the very least, this research would like to reaffirm the role of Islam with the support of local communities in the development of the history of science nationally and internationally, not something that is redundant.

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