

MALAY ISLAM AND NUSANTARA ISLAM: (Tracking 13 Centuries of Islam and Malay Synergy for Strengthening Indonesian)

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Abstract. Malay Islam has become an important part of the development of Islam in Indonesia. Various changes in the face of Islam in Indonesia are caused by various interactions from one region to another. This article attempts to trace Malay Islam to build an Indonesian spirit with various other Islamic traditions. This study uses literature studies to analyze genealogically various synergies and relationships between Malay Islam in the local context and Islam in the archipelago nationally. Obtaining data is taken from literature sources that have been published or not yet published, articles, journals, research reports and relevant writings. Data analysis is used with data sorting and data verification stages. This article concludes that the integration of Islam, Malay and the Archipelago has actually built a strong synergy in building a place where both are present, namely the archipelago. On the one hand, the process of Islamization of the archipelago gave confidence and strength to build brotherhood between nations in this archipelago, from Sabang to Meruke.

Key Words: Malay Islam, Nusantara Islam, Islamic and Malay Synergy, Indonesianness

INTRODUCTION

It is very difficult to identify and is still being debated among historians regarding the Malay nation, both in terms of the Malays themselves, their race up to the geographical location of the Malays. However, at least from various geographical indicators put forward by historians, that the Malay people were identified in several areas gathered throughout Southeast Asia, including Indonesia, Malaysia, Singapore, Southern Thailand, the Philippines, Kampuchea (Cambodian Malays), Vietnam to Taiwan.¹ This identification is based on the use of the Malay language as an ancient Malay historical heritage that still exists today in these areas. The Malay nation was also identified in coastal areas (waters) which were also strategic routes of transportation and important international trade routes at their time. The spread of the Malay nation or ethnicity in these various regions is very natural because historically the ancestors of the Malays were a nomadic nation. There are two theories about the origin of the Malay people; first, *Dongsong Affirmative Theory*, this theory believes that the Malay people came from the Dongsong/Gangsa people, a region in the South China Yunan region who migrated to several areas of Southeast Asia around 1500 years ago. *Second, Express Train Theory*, this theory says that the ancestors of the Malays came from ancient South China farmers who migrated to Taiwan and then migrated again to Southeast Asia, Oceania and the Pacific around 2000 BC.²

Racially, the Malays are still debatable among anthropologists, but anthropologists believe that the Malays are a Mongoloid race, that is, those from the Southern Mongoloids inhabit Malay Sumatra and Central Sumatra and can be classified as part of the Malay-Indonesian sub-race.³ Apart from these debates related to the Malay Nation, Malays have

¹ Adrian Vickers, Arif Bagus Prasetyo, dan Slamet Trisila, *Peradaban pesisir: menuju sejarah budaya Asia Tenggara* (Pustaka Larasan, 2009).

² Peter Bellwood, *First Farmers: The Origins of Agricultural Societies* (Oxford: Black-Well, 2005), 6.

³ Ayatrohaedi Ayatrohaedi et al., *Kamus Istilah Arkeologi 1* (Jakarta: Departemen Pendidikan dan Kebudayaan, 1981), 84.



always identified themselves with language and religion, namely people who speak Malay and are Muslim, and they even consider this to be their characteristic.

The identification of Malays with Islam is very natural and justified, because between Malays and Islam there has been an "integrative tradition" in which Islam was adopted as a very significant part of the process of forming the social, cultural and political system of the Malay nation.⁴ Major theories about the presence of Islam in the archipelago, both stating that Islam was present in the archipelago in the 13th century AD which was developed by Snouck Hurgronje, as well as the theory stating that Islam entered Indonesia since the 7th century AD which was put forward by several historians including Thomas W. Arnold,⁵ strongly supports Taufiq's statement, because there has been a relationship and struggle between Islam and Malays since 13 centuries ago.

This long-standing relationship (Islam, Malay and Archipelago) will, in fact, give rise to various phenomena, especially if it is related to Indonesia's independence against the colonialists. It is in this context that the study of the synergy between Islam and Malays building and strengthening Indonesianness is very interesting to study. Meanwhile, of course historical studies need to be presented to see how far the relationship between Islam and Malays has been in building Indonesianness as well as to see the initial contact between Islam and Malays.

RESEARCH METHOD

This article is a literature research, discussing the roots of Malay Islam which is part of the history of Islam in the archipelago. One of the sources of reference for this research is various literature on Islam in the Malay lands of Jambi. Data collection was obtained by reading various previous studies, books, articles, research reports and other relevant sources. Data analysis was carried out by following the stages; data

⁴ Abdullah Taufik, *Islam dan Masyarakat: Pantulan Sejarah Indonesia* (Jakarta: LP3ES, 1987), 27.

⁵ Munir Amin Samsul, *Sejarah Peradaban Islam* (Jakarta: Amzah, 2010), 302.



reduction, data display, and verification or drawing conclusions. This article will highlight how Islam in Malay lands has become an important part of strengthening Indonesianness.

RESEARCH RESULTS AND DISCUSSION

Islam and Malay: A Historical-Epistemological Foundation

It is not an easy matter to get valid meanings related to Malay terms and meanings, but this does not mean that Malay terms have no meaning, many theories have developed regarding Malay terms. We get the oldest records related to the term Malay from the story of a priest from China named I-tsing when sailing to India he stopped in the land of Mo-Lo-yeu in 644 or 671, since then the term Malay began to be known.⁶

In stories Puak Melayu a story about the origin of the Malay term which is associated with the story of a king of Bentan now known as Bintan, namely Iskandar Syah, who is very nervous about the question of what is the name of this nation? In his anxiety, king Iskandar Syah intended to go hunting in the forest with his bodyguards while thinking about what name would be suitable for this nation. Arriving in the forest he found that the forest was on fire and saw the trees, grass and weeds that previously flourished had become dry because of the scorched fire, finally the king and his entourage discouraged hunting and intended to come again a week later. After a week the king returned to the forest and witnessed the grass and weeds that were dry and scorched yesterday returning to fertility. According to him, the weeds only "withered" for a while and after being hit by rain they would turn green again. This is where the Malay term emerged, which means a nation that is strong despite being hit by various kinds of storms and trials.⁷

In addition, the term Malay is also associated with the narrative of the Javanese, namely mlayu which means "to run". The meaning of "run" from the Malay word has received much objection, because apart from

⁶ Slamet Muljana, *Kuntala, Sriwijaya dan Swarnabhumi* (Jakarta: Yayasan Idayu, 1981), 21.

⁷ Muhammad Isa Selamat, *Riau Menuju Jalan Puncak* (Bengkalis: Pusat Kajian Melayu Riau, 2001).



this meaning it has a negative connotation and is also not in line with the spirit and culture of the Malays which highly values courage and Malay people are not cowards who run away from problems and are afraid to face reality.⁸

In Dictionary Ensiklopedia Indonesia the Melayu term is associated with the designation for the island of Sumatra, formerly called Andalas Island, especially during the reign of King Adityawarman.⁹ Another meaning of Malay is that it is a kingdom long before Adityawarman came to power, namely a kingdom that has existed since 644 AD, according to the narrative of the Chinese people. *Mo-Lo-Yen*, who always sent their crops to the emperor of China.¹⁰ It is widely suspected that the envoy who sent the agricultural products to China was the Malay-Sriwijaya nation or the Malay country which is at the end of the Batang Hari River, Jambi.

Geographically, since the Syailendra era, the Malay term has been synonymous with Sumatra (andalas) so that people who live in Sumatra are called “orang Melayu”. In subsequent developments the meaning of this territory experienced a shift in accordance with the instincts of the people who were always developing so that they did not only live in Sumatra alone, but shifted and settled in other areas such as Peninsular Malaysia, Thailand, Campa, Kalimantan (borneo), Sulawesi, Ternate, Tidore even to the regions of New Zealand and Madagascar. This fact theoretically breaks the opinion of Ismail Noor and Muhammad Azaham who stated that Malays are people who live around the area of Peninsular Malaysia and its island clusters.¹¹

In terms of linguistic identification orang Melayu is anyone who uses the Malay language in his communication, then it is called “Orang Melayu”. In some areas in Southeast Asia, Malay is the official state

⁸ Komaruddin Hidayat dan Ahmad Gaus AF, *Menjadi Indonesia; 13 Abad Eksistensi Islam di Nusantara* (Bandung: Mizan, 2006), 224–25.

⁹ Sri Kusumadewi, “Adityawarman (1347-1374 M): Kajian Epigrafi” (Depok, 2012).

¹⁰ Hassan Shadily, “Ensiklopedi Indonesia Edisi Khusus,” *Jakarta: PT. Ichtiar Baru Van Hoeve*, 1992.

¹¹ Komaruddin Hidayat dan AF, *Menjadi Indonesia; 13 Abad Eksistensi Islam di Nusantara*.



language, but it is somewhat different from Indonesia. In Indonesia, Malay is not an official language, but it is believed that Indonesian is also formed from Malay besides Sanskrit. Therefore, people who live outside the archipelago but use Malay as a means of communication in their daily lives, they can be referred to as Malays.¹²

In the theory of ancestral origins orang Melayu.¹³ Orang Melayu divided into two categories Melayu Tua (Proto-Melayu) and Melayu Muda (Deutro-Melayu). In the first category, it is estimated that they existed in the archipelago around 3000-2500 BC living in the Malay islands, they seemed very closed and lived in the interior. While the second category (young-Malay) is estimated to have existed in the Malay archipelago between 300-250 BC, in contrast to the old Malays, young Malays are more open and they live in coastal areas and areas frequented by traders, their attitudes quite open and easy to interact with.¹⁴ While experts suspect that today's Malays are descended from young Malays (Deutro-Malays), it is proven that today's Malays are very easy to get along with and even accept and make other cultures part of them, including in this case the Islamic religion.

Theory of the Emergence of Islam in Negeri Melayu

According to Azyumardi Azra, the presence of Islam in the archipelago is still a long polemic and debate. The debate arose from three sides, namely where it came from, who brought it and when was the exact year of its presence.¹⁵ It is suspected that the lack of historical data and sources has hindered scholars in explaining and reconstructing the history of the Islamization of the archipelago. In addition, the diversity in the process of Islamization in several regions shows significant differences. Islamization in some areas, for example, proceeded smoothly without

¹² Komaruddin Hidayat dan AF, 200.

¹³ Mohd. Arifullah, "Hegemoni Islam dalam Evolusi Epistemologi Budaya Melayu Jambi," *Kontekstualita* 30, no. 1 (2015): 127.

¹⁴ Komaruddin Hidayat dan AF, *Menjadi Indonesia; 13 Abad Eksistensi Islam di Nusantara*.

¹⁵ Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII: Akar Pembaruan Islam Indonesia* (Jakarta: Kencana, 2013), 2.



hindrance, but in certain areas it had to deal with strong opposition from local traditions.

The theory of the presence of Islam in the archipelago which was developed by several scholars from the Netherlands stated that the origins of Islam in the archipelago were not from Persia or Arabia, but from the Indian subcontinent. The theory put forward by Pijnappel attempts to link the presence of Islam in the archipelago with the Gujarat and Malabar regions. It was this theory that was later developed by Snouck Hurgronje, he said the Indian Subcontinent was the beginning of the emergence of Islam in the archipelago, but Hurgronje did not state exactly which areas were on the Indian Subcontinent, but in the 12th century it became the most significant in the spread of Islam in the archipelago.¹⁶

A different reason was put forward by Moquette, with reference to the discovery of a tombstone in Pasai, an area in northern Sumatra similar to another tombstone found at Maulana Malik Ibrahim's tomb in Gresik, East Java which appears to be the same as the tombstone in Kambay, Gujarat. Based on this, he concluded that there had been contact between Gujarat and the archipelago, so that it was certain that Islam in the archipelago originated from Gujarat.¹⁷ Of course, the theory put forward by Moquette is widely opposed, one of which is by Fatimi. He argued that the tombstone mentioned by Moquette did not come from Gujarat but from Bengal, so the origin of Islam in the archipelago was from Bengal.

It is interesting to note that the Bengali and Gujarati theories are methodologically very fragile, because the Bengal theory is still very likely to be further questioned, for example with regard to the differences in schools of thought that developed in the archipelago and Bengal. In the Archipelago, the school of thought that is developing is the Shafi'i school, while the school held by Muslims in Bengal is the Hanafi school. The same thing also happened to the Gujarat Theory, when referring to the Islamization of Samudera-Pasai. At that time Gujarat was still a Hindu

¹⁶ Komaruddin Hidayat dan AF, *Menjadi Indonesia; 13 Abad Eksistensi Islam di Nusantara*.

¹⁷ Taufiq Abdullah, *Sejarah Umat Islam Indonesia* (Jakarta: Majelis Ulama Indonesia, 1991).



kingdom and there was no Islam, only a year later Gujarat was conquered by Muslim rule.¹⁸

The theory which is somewhat different from the two above both in terms of time, place and the carrier of Islam to the archipelago is the Arabic theory. This theory believes that Islam entered the archipelago in the 7th century AD which was brought directly by Arab traders via the west coast of Sumatra.¹⁹ Records from China from the T'ang Dynasty became the basis for this theoretical argument which in turn provided information about the presence of Muslim people in the archipelago since the 7th century AD when the Sumatra region held a very strategic position in long-distance trade that connected the Muslim world in the Middle East and Persia to China. in the East.²⁰

In more detail, Azyumardi Azra said that the presence of Middle Eastern (Arab-Persian) Muslims was mentioned by a wandering religious from China, I-Tsing, who boarded a merchant ship from Canton anchored at the mouth of the Bhoga River (Sribhoga or Sribuza, now Musi). It is known that Sribuza is Palembang today which at that time was the capital of the Buddhist kingdom of Sriwijaya.²¹ Sriwijaya kingdom which in Arabic sources is called *al-Mamlakat al-Maharaja* experienced the peak of glory starting in the second half of the 7th century, his rule was almost all over Sumatra, the Malay Peninsula to Java. The Srivijaya Kingdom played an important and strategic role in trade in the Far East (Indonesia) and the Middle East and even tended to dominate trade at that time, even Palembang as its capital became the most important entrepôt in this region.

There are two very interesting things from the relationship between Sriwijaya and the Middle East (Arabia). This fact shows that the interaction between the Sriwijaya population and Muslim traders was so

¹⁸ Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII: Akar Pembaruan Islam Indonesia*, 5.

¹⁹ Uka Tjandrasasmita, *Arkeologi Islam Nusantara* (Jakarta: KPG-EFEO-UIN Jakarta, 2009), 12.

²⁰ Jajat Burhanudin, *Islam dalam Arus Sejarah Indonesia* (Prenada Media, 2017), 2.

²¹ Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII: Akar Pembaruan Islam Indonesia*, 23.



intense that they easily became acquainted with Islamic teachings, while the Arabs were also familiar with Buddhist teachings. Second, that the Sriwijaya kingdom was a Malay kingdom, from this it can be strongly suspected that the relationship between Islam and Malays occurred since the emergence of Islam in Malay lands (Sriwijaya), so it is very natural that Malays and Muslims have a very strong relationship.

Synergy of Islam and Malay Culture

Abdurrahman Wahid (Gusdur) once put forward the idea of pribumisasi Islam, according to him what this idea wants to aim at is how to adapt the universal values of Islamic teachings to the noble values of local culture. This indicates that any legal decision-making in Islam must also consider the needs and local cultural context.²² In conclusion, Gus Dur stressed that the indigenization of Islam was put forward not as an attempt to avoid the emergence of resistance from local cultural forces, but rather so that the culture would not be lost.²³

What is Gusdur's idea when it is linked to Islam and Malay will present a significant similarity where Islam which is present in the Malay realm also carries out "dialogue" and synergizes with Malay culture so that there is such a strong synergy, so it is very natural to know the characteristics of people Malays are seen from the religion they believe in in this case is Islam.²⁴ Apart from all the reasons presented regarding the identification of Malays with Islam, it is clear that the relationship and struggle between Islam and Malays has been going on for a long time, so it is very natural that in the process of this relationship acculturation occurs between the two.²⁵

²² Nurcholis Madjid, *Islam, Doktrin, dan Peradaban: Sebuah Telaah Kritis Terhadap Masalah Keimanan, Kemanusiaan dan Kemodrenan* (Jakarta: Paramadina, 2000), 425.

²³ Abdurrahman Wahid, *Pergulatan Negara, Agama, dan Kebudayaan* (Jakarta: Desantara, 2001), 119.

²⁴ Khairul Huda, "Islam Melayu Dalam Pusaran Sejarah Sebuah Transformasi Kebudayaan Melayu Nusantara," *TOLERANSI: Media Ilmiah Komunikasi Umat Beragama* 8, no. 1 (2017): 78–79.

²⁵ Muhammad Rafii, *Islam Nusantara Perspektif Abdurrahman Wahid* (Malang: Literasi Nusantara Abadi, 2019).



Actually there are several reasons why Malays identify with Islam namely; First, trade factor; Second, marriage, namely between Muslim immigrants and native women in the early stages of the arrival of Islam; Third, political factors such as the retreat of Hindu and Buddhist kingdoms such as Majapahit and Srivijaya; Fourth, the cultural vacuum factor after the collapse of the Sriwijaya Buddhist empire in the Malay Archipelago; Fifth, the presence of Sufi scholars or faqirs with the tariqattariqat they lead; Sixth, the conversion of native kings by Sufi scholars or Sufism experts; seventh, making the Malay language the language of spreading Islam and the language of instruction in Islamic educational institutions; eighth, the blossoming of a new intellectual tradition within the Malay kingdoms as a result of the widespread development of Islam.

Borrowing the acculturation theory of Jhon W Berry, that acculturation can occur in two main concepts namely; First, the concept of acculturation which tries to understand various phenomena produced by groups of individuals who have a culture, resulting in changes to their original cultural patterns. Second, is the concept of acculturation which begins with the relationship between two or more cultural systems. In this context, acculturative change is understood as a consequence of cultural change.²⁶ From these two concepts, according to Berry, one of the developing acculturation strategies will emerge, namely; assimilation, namely involvement and identification with the dominant culture only, integration which is defined as involvement and identification with both cultures, separation which is involvement and identification with ethnic culture only, or marginalization, namely the lack of involvement and identification with one culture.²⁷

Berry's theory indicates that the long-standing relationship between Islam and Malays, on the one hand, ensures that acculturation occurs

²⁶ John W Berry, "Acculturation: Living Successfully in Two Cultures," *International journal of intercultural relations* 29, no. 6 (2005): 697.

²⁷ Dinda Retnoati Rozano Prakoeswa dan Eko Aditiya Meinarno, "Strategi Akulturasi pada Dewasa Muda di Indonesia," in *UNUSIA CONFERENCE*, vol. 1, 2021, 159-78.



which causes gradual and continuous cultural changes.²⁸ On the other hand, the occurrence of what Jajat Burhanudin-as quoted by Taufik Abdullah-as the "Integrative Tradition" in which Islam was adopted became part of the process of forming the Malay socio-political system and culture. This fact is different from the process of meeting Islam and Java which shows a pattern of "tradition of dialogue". This tradition of dialogue shows Islam when it is present in the realm of Java and dialogue with the Javanese then gives rise to a "new type of society" or a new social group resulting from the collaboration of Javanese culture and Islam.²⁹

Historically, it has been very difficult to obtain valid data about when the Malay and Islamic world first came into contact.³⁰ However, if we look at the history of the Sriwijaya kingdom, we will get some important conclusions regarding the presence of Islam in Malay lands. According to the records of a traveler and religious scholar from China I-Tsing, around 51 H/671 AD he boarded Arab and Persian ships from Canton anchored at the mouth of the Bhoga or Sribhoga or Sribuza rivers. Sribuza is the designation of the Buddhist-Sriwijaya kingdom.³¹ The important conclusions from I-Tsing's notes are that, first, Islam came to the archipelago by sea via Canton, second, the time of its arrival can be estimated around the 600s AD or maybe earlier than that. Third, the trade route became the main motive for the presence of Islam in the archipelago. Fourth, this is most important, namely that Islam arrived in the archipelago through the Buddhist-Sriwijaya kingdom, which in fact was a Malay realm.

The conclusions above are very reasonable, the Sriwijaya kingdom was very famous and powerful and even dominated the archipelago's trade at that time, its capital city, Palembang, being the most important entrepeat in this region. Although Sriwijaya is also known as the center of

²⁸ Soerjono Soekanto, "Sosiologi sebagai pengantar," Jakarta: PT Raja Grafindo Persada, 2001.

²⁹ Jajat Burhanudin, *Islam dalam Arus Sejarah Indonesia* (Jakarta: Kencana, 2017).

³⁰ Badri Yatim, *Sejarah Peradaban Islam* (Depok: Rajagrafindo Persada, 2020).

³¹ Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII: Akar Pembaruan Islam Indonesia*, 23.



Buddhist scholarship, it is a cosmopolitan area.³² This is evidenced in that in 99 H/717 AD, around 35 Persian ships stopped at Palembang to get protection after a riot in Canton, these Persian ships are known to have brought many Muslims from Arabia and Persia.³³

These facts provide clear indications that the people of Srivijaya (Malay) have interacted with Middle Eastern Muslims and to a certain extent they are also very familiar with some of the teachings of Islam. Even al-Ramhurmuzy, as revealed by Azra, said that there were already a number of indigenous Muslims among the population of Sriwijaya itself, this fact was recorded around 390 H/1000 AD. facing the king must be "cross-legged". This "proper" obligation also applies to all local Muslim residents, this implies that there are local residents who are Muslim.³⁴

The entry of Islam into the Malay realm in Jabaz (Sriwijaya) has its own place in the hearts of the Malay people, not only because Islam came through trade and not through war, but more than that the universal teachings of Islam provide logical spaces for people -the Malay people whose understanding is still irrational and mystical. Although not in a short time, Islam has slowly been able to change the mindset and understanding of the Malay people and of course it has received opposition, especially from the Puak Melayu Tua ³⁵. The authors mention that in these areas Islam has the deepest historical roots and the most time to shape and change culture.³⁶

The presence of Islam in the Malay realm has become a kind of new "spirit" in the life of Malay society. It is not an exaggeration to say that Islam is truly a very decisive source of values in the Malay value system

³² Fauzan Saleh, *Teologi Pembaharuan: Pergeseran Wacana Islam Sunni di Indonesia Abad ke XX* (Jakarta: Serambi Ilmu Semesta, 2001).

³³ Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII: Akar Pembaruan Islam Indonesia*, 25.

³⁴ Buzurg ibn Syahriyar Ramahurmuz, *Kitab Ajayib al-Hind; Barruhu wa Bahruhu, wa Jazairuhu* (Malaysia: Pulau Pinang-Malaysia, 2015).

³⁵ Burhanudin, *Islam dalam Arus Sejarah Indonesia*, 2017; Anthony H Johns, "Sufizm as a Category in Indonesian Literature and History," *Journal of Southeast Asian History* 2, no. 2 (1961): 10–23.

³⁶ Ahmet T Kuru, *Islam, Otoritarianisme, dan Ketertinggalan* (Kepustakaan Populer Gramedia, 2021).



and culture.³⁷ It is this "spirit" that then makes the synergy between Islam and Malay become more real, this reality is then implemented in various aspects of Malay people's life, even Malay culture becomes advanced because of the strong beam of Islamic values in combining rational and spiritual aspects, aspects of progress. material with spiritual, worldly aspects-ukhrowi.³⁸

Malay and Islamic Synergy: Efforts to Strengthen the Republic of Indonesia

It has been mentioned before, that the Sriwijaya kingdom was a very important region for the presence of Islam in this archipelago. In various records,³⁹ that exist that Sriwijaya became the center of international trade at least from the 7th century to the 12th century. This fact later resulted in contact between the Malay and Islamic worlds, because apart from being a center for international trade Sriwijaya was also a cosmopolitan country, where the relationship between ethnicity, ethnicity, race and religion became an integral part of the Sriwijaya region. Because of that traces of early Muslim presence are closely related to the condition of Sriwijaya as an international trading center.

This contact between Islam and Malay continued until the emergence of Islamic kingdoms in the archipelago around the 13th century. Because of this, some historians suggest that Islam entered the archipelago starting in the 7th century, but its development was only seen from the end of the 12th century to the beginning of the 13th century. This opinion is very reasonable because, in that century, the Srivijaya kingdom

³⁷ Nizar Samsul, "Sejarah Pendidikan Islam," Jakarta: Kencana Prenada Media Group, 2011.

³⁸ Muhammad Rafi'i et al., "islam nusantara: cultural conservation and strengthen the nation kh. Lohot hasibuan potrait," *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)* 2, no. 2 (2020): 100-115.

³⁹ Budi Utomo, "Membangun Tradisi Maritim: Keduataan Sriwijaya," in *Indonesia dalam Arus Sejarah Jilid III: Kerajaan Hindu Budha* (Jakarta: Ichtiar Baru dan Kemendikbud, 2012).



experienced setbacks, the decline and weakness of this Sriwijaya exploited by Muslim traders to gain political and economic benefits.⁴⁰

Malay Islam Towards Nusantara Islam: Tracing Geneology

Historical studies and sources related to the development of early Islam in the archipelago provide clues that the first Islamic empire in the archipelago was Samudera Pasai which emerged around the end of the 13th century. still being debated.⁴¹ The emergence of Samudera Pasai as an Islamic empire gave birth to a very big change in the maritime history of the Malay Archipelago and Southeast Asia in general. This was caused by the collapse of the Hindu-Buddhist kingdom of Sriwijaya on the one hand and on the other hand, a new trade pattern emerged, where practically the northern coast of Sumatra was closed to international trade activities.⁴²

Apart from all that, the most important thing is that Samudera Pasai has been very instrumental in opening up relations between various regions of the archipelago through trade and the process of Islamization. In Sumatra, Samudera Pasai played an important role in the Islamization of Malacca, which at that time had developed into a new trading center. This Islamization was carried out in collaboration with the ulemas who eventually succeeded in asking the sultan Iskandar Shah to embrace Islam.⁴³

In Java, the role of Samudera Pasai is also very significant related to Islamization, according to the story that some of them (Sunan Gunung Jati, Sunan Giri and Sunan Kudus) were descendants of Sheikh Maulana Ishak, a Pasai scholar, and even studied in Pasai. about Islam because Pasai is known as the center of Islam.⁴⁴ Slightly different from the Makassar region (South Sulawesi) in several traditional records the King

⁴⁰ Uka Tjandrasasmita, *Sejarah Nasional Indonesia III* (Jakarta: PN Balai Pustaka, 1984).

⁴¹ Burhanudin, *Islam dalam Arus Sejarah Indonesia*, 2017.

⁴² O W Wolters, "Kejatuhan Sriwijaya Kebangkitan Malaka" (Depok: Penerbit Komunitas Bambu, 2019).

⁴³ Burhanudin, *Islam dalam Arus Sejarah Indonesia*, 2017.

⁴⁴ Widji Saksono, *Mengislamkan tanah Jawa: telaah atas metode dakwah Walisongo* (Mizan, 1995).



of the kingdom of Goa Tallo was converted to Islam by the Minangkabau people namely Abdul Makmur Khatib Tunggal who was later given the title Dato' Ri Bandang.⁴⁵

In Kalimantan, especially Kutai (East Kalimantan), the role of Minangkabau clerics was also very important in the spread of Islam in East Kalimantan, precisely during the reign of King Mahkota (1575-1610). It was Tuan Haji Bandang and Tuan Haji Tunggang, who had previously converted to Islam in Maksiar, planned and agreed to continue Islamization in the Kutai area. However, because they were worried about the development of Islam in Makassar, one of the two decided to stay in Makassar. Tuan Haji Tunggang continued his journey while Tuan Haji Bandang stayed behind. The people of Kutai know Tuan Haji Tunggang and Tuan Tunggang Parangan.⁴⁶

In the Buton area (Central Sulawesi) Islamization occurred from two elements, through the royal party on the one hand and the migration of a group of Johor people on the Malay peninsula. Slightly different from some of the areas above, Islamization in Lombok (West Nusa Tenggara) was carried out by Islamic scholars from Java. From the records of the Lombok Chronicle, that the beginning of Islam in Lombok was brought by Prince Prapen. Prince Prapen is the son of Sunan Giri, known to the public as the fourth Sunan Giri.⁴⁷ The kingdoms of Ternate and Tidore were also an important part of the Islamization of the archipelago, a scholar from Minangkabau who had long lived in Giri-Gresik named Datu Maulana Husein became a person who played an important role in the Islamization of Ternate, even Maulana Husein facilitated several Ternate rulers including Sultan Zainal Abidin to study Islam in Giri, East Java.⁴⁸

Historical facts such as those described above have caused Islam in this archipelago to be so closely connected and interrelated, it also reflects

⁴⁵ Burhanudin, *Islam dalam Arus Sejarah Indonesia*, 2017.

⁴⁶ Burhanudin, *Islam dalam Arus Sejarah Indonesia*, 2017, 78.

⁴⁷ Erni Budiwanti, *Islam Sasak; Wetu Telu versus Waktu Lima* (Lkis Pelangi Aksara, 2000).

⁴⁸ Adnan Amal dan Kepulauan Rempah-Rempah, "Perjalanan Sejarah Maluku Utara 1250–1950," *Jakarta, Kepustakaan Populer Gramedia*, 2010.



that the process of Islamization of this archipelago has led to integration and synergy between Islam and Malays in building the Unitary State of the Republic of Indonesia. It is almost certain that the synergy between Islam and Malay has succeeded in shaping the personality of the Indonesian nation. The climax is how the synergy of the two in expelling invaders in this archipelago. Figures such as Teuku Umar Cut Nyak Dien, Imam Bonjol, up to Raja Ali Haji and Raja Haji Fisabilillah are a few of those who built the synergy of Islam and Malays in developing Indonesia.

This spirit continued to flare up so as to form a spirit of Indonesian nationalism which ultimately gave birth to national unity through the genial acknowledgment of Indonesian identity, the peak of which can be seen from what was declared by Indonesian youth as contained in the 1928 Youth Pledge text.

CONCLUSION

The relationship between Islam and Malay occurred over a long period of time, until now it can be said that the relationship has existed for approximately 1300 years. Malay culture, which was originally thick with traditional values, slowly underwent a change (integrative tradition) when Islam came to greet the Malay people through trade and marriage. The stronger and more real the integration between the two causes the Malays to be identified as Muslims.

This integration then actually builds a strong synergy in building a place where both are present, namely the archipelago. On the one hand, the process of Islamization of the archipelago has given confidence and strength to build brotherhood between nations in this archipelago, from Sabang to Meruke. On the other hand, the universal values of Islam that are embodied in the nation (especially the Malays) have led to the emergence of a high spirit of nationalism.

The climax of this synergy succeeded in eliminating colonialism and colonialism in this motherland. The heroes who participated in defending and fighting for this independence were those who were born from the synergy between Islam and Malays. In the end, we all have to



realize and believe that this nation was built on good cooperation between Islam and Malay, of course, without neglecting the role of other parties.

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