

THE HISTORY OF TRADE OF THE NUSANTARA IN THE 17th CENTURY AD: Perspective of Islamic Donation Score

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Abstrak

Pengaruh Islam yang semakin signifikan di Nusantara ditandai dengan berdirinya sejumlah kesultanan. Sudah saatnya keberadaan kesultanan dimaknai sebagai bukti kekuatan politik. Jejak Islam di Nusantara, kekuasaan politik diraih setelah sukses besar dalam membangun kekuatan ekonomi, pendidikan, jaringan budaya-intelektual. Oleh karena itu, jejak Islam di Nusantara, bukanlah suatu peristiwa yang dianggap aneh. Hingga abad ke-17 M, bahkan ada sejumlah kesultanan di pulau Jawa, Kalimantan, Sulawesi, Maluku. Tersebarnya keberadaan sejumlah kesultanan ini secara estafet sebagai bukti dari hasil pertunjukan keteladanan sejumlah kesultanan yang telah ada sebelumnya. Semoga kita semua tidak pernah melupakan keberadaan Kesultanan Jeumpa (\pm 776 M-880 M), Peureulak (berdiri \pm 840 M), Samudera Pasai (\pm 1267 M), Demak (1468 M), Aceh Darussalam (1496 M), Ternate (Maluku).) penguasa masuk Islam pada tahun 1460, Cirebon (berdiri 1479 M), Banten (1526 M), Banjar (berdiri 1520 M). Dari pantai Aceh-Malaka-Sumatera, Islam kemudian menyebar ke berbagai arah timur ke daerah-daerah di pantai utara Jawa seperti Surabaya, Gresik, Tuban, kemudian dilanjutkan ke timur ke daerah Kalimantan, Sulawesi, Ternate dan Tidore di kepulauan Maluku. , Papua, Nusa Tenggara, Bali. Pendekatan yang digunakan dalam penulisan ini adalah pendekatan sejarah dengan memanfaatkan bahan kajian dari literatur sejarah. Dalam menyusun fakta sejarah, dipandu oleh susunan logis dari kerangka dalam urutan kronologis. Kesimpulannya, berkat kekayaan dan kekuatan sosial yang diberdayakan oleh komunitas Muslim di berbagai tempat di Nusantara, mereka dapat memainkan peran politik dalam entitas politik yang dibuktikan dengan lahirnya sejumlah Kesultanan. Fakta sejarah ini, setidaknya memperkuat teori Anthony Reid, bahwa ekonomi maritim merupakan indikator perdagangan maritim yang menyatukan jalur perdagangan dengan terbentuknya kota-kota pelabuhan sebagai jalur perdagangan internasional.

Kata kunci: Pemberdayaan, perdagangan, maritim, Kesultanan Islam di Nusantara.

Abstract

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. The track of Islam in the Archipelago, political power was achieved after great successes in building economic power, education, cultural-intellectual networks. Therefore, the track of Islam in the Archipelago, 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. 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).) rulers converted to Islam in 1460, Cirebon (founded 1479 AD), Banten (1526 AD), Banjar (founded 1520 AD). 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, guided by logical arrangement of frameworks in chronological order. The conclusion is that, thanks to the wealth and social forces empowered by Muslim communities in various places in the Archipelago, they can play political roles in political entities as evidenced by the birth of a number of Sultanates. 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.

Keywords: Empowerment, trade, maritime, Islamic Sultanate in the Archipelago.

PENDAHULUAN

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. It is said that this map wants to provide information on the Trade Route both by land and sea, in the 13th century AD.

Hopefully through this map can also trace the traces of Islam after the Prophet Muhammad SAW. In addition, there is often information that "the relationship of trade activities on the

Asian continent, especially the relationship between Arabia, Persia, China, and India has grown since the beginning of AD".

PEMBAHASAN

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 Caliphates, the Sultanate of Jeumpa (Aceh, 776 AD-880 AD), Peureulak, East Aceh (840-1108 AD) was

established in the Archipelago. 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 H / 789- 926 AD), Aghlabiyyah (Qairawan, Tunis, 800-909 AD), Samaniyyah (Khurasan and Transoxania, 204-395 H / 819-1005 AD), Thahiriyyah (Khurasan, 205-259 H / 821-873 AD), Shafariyyah (Sistan¹, Iran 253-855 AH / 867-1480 AD), Thuluniyyah (Egypt and Syria, 254-292 AH / 868-905 AD), Zaidiyyah (Yemen, 246-680 AH / 860-1281 AD), Qaramithah (eastern Arabia and middle, 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 -1171 AD), Ikhshidiyah (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 H / 1169-1462 AD), Mariniyyah

¹ *Sistan* is currently a Provincial City. Sistan Province is one of the 31 provinces in Iran. This province is located in the southeastern part of Iran, bordering Pakistan and Afghanistan

(Morocco, 592-956 H / 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 real connection from one place to another, and or one country to another, will never be born if there is no attraction to each other. Take for example, the economic life of the Jeumpa² Sultanate (Aceh, 776 AD-880 AD), the Peureulak³ Sultanate, East Aceh (840-1108 AD), the Samudera Pasai⁴ Sultanate (in Pasai, Aceh, 1267 AD) focused on the trade and shipping sectors. And spices are the main commodities that attract foreign traders to come to the Archipelago.

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 produced in Sumatra and Kalimantan. As a long-lasting fragrance, this wood is very well known among the people of Egypt, the Middle East, Oman, United

² Location Jeumpa Palace in Blang Seupeueng Village is now called Cot Cibrek Pinto Ubeut. At that time Blang Seupeueng Village was a densely populated settlement and was also a major port city, located in Kuala Jeumpa. The capital of the Sultanate had moved to Birueun, North Aceh.

³ The name Peureulak, is currently a sub-district city in the administrative area of East Aceh.

⁴ 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.

Emirates, and Yemen as a body and room fragrance (Setyaningrum, et al., 2014:6-7); **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 (Wolters, 2011: 130); **c. Camphor**, comes from a type of lime tree that has the taxonomic name *Aguilaria mallaccensis*. 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 (Pradjoko, et al.: 2013: 90). 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 (Rahardjo (Ed.), 1998: 140). Arab, Chinese, 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 (Reid, 2011:85). 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 (Poesponegoro, et al., 2010: 118); **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 (Reid, 2011:33-34); **f. Nutmeg**, mostly obtained in Aceh, Lampung (Sumatra),

Sangir 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 in Sumatra (Bangka-Belitung Islands, Lampung, West Sumatra, Riau Islands, Jambi), South Kalimantan, East Kalimantan, Yogyakarta, Central Java, South Sulawesi, Southeast Sulawesi, Papua, North Maluku. Pepper, has benefits for eliminating toxins, improving digestion, easing pain, increasing appetite, treating coughs, colds, and mild fever (Shaffer, 2013:22); **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 exchange their rice for spices in Maluku (Nur, et al., 2016: 617-712; Poelinggomang, 1991:42). 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 (Gin (Ed.), 2004:1250). Malacca Harbor reached its peak in the XV century during the reign of Sultan Mansyur Syah. Malacca Harbor has good trade relations with Arabia, India, Persia, Siam, China. This extensive foreign relationship has 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 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 (de Graaf, 1954:67). - 68). 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 Sea to the north through the Karimata Strait moved through the Straits. In Sunda, the movement of trade routes was the result of hostility between Muslim traders and the Portuguese (Hasjmy, 1981: 286-287).

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 (Hakim, 2021:44). The arrival of the Portuguese in the waters of the Indies and even 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 (Hadi, 1992:51). 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 (Nugroho, 1993:37). 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. 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 (Saleh, 1970:5). The period of Sultan Inayatullah (reigned 1637-1642) established free trade relations with Chinese, Bugis, Javanese, Dutch, and English traders (Vlekke, 2008:225; Noorlander, 1935:5). 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 (Knapen, 2001:67). **'Lada' (pepper)** 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 can be found from the writings of Ph. O.L. Tobing, 1961.

Thus it can be said that until the 17th century, 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 (Sen, 2010:216-217). 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 (Hall, 1985:24).

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 (Leirizza, 2004:XX). 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 (Braudel, 1976:276).

Islamic Dynamics Synergy in International Trade Pathways

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 (Reid, 2011:9), 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 (Azra, 2002:40-46). 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 day in a number of locations where the former administrative center of the Sultanate was located. Usually, community groups have their own villages (Tjandrasmita, 2000: 42). Therefore, we often find in historical sources, chronicles, saga, traditional stories, foreign news about the existence of a number of village names, (the Banten case, for example) including: Pacinan, Pakojan, Pakauman, Kademangan, Kapatihan, Kasatrian, Pangukiran, Keprabonan, Dremayon (residential villages from Indramayu, West Java), and others. In Demak, the names of a.l. place based on ethnicity, known as 'Chinatown' village. In Banten, a Chinese village – until now, a number of findings can still be proven, including the remains of ancient Chinese houses and a number of Chinese people, ceramics from the Dung period (960-1280), Yuan (1280-1368), Ming (1368-1643), Ching (1644-1912) (Mundardjito, et al., 1978:44). 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 'religious advocate' (a "da'i" / muballigh). The preachers, 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,⁵ Tidore, and Lombok.

Sultan Samudra – with the help of Demak, as the first king of the kingdom of Banjarmasin (Kalimantan)

⁵ Since the 10th century AD, the Kingdom of Ternate was known as the center of the spice trade. Ships from Java, Malacca and Arabia regularly sailed there.

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 19th King of Ternate 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 Ghaffar 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 (Utomo, 2011:60).

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 tradition, 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 (Nur, et al., 2016:617-712). Around 1600 AD, spices that could be purchased at this port were often cheaper than in Maluku itself (Roelofs, 1962: 112). 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 character who later became known as Dato' ri Bandang was a Minangkabau cleric named Abdul Ma'mur Chotib Tunggal (Patunru, 1969:56). Two of his friends were Chotib Sulaiman who later earned the title Dato. ' ri Pattimang, Islamized the Luwu area and another friend, Chotib Bungsu, taught Sufism and Islamized the Tiro area, so he is better known as Dato' ri Tiro (Ibid). The name Dato' ri Bandang is also known in Buton, Selayar, Bima, and Lombok as a propagator of Islam in the area (Ambary, 1998: 15). Sultan Alauddin (1591-1636) was the first Sultan of Gowa Tallo to embrace Islam in 1605 (Mattulada, 1985: 35). 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 (Noorduyn, 1972:27).

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 (Hamka, 1981:40). 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*⁶ (The Crown of All Kings)

⁶ This book has religious value and is a guidebook for kings who are in power. At that time, this masterpiece had a huge influence in the Archipelago until the 19th century, and was widely used among the citizens of the Kratons in Central Java and the Malay Peninsula.

(Alfian, 1979:45). 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, which can be observed, among others, through the distribution of areas of Islamic influence in a number of places to later 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 the 'dayah' and "meunasah" in Aceh, the "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 (Tjandrasasmita, 2000: 42), 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 (Azra, 1999: 55).

The presence of dayah, surau, and pesantren supported by charismatic figures: ajeungan, kyai, teungku, has also succeeded in not only introducing, but even creating conditions for the

existence of Arabic writing as a communication tradition in various multi-ethnic areas. Historically, it is not known exactly when Arabic scripts (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 13th century AD.

The results that we can see throughout the Archipelago are the patterns and terms of 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 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 Qur'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, Sabil al-Muhtadin, Bidayah, Kitab Delapan dan 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* and his *Syarah*. For some regions/zones, *Nahwu* lessons are the main subject and must be studied before opening/studying books (*fiqh*, interpretation of the Qur'an, 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 *alQur'an* and *Hadith*, the students are also given *Balaghah* lessons, which includes the science of ma'ani, the science of bayan, and the science of badi'; *Majmu' Khams al-Rasail, Jawahir al-Maknun. Tasawwuf*, will be given lessons through books, including *Ihya Ulumiddin, Tanbih al-Ghafilin*. Similarly, lessons on Logic (*ilm al-Manthiq*), by studying from the book a.l. *Matan as-Sullam, Idhahul 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 (Kuntowijoyo, 1991: 247). Their protest actions led to rebellions, for example "Geger Cilegon" is also known as "Wasid War". 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", "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., etc. These places of education are usually set up near the mosque or the teacher's house, the lessons given include: Arabic reading and writing.

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 "Islamic da'wah ", 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 means also through the waters of the Archipelago, especially Sumatra, Kalimantan, Riau Islands. As a result, through the stretch of sea routes, the Archipelago is involved in international trade.

The emergence of Demak, Samudra Pasai, Aceh Darussalam, Banten, Cirebon, Tidore, and so on - in addition to maintaining its function as a trading center, to becoming centers of political power, this condition was formed as recorded in the historical pages, supported, among other things, by the existence of intertwined relationships. relay in the form of shipping, economy, and politics, as well as developing the image as 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 existence of 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:

1. 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;
2. 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 the variant groups from time to time which are very influential in various areas outside the cities;
3. At the very least, this research intends 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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