

# ISLAM IN INDONESIA: A HISTORICAL PERSPECTIVE

**Muhammad Abdul Karim**

Sunan Kalijaga State Islamic University

Email : [profma.karim@gmail.com](mailto:profma.karim@gmail.com)

## Abstract

*The existence of Indonesian Islam today is a continuation of historical episodes in the past. The unique position and role of Islam in the construction of the Unitary State of the Republic of Indonesia is something that deserves to be appreciated. Islam has become the important component that shape the fate of archipelago and its people. This paper seeks to explore this unique field through historical analysis on the arrival of Islam in Indonesia, the phenomena of cultural acculturation that occurs in three ways; natural, educational, and institutional, the role of Islam in the national awakening and the contribution of Islam in the formation of the nation's weltanschauung.*

**Keywords:** *Indonesian Islam, islamization, acculturation, Islam and national awakening, Islamization and the moral building.*

## A. Introduction

Indonesia is a country that is currently very identical to Islam, due to the fact that 87% of its population are Muslims.<sup>1</sup> This makes Indonesia a country with the largest Muslim adherents in the world, far beyond its well spring in the Arabian Peninsula. In its development, it cannot be denied that Islam is one of the important and major components

---

<sup>1</sup>Badan Pusat Statistik, "Penduduk Menurut Wilayah Dan Agama Yang Dianut Indonesia," <http://sp2010.bps.go.id/index.php/site/tabel?tid=321&wid=0> accessed in March 10 2018.

## 2 Muhammad Abdul Karim

that shape the life of Indonesian society. The success of Islam which has been accepted by the majority of Indonesian society has become such a glorious achievement. Indonesia has proven that Islam can enter and spread in the archipelago without the need for “sword swings”.

The face of Indonesian Islam today has become the unique phenomena that has witnessed several historical episodes in the past. As a representative of Southeast Asian countries that is quite far away from the well springs of Islam in the Arabian Peninsula, Indonesia has given birth to unique religious and cultural phenomena. As noted by Ronnit Ricci,<sup>2</sup> the spread and “translation” of Islam from the Middle East to Indonesia has shown one of the greatest “cultural shift” in the world. This can be seen from the historical testimonies related to the construction of Indonesian Islam.

Historical awareness is a necessary thing when discussing Indonesian Islam which is currently witnessing such a fragmentation in authority. The course of Indonesian Islam and Southeast Asian Islam in general is something that was formed from a series of historical episodes that have occurred in the past. This paper discusses some historical records related to the dynamics of Islam in the archipelago since the advent of Islam, its acculturation with local culture, the role of Islam in the struggle for independence, and its contribution in the national moral building of Indonesia.

### **B. The Advent of Islam**

Islam came peacefully to Indonesia through trade, marriage, and Islamic esoteric preaching. However, the question of when, from where, and who brought Islam in the first time to Indonesia, is not known for certain. This can be seen from various opinions, among others, Donald M. Campbell in his book *Java, Past and Present* who states that the voyages to the East are not known to anyone except to

---

<sup>2</sup> Ronnit Ricci, *Islam Translated: Literature, Conversion, and the Arabic Cosmopolis of South and Southeast Asia* (Chicago: University of Chicago Press, 2011).

the Arabs, because they are the ones who always came to this place, but it is very difficult to know when the Arabs first came to Java. It is reported that they have arrived to the East since many centuries before the Christian year.<sup>3</sup>

The course of islamization of the archipelago, especially in Java, is also an unfinished problem. There are different opinions among historians concerning the origin and carriers of Islam to the archipelago. Some claim that Islam was brought by Arabs directly from Arabia,<sup>4</sup> while others say that the Islamic elements which developed in the archipelago were closer to Indian Subcontinent. This is because of the fact that historically, Indonesia is very close to the region in term of geographical, cultural, political, and economic point of view,<sup>5</sup> it is also supported by historians who state that the Muslim carrier to Southeast Asia came from Caramandal (Bangla, Bangladesh). Deriving from the *Sejarah Melayu* (Malay Annals) and *Hikayat Raja-Raja Pasai* (The Tales of Kings of Pasai), Tome 'Pires, author of the *Suma Oriental* noted; "Merah Silau (Malik al-Saleh), the founder of Samudra Dynasty, he came from Bengal".<sup>6</sup> Fatimi reinforces Tome Pires opinion by stating that the Sultanate of Bengal began<sup>7</sup> more than a century earlier from the establishment of Islamic Sultanate of South India and Gujarat. This is one of strong reason why Islam entered Indonesia through the trade route from Bengal to the island of Sumatra which is located in southern Gulf of Bangla (Bay of Bengal). Since the ancient times (Hindu Buddhist era), a good relationship has also been established

---

<sup>3</sup> Sajed Alwi B. Tahir Al Hadad, *Sejarah Perkembangan Islam Di Timur Jauh*, trans. Dzija Shahab (Jakarta: Almaktab Addaimi, 1957), p. 25.

<sup>4</sup> Hamka, *Sejarah Umat Islam* (Jakarta: NV Nusantara, 1949), p. 661–62.

<sup>5</sup> Mundzirin Yusuf, *Sejarah Peradaban Islam Di Indonesia* (Yogyakarta: Penerbit Pustaka, 2006), p. 35–36.

<sup>6</sup> ...the founder of the dynasty, Merah Silau, was himself a foreign settler. Both *Sejarah Melayu* and *Hikayat Raja-Raja Pasai* bear out his foreign origin. But from which country did he come? Tomé Pires [Potugis], the author of *Suma Oriental*... suggests that he came from Bengal. S. Q. Fatimi and Malaysian Sociological Research Institute, *Islām Comes to Malaysia* (Singapore: Malaysian Sociological Research Institute, 1963), p. 12.

<sup>7</sup> C. Mabel Duff, *The Chronology of India From the Earliest Times to The Beginning of The Sixteen Century* (London: Archibald Constable & CO, 1899), p. 313.

#### 4 Muhammad Abdul Karim

between the region and the kingdoms in the archipelago.<sup>8</sup> The Muslim Kingdom of Bengal was indeed earlier than Gujarat, one of the earliest paths to Islam's entry into Bangladesh and its surroundings took place individually through South India (including Bay of Bengal).

The spread of Islam since the 13<sup>th</sup> Century AD was carried out by traders who came from the coast of Malabar and Coromandel beaches including the Bay of Bengal and then from Gujarat.<sup>9</sup> Thus, it can be said that Islam brought by these merchants was that of the religion that has already spread through these distinguished beaches. This is also reinforced by the location of Bay of Bengal which became the gathering place for Arab traders (including Persia) and Malabar, before finally heading to Indonesia (Aceh). Thomas Arnold states that the Bay of Bengal (Coromandel coast) is a gathering place for Muslim traders from Arab, Persian, and Indian (Malabar). In addition, according to Dobing and Arnold's analysis; the northern tip of the Indrapura Kingdom (modern West Sumatra and surrounding areas), was connected to Coromandel Beach (Bangladesh and surrounding areas), linking to the Middle East region.<sup>10</sup> Nevertheless, historians agree that the presence of Islam in the region occurs through the trade routes. Therefore, the carrier is dominated by traders although in subsequent developments, the Islamic propagators also consist of traders, *muballighs*, pilgrims, and mysticism experts.<sup>11</sup>

Another theory is shown by experts who argue that "Islam comes to Indonesia not from India but from China".<sup>12</sup> In my opinion, this

---

<sup>8</sup> G. W. J. Drewes, *Bijdragen Tot de Taal Land-En Volkenkunde* (Leiden: S. Gravenhage, Martinus Nijhoff, 1968), p. 451.

<sup>9</sup> Panitia Seminar Sejarah Masuknya Islam ke Indonesia, *Risalah Seminar Masuknya Islam Ke Indonesia Di Medan 1963* (Medan, 1963), 85–86; K. P. Kaya, *Dakkhin Bharate Muslim Missionari*, trans. Abul Quasem Bhuiyan (Faridpur: Islamic Cultural Center, 1980), 1–3; S. M Husen Nainar, *Islam Di India Dan Hubungan-Hubungannya Dengan Indonesia* (Jakarta: Information Service of India, 1956), 9–22; Azyumardi Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII Dan XVIII* (Bandung: Mizan, 1994), p. 24–31.

<sup>10</sup> Rachmad Abdullah, *Walisongo: Gelora Dakwah dan Jihad Di Tanah Jawa (1404-1482 M)* (Solo: al-Wafi, 2015), p. 41.

<sup>11</sup> Uka Tjandrasmita, *Islamic Antiquities of Sendang Duwur* (Jakarta: The Archaeological Foundation, 1975), p. 188.

<sup>12</sup> Solichin Salam, *Sejarah Islam Di Jawa* (Jakarta: Jayamurni, 1964), p. 23.

suggestion needs to be considered, with the attention to the world map that shows the existence of trade routes in the time of development of Islam through the land, from Mecca to Malacca and to Java through China. In addition, in the first century After Hijra there are also Arab-Muslim colonies in Canton (modern Hongkong).

There is also an argument that Islam came to the archipelago (the island of Java) during the reign of Caliph Usman ibn Affān (644-656 CE), when the caliph's envoys arrived in China and at this very moment the Arabs were engaged in war in the Mediterranean and involved in the armed battle with Sasanid to conquest Merv, the Khurasan capital city.<sup>13</sup> Muhammad Husain Nainar argues that the islamization of the archipelago occurred since the time of the beginning of Islam, maybe even when the Prophet Muhammad was still alive, contesting South India as the first place achieved by Indian and Arabian captains in this area. This became the reason why the name *Ramni* is used for the entire island of Sumatra. The *Ramni* is considered to have his origin from a place called Lamno, located 60 miles far from Kota Raja (Banda Aceh).<sup>14</sup>

This is supported by the result of the *Seminar on the Advent of Islam in Indonesia*, which states that according to the historical sources, Islam for the first time has entered Indonesia in the first century Hijra (7-8<sup>th</sup> Century AD) directly from Arabia. The first area visited by the Muslims is the coast of North Sumatra. They subsequently formed the Islamic community and the first Islamic king was in Aceh.<sup>15</sup>

The opinion of modern historians drawn from the *Journal of the Asiatic Society of Pakistan*, suggest that the term *Jazirah al-Yaqūt*, previously considered as Cylon, turned out to be an area located east of India, namely Java.<sup>16</sup> Based on that opinion, it can be seen that since

---

<sup>13</sup> Solichin Salam, p. 5.

<sup>14</sup> S. M Husen Nainar, *Islam Di India Dan Hubungan-Hubungannya Dengan Indonesia*, p. 22.

<sup>15</sup> A. Hasyim, *Sejarah Dan Berkembangnya Islam Di Indonesia* (Bandung: PT Amaari, 1981), p. 20-21.

<sup>16</sup> Abdul Karim, *Bharatiyah Upamahadeshe Muslim Shason* (Dhaka: Bangla Academy Dhaka, 1974), p. 2-3.

the beginning of the 8<sup>th</sup> century AD, there has been a good relationship between the Governor Hajjaj bin Yusuf and the ruler of *Jazirah al-Yaqūt*, because at that time, the king sent eight ships as a gift through Governot General of the East, Hajjaj bin Yusuf, to Caliph al-Walid I.<sup>17</sup>

In Leran (near Gresik, East Java) there is also a stone written in Arabic language and letters which some of its writings have been damaged. The stone contains information about the death of a woman named Fatimah bint Maimun ibn Hibatillah, which indicates the number of 1082 AD. During the Kartajaya government (1200-1222 AD) of the Kingdom of Kediri, true Muslim merchants came to the land of Java and Islam has spread among the people, it has not been a concern of history, because the kings are still Hindu-Buddhist.<sup>18</sup> According to Ibn Batutah's records who had visited the Sultanate of Samudra Pasai during the time of Sultan Ahmad (Malik al-Tahir) on his journey from India to China as well as his return journey (1345 AD), stated that in the 14<sup>th</sup> century AD, Islam had arrived and developed in Aceh with intensive account.<sup>19</sup>

Meanwhile, Husein Djajadiningrat argues that Islam entered Indonesia through Persia, this opinion is evidenced by the cultural influences brought by Islamic *muballighs* to Indonesia. One of the best examples is the spelling in Arabic; *jabar*, *jer*, and *pesh* which are the words of the Iranian language, while the real Arabic for these terms are *fathah*, *kashrah*, and *dhommah*.<sup>20</sup> Based on the above opinions, it cannot be determined when, how, and where Islam was brought to Indonesia for the first time. Therefore, it is better to say that Islam entered Indonesia between the 7<sup>th</sup> and 14<sup>th</sup> Century AD by Arab, Indian, Persian, Bangladeshi, and Chinese Muslims.

---

<sup>17</sup> K. Ali, *History of India Pakistan and Bangladesh* (Dhaka: Ali Publication, 1980), 11.

<sup>18</sup> Soekmono, *Pengantar Sejarah Kebudayaan Indonesia II* (Jakarta: Yayasan Kanisius, 1973), p. 42.

<sup>19</sup> Soekmono, *Pengantar Sejarah Kebudayaan Indonesia II*, p. 43–44.

<sup>20</sup> Sidi Ibrahim Bukhori, *Sejarah Masuknya Islam Dan Proses Islamisasi Di Indonesia* (Jakarta: Publicita, 1971), p. 21.

### C. Some Notes on Acculturation of Islam and Local Culture

Islam was successfully accepted by the wider community in the archipelago because of its flexibility; in the sense that Islam does not seem rigid when addressing local customs and cultures that develop in the midst of society. As Islam comes, it adapts to the culture of the local community in various ways, both with cultural acculturation, assimilation, and other means. Cultural acculturation is the process of mixing two or more cultures that meet each other and influence each other, while the cultural meaning there are several opinions that can be concluded that; culture is the whole system of ideas, actions, and the results of human creativity, taste, and initiative to meet the needs of their lives by learning, all of which are structured in the life of society. The definition of Islamic Culture is: a culture that is completely agreed upon as a culture that comes from Islam, produced by its people, its government, as well as a manifestation of Islamic teachings.

What is meant by the growing culture in Indonesia is the whole culture that lives in Indonesia, consisting of indigenous culture, filling culture, and culture which is a mixture of indigenous culture with a filling culture. Indigenous culture; culture that has been originally contained in Indonesia which consists of a variety of cultures that ingrained among indigenous tribes spread in Indonesia such as animism, dynamism, veteism, and shamanism.

Animism is a belief that every object has an *animus* or soul that is considered to have influence for humans, such as *azimat* (talisman, amulet), sacred stick, and so on. Dynamism, is the belief that every object has a power, such as mountains, rocks, and so on. Veteism, is a belief that an object has *mana* (supernatural powers). The shamanism<sup>21</sup> is a belief that the spirit can incarnate and penetrate to someone.<sup>22</sup>

Speaking on the acculturation of Islamic culture with local custom and culture, there is an undeniable historical fact; Indonesia is one area

---

<sup>21</sup> M. Abdul Karim, *Bulan Sabit Di Gurun Gobi* (Yogyakarta: Suka Press, 2014), p. 51.

<sup>22</sup> M. Abdul Karim, *Islam Nusantara* (Yogyakarta: Gramasurya, 2014), p. 136–37.

that has its own characteristics with Islamic identity. The archipelago is geographically located between two continents, namely Asia and Australia, and between two oceans, the Indian and Pacific Oceans, but the culture of the archipelago does not show the strong influence of both the influence of Australian and Asian cultures. In fact, the archipelago forms its own culture with a distinctive Islamic style.<sup>23</sup> Islam became the special element that shapes the culture of the archipelago's people. In fact, the growing culture in Indonesia is the fruit of acculturation from various elements. The islands are a crossroads of world trade traffic and become the heaven for those who are travelling. Cultural mixing in the archipelago is a very complex phenomenon, but natural selection as proposed by Darwin remains valid.<sup>24</sup>

In its development, a form of acculturation of Islam and local culture in the archipelago presents a number of faces. Sometimes Islam became the dominant element and *vica versa*. In addition, the acculturation process sometimes also forms a new culture that has its own style that cannot be distinguished between what comes from outside and which is the original local culture. The process of acculturation between Islam and indigenous culture of *Nusantara* occurs in line with the entry of Islam in this region. There is a process that can be divided into three phases, which include natural phase, the stage of education, and through the organization. In the natural phase, the religion of Islam with its cultural devices is brought by traders who come to the archipelago, although their main purpose is to trade, but the obligation to propagate religion remains embedded in the heart. It is like the advice of the Messenger of Allah: "tell me what comes from me, though only one verse".<sup>25</sup>

---

<sup>23</sup> Doeliman, *Ethnografi Indonesia* (Yogyakarta: Percetakan Stencil "AS," 1955), p. 8–21.

<sup>24</sup> Natural selection, in Darwinism, the process by which those individuals with characteristic that help them become adapted to their environment tend to survive (survival of the fittest) and transmit their characteristics, David B. Guralnik, *Webster's New World Dictionary*, xi (New York: The World Publishing Company, 1966), p. 498, 748; Holt, Rinehart and Winston, *The Heritage of the Past from the Earliest Times to the Close of the Middle Ages* (New York: Stewart C. Eastor, 1963), p. 4, 230; Michael Hart, *Seratus Tokoh Yang Paling Berpengaruh Dalam Sejarah*, trans. Mahbub Djunaidi, iv (Jakarta: Pustaka Jaya, 1983), p.116.

<sup>25</sup> Syekh Waliyuddin Muhammad Tabrizi bin Abdullah al-Khatib, *Misykat Al-Mashabih* (Delhi: Kutub Khana Rasyidiah, 1740), p. 32.



At this early stage, islamic teachings were conveyed in a natural way through the efforts of the traders as well as the preachers. This is evidenced by many natives who are interested and decided to convert to Islam. In this early stage, although the preachers mostly came from the merchants, but they do not feel burdened to perform *da'wa* in the community.<sup>26</sup> Starting from the embryo of teaching delivered by them in a community, some islamic groups emerged and developed with the guidance of certain preachers who then spread naturally as well.

The next phase is through education. As the propagation of Islam has shown its progress and Islam has succeeded in scattering the country, it becomes a necessity to regenerate new preachers. The cadres were educated specifically, in addition to the religious sciences, they also taught the history of Prophet Muhammad as an example in performing islamic propagation (*da'wa*). To succeed this regeneration, several traditional islamic institution (*pesantren*) were established. It was led by a scholar ('ulema) and followed by several disciples. Among the famous scholars of them were Hamzah Fansuri, Abdur Rauf Singkel, and Nur al-Din Ar-Raniri. In general, they are esoteric scholars who are responsible for the sufism tendency in the course of Indonesian Islam at that time. This indicates the influence of Gujarat which is famous as a place that much influenced by that school.<sup>27</sup>

In Java land, especially on the north coast, Islamic *da'wa* activities are delivered by those who known as *wali*.<sup>28</sup> The famous association of them are well-known as *wali sanga*,<sup>29</sup> each of them was called *sunan*. At the next stage, both in Java and outside Java, there are many places formed as islamic institution called *pesantren*. Every *pesantren* usually accompanied by lodgings, so that in the next development, the term *pondok pesantren*

<sup>26</sup> Hamka, *Sejarah Umat Islam*, p. 674–90.

<sup>27</sup> M. Abdul Karim, *Islam Nusantara*, p. 147–50.

<sup>28</sup> The term wali, given to all Islamic leaders in Java comes from the Arabic word meaning "holy man or saint". H. C. Ricklefs, *Sejarah Indonesia Modern*, trans. Dharmono Hardjowijono (Yogyakarta: Gadjah Mada University Press, 1983), p. 13.

<sup>29</sup> Waliyullah means a person who is considered close to God, a sacred person who has various miracles. These guardians are considered to be the first people to spread Islam in Java. They are commonly called Wali Sanga or Wali Sembilan, although the numbers are not always nine. Aboebakar, *Sejarah Hidup K. H. A. Wahid Hasyim Dan Karangan Tersiar* (Jakarta: Panitia Buku Peringatan Alm. K. H. A. Wahid Hasyim, 1957), p. 5.

became common among the Indonesian. The materials studied are taken gradually. Starting from al-Qur'an, Arabic Sciences, Islamic Jurisprudence (*Fiqih*) especially four schools of thought, theology (*aqa'id*), islamic ethic (*akhlak*), and *tasawuf*.<sup>30</sup>

In the next stage, after Islam develops in such a way, *pesantren* or *madrasah* can no longer be managed by individuals. The Muslims then formed a *sarekat* or organization engaged in the field of islamic education. In this phase, cultural mixing with the European elements is increasingly open, given the many educational tools imported from the West. This organizational phase cannot deny the influence of Europe based on the reason that the reins of power in the archipelago were taken over by Europe after the fall of islamic powers. The founding of several organizations adopted many models from Europe, given that modern-day organizations were brought and introduced by them.

The establishment of a modern educational organization also required the rules that must be met and equipped, like that of organizational regulation, administrative rules, communication, management, finance, and so on. All of them are adopted from the West and some are taken from Egypt or India, although both are also equally adopted from the West. The existence of an organization that has been mixed with **Islamic** culture eventually led to a modern way of life. In the process of modernization, the guidance contained in al-Qur'an and Hadith is developed with new patterns of thought, resulting in more solid Islamic movements. The process of cultural mixing in this phase occurs more quickly in *pesantren* or *madrasah* oriented to modern systems, compared with traditionalist-style societies.

#### **D. Islam and Indonesian National Awakening (*Kebangkitan Nasional*)**

When the Dutch were about to establish their power in the archipelago (1596 AD), the difficulty in dealing with islamic society was

---

<sup>30</sup> M. Abdul Karim, *Islam Nusantara*, p. 149–50.

felt. The Dutch colonials always faced strong resistance from Indonesian Islamic society such as fighting in Banten, Sultan Hasanuddin in Ujung Pandang, Diponegoro war, Padri war, Aceh war, and so forth.<sup>31</sup> VOC (*Verenigde Oost Indische Compagnie* *ereinigde Oost Indische Compagnie*) and Dutch colonials with the politic of *divide et impera*, can physically dominate the archipelago, but they cannot subdue people's personal who have their own way of thinking and grip psychologically. Islam and its spirit continues to grow in the hearts of Muslims and Islamic education continues to run in *pesantren*, covering the largest areas of the archipelago.

To undermine the personality of Muslims in the archipelago, the Dutch deliberately promotes the modern and traditional dichotomy as well as the idea of progress and backwardness. The difference between the West and the East is illustrated by the poet Rudyard Kipling who sparked the idea that; Western education is better than East education (East is East and West is West and never, the Twin shall meet). In every educational institution, the differences are disseminated, which led to frame the rational Dutch while the East is emotional. It then became invalid for the easterners, after Japan defeated Russia, in 1905 AD, in the case that Russia was considered to represent the West and Japan representing the East. Thus, awareness arises for the people of Indonesia and the motto that has long haunted their minds has disappeared. This is because they see historical reality that proves otherwise.<sup>32</sup>

Several events that inspire awareness of the spirit of the Indonesian Nation to wake from sleep and to welcome a glorious future known as the "National Awakening" (*Kebangkitan Nasional*). Islam has an important role in initiating a national awakening characterized by the founding of the *Sarekat Islam*. In reality, however, the determination

---

<sup>31</sup> J.S. Furnival, *Hindia Belanda*, trans. Jonkheer Mr. A. C. D. De Graeff (Kuala Lumpur: Dewan Bahasa and Pustaka Kementerian Pelajaran Malaysia, 1983), p. 27–29; M. Abdul Karim, *Islam Dan Kemerdekaan Indonesia: Membongkar Marjinalisasi Peranan Islam Dalam Perjuangan Kemerdekaan RI* (Yogyakarta: Sumbangsih Press, 2005), p. 67; H. Aqib Suminto, *Politik Islam Hindia Belanda* (Jakarta: LP3ES, 1985), p. 4–7.

<sup>32</sup> Anton Timur Jailani, "The Background of Indonesia Nationalism," *Mizan* II, no. I (1985): p. 23.

of the beginning of the national revival set by the government was the establishment of *Budi Utomo*, which marked the beginning of national awakening by pure nationalist groups. Nevertheless, Islam has become the basis for freedom fighters albeit in varying political channels.

Islamic teachings embraced by the Indonesian, have provided a boost for determination. They fought through the party to gain independence, although they vary in style and struggle. They keep on struggle in the same spirit; liberation of the shackles of colonialism and foreign imperialism. In this case, the attempt to wage the struggle for independence is done through propaganda by interpreting verses of the Qur'an and Hadith, as part of a Muslim belief. On the sidelines of the propaganda, the struggle for independence was also inserted as the main agenda that became the nation's goal. The methods adopted by Muslims are what encourages politicians to gain the right to speak in the *Volksraad* which in some way shakes the Dutch politics.<sup>33</sup>

### **E. Islam and the Formation of Indonesian *Weltanschauung***

There is some evidence showing the influence of Islam on the moral<sup>34</sup> formation and guidance of the nation, which can be seen in four courses as follows. First, the field of theology. Evidence of the influence of Islam is manifested in the first precepts of *Pancasila*. There is no natural life in Indonesia that is not based on the One and Only God. It can be said that the *homo-religiosi* of community life is one of the *Islamic* principle underlying the nation's moral building. Second, the field of anthropology. The influence of Islam coloring the lives of individuals, communities and governments that contained in the form of institutions that bind individuals and community. The existence of the Ministry of Religious Affairs (*Kementerian Agama*) is a very strong proof of the influence of Islam on the moral development of

---

<sup>33</sup> M. Abdul Karim, *Islam Dan Kemerdekaan Indonesia: Membongkar Marjinalisasi Peranan Islam Dalam Perjuangan Kemerdekaan RI*, p. 42.

<sup>34</sup> I put the word "moral" here as the standards of beliefs or behavior concerning what is acceptable to do and what is not.

the nation in the field of anthropology. Islam can essentially form an institution deeply rooted in society, which is imbued with the guidance of revelation. Third, the field of cosmology. The influence of Islam on moral development of the nation in the field of cosmology, appears from the proclamation of the balance of life between human and the universe. It embodied in activities preserving the environment that is threatened in gradual developmental programs. In this case, one can say that islamic morality is erupted in the form of continuous and dynamic activities, through the power of human creativity. Fourth, the field of eschatology. The influence of Islam in the moral building of the nation in this field can be seen from the activities of Muslims in the construction of houses of worship and the implementation of that worship. It can be said that the Indonesian people not only build their lives in the world, but also build their lives later in the afterlife.

In addition, the role of Islam in moral building of the nation, among others, is to fill the “moral treasury”, since Islam has a very strong root for the moral building of the nation supported by the thinking of the Indonesian that leads to positive development. Islamic principles that can affect a nation’s culture lies in the immersing morality in the nation’s cultural development. Islam also serves as a motivator for the emergence of the better and higher moral of the nation. This is due to the fact that Islam has the roots of the guidance based on the revelation, that can encourage the creation of a higher and more elastic nation’s *weltanschauung*. It aroused to develop because of the guidance of revelation. Islamic morality can develop well, because it does not eliminate the indigenous moral inherent in a nation, but rather to refine it, directing the developing morality to be believed to come from the Supreme Creator.

In addition, Islam also serves as a mover for the moral development of the nation that initially only intangible ideas, to develop into a dynamic activity in the midst of society. Islam also stimulates the emergence of renewal for the moral manifestation of the nation that has endurance

against the challenges of the times. Thus, it can be concluded that Islam acts as a motivator, reasons for dynamic progress, and innovator in moral development of the nation. Islam also stimulates the opening of a wider insight, so that every individual gets the right thinking, in accordance with the true nature and they can avoid narrow, fanatic, and authoritarian thinking. Right thinking will produce the right deeds as well, and able to develop human function in the world. Islam is also a reference to higher meanings, to deliver to a more stable level. Islamic thought is the guidance of nature, senses, reason, and religious matter.

## **F. Concluding Remarks**

The history of the past is an integral part of the progress that occurs in the present. Studying history becomes important in determining the future. It is undeniable that Islam is an important component that forms the lifestyle of the people of the archipelago. It is marked by the peaceful arrival of Islam (*pénétration pacifique*), the phenomena of cultural acculturation that occurs in three ways; natural, educational, and institutional, the role of Islam in the national awakening represented by the *Sarekat Islam* and the contribution of Islam in the formation of the nation's morality. If we look at the current state of Indonesia, one can say that in many ways, Indonesian Islam is experiencing the fragmentation of authority. The post-reformation marked a new chapter for the Indonesian Islamic history, with the emergence of newly-formed religious authority, which in turn led to a considerable fragmentation. It certainly much different from the past, in which Islam became the unifying factor of the Indonesian nation against colonialism and the struggle for independence. It would be wise if we go back to the history of Indonesia and re-contemplate the struggle of the predecessors in unifying this country on the basis of Islam as one of the unifying elements.

## BIBLIOGRAPHY

- A. Hasyim. *Sejarah Dan Berkembangnya Islam Di Indonesia*. Bandung: PT Amaari, 1981.
- Abdul Karim. *Bharatiyah Upamahadeshe Muslim Shason*. Dhaka: Bangla Academy Dhaka, 1974.
- Abdullah, Rachmad. *Walisongo: Gelora Dakwah dan Jihad Di Tanah Jawa (14041482- M)*. Solo: al-Wafi, 2015.
- Aboebakar. *Sejarah Hidup K. H. A. Wahid Hasyim Dan Karangan Tersiar*. Jakarta: Panitia Buku Peringatan Alm. K. H. A. Wahid Hasyim, 1957.
- Anton Timur Jailani. "The Background of Indonesia Nationalism." *Mizan* II, no. I (1985).
- Azyumardi Azra. *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII Dan XVIII*. Bandung: Mizan, 1994.
- Badan Pusat Statistik. "Penduduk Menurut Wilayah Dan Agama Yang Dianut Indonesia," <http://sp2010.bps.go.id/index.php/site/tabel?tid=321&wid=0>.
- C. Mabel Duff. *The Cronology of India From the Earliest Times to The Beginning of The Sixteen Century*. London: Archibald Constable & CO, 1899.
- David B. Guralnik. *Webster's New World Dictionary*. Xi. New York: The World Publishing Company, 1966.
- Doeliman. *Ethnografi Indonesia*. Yogyakarta: Percetakan Stencil "AS," 1955.
- Fatimi, S. Q, and Malaysian Sociological Research Institute. *Islām Comes to Malaysia*. Singapore: Malaysian Sociological Research Institute, 1963.
- G. W. J. Drewes. *Bijdragen Tot de Taal Land-En Volkenkunde*. Leiden: S. Gravenhage, Martinus Nijhoff, 1968.
- H. Aqib Suminto. *Politik Islam Hindia Belanda*. Jakarta: LP3ES, 1985.

- H. C. Ricklefs. *Sejarah Indonesia Modern*. Translated by Dharmono Hardjowijono. Yogyakarta: Gadjah Mada University Press, 1983.
- Hamka. *Sejarah Umat Islam*. Jakarta: NV Nusantara, 1949.
- Holt, Rinehart and Winston. *The Heritage of the Past from the Earliest Times to the Close of the Middle Ages*. New York: Stewart C. Eastor, 1963.
- J .S. Furnival. *Hindia Belanda*. Translated by Jonkheer Mr. A. C. D. De Graeff. Kuala Lumpur: Dewan Bahasa and Pustaka Kementerian Pelajaran Malaysia, 1983.
- K. Ali. *History of India Pakistan and Bangladesh*. Dhaka: Ali Publication, 1980.
- K. P. Kaya. *Dakkhin Bharate Muslim Missionari*. Translated by Abul Quasem Bhuiyan. Faridpur: Islamic Cultural Center, 1980.
- M. Abdul Karim. *Bulan Sabit Di Gurun Gobi*. Yogyakarta: Suka Press, 2014.
- . *Islam Dan Kemerdekaan Indonesia: Membongkar Marjinalisasi Peranan Islam Dalam Perjuangan Kemerdekaan RI*. Yogyakarta: Sumbangsih Press, 2005.
- . *Islam Nusantara*. Yogyakarta: Gramasurya, 2014.
- Michael Hart. *Seratus Tokoh Yang Paling Berpengaruh Dalam Sejarah*. Translated by Mahbub Djunaidi. Iv. Jakarta: Pustaka Jaya, 1983.
- Panitia Seminar Sejarah Masuknya Islam ke Indonesia. *Risalah Seminar Masuknya Islam Ke Indonesia Di Medan 1963*. Medan, 1963.
- Ricci, Ronit. *Islam Translated: Literature, Conversion, and the Arabic Cosmopolis of South and Southeast Asia*. Chicago: University of Chicago Press, 2011.
- Sajed Alwi B. Tahir Al Hadad. *Sejarah Perkembangan Islam Di Timur Jauh*. Translated by Dzija Shahab. Jakarta: Almaktab Addaimi, 1957.
- S. M Husen Nainar. *Islam Di India Dan Hubungan-Hubungannya Dengan Indonesia*. Jakarta: Information Service of India, 1956.



- Sidi Ibrahim Bukhori. *Sejarah Masuknya Islam Dan Proses Islamisasi Di Indonesia*. Jakarta: Publicita, 1971.
- Soekmono. *Pengantar Sejarah Kebudayaan Indonesia II*. Jakarta: Yayasan Kanisius, 1973.
- Solichin Salam. *Sejarah Islam Di Jawa*. Jakarta: Jayamurni, 1964.
- Syekh Waliyuddin Muhammad Tabrizi bin Abdullah al-Khatib. *Misykat Al-Mashabih*. Delhi: Kutub Khana Rasyidiah, 1740.
- Tjandrasmita, Uka. *Islamic Antiquities of Sendang Duwur*. Jakarta: The Archaeological Foundation, 1975.
- Yusuf, Mundzirin. *Sejarah Peradaban Islam Di Indonesia*. Yogyakarta: Penerbit Pustaka, 2006.