

**Original Artiker****Islamization in the indonesian archipelago: acculturation of islamic culture and tradition****Cut Aja Hafizatul Mutia<sup>1</sup>, Alfi Rahmaini<sup>2</sup>, Haria Rahma<sup>3\*</sup>, Zulkarnaini<sup>4</sup>**<sup>1,2,3,4</sup> Universitas Syiah Kuala. Banda Aceh, Indonesia.Correspondence Author: [hariarahma01@gmail.com](mailto:hariarahma01@gmail.com)**Abstract:**

This paper reviews the history of the entry and development of Islam in the archipelago which took place peacefully and gradually between the 7th to the 16th centuries AD. The process of Islamization is carried out through various main channels, namely trade, marriage, da'wah, politics, education, and Sufism. The main focus of the discussion lies in the phenomenon of acculturation, where Islamic values blend harmoniously with the local Hindu-Buddhist culture and indigenous beliefs, giving birth to a moderate and tolerant identity of "Islam Nusantara". In Java, the role of Wali Songo is central in integrating religious teachings through an artistic and cultural approach. Meanwhile, in North Sumatra, the Barus area and the Sultanate of Deli became an important starting point for the spread. The impact of this process is documented in various physical and non-physical relics, ranging from the distinctive architecture of mosques, palace structures, tomb traditions, to literary works and calligraphy art. This history proves that the success of Islam in Indonesia is inseparable from its ability to adapt to local wisdom without losing the essence of its spiritual teachings.

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**Introduction**

Indonesia has a very strategic geographical location in international trade routes, especially the Strait of Malacca. This position is the gateway to the entry of Islam into the archipelago. Starting from the 7th century and reaching its peak in the 13th to 16th centuries, the process of Islamization in Indonesia is recorded as one of the most unique historical events because it took place peacefully, gradually, and accommodatingly.

In contrast to the spread of Islam in some other parts of the world which involves the expansion of political and military, Islam in the archipelago spreads through flexible social interaction. Paths such as trade, marriage, pesantren education, da'wah of scholars (such as Wali

Songo), to the Sufism approach, are the main instruments that make it easier for this religion to be accepted by various levels of society.

The widespread acceptance of Islam is also driven by its ability to dialogue with local cultures. Islam did not come to abolish Hindu-Buddhist traditions or animism confrontationally, but rather to acculturate. This can be seen in the architecture of ancient mosques, puppet art, and community traditions that are given the breath of Islam without losing the identity of the original culture.

Understanding the history of the entry of Islam in key regions such as North Sumatra and Java is important to see how the foundations of Indonesia's national identity were formed. This long process has given birth to a moderate and tolerant character of society, as well as leaving a cultural heritage that is still relevant and preserved to this day.

## **Methods**

This study was prepared using a qualitative historical research method with a descriptive-analytical approach. Data collection was carried out through in-depth literature studies by referring to a variety of primary and secondary literature, including works by prominent historians, scientific journals, and reports of ancient travelers. In addition to being text-based, the analysis is also based on the interpretation of archaeological evidence such as tombstone inscriptions, mosque architectural structures, and palace spatial planning in order to accurately reconstruct the chronology of Islamization. All of this information is then systematically processed to dissect the patterns of social, political, and spiritual interaction that underlie the phenomenon of acculturation between Islamic teachings and local traditions that have existed in Java and Sumatra.

## **Results**

### **Sub 1 Background of the Process of Entering Islam in the Archipelago**

The arrival of Islam in Indonesia is a complicated historical event that occurred over a long period of time, starting from the 7th century and reaching its peak between the 13th and 16th centuries. The process of spreading Islam in the archipelago is characterized by distinctive characteristics, namely a relatively peaceful and gradual spread, different from the way Islam spreads in several other regions around the world. Islam entered the islands through various routes, mainly through trade, marriage, and the spread of religion carried out by Muslim traders, religious scholars, and Sufis. Ports and towns located on the coast were the beginning of the spread of Islam, which then slowly reached the interior.

The process of Islamization in Indonesia was also marked by intensive adaptation and mixing of local cultures, which resulted in a distinctive form of Islam in the area. This accommodating approach allows Islam to be accepted on a wide scale and to become an important part of the identity of Indonesian society. The presence of Islam not only overhauled the existing religious landscape, but also shaped new social, political, and cultural interactions that had a profound and lasting impact on the process of developing Indonesia's national identity.

The path of entry of Islam into Indonesia can be described through several important points:

First, the Trade Route: This is the main route for the entry of Islam into Indonesia. Muslim traders from the Arab, Persian, and Indian regions, who transacted in the archipelago, introduced Islamic values to the local community. They made important ports such as Pasai, Perlak, Malacca, and other coastal cities as stopovers. Through active trade interactions, there is an exchange of not only goods, but also ideas and beliefs. Muslim merchants often chose to stay longer, even marrying the locals, thus facilitating the deeper spread of Islam.

Second, the Da'wah Path: The scholars and Sufis were very influential in the spread of Islam in Indonesia. They went on mission trips, educating the local people about the teachings of Islam. These preachers, often known as Wali Songo on the island of Java, not only spread religion but also adapted to the local culture. They used cultural approaches, including art and literature, to introduce Islam. This method of preaching that is accommodating and non-confrontational paves the way for the acceptance of Islam by the surrounding community.

Third, Political Path: Over time, a number of local leaders began to embrace Islam, which was usually followed by their communities. This shift in the leader's beliefs is often triggered by political agreements or marriages with Muslim families. For example, Sultan Malik Al-Saleh of Samudra Pasai, became the first Muslim ruler in the archipelago. After these rulers changed their beliefs, the government structure began to adopt an Islamic-style sultanate system. This accelerated the spread of Islam in the territories they controlled, as the people tended to follow the religion embraced by their leaders.

Fourth, Educational Pathways: The establishment of Islamic educational institutions, including Islamic boarding schools and madrasas, plays a vital role in the dissemination and deepening of Islamic teachings. Students who have graduated from this educational institution return to their communities to spread the knowledge they have gained. This education system not only focuses on religious teachings, but also on other sciences, attracting many people to study.

Fifth, Marriage Route: The marriage bond between Muslim merchants or scholars and the local population, especially from the nobility, accelerated the process of spreading Islam. Descendants of these marriages are often pioneers in introducing Islam in their environment. This approach has proven to be efficient in building social and political networks that support the growth of Islam.

Sixth, the path of Sufism: The teachings of Sufism, or Islamic mysticism, have its own attraction for Indonesian people who are familiar with the Hindu-Buddhist mystical tradition. Sufis can interpret Islamic concepts in a way that is easier for people to understand and accept. They also often adapt local practices that do not conflict with the basic principles of Islam.

The process of the entry of Islam into Indonesia took place peacefully and gradually throughout several centuries. The success of the spread of Islam in the archipelago is inseparable from the ability of the spreaders to adapt to the local culture and the universal and flexible nature of Islamic teachings. This allows Islam to be widely accepted without causing major conflicts with existing beliefs and traditions.

Until now, Islam has become the majority religion in Indonesia, with various variations in practices and interpretations that reflect the rich culture of the archipelago. This long and peaceful

process of Islamization has formed the character of Indonesian Islam that is moderate, tolerant, and able to live in harmony with various other beliefs and cultures.

## Sub 2 Islamic Acculturation and Local Culture in the Archipelago

Islam began to enter the archipelago around the 13th century through traders from Gujarat, Arabia, and Persia. The international trade route that passes through the Strait of Malacca became the main channel for the spread of Islam in this archipelago. However, the spread of Islam in the archipelago is not solely economic, but also includes social and cultural aspects. Scholars, merchants, and missionaries actively contributed to the peaceful and gradual introduction of the teachings of Islam.

In contrast to the Islamization process in the Middle East which is more political and military in nature, Islam in the archipelago develops through cultural approaches and dialogue. This approach allows Islamic teachings to be accepted by societies that previously had Hindu, Buddhist, and animist belief systems. This is the basis for the formation of an acculturation process between Islamic values and local culture.

According to Azyumardi Azra (2004), the relationship between scholars in the Middle East and the archipelago has an important role in the spread of Islamic teachings. Through intellectual and spiritual paths, scholars not only teach religion, but also adapt Islamic teachings in the social context of the local community. The influence of Sufism, for example, facilitated the acceptance of Islam because of its similarity to the local mystical system.

Islamic acculturation in the archipelago can be seen from the way Islam adapts to local customs and traditions without losing the essence of its teachings. Universal values such as justice, mutual aid, and obedience to God were integrated into cultural practices such as mutual cooperation, feasting, and respect for ancestors which were given new meaning by Islam. In the field of architecture, the acculturation process is evident in the design of ancient mosques in Indonesia. For example, the Demak Mosque and the Holy Tower Mosque have a triangular roof structure similar to a Hindu temple. This local element is maintained so that the community can more easily accept the newly emerging Islamic symbols.

In the context of art, Islam does not neglect local arts but gives it a new meaning. Javanese puppets, gamelan, and tembang are used by the guardians as tools for preaching. Sunan Kalijaga, for example, modified the story of the Mahabharata and Ramayana to contain the values of monotheism and Islamic morals, without losing their original form. Language is also an important aspect in acculturation. Many Arabic terms such as faith, charity, barakah, and mercy are adopted in local vocabulary. Instead, Islamic teachings are translated with local terms to make it easier for people to understand. For example, the term "slammetan" comes from the Arabic word *salāmah*, which means salvation. Social rituals such as slametan, tahlilan, and the commemoration of the Prophet's Birthday are the result of the acculturation process. Ceremonies that were previously animistic in nature were renewed with Islamic elements, such as joint prayer and alms to ask for salvation. This shows how Islam adapts to the outward form of tradition while changing its spiritual content.

In the system of government, acculturation is seen in the use of the title "Sultan" or "Sayyid" for Muslim leaders. Sultanates such as Demak, Aceh, and Ternate are examples of the unity between traditional government structures and Islamic values. The sultans played the role not only as political rulers, but also as religious leaders. This acculturation process also gave rise to a unique form of Islam in each region. In Java there was *Kejawen Islam*, in Minangkabau there was *Islamic customary basandi syara'*, and in Sulawesi there was *Bugis Islam* which prioritized harmony between customs and sharia. All of these variants demonstrate Islam's ability to dialogue with local culture without losing its essence.

According to Clifford Geertz (1960), Islam in Java is divided into three social categories: *santri*, *abangan*, and *priyayi*. All three reflect the layers of society with varying levels of acceptance of Islamic teachings. However, this difference is not a sign of conflict, but rather an expression of cultural acculturation and adaptation. Michael Ricklefs (2006) states that Islamization in Java takes place gradually, peacefully, and often through cultural symbols. For example, the change of offerings into alms or joint prayers is a form of symbolic transformation that shows the integration between Islam and customs.

In the modern context, the acculturation of Islam in the archipelago gave birth to the idea of *Islam Nusantara*, which emphasizes Islam that is culturally friendly, tolerant, and respects local wisdom. According to Mahfud (2019), *Islam Nusantara* represents the moderate face of Islam in Indonesia in the midst of globalization and fundamentalism. This acculturation also greatly contributes to the formation of Indonesia's national identity. Values such as mutual cooperation, tolerance, and social justice that are currently part of *Pancasila* have strong roots in the fusion of Islam and local culture. Thus, acculturation is not only a religious phenomenon, but also a national foundation. Overall, the acculturation of Islam and local culture in the archipelago shows that Islam is not a rigid religion, but a value system that is able to adapt to the cultural context. This process produces a soft, moderate, and Indonesian Islamic Islam that is able to be a bridge between tradition and modernity as well as a symbol of harmony between faith and culture.

### Sub 3 Islamization in Java and Sumatra

The land of Java stretches to the northeast and slightly to the south. The distance reaches 105 degrees 11' to 33' East Latitude and slightly to the South. In the South and West, the boundary with the Indian Ocean, the northeast is bounded by the Sunda Strait which separates from Sumatra by only 14 miles, and in the Southeast it is bounded by the Bali Strait which is 2 miles wide, separating it from the island of Bali.

Javanese people or more precisely the Javanese tribe. The characteristic of Javanese society is religiosity, this tribe since prehistoric times has had animism and dynamism beliefs. Animism is a belief about the existence of spirits or souls in various objects, plants, and others. Dynamism is defined as the belief that what they build is the result of adjustments in interacting with nature. The forces of nature are considered to be the determinants of life as a whole. Before they knew God, the Javanese had distinguished between the rough world (*wadhag*) and the subtle world; Hindu-Buddhist influence in Javanese society was expansive in nature, while Javanese culture adopted and absorbed elements of Hindu-Buddhist religion and culture. Before the arrival of Islam in Java, the indigenous civilization of the local people who adhered to animist beliefs since

the beginning of the century AD had been displaced by Hindu-Buddhism, which had political power in the form of a kingdom.

Hinduism first appeared in the Ganges river valley, an area called Aryawarta (land of the Aryans) and Hindustan (land of the Hindus). Social and religious life in Majapahit in the first quarter of the 15th century showed significant changes due to the decline of Majapahit and the emergence of Islamic influence. At the end of the Hindu-Buddhist era, the spirit of Javanese culture was further strengthened after the precious elements of Hinduism and Buddhism were inserted, and these elements became a means for indigenous Javanese ideas such as reverence for ancestors, views on death, penance, belief in cosmic power, and myths from their ancestors. In other words, foreign religions and cultures are fully absorbed by Javanese culture until it becomes the expression and identity of Java itself.

Islam began to enter Indonesian territory at the beginning of the first century of the hijri, but its widespread spread only occurred in the XIII century AD. The process of spreading Islam to Indonesia, as well as to other regions, was influenced by several social, political, economic, and religious factors. However, among these factors, the most decisive and influential on this significant outcome was the persistent efforts of the Dai and the good examples, who fought hard to spread the teachings of Islam to mankind.

Islam is thought to have been present on the island of Java much earlier than the XIII century AD. The Gresik and Surabaya areas were the initial centers of the spread of Islam. This conclusion is based on the fact that in Gresik there are many very old Islamic tombs. Among the tombs are an ancient tomb belonging to Fatimah bint Maemun, who died on 7 Rajab 475 H or 1082 AD, and the tomb of Malik Ibrahim, who died on 12 Rabiul Awal 822 H or 1419 AD. Archaeologically, Fatimah's tomb located in the village of Leran, 12 kilometers west of the city of Gresik, is considered the oldest Islamic heritage site in the archipelago. which seems to be related to the history of the migration of the Lor tribe from Persia to Java in the 10th century AD. Before Islam came and developed, the Majapahit kingdom was the last kingdom to have great influence in Java. During the heyday of the kingdom, many Muslim sailors and traders were active in the ports on the north coast of Java which were included in the Majapahit region. The spread of Islamic teachings in Java was initiated by Wali Sanga.

Although there are many spreaders of Islam, these guardians are considered to have a significant role. Each wali has its own area of Islamic propagation. Maulana Malik Ibrahim is considered to be the first wali who brought Islam to Java, thus making the population who had previously embraced Hinduism and Buddhism begin to convert to Islam. Some historical records state that Islam entered Majapahit through a port located along the coast of Gujarat Island, India, Persia, Arabia, and China who had lived there since the beginning of the entry of Islam into Majapahit, and its influence was increasingly felt until Hinduism and Buddhism began to be pressed.

However, this process lasted quite a long time because Hinduism and Buddhism are the majority religions embraced by the Majapahit people. People from Gujarat and Persia who were recognized and respected for their status and economy, had no difficulty in marrying women from the nobility. As a result, many of them married the daughters of coastal princes who were breaking away from Majapahit. These princes were honored that one of the famous foreign merchants had

become part of his family. Interaction with family does not only stop at marriage, the son-in-law also tries to invite his in-laws to follow the path he considers right. With the passage of time, Islam spread more and more among the Javanese elite, and as part of the elite, they had no difficulty in spreading Islam to their people. The regents and princes on the north coast seem to have found the right moment to break away from the Hindu-embracing king. This tendency was carried out by regents and princes because Islam was able to attract their attention in the context of resistance. On the other hand, Islam is also seen as an alternative to the Hindu worldview as a whole. Islam provides an opportunity for humans to communicate directly with Allah without the need for intermediaries or complicated rituals. Islam has the teachings of equality that are effective in breaking down the hierarchical structure of Majapahit society.

Islam that does not cause turmoil can be well accepted by the society and integrated with the existing cultural, social, and political structures. The same is true of the Dai, who do not shake the beliefs that have been deeply rooted in the community. They continue to manage most of the Javanese Hindu traditions and mystical elements of Islamic culture, incorporating them into the traditional Javanese world perspective smoothly. From this process, the culture of Javanese students emerged. Initially, this culture was focused on the cities in the north of Java, but over time, through traders and workers, this culture spread to other cities and even reached the inland areas of Java. In an effort to spread Islam, a number of methods were used, including trade, marriage, art, Islamic boarding schools, and the teachings of Sufism.

#### a. The Beginning of the Entry of Islam into Java

The entry of Islam into Java first occurred in a crowded coastal area by Muslim traders who carried religious teachings while carrying out buying and selling transactions. Often, some of these merchants decided to settle down and marry indigenous women who had previously embraced Islam. At the beginning of the arrival of Islam in Java, the majority of the population still embraced Hinduism and Buddhism. In addition, the tradition of old beliefs about ancestors still survives in society.

The entry of Islam into the island of Java did not occur instantly, but through a series of gradual and peaceful processes. The beginning of the arrival of Islam was located in the coastal area because foreign traders came by sea by boat. However, there is no definitive record of the first arrival of Islam in Java. The spread of Indonesian culture took place through interaction with religious groups from India, and generally had a direct impact on the elite in ancient Indonesia.

By considering the position of this group in the structure of society, its influence also spreads to a wider layer. In addition to trading, they are also active in spreading the teachings of Islam in the areas they visit, considering that according to Islamic teachings, sharing religion is the obligation of every believer, as well as spreading kindness to others. In an effort to spread Islam, the majority of them really invite the community to implement Islamic law, through the delivery of orthodox teachings based on the main sources, namely the Qur'an and Al-Sunnah.

They want old beliefs to be completely eliminated and people to be educated in accordance with the teachings of Islam. All of this can be seen in the manuscripts of relics from the era of the guardians, when the spread of Islam took place, such as the book of Shaykh Bari written by Sunan Bonang and the Javanese primbon from the 16th century. The texts show a way of thinking that



is opposed to the teachings of pantheism, which sees God as one with nature. In addition, some of them apply pseudocultural methods, which reflect certain forms of culture that contain the meaning of interreligious advice or tolerance.

In this way, they want to slowly erase old traditions and beliefs while replacing them with traditions rooted in Islamic teachings. The spread of Islam on the island of Java occurred at the same time as the process of religious change, both in terms of doctrine and cultural elements of the Muslim community. This process involves various arrival routes, time spans, and a series of social processes in the areas where it spreads.

In Indonesia, this phenomenon can be seen from the spread of historical evidence that shows the presence of Muslim communities or individuals, such as in Leran, Gresik in 1082 AD, Barus in North Sumatra 1206 AD, Pasai in Aceh 1297 AD, and Troloyo in Mojokerto 1368 AD. In addition, various sources from ancient manuscripts also record the process of Islamic socialization, as happened in Cirebon at the end of the 15th century. Banten in the early 16th century, and Banjarmasin in 1550.

The spirit of Islam as a religion that brings blessings to the entire universe seems to be really brought by spreading beliefs in Java calmly and politely. The absence of written records that can tell when Islam first came to Java is the reason often given by experts why it is difficult to know when Islam first entered Java. Actually, the exact date when Islam first appeared in Java is still debated today. There is no written heritage record that can tell when Islam first came to determine when Islam first entered Java, experts also have difficulty finding out when Islam first entered Java because of a lot of inaccurate information. Therefore, the term "the early period of Islam entering Java" here only refers to the time when the source can be found with certainty. In general, there are several different opinions about when Islam first entered Java.

### 1. Islam Entered Java in 1082 AD

J.P. Moquette argued that Islam already existed in Java around 1082 AD. Moquette believed this because he found an inscription in the form of a tombstone at Leran (Gresik), the name of a woman named Fatimah bint Maimun, and the year of her death was 475 AH or

1082 AD is written on the tombstone. The discovery of a tombstone of a Muslim woman with the date 1082 AD has led many historians to speculate. Moquette himself believed that Islam already existed in Java or even first entered Java in 1082, and the absence of other evidence means that the discovery of the tombstone does not prove that Islam entered Java.

At that time, there were various reasons why a Muslim woman might be buried in Gresik. First, the woman may have been an Arab merchant who stopped at the port of Gresik and then died there. He was buried there because it was impossible for him to carry the body on a very long round trip. Second, it is also possible that the woman was an Arab immigrant who lived in Gresik and buried her body there. The discovery of the tombstone of a Muslim woman in Gresik shows, despite differences of opinion among historians, that Gresik and the island of Java in general had been the place where the Javanese met with other nations in 1082 or around the 10th and 11th centuries. The Majapahit Kingdom that ruled at that time was a very large kingdom that traded with many people from all over the world and made Gresik, one of its coastal areas, a center of international trade.



## 2. Islam Entered Java in 1368 AD

According to another opinion, the Javanese only knew and accepted Islam around 1368 AD, or at the beginning of the 10th century. One of these views was put forward by CH, Damais, and several other experts. This view is supported by evidence of the discovery of ancient tombs in Trowulan and Tralaya with verses of the Qur'an carved on tombstones. There is a tomb at Trowulan made in 1368 AD and a tomb at Tralaya written in 1376 AD, writings from the Qur'an and sacred mathematical symbols were found on the tombstone in a cemetery. The tomb is near the old capital of Majapahit. Important details were found from the tombstones with verses of the Qur'an in the grave. First, the person being buried was most likely a Muslim because the headstone had Qur'anic verses on it. Therefore, people in Java knew and followed Islam in 1368 AD.

Second, because of its proximity to the capital of Majapahit, experts think that the people buried there may have had a great deal of respect for the kingdom and were buried in the "elite" areas of the kingdom. It seems that they are actual royal servants or members of the royal family. Third, the years on the tombstone are in AD, the Indian Saka year, and the Javanese Saka year. Nisan Trowulan mentions the year of Saka 1290 or 1368 A.D. Nisan Tralaya mentions the year of Saka 1298 or 1376 A.D. Experts say that if the deceased were foreigners, especially Arabs, they would most likely use the Islamic year, not the Saka year. This suggests that the people buried there were most likely local Muslims, or people from Java, not foreigners.

## 3. Islam Entered Java in 1416 AD.

Some people argue that Islam entered Java in 1416 AD. ADDBJO Schrieke is one of the people who argues so. Schrieke uses some basic ideas to support this claim. Some argue that news reports by Ma Huan, a traveler and historian from China in the Middle Ages, who wrote extensively about the cities he visited, are most likely the source Schrieke. Ma Huan, who is said to be a Chinese Muslim, went somewhere on the coast of Java on one of his travels. He wrote about what he saw in a book called "A Survey of the Ocean Coast" (Ying-yai Sheng-lan).

Ma Huan wrote in the book, which is thought to have been written in 1451, that there was already a Muslim community in Gresik. Some of them are of Arab, Persia, Gujarat, or Indian origin, and others are Chinese who have become Muslims. Some experts say that Ma Huan's report does not really explain how Islam came to Java. Instead, the report describes how a Muslim group consisting of people from various places, such as Arabs, Indians, Persians, and Chinese, came to Indonesia. In addition, it shows that Gresik, the coastal area of Majapahit, has a diverse Muslim group, which shows a strong relationship between local and international groups.

**Scholars of the Spread of Islam in Java** The spread of Islam in Java cannot be separated from its most important people. The role of these people gave the spirit that Islam needed to spread throughout Java. So, it can be said that the ulama and the kingdom were responsible for the spread of Islam in Java.

Archaeological finds, old writings, stories, legends, and news from other countries help show that Islam was present on the northern coast of Java and how it spread. The spread of Islam in several coastal cities in North Java, from East to West, slowly led to the creation of Islamic kingdoms such as the Sultanate of Demak, Cirebon, Banten, Pajang, and Mataram. In addition to

the kingdom, the role of the ulama in Java was very important in spreading Islam. These scholars were not only the successors of the prophets but also combined the local culture with Islam.

The Islamic government and the scholars who helped spread Islam in Java

#### 1. Demak Sultanate

The Sultanate of Demak was the first Islamic kingdom on the island of Java. This sultanate began at the end of the 1st century after the Girindra Wardhana dynasty of the Kediri Kingdom destroyed Trowulan, which was the capital of the Majapahit Kingdom in 1474. The sultanate was led by Raden Fatah, who was the son of Brawijaya and a princess of Campa. The sultanate began as a village called Gelagahwangi locally. The arrival of Raden Fatah was guided by Raden Rahmat or Sunan Ampel, who reportedly used this place as a Muslim settlement. After Raden Fatah, the leadership was continued by Prince Sabrang Lor, who served as the second king of Demak, and Sultan Trenggono, who served as the third king.

#### 2. Pajang Sultanate

The power struggle among the Sultan Trenggono family led to the creation of the Pajang Sultanate. The head of Pajang, Adiwajaya (Joko Tingkir), became sultan after killing Arya Penangsang, the ruler of Demak after Sultan Trenggono died in the 15th century. Joko Tingkir is the brother-in-law of Sunan Prawoto, the son of Sultan Trenggono. He was crowned as the sultan of Pajang and given the title of Sultan Hadiwijaya. He helped with the expansion to Jipang and Demak. Its influence reached Jepara, Pati, and Banyumas. After his death, his son Prince Benowo took over.

#### 3. Cirebon Sultanate

The Sultanate of Cirebon was led by Syarif Hidayatullah or Sunan Gunung Jati. He died in 1568 and was buried in Gunug Sembung which was later known as Astana Gunung Jati. His successor was the Prince of Heaven.

#### 4. Shaykh Maulana Malik Ibrahim

Shaykh Maulana Malik Ibrahim is an elder of the Wali Songo group. There are several names that have caused confusion, including Sunan Gresik, Sheikh Ibrahim Asamarkandi, and Sheikh Magribi (from Maghrib Morocco). However, according to Sir Thomas Standford Raffles in the Atlas of Wali Songo, Maulana Ibrahim was a famous Arab scholar who was a cousin of King Chermen and a descendant of Zainal Abidin. According to JP Moquette, based on the inscription on the tomb of Shaykh Maulana Malik Ibrahim, he died on Monday, 12 Robbiul Awal 882H (April 8, 1419) and came from Kashan (Persian Iran). Among the Wali, Shaykh Maulana Malik Ibrahim is seen as the most senior figure in spreading Islam in Java

Meanwhile, according to sources in local stories, the first place that Sheikh Maulana Malik Ibrahim visited when he arrived in Java was Sembalo Village, near Leran Village in Manyar district, Gresik regency. The village is located 9 kilometers north of the city of Gresik, not far from the tomb complex of Fatimah binti Maimun. He began to spread Islam by building the first mosque in Pasucian Village, Manyar. The first thing he did was trade in Rumo Village, and after the sermon in Sembalo was well received, Maulana Malik Ibrahim then moved to Gresik.

After that, he went to the king of Majapahit and asked him to convert to Islam. Maulana Malik Ibrahim was given land in Gapura Village on the outskirts of Gresik despite the king's opposition to Islam. He established a school in this village to educate his followers to become future leaders and spreaders of Islam.

#### 5. Sunan Ampel (Raden Rahmat)

Sunan Ampel is the oldest member of Wali Songo and inherited the leadership of his father, Sheikh Ibrahim As-Samarkandi. It is very important for the development of Islamic teachings in Java and other regions in the archipelago. Sunan Ampel taught Islamic movement leaders such as Sunan Giri, Raden Fatah, Raden Kusen, Sunan Bonang, and Sunan Drajat at the Ampel Denta Islamic Boarding School, by marrying Islamic religious teachers with the daughters of Majapahit's subordinate rulers, Sunan Ampel created Muslim families in a kinship network that became the starting point of Islamic teachings in various regions. Sunan Ampel's work in his teachings was not only in Surabaya and the capital city of Majapahit, but also extended to the Sukandana area in Kalimantan. Sunan Ampel was born around 1401 AD, but historical records do not mention exactly when and where. Raden Rahmat is another name for Sunan Ampel. He was the son of a king of Champa. Raden Rahmat is married to Nyai Ageng Manila, daughter of the Duke of Tuban Wilwatikta Arya Teja.

#### 6. Sunan Bonang (Maulana Makdum Ibrahim)

Another name for Sunan Bonang is Raden Makdum or Maulana Makdum Ibrahim, born in Bonang, Tuban in 1465 AD. Sunan Bonang was the fourth child of Sunan Ampel and Candrawati, who was also known as Nyai Gede Manila, the daughter of Arya Teja, the Regent of Tuban. Sunan Bonang was a Wali Songo figure who was great at teaching and knowing everything there was to know about Islamic law, basic beliefs, mysticism, art, literature, architecture, and knowledge of magical power and majesty.

The Kediri area, which later became the center of BhairawaTantra teachings, was where Sunan Bonang first taught. Sunan Bonang began teaching in the countryside, where people still followed the teachings of Tantrayana, by building a mosque in Singkal, west of Kediri. After leaving Kediri, Sunan Bonang went to Lasem to teach. Sunan Bonang is known for teaching Islam through mystical literature, songs, and puppets.

Sunan Bonang's Sufi writing is known as Suluk Wujil. Sunan Bonang uses gamelan bonang, a local art tool beaten with wood, to convey his teachings. Sunan Bonang played it by himself, and many people came to the mosque because the echo of his bonang shook the people around him. Sunan Bonang always explains the meaning of his songs. His songs contain Islamic religious teachings. During his lifetime, Sunan Bonang participated in the construction of the Great Mosque of Demak and played an important role in the struggle of the Islamic Kingdom of Demak. Good. When teaching religious teachings, Sunan Bonang used books written by Sufism experts such as Ihya'Ulumuddin from al-Gazali and some writings from Abu Yazid al-Bustami and Shaykh Abdul Qadir al-Jailani.

#### 7. Sunan Kalijaga (Raden Sahid)

Sunan Kalijaga is the son of Tumenggung Wilaktikta, who served as the Regent of Tuban. Sunan Kalijaga is famous as one of the Wali Songo who uses art and culture to spread Islamic teachings. Sunan Kalijaga is famous for creating puppet forms and fictional stories that contain Islamic teachings. In addition to being good at playing puppets, Sunan Kalijaga is known as an accomplished religious propagator. Sunan Kalijaga teaches the public about Sufism through puppet shows. Sunan Kalijaga is highly respected by the community and is considered a person who protects Java. His real name was Raden Sahid, and he was a great and intelligent scholar.

According to the story, Raden Sahid was expelled by his family from the kingdom because he was caught stealing. After that, he traveled without a definite destination, then lived in the Jatiwangi forest as a person who liked to steal. In the Demak story, it is told that Raden Sahid met Sunan Bonang. Because he was impressed by Sunan Bonang's strength, he became a student on the condition that he had to change for good. In Cirebon, he met Sunan Gunung Jati and married his sister, Siti Zaenab. Sunan Kalijaga's way of preaching is different from other guardians. He dared to combine his da'wah with art and culture that had become a habit of the Javanese, such as using puppets, gamelan, songs, carvings, and batik to preach.

#### 8. Sunan Gunung Jati

Sunan Gunung Jati originated from Persia and Arabia. Until now there is still no clear historical record of his birth. And based on several centuries and historical sources, he has many names, including Muhammad, Nuruddin, Sheikh Nurullah, Sayyid Kamil, Bulqiyyah, Sheikh Madzkurullah, Syarif Hidayatullah, Makdum Jati. Since childhood, Sunan Gunung Jati lived in Mecca and there he learned more about Islam. There, he lived for approximately 3 years. Sunan Gunung Jati returned to his homeland and went to the island of Java. His arrival was welcomed by the Islamic Kingdom of Demak which at that time was prosperous under the leadership of Raden Trenggono (1521-1546).

When he arrived on the island of Java, he preached in the western part of Java. Because of his da'wah, many people in West Java were influenced by Islam. Raden Trenggono also felt happy with him so that Sunan Gunung Jati was married to Raden Trenggono's younger brother. Sunan Gunung Jati went with his army from Demak and succeeded in defeating Pajajaran and converting the area to Islam. In the following year, Cirebon came under his rule and succeeded in converting the inhabitants of the region to Islam (1528).

In a short time, Sunan Gunung Jati managed to control Banten, Sunda Kelapa, and Cirebon. So he succeeded in building relations between Banten, Sunda Kelapa, Cirebon and Demak, Jepara, Kudus, Tuban, and Gresik. Although West Java and its surroundings were under his rule, the supreme power remained under the Islamic Kingdom of Demak. After Raden Trenggono died, there was a marriage between Hadiwijaya and the Duke of Jipang Arya Penangsang. The kingdoms of Cirebon, Banten, and Sunda Kelapa separated from the kingdom of Demak. After that, he no longer lived in Demak, but continued his da'wah journey in Cirebon until near the end of his life in 1570 AD and his tomb was in Mount Jati, Cirebon.

#### 9. Sunan Drajat (Raden Qasim)

Raden Qasim or Syarifudin is another name owned by Sunan Drajat. Sunan Drajat comes from the marriage of Sunan Ampel and Candrawati who is better known by the stage name Ni

Gede Manila. His father is said to have advised him when he was a child to spread Islam along the coast of Gresik. He was once called Raden Qasim when he was young. According to some ancient writings, there are actually many other names derived from it. He was known as Raden Imam, Sunan Mahmud, Sunan Mayang Madu, and Sunan Muryapada. Sunan Drajat was given the task of spreading Islam. Indonesian: along the coast of Gresik, together with Maulana Hasyim, Sheikh Masakeh, Prince Syarifudin, Prince Kadrajat, and Masaikh Munar. His journey in Gresik became a famous story. Raden Qasim was said to be holding on to the boat paddle when the boat he was on was hit by the waves while heading to Gresik. Two fish, Cucut fish and Talang fish, came to help him. Raden Qasim ended up in Jelak Village, Banjarwati, with the help of the two fish. There he met Mbah Banjar and Mbah Mayang Madu. Both have become Muslims.

After that, Raden Qasim moved to Jelak and married Kemuning, the daughter of Mbah Mayang Madu. Raden Qasim established a school in Jelak for hundreds of locals to study religion. Jelak used to be a small, isolated village that developed into a big city over time due to its highland-like location, the area was called Drajat Village at that time.

#### 10. Sunan Giri (Raden Paku)

Raden Paku or Maulana Ainul Yaqin is another name for Sunan Giri. His father is named Maulana Ishaq, who is from Pasai, and his mother is named Sekardadu, the daughter of the King of Blambangan. He was a king as well as a holy teacher in the Wali Songo group. By using his power and trade routes, he greatly helped spread Islam in the archipelago. Sunan Giri improved education by accepting students from all over the archipelago. Sunan Giri's descendants, according to history, spread his teachings to Banjar, Martapura, Pasir, Kutai in Kalimantan, Buton and Gowa in Sulawesi, Nusa Tenggara, to the Maluku islands. Sunan Giri followed in his father's footsteps and became a religious teacher. He and Sunan Bonang were told to go to Mecca by Sunan Ampel, but they did not think that the archipelago needed them more.

#### 11. Sunan Kudus (Ja'far Shadiq)

Another name of Sunan Kudus, namely Ja'far Shadiq, is the son of Sunan Ngudung. Sunan Kudus is considered a member of Wali Songo who is obedient to Islamic law. However, in spreading his teachings, Sunan Kudus, like other guardians, tried to find out what the community needed and how to fulfill it. Therefore, in spreading his teachings, Sunan Kudus Indonesian: sharing knowledge about tools for carpentry, goldwork, blacksmithing, making special kris, and strict religious rules. Sunan Kudus is also known as the leader of Wali Songo who led an attack on the capital Majapahit and defeated the remnants of the old royal army. He is also known as the executioner of Sheikh Siti Jenar and Ki Ageng Pengging.

#### 12. Sunan Muria (Raden Umar Said)

Another name for Sunan Muria, Raden Umar Said, is the youngest member of Wali Songo. Like his father, who was Sunan Kalijaga, Sunan Muria spread his teachings through cultural means. Sunan Muria is famous for being very skilled in writing different short songs such as sinom and kinanthi with advice and teachings about God. Sunan Muria is known as someone who is good at presenting stories made by Sunan Kalijaga.

## b. The Beginning of the Entry of Islam in North Sumatra

The entry of Islam into North Sumatra was part of a wider spread in the archipelago that began in the 7th century AD. At that time, the archipelago functioned as an international trade route connecting East and West via the Strait of Malacca. With its long coastline and strategic ports such as Barus, North Sumatra is one of the main gateways for the arrival of Islam to Indonesia.

Barus is known as an old port that has been bustling since the 7th century. Many traders from Arabia, Persia, and India visited there to trade camphor, spices, and other natural resources. Through the interaction in the trade, Muslim merchants began to introduce the teachings of Islam to the local population in a peaceful manner. Strong archaeological evidence shows the existence of an early Islamic community in Barus, one of which is marked by the tomb of Sheikh Rukunuddin which is written in 672 AD (48 H). This indicates that before Islam developed in Java, there was already a Muslim community in the area.

### 1. The Process of Spreading Islam

Islam entered this area not through war, but through trade, marriage, education, and da'wah activities. Muslim merchants who married the locals managed to form a new community that slowly adopted Islamic values. Sufi scholars and figures have an important role in spreading Islamic teachings with a more spiritual and cultural approach. In addition, the Malay language used in trade contributed to the spread of Islam because it became the language of da'wah and Islamic science in this region.

### 2. The Development of Islam in the Coastal and Inland

After growing rapidly in Barus and the west coast, Islam began to spread to the eastern part of North Sumatra, including Langkat, Deli, Asahan, and Serdang, which were then centers of trade and shipping. Through river roads such as the Deli River and the Asahan River, Islamic teachings began to enter inland areas such as Karo, Simalungun, Dairi, and parts of the Batak Land in the 16th to 17th centuries. In the interior, the development of Islam took place more slowly due to the strong influence of old culture and beliefs (Hindu-Buddhist). However, as social and economic relations with coastal populations increased, Islam was increasingly accepted and developed.

### 3. The Rise of Islamic Kingdoms

The growth of Islam in the North Sumatra region was marked by the emergence of a number of kingdoms based on Islam, including:

- \* The Haru (Aru) Kingdom, which is located around the Perak Expanse and Rintang City, began to be seen in the 13th century AD.

- \* After the weakening of the Haru Kingdom due to attacks from the Sultanate of Aceh, new kingdoms such as Deli, Serdang, Langkat, and Asahan rose in the 17th century AD, becoming the center of Malay-Muslim rule in North Sumatra. These sultanates not only functioned as the center of government, but also as a place for the spread of Islamic religion and culture.

### 4. The Development of Islam in Medan



Medan, which is now the capital of North Sumatra, was previously part of the Deli Kingdom, which had its center at Maimun Palace. The Sultanate of Deli was established in the 17th century, becoming a strong symbol of Malay-Islamic culture.

Historical evidence such as the Al-Mashun Grand Mosque and the Maimun Palace reflect the important role of Islam in the social and cultural life of the Malay community in the city of Medan. The architecture of the building reflects Islamic, Malay, Indian, and European influences. Furthermore, between the 19th century and the beginning of the 20th century, many Muslim immigrants from India chose to live in Medan and its surroundings due to the existence of the Deli tobacco industry. They helped enrich the nuances of Islam in this city by establishing mosques and religious institutions.

#### 5. Factors Supporting the Spread of Islam

Some of the elements that encourage the spread of Islam in North Sumatra include:

- \* Strategic geographical position in international trade routes.
- \* The attitude of the Malay community that is open to outside influences.
- \* The role of scholars and Sufis who prioritize a peaceful approach.
- \* Political and trade relations with the Sultanates of Aceh and Malacca, the two main centers of Islamic rulership in Southeast Asia during this period.

#### Sub 4 Islamic cultural heritage in the archipelago

##### 1. MOSQUE

The mosque is a place to bow one's head, a place where Muslims worship. The old mosques from the time of the first spread of Islam have the following characteristics:

1. The roof of the mosque is square and multi-storey, like a temple
2. The stage of the mosque where the speaker stood looked like a lotus flower
3. Decorations in mosques are usually in the form of carvings of animals or plants
4. There is a pond or ditch around the mosque
5. The mosque tower looks like a temple building
6. The mosque courtyard is surrounded by a wall with one or two gates
7. The gate of the mosque looks like the gate of a palace or a temple
8. Old mosques in urban areas are usually located in the city center, overlooking the square and near the palace
9. The mosque has a square layout
10. There is usually a tower on the left or right side of the mosque to recite prayers



11. Inside the mosque, there are rows of pillars around the four main pillars
12. On the west side, there is a prominent part called a niche
13. Around the mosque, there are tombs of important religious leaders.

## 2. PALACE

The palace is the place where important royal events and activities take place, as well as the residence of the king and his family. The main buildings of the palace are surrounded by walls, moats, or small rivers. In front of the palace there is a large open space known as the square. The square is used for things like:

1. Sultan or King Meeting with the People
2. Soldiers' War Drills
3. A place for certain entertainment events, parties, or celebrations

## 3. TOMB

A tomb is a place where people who have died are finally buried. Once upon a time, the cemetery was located on a hillside, built with a stepped or terraced structure. Old tombs that show Islamic influence include:

1. Jirat or kijang, which is a structure made of stone and rectangular in shape, facing north or south.
2. Tombstones, which are short stones used to mark tombs, are usually found at the northern and southern ends of jirat.
3. Cungkup, which is a house-like building located on a jirat.

## 4. LITERATURE

During the Islamic period, writing flourished in the area around the Straits of Malacca and the island of Java. Based on their origin, writing can be divided into two groups: writings that are influenced by external things and Persian or Arabic, and those that continue. Writing can be sorted by story and meaning into:

1. Stories, which are writings such as fairy tales or fables that are made as a way to feel better when sad. For example, the story of Hang Tuah and Amir Hamzah.
2. Babad, which is a story set in the past that is usually more like a fairy tale than real history. For example, the Chronicle of the Land of Java and Giyanti.
3. Poetry, which is an old poem in which each verse has four lines that all end the same. For example, the Syair of Abdul Muluk and the Twelve Instructions.
4. Spiritual books, which are books that tell about various things about Islamic mystical beliefs. In Java, spiritual books tell a lot about the Nine Saints, such as the Sukarsa Holy Book, the Wujil Bible, and the Malang Sumirang Bible.

## 5. KALIGRAFI

Calligraphy involves creating beautiful images or carvings of Arabic letters that remind people of God. The art of Islamic calligraphy uses verses of the Qur'an and the words of the Prophet Muhammad.

## Conclusion

Based on the overall discussion above, it can be concluded that the process of the entry of Islam into the archipelago is a very complex historical phenomenon but took place peacefully and gradually over a long period of time. The success of the spread of Islam in this region is inseparable from the strategic role of various social interaction channels such as international trade, marriage, pesantren education, and da'wah approaches carried out by ulama, sufis, and Wali Songo. The main characteristic of Islamization in Indonesia is its accommodating nature, where Islamic values are able to dialogue and fuse harmoniously with Hindu-Buddhist traditions and local beliefs that have existed before.

This acculturation process gave birth to a unique and moderate Islamic identity, which until now has been reflected in the rich cultural heritage of the archipelago. This can be seen in the architecture of ancient mosques that adopt local building structures, the use of traditional art as a medium of da'wah, and the use of religious terms that are absorbed into regional languages. The history of Islamization in the North Sumatra and Java region proves that Islam does not exist as a force that erases old identities, but as a value system that enriches people's identities without causing major social conflicts. Thus, this historical dynamic is an important foundation for the formation of a tolerant Indonesian nation character that is able to coexist in the midst of cultural diversity and beliefs.

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