

## The Interrelationship of Indonesia-China-India in Religion from Arabian Islam to Nusantara Islam

Mudzakir Ali<sup>1</sup> & Mehmet Toprak<sup>2</sup>

<sup>1</sup>Wahid Hasyim University

Email: [amudzakkirali@yahoo.com](mailto:amudzakkirali@yahoo.com)

<sup>2</sup>Ilahiyat Faculty at Marmara University, Turkey

Email: [mehmetoprak@gmail.com](mailto:mehmetoprak@gmail.com)

**Abstract-**Nusantara Islam is an implementing of Islamic teachings in the region of Nusantara (it is called Indonesia now). Nusantara Islam does not appear in sudden, but it has a long historical process as the effect of the acculturation of the relationship of Indonesian with Arab and Persian, who are Muslims, and the culture of Chinese and Indian, who are Buddhists/Hinduism, which has become the nation's characteristics. The traditional knowledge that is built by the muftis (especially Walisongo), especially through pesantren produces Islam with the support of majority of people, i.e., the view of Ahlus Sunnah wal Jama'ah (Aswaja). Thus, the core value of Aswaja is to maintain the good traditional inheritance value and to take/search for the better new tradition, which is supported by the moderate, fair, tolerant and proportional attitude in all of life fields.

**Keywords:** Islam, Arab, Nusantara, Pesantren, Aswaja.

### Background

India, China and Indonesia are the three countries that have strong and long historical relationships either economical relationship, cultural relationship, religion relationship or intellectual relationship.<sup>1</sup> Indonesia is known as the country that has the biggest numbers of Muslims in the world, it is around 199.9 million people or 85.2% from the total amount of 234.6 million people<sup>2</sup>. India is in the third rank, with almost 138 million people of Muslims or around 13.4 % from the total amount of 1,210,804,219 people<sup>3</sup>. While China, though it is an atheistic country, the Muslims in there are about 26 million people or 2% from the total amount of 1,498,547,350 million people. Another similarity is that India, China and Indonesia are multi-religion, multi-belief, multi-ethnicity, multi-language, and multi-cultural country which interact each other. However, one interesting thing about Islam from these three countries is that the dynamical and dialectical process with the local religions and culture that finally produces Islam which has colours and patterns.

In Indonesia itself there is a slogan called *Bhinneka Tunggal Ika* (though we are different, we are united) which is from the Sanskrit language from the thought of Mpu Tantular in the era of Majapahit Kingdom<sup>4</sup>, which refers to the varieties of religion, belief and culture to prioritize equality to keep the unity in the region of Nusantara. Thus, *Bhinneka Tunggal Ika* becomes the ancestors' inheritance which needs to be maintained for the next generation.

Islam was descended to the world through Rasulullah Muhammad, which is the guidance for human beings with the different kinds of social condition, political condition, economical condition, and cultural condition wherever they are. Thus, Islamic teachings will have contact with the local condition, which has its own flexibility so that it can *berahmatan lil 'alamin* and so that it will be always relevant in every time and place (*shalih li kulli zaman wa makan*).

Indonesia, with the biggest population of Muslim in the world, needs to have some effort to maintain the peace and the wholeness of NKRI, where Muslim is major. This is important because, lately, there has been happening the weakening or even the destruction to the Muslim countries, like: Palestine, which has not been set free yet, Iraq and Syria, which are in a very chaotic situation because of the cruelty of ISIS. Even in our national politics, there has been appeared some radical groups in one

side, while liberal groups in other side; besides, Indonesians are well-known as the people who are well-mannered and humanist. Specially, Nusantara Islam which has *Ahlu Sunnah wal Jama'ah* has the guidance needs to be shown so that it can be the world guidance as *Islam Rahmatan lil 'alamin*.

Similar with the explanation above, Ishom Yusqi stated the reasons of the needs to adapt the theme of Nusantara Islam, they are:<sup>5</sup>

1. Middle East is in the political crisis condition, so this Nusantara Islam is expected that it can be the inspiration and is able to be alternative guide and pride in Islam world.
2. Nowadays, transnational organization has started to grow and develop, if it is not resisted, it will destroy the value of Nusantara characteristic which has been established by the Indonesian patriots. There was a transnational organization in Indonesia, it was PKI (Partai Komunis Indonesia), now, there is HTI (Hizbut Tahrir Indonesia) which has come to the society, either lower class, middle class, or even higher class through halaqahs, schools, colleges, books, the thought that says democracy is kafir, taghut and so on, besides, the Nusantara muftis have agreed that Indonesia does not need *darul islam*, but *darusalam*. Moreover, Ikhwanul Muslimin has come to Indonesia with different "*chasing*", this can be seen from their reference or their a-must reading, the book of *Ma'tsurat* by Hasan Al-Bana.
3. Four pillars (Pancasila, Bhineka Tunggal Ika, NKRI and UUD 1945) which are now in the threat of some groups; the groups that try to erase and replace them into their own ideology and teachings.
4. Nusantara Islam characteristics, which are: having Indonesian characteristic, having Islamic characteristic, and having Aswaja characteristic with the principle of *tasamuh*, *tawasuth*, *al-I'tidal* and *tawazun*.

## Nusantara Islam

Nusantara Islam is the combination from the two words Islam and Nusantara, Islam as *rahmatan lil 'alamin* which comes from its original country, Arab (it can be also called: Saudi Arabia), while Nusantara (including Indonesia) is a territorial region of country as the place where Islam is taught and implemented. Thus, Nusantara Islam is a model of typical Islamic teaching implementation in Nusantara with all of its characteristics, either its natural and surroundings condition or its culture that, surely, different with the characteristics of Arabian Islam, Indian Islam, Chinese Islam, Iranian Islam, Afghan Islam, and so on. Nusantara Islam is Indonesian Muslim, so its identity as an Indonesian has to be stand out. Someone cannot change Indonesia into Arab, cannot change Indonesia into Yemen or Pakistan, and so on.

Historically, there are four theories that state how Islam came to Indonesia, they are Gujarat theory, Chinese theory, Persian theory and Arabian theory. **Gujarat theory** (India) by Snouck Hurgronje (which is shown by Pijnappel) stated that Islam came to Indonesia through the regions of sub continent of India, like: Gujarat, Bengali and Malabar in 12<sup>th</sup> century atau 13<sup>th</sup> century. **Chinese theory** stated that Islam came to China, where in AD 9<sup>th</sup> century there were many Muslims in Kanton and Southeast China who moved to Java, some went to Kedah and Sumatera, because "in the Huan Chou government there happened the extermination towards Kanton and Southeast China people who were mostly Muslims"<sup>6</sup>. Besides in AD 8<sup>th</sup> century until AD 11<sup>th</sup> century there had been Arabian Muslim villages in China and Campa, which had had trade relationship with Indonesia"<sup>7</sup>. History fact shows that there are some mosque artefacts, Raden Fatah as Demak Sultan was a Chinese descendant, with Chinese name *Jin Bun*, Sunan Ampel or Raden Rahmat whose Chinese name is *Bong Swi Hoo*<sup>8</sup>. **Persian theory** stated that Persia is the beginning of how Islam came to Indonesia. This theory is based on the similarity of the culture that some Islam groups in Indonesia and Persians had. For example, the commemoration of 10 Muharam which is held to commemorate the day of Hasan and Husein, Rasulullah's grandchildren, passed away. Furthermore, in some places in West Sumatera, there is also a tradition called Tabut, which means "keranda", it is also to commemorate Hasan and Husein. There are some words that are believed that they are from Iran, too, like jabar from zabar, jer from ze-er and any other. This theory believes that Islam came to Indonesia in 13<sup>th</sup> century, and the first region that was touched was Samudera Pasai. **Arabian theory** says that Islam came to

Indonesia directly from Mecca and Medina. It was in the early 7<sup>th</sup> century or the early hijriah century, even when the Khulafaur Rasyidin governed, when the era of Abu Bakar, Umar bin al-Khattab, Utsman bin Affan and Ali bin Abi Thalib. Islam came to Indonesia in the 7<sup>th</sup> century which was supported by some figures, like: Hamka with the reason that, in AD 674, King Tacheh or *Ta Shih* (Arab) sent his messenger to Queen Sima who was well-known as a fair and honest queen. Moreover, in Java, there were many Arabians. Zainal Arifin Abbas, said that in AD 668, there were some messengers from Arab who had had some Islam followers from North Sumatra. Juned Pariduri said that in AD 670 in Barus (Tapanuli) there was Syekh Mukaddin's grave which was inscribed with the writing of Ha-mim which means 48 H/AD 670.

According to the four theories above, it can be concluded that the Gujarat theory, Chinese theory, and Persian theory are the clear historical proofs of how Islam came to Nusantara. While the Arabian theory is just a prediction. Though the Arabian theory is just a prediction, according to the amount of historical data that supports the theory, it can be said that Islam came to Indonesia in AD 7<sup>th</sup> century. Thus, Islam came to Indonesia directly from Arab through China in the middle of 7<sup>th</sup> century. Of course, the journey was not only done in China, but in Indonesia, too. Some notes say that Muslim ambassadors also visited Zabaja or Sriwijaya or we commonly know as Sriwijaya Kingdom (AD 671-1293).<sup>9</sup> This can be accepted because, it was the golden age of Sriwijaya Kingdom. No other expeditions had ever been done in China without going to Sriwijaya first<sup>10</sup>. Even some Chinese literature sources say that, towards a quarter of 7<sup>th</sup> century, there had been Arabian Muslim villages in the coastal beach of Sumatra. In this village, it was informed that Arabians lived and married to local people and formed some Muslim communities. In Chinese historical book entitled *Chiu T'hang Shu*, it is said that Chinese people had ever got a diplomatic visit from *Ta Shih*<sup>11</sup> people, the term for Arabian people, in AD 651 or 31 Hijrah. Four years later, there had been some ambassadors sent by *Tan mi mo ni*' in the same dynasty. *Tan mi mo ni*' was the term for Amirul Mukminin. In that note, *Tan mi mo ni*' ambassadors stated that they had built Daulah Islamiyah and had ever changed their leader for three times. It means that those Muslim ambassadors came in the era of the leadership of Utsman bin Affan.

Usually, Arabian wanderers did not only wander to China, but they kept wandering to Far East regions, including Indonesia. Far before European wanderers had such ability to wander the world, Arabian and Middle East wanderers had ever done wandering the world first with a high intensity. It can be seen in the notes from some Chinese Buddhist pilgrims who always rode in some expedition ships owned by Arabians since the toward 7<sup>th</sup> century to go to India<sup>12</sup>.

The relationship between Sriwijaya and the caliph of Islam in Middle East kept going until the Khalifah Umar bin Abdul Aziz (governed AD 717-720) era. "From the King at the King [*Malik al Amlak*] is the descendant of a thousand kings; whose wife is also the granddaughter of a thousand kings; whose stall a thousand elephants live; whose region two rivers irrigate the aloe trees, the scent spices, the nutmeg and the camphor whose scent is smelled till 12 miles away; to the King of Arab who does not believe in any other things except God. I have sent you gifts, which actually are not too many gifts, but are just as a sign of friendship. I want you to send someone who can teach and explain to me about Islam and its rules," This is how the letter from the King of Sriwijaya Sri Indravarman to Khalifah Umar bin Abdul Aziz sounds like. It is predicted that the diplomatic relationship between the two leaders of the two regions happened in 100 Hijriah or AD 718.

An old Arabian literature entitled *Aja'ib al Hind* which was written by Buzurg bin Shahriyar al Ramhurmuzy in 1000 gives the illustration that there were some Muslim villages that were built in Sriwijaya Kingdom<sup>13</sup>. Even in the later era, a well-known Arabian wanderer, Ibnu Bathuthah, made a note of his journey to some regions of Nusantara.

Similar with that conclusion, Azra (2002) revealed that there are four things stated by traditional historiography which is related to Islamization in Indonesia, they are:<sup>14</sup>

1. Indonesian Islam came from Arab.
2. Islam was introduced by some professional religion teachers and experts.
3. The first people who converted to Islam were entrepreneurs.

4. Most of those religious experts came to Indonesia in AD 12<sup>th</sup> century and in AD 13<sup>th</sup> century, though since the 1st H or the AD 7<sup>th</sup> century there were some Indonesia people who had converted to Islam, it was just an introduction, and in the 12<sup>th</sup> until 16<sup>th</sup> century, the Islam influence in Indonesia appeared clearer and wider.

Nusantara Islam is said that it is an entity because it has typical characteristic which differs from Islam in other countries because of their different history, geography, and culture. Islamization in Java goes dialogically and relative compromisingly. In outer region of Java, the ethnicities that convert to Islam have to choose distinctly between Islam as a new identity and let their local culture and beliefs go, or reject it at all<sup>15</sup>. Furthermore, Islam that comes to Nusantara has its own strategies and some readiness, they are:<sup>16</sup>

1. Islam comes by considering the tradition. The opposing tradition will not be opposed, but it will be appreciated, and then it will be the media of the spreading of Islam.
2. Islam does not come by making some troubles with any other religions or beliefs, so they can live together.
3. Islam comes by energizing the old tradition, so that Islam can be accepted as a religion.
4. Islam becomes a traditional religion, so that people cannot leave Islam from their lives.

Ahmad Baso gives the explanation that Nusantara Islam is a way of madzhab in a manner of qauli and manhaji in doing istimbath about Islam from its theorems which is suited to the territories, regions, natural conditions, and the way of implementing Nusantara people<sup>17</sup>.

This implementing of Nusantara Islam is agreed by Imam Syafi'i in his book "*al-umm*" which says:<sup>18</sup>

ما من بلد المسلمين بلد الا وفيه علم قد صار اهله الى اتباع قول رجل من اهله في اكثر اقواله

Meaning: There is no other Muslim Countries (as one) Country except there is knowledge in it that makes its people follow the thoughts of muftis from those people in most of their thoughts.

That statement of Syafi'i can be understood that Nusantara has its own knowledge (about Islam) which is followed by Indonesian people. That scholarly tradition is produced by the Nusantara muftis, even it is taught to the world. This scholarly tradition is not different with the scholarly tradition in other countries, like: in the field of fiqh, Madinah Madzhab by Imam Malik, Kufah Madzhab (Iraq) by Imam Hanafi, Egypt Madzhab by Imam Syafi'i, and so on. Though there are some differences in understanding and implementing Islam in those madzhabs, all of those are called *ahlus sunnah wal jama'ah*.

The differences of the territorial region of countries become the characteristics in implementing Islam, like: though reading syahadat is in Arabic, the understanding and the feeling of the reading of syahadat in Indonesia is based on Indonesian language; the determining of shalat time must be referring to Indonesian time, which is different with the time in Saudi Arabia; the zakat in Saudi Arabia can be camels or wheats, while the zakat in Indonesia can be cows or rice, and so on. Thus, all of the richness that Nusantara has becomes the source of inspiration for the muftis to bring colours, patterns, sounds and substances towards Islam itself, either its nature, its water, its seas, its soil, its culture and civilization, which can be the references in doing ijthihad so that Nusantara Islam is born.

The duration of the early spreading of Indonesian Islam was around AD 7<sup>th</sup> century until AD 13<sup>th</sup> century. The spreaders were the Arabs, Persians, and Indians (Gujarat, Benggala). Those spreaders were mostly traders, preachers, religious leaders, tasawuf experts, religious teachers, and Hajj pilgrims. They spreaded Islam through some ways. They were trade, marriage, tasawuf, education, arts<sup>19</sup>, and the establishment of egalitarian citizens in social class.<sup>20</sup>

Sayyid Mohammad Naquib Al-Attas had summarized some theories which were proposed by western bachelors about how fast Islam was accepted in Southeast Asia, those summaries are;

1. The trade factor which brought Islam to this Nusantara archipelago.
2. The factor of traders and workers who married to local people (not Muslim), which is considered as the easier way of the process of Islam spreading in the society.

3. The factor of hostility between Muslims and Christians when the Muslims were colonized by the Christians (Western colony), which fastened the spreading of Islam, especially in 15<sup>th</sup> and 17<sup>th</sup> century.
4. The political factor which was considered as the motive and the easy way of Islam spreading.
5. The factor of appreciation of Islamic ideology value which was considered more rational for the Muslims.
6. The autoctoni factors, or a condition that is considered as something which exists since the ancient times as the ownership or cultural characteristic of a society. In this case, autoctoni factor is represented by tasawuf, which is considered that there are many similarities with the old beliefs, and is also considered that it facilitates the acceptance of Islam in local society.<sup>21</sup>

Islam Nusantara needs to be developed with these 10 reasons, they are:

1. Islam is the Religion for Human Being with all of the varieties of culture, tradition, and any other;
2. Islam is Purely Owned by Allah so that the muftis try to live the Islam values in their middle of cultural identity, also in facing globalization;
3. Islam is Not Just Owned by Arabs, but it is owned by all of human-beings (*rahmatan lil 'alamin*), which enables Nusantara people to do the ijihad developing Nusantara Islam;
4. Cultural Acculturation Results Civilization, because the golden era of Islam cannot be declined the result of the acculturation between Islam teachings and Greek philosophy culture, so that that cultural acculturation results a regal Islam civilization.
5. Arabian Islam is Not Identical, Saudi Arabia has certain culture, so does Nusantara. Without omitting identity and without dislocating the essence of Islamic teachings, Nusantara Islam developes and is proved that it can keep the society's benefits.
6. Nusantara Islam is Not a New Ideology, referring to the history fact, the spreading and the practice of Islam in this archipelago is done by the cultural approach. Wali Songo's missionary, especially in Java, proves that Islamic characteristic and Nusantara or Indonesian characteristics not for being opposed. Both can run harmoniously and can even strengthen each other. Many of Indonesia and Nusantara people's local wisdom can run harmoniously with Islam. It has been proven that culture can be the effective way to do the Islam dakwah or missionary. Nusantara Islam has Ahlus Sunnah wal Jama'ah as its guidance.
7. Nusantara Islam as the Manifest of "Country" of Medina. In the "country" of Medina, Rasulullah made a social contract, which is in the form of Medina Charter. Not only for Muslims, but also for Jews and Christians. In Nusantara/Indonesia, Medina Charter is in the form of Pancasila, the law that protects its people equally and without any discrimination.
8. Nusantara Islam is a God's Mercy, because Indonesian Muslims are known as open, moderate, tolerant, and harmonious. The existence of diversities is a God's Mercy. Islam is as the God's Mercy (*rahmatan lil 'alamin*) for the universe. Besides extremism and terrorism are contradictive with Nusantara culture, they also make some disharmony, or even chaos. Nusantara Islam has a role as the stabilizer of any intolerant action and violence which is based on religion.
9. Nusantara Islam Omits Islamophobia. With the characteristics above, Nusantara Islam will be able to decrease little by little the Western and non-Muslim people's phobia towards Islam. As a replacement, Western and non-Muslim people will know Islam clearer and purer.
10. Alternative Islam, some people have the biggest hope in the contribution of Indonesian/Nusantara Islam to the world, either domestic or foreign people, including the President of United States, Barrack Obama, and the former Malaysian Deputy Prime Minister, Anwar Ibrahim. Even an Indo-Pakistan Muslim expert, Fazlur Rahman (1919-1988), in an occasion, delivered that, in his optimism, Indonesia would pioneer the raise of the Islam civilization. It was in a condition that Muslim people in this country will be able to increase their Islam and technology knowledge.<sup>22</sup>

### **Aswaja as Nusantara Islam**

Harry J. Benda mentioned that the history of Indonesian Islam is the history which enlarges the santri (student in Muslim school) civilization and its influence towards religion, social, and economic life in Indonesia<sup>23</sup>. From this view, it can be understood that Indonesian Islam is Nusantara Islam. The field of the study of santri in the religion field is the books written by salafus shalih, which

becomes the basis of the study of Aswaja, which needs to be maintained and to be developed in the society.

Aswaja as Nusantara Islamis based on the meaning of Aswaja, i.e., a group of people who consistently do the Prophet's sunnah and do what the Prophet's best friends do in the field of akidah (tauhid), amaliyah badaniyah (syari'ah) and morality (tasawuf).<sup>24</sup>

There are two pillars in the meaning of Aswaja, they are: ahlu sunnah pillar and wal jama'ah pillar. The first pillar that has to be in Islam Nusantara is the existence of strong discipline that follows the Prophet's Sunnah. While the second pillar, wal-Jama'ah, is the support from the people who implement it. Therefore, by understanding Aswaja, it means that Nusantara Islam take madzhab<sup>25</sup> system, i.e., the best system to maintain and keep, also to apply and develop as-Sunnah wal Jama'ah so that people can be one of Ahlu Sunnah wal Jama'ah. Madzhab system is the best system to understand and to apply Islamic teachings/rules, which can be taken from Al-Quran and as-Sunnah.

The understanding of madzhab system in Nahdlatul Ulama are:

1. In doing Islam syariah, the system that is taken is madzhab system, i.e., system that follows the ways of certain madzhab priests, either through manhaj or through its aqwal;
2. In doing madzhab (especially for the educated people), they can follow manhaj (thinking method) which is done by mujtahid priests from certain madzhab in deepening and determining laws in Islam;
3. In doing madzhab (especially for common people), they can follow aqwal from the result of istinbath which is done by certain mujtahid.

According to KH Achmad Siddiq<sup>26</sup>, in madzhab system, it does not need to oppose between Ijtihad and Taqlid system, but it is better to combine both of them in one harmonious proportion. Both of them are good system, which should be used by Muslim people to get pure Islamic teachings". Because not all of people are able to use Ijtihad, and, on the other hand, are impossible to use Taqlid, too, if there is no thoughts of the result of Ijtihad.

Nusantara Islam has the same value with Aswaja, they are: moderate, fair, tolerant, and harmonious (proporsional) attitude, which needs to be the guide for Nusantara people.

1. Moderate value (*Al-Tawassuth*) is a middle or average or moderate attitude, which means Indonesians always take the average attitude in behaving some problems. Moderate attitude is shown by not exaggerating in accepting something that is considered as a good thing, and not exaggerating in rejecting something that is considered as bad thing, too. With this moderate attitude, Muslims are considered as the chosen ones (QS al-Baqarah: 143). The Principles of the chosen ones building include: a. *al-Shidqu* (the truth, the honesty), b. *al-Amanah* (trustworthy), c. *al-Ta'awun* (cooperation), d. *al-'Adalah* (fair), dan e. *al-Istiqamah* (consistency).<sup>27</sup>
2. Fair value (*al-I'tidal*) is the attitude of being fair, which means Indonesians always need to have a proportional attitude (able to put something in the right place), need to obey the rules (laws) either in personal, social, or in national life. This fair attitude can bring people closer to taqwa, and according to Ibn Miskawaih, this attitude is the accumulation of the wisdom value (*hikmah*), the bravery value (*syaja'ah*) and the tenderness value (*iffah*).
3. Tolerant value (*al-tasamuh*) is the attitude of respecting and accepting other people in living together even though there are some diversities of religion, culture, language, country, and so on. This kind of attitude, according KH Ahmad Siddiq, includes the principle of ukhuwah (brotherhood) even in the context of the same religion (*ukhuwah Islamiyah*), nation (*ukhuwah wathoniyah*), or humanity (*ukhuwah basyariyah*), which cannot be separated or opposed between the three of them. Someone who has the tolerant attitude means that he/she is firmly holding the strong relationship of brotherhood (QS al-Baqarah: 256).
4. Reformative value (*al-islamiyah*) is an improvement that goes on to be in the right direction (*al-ishlah ila ma huwa al-ashlah*). This is related to *al-muhafadhah 'ala al-qadim al-shalih wa al-akhdzu bi al-jadid al-ashlah*. This kind of attitude is based on the basis of Islam called *rahmatan lil 'alamin*. Etymologically, Islam means "peace", while *rahmatan lil 'alamin* means "the love for universe". Thus, Islam *Rahmatan lil 'alamin* means that, in the middle of the society, Islam is able to give the peace and love for human beings or nature (QS al-Anbiya' : 107).
5. Dynamic value (*al-tathowwur*) is the value to do the contextualization in responding all kinds of problem. In all kinds of situation in this dynamic attitude, we do not only see the material aspects,

but also the relationship with the situation or the cause which becomes the background of that situation.

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## End Notes

<sup>1</sup>According to Winstedt, as cited by K.A. Steenbrink, the influence of India towards Indonesia is pretty dominant. Using rhetoric language he said: “We may accept, that until the nineteenth century the Malay people received everything from India: their religion, their political system, astrology, medicine, literature, art and technical skills.” Lihat, K.A. Steenbrink, *Indian Teachers and Their Indonesian Pupils: On Intellectual Relations between India and Indonesia, 1600-1800* in Robert Van Niel Marshall et al., ‘India and Indonesia during the Ancien Regime (Comparative History of India and Indonesia, vol. III), Leiden: University of Leiden, 1988, p. 130.

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<sup>2</sup>Read: [http://id.wikipedia.org/wiki/Islam\\_di\\_Indonesia](http://id.wikipedia.org/wiki/Islam_di_Indonesia). accessed on 27th September 2012.

<sup>3</sup>Read: [http://id.wikipedia.org/wiki/Islam\\_di\\_India](http://id.wikipedia.org/wiki/Islam_di_India), according to the census in 2001. The comprehensive data about the population based on the religion in 2011 is not available yet until the middle of 2012. Accessed on 27<sup>th</sup> September 2012.

<sup>4</sup>Mpu Tantular in his Book, Sutasoma strophe 139 stanza 5.

<sup>5</sup>Ishom Yusqi, *Islam Nusantara, Alternatif Baru Kiblat Dunia Islam* (1), upladed on NU on line, Saturday, 02/11/2013 08:03, accessed on 10<sup>th</sup> August 2015.

<sup>6</sup>Sumanto Alqurtuby, *Arus Cina Islam Jawa*, Inspeal Press, Yogyakarta, 2003, p. 215.

<sup>7</sup>Mundzirin Yusuf, et. al. *Sejarah Peradaban Islam di Indonesia*. Yogyakarta : Pustaka, 2006, p. 42.

<sup>8</sup>H.J. de Graaf, et. al., *Cina Muslim di Jawa Abad XV dan XVI*, Yogyakarta : Tiara Wacana, 1998, p. vii.

<sup>9</sup>Sriwijaya (or Srivijaya; Thai: "Śrī wichay") is one of ancient kingdoms which had existed in Sumatra and gave many influences in Nusantara, its authorizations are Kamboja, South Thailand, Malaya Peninsula, Sumatra, Jawa Barat and Jawa Tengah. (George Cœdès, (1930). "Les inscriptions malaises de Çrivijaya". *Bulletin de l'Ecole française d'Extrême-Orient (BEFEO)* 30: 29–80 dan Paul Michel Munoz (2006). *Early Kingdoms of the Indonesian Archipelago and the Malay Peninsula*. Singapore: Editions Didier Millet. ISBN 981-4155-67-5). In Sanskrit language, *sri* means "shinning" or "bright", and *wijaya* means "victory" or "glory", so Sriwijaya means "the shinning victory". The early proof about the existence of this kingdom was from the 7<sup>th</sup> century; a Chinese priest, I Tsing, wrote that he visited Sriwijaya in 671 and lived there for 6 months (Gabriel Ferrand, (1922), *L'Empire Sumatranais de Crivijaya*, Imprimerie Nationale, Paris, “Textes Chinois” and Junjiro Takakusu, (1896), *A record of the Buddhist Religion as Practised in India and the Malay Archipelago AD 671-695, by I-tsing*, Oxford, London). Then, the oldest prasasti or inscription about Sriwijaya also existed in 7<sup>th</sup> century, it was prasasti Kedukan Bukit in Palembang, bertarikh 682 (Casparis, J.G. (1975). *Indonesian palaeography: a history of writing in Indonesia from the beginnings to C. A, Part 1500*. E. J. Brill. ISBN 90-04-04172-9) The decline of Sriwijaya was because of some wars that happened in 1025, the attack of Rajendra Chola I from Koromandel, (Muljana, Slamet (2006). F.W. Stapel, ed. *Sriwijaya*. PT. LKiS Pelangi Aksara. ISBN 978-979-8451-62-1).

<sup>10</sup>Sriwijaya is a maritime country that had a relationship of international trade. Many traders from some countries, like China, sub continent of India (Gujarat, Urdu-Pakistan, and Tamil), Sri Lanka, and Campa came to Sriwijaya. There was a possibility that marriage between those foreign traders and local people in Sriwijaya happened, because they were waiting for the change of the wind direction which brought them sailing to their destination.

<sup>11</sup>The term “*Shih*” is also used to call the Capital City of Sriwijaya, it is *Shih-li-fo-shih* (<https://id.wikipedia.org/wiki/Sriwijaya> accessed on 8th August 2015).

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<sup>12</sup>Sriwijaya mostly applied its sovereignty at the coastal beach and the great river where could be reached by its naval ships in Nusantara, except the island of Madagaskar. It is predicted that the people from Sriwijaya had colonized and built its population in Madagaskar, which was located 3.300 miles or 8.000 kilometers away from the western part across the Samudra Hindia or Indian Ocean ("History of Madagascar". Lonely Planet.com. accessed on 2010-07-07). A research that is published by the journal of *Proceedings of The Royal Society* state that most of Madagaskar's ancestors are Indonesian. The researchers believe that they were the people from Sriwijaya Kingdom (Iqbal, Muhammad (17<sup>th</sup> April 2012). "Pengaruh Pertama Pulau Madagaskar Berasal dari Kerajaan Sriwijaya". *Detik*. Accessed on 18<sup>th</sup> April 2012). The migration to Madagaskar is predicted happening around AD 830. According to the data from the mitochondrial DNA, the original ethnic of Malagasy can follow their genealogy towards 30 female pioneer ancestors came from Indonesia 1200 years ago ("Madagascar Founded By Women". Discovery.com. accessed on 2012-03-23). Malagasy language has some words from Sanskrit or Sanskrit language with the linguistic modification through bahasa Jawa or Javanese language and bahasa Melayu or Malay language, this is a clue that Madagaskar people were colonized by Sriwijaya people. ("A small cohort of Island Southeast Asian women founded Madagascar". *Proceedings of The Royal Society B*. accessed on 2012-03-23). The period of the Madagaskar Colonization was the same with the time when Sriwijaya developed the ancient trade network in Nusantara and Indian Ocean ("Wanita Indonesia Nenek Moyang Penduduk Madagaskar". Yahoo News Indonesia. 21-03-2012. Accessed on 2012-03-23).

<sup>13</sup>The appearance of the connection between Sriwijaya and Sailendra dynasty starts because there is a name of *Sailendravamsa* in some inscriptions, they are Kalasan inscription in Java, Ligor inscription in South Thailand, and Nalanda inscription in India. While in the Sojomerto inscription there is a name of *Dapunta Selendra*. Because Sojomerto inscription is written in Malay language and Malay language is commonly used in some inscriptions in Sumatera, so it is predicted that Sailendra dynasty was coming from Sumatera, though the origin of this Malay language has not been examined yet (Marwati Djoened Poesponegoro, Nugroho Notosusanto, (1992), *Sejarah nasional Indonesia: Jaman kuna*, PT Balai Pustaka, ISBN 979-407-408-X). Majumdar stated that this Sailendra dynasty existed in Sriwijaya (Suwarnadvipa) and Medang (Jawa), both are coming from Kalinga in South India (Majumdar, R.C., (1933). "Le rois Çriwijaya de Suwarnadvipa". *Bulletin de l'Ecole français d'Extrême-Orient*. XXXIII: 121-144.). Next, Moens added that the coming of Dapunta Hyang to Palembang caused one of the family in this dynasty moved to Java (Moens, J.L., (1937). "Çriwijaya, Yāva en Katāha". *TBG*. LXXVII: 317-487.). While Poerbatjaraka stated that this dynasty came from Nusantara, based on the Carita Parahiyangan (Poerbatjaraka, R.N., (1956). "Çriwijaya, de Çailendra-en de Sanjāyavança". *BKI* 114: 254-264.) then it is related to some other inscriptions in Java that used Melayu Kuna language or Old Malay language, one of them is Sojomerto inscription (Boechari (1966). "Preliminary report on the discovery of an Old Malay inscription at Sojomerto". *MISI* III: 241-251).

<sup>14</sup>Azyumardi Azra. *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII*. Bandung: Mizan. 2001, p. 31.

<sup>15</sup>Moeslim Abdurrahman, *Islam sebagai Kritik Sosial* (Cet. I; Jakarta: Erlangga, 2003), p. 151-152

<sup>16</sup>M. Arsyad AT, *Kajian Kritis tentang Akulturasi Islam dan Budaya Lokal*, LENTERA PENDIDIKAN, VOL. 15 NO. 2 DECEMBER 2012: 211-220.

<sup>17</sup>Ahmad Baso, *Islam Nusantara Ijtihad Jenius dan Ijma' 'Ulama Indonesia, Jilid I*, Jakarta: Pustaka Afid, 2015, p. 18.

<sup>18</sup>Imam Syafi'i, *Kitab al-Umm*, Dar al-Ma'rifah, 1410 H/1990, juz 7, p. 280.

<sup>19</sup>Marwati Djoened Poesponegoro and Nugroho Notosusanto, *Sejarah Nasional Indonesia III: Jaman Pertumbuhan dan Perkembangan Kerajaan Islam di Indonesia*, Edisi Pemutakhiran, Jakarta: Balai Pustaka, 2008, p.169-75.

<sup>20</sup><http://setabasri01.blogspot.com/2012/04/penyebaran-budaya-islam-di-indonesia.htm>

<sup>21</sup>Abd. Ghofur, *Tela'ah Kritis Masuk dan Berkembangnya Islam di Nusantara*, JURNAL USHULUDDIN Vol. XVII No. 2, July 2011, p. 159-169.

<sup>22</sup>Achmad Rifki in <http://www.fiqhmenjawab.net/2015/07/10-alasan-perlunya-kembangkan-islam.html>



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<sup>23</sup>Murray Gordon O'Hanlon, *Pesantren dan Dunia Pemikiran Santri: Problematika Metodologi Penelitian yang dihadapi Orang Asing*, Malang: Universitas Muhammadiyah Malang, 2006, p.1.

<sup>24</sup>Syekh Abul Fadl bin Abdussyakur al-Sanuri, *al-Kawakib al-Lama'ah*, Semarang: Karya Toha Putra, t.t, p. 8-9.

<sup>25</sup>The group takes madzhab system, if there are other groups that do not take the madzhab system, at least the group from Nahdlatul Ulama as the major group which consistently accept the madzhab system.

<sup>26</sup>KH Achmad Siddiq, *Khitthah Nahdliyyah*, Surabaya: Khalista, 2006, p. 56

<sup>27</sup>Munas alim Ulama NU in Lampung in 1992, which there are three principles: al-shidqu, al-amanah dan Ta'awun before, then they are added the two principles: al-adalah dan al-Istiqamah.