

RELIGIOUSITY OF BARUS COMMUNITY CENTRAL TAPANULI

(A Study of the History and Influence of Tugu Nusantara
Titik Nol in Barus)

Muhamad Burhanuddin

Sekolah Tinggi Agama Islam Barus (STAIB), Tapanuli Tengah

muhamadburchanuddin@gmail.com

Abstract

Tugu Titik Nol Nusantara in Barus is the beginning of a renewal of Islamic history in Indonesia. Many experts and researchers have different opinions regarding the existence of Barus as the entry point for Islam in the archipelago. This research want to examine; first, the history of the development of Barus as Tugu Titik Nol Islam in the archipelago, second, the extent of the role of Tugu Titik Nol Islam in the archipelago for the development of Barus. The method in this research is a literature review with a descriptive critical analysis. The results of this study are first, the people of Barus already have original beliefs in the form of Animism, Dynamism, and Parmalim. The existence of a port in Barus became the gateway for the entry of Islam, Hinduism, Buddhism and Christianity. Second, the existence of the Tugu Titik Nol in Barus has changed the Barus community, starting from maintaining historical sites, increasing research in Barus, and tourism development.

Keywords: Titik Nol, Study of the History and Influence, Religiosity

Abstrak

Titik nol Islam di Nusantara yang berada di Barus merupakan awal dari adanya pembaharuan sejarah Islam di Indonesia. Banyak pakar dan peneliti yang pro dan kontra tentang keberadaan Barus sebagai pintu masuknya Islam di Nusantara. Penelitian ini mengkaji dua rumusan masalah, *pertama*, sejarah perkembangan Barus sebagai titik nol Islam di Nusantara, *kedua*,

sejauh mana peranan tugu titik nol Islam di Nusantara bagi perkembangan Barus. Metode dalam penelitian ini yaitu dengan kajian pustaka dengan deskriptif analisis kritis terhadap sejarah Barus dan fakta lapangan. Hasil penelitian ini yaitu *pertama*, masyarakat Barus telah memiliki keyakinan asli berupa Animisme, Dinamisme, dan Parmalim. Adanya pelabuhan di Barus menjadi pintu gerbang masuknya agama Islam, Hindu, Budha, dan Kristen. *Kedua*, Adanya Tugu Titik Nol di Barus membawa perubahan bagi Masyarakat Barus mulai dari perawatan terhadap situs sejarah, peningkatan penelitian di Barus, dan peningkatan wisatawan.

Kata Kunci: Titik Nol, Studi Sejarah dan Pengaruhnya, Keberagaman

INTRODUCTION

Barus became the starting point for the entry of Islam in the archipelago which was marked and strengthened by the Tugu Titik Nol which was officially inaugurated on March 27, 2017 by President Joko Widodo. The existence of this renewed history, of course changes the new paradigm in which early Islam entered the archipelago believed to be from Aceh. Various studies continue to be explored by experts to find the truth about the fact that Islam entered the archipelago.

Barus consists of various multiethnic people who have various beliefs, ranging from Islam, Christianity, and Parmalin who are able to live in peace and harmony as well tolerance. The realization of this peaceful life, of course cannot be separated from the existence of a history. The interaction, assimilation and acculturation process can be in conditions of peace or conflict which eventually manifests in multiethnic and multireligious life. This can be seen from the early period before the arrival of Islam, the period of the coming of Islam, the Portuguese and Dutch periods. Guillot in his work writes about Barus. A settlement in North Sumatra which is the center of an international port.¹

Evidence of the Barus tomb complex dates from the 14th-15th centuries as does the Mahligai Tomb complex using Persian and Arabic, starting from the Tomb of Sheikh Mahmud and the Tomb of Sheikh Rukunuddin who are believed to have the same age as the companions

¹ Guillot, C., Ludvik Kalkus, dan Willem Molen. *Inskripsi Islam Tertua di Indonesia*. Jakarta: Gramedia. 2008. h. 89-91.

of the Prophet Muhammad saw.² This interaction process shows that the people of Barus are getting to know and are open to cultures and religions from outside, such as the Middle East, China, India, Gujarat, Persia, and Tamil.

Ira M. Lapidus, describes the process of Islamic development through three phases: first, the formation and strengthening of society and culture in Middle East. Second, Da'wah spread, conquer and trade to various parts of the world. Third, Islam meets Western culture.³ Changes in society cannot be separated from cultural influences from outside or from within towards acculturation processes or hegemony of existing cultures such as religion, culture and the economy in Barus.

Bahrin Saleh's Dissertation "*Barus Sebagai Titik Nol Peradaban Islam di Nusantara: Kajian Akidah dan Implikasinya Terhadap Perkembangan Keagamaan Masyarakat Islam Barus*". The results of his research is that there is an Islamic tradition of 7M and the inauguration of the zero point of Islamic civilization in the Archipelago does not show the development of Islam, starting from civilization or the welfare of Muslims in Barus. Second, there is still strong belief in animism and dynamism and belief in the oldest. Third, the implications of the Islamic faith are still weak for the development of Islam due to the strong influence of animism and dynamism, but life is going well⁴

Before Islam came, Barus had been known as a strategic place to trade in ancient times. This can be seen from the fame of Barus to the Middle East and Persia, to China. In the Old Lobu era, the Sassanid kingdom had interacted and traded in Barus since the 4th century AD. The main commodity for Barus was Kamper which was used as a medicinal ingredient for the Sassanid people. Associated with Kamper, in the 6th century AD Arab troops discovered containers or jars containing Kamper during the conquest at the palace of Ctesiphon. The existence of this kamper discovery obtained from the writings of Abu Salih al-Armi, who said that Fansur-Barus was the origin of getting Kamper.⁵

² Bahrum Saleh, *Barus Sebagai Titik Nol Peradaban Islam di Nusantara*, Medan: Perdana Publishing, 2020. h.49.

³ Ira M. Lapidus, *Sejarah Sosial Ummat Islam*, Ghufroon A. Ma'adi. Jakarta: PT Raja Grafindo Persada, 1999. h.309.

⁴ Bahrum Saleh, *Barus Sebagai Titik Nol Peradaban Islam di Nusantara: Kajian Akidah dan Implikasinya Terhadap Perkembangan Keberagamaan Masyarakat Islam di Barus*, Medan: Perdana Publishing, 2020. h. 211

⁵ Calud Guilliot, *Barus Seribu Tahun yang lalu*, Jakarta: Pusat Penelitian dan Pengembangan Arkeologi Nasional Forum Jakarta-Paris, 2008. h.57.

Barus interacted with various cultures and religions in this part of the world. Of course, the culture and beginnings in Barus have what is called the Parmalin school, Animism and dynamism, Hinduism and Buddhism as an early period before the arrival of Islam and Christianity in North Sumatra in general. The existence of a process of interaction with various cultures and religions will have an impact to the treasury of and institutional developments.⁶

With the establishment of the Tugu Titik Nol Islam, it has become a symbol and image of Islam in the archipelago, starting from Barus which has its own characteristics because there are various cultures and religions that have interacted with each other for a long time which indirectly influenced the acculturation of local culture. A harmonious and tolerant life is an evident in Barus. However, the condition of the majority of Muslims and Islamic cultures or kingdoms was transformed not in the form of heritage or special care for sites and traditions to develop the community in Barus as the center of Islam Nusantara.

From the description above the researcher focuses on two problems; first, how is the history of Tugu Titik Nol Islam in the archipelago? Second, to what extent does the Tugu have the role for the development of society in Barus? This study used library research by exploring literacy both documents, books, research journals.

RESULT AND DISCUSSION

Barus in the Scope of Cultural and Religious History

a. The New Beginning Period of Interaction with the Outside World

Barus in historical literature is said to have a strategic position in trade at that time. Barus is well known by Arabs, Indians, Syrians, Armenians, Greeks, Tamils and Chinese. In an ancient map made by Claudius Ptolomeus (Greek Royal Governor in Alexandria, Egypt, 2nd Century AD) it describes the area in the archipelago, the coast of Sumatra, where there is the trading port of Barousai (Barus) as a producer of kamper from trees used for perfumes. In fact, Kamper was used as a preservative for corpses in embalming corpses during the reign of the Pharaohs since Ramses II/5,000 BC.⁷ This indicates that Barus had contact with the outside world in terms of trade at that time and had crops in the form of Kamper needed by other nations to the point where it became a transit city for merchants.

⁶ Sonny C. Wibisono, "Aspek-Aspek Kajian Islam di Nusantara: Langkah Meniti Peradaban, Jurnal Kalpataru," *Majalah Arkeologi* vol. 23 No.1, Mei 2014: 1-80. h. 52.

⁷ Bahrum Saleh, *Barus Sebagai Titik Nol Peradaban Islam di Nusantara*, Medan: Perdana Publishing, 2020. H. 48

Barus' relationship with the Middle East has been going on for a long time. This can be seen by the term Lobu Tua era, where the Sassanid kingdom held trade with Barus in the 4th century AD.⁸ Old Lobu is a port founded by the Chettiar people in Barus. Then this port was visited by other nations to trade,⁹ starting from ceramics originating from China, kamper, and traditional medicinal ingredients.

Barus relationship with China can be known from the existence of archaeological evidence in Lobu Tua. In Lobu Tua, various ceramic from China were found which are still stored. Ceramics inscribed with Chinese characters depict the existence of Barus trade relations with China in the 8th century AD.¹⁰ This trade is in the form of fulfilling each other's needs between Barus and China, Barus with the commodity of kamper while China with the commodity of ceramics/household equipment.

Then Barus relationship with Persia that in archaeological discoveries there are artifacts originating from Persia. The existence of the Ajaib al-Hindi text, which was published around 1,000 AD records the number of voyages from the Persian Gulf to Barus/Fansur. In the Persian Gulf there is the Siraf network. Siraf is a shipping route point from the Maritime to the Middle East, one of which is Barus. At that time, Siraf served as the main port for importing camphor from Barus. In the 11th century AD, camphor was an important commodity for Muslim traders for the Middle East.¹¹

Barus relationship with the outside world has been going on for a long time. It starts with trading. At that time, the sea/river route was the main route for trade by providing, exchanging goods with the goods needed. It was not only limited to kamper or ceramics at that time. Besides trade, there are other processes that affected the Barus area from culture, religion, or education in Barus.

b. The Entry of Religions in Barus.

Barus has a long history of religions. There is even a study which shows that religions in the world, especially in the Asian region, passing Barus as the entry gate for religions: Judaism, Hindu-Buddhism, Islam,

⁸ Claude Guilliot, *Barus Seribu Tahun yang lalu*, Jakarta: Pusat Penelitian dan Pengembangan Arkeologi Nasional Forum Jakarta-Paris. h. 57

⁹ Claude Guilliot, *Barus Seribu Tahun yang lalu*, Jakarta: Pusat Penelitian dan Pengembangan Arkeologi Nasional Forum Jakarta-Paris. h. 60

¹⁰ Misri A. Muschin, "Barus dalam Sejarah: Kawasan Percaturan Politik, Agama dan Ekonomi Dunia," *Jurnal Adabiya*, vol. 19 No. 1, 2017: 5.

¹¹ Misri A. Muschin, "Barus dalam Sejarah: Kawasan Percaturan Politik, Agama dan Ekonomi Dunia," *Jurnal Adabiya*, vol. 19 No. 1, 2017: 4.

Confucianism and others.¹² Before the arrival of Hindu-Buddhist, Islamic and Christian religions, the people of Barus already had beliefs held by their ancestors. For example, animist beliefs. The community still believes in the existence of objects that have power in which there is a spirit (*begu*), so that large trees, large stones are very guarded and even a special ritual is held directly or through an intermediary handler or *Datu* (a powerful person).¹³

Besides the existence of animist beliefs, the Batak has Parmalim religious beliefs. The Parmalim religion is the original belief of the Batak people which has been passed down by former people from generation to generation from the first Batak people or is called *Ugamo Malim*. This belief is called religion, starting from the first, the existence of God: *Mulajadi Na Bolon* (The Greatest One where all creatures originate, second, the existence of a Place of Worship: *Bale Pasogit* (*Bale Parsaktian*), third, the existence of the Holy Bible (*Pustha Habonoran*), fourth, there is a religious figure (*Raja Uti*), fifth, there are restrictions on food such as eating usury, eating the blood of pigs, dogs and monkeys, sixth, there is a holy day (Saturday), seventh, there is an early establishment (497 AD / 1450 Batak Year).¹⁴

Animism or Dynamism and Parmalim beliefs are original beliefs from the archipelago. Then it shifted with the entry of beliefs or religions brought down by traders or from the envoys of the kings at that time. Hinduism, originating from India, these Chetiar or Tamil people had first arrived in Barus which eventually established a port in Barus.¹⁵ The existence of the Chetiar people is confirmed by the Old Lobu inscription 1088 AD using the Tamil language. Even the chetiar traders have *Ayyavole* associations who live in Barus that have developed in South India, Ceylon and Southeast Asia.¹⁶ Relics from India that exist in Old Lobu are: pottery, standard lamps with Indian characteristics, Indian terracotta dishes. Relics from India that exist in Old Lobu are: pottery, standard lamps with Indian characteristics, Indian terracotta plates.

The presence of Hindu-Buddhist influence Barus community, a coastal area of North Sumatra, can be identified by the presence of

¹² Prof Rusmin Tumanggor dalam pemaparan video tentang latar belakang pendirian STAIB (Sekolah Tinggi Agama Islam Barus)

¹³ Iriani Dewi Wanti, dkk, *Barus: Arah Maritim dan Peninggalannya*, Sumatra Utara: Balai Kajian Sejarah dan Nilai Tradisional Banda Aceh, 2006. h. 16

¹⁴ Nelita Br Situmorang, "Eksistensi Agama Lokal Parmalim, Studi Kasus di Nomonatif Penghayat Nomor Punguan 35 Desa Air Kulim Mandau Bengkalis," *Jurnal JOM Fisip*, vol. 4 no. 1, 2017: 3.

¹⁵ Drakard Jane, *Sejarah Raja-Raja Barus, Dua Naskah dari Barus*, Bandung: Gramedia, 2003. h. 80.

¹⁶ Calau de Guillot, *Barus Seribu Tahun Yang Lalu*, Jakarta: Gramedia, 2010, h.256

temple buildings. This temple building is located in the Padang Lawas area starting from Portibi Temple, Sipamutung Temple, Sitopayan Temple and Bahal Temple. In fact, a Ganesha statue with the inscription 1213 AD was found in Porlak Dolok.¹⁷ This Hindu-Buddhist legacy indicates that some people were affected and switched from their religion of origin to Hindu-Buddhist. However, at present it is not clear that there are Hindu-Buddhist followers in North Sumatra or Barus. As for minorities in Medan and who are more visible and there are still belief systems of Animism, Dynamism and Parmalim in the Tapanuli area.

There are various studies and different opinions of the entry of Islam. However, research showing that there are older years with authentic evidence and facts is the basis for determining the entry of Islam in the archipelago. Islam has existed since the 7th century AD in Barus.¹⁸

This can be proven by the existence of the Mahligai of burial complex in Barus in the 7th century AD and the tombstone of Sheikh Rukunuddin who died in 672 AD or 48 H. In the first stage, Islam entered Barus brought by Muslim merchants from Arabia, Persia and India in the 7th century to trade and form a Muslim society and spread Islam in Barus, until there were marriages with local residents and Islamic education for the Barus people.¹⁹ One of the well-known scholars from this area was Hamzah Fansuri whose Fansur village in Barus was known as the center of Islamic education at that time.²⁰

The arrival of Christianity in Barus can be observed from the contact between the Barus area and Europe. Of course, not automatically with the arrival of Europeans to Barus, the people immediately followed the religion brought by the Europeans. The Malacca Strait is a shipping route for European traders to get spices in the archipelago. The fall of Malacca into the hands of the Portuguese caused traders to move to the Aceh region in the 16th century.²¹ In the following year the VOC was closely involved in the politics of the kingdoms in Sumatra. This was

¹⁷ Suprayitno, *Jejak Pengaruh Hindu di Tanah Karo*, Sumatra Utara: Universitas Hindu Indonesia, 2017. h.255

¹⁸ Rusman Siregar, *Barus, Kota Islam Pertama di Indonesia*, Jum'at, 20 Oktober, 2017, <https://www.sindonews.com> diunduh pada 5 September 2022

¹⁹ Mansur dan Mahfud Junaedi, *Rekonstruksi Sejarah Pendidikan Islam di Indonesia*, Jakarta: Departemen Agama RI, 2005. h. 42.

²⁰ Vareladevanka Adryamarthanino, *Hamzah Fansuri: Kehidupan, Kiprah, Karya, dan Akhir Hidup*. 23 Juni 2021, <https://www.kompas.com> diunduh pada 5 September 2022.

²¹ Iriani Dewi Wanti dkk, *Barus: Sejarah Maritim dan Peninggalannya di Sumatra Utara*, Aceh: Balai Kajian Sejarah dan Nilai Tradisional Banda Aceh, 2016. h. 1.

indicated by the presence of VOC employees stationed in Barus, as government officials and social structures in Barus in the 17th century. The existence of this event would certainly have an impact on social, educational, and religious changes in the Barus area.²²

Current Portrait of the Religiosity of the Barus Society

1. Conditions and Geographical Location of Barus

Barus is one of the smallest districts in Central Tapanuli with an area of 21.81 km² (0.99%) of the total area of Central Tapanuli Regency.²³ Barus District consists of 11 villages and 2 districts with an area of 21.81 km² (0.99%). Barus Utara District consists of 6 villages with an area of 2.87 km² (2.87%) of the area of Central Tapanuli Regency. Barus area is located at an altitude of 0-3 meters above sea level. With coordinates 02o'05" - 02o09'29" North Latitude, 98o17'18" - 98o23'28" East Longitude. To the west it is bordered by the Indian Ocean, to the south by Sosorgandong District, to the east by North Barus District, and to the North by Andam Dewi District.²⁴

Map of Central Tapanuli



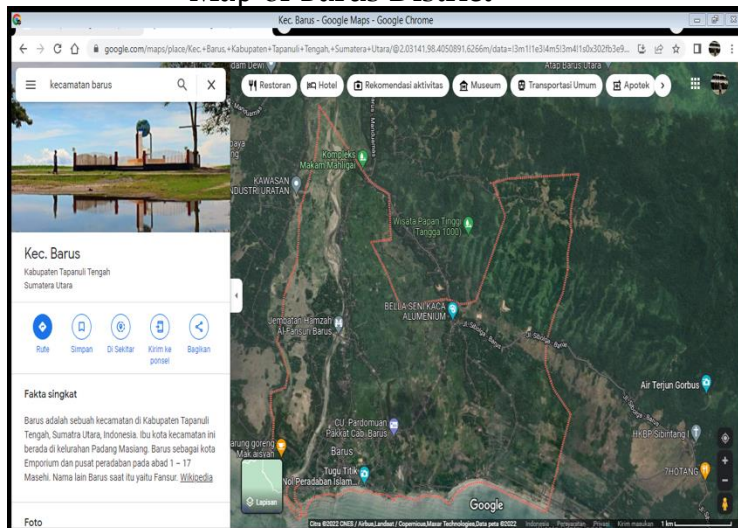
Sumber: <https://id.wikipedia.org>

²² Irini Dewi Wanti dkk, *Barus: Sejarah Maritim dan Peninggalannya di Sumatra Utara*, Aceh: Balai Kajian Sejarah dan Nilai Tradisional Banda Aceh, 2016. h. 10.

²³ Pemerintah Kabupaten Tapanuli Tengah, “Kondisi Geografis Tapanuli Tengah,” Jum’at, 02 September 2022 diunduh dari www.tapteng.co.id

²⁴Wikipedia, *Barus Tapanuli Tengah*, Jum’at, 02 September 2022 diunduh dari https://id.wikipedia.org/wiki/Barus,_Tapanuli_Tengah

Map of Barus District



The image above shows the geographical location of Barus which is right on the edge of the Indian Ocean, there is a former Port and Portuguese Fort near the Tugu. The Tugu titik nol Islam in the archipelago is located on the Barus beach and close to the Barus Market center and the Barus District office.

Community Religiosity and Places of Worship in Barus.

a. Total Population According to Religion adhered to by the community in Barus sub-district, 2020.²⁵

Kelurahan/Desa	Islam	Protestan	Katolik	Hindu	Budha	Lainnya
Bukit Patupangan	1889	39	164	-	-	-
Kedai Gedang	889	458	457	-	-	1
Sigambo-gambo	679	275	297	-	-	-
Padang Masiang	1219	701	191	-	-	-
Kampung Solok	956	115	15	-	-	-

²⁵ BPS Kabupaten Tapanuli Tengah, *Kecamatan Barus dalam Angka 2021*, Tapanuli Tengah: BPS Kabupaten Tapanuli Tengah. 2021. H.67. Data diambil dari Dinas Kependudukan dan Pencatatan Sipil Kabupaten Tapanuli Tengah Tahun 2020.

Pasar Batu Gerigis	1483	35	3	-	-	-
Pasar Terendam	2641	8	-	-	-	-
Kinali	352	-	-	-	-	-
Ujung Batu	775	100	6	-	-	-
Kampung Mudik	701	63	38	-	-	160
Gabungan Hasang	186	754	401	1	-	-
Aek Dakka	530	104	227	-	-	-
Bungo Tanjung	648	155	5	-	-	8
Jumlah	12945	2807	1804	1	-	169

Number of population according to religion as a percentage Percent.

No	Agama	Jumlah	Jumlah dana persen %
1	Islam	12945	73%
2	Protestan	2807	16%
3	Katolik	1804	10%
4	Hindu	1	0,0%
5	Budha	0	0%
6	Lainnya	169	0,9%
Barus		17.726	100%

From the data above, it can be seen that the Barus community consists of various beliefs or religions. Starting from Islam, Protestantism, Catholicism, Hinduism, Buddhism, and other beliefs. Of the total population of 17,726 people according to the beliefs adhered to in Barus District, it consists of 13 Sub-Districts/Villages. People who follow Islam are as much as 12945 people or 73%, Protestants 2807 people or 13%, Catholics 1804 people or 10%, Hindus 1 person or 0.0%, Buddhists 0 people or 0%, others 169 people or 0.9% .

b. Number of Places of Worship in Barus.²⁶

Kelurahan/Desa	Masjid	Musholla	Gereja Protestan	Gereja Katolik	Purba	Viha-ra
Bukit Patupangan	2	3	-	1	-	-
Kedai Gedang	2	7	1	1	-	-
Sigambo-gambo	1	2	1	-	-	-
Padang Masiang	1	-	1	-	-	-
Kampung Solok	1	2	-	1	-	-
Pasar Batu Gerigis	2	-	-	-	-	-
Pasar Terandam	1	1	-	-	-	-
Kinali	1	-	-	-	-	-
Ujung Batu	1	-	-	-	-	-
Kampung Mudik	1	2	-	-	-	-
Gabungan Hasang	1	-	4	1	-	-
Aek Dakka	2	1	1	-	-	-
Bungo Tanjung	2	-	1	-	-	-
Jumlah	18	18	9	5	-	-

From this data it can be concluded that every village in the Barus sub-district has a place of worship for the community. There are mosques in each village with a total of 18 mosques in the Barus sub-district, 18 prayer rooms, 9 Protestant churches with the highest number in the Hasang Combined village as many as 4 churches, 5 Catholic churches, while there are no temples and monasteries in the Barus sub-district.

²⁶ BPS Kabupaten Tapanuli Tengah, *Kecamatan Barus dalam Angka 2021*, Tapanuli Tengah: BPS Kabupaten Tapanuli Tengah. 2021. H.68. Data diambil dari Dinas Kependudukan dan Pencatatan Sipil Kabupaten Tapanuli Tengah Tahun 2020.

THE EFFECT OF THE ISLAMIC ZERO POINT MONUMENT IN THE ARCHIPELAGO ON THE DEVELOPMENT OF BARUS.

1. Conservation of historical sites

The laying of the Tugu Titik Nol in Barus has increasingly moved the community to take care of historical sites in Barus. This can be seen from the community activities in Barus, starting from the existence of collective work, building facilities and infrastructure in historical sites ranging from Papan Tinggi, Maligai tombs, and a museum in Lobu Tua. The Barus people also carry out protection against ancient remains.

2. Research on the history of Barus

The Tugu Titik Nol Islam further enhances the existence of historical research on Barus. So that it will strengthen and strengthen the facts about Islam in Barus, starting from researching Barus historical manuscripts, relics of various Islamic historical objects, to the formation of an archaeological research team in Central Tapanuli.

3. Tourists development to Barus

The Tugu in Barus increase the number of tourists to visit Barus.

This add and strengthen the people's economy in Barus, from the increase of traders, the construction of lodging for out-of-town visitors who can develop economic benefits.

4. Repairing facilities and infrastructure in Barus

To attract tourists Barus the construction of facilities and infrastructure continues to be developed as for the convenience of tourists, from repairing historical sites, repairing roads to places of pilgrimage, repairing public facilities, to building areas at the Tugu titik nol

5. Development of education in Barus

To support and strengthen the Tugu in the Archipelago in Barus, the leaders who come from North Sumatra are already planning to start the process of building a university. Among them are Dr. Ir. Akbar Tanjung, and currently it has started with the establishment of the Barus Islamic College (STAIB) by opening a study program for the history of Islamic civilization and the study of religions to confirm the background of the establishment of the Tugu titik nol with the university buildings.

6. Harmonization of the religious life of the Barus Community

There is an increase in harmony and harmonization of the diversity of society, starting from cooperation, community service, mutual assistance, tolerance, and even mutual giving between communities without discriminating between religions or ethnic groups in Barus. This can be seen from the co-existence and tolerance among of the Barus people.

CONCLUSION

It is to conclude that first, the Barus people already have original beliefs such as Animism, Dynamism, and Parmalim. In the next stage, Barus was the gateway for the entry of religions in the archipelago, such as Islam, Hindu-Buddhism, and Christianity. Through the Tugu titik nol Islam in the archipelago, it strengthens the existence of Barus. It can be seen that Barus was a major port at that time which was the gateway for trade through sea which allows cultural assimilation, acculturation, and the inclusion of culture and religion for the people around Barus or the coastal route. Second, the people of Barus live in a diversity of religions, such as Islam, Protestant, Catholic, Hinduism, and other beliefs. The existence of the Tugu in Barus has brought much changes to the Barus community, starting from maintaining historical sites, increasing research on Barus, tourists development, improving facilities and infrastructure, developing education, and life co-existence.

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