

History of the Arrival of Islam in the Achipelago: A New Perspective of the Arrival of Islam in the 7th Century

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Abstract: This paper discusses the arrival of Islam in the Indonesian archipelago. Four theories regarding the arrival of Islam in the Indonesian archipelago exist: the Arab theory, the Chinese theory, the Indian theory, and the Persian theory. This paper employs qualitative research with a historical and philosophical approach. Data were obtained through a search of books, reputable scientific journals, seminar proceedings, and the internet. The collected data will be analyzed using descriptive analysis techniques. The results of this analysis indicate that of the four theories regarding the arrival of Islam in the Indonesian archipelago, the Arab theory is the strongest, emphasizing that Islam arrived in the Indonesian archipelago in the 7th century AD. This paper is expected to contribute scientifically by providing a new perspective to strengthen the theory that Islam entered the Indonesian archipelago at the beginning of the Hijri century, or the 7th AD.

Keywords: Arrival, 7th century, Archipelago

Introduction

It is common knowledge that Islam came to the archipelago in the 13th century. This knowledge is based on Dutch discoveries at the burial site of Ulama in Aceh when it was still the Samudra Pasai Kingdom. This theory is accepted and agreed upon today. Most scientists and historians have not tried to discover that the Islamization of the archipelago occurred in the early days of Islam, namely in the 7th century.

Some writings try to reveal that Islam entered the archipelago in the 7th century, but minimal evidence makes it difficult to shift the established theory. There are several theories of Islamization in the archipelago. Four theories of Islamization in Indonesia include the Persian, Indian, Chinese, and Arabic theories. Apart from that, the idea that Islam came to the archipelago through traders needs review. This theory was promoted by colonialism. In my view, Islam was brought by Ulama and sent by Caliphs and Sultans.

Methods

This paper uses a qualitative research type with a historical and philosophical approach. Qualitative research is a method that relies on understanding the perception of a phenomenon¹. The approach taken in this paper is a historical and philosophical approach. The historical approach is a perspective that systematically understands past events by using scientific methods to examine facts and data from historical sources². The philosophical approach is a method to understand an object of study through a comprehensive analysis from a philosophical perspective, using reason and reasoning to discover the essence, meaning and deeper purpose³. Data on the history of the arrival of Islam in the archipelago was traced through library data collection in the form of textbooks, scientific journals, proceedings, and the internet. The collected data were analyzed through descriptive analysis

¹Syafrida Hafni Sahir, Metodologi Penelitian, Yogyakarta: KBM Indonesia, 2021, h. 6.

²Agus Rustamana dkk., Metode Historis Sebagai Pedoman dalam Penyusunan Penelitian Sejarah, Sindoro: Cendikia Pendidikan, Vol. 5, No. 6,

h. 34, 31-40

³Arif Shaifudin, Pendekatan Filosofis dalam Studi Islam, El Wahdah, Vol. 3 No. 1 Juni 2022, h. 27-45

The Theory of the Arrival Islam in Archipelago

Persian theory

The next theory says that Islam arrived on the archipelago from Persia with a Shiite Islamic style. This theory is based on the views of Hoesein Djajadiningrat and Abu Bakar Aceh. Mohammad Refi According to Omar Ar-Razy et al., Hoesein firmly believed that the Persians had introduced Islam to the archipelago.⁴

The Persian theory states that the culture of the Indonesian Islamic community has many similarities with Persia, including the similarity of the teachings between Sheikh Siti Jenar and the teachings of the Iranian Sufi al-Hallaj. The tombstones in the tomb of Malikus Saleh (1297) and the tomb of Malik Ibrahim (1419) in Gresik were ordered from Gujarat.⁵

This theory was strengthened by the implementation of Shiite teachings in Aceh during the reign of Sultan Iskandar Muda, along with Hamzah Mansuri's appointment as Mufti of the kingdom. Hamzah Fansuri adheres to the *wihdatul wujud* philosophical school of Sufism, which Sheikh Siti Jenar understands. After Hamzah Fansuri, he was replaced by his student as Mufti of the Kingdom of Aceh, who adhered to the same understanding of Sufism, namely philosophical Sufism.

Indian theory

The Indian ulama brought the theory that Islam entered the archipelago. The scientist who said this was a Dutch orientalist who studied Islam in the Middle East, namely Snouck Hurgronje. This theory says that it is impossible for Islam to come directly from Arabia without teaching Sufism in Gujarat, India. According to the Gujarat Theory, the first region in Indonesia to recognize Islamic teachings was the Sultanate of Samudera Pasai in the 13th century AD.⁶

Snouck Hurgronje said that the people of Aceh, before converting to Islam, already had a religion or belief. After Islam entered Aceh, acculturation occurred between the Islamic faith and local customs, so the Islamic teachings adhered to by the Acehnese people were not pure. This kind of good acculturation occurs because Islam did not come directly from

Arabia but through India. This was proven between 1900 and 1970, when animism was still found in the implementation of worship. For instance, people would pray and burn incense, hoping that the spirits of their deceased relatives would be present during the prayer procession.⁷

Snouck Hurgronje based his assumption on Marco Polo's notes when he stopped in Perlak, East Aceh, on his journey from China to Italy in 1292. Marco Polo had found that the people of Perlak had converted to Islam, and those who had not converted to Islam had moved away to the interior. Apart from that, the saga of the Pasai kings against the Gayo tribe, who lived in the coastal and inland areas of Aceh, tells about the events of the development of Islam carried out by Sultan Malikussaleh, who became king of Pasai towards the end of the 13th century.⁸

Pijnappel strengthened the theory that Islam arrived from India, specifically Gujarat. He said that Islam's contact with Southeast Asian people was through trade. Pijnappel believes establishing trade contacts between Indian and Southeast Asian communities greatly enabled the transformation of beliefs toward Islam in the 13th century. Strong evidence for this theory is the large number of lingo terms found among people from India and Persia.⁹

Chinese theory

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Apart from the King of Demak (Raden Patah), who had Chinese blood under the Chinese name Jun Bun, the powerful cleric in Java, Sunan Ampel, was also of Chinese descent (Bong Swi Hoo). H.J. De Graaf and Indonesian historian Slamet Mulyana pioneered this theory. A Muslim warlord named Sa'ad bin Abi Waqash introduced Islam to the region. Chinese people were migrating to the archipelago via South Sumatra; they were generally

⁴ Mohammad Refi Omar ar-Razy et al. Discourse of Islamization in Indonesia: Hoesein Djajadiningrat's Vision in The Colonial and Postcolonial Periods, *Jurnal Pendidikan Sejarah*, Vol. 12, No. 1, 2023, h. 108.

⁵ Anisa Yusilafita, Proses Islamisasi dan Penyebarannya di Nusantara, *Jurnal Pendidikan Tambusai*, Vol. 7 No. 2, 2023, h. 4425-4434

⁶ Endang Mulyani, Tri Indriawati, 5 Teori Masuknya Agama Islam ke Nusantara, 21 Agustus 2023, <https://www.kompas.com/stori/read/2023/08/21/130000579/5-teori-masuknya-agama-islam-ke-nusantara?page=all>.

⁷ Ihsan Harun, Sejarah Pendidikan Islam di Aceh Tengah Era Tahun 1910-1986 *Disertasi Pascasarjana* Universitas Islam Negeri (UIN) Sumatera Utara, 2020, h. 94-95.

⁸ Ihsan Harun, Sejarah Pendidikan Islam di Aceh Tengah Tahun 1910-1986, h. 96.

⁹ Asep Saefullah, Tumasik: Sejarah Awal Islam di Singapura (1200-1511 M), *Jurnal Lektur Keagamaan*, Vol. 14, No. 2, 2016, h. 432.

¹⁰ La Jusu, Teori Masuknya Islam Di Nusantara Dan Perkembangan Pendidikan Islam Masa Awal di Aceh (Lembaga dan Tokohnya), *Jurnal Sattar*, Vol. 3, No. 2, 2023, h. 80

Muslim and influenced the local population in the region¹¹. The author believes that the strongest theory regarding the entry of Islam into the archipelago is the first one, known as the Arab theory. There is still some evidence to strengthen this theory, which the author discusses in the next part.

Arab theory

The Arabic theory was first presented by Prof. Hamka at a seminar on the arrival of Islam in the archipelago. Arab traders brought it in the early Hijri century, or the 7th century AD. This fact was stated based on the story of the Tan Dynasty, which stated that Muslim settlements were discovered on the west coast of Sumatra, brought by Arab traders.

N.A. Baloch, a Pakistani historian, views the entry and development of Islam in the archipelago as a result of Muslims having dynamic traders who controlled maritime areas and markets. N.A. Baloch, in *The Advent of Islam in Indonesia*, argues that Islam entered Indonesia in the 1st century AH, or 7th AD. Through this trading activity, Islamic teachings began to be introduced along commercial sea routes through the beaches of their transit places in the 1st century Hijriyah, or 7th century AD. Therefore, N.A. Baloch believes Islamic teachings were brought from the coast of Indonesia to North China by Arab traders. The process of proselytizing the introduction of Islamic teachings lasted five centuries, from the 1st-5th/7th-12th centuries AD.¹²

Uka Tjandrasasmita, an archaeologist in Muhammad Miftahuddin, said that Islam entered the archipelago in the 7th century because, at that time, there was already international trade competition. The Arabs came with trade and brought a religious mission. The Sufis spearheaded a massive process of Islamization in the 13th century.¹³

Is there evidence authentic enough to be used as a basis for Islam entering Indonesia in the 7th century? The author has tried to describe the companions of the Prophet Muhammad. This includes a companion of the Prophet Muhammad from al-Hind (Nusantara) and a friend of Ali bin Abi Talib named Rakeyan Sancang.

1. Barus City as a Gateway to Islamization in the 7th century

One of the most critical aspects of Islamization in

the 17th century was the discovery of a cleric's grave site in the hills of the Barus, Tapanuli region. Regarding Barus City, the author describes it comprehensively as an old city since the time of the Pharaonic Kingdom, whose people came to buy camphor wood (Kapur Barus).

Barus City was designated as the earliest starting point for the arrival of Islam by the President of the Republic of Indonesia, Joko Widodo, on 24 March 2017. This determination was based on in-depth studies and recommendations from Islamic and community leaders and the government.¹⁴ With the arrival of the president at the inauguration, the roads leading to several graves of early Islamic broadcasters were repaired, making it easier for visitors to get to the burial locations.

Barus City is the initial gateway to Islam's entry into the archipelago. Several scholars are known as early Islamic broadcasters, to be precise in the 7th century, including the graves of Syiekh Mahmud, Syiekh Rukumuddin, Syiekh Mahdun, Syiekh Ibrahim Syah, Syiekh Badan Batu, and the tomb of Tuan Ambar.¹⁵

Syiekh Mahmud, also known as Syiekh Papan Tinggi, was the first group to spread Islam in the archipelago. He is the son of Abdullah bin Mas'ud, who was sent to Asia during the reign of Umar bin Khattab.



Figure 1. Mahmud's grave, internet source

¹¹ Widiya dan Alimni, *Sejarah Sosial Pendidikan Di Dunia Islam Proses Islamisasi dan Penyebaran Islam di Nusantara* Marti, *Jurnal Pendidikan Tematik*, Vol. 4, No. 1, April 2023, h. 20

¹² N.A Baloch, *The Advent of Islam in Indonesia and Some Problem related to the History of the early Muslim Period*, *Jurnal al-Jamiah* Vol. 22, No. 1, 2008, h. 32.

¹³ Muhammad Miftahuddin, *Sejarah Media Penafsiran di Indonesia*, *Jurnal Nun*, Vol. 6, No. 2, 2020, h. 124.

¹⁴ Khairunnisa dan Ismail Pane, *Titik Nol Islam Di Nusantara: Jejak Sejarah Islam di Kota Barus, Tapanuli Tengah, Perada: Jurnal Studi Islam Kawasan Melayu*, Vol.5, No.2, 2022, h. 145.

¹⁵ Ziarah Makam Syekh Mahmud, Sahabat Nabi di Nusantara, 29 Juli 2022, <https://www.duniasantri.co/ziarah-makam-syekh-mahmud-sahabat-nabi-di-nusantara/?singlepage=1>.

Syiekh Mahmud's grave is on a hill in Pananggahan Village, North Tapanuli. To reach the tomb, you must climb more than 700 steps with a hill height of 200 m. The majority of people in the area are Protestant Christians.

Apart from the Sheikh Mahmud burial complex, there is a broader ancient Islamic burial complex in Central Tapanuli, namely the Mahligai burial complex. This cemetery is located in Aek Dakka Village, Barus District.

There are around 215 ancient Muslim graves in the Mahligai cemetery. The oldest tomb is that of Sheikh Rukunuddin, whose tombstone contains an Arabic inscription that he died in 672 AD. The graves of other scholars in Mahligai are those of Sheikh Ushuluddin, Sheikh Zainal Abidin, Sheikh Ilyas, Sheikh Imam Khatib Muazzamsyah Biktiba'l, and Sheikh Syamsuddin. Apart from that, there are also several graves of ulama, such as Tuanku Ambar, Tuan Kapal Ujung, Tuan Tembang, Tuanku Kayu Manang, and Tuanku Makdum.¹⁶

2. Srivijaya King Converted to Islam in the 7th century

The Srivijaya Kingdom converted to Islam after the arrival of Caliph Muawiyah's fleet of ships in 718 AD. Strong evidence was found in King al-Hind's letters to the first and second Caliph Muawiyah. Numerous references substantiate this event.

S.Q. Fatimi, in the Islamic Studies Journal, an Indian national, stated about a letter sent by a Muslim king from al-Hind to Caliph Muawiyah. The first writing uses the incomplete term Raja Ash-Shin and is addressed to the first caliph, while the second complete letter is addressed to the second Caliph, Muawiyah Umar bin Abd Aziz, using the term raja al-Hind.

Al-Haitsam bin 'Adi reported that Aba Ya'qub ats-Tsaqafi mentioned Abdul-Malik bin 'Umair, who saw a letter from King Ash-Shind in Diwan Mu'awiyah.

من ملك الهند الذي على مربطه ألف فيل و بنيت داره بلبن الذهب و الفضة و الذي تخدمه بنات ألف ملك و الذي له نهران يسقيان الاوه إلى معاوية

It means:

"From King Ash-Shind, in whose stable there were a thousand elephants and whose palace was built of gold and silver bricks, who was served by a thousand king's daughters, and who had two rivers that

watered agarwood plants, to Mu'awiyah..."

Ibn 'Abdi Rabbih, in the book al-'Iqd al-Farid, quotes the history of Abu Abdullah Nu'aim bin Hammad, a leading hadith expert, regarding Maharaja al-Hind's letter to Umar bin Abdul Aziz (99/717-102/720). Nu'aim b. Hammad wrote:

بعث ملك الهند إلى عمر بن عبد العزيز كتابا فيه: من ملك الأملاك الذي هو ابن ألف ملك و الذي تحته بنت ألف ملك و الذي في مربطه ألف فيل و الذي له نهران ينبتان العود و الألوه و الجوز و الكافور الذي يوجد ريحه على مسيرة اثني عشر ميلا إلى ملك العرب الذي لا يشرك بالله شيأ أما بعد فإني قد بعثت إليك بهدية و ما هي بهدية ولكنها تحية و أحببت أن تبعث إلي رجلا يعلمني الإسلام و يوقفني على حدوده و السلام [او: يعلمني ويفهمني الإسلام

It means:

'King al-Hind sent a letter to Umar bin Abdul Aziz, which read as follows: From Raja Diraja, who is a descendant of a thousand kings, whose queen is also a descendant of a thousand kings, in whose stable there are a thousand elephants, and in whose territory there are two rivers which watered aloes, sweet-smelling spices, nutmeg, and camphor, the aroma of which spread for a distance of twelve miles, to the King of Arabia, who did not associate Allah with other gods. Amma ba'du. I have sent you a gift, which is not much of a gift, but (only) a greeting of respect, and I hope that you can send me someone who can teach me Islam and instruct me in its laws (or another version: 'can teach me Islam and explain it to me.).' Greetings!

From the explanation above, the arrival of Islam in Indonesia began in the 7th century, starting in Barus City, Tapanuli. Although this theory still attracts protests, it is understood that the initial conversion to Islam was in Aceh. However, this assumption is based on the fact that the city of Barus is an ancient city that has long had trade interactions with Ancient Egypt in the field of preservatives for making mummies for the bodies of the Pharaohs. Of the several existing theories, this theory is the most accurate, while the other theories are a continuation of the preaching and education that previously existed.

M. Shaleh Putuhena, in his book Histography of the

¹⁶ Ari Dwi P. Barus, Kisah Mahsyur Kilometer Nol Peradaban Islam Nusantara, Feature, 3 November 2023,

<https://www.rri.co.id/features/428363/barus-kisah-masyur-hur-kilometer-nol-peradaban-islam-nusantara>

Indonesian Hajj, reveals that the news about al-Maharaj was written in the book Akhbar ash-Shind wa al-Hind in 851, and the Bible al-Masalik wa al-Mamalik in the same year refers to the very Srivijaya Kingdom. Its civilization advanced so that it was visited by many traders from Persia, Arabia and India.

3. Friend of the Prophet Saw., Sri Baduga Malik al-Hind from Indonesia

The hadith of Rasulullah SAW mentioned above, obtained in Mustadrak_Hakim/7803, explains that Rasulullah had a friend from the kingdom of al-Hind who brought him pottery containing ginger plants. The ginger plant was a cure for all kinds of diseases then. Who were the true friends of Rasulullah from the kingdom of al-Hind?

Many people think that the word "Hind" means "India". It has been explained with some evidence in my book that Adam was sent down to the land of al-Hind, which is the archipelago. Apparently, during the time of the Prophet, the term "al-Hind" still existed even though thousands of years had passed since the Prophet Adam.

Not all of Rasulullah's friends lived close to him, either in Mecca or Medina, but there was a friend of Rasulullah who was far away in the kingdom of Hind with the name Sri Baduga Malik al-Hind. Ibn al-Katsir's book Usd al-Ghabah fi Ma'rifah al-Shahabah, biography no. 1957, publishes the name of this friend.

سربانتك الهندي روى مكي بن أحمد البردعي، عن إسحاق بن إبراهيم الطوسي، قال: حدثني، وهو ابن سبع وتسعين سنة، قال: رأيت سربانتك ملك الهند، في بلدة تسمى قنوح، فقلت له: كم أتى عليك من السنين؟ قال: تسعمائة سنة وخمس وعشرون سنة، وهو مسلم، وزعم أن النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أنفذ إليه عشرة من أصحابه، فمنهم: حذيفة بن اليمان، وعمر بن العاص، وأسامة بن زيد، وأبو موسى الأشعري، وصهيب، وسفيانة، وغيرهم يدعوهم إلى الإسلام، فأجاب وأسلم، وقبل كتاب النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أبو موسى، وبحق ما تركه ابن منده وغيره، فإن تركه أولى من إثباته، ولولا شرطنا أننا لا نخل بترجمة ذكرها، أو أحدهم، لتركنا هذه وأمثالها.

It means:

Ali bin Abdulah al Aswari, from Maki bin Ahmad al-Barda'i, from Ishaq bin Ibrahim Attusi, said, "I was told that when he was 97 years old, he said, 'I saw someone named Sribaduga Malik al-Hind, king of Hind, in a place in Qanuh.'" Then I asked him how old he was. He answered 925 years, and he claimed to be Muslim and even admitted that the Messenger of Allah sent ten friends, namely Huzaiifah bin al-Yaman, Usamah bin Zaid, Abu, Abu Musa Al Ashari, Shuhaib, Safinah, and others, who invited him to Islam, and then he accepted Islam. Finally, he

received a letter from the Prophet.

The problem with the hadith above is the age mentioned as 925 years. This age does not make sense because Sri Baduga Malik al-Hind was a contemporary of the Prophet Muhammad SAW, and the average human age at that time was between 60 and 100 years. If anyone reaches 200 years, it is an extraordinary bonus. If Malik al-Hind is 925 years old, he was born before Christ. However, the author still presents this hadith for further study as a basis for discussing the existence of the Prophet's friends abroad in Arabia. This hadith holds a crucial position in the book of Tafsir Ibn al-Katsir. Is the answer in question his age or the age of Sri Baduga



Maharaja as the umpteenth king of al-Hind?

Figure 2. Sri Baduga Malik al-Hind from Indonesia

Judging from the name, Sribaduga Malik al-Hind is more like Nusantara. A king in the Sunda region named Sribaduga was Sribaduga Maharaja. Even though this king was not a contemporary of Rasulullah, the name of Rasulullah's friend, a king from al-Hind, was similar to his name. The reign of Sribaduga Maharaja was the same as that of Prabu Siliwangi, so experts assume that Sri Baduga Maharaja was Prabu Siliwangi, too.

4. Rakeyan Sancang or Satria from the land of al-Hind (Jawadwipa)

There are two similar figures in the story of Islamization in the Sunda kingdom: Rakayan Sancang and Raden Kian Santang. Raden Kian Santang was the son of Prabu Siliwangi, who was forceful in his Islamic beliefs and had enormous services in broadcasting Islam in the land of Sunda. Several story sources have met the Prophet's friend, Ali bin Abi Talib. However, according to the author, this story is inappropriate because they

are not contemporaries.

The figure discussed here is Rakeyan Sancang. Sulasman et al. explain in Babad Godog and Babad Banten that Rekayan Sancang went across the ocean to meet Sayyidina Ali. However, the Kabuyutan Ciburuy version tells the opposite, namely that it was Sayyidina Ali who visited Kabuyutan Ciburuy. Rekayan Sancang is related to the Sancang village in the border area of Garut and Tasikmalaya. The friend of Rasulullah, Ali bin Abi Talib (Sadana Ngali), visited the archipelago, including Garut, Cirebon, and Pasundan, around 625 AD. Then Sayyidina Ali continued to the regions of Brunei Darussalam, Sulu, the Philippines, Singapore, Thailand, Vietnam, Laos, Myanmar, Kampuchea, and East Leste.

In the Wangsakerta Manuscript, it is told that Rakeyan Sancang was born around 591 AD. This means he was born 20 years younger than the Apostle, who was born in 571 AD. Rakeyan Sancang went to Mecca around 641 AD. Going there primarily aimed to meet and test Sayidina Ali bin Abi Talib's knowledge. If Rekayen prevails, Sayyidina Ali will become his friend, and if he loses, he will become his teacher. In reality, Rekayen lost, so he made Sayidina Ali his teacher and role model. From 644 AD to 650 AD, Rekayen took part in missions to conquer and spread Islam in several countries, such as Tripoli, Cyprus, North Africa, Egypt, and Afghanistan. Due to his dexterity in fighting, Rekayen was nicknamed the Knight of Kingdom al-Hind (Jawa Dwipa).

From the description above, it can be understood that the first person from the Indonesian archipelago to convert to Islam apart from Sri Baduga Malik al-Hind was Rekayen Sancang, nicknamed the Warrior from the Land of Hind. This discussion also refutes the theory that Islam entered Indonesia in the 13th century AD, marked by the discovery of Malik al-Saleh's tomb in 1297 AD. He was the first king of the Samudra Pasai Kingdom to embrace Islam due to the arrival of traders from Hujurat, India.

5. Queen Shima



Figure 3. Ratu Shima

Other evidence is the discovery of Chinese writings saying that in Cippo, there was a kingdom named Holing. Queen Shima ruled the prosperous, just, honest, and peaceful Holing Kingdom in 674. King Ta-Che sent someone to scatter gold in the streets to test the people. For three years, the gold lay on the street until, finally, Queen Shima's son took it to find out who owned it. Queen Shima was furious and wanted to execute her son. However, the royal officials proposed not to implement it because they only wanted to confirm the owner of the gold. Finally, Shima's son was punished by cutting off just one of his fingers. It was reported that Queen Shima converted to Islam after establishing favorable relations with the Ta-Che kingdom. Initially, this Chinese record was considered a myth. Still, Prof. Hamka analyzes that Cippo means the Land of Java, Holing means the Kalingga kingdom, and Ta-Che means the King of Arabia. The Arab king in question is Caliph Muawiyah bin Abu Sofyan.

Conclusion

The Arab theory emerges as the most compelling explanation for the arrival of Islam in the archipelago. This theory says that Islam arrived on the Archipelago in the 7th century AD. The Orientalist theory, which asserts that traders brought Islam to the Archipelago, distorts history. In reality, Islam arrived on the Archipelago brought by the ulama. In order for them to survive, they trade. Some evidence of the coming of Islam in the 17th century: 1) Islamization in Barus City. 2) Srivijaya King converted to Islam in the 7th century. 3) Sri Baduga Malik al-Hind from Indonesia was a friend of the Prophet Saw. 4) Rakeyan Sancang, known as a Satria from al-Hind (Nusantara), and 5) Queen Shima in 674, who converted to Islam during his leadership.

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