

The Development Of Indonesian Islamic Civilization In The Pre-Independence Periode

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Abstract

This study aims to analyze the development of Islamic civilization in Indonesia during the pre-independence period. By using the library research method (library research), the data obtained from the results of books and journals. This research shows that; 1) Socio-cultural conditions in the pre-Indonesian era underwent many changes for the better. 2) Government system. In 1755, with Giyanti's approval, the VOC succeeded in becoming the holder of political power on the island of Java. 3) Da'wah strategy through dialogue between traders and buyers, by teaching education at Islamic boarding schools. 4) The challenges of the scholars in conveying the teachings of Islam were not only from the colonizers, but from the scholars and the Muslims themselves. 5) Figures who were influential in the development of Islamic civilization in Indonesia before independence, including Hamzah Fauzi, Sheikh Muhammad Yusup Al-Makasari, the Walisongo etc. This study is important to add to sources of study of Islamic history in Indonesia, especially the scarcity of themes regarding the development of Islamic civilization in Indonesia during the pre-independence period.

Keywords

Development, Islamic civilization, pre-Independence periode

Introduction

According to sources we know that Islam entered Indonesia in the first century of the Hijra (7/8th century AD) and directly from Arabia ([Karim, 2018](#)). From the Seminar on the History of the Entry of Islam to Indonesia in Medan in 1963, it was concluded that: The first area visited by Islam was the coast of Sumatra, and after the formation of an Islamic society, the first Islamic king was in Aceh. In the next process of conversion, the Indonesian people took an active part. Missionaries of Islam apart from being religious broadcasters are also traders. Islamic broadcasting in Indonesia is carried out peacefully. The arrival of Islam to Indonesia brought intelligence and high civilization in shaping the personality of the Indonesian nation.

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By the mid-19th century, the Dutch and the British had established their empires in Indonesian territory. Muslims in this region are not yet part of an empire and cultural unit, instead they are divided into many ethnicities and languages ([Duriana, 2015](#)). Traditional clerics, Sufis, political elites, groups of administrators, intellectuals, Muslim reformers, and military leaders rose against the British and Dutch colonialists and demanded independence for the future of Indonesia. When the Dutch entered the Archipelago (1596), they began to feel difficulties in dealing with Islamic society.

The Netherlands deliberately developed a Western-style education with a secular style which was described as able to lead people to a better standard of living, because Western education was better than Eastern education. This was used as a cover by the Dutch colonial government to carry out its colonial politics. In every education, the differences were spread, the essence of which was that the Dutch were rational, while the Eastern people were emotional. Islam and its spirit continues to grow in the hearts of Muslims and Islamic education continues to run in Islamic boarding schools which exist in most areas in Indonesia. The roots of Islam in Indonesia are inseparable from a process of socialization of Islam carried out by Islamic leaders through da'wah and education activities.

Research methods

Based on the results of the literature review using this research method is a qualitative method with a historical contextualist approach and power-relation theory. The reason is that in order to be able to answer the problems that have been described in the introduction mentioned above, a very in-depth analysis is needed to obtain answers from what has been formulated in the introduction to this research.

This type of research also uses library research. The data obtained from the results of coverage in the mass media, books and journals were processed and analyzed based on qualitative methods with a historical contextualist approach, developed with the creative imagination of the author, and read based on the theory of power relations.

Discussion

Socio-Cultural Conditions

In various aspects of life, Indonesia's condition at the beginning of independence could be said to be very lacking and far from well-established. This is due to riots and incidents of war due to the presence of foreign powers who do not want to see Indonesia standing independently. However, it is different from the socio-cultural life which has experienced many changes for the better. The Indonesian socio-cultural system is actions that are formed from individuals naturally and become a standard of shared values. With this, it shows that since the Dutch East Indies colonial era a certain society was formed from the situation that had been formed based on the habituation of each.

Socio-cultural conditions during the Islamic empire, namely Islamic culture did not apply caste rules like Hindu culture. The rapidly growing influence of Islam has made the majority of Indonesian people embrace Islam. This causes caste rules to fade in society. Arabic names such as Muhammad, Abdullah, Umar, Ali, Musa, Ibrahim, Hasan, Hamzah, and others came into use. Arabic vocabulary is also widely used, for example grace, blessing (barokah), sustenance (rizki), books, worship, history (syajaratun), assemblies (majlis), saga, preambles, and many more. Likewise with the calendar system. Before Islamic culture entered Indonesia, Indonesian people were already

familiar with the Saka calendar (Hindu calendar) which began in 78 AD. In this Saka calendar, names of the day markets are found such as legi, pahing, pon, wage, and kliwon. After the development of Islam, Sultan Agung of Mataram created the Javanese calendar, using the calculation of the lunar cycle (komariah) like the Hijri (Islamic) year.

The field of Islamic Culture also introduces the art of calligraphy. Calligraphy is the art of writing beautiful characters which are words or sentences. Some calligraphy is in the form of images of animals or humans (only the silhouette form). Some are in the form of beautified characters. Texts from the Koran are themes that are often included in this calligraphy art. The media that are often used are tombstones, mosque walls, mihrab, woven fabrics, wood, and paper as displays.

During the development of Islam in the archipelago, there was progress in terms of culture. The discovery of Islamic texts or Islamic literature which can be a historical source for the development of Islam in Indonesia and adds to the treasures of Islamic culture at that time is a supporting fact. These literary works spread even more after the Majapahit period, as cultural centers spread throughout the archipelago which is a blend of native Indonesian, Hindu-Buddha and Islamic cultures.

In addition, there are several teachings that influence the life of the people of the Archipelago, especially Java, with the teachings of Sufism. One of the teachings of Sufism was taught by Sunan Bonang, who also wrote "Suluk". He produced a book by Sunan Bonang or Hade Book van Bonang. Although Islam only has a very limited impact on Javanese philosophy, this religion has caused a cultural shift in the life of the Javanese people. Circumcision is one of the teachings of Islam which eventually blends into the culture of the people of the archipelago. In addition, the community performs burial, as a substitute for burning corpses. Besides that, there are many palace or palace buildings that are used as a residence for the Sultan and his family. This building generally combines local culture with Islamic culture ([Nugroho et al., 2021](#))

Government System

Over time, Islam increasingly developed into an important religion. However, Indonesian Islam experienced several obstacles in its development due to colonialism carried out by Western nations. This raises many political problems, especially Islamic politics in the development of Islam in Indonesia itself. Islam can also solve political problems. This political topic covers everything related to government, political institutions and processes, international relations and governance. In the early stages of the Islamization of the archipelago, the sultan was assisted by the ulemas who became his advisors, using religion as a means to strengthen and fight non-Muslim empires, especially those that were political, economic (trade) and religious in nature ([Hidayat, Komaruddin, Gaus, 2006](#)).

Because Indonesia is a country rich in spices, especially in the Maluku region. Cornelis returned to the Netherlands with lots of spices, so many Dutch nobles came to Indonesia. To avoid unfair competition between other Dutch traders and to strengthen the Dutch position against competition from other European countries, the VOC (Vereenigde Oost-Indische Compagnie) was founded in 1602 under the leadership of Governor General Pieter Both.

In 1755, with Giyanti's approval, the VOC succeeded in becoming the political hegemony holder of the island of Java, causing the Javanese king to lose his policies. Even the king's power was very dependent on the VOC. The interference of the colonial powers in the life of the palace was increasingly widespread, so that the palace clerical figures as advisors to the kings were removed. The people lost their leadership while the colonial powers really made life difficult for the people. Exploitation of the people's crops for the Dutch colonial government was increasingly widespread, evictions and confiscation of people's land for the government were increasingly encouraged. Traditional kings seldom help the people, even for payment they help their (Dutch) masters. People are afraid and difficult to face oppression ([Karim, 2005](#)).

The growing power of the colonial government caused more suffering for the people because the VOC made extensive use of the people's crops. In such conditions, the community joined forces with non-formal leaders, Kiai, clerics and aristocrats who mobilized the community to fight and fight in the name of religion. Fighting in the traditional way did not produce results in expelling the Japanese occupation, so the Islamic fighters formed an organization which included the Muhammadiyah movement led by K.H. Ahmad Dahlan, who wanted to return to the original sources of the Qur'an and Hadith, and K.H. Hasyim Asyari who focuses on the purity of schools of thought. But basically they want to make Islam an "ideological basis" and then make Islam a political struggle against colonialism, make Islam a means to boost self-esteem in the face of colonial occupation.

Da'wah strategy

Initially, the spread of Islam in the archipelago was through dialogue between traders (Muslim immigrants) and buyers from the surrounding community, as well as through other media such as da'wah bilhal (representation of attitudes and conditions) and education. Institutions that are the main pillars of Islamic development include surau, mosques, Islamic boarding schools, and Meunasah (aceh). In addition, the spread of Islam also occurred through political media with the establishment of Islamic kingdoms such as the 13th century AD Samudera Pasai kingdom and the 15th century AD Aceh Darussalam Islamic kingdom in Aceh, the Islamic kingdom. The Kingdom of Demak in the 16th century AD, the Islamic Kingdom of Pajang (the successor to the Islamic kingdom of Demak), the Islamic Kingdom of Mataram in the 16th century AD, the Islamic Kingdom of Cirebon in the 16th century AD, the Sultanate of Banten in the 16th century [\[Rusdi, 2007\]](#).

Islam began to develop in a very simple form during the Islamic Empire. This happened because Islamic society at that time needed teaching or education. This need encourages Muslims to integrate existing social or religious institutions into Islamic educational institutions. In Javanese society, Hindu-Buddhist educational or religious institutions were transferred by Muslims to become pesantren [\[Nursyarief, 2014\]](#). Islamic boarding schools are educational institutions that provide Islamic teachings with an emphasis on religious and moral aspects as guidelines for daily life. According to Sunyoto, pesantren exemplifies the process of Islamization of Islamic da'wah by transforming the local education system which has Hindu-Buddhist and Kapitayan characteristics, namely dukuh (hermitage to train prospective priests or priests), hostels and hermitages. "Boarding school". Islamic boarding schools are testimonies left by Islamic preachers at that time, which are unique and beautiful. It was said to be extraordinary because the Islamic missionaries at that time were able to formulate and combine religious socio-cultural values in Hindu-Buddhist society with Islamic values, especially the formulation of Hindu-Buddhist monotheistic values. Preachers who happened to be Sufis at first were preachers who were called "Wali Songo" in Java, who were pioneers scattered in various places such as the Syekh Maulana Maghribi Islamic Boarding School and Giri Islamic Boarding School in Gresik, Ampel Islamic Boarding School in Surabaya, Demak Islamic

Boarding School and Islamic Boarding Schools. Tuban Islamic Boarding School, Drajat Islamic Boarding School and other Islamic Boarding Schools in Indonesia ([Anam, 2017](#)). In the modern pesantren model, there are usually mosques, inns and the residence of the main teacher or called a sunan or kiai. Mosques are intended for religious instruction to the general public, while nobles and religious cadres study specifically at the homes of sunans or saints.

Challenge

The colonial period was basically a period of de-Islamization of the people by government power. At first the colonialists introduced their religion (Christianity) through Dutch officials, then the Chinese who were deliberately imported by the Dutch to Java supported them in building lodges and their power like in Batavia and others. Then on the priyai and the population in general. At the same time, the colonizers also required the sultanate under their control to no longer carry the mission of preaching Islam in the governance process and to limit the function of power only to managing economic and political affairs.

With this reality experienced by Muslims, Islamic activists who had been abandoned by their sultan, who were only busy managing wealth and power which were increasingly weakened by the colonialists, took the initiative to establish Islamic boarding schools in several places, especially on the island of Java. Politically, almost all areas controlled by Muslims, one by one, fell into the hands of the colonialists and Western imperialists. The fall of Egypt has raised the awareness of Muslims that they have actually been far behind in the field of political, military, scientific and technological power. Likewise in the religious aspect, it appears that the religious situation of the Muslim community at that time had experienced a wave of weakness and turbidity, in which the orthodox and the Sufis faced each other in a confrontational manner. This condition continues until the rise of religious awareness which is owned by a handful of Muslims ([Duriana, 2015](#)).

In the course of the activities of the clergy in conveying the teachings of Islam, it turned out that they experienced obstacles and challenges not only from the colonialists, but also from the clergy and the Muslims themselves. Events of differences in religious

understanding that resulted in the disintegration of the ummah have inscribed color in the history of the development of Islam in general in Indonesinasia ([Junaedi, Nasikhin and Hasanah, 2022](#)). In Palembang this variant is called the tuo, that is for those who adhere to the ahlusunnah wal jama'ah in matters of faith, and practice according to the rules of the Shafi'i school of law in matters of fiqh (worship), as well as the young, for those who understand not to one school of thought in matters of fiqh (worship) and to open up space for ijtihad and to return matters of worship to the basis of the Qur'an and hadith, so as to avoid acts of bid'ah. Internationally, this understanding was influenced by Muhammad Abduh's reform ideas ([Padila, 2013](#)).

Challenges and Obstacles that were passed by the walisongo. In areas that are the least Hindu-Buddhist, that's where the depth can be most profound and many areas are converted to Islam. And vice versa, in areas that are heavily influenced by Hindu-Buddhist (except Bali), in those areas there is very little Islamic style. Whereas Walisongo preached precisely in Java, the Javanese people were affected by Hindu-Buddhist influences which were the most profound and difficult to assimilate. Even though the trustees spread Islamic da'wah persuasively, still obstacles from people who don't like the development of the Islamic religion repeatedly even endanger the lives of the saints ([Budi and Hijbullah, 2019](#)).

Influential Figures

1. Hamza Fansuri, he lived during the reign of Sultan Iskandar Muda around 1590. His intellectualbwanderings were not only in Fansur-Aceh, but also to India, Persia, Mecca and Medina. During this journey, he studied fiqh, monotheism, tasawuf, and Arabic literature.
2. Syaikh Muhammad Yusuf Al-Makasari, he was born in Moncong Loe, Gowa, South Sulawesi on July 3, 1626 M/1037 H. He obtained Islamic knowledge from many teachers, including; Sayid Ba Alwi bin Abdullah Al-'allaham (an Arab who settled in Bontoala), Shaykh Nuruddin Ar-Raniri (Aceh), Muhammad bin Wajih As-Sa'di Al-Yamani (Yemen), Ayub bin Ahmad bin Ayub Ad-Dimisqi Al- Khalwati (Damascus), and so on.

3. Syaikh Abdussamad Al-Palimbani, he is one of the famous scholars who came from South Sumatra. His father was a Sayid from San'a, Yemen. His father sent him to the Middle East to study. Among contemporary scholars who had met with him were; Shaykh Muhammad Arsyad Al-Banjari, Abdul Wahab Bugis, Abdurrahman Bugis Al-Batawi and Daud Al-Tatani.
4. Syaikh Muhammad bin Umar n-Nawawi Al-Bantan, he was born in Tanar, Serang, Banten. Since childhood he and his two brothers, Tamim and Ahmad, were educated by their father in religion; nahwu science, fiqh and interpretation. Apart from that he also learned from Haji Sabal, a well-known scholar at that time, and from Raden Haji Yusuf in Purwakarta, West Java. Then he went to Mecca to perform the pilgrimage and stayed there for about three years. In Mecca he studied Sayid Abmad bin Sayid Abdurrahman An-Nawawi, Sayid Ahmad Dimyati and Sayid Ahmad Zaini Dahlan. While in Medina he studied with Shaykh Muhammad Khatib Sambas Al-Hambali. In addition, he also had a master teacher from Egypt.
5. Walisongo, the role of Ulama and saints is very important in the process of spreading Islam, especially in rural areas where people still adhere to old beliefs, Walisongo's names include; Sunan Gresik or Maulana Malik Ibrahim, Sunan Ampel is also known as Raden Rahma, Sunan Giri or Raden Paku, Sunaan Bonang who is also called Raden Makdum Ibrahim, Sunan Drajat or Raden Qasim, Sunan Kalijaga or Raden Mas Syahid, Sunan Muria or Raden Umar Said, Sunan Gunung Jati or Sharif Hidayatullah, Sunan Kudus or Ja'far Sadiq ([Sholeh, 2013](#)).

Conclusion

The rapidly growing influence of Islam has made the majority of Indonesian people embrace Islam. This causes caste rules to fade in society. The field of Islamic Culture also introduces the art of calligraphy. In the 16th century in 1596, Cornelis de Hotman came to Indonesia to look for spices to be precise in the Banten area. In 175 with Giyanti's agreement, the VOC succeeded in becoming the political hegemony holder of the island of Java, causing the Javanese king to lose his policy.

Da'wah Strategy Initially the spread of Islam in the archipelago was through dialogue between traders (Muslim immigrants) and buyers from the surrounding community, as well as through other media such as da'wah and education. In the course of the activities of the clergy in conveying the teachings of Islam, it turned out that they experienced obstacles and challenges not only from the colonialists, but also from the clergy and the Muslims themselves. Influential figures Hamzah Fansuri, Shaykh Muhammad Yusuf Al-Makasari, Shaykh Abdussamad Al-Palimbani, Shaykh Muhammad bin Umar An-Nawawi Al-Bantan, and the Walisongo.

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