

Comparative Study of Archipelago's Islamic Civilization History Analysis of Socio-cultural Development in Indonesia and Malaysia

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Abstract: The purpose of this article is to discuss the history of Islamic civilization in Indonesia and Malaysia before and after independence. It is known that Indonesia and Malaysia are allied, and both are Islamic-majority countries. In this case, the method used in this paper is a literature study approach. The writer collects sources from articles, journals, books, and similar writings relevant to this research. The results of this paper say that Islam entered Indonesia in the 7th century and Malaysia in the 9th century, which was the initial stage of the formation of a Muslim community consisting of traders. Furthermore, there have been Islamic-style kingdoms that are the result of the spread of Islam. And it should be noted that Islam entered Malaysia and Indonesia peacefully without war.

Keywords: *History of Islamic Civilization, Indonesia, Malaysia*

INTRODUCTION

Islamic area studies are studies that can explain the current situation in the Islamic world. The focus of regional studies is to describe the various regions in the Islamic world and the scope of their institutions from the beginning of their growth, development, socio-cultural characteristics, and supporting and inhibiting factors. The objects of study include geographical, demographic, historical, and linguistic aspects, as well as various socio-cultural developments that are characteristic of the overall development in each cultural area.

Talking about the development of Islam in Indonesia before independence cannot be separated from the study of the role of the Dutch, British, and Japanese imperialists who influenced the development of Islam in a broad dimension. Islam in Indonesia is an inseparable part of Indonesian culture, as the majority of the Indonesian population practices Islam (Amin & Ananda, 2019).

Culturally, the population spread across Southeast Asia is very heterogeneous in terms of language, culture, ethnicity, religion and others. Some areas have become pockets of Islamic religious bases because almost all of the population is Muslim, and

have even succeeded in forming an Islamic kingdom and government.

Understanding the history of Islamic civilization in Malaysia and Indonesia is very interesting because these two countries have a very significant role in the development of Islam in Southeast Asia. Indonesia has cultural diversity. The role of scholars such as the Wali Songo was key in the spread of Islam at that time. They not only spread religious teachings, but also introduced values of justice, tolerance and social welfare. In addition, sultanates such as Demak in Java and Aceh in Sumatra played an important role in the spread of Islam. Apart from being centers of political power, they also became trade centers that facilitated cultural and religious exchanges.

Similarly, Malaysia has a rich history as a trading center connecting East and West. Cities like Melaka became essential trading centers that facilitated cultural and religious exchanges. The Sultanate of Melaka had a significant role in the spread of Islam in Malaysia. The Sultan of Melaka, Sultan Mansur Shah, played an important role in adopting Islam as the official religion. Ethnic and Cultural Diversity Malaysia is a stunning example of the harmony between ethnic and religious diversity. The Islamic culture that developed in Malaysia reflects the adaptation between local traditions and Islamic teachings. Religious and cultural education plays a vital role in strengthening the roots of Islam in Malaysia. The study of the history of Islamic civilization in Malaysia and Indonesia not only provides insight into how Islam became an integral part of these two societies but also provides a deep understanding of the dynamics of interaction between Islam and local culture. It illustrates the processes of adaptation, tolerance, and transformation that shaped the unique character of Islam in both countries.

Several researchers are discussing this study, such as Syafrizal (2015) who explained the history of Islam in the archipelago. Faslah & Yanti (2020) also discuss the politics of Islam in Indonesia. Nasution (2020) also discusses the process of the arrival of Islam in the archipelago. In addition, research conducted by Gina Nur Amalia (2021) explained the economic development of Malaysia. Public Relations also discusses the history of Islamic civilization in Malaysia. However, in this study, the author looks in depth at the history of Islamic civilization in Indonesia and Malaysia before and after independence.

Furthermore, when discussing Indonesia and Malaysia, the majority of the

population is Muslim, it certainly shows the existence of Islamic civilization that was built in the Land of Indonesia and Malaysia. For this reason, this study will discuss the history of Islamic civilization in Malaysia and Indonesia in depth. In this paper, several problems will be formulated, namely, how is the history of Islamic civilization in Indonesia and Malaysia before and after independence? In addition, this paper is expected to be useful for further understanding the development of Islam in the United States.

This research uses historical research methods, as well as data collection techniques through library research. The stages of historical research consist of heuristics, source criticism, interpretation, and historical writing. At the heuristic stage, the author looks for books on the history of Islamic civilization in Indonesia and Malaysia before independence and after independence, as well as articles and research related to the research theme. Furthermore, in the source criticism stage, the researcher will test the authenticity and credibility of the sources that have been obtained by analyzing the data through historical methods, which is done to obtain accurate data.

In the third stage in the historical interpretation series, the facts that have been obtained will be grouped according to their classification and then analyzed based on the understanding and logic of the researcher. The last stage is writing, which is a process of reconstructing the past based on the data obtained. At this stage, the raw materials will be processed into writing by selecting, compiling, and classifying descriptions and presenting them systematically, logically, and clearly.

RESULT AND DISCUSSION

Indonesia and Malaysia, two neighboring countries with strong historical ties, display differences that reflect unique dynamics in historical development, influences, and the development of society and culture. Many differences are reflected between the two countries. In Indonesia, Islam entered through trade routes from various regions and through marriage ties with local communities. On the other hand, the arrival of Islam in Malaysia was influenced by early sultanates, such as the Sultanate of Melaka, which became the center of the spread of Islam in the region. Another difference can be seen from the massive impact of Dutch colonization in Indonesia, which had a profound influence, shaping social and economic structures and leaving a

solid legacy in Indonesian history. In Malaysia, colonization by the British and other powers influenced the social, political, and economic development of the country.

These differences demonstrate the complexity and uniqueness of the dynamics of history, the influence of colonialism, and the development of society and culture in Indonesia and Malaysia. While sharing some aspects, both countries have distinctive features that reflect their historical heritage and journey in building their distinct identities and development. Both countries share common roots in the Malay family, which has formed the basis of their identities. Both countries are predominantly Muslim. Thus, Islam is one of the solid binding factors in the relationship between the two countries. Today, the traditional relationship between Malaysia and Indonesia is built on the foundation of similar values in terms of ethnicity, culture, and religion. This has been a strong foundation in maintaining harmonious relations and cooperation between the two countries over the years. The relationship between the two countries is significant because apart from being neighboring countries, Malaysia and Indonesia have an evident common bond in terms of culture, nation, and religion.

Islamic Civilization In Indonesia

It is a fact that the arrival of Islam to Indonesia was peaceful. There are several theories regarding the arrival of Islam in Indonesia. First, the Gujarat theory was pioneered by Dutch orientalist scholars, including Snouck Hurgronje who argued that Islam came to Indonesia in the 13th century AD from Gujarat (not from Arabia directly) with evidence of the discovery of the tomb of the first Muslim Sultan Malik as-Shaleh, the first king of the Samudra Pasai kingdom who was said to have come from Gujarat (Sunanto, 2012). Second, the Arab theory. According to this theory, which is supported by historians such as Hamka, in this case Hamka rejects the statement that Islam entered Indonesia in the 13th century and came from Gujarat. This theory is also supported by Naqub al-Attas, Buya Hamka, Keyzer, M. Yunus Jamil and Crawford. The basis of this theory is the information that states that in the 7th century, Arab Muslims already existed on the West Coast of Sumatra (Baiti, 2014).

Third, the Persian theory supported by P.A. Husein Jayadiningrat and M. Dahlan Mansur. According to the Persian theory, Islam entered Indonesia brought by the Persians. The basis of this Persian theory is the gathering of Persians in Aceh since

the 15th century. At that time, the title Syah, which was commonly used in Persia, was also used by the kings. In addition, there are cultural similarities between the people of Indonesia and Persia. For example, the commemoration of the day of Ashura on the 10th of Muharram for the death of the Prophet Muhammad's grandsons Hasan and Husen (Baiti, 2014). Fourth, the Chinese theory. According to this theory, Islam came to Indonesia brought by Chinese Muslim traders, through trade routes in the 7th-8th centuries AD. The first place that was visited was Sumatra. It should be understood that this theory does not talk about the beginning of the arrival of Islam to Indonesia, but the role of Chinese Muslims in contributing information data about the existence of Muslim communities in Indonesia and their role in the development in the 7th-8th century AD (Nasution, 2020).

The development of Islam in Indonesia

The development of Islam in Indonesia did not happen quickly, but slowly and gradually. Over time, the development of Islam in Indonesia became stronger. Islamic kingdoms began to grow in various regions in Indonesia. The Islamic kingdoms are as follows a:

Kingdom of Samudra Pasai (1267-1524 M)

Samudra Pasai Kingdom was a kingdom located on the Northeast Coast of Aceh. Samudra Pasai Kingdom was the first Islamic kingdom founded in the early or mid-13th century by Sultan Al-Malik Al-Shalih (1261-1297 M), who was also the first king (Faslah & Yanti, 2020). This can be known through the tradition of Hikayat Raja-Raja Pasai, Hikayat Melayu, and the results of research on several sources conducted by Western scholars, especially Dutch scholars such as Snouck Hurgronje, J.L Moens and others. In addition, archaeological evidence of the kingdom's existence is the discovery of the tombs of the Pasai kings in Geudong Village, North Aceh. This tomb is located in the ruins of the Pasai royal center in Beuringin village (Pulungan, 2018). Samudra Pasai Kingdom had international relations and became the center of Islamic politics, Islamic preaching, and Muslim economy. Its king held muadzkarah on Islam, led Friday prayers. Based on the news, the kingdom of Samudra Pasai at that time was a center of religious studies and a gathering place for scholars from various Islamic countries to discuss various religious and worldly issues.

The Kingdom of Samudra Pasai is a testament to the successful Islamization of coastal areas that had been visited by Muslim traders since the 7th century AD. According to the records of Ibn Batutah, a Moroccan traveler who traveled to Samudera Pasai, the sultan of Samudra Pasai was a good Muslim who applied Islamic law with the Syafi'i school of thought (Abdullah, 1991). In addition, the Kingdom of Samudra Pasai gave rise to a tradition of calligraphy and good writing. A creative minority managed to utilize the Arabic letters brought by Islam to write their works in Malay. This is what was later called Arab Jawi. In parallel, the science of Sufism also developed. Among the Sufism books translated into Malay was *Durru al-Manzum*, by Maulana Abu Ishak by Makdum Patakan.

Kingdom of Demak

The Demak Kingdom pioneered the spread of Islam in Java and Indonesia. The sultanate was led by Raden Fatah, the son of Brawijaya (Syafrizal, 2015). Raden Fatah learned Islam from Raden Rahmat (Sunan Ampel) and then married Sunan Ampel's daughter named Nyai Ageng Malacca. Demak was previously a duchy under Majapahit known as Bintara or Glagahwangi. Raden Fatah's rule was a gift from King Kertabumi Brawijaya V. Raden Fatah utilized his territory by establishing Islamic boarding schools so that almost the entire population embraced Islam. Raden Fatah and his wife built a Muslim settlement with a boarding school as a base for proselytizing activities in Glagahwangi.

Sultanate of Cirebon

The Sultanate of Cirebon was a prominent Islamic sultanate in West Java, and an important base for inter-island trade and shipping. Islam began to develop in Cirebon around 1470-1475 AD. The first Islamic kingdom in West Java was the Sultanate of Cirebon led by Syarif Hidayatullah known as "Sunan Gunung Jati". In its development, the Sultanate of Cirebon had a rapid development, this development was also influenced by the spread of Islam. With the support of a strategic location, a busy harbor, and natural resources from the inland area, then Cirebon became a large city and became one of the trading cities and export and import ports of the north coast of Java both in shipping and trade activities in the archipelago, as well as with other parts

of the world. In addition, Cirebon grew to become the forerunner of the center of the spread of Islam in West Java (Pulungan, 2018).

Kingdom of Aceh Darussalam

The Kingdom of Aceh Darussalam was founded by Sultan Ali Mughiyah Syah (Sultan Ibrahim) in 1511 AD along with the fall of Malacca to the Portuguese. The golden age of the Kingdom of Aceh Darussalam was reached when Sultan Iskandar Muda came to power. Sultan Iskandar Muda was very strict in applying Islamic law as the constitution of the kingdom "Qanun Meukuta Alam". Even Sultan Iskandar Muda applied the death penalty or stoning to the prohibition of usury. History records that during the leadership of Sultan Iskandar Muda can be described as an era where the people were aware and understood Islam to be applied in life. Therefore, the development of the Aceh kingdom is said that science has grown very rapidly. The efforts made by Sultan Iskandar Muda at that time advanced the sharing of education such as religion, language, law, arts, military and sports so that education in Aceh reached the peak of glory (Muhzinat, 2020).

Mataram Kingdom (1588-1681 M)

The first king of the Mataram Kingdom was Sutowijoyo who was titled "Panembahan Senopati Sayidin Panotogomo". The Mataram Kingdom reached its peak during the time of Raden Mas Ransang, the first king who received recognition from Mecca as a sultan, then earned the title "Sultan Agung Anyakrakusuma Senopati Ing Alogo Ngabdurrahman". The Islamic Mataram Kingdom during the time of Panembahan Senopati made Islam the official religion of the kingdom. One of Panembahan Senopati's policies towards Islam in the Islamic Mataram Kingdom was to appoint the Kadilangu guardians as advisors and mentors of the kingdom (Zamzami, 2018).

Banjar Kingdom of South Borneo (1520-1860 M)

Islam came to Kalimantan in the 15th century. Once Sunan Giri sailed to Borneo and landed at Banjar Harbor. He arrived as a preacher and brought his merchandise with three ships. By the end of the 15th century, many Muslims from Java had settled in Kalimantan. News of Islam was increasingly spread among the population, both through migrants and Kalimantan's own people who had visited Java.

At that time, South Kalimantan was still under the kingdom of Daha which was a Hindu kingdom, then this kingdom turned into a famous Islamic kingdom, the Banjar Kingdom. The change occurred after Prince Samoedra converted to Islam with the help of the Sultan of Demak after winning a battle against Prince Tumenggung of Dhaha. Prince Samoedra changed his name to Prince Suriansyah or Sultan Suryanullah and was appointed as the first king of the Banjar Islamic Kingdom. This is where the process of Islamization in Banjar began since Suriansyah made Islam the official religion of the kingdom (Pulungan, 2018).

Gowa-Tallo Kingdom

The spread of Islam in the archipelago was initially inseparable from trade activities. Such was the case with the arrival of Islam in Gowa-Tallo. Every Muslim, regardless of profession, is required to convey the teachings of Islam even if it is one verse. This was the motivating factor for the Malay traders (Sultan of Aceh and Sultan of Johon) to send three scholars from Minangkabau, namely Datuk Ri Bandang, Datuk Patimang and Datuk Ri Tiro. To develop and broadcast Islam in South Sulawesi. Before going to Sulawesi, they first learned about the culture of the Bugi Makkasar people. When they arrived in Makkasar, they did not immediately carry out their mission, but first strategized their preaching (Pulungan, 2018).

Islam was accepted directly by the King of Gowa-Tallo, King Mangngerengi Daeng Manrabbia, and he changed his name to Sultan Alauddin (Hafizd, 2021). Furthermore, since Islam became official in Gowa-Tallo, King Sultan Alauddin's position became stronger. The spread of Islam has influenced and changed the social life of the community which includes all aspects of politics, economic government and socio-culture. Regardless of the endless polemics by historians about the path of Islam's entry into Indonesia does not change one thing that Islam experienced a very significant development and became the religion of the majority of the Indonesian population. This is evidenced by the establishment of Islamic kingdoms as a political force in the historical record of each Islamic kingdom has a role in the development of Islam in Indonesia.

History of Indonesian Islamic Civilization After Independence

Economic field

Indonesia is a legal state that has great attention to economic growth. This can be seen in Article 33 of the 1945 Constitution of the Republic of Indonesia "The national economy is organized based on economic democracy with the principles of togetherness, sustainable efficiency, environmental insight, independence, and by maintaining a balance of national economic will and unity". These provisions show the ideals of the Indonesian nation in the economic sector (Hafizd, 2021).

After independence until reform, the Islamic economic movement was thicker with the dynamics of capitalization of religious organizations for the welfare of the people and da'wah, such as Muhammadiyah, Persis and Nahdlatul Ulama (Jahar, 2015). During the New Order era, all Islamic (Muslim) activities, including the economy, were always under the control of the state. Islamic economic activity at this time was placed more as a political interest to support the sustainability of state development, not solely for the development of Muslim entrepreneurship. In 1991, Bank Muamalat Indonesia (BMI) was symbolically established as the only Islamic bank that practiced usury-free with Soeharto's full support. The establishment of BMI was preceded in 1990 by the establishment of the Indonesian Muslim Intellectuals Association (ICMI) in Surabaya, led directly by BJ Habibie. MUI's role was also seen later in the establishment of the Umat Economic Movement Agency (BPEU).

Furthermore, the debate on haram and halal bank interest has been going on for a long time, both in NU, Muhammadiyah and MUI. But finally the ability of Muslims to establish a sharia-based bank was achieved in 1990 with Soeharto's political involvement. This is where the important role of political and economic power became a very important part of the Indonesian Islamic economic movement. In early 1990, with the support of Soeharto and Habibie with his ICMI, the momentum of the establishment of Bank Muamalat Indonesia (BMI) coincided with the rapid growth of the Indonesian economy above 7%, thus raising the awareness of the Muslim community to develop businesses based on the Islamic financial system.

Political Field

The Preparatory Committee for Indonesian Independence (PPKI) is a regional representative of the entire Indonesian archipelago. In the PPKI session, M. Hatta succeeded in convincing that the seven words in the clause contained in the first principle of Pancasila "One God with the obligation to carry out Islamic law for its

adherents" with all its consequences were removed from the constitution (Yatim, 2018). But what gave the Islamic nationalists some relief was the decision to create a Ministry of Religious Affairs that would handle religious matters. But what gave the Islamic nationalists some relief was the decision to create a Ministry of Religious Affairs that would handle religious matters. Hasyim Asari (NU) as Chairman of the Shuro and Soekiman Wirjosandjojo (PII who was also a Muhammadiyah man) as Chairman of the Executive Board/Central Leadership (Rasyid, 2008).

Education Field

After independence, Islamic education began to gain a very important position in the national education system. In Sumatra, Mahmud Yunus as a religious examiner at the teaching office proposed to the head of teaching that religious education in government schools be officially established and that teachers be paid the same salary as general teachers. In addition, religious education in schools also received full attention. For this reason, the Department of Religious Affairs was established on December 3, 1946, which was tasked with taking care of the organization of religious education in public schools and madrasahs as well as Islamic boarding schools. Islamic education was gradually advanced (Sunanto, 2012).

The development of Islamic education continues to improve. The demand to establish universities also increased. Before independence, the first university, PGAI (Islamic teacher education), had been established in Minangkabau. In Jakarta, the STI (Islamic high school) was established (Yatim, 2018). Nevertheless, Islamic Education in its various models and institutions still gets the opportunity to develop by the Government of the Republic of Indonesia, especially in its participation in fostering the morals of the nation with Pancasila personality (Sofyan, 2022).

History of Islamic Civilization in Malaysia

The Process of Islam's Arrival in Malaysia

Malaysia is a neighboring country of Indonesia that is often referred to as an allied nation and neighbor. This can be seen from various sides, such as because they are Malay, or because they are both Muslims who are the majority. But it is better to see first how the history of the entry of Islam into Malaysia (Renre, 2012).

The history of the introduction of Islam in Malaysia is inseparable from the role of the Malay kingdoms long before the arrival of the British in the region. This is because the kingdoms in Malaysia are historically known as Islamic Kingdoms, and by Gujarati traders, the existence of the kingdom was utilized to preach Islam to Malaysia around the 9th century. From this it can be understood that Islam reached Malaysia later than the arrival of Islam in Indonesia, which was already in the 7th century. Based on this information, the origin of the entry of Islam into Malaysia, as stated by Azyumardi Azra, came from India, namely Gujarat and Malabar (Azra, 1994).

Since before Islam came to the Southeast Asian region, Malaysia was on the world trade route that connected the Arab and Indian regions with the Chinese region, and served as a stopover as well as a very important trade center. It is no wonder then that this region has also become a center of convergence for various faiths and religions that interact in a complex manner (Herawati, 2018). Islam entered Malaysia brought by Indian, Persian and Arab traders through a peaceful process. According to T. W. Arnold in Andi, the spreaders of Islam did not come as conquerors using the power of the sword to spread Islam, as happened in the Middle East, South Asia and Africa.

The development of Islam in Malaysia

The process of Islamization then runs in a complex manner, especially if it is related to the trade route as a route of Islamization, as well as the participation and "collaboration" between Muslim traders, da'i or muballigh, and local rulers. In its development, Islam in Malaysia in the process of spreading experienced dynamics marked by the boisterous activities of da'wah and various formats of Islamic studies driven by intellectuals (Lampung, 2022). As for the pattern of acceptance of Islam in Malaysia, there are two different patterns. First, Islam was accepted by the lower strata of society, then developed and accepted by the upper strata of society or the royal ruling elite. Second, Islam was accepted directly by the royal ruling elite, then socialized and developed in the lower community. The first pattern is commonly called bottom-up, and the second pattern is commonly called top-down. This pattern has led to the rapid growth of Islam in Malaysia today.

History of Malaysia's Islamic Civilization After Independence

Economic Field

Malaysia is a country that has abundant natural resources, from the agriculture, forestry, and mining sectors. In the agricultural sector, Malaysia is one of the leading exporters of natural rubber and palm oil. In addition, resin, logs, cacao, pepper, pineapple, and tobacco are also products that dominate growth in the agricultural sector. Among these, palm oil is the main generator of Malaysia's international trade (Wahyuni, 2019). Speaking of banking, the first banking institution in Malaysia was 'The Chartered Merchant Bank of India, London and China' which was created by the British colonizers in 1859. This bank was created to finance corporate and industrial activities and offered several facilities for trade between nations as well as other facilities at that time.

The first institution that practiced the concept of Islamic transactions was Lembaga Tabung Haji (LTH) or previously known as Perbadanan Wang Simpanan Bakal-Bakal Haji. It was established in 1969 and serves to facilitate Muslims to save money gradually in order to meet the expenditures for the Hajj pilgrimage as well as to engage in investment in the fields of business, trade, farming and property through halal means in the eyes of Islam (Gina Nur Amalaia, 2021).

Political Field

Malaysia became independent on August 31, 1957 with the support of Malay officials, Chinese traders, and Indian intellectuals under the leadership of Tuanku Abdul Rahman. Islam was established as the official religion of the Malay state, and even freedom of worship was protected (Ira M, 1988). Malaysia is also divided into 13 states and a federal border consisting of three regions, and each region is governed by the federal government. Malaysia's capital, Kuala Lumpur, also serves as the country's administrative center. In addition, there are also leaders from the descendants of the former Malacca kingdom called sultans who rule nine of the 13 states. They serve as unifying symbols and do not carry out state administration. This is also the case at the central level, there is the Dipertuan Agung, as a source of unification and not the executor of state administration, because it is the Prime Minister who carries out state administration (Renre, 2012).

In addition, political parties were also established, such as the youth group who joined the Kesatuan Melayu Muda, the Malayan National Party, the Ulama and Islamic

leaders established Hizbu al-Muslimin (1948), and the Pan Malayan Islamic Party (1951). The nationalists with the United Malays Nationalist Organization (UMNO) party, as the current ruling organization (Renre, 2012).

Education Field

In terms of education, the social dynamics created by the British also influenced changes in the education system in Malaysia. Before the arrival of the British, education in the Land of Malays was informal which was only limited to the recitation of the Koran and religious studies. But after the advent of the British, especially in the mid-19th century, the education system of the Land of Malays had many changes and was more racist or vernacular as the British did not standardize the education syllabus with teacher education (Gina Nur Amalaia, 2021).

Islamic Education policies after independence in 1957, that Islamic religious knowledge has been included in the Malaysian national education curriculum. In 1975, various important steps to strengthen Islamic education were taken by the Ministry of Education. In 1982, Prime Minister Mahathir Muhammad took the decision to implement a policy of inculcating Islamic values in the government. In 1983, the Ministry of Education declared that moral values would be taught to non-Muslim students, while religious knowledge would be taught to Muslim students.

Science was further developed with the establishment of Islamic universities and the establishment of religious faculties and departments. Malaysia's proudest university is the University of Malaya, which we now know as Universistas Kebangsaan Malaysia (Herawati, 2018). Education in Malaysia aims to develop the potential of individuals in a comprehensive and integrated manner to create a balanced and harmonious person in terms of intellectual, spiritual, emotional, and physical aspects, based on trust and obedience to God. This goal is intended to produce Malaysians who are knowledgeable, skilled, noble, and responsible. Education consists of pondok schools, madrasah schools, and other Islamic religious schools.

CONCLUSION

Islam entered Southeast Asia in the 7th century as the initial stage of the formation of Muslim communities consisting of traders. Later, from the 13th to the 16th century, Islamic kingdoms were established as a result of the spread of Islam. The

majority of the country's population is Muslim because Islam was accepted and spread by the rulers of the kingdom and then socialized and developed to the lower classes. Today, Islam is the official religion and majority of the population of Indonesia and Malaysia. In its development, Islam has influenced various aspects of the lives of the people of Indonesia and Malaysia, be it in the fields of politics, economics, education, and the social life of the community.

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