



The development of the Islamic sultanacy in Indonesia

Supitayanti¹, Biron Najwa Royan², Nasikhin³, Fihris⁴

^{1,2,3,4}Universitas Islam Negeri Walisongo Semarang

¹Supitayanti32@gmail.com, ²Bironnajwa@gmail.com, ³NASIKHIN@Walisongo.ac.id, ⁴Fihris@Walisongo.ac.id

Article Info:

Received :

Dec, 13th 2022

Revised :

Dec, 23th 2022

Accepted :

Jan, 25th 2023

ABSTRACT

This study aims to analyze the development of Islamic sultanates in Indonesia. This study uses a qualitative approach with data collection techniques in the form of literature studies. The collection of materials related to research comes from books, scientific journals, literature and other publications that are worthy of being used as sources for research. The results of this study indicate that The Islamic sultanates in Indonesia have different styles in each region; The glory factor of the Islamic sultanate in Indonesia was one of them influenced by the existence of the Archipelago's maritime trade traffic routes passed by traders from Arab, Persian, Indian, and even Chinese who were predominantly Muslim; One of the factors behind the decline of the Islamic empire in Indonesia was the influx of western nations, such as the Portuguese, Spanish, Dutch and British who came to Indonesia. Thus it can be concluded that the Islamic sultanates in Indonesia had different styles in each region, so that the differences in these styles became a distinct characteristic of the many Islamic sultanates in Indonesia. This study is important to study in order to add to the sources of study of Islamic history in Indonesia, especially the lack of themes regarding the development of Islamic sultanates in Indonesia.

Keywords : Development, Sultanacy, Islam, Indonesia



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INTRODUCTION

History is not just a matter of certainty which can be proven by clear sources, but also a matter of fairness, which is based on the interpretation of existing sources. Likewise with the spread of Islam to various regions in Indonesia which still contains various differences of opinion among historians. However, there are several sources that consider Islam to have entered Indonesia in the 7th century AD. However, there are those who think that the emergence of Islam in Indonesia in the 13th century AD. The birth of various styles of Islamic sultanates in Indonesia departed from Indonesia's geographical location which is the center of world traffic routes, both shipping and trade. This route is commonly used by large merchant ships from East Asian countries wishing to trade to European countries or vice versa. In some opinions it is said that the influence of Muslim traders from India, China, Arab, Persia and Europe who had stopped by in Indonesia brought their respective cultures and had developed Islam in Indonesia through various existing channels such as trade, marriage, education, tasawuf, the arts, and politics.

Previous research conducted by Siti Tiara Mulia, Hendra, and Muhammad Ichsan (2022) entitled "The Traces of Islamic Development in Islamic Kingdoms in Indonesia." This type of research is descriptive, using a qualitative approach. The similarities between previous research and this research are as follows the object under study is to equally discuss the Islamic kingdoms in Indonesia, and the types and research approaches used both use descriptive qualitative methods. While the differences between previous research and this research are as follows the subject in the previous study was the development of Islam while in this study the subject was the development of the Islamic sultanate, and the focus in the previous research only referred to a few kingdoms in Indonesia, while in this study the research focus was very broad, namely to various Islamic sultanates in Indonesia.

This study will discuss the development of the Islamic empire in Indonesia, as well as what factors influenced the heyday and decline of the Islamic empire in Indonesia. For this reason, this study seeks to answer the problems previously mentioned. The importance of analyzing this study is to find out the history and process of the development of Islamic sultanates in the archipelago. As a lesson to

be applied in the present, who will know the cultural identity and history of Islamic civilization in the archipelago. So based on the description above, the researcher wants to conduct research with the aim of analyzing the development of the Islamic empire in Indonesia.

RESEARCH METHODS

This study uses a qualitative approach, with a case study analysis of the development of Islamic sultanates in Indonesia. The data collection technique used in this research is library research, where library research is the activity of collecting research-related materials from books, scientific journals, literature and other publications that are worthy of being used as sources. for research that will be examined by the author, by analyzing the data through several expert opinions (Mardalis, 2014 : 26).

RESULTS AND DISCUSSION

Patterns of the Development of the Islamic Sultanate in Indonesia

The style of the Islamic Sultanate in Sumatra

The process of the arrival of Islam in Indonesia actually did not broadcast simultaneously. Each region has a different period when Islam entered its territory. According to Islamic historians, Sumatra is the place where Islam first entered Indonesia.

The Perlak Sultanate

The Perlak Sultanate was founded in 840 AD and ended in 1292 AD. Its founders were Arabs from the Quraysh tribe. The Arab merchant married the descendant of the Perlak king. From this marriage got a son named Sayyid Abdul Aziz. Sayyid Abdul Aziz was the first sultan in the land of Perlak. After being crowned sultan of Perlak country in 225 H, his name was changed to Sultan Alaidin Shah (Muljana, 2016: 130). The Perlak Sultanate, known for its wealth of natural products, was known as a perlak wood producing area. The entry of Islamic traders also simultaneously spread the teachings of Islam in this region. At the beginning of the 8th century AD, Perlak was known as a highly developed trading port. The immigrant group intends to spread the mission of Islamization by marrying local women and developing a trading wing in this area. The Perlak Sultanate ended after Sultan Makhдум Alaidin Malik Abdul Aziz Johan Berdaulat died in 1292 AD The Perlak Sultanate then merged with the Samudra Pasai sultanate under the rule of Sultan Muhammad Malik Al-Zahir who was also the son of Sultan Al-Malik Al-Shalih. The merging of the two sultanates was caused by Sultan Malik Abdul Aziz Shah not leaving his son to succeed him as sultan in Perlak. (Hasjmy, 2013: 407-411).

Sultanate of Samudra Pasai

The Sultanate of Samudra Pasai is a twin sultanate located on the northeastern coast of Aceh. This sultanate was founded in the early or mid-13th century AD by Sultan Al-Malik Al-Shalih (1261-1297). The emergence of the Samudra Pasai sultanate was the result of the process of Islamization of coastal areas that had been visited by Muslim traders from the 7th century AD onwards. (Tjandrasasmita, 2008: 3) The founder of the Samudra Pasai sultanate was Sultan Al-Malik Al-Salih, who was also the first king. During its heyday, Samudra Pasai was an important trade center in the region. As a large trading port, Samudra Pasai issues gold currency called dirhams. With this condition, the Samudra Pasai sultanate was also able to expand the teachings of Islam to other regions in Indonesia. In the 14th century AD, this sultanate also became a center for Islamic religious studies and gave rise to calligraphy, writing, and the science of Sufism. The Samudra Pasai Sultanate lasted until 1524 AD. In 1521 AD, this sultanate was conquered by the Portuguese who occupied it for three years, then in 1524 AD it was annexed by the king of Aceh, namely Ali Mughayat Syah. Furthermore, the Samudra Pasai kingdom was under the influence of the Aceh sultanate based in Banda Aceh Darussalam. (Abdullah, 2013: 55).

The Sultanate of Aceh Darussalam

The Sultanate of Aceh Darussalam was built on the ruins of the Hindu-Buddhist kingdoms that had existed before. The founder and first ruler of the Aceh sultanate was Sultan Ali Mughayat Syah who was crowned on September 8, 1507 AD. The existence of the Aceh Darussalam sultanate was further revealed by the discovery of a tombstone which turned out to be the tomb of Sultan Ali Mughayat Syah who died on August 7, 1530 AD Since Sultan Iskandar Young in control of government,

the people of Aceh are very fond of doing business. Many Acehnese work as goldsmiths, gunsmiths, shipbuilders, blacksmiths, and others. The Sultanate of Aceh Darussalam reached its peak during the reign of Sultan Iskandar Muda. Entering the second half of the 18th century AD, Aceh began to be involved in conflict with the Dutch and the British. At the end of the 18th century AD, the territory of Aceh in the Malay Peninsula was seized by the British. In 1903, the strength of the Aceh Darussalam sultanate weakened as Sultan M. Dawud surrendered to the Dutch. A year later, in 1904, almost all of Aceh was controlled by the Dutch.

Sultanate of Malacca

The Sultanate of Malacca is located on the Malay Peninsula with its capital in Malacca. Before becoming an independent sultanate, Malacca was part of the Majapahit territory. Its founder was Prince Parameswara, originally from Majapahit. Since the Malacca sultanate came to power, international trade routes through the Malacca Strait have become increasingly crowded. Along with the weakening of the power of Majapahit and Samudra Pasai, the Malacca sultanate had no competition in terms of trade. Trade in Malacca was very dependent on spices, so the relationship between Malacca and Java was very strategic. Because at that time the spice trade from Maluku was controlled by Javanese traders. In 1511 AD, the Portuguese war fleet easily defeated Malacca's defenses. They built forts there and many areas broke away from Malacca's influence (Muljana, 2016: 215).

Deli Sultanate

The Deli Sultanate is a Malay sultanate founded in 1632 by Tuanku Panglima Gocah Pahlawan in an area called Tanah Deli. Muhammad Dalik founded the Deli sultanate which was still under the Aceh sultanate in 1632 AD. After Dalik died in 1653, his son Tuanku Panglima Perunggit took power. A dispute over the change of power in 1720 led to the breakup of Deli and the creation of the sultanate of Serdang. After that, the Sultanate of Deli was taken over by the Sultanate of Siak and Aceh. In 1858, Deli land belonged to the Dutch after Sultan Al-Sayyid Sharif Ismail surrendered his land. In 1861, the Deli sultanate was officially recognized as independent from both Siak and Aceh. At this time the Sultanate of Deli grew rapidly. Its development can be seen from the wealth of the sultanate thanks to the plantation business, especially tobacco. In addition, several legacies of the Deli sultanate are also evidence of the development of this area at that time, for example the Maimun Palace and the Medan Grand Mosque.

Palembang Darussalam Sultanate

Since its inception, the Sultanate of Palembang has formed a separation between the capital region and areas outside the capital, known as the Uluan region. The development of Islam in Palembang was in line with the founding of the Palembang Darussalam sultanate. The establishment of the Palembang sultanate began with the power struggle in Demak in 1546. Ki Gede Ing Sura, a loyal follower of Prince Ario Penangsang who died in a power struggle which was later won by Prince Hadiwijaya, the sultan of Pajang. Ki Gede Ing Sura was of the opinion that even though it was under the rule of Demak, Palembang did not need to attack Pajang. Therefore, the Sultanate of Demak had been controlled by Pajang, so Ki Gede Ing Sura considered that Palembang would automatically become an independent territory (Sevenhoven, Irwanto: 57-58).

The style of the Islamic Sultanate in Java

The presence and spread of Islam on the coast of Java Island can be proven based on archaeological data and chronicle sources, saga, legends and foreign news.

Sultanate of Demak

The Sultanate of Demak has a geographical location on the north coast with a lush natural environment, and was originally a village which in the local chronicle was called Gelagahwangi. This place is said to have been used as a Muslim settlement under the leadership of Raden Patah whose presence at the place was guided by a wali named Sultan Rahmat or Ampel. Raden Patah is a son of Brawijaya and his mother is Putri Cina (Cempa). Local chronicles place the fall of Majapahit in 1478 AD, with its candrasengkala, Sirna Lost Kertaning Bhumi (1400 Saka). Perhaps this year's number can

also be related to the memet candrasengkalanya which is depicted as a bulus on the mihrab wall of the Great Mosque of Demak which can be interpreted as 1401 Saka or 1479 AD.

The second king of Demakin the chronicle known as Prince Sabrang Lor although his reign was brief. In the Tome Pires news, it is known that a person named Pati Unus carried out an attack on Malacca in 1513, departing with his fleet from Jepara which served as the port of the Demak sultanate. The third king of the Demak sultanate was Prince or Sultan Trenggana who at the time of Tome Pires went to Demak was called Pate Rodim Jr. (Young). He expanded his political power and subjugated areas that were still Hindu. The kings of Demak were known as protectors of religion so that between the kings and the clergy were closely intertwined, especially with Walisanga. The establishment of the Great Mosque of Demak by the trustees with the architect Sunan Kalijaga is the center of the da'wah of the trustees.

Pajang Sultanate

Since the death of Prince Trenggana, there has been a power struggle within the family. As a result of the power struggle among the family and relatives, there was a political dispute between the Wali Sanga, each of whom became a supporter for the appointment of the rulers. After Prince Trenggana was replaced by Sunan Prawoto, he was killed by Arya Penangsang in 1549. Now it was Arya Penangsang's turn to be killed by Sunan Prawoto's brother-in-law, Jaka Tingkir. Jaka Tingkir is a student of Ki Ageng Pengging who was originally a private in the Demak sultanate under the reign of Prince Trenggana. After successfully killing Arya Penangsang, he crowned himself as the Sultan of Pajang with the title Sultan Hadiwijaya. Sultan Pajang began to expand his power. After he died in 1587 he was succeeded by his son, Prince Benawa. During his reign, the Pajang sultanate lost the Mataram area. (Abdullah : 2013, 70-71) The transition of the center of power from Demak to Pajang to Mataram was a shift in the center of government from the coastal areas to the inland areas resulting in a change in the nature of the maritime sultanate to an agrarian sultanate.

Mataram Sultanate

The Sultanate of Mataram is located between the Opak River and the Praga River which flow into the Indian Ocean. It was in this place that Ki Ageng Pemanahan founded the palace in 1578, but after several years in the palace, Ki Ageng Pemanahan died in 1584. His successor was his son, Senapati ing Alaga. During his reign, Mataram expanded its territory. However, there were a number of areas that were previously under Mataram, which had begun to free themselves. As a result, Sultan Agung carried out attacks on Surabaya in 1625. In terms of religion, Sultan Agung made a Javanese year calendar with calculations between the Hijri year and the Saka year which was 1555 Saka acceptable to the Javanese people and until now it is called the Jawi calendar. Since the reign of both Sunan Amangkurat I and Sunan Amangkurat II and so on, the Islamic Mataram sultanate until the Giyanti War in 1755 was constantly experiencing VOC political influence. It was even through the Giyanti agreement that the Islamic Mataram sultanate was split into the Ngayogyakarta Hadiningrat and Surakarta (Solo) Sunanate sultanates.

Cirebon Sultanate

The Cirebon Sultanate was an Islamic sultanate in the 15th and 16th centuries AD, and at the same time an important base in inter-island trade and shipping routes. When Tome Pires (1512-1515) arrived, Cirebon was included in the Javanese area under the rule of the Demak sultanate. In fact, Islam has begun to be spread even though it is still limited in area, it is Prince Cakrabumi alias Haji Abdullah Iman and even Sheikh Datuk Kahfe who has pioneered the establishment of Islamic boarding schools as a place to teach and spread Islam. The Cirebon Sultanate reached its heyday when Syarif Hidayatullah ruled. Under his rule, the Cirebon sultanate experienced very rapid development, thereby influencing the spread of Islam. The Sultanate of Cirebon ended its heyday in the 17th century, when the peaceful atmosphere in Cirebon was disrupted by colonialism. (R.A. Kem: 21) The Dutch colonial government increasingly intervened in managing Cirebon. In 1906 and 1926, the power of the Cirebon sultanate was officially abolished by ratification as the City of Cirebon.

Sultanate of Banten

As a trading port on the north coast of western Java, Banten is thought to have emerged during the Sundanese sultanate. Based on local sources, it is known that the area of Banten before the sultanate was still under the Sundanese kingdom of Pajajaran. Until the presence of Tome Pires (1512-1515) Banten was still part of the Sunda Padjadjaran sultanate. The Sultanate of Banten during the reign of Sultan Ageng Tirtayasa reached its peak. In the political field, the sultanate of Banten constantly fought VOC colonialism both at sea and on land which was famous for the war of 1658-1659 which consisted of 12 articles. The civil war that took place in Banten left the next period of government instability. The conflict between the descendants of the Banten rulers and the turmoil of discontent among the Banten people was the result of the VOC's interference in Banten affairs. As a result of the protracted conflict, the sultan of Banten again asked for VOC assistance in suppressing some of the people's resistance. The Sultanate of Banten was officially abolished in 1813 by the British colonial government.

The pattern of the Islamic Sultanate in Nusa Tenggara

The arrival of Islam to the Nusa Tenggara region, including to Lombok, is thought to have started in the 16th century AD which was introduced by Sultan Perapen, son of Sunan Giri. However, Islam may have entered Sumbawa through Sulawesi, through the preaching of missionaries from Makassar between 1540-1550 AD, especially to Sumbawa. (Thomas W, 2019: 346-347)

The Sultanate of Lombok and Sumbawa

In Lombok, Islam has spread throughout the region, so that all of Lombok embraces Islam. From Lombok it is said that Sunan Perapen continued his preaching to Sumbawa. The center of the Lombok sultanate was mainly centered in Selaparang under the reign of Prabu Rangkesari. It was at that time that Selaparang experienced a golden age and held hegemony throughout Lombok. However, the Lombok sultanate was disturbed by the Gelgel sultanate so that it had time to carry out attacks on the Lombok sultanate but was still able to survive. The center of the Lombok sultanate was moved to Sumbawa in 1673 with the aim of maintaining the sovereignty of the Islamic sultanates on the island, because Sumbawa was seen as more strategic than the center of government in Selaparang. Until finally the Sumbawa sultanate was controlled by the VOC.

Bima Sultanate

Bima is the center of government or a prominent Islamic sultanate in Nusa Tenggara with the first king to convert to Islam, namely Ruma Ta Ma Bata Wada who has the title Sultan Bima I or Sultan Abdul Kahir. Since then, the Bima sultanate has had a close relationship with the Gowa sultanate, especially since the struggle of Sultan Hasanuddin foundered due to the Bongaya Agreement. However, after the Bima sultanate continued to fight against the entry of politics and trade monopoly, the VOC finally submitted to its rule. In 1691, when the empress of the Dompu sultanate was killed, the king of the Bima sultanate was arrested and exiled to Makassar until he died in prison.

The style of the Islamic Sultanate in Sulawesi

The sultanates in South Sulawesi include Luwu, Gowa-Tallo, Bone, Soppeng and Wajo. However, in this case what will be discussed are the sultanates of Gowa-Tallo, Bone and Wajo.

Sultanate of Gowa-Tallo

Tome Pires (1512-1515) recounted that there was a sultanate in Sulawesi that had not officially embraced Islam, namely the Gowa-Tallo sultanate. Because officially the two kings of Gowa and Tallo embraced Islam on September 22, 1605 AD. (Noorduyn J, t.t: 247) Since the Sultanate of Gowa was officially an Islamic-style sultanate, Gowa expanded its political territory so that other sultanates also converted to Islam and submitted to the Sultanate of Gowa-Tallo. In the history of the Gowa-Tallo sultanate, it is necessary to record the history of Sultan Hasanuddin's struggle in defending his sovereignty against the Dutch Company's political and economic colonial efforts.

War events continued from time to time and only made peace in 1637-1638. The war between the sultanate of Gowa and the VOC was inevitable and there was indeed a massive war in 1654-1655. Due to the severity of the war the VOC faced, from Batavia sent envoys to offer peace which occurred on February 27, 1656. The agreement was accepted by Gowa because it was profitable. However,

according to the VOC itself, the agreement was considered detrimental and therefore the fleet and weapons to attack Gowa were ready. The Sultan of Gowa under the leadership of Sultan Hasanuddin was not afraid of the deployment of his army and fleet to face the VOC's power. However, Sultan Hasanuddin's resistance ended in defeat.

Sultanate of Bone

During the time when the Gowa-Tallo sultanate was not yet an Islamic sultanate, disputes with other sultanates often occurred, including Bone, Soppeng and Wajo. The alliance of the three sultanates which was called "Tallum Pocco" was a period of peace between the three sultanates even though the Gowa-Tallo sultanates continued to try to expand their power. Especially after the Gowa-Tallo sultanate officially became an Islamic sultanate in 1605. In South Sulawesi, the desire to expand its political power was so that the three sultanates would become sultanates with an Islamic pattern. The Sultanate of Gowa-Tallo began to attack Bone and was subdued in 1611 and its king converted to Islam with the title Sultan Adam, then during the reign of La Madarmeng, there was a dispute between the Sultanate of Bone and the Sultanate of Gowa-Tallo. So that the sultanate of Bone was attacked which ended with the arrest of the king of Bone (Aru Palaka) who was taken as a prisoner to Gowa. The period of Gowa-Bone unity was not long because since 1667 Aru Palaka had been working with the VOC, until the end of the war between the Gowa-Tallo sultanate and the VOC with the Bongaya agreement. Thus, the struggle of Aru Palaka managed to unite the Bugis sultanates and earned the nickname of the VOC as "De Koning der Boeginese".

Wajo Sultanate

The early history of the Wajo sultanate is said to be still dark because there are several versions that tell the emergence of the name Wajo. Among the stories there is a connection with the founding of the Wajo village by three sons of the king from the descendants of the gods who founded the village who became the kings of the three parts of the Wajo nation. Wajo was once conquered by the sultanate of Gowa in an effort to expand Islam. The alliance with Gowa was at one time strengthened by providing assistance in war, but repeatedly Gowa also interfered in the affairs of the Wajo sultanate's government. Through a massive war between the Gowa-Tallo sultanate under Sultan Hasanuddin against the VOC led by Speelman who received assistance from Aru Palaka from Bone ended with the Bongaya Agreement in 1667 where the Gowa sultanate was handed over to the VOC and followed in 1670 the Wajo sultanate which was first Previously attacked by Bone and VOC soldiers, the capital of the Wajo Sultanate, Tosora, fell. Arung-matoa to Sengeng died in the attack. Instead, Arung-matoa was forced to sign an agreement in Makassar regarding the handover of the Wajo sultanate to the VOC.

The style of the Islamic Sultanate in Maluku

Early signs of the presence of Islam in the Maluku region can be seen from sources in the form of ancient texts in the form of saga. Among the sultanates in the Moluccas the most prominent were the sultanates of Ternate and Tidore.

Sultanate of Ternate

The Tale of Ternate mentions that the descendants of the Moluccan kings: Ternate, Tidore, Jailolo, and Bacan were Jafar Sadik from Arabia. It is also said that during the reign of King Marhum in Ternate, a pious scholar from Java named Maulana Husein came who taught him to read the Koran and write Arabic, thus attracting the king and his family and the people (Tjandrasmita, 2013 : 23). Under the leadership of Sultan Baabullah, the Ternate sultanate reached its peak of glory. However, the unity of the regions within the sultanate of Ternate began to break up due to the arrival of the Portuguese and Spanish to Tidore in an effort to monopolize the trade, especially spices. The Portuguese focused their attention on Ternate while the Spanish focused on Tidore. Sultan Khairun with his people attacked the Portuguese. Because they were almost pressured, the Portuguese committed fraud under the pretext of holding negotiations but it turned out that Sultan Khairun was killed in 1570 which caused the people of Ternate to become even more angry. The people's resistance was continued by his son, Sultan Baabullah, who on December 28, 1577 succeeded in expelling the Portuguese troops from Ternate.

The Sultanate of Tidore

In 1553 Sultan Khairun consolidated with prime ministers from Hitu so that war arose which was inevitable when facing clove products from Makyan which should have been received by the sultanates of Ternate and Tidore, but given to the Portuguese. The war was so fierce that it prompted the Portuguese to negotiate and under the pretext of deception, the Portuguese succeeded in killing Sultan Khairun in 1570 AD. After that, his son named Sultan Baaballah replaced him to continue leading the war against the Portuguese. In 1583 Sultan Baabullah died and was succeeded by his son named Sultan Said. During his reign, a Dutch ship under the command of Jacob van Neck arrived in Hitu. Then he continued his voyage to Ternate and was well received by Sultan Said, whose purpose was not only for trade, but also for his assistance in expanding political power. Since the VOC won the competition, the sultanates in Maluku faced trade monopoly and Dutch VOC political domination. In 1607 the Dutch VOC succeeded in expanding the policy of expansion and the policy of trade monopoly in the spice islands.

The style of the Islamic Sultanate in Kalimantan

There are actually many Islamic sultanates in Kalimantan, but among them there are the Banjarmasin sultanate in South Kalimantan and the Kutai sultanate in East Kalimantan. The historical process experienced by the two empires can only be described in outline, such as the growth and development of the empires.

Sultanate of Banjar (Banjarmasin)

The Sultanate of Banjar is located in the area of South Kalimantan which emerged from the days of Hindu-style kingdoms. When facing the Daha war, Raden Samudra asked for the help of the Sultanate of Demak so that he won a victory and since then Raden Samudra has embraced Islam with the title Sultan Suryanullah. Since the reign of Sultan Suryanullah, the Banjar sultanate has expanded its power. After Sultan Suryanullah died, he was replaced by his son with the title Sultan Rahmatullah who still sent tribute to Demak, which at that time had become the sultanate of Pajang. The Sultanate of Banjar since Dutch influence, the politics of trade monopoly entered into disputes in South Kalimantan, plus problems with British traders. Especially in the 18th century, since the Dutch made a fort on Tatas Island in 1747 and even up to the 19th century, through a contract between the Dutch East Indies Government and Sultan Adam. Despite the unstable political situation of the Banjar sultanate, it may be noted that in the 18th century in the Banjar sultanate there was a great scholar named Muhammad Arsyad b'Abdullah Al-Banjari (1710-1745). (Azra, 2013 : 251-257) Since the death of Sultan Adam, the replacement of sultans with Dutch political intervention began to cause conflict between the royal family. Moreover, after the abolition of the Banjar sultanate by the Dutch. The resistance against the Dutch continued, especially between 1859-1863.

Kutai Sultanate

In East Kalimantan, especially in Kutai during the Islamization period, the political conditions of the division of the royal family did not face. The Sultanate of Kutai has a Hindu style, it is said in the Hikayat Kutai that it always had a relationship with the Majapahit empire. It is said that during the reign of King Mahkota, two Islamic preachers came, namely Dato'ri Bandang and Tunggang Parangan, after converting to Islam in Makassar. After that, the two of them collided with the King of the Crown's supernatural powers, until finally the King of Makassar lost and began to embrace Islam. CA Mees estimates that the arrival of Islam and the King of Kutai embraced Islam around 1575 AD. The Kutai Sultanate then spread Islam to the surrounding areas until the early 17th century when Dutch VOC traders began to visit. Even until the Dutch East Indies colonization.

Factors of the triumph of the Islamic Sultanate in Indonesia

The Islamic sultanates that developed in Indonesia are a manifestation of the diversity of society that is gathered in a forum of togetherness. Then one of the factors that made the Islamic sultanates even more glorious was the influence of the existence of the Archipelago's sea trade traffic lanes. Many Islamic traders from various parts of the world such as Arabs, Persians, Indians to Chinese entered the archipelago to spread Islam. Factors that influenced the glory of the Islamic sultanate in Indonesia were traders and scholars who spread Islam using peaceful, creative, interesting and simple methods, such as

the Wali Sanga who spread Islam by using elements of wayang, songs and gamelan. The spread of Islam was carried out by various methods including marriage, education, tasawuf, art, and the last one is politics because many people become Muslims when the kings become converts. The nature of Islamic openness, whose spread is not limited to certain people or groups, and the absence of differences in one's position in society, makes it easy for Indonesian people to accept Islam. The spread of Islam in its teachings did not contradict the customs and traditions of that time.

Another factor that influenced the heyday of the Islamic empire in Indonesia was that Islam entered Indonesia to coincide with the end of the heyday of the Hindu-Buddhist kingdoms, where the largest Hindu kingdom at that time was the Majapahit kingdom. The spread of preachers in broadcasting Islamic teachings such as building mosques, Islamic boarding schools, madrasas, and others has also spread throughout Indonesia. Most importantly, in spreading Islam there is no compulsion to embrace it.

The Decline Factor of the Islamic Sultanate in Indonesia

The Islamic Sultanate in Indonesia reached its peak in the 14-17th century AD. However, entering the 17th century, Islamic civilization in Indonesia experienced a setback. This is inseparable from the arrival of western nations such as the Portuguese, Spanish, Dutch and British who came to Indonesia. The factors that influenced the decline of the Islamic sultanates in Indonesia were internal conflicts within the empire itself, civil wars, loss of territory, politics of playing one against the other from western nations, losing battles with western nations, and losing competition in trade with western nations. Thus, the factor of the decline of the Islamic sultanates in Indonesia was inseparable from internal and external conflicts which forced them to collapse and were unable to maintain their power.

CONCLUSION

The process of the arrival of Islam in Indonesia actually did not broadcast simultaneously. Each region has a different period when Islam entered its territory. According to Islamic historians, Sumatra is the place where Islam first entered Indonesia. Furthermore, the spread of Islam on the coast of Java Island. Proven based on archaeological data and chronicle sources, saga, legends, and foreign news. The arrival of Islam to the Nusa Tenggara area, including to Lombok, is estimated to have started in the 16th century AD. However, Islam entered Sumbawa through the preaching of missionaries from Makassar between 1540-1550 AD. The sultanates in South Sulawesi, including Gowa-Tallo, Bone, and Wajo. Following the sultanates in the Maluku islands were the sultanates of Ternate and Tidore. Factors that influenced the glory of the Islamic sultanate in Indonesia were traders and scholars who spread Islam using peaceful, creative, attractive methods, and with various methods including marriage. The open nature of Islam, whose spread was not limited to certain people or groups, did not conflict with the customs and traditions of that time. Islam entered Indonesia to coincide with the end of the heyday of the Hindu-Buddhist kingdom, and in spreading Islam there was no compulsion to embrace it. Entering the 17th century, Islamic civilization in Indonesia experienced a setback. This is inseparable from the arrival of western nations who came to Indonesia. The factors that influenced the decline of the Islamic sultanates in Indonesia were internal conflicts within the empire itself, civil wars, loss of territory, politics of playing one against the other from western nations, losing battles with western nations, and losing competition in trade with western nations.

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