The Interrelationship of Indonesia-China-India in Religion from Arabian Islam to Nusantara Islam

Mudzakkir Ali¹ & Mehmet Toprak²
¹Wahid Hasyim University
Email: amudzakkirali@yahoo.com
²Ilahiyyat Faculty at Marmara University, Turkey
Email: mehmetoprak@gmail.com

Abstract—Nusantara Islam is an implementing of Islamic teachings in the region of Nusantara (it is called Indonesia now). Nusantara Islam does not appear in sudden, but it has a long historical process as the effect of the acculturation of the relationship of Indonesian with Arab and Persian, who are Muslims, and the culture of Chinese and Indian, who are Buddhists/Hinduism, which has become the nation’s characteristics. The traditional knowledge that is built by the muftis (especially Walisongo), especially through pesantren produces Islam with the support of majority of people, i.e., the view of Ahlus Sunnah wal Jama’ah (Aswaja). Thus, the core value of Aswaja is to maintain the good traditional inheritance value and to take/search for the better new tradition, which is supported by the moderate, fair, tolerant and proportional attitude in all of life fields.

Keywords: Islam, Arab, Nusantara, Pesantren, Aswaja.

Background

India, China and Indonesia are the three countries that have a strong and long historical relationship. Either economical relationship, cultural relationship, religion relationship or intellectual relationship. Indonesia is known as the country that has the biggest number of Muslims in the world, it is around 199.9 million people or 85.2% from the total amount of 234.6 million people. India is in the third rank, with almost 138 million people of Muslims around 13.4% from the total amount of 1,210,804,219 people. While China, though it is an atheis country, the Muslims in there are about 26 million people or 2% from the total amount of 1,498,547,350 million people. Another similarity is that India, China and Indonesia are multi-religion, multi-belief, multi-ethnicity, multi-language, and multi-cultural which interact each other. However, one interesting thing about Islam from these three countries is the dynamical and dialectical process with the local religions and culture that finally produces Islam which has colours and patterns.

In Indonesia itself, there is a slogan called Bhinneka Tunggal Ika (though we are different, we are united) which is from the Sanskrit language from the thought of Mpu Tantular in the era of Majapahit Kingdom, which refers to the varieties of religions, belief and culture to prioritise equality to keep the unity in the region of Nusantara. Thus, Bhinneka Tunggal Ika becomes the ancestors’ inheritance which needs to be maintain for the next generation.

Islam was descended to the world through Rasulullah Muhammad, which is the guidance for human beings with the different kinds of social condition, political condition, economical condition, and cultural condition wherever they are. Thus, Islamic teachings will have contact with the local condition, which has its own flexibility so that it can berahmatan lil ‘alamin and so that it will be always relevant in every time and place (shailih li kulli zaman wa makan).

Indonesia, with the biggest population of Muslim in the world, needs to have some effortsto maintain the peace and the wholeness of NKRI, where Muslim is major. This is important because, lately, there has been happening the weakening or even the destruction to the Muslim countries, like: Palestine, which has not been set free yet, Iraq and Syria, which are in a very chaotic situation because of the cruelty of ISIS. Even in our national politics, there has been appeared some radical groups in one
side, while liberal groups in other side; besides, Indonesians are well-known as the people who are well-mannered and humanist. Specially, Nusantara Islam which has Aihus Sunnah wal jama’ah has the guidance needs to be shown so that it can be the world guidance as Islam Rahmatan lil’ alamin.

Similar with the explanation above, Ishom Yusqi stated the reasons of the needs to adapt the theme of Nusantarar Islam, they are:

1. Middle East is in the political crisis condition, so this Nusantara Islam is expected that it can be the inspiration and is able to be alternative guide and pride in Islam world.
2. Nowadays, transnational organization has started to grow and develop, if it is not resisted, it will destroy the value of Nusantara characteristic which has been established by the Indonesian patriots. There was a transnational organization in Indonesia, it was PKI (Partai Komunis Indonesia), now, there is HTI (Hizbut Tahrir Indonesia) which has come to the society, either lower class, middle class, or even higher class through halaqahs, schools, colleges, books, the thought that says democracy is kafir, taghut and so on, besides, the Nusantara muftis have agreed that Indonesia does not need ‘darul islam, but darusalam’. Moreover, Ikhwanul Muslimin has come to Indonesia with different “chasing”, this can be seen from their refference or their a-must reading, the book of Ma ‘tsurat by Hasan Al-Bana.
3. Four pillars (Pancasila, Bhineka Tunggal Ika, NKRI and UUD 1945) which are now in the threat of some groups; the groups that try to erase and replace them into their own ideology and teachings.
4. Nusantara Islam characteristics, which are: having Indonesian characteristic, having Islamic characteristic, and having Aswaja characteristic with the principle of tasamuh, tawasuth, al-I’tidal and tawazun.

**Nusantara Islam**

Nusantara Islam is the combination from the two words Islam and Nusantara, Islam as rahmatan lil’ alamin which comes from its original country, Arab (it can be also called: Saudi Arabia), while Nusantara (including Indonesia) is a territorial region of country as the place where Islam is taught and implemented. Thus, Nusantara Islami is a model of typical Islamic teaching implementation in Nusantara with all of its characteristics, either its natural and surroundings condition or its culture that, surely, different with the characteristics of Arabian Islam, Indian Islam, Chinese Islam, Iranian Islam, Afghan Islam, and so on. Nusantara Islam is Indonesian Muslim, so its identity as an Indonesian has to be stand out. Someone cannot change Indonesia into Arab, cannot change Indonesia into Yemen or Pakistan, and so on.

Historically, there are four theories that state how Islam came to Indonesia, they are Gujarat theory, Chinese theory, Persian theory and Arabian theory. Gujarat theory (India) by Snouck Hurgronje (which is shown by Pijnappel) stated that Islam came to Indonesia through the regions of sub continent of India, like: Gujarat, Bengal and Malabar in 12th century or 13th century. Chinese theory stated that Islam came to China, where in AD 9th century there were many Muslims in Kanton and Southeast China who moved to Java, some went to Kedah and Sumatera, because “in the Huan Chou government there happened the extermination towards Kanton and Southeast China people who were mostly Muslims”. Besides in AD 8th century until AD 11th century there had been Arabian Muslim villages in China and Campa, which had had trade relationship with Indonesia”. History fact shows that there are some mosque artefacts, Raden Fatah as Demak Sultan was a Chinese descendant, with Chinese name Jin Bun, Sunan Ampel or Raden Rahmat whose Chinese name is Bong Swi Hoo. Persian theory stated that Persiais the beginning of how Islam came to Indonesia. This theory is based on the similarity of the culture that some Islam groups in Indonesia and Persians had. For example, the commemoration of 10 Muharam which is held to commemorate the day of Hasan and Husein, Rasulullah’s grandchildren, passed away. Furthermore, in some places in West Sumatera, there is also a tradition called Tabut, which means “keranda”, it is also to commemorate Hasan and Husein. There are some words that are believed that they are from Iran, too, like jabar from zabar, jer from ze-er and any other. This theory believes that Islam came to Indonesia in 13th century, and the first region that was touched was Samudera Pasai. Arabian theory says that Islam came to
Indonesia directly form Mecca and Medina. It was in the early 7th century or the early hijriah century, even when khulafaur rasyidin governed, when the era of Abu Bakar, Umar bin Khattab, Utsman bin Affan and Ali bin Abi Thalib. Islam came to Indonesia in 7th century which was supported by some figures, like: Hamka with the reason that, in AD 674, King Tacheh or Ta Shih (Arab) sent his messenger to Queen Sima who was well-known as a fair and honest queen. Moreover, in Java, there were many Arabians. Zainal Arifin Abbas, said that in AD 668, there were some messengers from Arab who had had some Islam followers from North Sumatera. Juned Pariduri said that in AD 670 in Barus (Tapanuli) there was Syekh Mukaddin’s gravewhich was inscribed the writing of Ha-mim which means 48 H/AD 670.

According to the four theories above, it can be concluded that the Gujarat theory, Chinese theory, and Persian theory are the clear historical proofs of how Islam came to Nusantara. While the Arabian theory is just a prediction. Though the Arabian theory is just a prediction, according to the amount of historical data that supports the theory, it can be said that Islam came to Indonesia in AD 7th century. Thus, Islam came to Indonesia directly from Arab through China in the middle of 7th century. Of course, the journey was not only done in China, but in Indonesia, too. Some notes say that Muslim ambassadors also visited Zabaj or Sribuza or we commonly know as Sriwijaya Kingdom (AD 671-1293). This can be accepted because, it was the golden age of Sriwijaya Kingdom. No other expeditions had ever been done in China without going to Sriwijaya first. Even some Chinese literature sources say that, towards a quarter of 7th century, there had been Arabian Muslim villages in the coastal beach of Sumatera. In this village, it was informed that Arabians lived and married to local people and formed some Muslim communities. In Chinese historical book entitled Chiu T’hang Shu, it is said that Chinese people had ever got a diplomatic visit from Ta Shih4 people, the term for Arabian people, in AD 651 or 31 Hijriah. Four years later, there had been some ambassadors sent by Tan mi mo ni’ in the same dynasty. Tan mi mo ni’ was the term for Amirul Mukminin. In that note, Tan mi mo ni’ ambassadors stated that they had built Daulah Islamiyah and had ever changed their leader for three times. It means that those Muslim ambassadors came in the era of the leadership of Utsman bin Affan.

Usually, Arabian wanderers did not only wander to China, but they kept wandering to Far East regions, including Indonesia. Far before European wanderers had such ability to wander the world, Arabian and Middle East wanderers had ever done wandering the world first with a high intensity. It can be seen in the notes from some Chinese Buddhist pilgrims who always rode in some expedition ships owned by Arabians since the toward 7th century to go to India12.

The relationship between Sriwijaya and the caliph of Islam in Middle East kept going until the Khalifah Umar bin Abdul Azis (governed AD717-720) era. “From the King at the King [Malik al Amlak] is the descendant of a thousand kings; whose wife is also the granddaughter of a thousand kings; whose stall a thousand elephants live; whose region two rivers irrigate the aloe trees, the scent spices, the nutmeg and the camphor whose scentis smelled till 12 miles away; to the King of Arab who does not believe in any other things except God. I have sent you gifts, which actually are not too many gifts, but are just as a sign of friendship. I want you to send me someone who can teach and explain to me about Islam and its rules.” This is how the letter from the King of Sriwijaya Sri Indravarman to Khalifah Umar bin Abdul Azis sounds like. It is predicted that the diplomatic relationship between the two leaders of the two regions happened in 100 Hijriah or AD 718.

An old Arabian literature entitled Aja ’ib al Hind which was written by Buzurg bin Shahriyar al Ramhurmuzi in 1000 gives the illustration that there were some Muslim villages that were built in Sriwijaya Kingdom13. Even in the later era, a well-known Arabian wanderer, Ibnu Bathutah, made a note of his journey to some regions of Nusantara.

Similar with that conclusion, Azra (2002) revealed that there are four things stated by traditional historiography which is related to Islamization in Indonesia, they are:14

1. Indonesian Islam came from Arab.
2. Islam was introduced by some professional religion teachers and experts.
3. The first people who converted to Islam were entrepreneurs.
4. Most of those religious experts came to Indonesia in AD 12th century and in AD 13th century, though since the 1st H or the AD 7th century there were some Indonesia people who had converted to Islam, it was just an introduction, and in the 12th until 16th century, the Islam influence in Indonesia appeared clearer and wider.

Nusantara Islam is said that it is an entity because it has typical characteristic which differs from Islam in other countries because of their different history, geography, and culture. Islamization in Java goes dialogically and relative compromisingly. In outer region of Java, the ethnicities that convert to Islam have to choose distinctly between Islam as a new identity and let their local culture and beliefs go, or reject it at all. Furthermore, Islam that comes to Nusantara has its own strategies and some readiness, they are:

1. Islam comes by considering the tradition. The opposing tradition will not be opposed, but it will be appreciated, and then it will be the media of the spreading of Islam.
2. Islam does not come by making some troubles with any other religions or beliefs, so they can live together.
3. Islam comes by energizing the old tradition, so that Islam can be accepted as a religion.
4. Islam becomes a traditional religion, so that people cannot leave Islam form their lifes.

Ahmad Baso gives the explanation that Nusantara Islam is a way of madzhab in a manner of qauli and manhaji in doing istimith about Islam from its theorems which is suited the territories, regions, natural conditions, and the way of implementing Nusantara people.

This implementing of Nusantara Islam is agreed by Imam Syafi’i in his book “al-umm” which says:

ما من بلد المسلمين بلد الا وفيه علم قد صار اهله الى اتباع قول رجل من اهله في أكثر أقواله

Meaning: There is no other Muslim Countries (as one) Country except there is knowledge in it that makes its people follow the thoughts of muftis from those people in most of their thoughts.

That statement of Syafi’i can be understood that Nusantara has its own knowledge (about Islam) which is followed by Indonesian people. That scholarly tradition is produced by the Nusantara muftis, even it is taught to the world. This scholarly tradition is not different with the scholarly tradition in other countries, like: in the field of fiqh, Madinah Madzhab by Imam Malik, Kufah Madzhab (Iraq) by Imam Hanafi, Egypt Madzhab by Imam Syafi’i, and so on. Though there are some differences in understanding and implementing Islam in those madzhab, all of those are called ahlus sunnah wal jama’ah.

The differences of the territorial region of countries become the characteristics in implementing Islam, like: though reading syahadat is in Arabic, the understanding and the feeling of the reading of syahadat in Indonesia is based on Indonesian language; the determining of shalat time must be referring to Indonesian time, which is different with the time in Saudi Arabia; the zakat in Saudi Arabia can be camels or wheats, while the zakat in Indonesia can be cows or rice, and so on. Thus, all of the richness that Nusantara has becomes the source of inspiration for the muftis to bring colours, patterns, sounds and substances towards Islam itself, either its nature, its water, its seas, its soil, its culture and civilization, which can be the references in doing ijithad so that Nusantara Islam is born.

The duration of the early spreading of Indonesian Islam was around AD 7th century until AD 13th century. The spreaders were the Arabs, Persians, and Indians (Gujarat, Benggala). Those spreaders were mostly traders, preachers, religious leaders, tasawuf experts, religious teachers, and Hajj pilgrims. They spreaded Islam through some ways. They were trade, marriage, tasawuf, education, arts, and the establishment of egalitarian citizens in social class.

Sayyid Mohammad Naqib Al-Attas had summarized some theories which were proposed by western bachelors about how fast Islam was accepted in Southeast Asia, those summaries are:
1. The trade factor which brought Islam to this Nusantara archipelago.
2. The factor of traders and workers who married to local people (not Muslim), which is considered as the easier way of the process of Islam spreading in the society.
3. The factor of hostility between Muslims and Christians when the Muslims were colonialized by the Christians (Western colony), which fastened the spreading of Islam, especially in 15th and 17th century.
4. The political factor which was considered as the motive and the easy way of Islam spreading.
5. The factor of appreciation of Islamic ideology value which was considered more rational for the Muslims.
6. The autoctoni factors, or a condition that is considered as something which exists since the ancient times as the ownership or cultural characteristic of a society. In this case, autoctoni factor is represented by tasawuf, which is considered that there are many similarities with the old beliefs, and is also considered that it facilitates the acceptance of Islam in local society.21

Islam Nusantara needs to be developed with these 10 reasons, they are:
1. Islam is the Religion for Human Being with all of the varieties of culture, tradition, and any other;
2. Islam is Purely Owned by Allah so that the mufsis try to live the Islam values in their middle of cultural identity, also in facing globalization;
3. Islam is Not Just Owned by Arabs, but it is owned by all of human-beings (rahatman lil ‘alamin), which enables Nusantara people to do the ijthad developing Nusantara Islam;
4. Culural Acculturation Results Civilization, because the golden era of Islam cannot be declined the result of the acculturation between Islam teachings and Greek philosophy culture, so that that cultural acculturation results a regal Islam civilization.
5. Arabian Islam is Not Identical, Saudi Arabia has certain culture, so does Nusantara. Without omitting identity and without dislocating the essence of Islamic teachings, Nusantara Islam developsand is proved that it can keepthe society’s benefits.
6. Nusantara Islam is Not a New Ideology, referring to the history fact, the spreading and the practice of Islam in this archipelago is done by the cultural approach. Wali Songo’s missionary, especially in Java, proves that Islamic characteristicand Nusantara or Indonesian characteristicis not for being opposed. Both can run harmoniously and can even strengthen each other. Many of Indonesia and Nusantara people’s local wisdom can run harmoniously with Islam. It has been proven that culture can be the effective way to do the Islam dakwah or missionary. Nusantara Islam has Ahlus Sunnah wal Jama‘ah as its guidance.
7. Nusantara Islam as the Manifest of “Country” of Medina. Inthe “country” of Medina, Rasulullah made a social contract, which is in the form of Medina Charter. Not only for Muslims, but also for Jews and Chrisitians. In Nusantara/Indonesia, Medina Charteris in the form of Pancasila, the law that protects its people equally and without any discrimination.
8. Nusantara Islam is a God’s Mercy, because Indonesian Muslims are known as open, moderate, tolerant, and harmonious. The existence of diversities is a God’s Mercy. Islam is as the God’s Mercy (rahatman lil ‘alamin) for the universe. Besides extremism and terrorism are contradictive with Nusantara culture, they also make some disharmony, or even chaos. Nusantara Islam has a role as the stabilizer of any intolerant action and violence which is based on religion.
9. Nusantara Islam Omits Islamophobia. With the characteristics above, Nusantara Islam will be able to decrease little by little the Western and non-Muslim people’s phobia towards Islam. As a replacement, Western and non-Muslim people will know Islam clearer and purer.
10. Alternative Islam, some people have the biggest hope in the contribution of Indonesian/Nusantara Islam to the world, either domestic or foreign people, including the President of United States, Barrack Obama, and the former Malaysian Deputy Prime Minister, Anwar Ibrahim. Even an Indo-Pakistan Muslim expert, Fazlur Rahman (1919-1988), in an occasion, delivered that, in his optimism, Indonesia would pioneer the raise of the Islam civilization. It was in a condition that Muslim people in this country will be able to increase their Islam and technology knowledge.22

Aswaja as Nusantara Islam

Harry J. Benda mentioned that the history of Indonesian Islamis the history which enlarges the santri (student in Muslim school) civilization and its influence towards religion, social, and economic life in Indonesia23. From this view, it can be understood that Indonesian Islam is Nusantara Islam. The field of the study of santri in the religion fieldis the books written by salafus shalih, which
becomes the basis of the study of Aswaja, which needs to be maintained and to be developed in the society.

Aswaja as Nusantara Islamis based on the meaning of Aswaja, i.e., a group of people who consistently do the Prophet’s sunnah and do what the Prophet’s best friends do in the field of akidah (tauhid), amaliyah, badaniyah (syari’ah) and morality (tasawuf).  

There are two pillars in the meaning of Aswaja, they are: ahlus sunnah pillar and wal jama’ah pillar. The first pillar that has to be in Islam Nusantara is the existence of strong discipline that follows the Prophet’s Sunnah. While the second pillar, wal-Jama’, is the support from the people who implement it. Therefore, by understanding Aswaja, it means that Nusantara Islam take madzhab system, i.e., the best system to maintain and keep, also to apply and develop as-Sunnah wal Jama’ah so that people can be one of Ahlus Sunnah wal Jama’ah. Madzhab system is the best system to understand and to apply Islamic teachings/rules, which can be taken from Al-Quran and as-Sunnah.

The understanding of madzhab system in Nahdlatul Ulama are:
1. In doing Islam syariah, the system that is taken is madzhab system, i.e., system that follows the ways of certain madzhab priests, either through manhaj or through its aqwal;
2. In doing madzhab (especially for the educated people), they can follow manhaj (thinking method) which is done by mujtahid priests from certain madzhab in deepening and determining laws in Islam;
3. In doing madzhab (especially for common people), they can follow aqwal from the result of istinbath which is done by certain mujtahid.

According to KH Achmad Siddiq, in madzhab system, it does not need to oppose between Ijtihad and Taqlid system, but it is better to combine both of them in one harmonious proportion. Both of them are good system, which should be used by Muslim people to get pure Islamic teachings”. Because not all of people are able to use Ijtihad, and, on the other hand, are impossible to use Taqlid, too, if there is no thoughts of the result of Ijtihad.

Nusantara Islam has the same value with Aswaja, they are: moderate, fair, tolerant, and harmonious (proportional) attitude, which needs to be the guide for Nusantara people.

1. Moderate value (Al-Tawassuth) is a middle or average or moderate attitude, which means Indonesians always take the average attitude in behaving some problems. Moderate attitude is shown by not exaggerating in accepting something that is considered as a good thing, and not exaggerating in rejecting something that is considered as bad thing, too. With this moderate attitude, Muslims are considered as the chosen ones (QS al-Baqarah: 143). The Principles of the chosen ones building include: a. al-Shidq (the truth, the honest), b. al-Amanah (trustworthy), c. al-Ta’awun (cooperation), d. al-‘Adalah (fair), dan e. al-Istiqamah (consistency).
2. Fair value (al-I’tidal) is the attitude of being fair, which means Indonesians always need to have a proportional attitude (able to put something in the right place), need to obey the rules (laws) either in personal, social, or in national life. This fair attitude can bring people closer to taqwa, and according to Ibn Miskawaih, this attitude is the accumulation of the wisdom value (hikmah), the bravery value (syajy’a h) and the tenderness value (iffah).
3. Tolerant value (al-tasamuh) is the attitude of respecting and accepting other people in living together even though there are some diversities of religion, culture, language, country, and so on. This kind of attitude, according KH Ahmad Siddiq, includes the principle of ukhuwah (brotherhood) even in the context of the same religion (ukhuwah Islamiyah), nation (ukhuwah wathoniyah), or humanity (ukhuwah basariyyah), which cannot be separated or opposed between the three of them. Someone who has the tolerant attitude means that he/she is firmly holding the strong relationship of brotherhood (QS al-Baqarah: 256).
4. Reformative value (al-islahiyah) is an improvement that goes on to be in the right direction (al-islah ila ma huwa al-aslah). This is related toal-muhafadah ‘ala al-qadim al-shalih wa al-akhduz bi al-jadid al-aslah. This kind of attitude is based on the basis of Islam called rahmatan lil ‘alamin. Etymologically, Islam means “peace”, while rahmatan lil ‘alamin means “the love for universe”. Thus, Islam Rahmatan lil’alamin means that, in the middle of the society, Islamis able to give the peace and love for human beings or nature(QS al-Anbiya’ : 107).
5. Dynamic value (al-tathowuur) is the value to do the contextualization in responding all kinds of problem. In all kinds of situation in this dynamic attitude, we do not only see the material aspects,
but also the relationship with the situation or the cause which becomes the background of that situation.

End Notes

1According to Winstedt, as cited by K.A. Steenbrink, the influence of India towards Indonesia is pretty dominant. Using rhetoric language he said: “We may accept, that until the nineteenth century the Malay people received everything from India: their religion, their political system, astrology, medicine, literature, art and technical skills.” Lihat, K.A. Steenbrink, Indian Teachers and Their Indonesian Pupils: On Intellectual Relations between India and Indonesia, 1600-1800 in Robert Van Niel Marshall et al, ‘India and Indonesia during the Ancien Regime (Comparative History of India and Indonesia, vol. III), Leiden: University of Leiden, 1988, p. 130.


4Mpu Tantular in his Book, Sutatsoma strophe 139 stanza 5.

5Ishom Yusqi, Islam Nusantara, Alternatif Baru Kiblat Dunia Islam (1), uploaded on NU on line, Saturday, 02/11/2013 08:03, accessed on 10th August 2015.


10Sriwijaya is amartanite countrythat had a relationship of International trade. Many traders from some countries, like China, sub continent of India (Gujarat, Urdu-Pakistan, and Tamil), Sri Lanka, and Campa came to Sriwijaya. There was a possibility thatmarriage betweenthose foreign tradersand local people in Sriwijaya happened, because they were waiting for the change of the wind directionwhich brought themsailing to their destonation.

11The term “Shih"is also used to callthe Capital City of Sriwijaya, it is Shih-li-fo-shih (https://id.wikipedia.org/wiki/Sriwijayaaccessed on 8th August 2015).
Sriwijaya mostly applied its sovereignty at the coastal beach and the great river where could be reached by its naval ships in Nusantara, expect the island of Madagascar. It is predicted that the people from Sriwijaya had colonized and built its population in Madagascar, which was located 3,300 miles or 8,000 kilometers away from the western part across the Samudra Hindia or Indian Ocean ("History of Madagascar". Lonely Planet.com, accessed on 2010-07-07). A research that is published by the journal Proceedings of The Royal Society that most of Madagascan’s ancestors are Indonesian. The researchers believe that they were the people from Sriwijaya Kingdom (Iqbal, Muhammad (17th April 2012). "Penghuni Pertama Pulau Madagaskar Berasal dari Kerajaan Sriwijaya". Detik. Accessed on 18th April 2012). The migration to Madagascar is predicted happening around AD 830. According to the data from the mitochondrial DNA, the original ethnic of Malagasy can follow their genealogy towards 30 female pioneer ancestors come form Indonesia 1200 years ago ("Madagascar Founded By Women". Discovery.com, accessed on 2012-03-23). Malagasy language has some words from Sanskerta or Sanskrit language with the linguistic modification through bahasa Jawa or Javanese language and bahasa Malay or Malay language, this is a clue that Madagascar people were colonized by Sriwijaya people. ("A small cohort of Island Southeast Asian women founded Madagascar". Proceedings of The Royal Society B. Accessed on 2012-03-23). The period ofie Madagaskar Colonization was the same when Sriwijaya developed the ancient trade network in Nusantara and Indian Ocean ("Wanita Indonesia Nenek Moyang Penduduk Madagaskar". Yahoo News Indonesia, 21-03-2012. Accessed on 2012-03-23).

The appearance of the connection between Sriwijaya and Sailendra dynasty starts because there is a name of Sailendravamsha in some inscriptions, they are Kalasan inscription in Java, Ligor inscription in South Thailand, and Nalanda inscription in India. While in the Sojomerto inscription there is a name of Dapunta Selendra. Because Sojomerto inscriptions written in Malay language and Malay language is commonly used in some inscriptions in Sumatera, so it is predicted that Sailendra dynasty was coming from Sumatera, though the origin of this Malay language has not been examined yet (Marwati Djoened Poesponegoro, Nugroho Notosusanto, (1992), Sejarah Nasional Indonesia: Jaman Kuno, PT Balai Pustaka, ISBN 979-407-408-X). Majumdar stated that this Sailendra dynasty existed in Sriwijaya (Suwarnadwipa) and Medang (Jawa), both are coming from Kalinga in South India (Majumdar, R.C., (1933). "Le rois Çriwijaya de Suvarnadwipa", Bulletin de l’École française d’Extrême-Orient. XXXIII: 121–144.). Next, Moens added that the coming of Dapunta Hyangto-Palembang caused some of the family in this dynasty moved to Java (Moens, J.L., (1937). Çriwijaya, Yâva en Katâha", TBG. LXXVII: 317–487.). While Poerbatjara stated that this dynasty came from Nusantara, based on the Carita Parahiyan (Poerbatjara, R.N., (1956). Çriwijaya, de Çailendra-en de Sanjâyavança". BKI 114: 254–264.) then it is related to some other inscriptions in Java that used Malay or Melayu language, or one of them is Sojomerto inscription (Boechari (1966). "Preliminary report on the discovery of an Old Malay inscription at Sojomerto”. MISO III: 241–251).


http://setabasri01.blogspot.com/2012/04/penyebaran-budaya-islam-di-indonesia.htm


Achmad Rifki in http://www.fiqhmenjawab.net/2015/07/10-alasan-perluany-kembangkan-islam.html

www.isc.unwahas.ac.id 32


25The group takes madzhab system, if there are other groups that do not take the madzhab system, at least the group from Nahdlatul Ulama as the major group which consistently accept the madzhab system.


27Munas alim Ulama NU in Lampung in 1992, which there are three principles: al-shidqu, al-amanah dan Ta’awun before, then they are added the two principles: al-adalah dan al-Istiqamah.