

## THEORIES OF THE ENTRY OF ISLAM IN INDONESIA

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### Abstract

This study aims to analyze the theories of the entry of Islam in Indonesia and the origin of Islam in Indonesia. The theories of the entry of Islam in Indonesia have always been an interesting and actual topic to study and explore, especially Muslims in the academic world. By using the literature study method, this research shows that from existing theories, Islam entered Indonesia through a peaceful way, so that it can be easily accepted by the Indonesian people. This study is important to add to the source of the study of Islamic history in Indonesia, especially the scarcity of themes about the theories of the entry of Islam in Indonesia. This article will explore theories of the entry of Islam in Indonesia based on historical facts.

Keywords : Theory, Origin

### Abstrak

Penelitian ini bertujuan untuk menganalisis teori-teori masuknya Islam di Indonesia dan asal-usul Islam di Indonesia. Teori-teori masuknya Islam di Indonesia selalu menjadi topik yang menarik dan aktual untuk dikaji dan digali, khususnya umat Islam di dunia akademik. Dengan menggunakan metode studi pustaka, penelitian ini menunjukkan bahwa dari teori-teori yang ada, Islam masuk ke Indonesia melalui jalan damai, sehingga dapat diterima dengan mudah oleh masyarakat Indonesia. Kajian ini penting untuk menambah sumber kajian sejarah Islam di Indonesia, terutama minimnya tema tentang teori masuknya Islam di Indonesia. Artikel ini akan mengupas teori-teori masuknya Islam di Indonesia berdasarkan fakta sejarah.

Kata Kunci : Teori, Asal-muasal

## INTRODUCTION

As the largest Muslim country in the world, Indonesia has a long history of how Islam entered Indonesia. Starting from the beginning of the history of the entry of Islam into Indonesia to becoming the religion with the largest adherents in the archipelago did not take a short time but has occurred since the time of the kingdom. There are

many theories that mention how the beginning of the history of the entry of Islam into Indonesia and eventually became a religion that was widely embraced by most people in the archipelago at that time. These theories also have evidence so that it is believed that the history of the entry of Islam into Indonesia is in accordance with existing theories.

The discussion about the theory of the arrival of Islam in the archipelago, has several opinions among some experts. The opinion revolves around three main issues, namely the origin of Islam developing in the archipelago, the carriers and preachers of Islam and when Islam actually began to appear in the archipelago. There are a number of theories that talk about the origin of Islam that developed in the archipelago, namely the Gujarat theory, Persian theory, and Arabian theory.<sup>28</sup> The birth of various theories about the entry of Islam in Indonesia, departed from the emergence of the thoughts of historians who were built in order to answer fundamental problems. The first is, when exactly Islam came, and also entered Indonesia for the first time, are there other supporting theories. Second, is there any evidence of the entry of Islam into Indonesia, and whether Islam came to Indonesia directly from the Arabian Peninsula or indirectly from Arabia, in this case through Persia (Iran), Gujarat (India) or through China.

This paper, trying to answer the questions that have been presented above, refers to historical experts divided into various groups, which in turn gave birth to various theories of the entry of Islam in Indonesia.

## RESEARCH METHODS

The research process is carried out by taking literature studies from literature, books, and articles from journals. Then a study and study is carried out that is relevant to the research. To discuss the results of the study, a description was carried out by linking from literature, books and articles from journal. Furthermore, make conclusions about the research results that have been sought in accordance with the objectives of this study.

## DISCUSSION

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<sup>28</sup> Bagus Sujatmiko et al, "THE ENTRY OF ISLAM IN INDONESIA" accessed from [http://www.academia.edu/Documents/in/Makalah\\_Masuknya\\_Islam\\_Ke\\_Indonesia](http://www.academia.edu/Documents/in/Makalah_Masuknya_Islam_Ke_Indonesia) , on October 10, 2019 at 22:10

## **A. Theories of the Entry of Islam in Indonesia**

### **1. Gujarat Theory**

Gujarat theory states that the process of Islam's arrival to Indonesia originated in the Indian subcontinent. Pijnaple, associates the origin of Islam in the archipelago with Gujarat and Malabar. According to him, the first to bring Islam to Indonesia were the Shafi'i Arabs who migrated and settled in Indian territory.

This theory was later developed by a Dutch Orientalist, Christian Snouck Hurgronje (1857-1936). He asserted that while Islam was firmly established in several port cities of the Subcontinent, many of the Muslims became intermediary traders in Middle Eastern trade with the Archipelago. It was they who came to the Nusantara-Malay world as the first spreaders of Islam. Then followed by the Arabs mostly descendants of the Prophet Muhammad SAW. Snouck Hurgronje did not mention explicitly which region of southern India he viewed as the origin of Islam in the Archipelago, but he did mention the XII century as the most likely period from the beginning of the spread of Islam in the Archipelago.

J.P. Moquette, another sarjan, concluded that the place of origin of Islam in the archipelago is Gujarat. He based this conclusion after observing the shape of the tombstone in the pasai.

The basis of this gujarat theory is :

- a) Trade relations between Indonesia and India and Europe have long been through the Indonesia-Cambay-Middle East-Europe route.
- b) It is also supported by the discovery of the tombstone of Sultan Malik al Saleh from Samudera Pasai which dates back to 1297 and is typical of Gujarat.
- c) Description of Marcopolo, a traveler from Venice (Italy) who had stopped at Perlak (Perureula) in 1292. He said that in the kingdom of Perlak, many residents have embraced Islam and there are also many Islamic traders from India who spread Islam.

### **2. Makkah Theory**

Makkah theory is a theory that emerged as a refutation of the Gujarat theory. Proponents of the Makkah theory were Hamka, Van Leur, and T.W. Arnold. This theory states that Islam came directly from Arabia, brought by Arab merchants in the first century hijri. The theory

that Islam was brought directly from the Arabian Peninsula was also held by Crawford. He argued that the interaction of the Archipelago and Muslims who came from the east coast of India was also an important factor in the spread of Islam in the archipelago. Meanwhile, Keijzer views that Islam in the archipelago originated in Egypt, based on the similarity of the Muslim population in the two regions in the 'Madzhab Syafi'i'. The theory of Arab is also held by Niemann and De Hollander with minor revisions: they view not Egypt as the source of Islam in the Archipelago, but Hadramut (Yemen-ed).

According to the Arabic theory or the Makkah theory, the efforts made by the Arab traders in introducing Islam to the territory of Indonesia, had a great influence in coloring Indonesian Islam. These Arab traders were actively involved in the spread of Islam when they were dominant in Western-Eastern trade since the early 7th and 8th centuries AD. This assumption is based on Chinese sources that mention that towards the 7th century, there was an Arab merchant becoming a leader in the Muslim Arab settlement on the west coast of Sumatra. Even some of these Arabs have performed marriages with indigenous peoples who later formed the core of a Muslim community whose members had embraced Islam.

Makkah theory argues that Islam entered Indonesia in the 7th century and its carriers came from Arabia (Egypt). The basis of Makkah theory is as follows ;

- a) In the 7th century, namely 674 on the west coast of Sumatra, there was already an Islamic (Arab) village considering that Arab traders had established a village in Canton since the 4th century. This is also according to the news from China.
- b) The Kingdom of Samudera Pasai adhered to the Syafi'i school of mazhab, where the greatest influence of the Syafi'i madzhab at that time was in Egypt and Makkah. Gujarat/India is an adherent of the Hanafi madzhab.
- c) The kings of Samudera Pasai used the title "al Malik" which was a title from Egypt and also the title "sayyid or sharif" which was mostly used by the Descendants of the Prophet Muhammad.

### 3. Persian Theory

Persian theory holds that Islam entered Indonesia in the 13th century and its carriers from Persia (Iran). Proponents of this Persian

theory were Umar Amir Husen and P. A. Hussein Jayadiningrat. Each theory put forward certainly has a basis that supports its own theory. The basis of this theory is the similarity of Persian culture with the culture of the Islamic community in Indonesia, namely as follows;

- a) There are cultural similarities in Indonesia with Persia (Iran) regarding the 10th anniversary of Muharrom or Ashura' to commemorate (mourn) the martyrdom of Husain bin Ali, grandson of the Prophet Muhammad. In West Sumatra the commemoration is with a Tabuik/Ark ceremony. As for the island of Java, especially Cirebon, the commemoration is marked by the making of Syuro porridge'.
- b) The similarity of Sufi teachings adopted by Sheikh Siti Jennar with the teachings of Sufis from Iran, namely Al Hallaj. although Al-Hallaj had died in 310 A.D./922 A.D., but his teachings progressed steadily in the form of poetry, thus allowing Shaikh Siti Jenar who lived in the 16th century to learn it.
- c) The use of Iranian language terms in the arabic letter spelling system for signs of harakat sounds.
- d) The discovery of Maulana Malik Ibrahim's tomb dated 1419 in Gresik.
- e) There is a Leren/Leran village in Giri in the Gresik area which has similarities with the name of the village in Persia.

#### 4. Chinese Theory

The Chinese theory says that the process of the arrival of Islam to Indonesia (especially in Java) originated from Chinese nomads. The Chinese have interacted with Indonesian society long before Islam was known in Indonesia. By the Hindu-Buddhist period, ethnic Chinese had mingled with the Indonesian population, mainly through trade contacts. In fact, the teachings of Islam have reached China in the 7th century AD, a time when this religion was just developing.

Sumanto Al Qurtuby in his book "The Sino-Islamic-Javanese Current" states that, according to the chronicles of the Tang Dynasty (618-960) in the Canton, Zhang Zhao, Quanzhou, and southern Chinese coasts, there have been a number of Islamic settlements.

The Chinese theory, when viewed from several foreign (chronic) and local sources (chronicles and sagas), is acceptable. As for the evidence of this theory, it is as follows.

- a) According to a number of local sources, it is written that the first king of Islam in Java, namely, Raden Patah from Bintoro Demak, was of Chinese descent. His mother is said to be from Campa, southern China (now including Vietnam).
- b) Based on the history of Banten and the saga of Hasanuddin, the names and titles of the kings of Banten and their ancestors were written using Chinese terms, such as "Cek Ko Po", "Jin Bun", "Cek Ban Cun", "Cun Cen", and "Cu cu". Names such as "Munggul" and "Moechoel" are another word for Mongol, a region in the north of China bordering Russia.
- c) Majid-old mosques of Chinese architectural value were erected by the Chinese community in various places, especially on the island of Java.
- d) Such an important port throughout the 15th century as Gresik, according to Chinese records, was occupied first by Chinese sailors and merchants.

## **B. The Origin of Mula The Entry of Islam in Indonesia**

The origin of the entry of Islam in Indonesia is through several channels, including:

### **1. Trade Routes**

Muslim traders from Arabia, Gujarat, Persia who arrived in the archipelago generally stayed for months in trading centers. While waiting for a good monsoon to sail back to the country of origin, the opportunity was seized to enter into transactions with local merchants.

Trade centers on the coast or ports are terminals and connecting places with inland areas. Ports are generally located at the mouth of the river, hence trade relations with the hinterlands are mostly carried out through rivers. At first the merchants only spread Islam to the port communities, but because the trade transactions of the inland communities with coastal communities continued, over time the Islamic proselytizing could be conveyed to the inland community areas. For example, there is a Muslim community settlement at the location where the Majapahit government center was founded. Indicators of the existence of a Muslim community were found in the Muslim tomb

complex in Sentono Rejo, Troloyo, Trowulan District, Mojokerto Regency, East Java. In addition to tombs with Arabic inscriptions, there are tombstones inscribed with Javanese letters in the form of year (died) numbers - the oldest is 1203 Caka or 1281 AD, while the number (year of death) is the youngest asitis listed on the tombstone 1533 Cakaatau 1611 AD. Evidence in the form of year numbers and Arabic writings can be concluded that the presence of Muslim community settlements in the center of Majapahit government has been going on for a very long time, for more than 300 years, yaki from the 14th century to the 17th century AD – a stretch of time began at the beginning of the emergence of the Majapahit kingdom until its decline, even when the kingdom was completely lost in the political arena in Java, the 17th century AD.<sup>29</sup>

## 2. Da'wah Path

The presence of Muslim tombs in Trowulan as mentioned in the numbers of the years of death above, has attracted attention to the possibility of a Muslim community near the center of power of the Majapahit Kingdom. Trade centers on the north coast of Java, namely Gresik, Jepara, Cirebon, Banten, since the end of the 15th century AD and the beginning of the 16th century AD have shown religious activities by the saints in Java, until the birth of the Islamic kingdom of Demak. Since then, the development of Islamic spheres of influence in Java has been able to play a political role.

In accordance with the teachings of the Islamic religion, every Muslim is a "dai". The muballighs, teachers of the Islamic religion have a special task of broadcasting the religion of Islam. Their existence in particular has accelerated the process of developing Islamic spheres of influence, among others, through the strategy of establishing Islamic boarding schools. In Java, Islamic broadcasting is carried out mainly by saints known as Walisongo. The proselytizing strategy they have implemented has succeeded in expanding the area of Islamic influence to Banjarmasin, Hitu, Ternate, Tidore, and Lombok.

Sultan Samudra – with the help of Demak, as the first king of the Banjarmasin kingdom converted to Islam. He later assumed the title of

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<sup>29</sup> Pendapat Th Pigeaud dan de Graaf, 1976, dalam karyanya *Islamic States in Java 1500-1700*, VKI, 70, antara lain, mengatakan bahwa kemunduran hilangnya Majapahit di arena politik di Nusantara dikaitkan dengan munculnya kerajaan Islam Demak sebagai penguasa Islam pertama di Jawa yang berhasil menyerang ibukota Majapahit – sebagai pandangan/interpretasi sejarah yang menyesatkan.

Maharaja Suryanullah. When Suryanullah ascended the throne, several surrounding areas had already recognized his power, namely the areas of Sambas, Batanglawai, Sukadana, Kotawaringin, Sampit, Mendawi/sambangan. As for Lombok, the tradition is islamized by Sunan Prapen, from giri, Gresik, East Java.

The largest sultanate in the Maluku Islands of the 14th-16th centuries AD was the Sultanate of Ternate. Since the 10th century AD it is famous as a center of spice trade. Ships from Java, Malacca, and Arabia regularly sailed there. At first, the Sultanate adhered to animism. But after Sultan Zainal Abidin (1486-1500), the 19th king of Ternate returned from Giri, Gresik and assumed the title of Sultan, Islam became the official religion of the kingdom.

Areas that have been somewhat late in accepting the development of Islam in addition to the places mentioned above are Sulawesi except for some places such as Buton and Selayar, based on local traditions have received Islamic influence from Ternate in the 16th century AD. Since Gowa-Tallo or Makassar<sup>30</sup> appearing as the center of the sea, the kingdom established good relations with Ternate, a clove central kingdom, which had received Islam from Gresik/Giri, under the rule of Sultan Babullah, ternate entered into a treaty of friendship with Gowa Tallo. At this time the king of Ternate tried to invite the ruler of Gowa Tallo to iku adhere to Islam, but failed. Sultan Alauddin (1591-1636) was the first Sultan of Gowa Tallo to <sup>31</sup>convert to Islam in 1605<sup>32</sup>. Two years later, the people of Gowa and Tallo were diislamkan as evidenced

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<sup>30</sup>Lokasi Kerajaan Gua Tallo di semenanjung barat daya serta Sulawesi sangat strategis dari sudut pandang perdagangan rempah-rempah di Nusantara. Sebagai kawasan pelabuhan transit, Kerajaan Goa-Tallo memegang peranan penting. Sekitar tahun 1600 M, rempah-rempah yang dapat dibeli di pelabuhan ini seringkali lebih murah daripada di Maluku sendiri. Lihat Meilink Roelofs, Asian Trade and European Influences in the Indonesian Archipelago Between 1500 and about 1630, (Den Haag : Martinus Nijhoff, 1962)

<sup>31</sup> Tokoh yang kemudian dikenal dengan nama Dato' ri Pancake ini merupakan salah satu tokoh ulama asal Minangkabau bernama Abdul Ma'mur Chotib tunggal (abdurrazak Daeng patunru, Sedjarah Gowa, (Makassar, Jajasan Kebudayaan Sulawesi Selatan, 1969). Dua temannya Chotib Sulaiman yang kemudian menyandang gelar Dato' ri Pattimang, islamisasi daerah Luwu dan temannya lagi, chotib Bungsu mengajarkan Tasawuf dan islamisasi daerah Tiro, sehingga ia lebih dikenal dengan sebutan Dato' ri Tiro (Ibid). Nama Dato' ri Bandang juga dikenal di uton, Selayar, ima, dan Lombok sebagai penyebar Islam dalam daeah (HasanMambary, Menemukan Peradaban: Jejak Arkeologi dan Sejarah Islam Indonesia, (Jakarta ; Logos, 1998).

<sup>32</sup> Mattulada, "Sulaesi di Sulawesi Selatan", dalam Taufik Abdullah, (ed.), Agama dan Perubahan Sosial, (Jakarta : Rajawali Press, 1985).



by the conduct of a joint Friday *smbahyang* in Tallo on 19 Rajab 1068 H / November 1607 AD.<sup>33</sup>

### 3. Marriage Path

Namely the marriage between Muslim merchants, *muballighs* and the noble sons of the Archipelago. Starting from the scientific and medical skills found from the guidance of the *hadith* of the Prophet Muhammad Saw. there are among the Muslims who dare to fulfill the competition held by the king with the promise, that whoever can treat his daughter if the woman will be made a brother, while if the man will be made a son-in-law. It was from marriage with the king's daughter that Islam became stronger and more authoritative.

This marriage path is more advantageous if it occurs between Muslim merchants and the son of a nobleman or the son of the king and the son of the duke, because the king, duke or nobleman then helped speed up the process of Islamization. This is what happened between Raden Rahmat or Sunan Ngampel with Nyai Manila, Sunan Gunung Jati with princess Kawunganten, Brawijaya with princess Campa who sent down Raden Patah (the first king of Demak) and others.

With the development of trade, more and more Islamic traders from Persia, Arabia, Gujarat came to the archipelago, and even many of them later settled in various regions of the archipelago. Their residential area is called *Pekojan*. Many of them later married members of the local community. If the woman he married came from the elite class, at least it would be influential and supportive for the process of Islamic proselytizing towards society.

### 4. Education Pathways

Once the position of the merchants was steady, they mastered the economic power in cities such as Gresik. The centers of the economy developed into centers of education and the spread of Islam. Islamic education and proselytizing centers in the kingdom of Samudra Pasai acted as the first proselytizing centers visited by students and sent local *muballighs*, among them sending Maulana Malik Ibrahim to Java.

Islamization is also carried out through education, both *pesantren* and huts organized by religious teachers, *kyai-kyai*, and clerics. In the *pesantren* or cottage, prospective clerics, religious teachers and *kyai*

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<sup>33</sup> Noorduyn, *Islamisasi Makassar*, (terj.), (Jakarta : Bhratara, 1972).

received religious education. After leaving the pesantren, they returned to their respective villages or preached to a certain place teaching Islam. For example, pesantren founded by Raden Rahmat in Ampel Denta in Surabaya, and Sunan Giri in Giri. Many of the Giri Islamic boarding schools were invited to Maluku to teach Islam.

#### 5. Arts Track

The beginning of Islamization activities always faced a clash with Javanese traditions that were heavily influenced by Hindu-Buddhism. After the Majapahit kingdom collapsed it was replaced by an Islamic kingdom. In Java Islam adapts to local culture while in Sumatra customs adapt to Islam. Islam continues to develop and spread from time to time until now through the stages and services of the preacher. However, there are still differences in the way of worship caused by cultural factors. So what should the successors of the Indonesian nation do to be able to unite the understanding of Islam. The spread of Islam using the means of art, adapted to the conditions of its time. At that time the pre-Islamic culture (pre-Historical, classical) was still very strong and caused the missionaries to use art as a means of religious shia. For example, in Java it uses wayang kulit, gamelan, and so on.

Through the above channels, at least the process of expanding the Muslim area in the archipelago experienced a reperbation, until then Islam as a religion as the majority of role models for the people in the archipelago's cultural area.

### CONCLUSION

We can conclude that the existing theories reinforce and refine each other. For example, the theory that mentions Islam came to Indonesia for the first time in the 1st century Hijri or the 7th century AD, is interpreted by the arrival of individuals who adhere to Islam from Arabia, Persia or India to Indonesia. This theory was later refined with a theory that stated Islam came in the 13th century AD which was interpreted by the presence of indigenous people in a large community. Meanwhile, the theory that the Arab land was the origin of the arrival of Islam is corroborated by another theory that on its way to Indonesia there was a role and influence of Persian and Indian territories. It is also about the first place that Islam visited, namely Barus and Pasai, which was analyzed with the perspective that Islam reached Indonesia through trade routes. The trade map shows that the eastern coastal strip of Sumatra island is

more dominant than the west coast and on the other hand the east coast of Sumatra is more conducive to navigability.

On the other hand, ulama are central figures in the process of the arrival and development of Islam in Indonesia. The arrival and development of Islam in Indonesia was carried out first by Arab merchant traders which was then continued by da'i from professional Sufi circles. The figure of the Sufi cleric is firmly attached to two figures, first, the merchant who spreads Islam through trade as well as the pumper of the people's economic heartbeat and secondly, to the figure of the sultan who spreads Islam through his power. The characteristics that crystallize in da'i, this is what makes the development of Islam take place effectively.

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