

THE DIASPORA OF THE SUFIS IN INDONESIA: MOVING FROM WESTERN TO EASTERN ISLANDS

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ABSTRACT: *Sufis in Indonesia spread their ideology across the Indonesian Islands through trading, marriages, and Sufism teaching. They came to Indonesia through Sumatra Islands and then spread to other Islands in the west to the eastern part of Indonesia. However, the Sufism diaspora in Indonesia is limited to known, particularly the well-known Sufis and their roles in each island. Their origin and roles have also long been in debate due to a lack of documented resources. Through the historiography method, we studied the origin and the diaspora of Sufis in Indonesia islands in Sumatra, Java, Sulawesi, and Maluku islands and their roles in spreading Sufism in those islands. We found that number of well-known Sufis from Middles East came to Indonesia through Sumatera Islands around the sixth century. From Sumatera island, they spread to other islands in the eastern part of Indonesia. We suspect that all of them taught Sufism to Muslim communities in all islands trading and marriage interaction. A number of artifacts which are resembled West Sumatra artifacts can be found in Java, Sulawesi, and Maluku islands. That evidence proves that the Sufis have contributed significantly to religious and social development in Indonesia.*

KEY WORDS: Sufis, diaspora, sufism, Indonesia

INTRODUCTION

The first Indonesian Sufi who reached the Indonesia islands is Syekh Hamzah Fansuri. Fansur is an Arabic term for the city of Barus, a small town located around the west coast of Sumatra, located between Sibolga and Singkel Aceh. Hamzah Fansuri's ideas about Sufism were expressed through many books, which were later interpreted by his student, Syamsuddin (Mursyid, 2020). Syekh Hamzah Fansuri tells the story of himself and his journey in his works. Among them, he claimed to have visited Makkah-Medina, al-Quds, Baghdad, and Ayuthia. The Hamzah Fansuri tasawuf school is suspected of being affiliated with the Qodiriyah Order, founded by Sheikh Abdul Qodir al-Jilani, a famous Sufi figure in the field of jurisprudence with the Hambali sect. In one of his works, Sheikh Hamzah said that he received the Qodiriyah sanad during his visit to Baghdad (Zamhari, 2010). Whether in what year, there is no definite information, but this data shows that

Hamzah Fansuri was the first Indonesian who was known to adhere to the Qodiriyah Order.

Another figure who taught tasawuf in Indonesia is the student of Syekh Hamzah Fansuri, Syekh Syamsuddin. He was the person who formulated the concept of *Martabat Tujuh*, which was popular in the history of the Sufi archipelago. The teachings of *Martabat Tujuh* Syamsuddin by Syekh Nuruddin ar-Raniri were grouped into the correct *wujudiyah* teachings. Besides, there is similar teaching that are distorted which is mentioned in his book, *Hujjatus Siddiq li alfadzi al-Zindiq*.

Regarding Syamsuddin and the mazhab in tasawuf, no definite data states he was affiliated with a particular tarekat. However, the concept of *Martabat Tujuh*, which he initiated, is believed to be teaching originating from Syekh Muhammad Burhanpuri, the author of *at-Tuhfah al-Mursalalah ila Ruhi an-Nabi*. Meanwhile, Burhanpuri himself adopted the *Syattariyah* tarekat, which was popular in the archipelago in the 16th century AD. Furthermore, Syekh Nuruddin ar-Raniri. This Sufi figure, whose full name is Nuruddin bin Ali bin Hasanji comes from the Ranir family, an Arab who is in Gujarat, India (Anshori, 2014). He died around 1658 AD. His mother was a native Malay woman who an immigrant scholar brought from Hadramut, Yemen, Sheikh Ali ar-Raniri.

From the land of Aceh, he was well-known in the Middle East as a Sufi figure who strongly opposed *Wahdatul Wujud's* teachings. This can be clearly read from his work which strongly opposes the teaching of the unity of being and its creator. In addition, he is also a faqih with a shafi'i school of thought (according to some sources), theologian, hadith expert, historian, and comparative religious expert.

In addition, Syekh Abdur Rauf Singkel, a controversial Sufi figure whose teachings have drawn controversy. It was noted that Abdur Rauf had studied in Makkah-Medina for 19 years with well-known scholars, such as Syekh al-Qusyayi, Syekh al-Kurani, and others. Around 1661 AD, Syekh Abdur Rauf Singkel returned to Indonesia. In Aceh, he is famous as an expert on fiqh and tasawuf teaching the *Syattariyah* Order. The self-tempering method taught by Sheikh Abdur Rauf was the recitation of the *Syattariyah* Tarekat dhikr and wirid. His teachings spread widely to Sumatra and Java for the services of his students, including Burhanudin Ulakan and Muhyidin, who came from Pamijahan.

For this reason, the discussion focuses on the origin of the Sufi's and their diaspora to the major islands in eastern parts of Indonesia. This paper aims to provide a scientific explanation of the existence of Sufi in the social and religious life of people on various islands in Indonesia. Moreover, the Sufis have played an essential role in spreading Islam and social development in Indonesia.

RESEARCH METHODS

This paper uses a qualitative paradigm with a histological approach (Creswell, 1998). Histological research focuses on historical study and writing techniques using a critical approach through various sources (Mohammed, 2013). To reveal history, we discuss it as an event that has occurred within the scope of human life in the past. Therefore, historical research has four specific (special) stages in historical research. The four stages are heuristics, verification, interpretation, and historiography.

The data was obtained through field observations, in-depth interviews with a number of sources, and also from written documents. However, most data was obtained through the analysis of various written documents both from Indonesia and legacy documents by experts from the Netherlands who carried out explorations in several islands in Indonesia (Adriani & Kruijt, 1912; Kruijt, 1938; Noorduyn, 1956, 1987) and several other foreign studies. In historical research, data can be obtained from primary sources (primary), secondary data, and also from third sources. The main data sources in history are data sources that are very close to historical events (Gafoor, 2011). In this regard, we consider the Dutch historian's documents as their main and more important source.

This research data was also obtained through a series of interviews involving a number of historians and societies in Sumatra and Sulawesi. Interviews are important strategies for collecting data to assess the informants' understanding of the problems being researched (Yin, 2011).

Data sourced from documents can produce a variety of critical qualitative data on the subject under study. Documents can also enrich data that cannot be obtained through interviews and observations. The documents can be in the form of historical documents in the form of writings, pictures, and various other historical ornaments. Sandwell (2008) said, "primary documents are those records created in the past, at or close to the time under study, that has survived into the present. In this study, historical articles written by experts from the Netherlands can be the main data sources for this article.

SUFI IN SUMATERA

Islam was brought to Indonesia through various means, such as trade, marriage, and tasawuf. In Barus, many ancient tombs were found in the Mahligai burial complex Barus. In the tombstone, it is written that Syaikh Rukunuddin died in 672 AD. There is also the tomb of Syaikh Ushuluddin, which is about 7 meters long. The tombstone of the first ruler of Samudera Pasai Kingdom dates from 696 Sultan Malik Al Saleh (Abdullahand & Wekke, 2018). This is the main evidence of the existence of Muslims in the Indonesia-Malaya region.

The Muslim community in Barus already existed in that era of Sumatera. Apart from trade, the entry of Islam into the Sumatra region was also influenced by the kingdoms in Sumatra and the da'wah of the guardians or scholars who were there at that time. From the Aceh Sultanate, the influence of Islam spread throughout the archipelago. Evidence of the spread of Islamic culture can still be found today, including mosques and tombs.

Several Islamic figures who were influential in the initial process of spreading Islam in Sumatra which include Hamzah Fansuri (Aceh), Syamsuddin al Sumaterani (Aceh), Nurrudin Ar Raniri (Malay), Abdur Rauf Singkel (Aceh), Syekh Abdussamad al Palimbani (Palembang), Syekh Ahmad Khatib al Minangkabawi (Bukittinggi, West Sumatra).

SUFI IN JAVA ISLAND

The spread of Islam in Indonesia, especially in Java, cannot be separated from the significant role of Wali Songo, which means nine Islam guardians. They helped strengthen the process of spreading Islamic Sufism in several areas. However, before the existence of Wali Songo, many people on the Island of Java had known other four scholars who participated in the spread of Islam, namely:

Syekh Datuk Kahfi

He was born on the Malacca Peninsula in the 14th century. He is the son of a great scholar, namely Syekh Datuk Ahmad. Syekh Datuk Kahfi had studied in Mecca until after graduating, and he traveled to Baghdad, Iraq. There, he deepened his knowledge. Arriving on the Island of Java, Sheikh Datuk Kahfi began introducing Islam to people who still adhere to Hindu-Buddhist teachings on the Island of Java (Muhaimin, 1995). Finally, he was known as a pioneer in the spread of Islam in the west of Java Island.

Syekh Maulana Akbar

Syekh Maulana Akbar is the younger brother of Syekh Datuk Kahfi, who also contributed to the spread of Islamic Sufism in the west of Java Island. In his life, it seems that he first received education in Makkah before his brother, Syekh Datuk Kahfi, arrived in Mecca to gain knowledge. He played an important role in the spread of Islamic Sufism in Java, especially in the Kuningan area. He also prepared a hut in Sidapura Village. In the end, he married the grandson of the King of Sunda, Prabu Dewa Niskala in Kawali, named Nyi Wandasari and had a son. His son in later time replaced Syekh Maulana Akbar to spread of Islamic sufi in Kuningan.

Syekh Jumadil Qubro

Syekh Jumadil Qubro or Syekh Jamaluddin al-Husain al-Akbar was born in Samarkhand, Uzbekistan, in the mid-14th century. Since childhood, he has received Islamic education from his father, Sayyid Zainul Khusen. When he grew up, he decided to study Tasawwuf and other religious sciences in India. Apart from being a preacher, he is also a famous merchant. In spreading Islamic Sufism, he succeeded in controlling a very strong area with Hindu-Buddhist teachings in Champa. Syekh Jumadil Qubro is also known as the teacher of the Guardians in Java. Some said that his bloodline is included in the ranks of Wali Songo.

Syekh Quro

Syekh Quro is well-known to many people who introduced Islamic Sufism before Wali Songo. He came from Champa and the son of a great scholar named Sheikh Yusuf Siddik. Syekh Quro preached on the island of Java after becoming an Islamic teacher at the Malacca Sultanate. When spreading Islam, he had built a hut that was used as a place for preaching and broadcasting Islamic Sufism. In later times, Wali Songo came as the most popular spreader of Islam. Wali Songo preached to people in Java in different ways and are scattered in various regions.

ISLAMIC SUFISM COMES TO SULAWESI

Islamic Sufism, which was brought from Malays to West Sumatera, was well-known in Sulawesi as Islamic Sufism from Minangkabau. In the beginning, the Islamic Sufism was brought by the Acehese ulama to Minangkabau. Furthermore, Islamic Sufism from Minangkabau was brought to Sulawesi through a stopover in Kalimantan or Gresik in Java. The pathway for the spread of Islamic Sufism can be seen on the map made by Antony Reid (Anthony Reid, 2011) in the following figure.

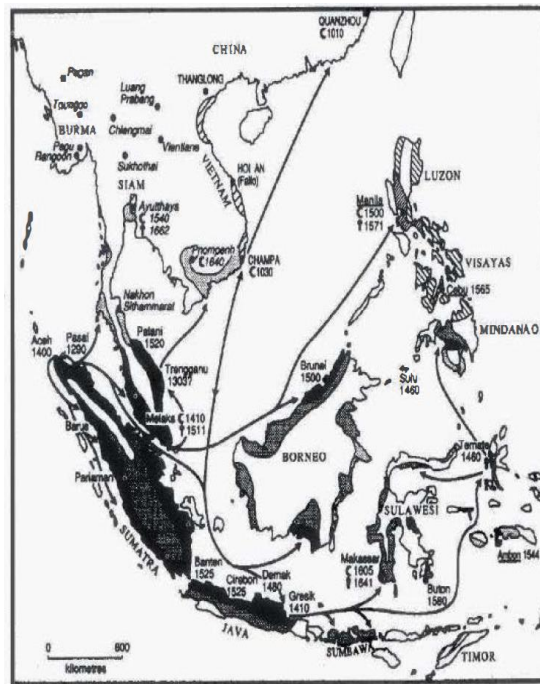


Figure 1. The Spread Islamic Sufism in Indonesia (Anthony Reid, 2011)

According to the map, Islamic Sufism which had arrived in South Sulawesi, then spread to Ternate Maluku islands, spreading to Gorontalo. Pelras (1985) adds that after Islamic Sufism was embraced in the Luwu region, it then spread to the north. Of course, the northern area referred to here is Central Sulawesi because Luwu is directly adjacent to South Sulawesi. For the Tojo Una Una area, Islamic Sufism spread through Bone, not through the bay of Palu, as found by Adriani and Kruijt (1912).

Islam came to Sulawesi around 1605-1634, while Christianity came to Sulawesi island in 1563. Then Islamic Sufism was widely spread across Sulawesi island during the Dutch expansion between 1670 and 1730 (Aritonang & Steenbrink, 2008). However, the contact of the people of Sulawesi with Islamic Sufism had occurred long before the 1600s, but officially Islamic Sufism was adopted by the people in Sulawesi on Friday 22 September 1605 or 9 Jummadil Awal 1014 when Karaeng Matoaya declared a shahadat and officially embraced Islam (Noorduyn, 1987; A. Reid, 2000).

Meanwhile, the entry of Islam in South Sulawesi is almost always associated with the arrival of three ulama (Muslim scholars) from Minangkabau; Datuk ri Bandang, Datuk ri Tiro and Datuk ri Patimang. This is understandable because the starting point was when Islam was officially recognized as the state religion by the kingdom of Gowa. If this is used as a foundation, then Islam officially entered South Sulawesi in 1605 after the arrival of the three scholars (Pelras, 1985).

However, Islam had touched South Sulawesi long before that time which is around 1320. Suppose the starting point was the arrival of the sayyids of the descendants of the prophet. In that case, the traces of Islam in South Sulawesi could be associated with the arrival of the first sayyid in South Sulawesi, namely Sayyid Jamaluddin al-Akbar Al-Husaini (Idrus, 2011). According to Idrus (2011), Jamaluddin al-Akbar al-Husaini was a descendant of the Muhammad prophet or *ahl al-bayt* who first came to South Sulawesi. He is also the biological grandfather of four scholars who spread Islam in Java, better known as wali songo, namely Sayyid Maulana Malik Ibrahim, Sayyid Ainul Yaqin or Sunan Giri, Sayyid Raden Rahmatullah or Sunan Ampel and Syarif Hidayatullah or Sunan Gunung Jati (Mukaffa, 2017).

Furthermore, Idrus (2011) also argues that Jamaluddin al-Akbar al-Husaini was a Sufism scholar from Aceh who first visited Majapahit at the king of Majapahit's invitation Prabu Wijaya. After meeting with Prabu Wijaya, he and his fifteen friends then continued their journey to Wajo district in South Sulawesi via Bojo Nepo beach, Barru district. The arrival of Jamaluddin al-Husaini at Tosora Wajo is estimated to around 1320. This year is then considered the beginning of the arrival of Islamic Sufism in South Sulawesi. However, Pelras (1985) distinguished between Islamic Sufism arriving in South Sulawesi and Islam embraced by South Sulawesi people. Islam was adopted by the people of Sulawesi officially in 1605 when the king of Gowa embraced Islam. So this year is the basis for the entry of Islam in South Sulawesi, not in 1320.

MUSLIM SCHOLARS WHO BROUGHT ISLAMIC SUFISM TO SOUTH SULAWESI

Many figures are involved in the spread of Islamic Sufism in Sulawesi, both from Arabic, Patani, and Malay. This article will only discuss figures who spread Islamic Sufism who came from Malay and West Sumatra. The figures who brought Islamic Sufism originating from Minangkabau and Malay have been mentioned in a number of well-known literature in Indonesian, English, and Dutch (such as Adriani and Kruijt (Adriani & Kruijt, 1912; Aritonang & Steenbrink, 2008). Adriani and Kruijt (1912) directly reported the results of their explorations in Sulawesi. They were in Central Sulawesi in 1893 so that the data presented could be more valid. For this reason, there are three Minangkabau figures in this section who spread Islamic Sufism in South Sulawesi, namely Dato Ri Bandang, Dato Patimang, and Dato Ri Tiro.

Datok Ribandang

Datuk Ri Bandang, whose real name is Abdul Makmur with the title Khatib Tunggal is a scholar from Koto Tangah, Minangkabau. He brought Islamic Sufism to kingdoms in the eastern region of Indonesia, such as the Luwu Kingdom, the Kingdom of Gowa, the Kingdom of Tallo, and the Kingdom of Gantarang (Sulawesi), the Kingdom of Kutai

(Kalimantan), and the Kingdom of Bima (Nusa Tenggara). Datuk ri Bandang together with his two brothers who are also scholars, namely Datuk Patimang, whose real name is Datuk Sulaiman with the title Khatib Eldest, and Datuk Ri Tiro whose real name is Nurdin Ariyani with the title Khatib Bungsu and a friend of his, Tuan Tunggang Parangan, has carried out the syiar of Islamic Sufism since his arrival at the end 16th century until the end of his life to the kingdoms in eastern Indonesia (Pelras, 1985; Poesponegoro & Notosusanto, 2008).

Meanwhile, Datuk ri Bandang, who is an expert in jurisprudence, preached in the central region, namely the Kingdom of Gowa and Tallo. The people in the regions were used to live to gamble, drinking alcohol, and fighting chicken. Datuk ri Bandang tried to change the culture through preaching Islamic Sufism values and norms. Later Datuk ri Tiro and Datuk ri Bandang also brought Islamis sufism to the Bima Kingdom, Nusa Tenggara.

After the King of Luwu, his family, all officials converted to Islam, Datuk ri Bandang left the Kingdom of Luwu and moved to other areas in South Sulawesi and then settled in Makassar. Datuk ri bandang spread Islam in Gowa, Takalar, Jeneponto, and Bantaeng regencies. The Islamic da'wah carried out by Datuk ri Bandang finally succeeded in getting the King of Gowa, I Manga'rangi Daeng Manrabria, and King of Tallo, I Malingkang Daeng Manyonri and their people to convert to Islam. Later, the cleric finally died and was buried in the Tallo area. According to Pelras (1985) Dato Ribandang was the first figure to come to South Sulawesi around 1576 to bring Islam. However, he returned to Malacca and came back with two other dato (Dato ri Patimang and Dato ri Tiro) in the early 1600s.

Dato Ri Tiro

Dato ri Tiro, whose real name is Nurdin Ariyani / Abdul Jawad, with the title Khatib Bungsu is a scholar from Koto Tengah, Minangkabau. He spread Islamic Sufism to the kingdoms in South Sulawesi and the Bima Kingdom in Nusa Tenggara from his arrival in the late 16th century until the end of his life. He and his two brothers, who are also scholars, namely Datuk Patimang, whose real name is Datuk Sulaiman and has the title Khatib Sulung and Datuk ri Bandang, whose real name is Abdul Makmur with the title Khatib Tunggal spread Islam to kingdoms in the eastern region of Indonesia (Pelras, 1985; Poesponegoro & Notosusanto, 2008).

Datuk ri Tiro, who is an expert on Sufism, spread Islamic teaching in the southern region Sulawesi island, namely Tiro, Bulukumba, Bantaeng and Tanete. In the regencies, people still held a strong culture of magic and incantations. After some time carrying out Islamic preaching; finally, Khatib Bungsu or Datuk ri Tiro succeeded in getting the king of Karaeng Tiro (South Sulawesi) and the king of Bima (Nusa Tenggara) to convert to Islam.

The preacher did not return to Minangkabau until the end of his life and was buried in Tiro or now Bontotiro.

Dato Ri Patimang

Datuk Patimang, whose real name is Datuk Sulaiman and has the title Khatib Sulung, is also a scholar from Koto Tangah, Minangkabau, who spread Islam to the Luwu Kingdom Sulawesi from his arrival in 1593 or the end of the 16th century until the end of his life. He and his two brothers, who are also scholars, namely Datuk ri Bandang, whose real name is Abdul Makmur with the title Khatib Tunggal and Datuk ri Tiro whose real name is Nurdin Ariyani, with the title Khatib Bungsu spread Islam to the kingdoms in South Sulawesi (Pelras, 1985). Meanwhile, Datuk ri Bandang, who is an expert in jurisprudence, preached in the central region, namely the Kingdom of Gowa and Tallo (Gowa, Takalar, Jeneponto, and Bantaeng regencies).

After the King of Luwu, his family, and all officials converted to Islam, Datuk Patimang remained in the Luwu Kingdom and continued his Islamic spread to the people of Luwu, Suppa, Soppeng, Wajo, and others who had not converted to Islam. Later, he died and was buried in Patimang Village, Luwu regency.

ISLAMIC SUFISM IN NORTH SULAWESI

In North Sulawesi, Islamic Sufism began to reach Bolaang Mongondow in the early 19th century when the local kings were Christian. In 1848, Jacobus Manuel Manoppo officially asked permission from the Dutch Resident to convert to Islam, and the Dutch leadership said that people are free to embrace any religion as long as he remained loyal to the Netherlands. Then, his daughter converted to Islam in 1832 when she married an Arab merchant, Sharif Aluwi, who traded from Buol. The princess was adamant about her religion, even though her father later fled from the demands of paying customary fines. Before this period, several Arab and Bugis traders came along Bolaang Mangondow beach. After he visited Java in 1907, King Cornelis Manoppo was called Datoe, namely Datoe Cornelis Manoppo as a Muslim (Kosel, 2010).

ISLAMIC SUFISM IN CENTRAL SULAWESI

According to Kandern (1925), around the beginning of 1724, the Palu valley (Paloe Valley) was inhabited by three tribes: To Sigi, To Dolo, and To Paloe. Regarding the arrival of Islamic Sufism in Palu, Iem Brown 1984 in his book "The Territories of Indonesia" said that Islam arrived in Palu through the port of Palu and the port of Donggala (Brown, 2004). The initial influence of Islamic Sufism came from the Makassar traders in the early 1500s, and then the further Islamic Sufism influenced Ternate (in the late 1500s).

Meanwhile, Islamic Sufism arrived in Sulawesi around 1605 through the kingdom of Gowa along with the arrival of the Dutch (Chalcraft, 2010).

When A.C Kruijt (a missionary of Dutch descent born on the Island of Java in 1869) arrived at Tomini Bay near the mouth of the Poso river, he saw that the citizens in remote areas the Dutch did not yet control Sulawesi. The area inhabitants are already Muslim, which may be related to the Islamic Kingdom of Luwu and the two small kingdoms of Central Sulawesi, namely Sigi and Tojo (Aritonang & Steenbrink, 2008). Adriani and Kruijt (1912) say that they interviewed local people on their way to Central Sulawesi (1897) and found that a Datoe brought Islam in Parigi from West Sumatera, but the Bugis reinforced Islam. Meanwhile, Islam in the Todjo and Ampana regions is said to have originated directly from Bone which was carried through the Tomini Bay.

Dato Karama

Dato Karama or **Syekh Abdullah Raqie** is a Minangkabau theologian who first spread Islamic sufism to Tanah Kaili, Central Sulawesi in the 17th century. Syekh Abdullah Raqie or Dato Karama in Tanah Kaili arrived in Karampe, Palu Valley (Central Sulawesi) during the time of King Kabonena, the prince Pue Nggari ruled in the Palu region. Furthermore, Dato Karama carried out his spread of Islam to other areas in the Palu valley, which the Kaili Tribe inhabited. The areas include Palu, Donggala, Kulawi, Parigi and the Ampana area (Haliadi-Sadi & Syamsuri, 2016).

When Dato Karama arrived, Poe Nggari was a Christian. This was proven when his son was born, Poe Nggari said that his son had been called a Saint, and missionaries taught their prayers. However, Adriani and Kurijt (1912) do not mention the year of arrival. Dato Mangadji is Dato Karama's cousin who came later. He and his grandson from La Patoe came to Parigi to spread Islam.

After his death, Dato Karama's body was buried in Lere Village, Palu. The tomb of Syekh Abdullah Raqie or Dato Karama later became the Dato Karama Tomb Complex. It contained the graves of his wife, Intje Dille, and her two children, Intje Dongko and Intje Saribanu, as well as the graves of her loyal followers consisting of 9 graves of men and 11 of women. There are also two graves within the cemetery complex for which there is no description on the tombstones.

Dato Mangaji

Datuk Mangaji, who also holds the title of Religion Tori, is a propagator of Islam in Central Sulawesi, especially in the Parigi area. It is believed that Datuk Managji comes from Minangkabau (Mattulada, 1990). The King of Parigi (Kaili: Magau), who has the title Tori Kota ("People in the City) and his son Magau Janggo (" The bearded king ") are

the first to convert to Islam in the kingdom after receiving da'wah from Dato Mangaji (DEPDIKBUD, 1979).

Dato Mangaji's grave is located near the Parigi palace in Parigimp'u Village, West Parigi, Central Sulawesi. **Parigimpuu** is a village in the district of West Parigi, Parigi Moutong, Central Sulawesi, Indonesia. In this village, there is a cultural heritage in the form of the tomb of Dato Mangaji, one of the first figures who spread Islam in Central Sulawesi (DISBUDPAR, 2013; Nurdin & Maddini, 2018)

According to Adriani and Kruijt (1912), Dato Mangadji was his cousin Dato Karama, who brought Islam to the Parigi area. When Dato Mangaji brought Islam to Parigi, he was beaten up by the local people. Even when he was praying, there was a young man who pulled his testicles. A number of plans were also drawn up to kill Dato Mangaji but failed because of his powers.

SUFISM IN MALUKU

Islam came to Maluku through trade routes in the 15th century. The reason why Islam entered through the trade route because in the early 15th century Maluku Sohor was a spice archipelago that was the target of foreign traders to get cloves and nutmeg. The traders included Asian-Arab, Gujarati, Chinese, and Javanese traders of Malay who had embraced Islam. Sheikh Mansur was one of the Arab traders who spread Islam in Tidore during the reign of Calano Caliat. Meanwhile, Datu Maulana Hussein was one of the traders from Java who was also influential in the spread of Islam in Ternate during the reign of Kalano Marhum (Islam, 2019).

Meanwhile, the Portuguese sources said that Islam entered Maluku since the inauguration of Sultan Zainal Abidin in 1486. However, other sources say that Islam had existed in Maluku for about 50-60 years before 1486 (Koda, 2020). After Islam entered Maluku, the influence and development of Islam were not yet strong, especially in Ternate. Therefore, Zainal Abidin went to Java to study Islam directly from Sunan Giri. Sunan Giri is one of the well-known scholars or guardians in Java. From here emerged four Islamic kingdoms in Maluku called Maluku Kie Raha (Maluku Four Kings).

The Ternate Sultanate led by Sultan Zainal Abidin (1486-1500); The Sultanate of Tidore is led by Sultan Mansur; The Jailolo Sultanate, led by Sultan Sarajati; The Sultanate of Bacan led by Sultan Kaicil Buko. The spread of Islam in Maluku, without exception, cannot be separated from the hard work of a Javanese merchant and preacher named Datu Maulana Hussein. He arrived in Ternate in 1465. Hussein was a great preacher of his time. He has extensive and deep knowledge of Islam and an expert on Arabic recitations and calligraphy. And how the calligraphy is well connected and needed.

CONCLUSION

This research shows that the Sufis who spread the tarekat in Indonesia originally came from the Middle East. They then came to Indonesia via Aceh on the Island of Sumatra. The existence of evidence of social and cultural impacts resulted from the arrival of Sufis on various islands such as folklore, cemeteries, and mosques, government involvement in the preservation of Sufi sites, language, and also musical instruments is evidence of the arrival of the sufis.

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