

The Spice Route and The Sub-Urban Muslim Community in South East Asia

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Abstract

The spice route is the route that the spice trade passes from its home country, the Maluku Islands in particular, and the Archipelago Islands in general to other countries in the world. The spice route is thought to have existed for several centuries BC. The spice route stretches from the Maluku Islands/Nusantara to Malaya, India, Persia, Arabia, Egypt, to Europe. The Arabs took part in the spice trade from the Archipelago and the Persians, Indians, Malays, and the Chinese. When the Arabs embraced Islam and followed by the Persians and Indians, they passed and controlled the trade in the spice route. Since the first century to the twelfth century AD, Indian civilization with Hinduism and Buddhism dominated society and politics in Southeast Asia. Even the still Hindu solid kingdom in Java lasted until the end of the fifteenth century. During such a period, the Muslims became members of the marginalized communities on the spice route under the shadow of Hinduistic hegemony. However, they can play a role in the Islamization of the Southeast Asian Region through the spice route. Gradually the Muslims can shift the Hindu/Buddhist civilization and establish political power and build Islamic civilization. Islamic civilization includes, among others, the development of Islamic religious knowledge, shaping Islamic traditions in society, advancing education, and establishing political power. The writer used the 4-step historical method in this study, namely heuristics, criticism, interpretation, and historiography. He also applied acculturation theory to discuss this theme. Given the limited time, secondary sources were used to write this research.

Keywords: The Spice Route; The Sub-urban Muslim; Southeast Asia.

A. Introduction

The spice route is a spice trade route by sea from its home country, the Maluku Islands in the Archipelago, to other countries worldwide. While the Silk Road¹ was an overland journey from China to Europe via Central Asia. The spice route used the sea for shipping and the spice trade to reach the destination country.

The sea route used boats/sailing ships before the steam engine. Of course, the wind is the mainstay to run a sailboat loaded with spices. The question is, among other things, which ports did the spice route pass from the Maluku Islands to Europe and China in the past. The spice route was traversed by various nations, ranging from the Malays, Chinese, Indians, Persians, Arabs, and Europeans. During the development of Islam, the spice route was used by broadcasters of that religion to preach Islam. It is interesting to discuss the acculturation between Muslims and non-Muslims on the spice route in Southeast Asia from the early centuries of Islam until the 15th century.

Spices are natural and plantation products that are the primary commodities of the Maluku Islands in particular and the Archipelago in general. The world needs various spices for various purposes, such as medicines, cosmetics, food seasonings, body warmers, and others. It is essential to know what spices are found in the Maluku Islands and the Archipelago and their benefits.

The rulers on the spice route in Southeast Asia should be mentioned here to find out the situation and condition of the kingdom and its leaders. Cultural acculturation occurs between Muslim adherents who are still a minority in the ports and the residents. In acculturation, attention is paid to the receiving community, carriers of foreign/foreign culture, the facilities used in acculturation, the first sections of society that are affected by foreign culture, and the people's reactions affected by the foreign culture². The problem is which power was dominant in Southeast Asia in the

¹ Frances Wood, *Jalur Sutra Dua Ribu Tahun Di Jantung Asia*, Jakarta, PT.Elex Media Komputindo, 2009, 38-53.

² Koentjaraningrat, *Pengantar Antropologi*, Jakarta, Aksara Baru, cet. V, 1974, 152-164.

early days of Islam, the 7th century to the 15th century. How did the acculturation process occur, and what were the results?

This paper discusses some points. First is the introduction, the ports of the world's spice and Southeast Asia routes, and the kinds of spices found. The following discussion is about the old kingdoms of Southeast Asia and the acculturation process between Islamic traders who brought Islamic teachings and culture and residents. Those traders were a minority among the local people and rulers who were non-Muslims and the majority on the Spice Route in Southeast Asia.

B. The Spice Route Ports

1. *The Spice Route of the World*

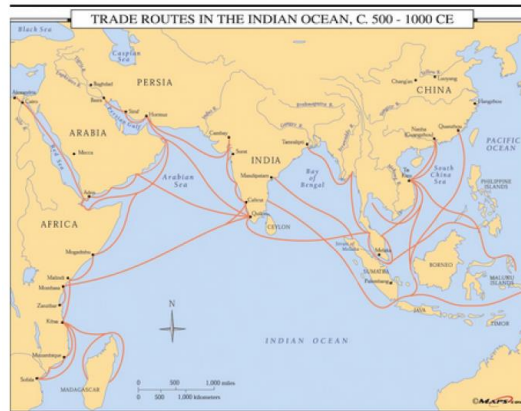


Figure 1. Trade routes in the Indian ocean. (Source: <https://id.images.search.yahoo.com/search/images?p=peta+jalur+rempah+dunia&fr=mcafee&type=E210ID1406G0&imgurl=https%3A%2F%2Fsumeks.co%2Fassets%2Ffoto%2F2020%2F09%2Fjalur-rempah-nusantara.jpg&id=>)

The world's spice routes can be described from Europe, Egypt, Arabia, Persia, India, Malacca, Nusantara, Siam, Cambodia, Champa to Canton in China and Japan, as follows:

The spice route that stretches between the Maluku Islands in the Archipelago to Europe by sea has existed since the pre-Christian era. The king of Egypt, Pharaoh Ramses II, was given peppercorns on his large nose when he died on July 12, 1224 BC (BC). At that time, spices were used by the Egyptians to preserve the bodies of the dead. Because they believe that death is not everything, but it is a

transition process. The priests were given the task of mummifying/preserving corpses so that the *ka* (spirit essence) of the deceased Pharaoh returned to his body after a transition. Herodotus, a Greek traveler who passed through Egypt in the 5th century BC, found 3 levels of mummification, namely, the most expensive model using various spices for the bodies of the rich. Poor Egyptians carried out another method by removing the corpse's entrails, drying the body, and allowing Egypt's hot climate to complete the process. The Egyptians obtained spice from India³. Although Turner did not mention that the spices came from the Archipelago, the spices inevitably came from the Archipelago.

Given that the fishermen of the Archipelago have sailed the sea as far as Madagascar, East Africa most likely through India and brought the spice trade. It was reported that Madagascar was inhabited by humans for the first time 2000 years ago who came from Indonesia or a mixture of Indonesians and Africans. In the year 800-900, Arabs came and traded on the north coast of the island. The first Europeans to come to Madagascar were the Portuguese, Diogo Dias, on August 10, 1500. It indicates that at the beginning of the century AD, the Indonesians had arrived in Madagascar. The hectic voyage of the Indonesians to the West was during the Sriwijaya Kingdom and reached its peak throughout the Majapahit Kingdom.⁴

The Romans already used spices to perfume the bodies. Tacitus (56-120 AD) mentions that perfumed bodies were not from the Roman tradition, but the custom was widespread. The Christian and pagan Romans inherited this tradition from the Egyptians. The Merovingian dynasty of the Franks (476-750) in the Province of Gaul also used spices for embalming. Spices used to preserve the bodies of the dead are practical. European kings, such as those of France and England, used spices to preserve their bodies. Emperor Otto I, who died in 973 in Mersebut, was given spices and taken to Magdeburg for burial. The kings of England in the 14th century also used spices

³ Jack Turner, *Sejarah Rempah Dari Erotisme sampai Imperialisme*, Depok, Komunitas Bambu, 2011, 151-153.

⁴ <https://historia.id/kuno/articles/berlayar-sampai-madagaskar-vJqBD/page/1>, <https://muhirsyad10941357157.wordpress.com/wawasan-sosial-dan-budaya/>, <http://indonesia.mongabay.com/madagascar/05-history.html>

for their bodies, such as King Henry V, who was embalmed and dressed in heavily spiced clothes.⁵

It means that from the centuries BC until the fifteenth century, spices have been widely used by the nations of the world, such as Egyptians, Europeans, and Chinese. At that time, the world's spice routes were identified by Tome Pires; from Egypt to Cambay in India, through the long Nile to Abyssinia in the south, and through the Red Sea to Jeddah, which was a crowded trading city.

From Jeddah, it can be taken to Mecca and Medina and continued to Suez at the end of the Red Sea. Merchandise from Venice, Italy, used to be unloaded at the Port of Alexandria, through the Nile. It was carried to Cairo, and from that city, it was brought to Tor and Mecca in the annual pilgrimage (Jubilee), and many people came to Mecca at that time. The merchandise was then taken to Jeddah and continued to the Port of Aden in Yemen. From Aden, the merchandise was passed on to Cambay, Goa, Malabar, Bengal, Pegu, and Siam. Aden was a gathering of traders from Cairo and India. Spices are one of the commodities in Aden, in addition to pearls, cloth, gold, horses, slaves, and ivory. The Arabs of Aden also traded with Ormus (Hormuz), traded horses, and traded goods from Cairo, namely gold, foodstuffs, wheat, spices, pearls, perfumes, medicines, and silk. Aden also traded with Cambay, bringing merchandise from Cairo and opium. From Cambay in India, they brought much cloth, which would be sold in the Arabian market. They also brought grain, glass beads, beads from Cambay, carnelian stones, spices and medicines from Malacca, cloves, nutmeg, mace, sandalwood, cubeb, pearl grains, and similar merchandise.

Aden also traded with the Kingdom of Goa, bringing horses and merchandise from Cairo in exchange for rice, iron, sugar, fine gauze/beathila, and gold. Aden also traded with Malabar, with its primary market in Calicut, to buy pepper and ginger and obtained goods from Malacca for sale in Peru for lace, frankincense, perfumes, and precious stones. They get rice from Bengal, Siam, and merchandise from China brought through Ayutthaya/Thailand. So Aden became wealthy. They kept their wares in their warehouses.

⁵ Turner, *Sejarah Rempah*, 153-163.

They stocked up on spices to be shipped to Cairo via the Aden route to Kamaran, to Dahlak, to the Suakin Islands, and sailed to El Qoseir in Arabia Felix, then to the Nile arrived in Cairo⁶.

From Calicut, the shipping route went to Sri Lanka with Colombo (Columbo) as the main port. There was merchandise in Sri Lanka, such as silver, copper, mercury, rose water, sandalwood, pepper, cloves, and nutmeg. The merchants sailed to Bengal from the Port of Colombo, with the City of Bengal as its port. Many other nations traded in Bengal, such as traders from Persia, Rum, Turkey, Arabia, Chaul, Dabhol, and Goa. The king of Bengal was a respected Moor (Islam). The kings of Bengal had embraced Islam 300 years ago when Pires arrived there in the 16th century. From Bengal, the traders sailed to Malacca and Pasai via the Arakan Kingdom with its port called Myohaung (Mayajerij), located between Bengal and Pegu. From Malacca, the merchants sailed to Siam with its pagan king, and there were few Moors/Muslims. From Siam, they sailed to Cambodia, continued to Champa, Cochinchina, and China by the Port of Canton. Many traders came from Malacca. They brought pepper, cloves, nutmeg, while merchandise from China included silk, satin, pearl seeds, and sugar. From the Port of Canton in China, shipping and trade routes by sea to the Japanese Archipelago⁷.

From the description of the world's spice routes above, it can be reconstructed as follows: a chain voyage starting from Europe in the Ports of Venice and Genoa, heading to Port of Alexandria in Egypt continues to Jeddah, Aden, Hormuz, Cambay, Malabar, Sri Lanka, Bengal, Pagan, Malacca, Siam, Cambodia, Champa, Canton in China, and Japan. Alternatively, from the Strait of Hormuz into the Persian Gulf, then through the Tigris and Euphrates Rivers to Baghdad, continued to Damascus in Syria, sailed through the Mediterranean/Central Sea to reach Genoa and Venice in Italy. The world's spice route passes through the Southeast Asia Region, in which there are the Archipelago Islands, the country of origin of the spices needed by various nations in the world.

⁶ Tome Pires, *Suma Oriental*, Yogyakarta, Penerbit Ombak, 2018, 7-18.

⁷ *Ibid.*

2. The Spice Route of Southeast Asia

Southeast Asia currently consists of 11 countries, namely Brunei Darussalam, the Philippines, Indonesia, Cambodia, Laos, Malaysia, Myanmar, Singapore, Thailand, Timor Leste, and Vietnam⁸. It started from the Pegu Kingdom in the West of the spice route to Aceh and entered through the Malacca Strait to the Malay Peninsula. From there, the spice route leads to Siam, Cambodia, Champa, and Cochinchina. Before entering Malacca, the spice route could also pass through Sumatra, which had many kingdoms, including Aceh, Lamuri, Pedir, Pirada, Batak, Aru, Arkat, Rupert, Siak, Pasai, Kampar, Tongkal, Indragiri, Jambi, Palembang, Fansur, Barus, and others. Sumatra produces gold, camphor, pepper, silk, camphor, honey, wax, cotton, rice, rattan, oil. Pasai was a prosperous kingdom. Many traders from Moorish/Islamic countries came to Pasai, which produced pepper, frankincense, and silk. Also, the Romans, Bengals, Arabs, Turks, Persians, Gujarat Kelings, Malays, Javanese, and Siamese came to Pasai, whose coast was controlled by the Moors/Islam, and appointed its leader from the Muslims who came from Bengal. The Barus Kingdom, also known as Fansur, was a wealthy kingdom producing gold, silk, frankincense, camphor, frankincense from Barus. Traders have visited Barus Harbor from Persia, Arabia, Keling, Bengal, and others. The kingdoms of Palembang, Jambi, Tulang Bawang, Andalas, Minangkabau were also bustling port cities. Through Andalas and the Sunda Strait, Gujarat traders headed to Java and Gresik to transport cloves, nutmeg, nutmeg, white sandalwood, and cubeb. They also sailed to Malacca through the strait. In one gust of wind from Sunda they passed Cimanuk, Pamanukan, Cirebon, along the lands of Demak, Jepara, Tuban to Gresik. The Sunda kingdom, which produced pepper, Javanese chili, tamarind fruit, rice, meat, pork, goat, sheep, and cattle, also sailed to Malacca to buy various clothes and clothes, and seeds⁹.

From the port of Gresik, which the people of Gujarat, Calicut, Bengal, Siam, China, Liu-Kiu visited the traders sailed to the ports of

⁸ <https://www.daftarinformasi.com/letak-geografis-asia-tenggara/>

⁹ Pires, *Suma*, 117-207.

Surabaya, Panarukan, Panjarakan, and Blambangan on the eastern tip of Java Island. They continued the voyage to Bali, Lombok, Sumbawa, the Timor Islands rich in sandalwood that was sent to Malacca. From there, the traders headed to the Banda Islands with its six islands that produce nutmeg. Moors/Muslims inhabited the coast of Banda Island. Then they left for the Ambon Islands, which were conquered by the Moluccas, which produced cloves. The Maluku Islands consist of the five biggest islands, Ternate, Tidore, Moti, Makian, and Bacan, which produce large amounts of cloves. 6,000 bahar and their kings have embraced Islam. From Maluku, the merchants sailed westward called the Central Islands which include Makassar, Kalimantan (Tanjurpura, Sampit), Belitung and Madura¹⁰.

The spice route in Southeast Asia passes through the Malacca Strait, heading to Siam/Thailand, Cambodia, Champa to Canton in China and Japan. In ancient times Malacca was called Siam, while the pagan region of Siam, Champa, and its surroundings was called China. Very few Moors/Muslims live in Siam. The ports controlled by Siam were Pahang, Trengganu, Kelantan, Say, Patani, Lakon, Martara, Callnansey, Bamcha, Cotinuo, Peperin and Pamgoray. Trades from Malacca brought to Siam included slaves, sandalwood, pepper, cloves, mace, rivet cloths, rose water, Cambay brocade cloth, candles, camphor from Kalimantan, and others¹¹.

The pagan kingdom of Cambodia borders Champa and produces rice, meat, wine, gold, elephant tusks, and dried fish. The kingdom of Champa produced much rice, its king was a pagan, and its river ports were navigable by junks/large ships when the water was high. The merchandise of Champa is rhubarb, the purest and highest quality aloe wood. Merchandise of dried fish, gold, and rice was sent to Malacca. They also market betel nut which is consumed with betel nut, cloth from Bengal, pepper, cloves, nutmeg, and cloth from Keling. There are no Moors/Muslims in the Kingdom of Champa. The Kingdom of CochinChina was located between Champa and China, and its king was a pagan, as were his people. They are not friendly to the Moors/Muslims. The most common merchandise in CochinChina

¹⁰ Pires, *ibid.*, 235-278.

¹¹ Pires, *ibid.*, 124-129.

is gold and silver, and the most popular item is sulfur. They rarely used junks to go to Malacca and went to Canton in China to get gold and silver merchandise¹². If Pires says that in Champa there are no Muslims, it is unacceptable because in Phanrang/Panduranga, Champa, there are already 1039 Muslim tombstones¹³.

From the explanation above, it can be concluded that the Southeast Asian spice route includes shipping and trade from Pegu to Sumatra, which can pass through the west side of Sumatra and the east side, to go to Malacca. On the west side of Sumatra the voyage through Pidie, Baros, Minangkabau, Tulang Bawang, Andalas and the Sunda Strait. From there the cruise headed east on the coast of Java Island, starting from Banten, Sunda Kelapa, Cirebon, Demak, Jepara, Tuban, Gresik, Surabaya. The voyage continued through the Madura Strait to Panarukan, Banyuwangi, then to Bali, Lombok, Sumbawa, Timor Islands, Banda, Ambon and the Maluku Islands. From Maluku, shipping can go west via Makassar, Kalimantan to Malacca. From the island of Java, the cruise can also go north, to Malacca, Siam, Champa to China or through Kalimantan to Cambodia, Champa to Canton in China. The Southeast Asian spice route also passes through Malacca, Siam, Cambodia, Champa, and Cochincina.

C. The Kinds and Types of Spices

Spices consist of various types of plants that are used for cooking spices and medicines. Spices are various aromatic plant products, such as nutmeg, cloves, and pepper, to give the food a unique smell and taste¹⁴. There are various types of spices, as follows: 1. Cloves, as a spice in cooking and ingredients for cigarettes. These cloves have three types, namely native Maluku cloves, wild and cultivated. 2. Candlenut as a source of oil and spices, a mixture of industrial paints, hair fertilizers, and moisturizers. 3. Kemukus, as a food flavoring and a source of essential oils. 4. Cinnamon is used for culinary, sweet, and spicy tastes and baked foods and hot drinks. 5.

¹² Pires, *ibid.*, 133-141.

¹³ Mahyudin Hj.Yahya, Ahmad Jalan Halimi, *Sejarah Islam*, Selangor, Fajar Bakti, cet.IV, 1995, 569.

¹⁴ <https://artikbbi.com/rempah-2/>

Cardamom for additional flavoring, medicine, and manufacturing industry. 6. Nutmeg to mix perfume, soap, bread flavoring, pudding, sauces, vegetables, and refreshments. 7. Vanilla as a food and beverage fragrance. 8. Pepper is rich in chemicals, slightly bitter, spicy, warm, and anti-pyretic / febrifuge. 9. Andaliman is used as a food seasoning. It has a scent that causes a numb/numb sensation on the tongue. 10. Chili is a spice that tastes spicy. 11. Lemongrass for cooking/cooking spices, scent dishes, and enhance the aroma of traditional drinks. 12. Fennel is used as a cooking spice, hot taste, warm, and medicine, such as *telon* oil. 13. Coriander is used as a cooking spice. The aroma of food is more fragrant and soft. 14. Bay leaves give a fragrant aroma and reduce the fishy smell. 15. Ginger gives a warm and delicious effect on cooking, medicinal ingredients. 16. Galangal, used for cooking coconut milk, sour vegetables, and stir-fry. 17. Turmeric is used as a cooking spice for peppers, curry, stews, and yellow rice. 18. *Kencur* is used for tonic, carrying herbal ingredients, appetite, internal inflammation infections, immunity, preventing cancer, and giving calm. 19. Tamarind for a mixture of spices and traditional herbs. 20. Lime to lose weight, facilitate digestion and prevent cancer. 21. Kaffir lime, its fruit for mixed drinks. Its leaves as a food spice. 22. Kepayang/*keluak* for seasoning dishes, flavoring dishes, black for *rawon*, *brongkos* and *konro*. 23. Cumin for spices and medicines, as a tonic, increases breast milk and kills cancer cells. 24. Sesame is used as a source of vegetable oil, as a topping for meals, such as *onde-onde*. 25. Saffron or *kuma-kuma* for seasoning luxury dishes, food coloring, anti-septic, and antidote to various diseases¹⁵.

These spices are produced from various islands in the archipelago, especially in the Maluku Islands. This spice commodity is an essential commodity from the archipelago because nations need it for various purposes. With these spices, the ports along the four-way route benefited greatly. Therefore, the price of spices became expensive in Europe.

¹⁵
indonesia/

<https://www.4muda.com/25-jenis-rempah-rempah-dan-bumbu-masak-khas-indonesia/>

D. The Old Kingdoms of Southeast Asia

1. Pegu Kingdom

The Kingdom of Pegu or Pagu is located in Burma/Myanmar, which is currently in the Southeast Asia Region. Pegu was a pagan kingdom, was the most fertile country compared to Siam, and almost as fertile as Java. There are three major ports, which are led by a governor called Toledam. Cosmin, Dagon (Dogo) is a large port that many traders from other countries, such as Bengal, Malacca, and Pasai visited. The Kingdom of Pegu exported rice, resin, frankincense, perfumed musk, precious stones, rubies, silver, butter, oil, salt, shallots, garlic, mustard, and others to Malacca and Pasai. From Malacca, they brought home items such as coarse cloth from China, mercury, copper, tin, porcelain from China, cloves, nutmeg, nutmeg, and others¹⁶. Pagan/Pegu was founded in 1044 with its King Anawrahta, who was able to unify the Pagan territories. In the 12th century, Pagan became one of the powers in Southeast Asia and developed Buddhism. The kingdom fell in 1287 and was replaced by the Pinya Dynasty, and other dynasties took control of the country¹⁷. From the data above, it is known that the people and leaders of Pegu/Pagan are Buddhists. There is little chance of a Muslim community. Even if there are, they may stay temporarily in ports in the country.

2. The Aceh Kingdoms

Before Islam set foot in the Aceh region, the Poli Kingdom was founded around 500 in the Aceh region. The kingdom is located on the coast of Sigli, which has an international reputation and is Hindu. Also standing in Aceh, the Indrapura Kingdom, the Ta Shi or the Tajik Kingdom, and the Peureulak Kingdom. The Tajik and Peureulak kingdoms were united to form the Ta Jihan Kingdom. The Peureulak kingdom was in East Aceh, and became the center of world trade visited by traders from Arabia, India, China, Java, Malacca, Persia, and others. Commodities in the Peureulak Kingdom include

¹⁶ Pires, *Suma*, 117-124.

¹⁷ <https://ikeyuliana3.blogspot.com/2015/10/kerajaan-kerajaankuno-di-burma-sebelum.html>

cinnamon, cloves, pepper, nutmeg, agarwood, clothing from India, and porcelain from China¹⁸. Islamization occurred in 820, and in 840, the Islamic Kingdom of Peureulak was established. Only in 1042 was an Islamic kingdom called Pasai established, and in 1507 the Kingdom of Aceh Darussalam was established¹⁹.

Arnold cites from Malay History mentions that Aceh was converted to Islam in the mid-twelfth century and had its first king in 1205 named Juhan Syah²⁰. The Muslim community means that they existed in the Kingdom of Aceh before they established Islamic rule. Even Aceh, whose people still adhere to Hindu teachings from India, has been visited by Arab Muslims since the 7th century. Until the 13th century, Islam was still developing around the Straits of Malacca²¹.

3. Srivijaya Kingdom

Srivijaya Kingdom was centered in Palembang. It was a Buddhist kingdom and founded in the 7th century. I-st'ing stopped in Srivijaya (Fo-shih) in 671 when he came from China to India and stayed for six months there. I-st'ing was in Nalanda, India, for ten years, 675-685. After returning from India, Ist'ing also stopped in Sriwijaya and stayed in this Buddhist Kingdom for four years²². The Srivijaya Kingdom gradually declined and was finally conquered by the Javanese Kingdom in 1379²³. In the 7th century, the Srivijaya Kingdom was established and ended in the 14th century.

Arab traders and also the traders from Persia had come to Palembang and settled there in the Srivijaya era. Interaction between indigenous population and Muslim immigrants, in turn, brought many country's residents converted to Islam²⁴. Even though Srivijaya

¹⁸ <https://nofalliata.wordpress.com/agama-islam-dan-sekte-sektenya/dari-hinduisme-hingga-islamisasi-di-aceh/>

¹⁹ *Ibid.*

²⁰ Thomas W. Arnold, *Sejarah Lengkap Penyebaran Islam*, Yogyakarta, IRCiSoD, 2019, 509.

²¹ Dien Madjid, *Catatan Pinggir Sejarah Aceh*, Jakarta, Obor, 2014, 25.

²² Slamet Muljana, *Sriwijaya*, Yogyakarta, LKiS, cet.IV, 2011, 43-46.

²³ *Ibid.*, 294.

²⁴ Azyumardi Azra, *Jaringan Ulama Timur Tengah & Kepulauan Nusantara Abad XVII & XVIII*, Jakarta, Prenadamedia, cet.III, 2018, 24-5.

Kingdom was still Buddhist, they used immigrant Muslims from Arabia and Persia who lived in that Maritime Kingdom to become ambassadors to China. Srivijaya ambassadors appeared in Chinese Palace between the second half of the 10th century and the first half of the 12th century to 11 times coming there.²⁵

Other kingdoms with a Hindu/Buddhist pattern were the Malay Kingdom (7th-14th centuries) in Sumatra, the old Mataram with the Sanjaya-Syailenda dynasty in Central Java (8-10 centuries), Mataram with the Isyana, Dharmawangsa, and Airlangga dynasty (8th-10th centuries). 10-11) in East Java, Sunda-Pajajaran in West Java, the Hindu Kutai in East Kalimantan until the 16th century, and Nagara Dipa in South Kalimantan who lived until the 14th-16th centuries²⁶.

4. Majapahit Kingdom

The Majapahit Kingdom, located in East Java, was founded in 1293, and Raden Wijaya was the first King with the name Abhiseka Kertarajasa Jayawardana²⁷. The Majapahit kingdom was Hindu in style and ruled over almost the entire archipelago in the 14th century, with King Hayam Wuruk (1350-1389) and Patih Gajahmada reaching the peak of their glory. However, the Hindu kingdom finally collapsed in 1478²⁸ and replaced the Demak Sultanate, a Muslim leader.

Many ports were owned by Majapahit, such as Rembang, Tuban, Gresik, Cirebon, and Banten, which were the spice routes on the north coast of Java. Traders have visited these ports from Persia, Arabia, and India, as well as from China. Some of them live in these ports. Traders from Arabia and Persia, as well as India in general, are already Muslim. The main port of the Majapahit Kingdom was Tuban for exporting and importing Majapahit merchandise. The abundant rice produced by Majapahit was sent outside the Kingdom, even to

²⁵ Azra, *Ibid.*, 26.

²⁶ Uka Tjandrasasmita, *Pertumbuhan dan Perkembangan Kota-Kota Muslim di Indonesia dari Abad XIII Sampai XVIII Maschi*, Kudus, Menara Kudus, 2000, 3.

²⁷ Slamet Muljana, *Tafsir Sejarah Nagara Kretagama*, Yogyakarta, LKiS, cet.V, 2011, 124-125.

²⁸ Ahmad Mansur Suryanegara, *Api Sejarah*, Bandung, Salamadani, cet.VI, 2013,115; <https://id.wikipedia.org/wiki/Majapahit>

foreign countries. It accompanied other commodities, such as teak and meat. Tuban is also a transit port for spices originating from the Maluku Islands to be transported again westward to Malacca, where it meets the world's spice routes. So, there was a cultural contact between Islamic and Hindu culture that the Majapahit people still embrace.

5. The Kingdom of Malacca and its surroundings

The Kingdom of Malacca, located on the Malay Peninsula, is an old kingdom in Southeast Asia with a large port in the Malacca Strait and is related to the Kingdom of Samudra Pasai in Aceh. Islam has arrived in Kedah and Terengganu, as evidenced by discovering a stone inscribed in 1303. In 1414 the King of Malacca, Paramesywara embraced Islam, by changing his name to Megat Iskandar Shah²⁹. In the 15th century, the King converted to Islam, which means the Malacca people had converted to Islam too.

The Kingdom of Siam/Muangthai/Thailand is a Buddhist kingdom. However, there are Malay areas, Patani, most of whom adhered to Islam and established the Islamic Patani Kingdom in the 14th/15th century³⁰. Before that period, the Patani people were still a minority, not many Muslims were over there. The kingdom of Patani reached its heyday during the reign of Female Kings (1584-1624). However, at the end of reign of Raja Kuning (1635-1688), Patani was a setback, due to the struggle for the power of the heirs and successors of the kingdom. Patani Kingdom was defeated by Phraya Chakri from Siam in 1785, Sultan Muhammad and thousands of people were martyred, the others captured, and taken to Bangkok.³¹

The Kingdom of Champa is currently located in the Buddhist country of Vietnam. The Champa Kingdom began in 192 which formed the Lin Yi Kingdom, which was subject to China. Furthermore, Hindu and Buddhist culture influenced the people of Champa, then Champa was fought by Vietnam. Vietnam completely

²⁹ Saifullah, *Sejarah dan Tamadun Islam di Asia Tenggara*, Jakarta, Tintamas, 2008, 45-51

³⁰ Saifullah, *ibid.*, 90-93.

³¹ Saifullah, *ibid.*, 94-95.

conquered the Kingdom of Champa in 1471, and many Muslims fled to Cambodia³². Although the Champa Kingdom had been destroyed, in its heyday, many Muslims lived in Champa. It is said that Islam has set foot in Champa and has a leader who has converted to Islam, namely Po Klau Halu (1579-1603)³³. It means that before the 16th century, there were already Muslims in the Champa community because establishing a political power took centuries. Sunan Ampel, who became a guardian of the spread of Islam in Java who lived in the 15th century, also came from Champa. He came to Java to meet his aunt who married one of the Kings of Majapahit, Brawijaya V. Sunan Ampel's father, Shaykh Ibrahim Asmarakandi was also a propagator of Islam in Champa. He converted Raja Champa to Islam, so he was taken by the King of Champa's son-in-law. From this marriage with the daughter of King Champa, Raden Rahmat/Sunan Ampel was born³⁴.

E. The Acculturation in Southeast Asia

There was an acculturation process of indigenous Southeast Asian cultures with traders who were religious and Islamic in culture through trade on the spice route. The first problem regarding acculturation is the condition of the receiving community before it occurred³⁵. The recipient communities are residents of Southeast Asia who are under various kingdoms, such as Pegu, Aceh, Srivijaya, Majapahit, Malacca, and Champa. The situation in these kingdoms is sufficient to represent the condition of the people in the Southeast Asian spice route with consideration of taking a kingdom with vast influence and different acculturation results.

The Southeast Asian population of these kingdoms generally embraced Hinduism and Buddhism before the 15th century. The people of Aceh embraced Hinduism who came from India before the

³² Saifullah, *ibid.*, 215-225.

³³ Saifullah, *ibid.*

³⁴ Agus Sunyoto, *Wali Songo Rekonstruksi Sejarah yang Disingkirkan*, Jakarta, Trans Pustaka, 2011, 54-56; Sjamsudduha, *Sejarah Sunan Ampel*, Surabaya, Jawa Pos Press, 2004, 149-158.

³⁵ Koentjaraningrat, *Pengantar Antropologi*, 161-162.

arrival of Islam³⁶. The Sultanate of Samudra Pasai was only established in 1297 under Sultan Malikush Saleh³⁷. While Buddhism flourished in Srivijaya, and there were more than 1,000 Buddhist priests in the Kingdom when I-tsing from China came there in 671³⁸. Likewise, the people of Majapahit are Hindu and Buddhist with four sects, namely Shiva, Brahma, Vishnu, and Buddha. During King Hayam Wuruk's reign, only a few Moslems consisting of Arabs and Chinese settled in the port cities³⁹. The areas conquered by Majapahit also directly or indirectly became Hindus and Buddhists. After controlling East Java, Majapahit expanded its power to the kingdoms on Borneo, Sumatra, the Malay Peninsula, and the eastern region of Java, from Bali to the Moluccas⁴⁰. The religion and culture of Hinduism and Buddhism were embraced by the elite of the upper society and members of the lower society.

The second element in acculturation is individuals from outside/foreign who bring foreign cultures. These individuals are said to be agents of acculturation⁴¹. Individuals from outside the Southeast Asian region were Arabs, Persians, and Indians who brought Islam. They came, and many settled in ports in Southeast Asia via the spice route with the first trading goal. These Muslim traders were found in Aceh, Peureulak, Pasai, and Barus, in ports belonging to the Srivijaya Kingdom, Jambi Malay Kingdom, and ports owned by the Majapahit Kingdom. Srivijaya, which is the center of Buddhism, has been visited by many Moslems and settled there. Muslims from Arabia and Persia settled in Palembang after the riots that occurred in Canton, China⁴². They adhere to Islam with various schools of fiqh and religious thought, such as the *Shafi'i*

³⁶ Madjid, *Catatan Pinggir*, 25.

³⁷ Jajat Burhanuddin, "Kesultanan", dalam *Ensiklopedia Tematis Dunia Islam: Asia Tenggara*, Jakarta, Ihtiar Baru Van Hoeve, cet.III, 2005, 41.

³⁸ Muljana, *Sriwijaya*, 41-47. Tahun 671 I-tsing datang ke Sriwijaya dalam perjalanan ke Nalanda di India, dan pulang dari India mampir lagi di Sriwijaya dan menetap 4 tahun (785-789).

³⁹ Muljana, *Nagara Kertagama*, 234-235.

⁴⁰ *Ibid.*, 161-162.

⁴¹ Koentjaraningrat, *Pengantar Antropologi*, 161.

⁴² Azra, *Jaringan Ulama*, 25.

school of Arabic, Hanafi from India and Sunni from the Middle East, and Shia from Persia in the field of religious and political thought.

The channels used by immigrant/foreign cultures to enter the receiving culture are elements in acculturation⁴³. The trade channel through the spice route became one of the ways of acculturation. The contact between native cultures and immigrants in the trade became a contact between Hindu and Buddhist religion and culture with Islamic religion and culture.

The following acculturation process is the parts of the first society that are affected by elements of foreign culture. The merchant community in the ports in Southeast Asian is undoubtedly influenced by the culture of immigrants/foreigners, namely Islam. They communicate directly with Moslem immigrants.

The reactions of people who are exposed to foreign cultures are discussed in acculturation. The lower society reacted by accepting the religion and culture of Islam. Some have embraced Islam in the Srivijaya Kingdom, although the rulers still adhere to the Buddhist religion and culture. They use the initial name P'u from Bu, which is an abbreviation of Arabic, Abu. Even the Kingdom used Muslims from Arabia as emissaries to the T'ang Dynasty Kingdom in China. They used the name P'u at the beginning of their name in the 10th century. The kingdom in West Borneo/West Kalimantan also sent a man named P'u Ali/Abu Ali to the Chinese Palace during the reign of the Sung Dynasty (960-1279), even though the king of Borneo had not yet embraced Islam⁴⁴. It means upper society, the elite of the Srivijaya Kingdom had accepted aspects of Islamic culture because of the expertise of the Muslims from the Arabs in diplomacy, who mastered the Arabic language, which was used as the lingua franca in the world at that time.

The people of Majapahit Kingdom embraced Hinduism. Muslims are a minority of the population and are on the outskirts of the Majapahit Kingdom. They lived in ports in Majapahit Kingdom such as the Port of Tuban and Gresik, which many Muslims visited from Arabia and Persia, with archaeological evidence of the tomb of

⁴³ Koentjaraningrat, *Pengantar Antropologi*, 161.

⁴⁴ Azra, *Jaringan Ulama*, 25-30.

Maulana Malik Ibrahim who died in 1419 in Gresik. The number of Muslim communities in the ports of the Majapahit region, which was also on the spice route, increased so that the regional leaders embraced Islam. There was also acculturation in the kingdoms in the Maluku Islands. Arab Muslim traders had arrived in the spice-producing area. Over time, the residents there embraced Islam and established political power with King Zainal Abidin, who ruled in 1486⁴⁵. The kingdom of Malacca, which at first did not embrace Islam, was eventually able to establish political power with an Islamic community that initially settled in the port of Malacca and its surroundings. Likewise, in the Kingdom of Champa, only a few people who embraced Islam were finally able to establish political power, as described above.

The acculturation process in Pasai, Aceh, and Malacca can be said that elements of religion and culture of immigrants can outperform the original culture, with the establishment of political power in the two kingdoms. The two kingdoms were also centers of the development of Islamic teachings and were visited by students of knowledge from various regions. However, acculturation in Palembang is not as smooth as what happened in Aceh and Malacca. Even though the Srivijaya people in Palembang also accepted Islam in the end and their leaders also accepted Islam. As the center of Hindu and Buddhist religion and culture in the Majapahit Kingdom, the Islamic community was on the outskirts, in the ports of Majapahit's territory. However, the lower and upper classes can gradually accept Islamic religion and culture, with the integration between Islamic and Hindu-Buddhist elements, especially in Java. Another case that happened in Champa, the lower society that initially accepted Islam and influenced the elite of the upper society; in the end, it disappeared because of the attack of outside forces, namely the Kingdom of Vietnam. In Siam, the center of power continued to follow the Buddhist religion and culture, but Patani, Islamic religion, and culture still prevailed on the periphery.

The results of the acculturation process as described above went well because there was an integration of foreign cultural

⁴⁵ Tjandrasasmita, *Pertumbuhan dan Perkembangan*, 23.

elements into the culture of the receiving community. In this case, it is the integration of religion and Islamic culture. The new culture, Islam, was absorbed into the previous culture, namely Hinduism and Buddhism, even the new culture became dominant.

F. The Conclusion

From the explanation of the paper above, it can be concluded as follows:

- The world's spice route intersects with the Southeast Asia spice route in the Archipelago Islands.
- Cultural acculturation occurs between the carriers of immigrant culture, Islam brought by Arabs, Persians, and Indians with local culture that is patterned Hinduism and Buddhism, which were originally practiced by the lower classes, flowed and influenced the upper classes.
- There is an integration of new religion and cultural elements, Islam, with old Southeast Asia. In certain areas, Islamic religion and culture become dominant, but in other areas, Islamic culture remains a culture embraced by minorities and the periphery. The kingdoms of Aceh and Malacca until the 15th century became an Islamic political force, replacing the old culture, which was still Hindu. Majapahit finally controlled the Srivijaya Kingdom, and until the 15th century, the acculturation process was still ongoing. The old kingdom has not been destroyed, but Islamic culture has not entirely replaced it.

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