

The Influence of the Annales School and Colonial Historiography in Indonesian Islamic Historiography

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Abstract

This article aims to analyze the influence of modern historiography, namely the Annales school and colonial historiography, in the development of Indonesian Islamic historiography. In the traditional period, Indonesian Islamic historiographical themes were only oriented towards political history, the methodology used was not systematic, and the style of writing was descriptive-narrative. This article is a literature study using historical methods consisting of heuristic, verification, interpretation, and historiographical stages. The primary sources used consist of several works of historians influenced by modern historiography. In addition, secondary sources are used in the form of books and scientific articles obtained through direct and digital searches. Furthermore, verification and interpretation of the sources found are carried out and presented in the form of descriptive-analytical articles. This research found that the Annales school and colonial historiography influenced Indonesian Islamic historiography. Its influence lies in the

methodological aspects and the spread of global themes. This can be analyzed in the works of Hoesein Djajadiningrat, Sartono Kartodirdjo, and Azyumardi Azra. The education of these historians and the spread of ideas at the beginning of the 20th century became important factors in the internalization of modern historiographical values in Indonesian Islamic historiography. It was concluded that the influence of modern historiography on Indonesian Islamic historiography is the realization of total history writing.

Keywords: Modern historiography, Islamic historiography, Annales school, colonial

Introduction

Indonesian Islamic historiography is part of Indonesian historiography, and its development progresses in tandem with the broader historical narrative. In the traditional period¹ Indonesian historiographical works were dominated by legends or mythology, reflected in books such as *Negarakertagama* written by Empu Prapanca². The historiography of Indonesian Islam during the period was dominated by political history³ which includes the history of elites and rulers, while ignoring the presence of "ordinary people", masses, and groups. As a result, the early Islamic historiographical literature was dominated by the writings of royal histories and the important figures involved in them.

¹ Ahmad Nurhuda and Anggeni Syaputri, "Perkembangan Historiografi Indonesia," *Tarikhuna: Journal of History and History Education* 4, no. 2 (January 16, 2023): 194–95, <https://doi.org/10.15548/thje.v4i2.5656>.

² Sartono Kartodirdjo, *Pemikiran Dan Perkembangan Historiografi: Suatu Alternatif* (Jakarta: Gramedia, 1982), 25.

³ Alvin Noor Sahab Rizal and Vivi Lutfiani, "Annales Sect in Islamic Historical Research," *Jurnal Indo-Islamika* 10, No. 2 (September 30, 2020): 63–72, <https://doi.org/10.15408/idi.v10i2.17526>.

Sartono Kartodirdjo argues that traditional historiography is very much dominated by ethnocentric views. The socio-cultural environment in traditional Islamic historiography is closely related to religio-magical power, resulting in the absence of a critical review of traditional Islamic history.⁴

The orientation of Indonesian Islamic historiography began to experience a shift from political themes to social themes. This shows the influence of modern historiography.⁵ The initiation of the seminar on Indonesian National History is considered the first step in internalizing the values of modern historiography, which has led to the advancement of Indonesian Islamic historiography. Hoesein Djajadiningrat's work entitled *Critische Beschouwing van de Sadjarah van Banten*⁶ (1913) marked the end of traditional history in Indonesian Islamic historiography. This work proves that human life is not only oriented towards political aspects but is broader than that. It challenges the long-held assumption that the history of Indonesian Islam only revolves around political themes. Other historians, including Sartono Kartodirdjo and Azyumardi Azra followed the appearance of Hoesein's work. The emerging literature continues to develop the social history that Hoesein started in his work.

As mentioned in the previous paragraph, the development of Indonesian Islamic historiography has been largely influenced by modern historiography, namely Annales school and colonial historiography. Annales school is a social history writer. Although this school proliferates in France, its influence is also felt in Indonesian Islamic historiography. There was a shift from political

⁴ Nurhuda and Syaputri, "Perkembangan Historiografi Indonesia," 196.

⁵ Taufik and A. Surjomihardjo, *Ilmu Sejarah Dan Historiografi: Arah Dan Perspektif* (Jakarta: Gramedia, 1985), xvii.

⁶ Kuntowijoyo, *Metodologi Sejarah Edisi Kedua* (Yogyakarta: Tiara Wacana, 2003), 1.

to social themes, even global, in Indonesian Islamic history, as evidenced by Annales school influence. Although the historiography is dominated by colonial interests, the use of archives in colonial historiography proves that there are methods that they have applied in the writing of history. In its development, the method was also applied in the writing of Indonesian Islamic history, as reflected by the abovementioned three historical works.

The development of Indonesian Islamic historiography methodology shows intriguing trends. Indonesian historians did not pioneer the emergence of the Annales school. Nevertheless, this school has had a significant influence on the progress of Indonesian Islamic historiography. In addition, colonial historiography, which tends to be considered as marginalizing Indonesian Muslims, made a major contribution to the development of Indonesian Islamic historiography methodology. This article aims to analyze more deeply related to the influence of modern historiography, namely the Annales school and colonial historiography, particularly the Indonesian Islamic historiography. The writer assumes that there has been an internalization of modern historiographical values in Indonesian Islamic historiography in the aspect of the methodology used.⁷

Generally, most previous literature discusses the theme of Indonesian Islamic historiography and modern historiography. According to Mochamad Syawie, the social science approach is used to create analytical history through historical writing that is able to analyze things that happened behind the narrative of historical events. Social sciences are believed to be able to display

7 Rani Lestari, Nurul Hak, and M. Nasihudin Ali, "Al-Mas'udi's Contribution in the Development of Classic Islamic Historiography," *Juspi (Jurnal Sejarah Peradaban Islam)* 6, No. 2 (January 17, 2023): 91, <https://doi.org/10.30829/juspi.v6i2.13667>.

important aspects that occurred behind the events studied.⁸ This shows the relationship between history and social sciences. Sartono's work is used as one of the objects to be analyzed in this research. The underlined aspect is the application of social themes in Indonesian Islamic historiography which is influenced by modern historiography. In this research, the historiographical concepts pioneered by Sartono Kartodirdjo is explained in depth. It also provides an overview of Sartono's role in Indonesian historiography.

According to Alvin Noor Sahab Rizal and Vivi Lutfiani, there is a connection between the Annales school of thought and historical research on Islamic historiography. However, the existing discussion largely focuses on the global development of Islam. broader scope of Islam. Meanwhile, there has not been much research that discusses in-depth the influence of the Annales school and colonial historiography, which is part of modern historiography, on Indonesian Islamic historiography.⁹ Therefore, this article aims to delve deeper into this aspect to complement previous research on the development of Indonesian Islamic historiography.

Method

This research uses a historical approach to analyze the development of Indonesian Islamic historiography from traditional period to the modern era. The data were obtained from both primary and secondary sources. Primary sources include works by Hoesein Djajadiningrat, Sartono Kartodirdjo, and Azyumardi Azra. The three historians have significantly contributed to the

8 Mochamad Syawie, "Mazhab Sartono Dan Sejarah Sosiologis," *Sosio Informa* 10, No. 3 (December 1, 2005), <https://doi.org/10.33007/inf.v10i3.1134>.

⁹ Rizal and Lutfiani, "Annales Sect in Islamic Historical Research."

development of Indonesian Islamic historiography. They are regarded as pioneers in methodology development and have contributed much to the progress of Indonesian Islamic historiography. Their works are used as the primary reference regarding the Indonesian Islamic historiography from traditional to modern period. These works are then analyzed in order to determine the content and methods used in writing. Secondary sources are books or articles related to the themes under discussion. The sources used were gathered through library research, from both digital search and physical books. Furthermore, the data obtained are verified to check on the validity of the historical facts and then interpreted using historical approach. In the next stage, the facts obtained are presented in a descriptive-analytical writing.

Results and Discussion

Annales School

Annales school plays a significant role in the development of the world's history. This school, founded in 1929 in Strasbourg, began with *Les Annales d'histoire economique et sociale*¹⁰. The scholars in this area called themselves a sophisticated methodical historians who did 'renovation' in history writing. The renovation was carried out as a result of their disagreement with traditional history writing and the promotion of archives as the primary sources. They argued that archives or documents should not be regarded as a dead source but must be interpreted deeply to reveal the things contained therein.

Like other groups, the Annales school was established as part of the hard work of its leaders, such as Lucien Febvre (1878-

¹⁰ Irma Ayu Kartika and Nurwulan Purnasari, "Bubur Suran, Kuliner Tradisional Surakarta: Antara Tradisi Dan Gaya Hidup," *Ijtimaiya: Journal of Social Science Teaching* 4, no. 2 (October 19, 2020): 72, <https://doi.org/10.21043/ji.v4i2.8080>.

1956) and Marc Bloch (1886-1944).¹¹ In their hands, the term *nouvelle histoire* was coined, namely the designation for a new historical period. This period referred to the writing of history that tried to get out of the history of the 'big people' and turned to the history of the 'little people'.

The presence of the Annales school is a characteristic of the 20th century historiography. Marc Bloch argues that historical methodology must start from history as a science, namely an attempt to uncover hidden structural conditions that give rise to a mechanism. The mechanisms in history are found in geographical, economic and cultural structures.¹² The facts and examples contained in historical events are things that must be considered. This situation makes history closely related to the social sciences. It was developed by Lucien Febvre from psychological perspective, Bloch in sociology, Braudel from human sciences including sociology, economics, geography and demography, and Ladurie on demography and geography¹³.

The followers of Annales School argue that understanding individual behavior in the context of history must be viewed through the context of society. Man creates himself through concrete and observable things. This is what Durkheim calls a 'social fact', which refers to everything that can be understood by himself.¹⁴

¹¹ Peter Burke, *Sejarah Dan Teori Sosial*, trans. Mestika Zed and Zulfami (Jakarta: Yayasan Obor Indonesia, 2003), 15.

¹² Rikza Fauzan, "Penulisan Sejarah Lokal Indonesia (Wacana Magis-Religio Hingga Pendekatan Multidimensional)," *Jurnal Universitas Sultan Ageng Tirtayasa* 3, no. 1 (2020): 372.

¹³ Kuntowijoyo, *Penjelasan Sejarah* (Yogyakarta: Tiara Wacana, 2008), 117.

¹⁴ Henri Chambert-Loir and Hasan Muarif Ambary, *Panggung Sejarah* (Jakarta: Yayasan Obor Indonesia, 1999), 57.

In addition to supporting social approaches, the Annales school also evolved the use of periodization in history and the concept of structuralism. Historically, structuralism is long-term, continuous, and wide-ranging geographically, economically, socially and culturally. The whole thing lies beneath the symptoms of the surface of history, such as politics, war, and people's behaviour. Therefore, the concept of total history enshrined in this school requires the writing of history to observe hidden and deep structural conditions, revealing the historical mechanisms that exist in geographical, economic, and cultural structures.¹⁵

Colonial Historiography

Colonial historiography is the writing of the history of foreign activities in Portugal, England, the Netherlands, or Japan in Indonesia. It is made for the colonial interest and written by their own group and by the natives.¹⁶ Tracking colonial historiographic roots in Indonesia has occurred since the European nation intended to come to Indonesia. Their main activity was to study Nusantara. The colonel saw the Nusantara as people without any civilization, as rebels, and rust en order. Therefore, it is assumed that their presence symbolized the goddess of the salvation of Nusantara.¹⁷ Temporarily, colonial historiography began in 1600, which was the beginning of VOC formation until 1942 marked by Japanese occupation of Indonesia.¹⁸

The emergence of colonial historiography is the antithesis

¹⁵ Helius Sjamsuddin, *Metodologi Sejarah* (Yogyakarta: Ombak, 2007), 314–17.

¹⁶ Jayusman, *Historografi Tradisional Dan Modern* (Jakarta: Gramedia Pustaka, 1995), 2.

¹⁷ Wahyu Setyaningsih, "Membongkar Mitologisasi Kolonial Dalam Historiografi Indonesia," *Jurnal Widya Citra Pendidikan Sejarah* 1, no. 1 (2020): 78, <https://doi.org/https://doi.org/10.10101/juwitra.v1i1.104>.

¹⁸ Abdul Syukur, "Historiografi Belandasentris," *Jurnal Sejarah Lontar* 7, no. 2 (July 13, 2017): 41, <https://doi.org/10.21009/LONTAR.072.04>.

of traditional historiography, which had been previously developed. The use of Dutch archives is the characteristic of colonial historiography. This has an impact on the minimal use of local resources.¹⁹ The position of historians who set archives as primary sources becomes stronger at this time. Even so, historical writing became very Dutch-centric, because the archives used were dominated by Dutch archives.

Sartono Kartodirdjo argues that the advantage of colonial historiography is critical historical writing developed through historical works. Nevertheless, the Dutch-centric side which is very attached to colonial historiography, has limited the insights and information provided because it is only based on all colonial activities during the period.²⁰

Hoesein Djajadiningrat: Archives as a Primary Source in Historiography

Hoesein Djajadiningrat was an Islamologist born in Kramatwatu, Serang, Banten, on December 8, 1886 and died in Jakarta on November 12, 1960. His father was named R. Bagus Jayawinata and his mother was Ratu Shalehah. He has eight siblings. The Hoesein family was descended from Prince Raden Wirasoeta and was known as the most 'literate' family in Banten then. His maternal grandfather was a descendant of Prince Darma Kusuma, son of Abdul Muhasin Muhammad Zaenul Abidin, who was the eighth sultan of the Sultanate of Banten.²¹

Hoesein's educational process is an important aspect that is

¹⁹ Wardo, *Dekolonisasi Historiografi Indonesia Dan Kesadaran Dekonstruktif* (Surakarta: UNS Press, 2014), 20.

²⁰ Syukur, "Historiografi Belandacentris," 43.

²¹ Nasis Djajadiningrat, *Memoar Pangeran Arya Achmad Djajadiningrat* (Jakarta: Paguyuban Keturunan P. A. Achmad Djajadiningrat, 1996), 7.

very influential in his scientific development. He started his education by studying Dutch at Menes with Ruselar. Furthermore, at the formal education level, he started at the Europeische Lagere School (ELS), Serang, and continued to the Kok en van Diggelen school in Batavia. In Batavia, he met Snouck Hurgronje, who supported him in continuing his education at Leiden University in the Netherlands. His work entitled *Cristische Beschouwing van de Sedrajah Banten (Critical Review of Banten History)* under the guidance of JS Speyer, MJ Goeje, and Snouck Hurgronje managed to lead him to earn a doctorate with cum laude predicate ²².

Hoesein Djajadiningrat is known as a special figure in Indonesia. One of the privileges he obtained through the dissertation he wrote.²³ The work was translated into Indonesian under Critical Review of the History of Banten. He conducted research for three years, using texts found in Leiden, Amsterdam, London, Paris, and Jakarta. In general, his works are not classified as purely historical works. Nevertheless, the use of archives as a primary source in writing succeeded in making this dissertation worthy of being called a historical work.²⁴

In addition to western sources, Hoesein also used eastern sources in the preparation of his dissertations such as the History of Banten or the Babad Banten. Apart from that, he also used Snouck's manuscripts, which were dominated by pegon letters.

²² Mohammad Refi Omar Ar-Razy, Kunto Sofianto, and Gani Ahmad Jaelani, "Visi Orientalisme Hoesein Djajadiningrat Dalam Ilmu Pengetahuan Dan Pemajuan Identitas Kebudayaan," *Jurnal Historia* 5, no. 2 (2022): 98, <https://doi.org/https://doi.org/10.17509/historia.v5i2.50830>.

²³ Hoesein Djajadiningrat, *Tinjauan Kritis Tentang Sajarah Banten: Sumbangan Bagi Pengenalan Sifat-Sifat Penulisan Sejarah Jawa* (Jakarta: Djambatan, 1983).

²⁴ Ar-Razy, Sofianto, and Jaelani, "Visi Orientalisme Hoesein Djajadiningrat Dalam Ilmu Pengetahuan Dan Pemajuan Identitas Kebudayaan," 100.

Most of the conditions of these texts are incomplete, making them difficult to interpret and understand. Facing this situation, Hoesein concluded that Indonesian texts could not provide an objective and critical explanation. He assumed that this situation occurred because the development of science in Java was not comparable to that in the West.²⁵

Sartono Kartodirdjo and the Multidimensional Approach

Sartono Kartodirdjo is a key figure in the Indonesian historiography. He was recognized as a reformer and pioneer in critical historical studies in Indonesia and the use of the Indonesian-centrism approach. He largely focused on the role of the Indonesian national figures as the leading actors in the history of the nation. In addition, he is also a pioneer in the use of interdisciplinary, multidisciplinary or social science approaches in the study of Indonesian history. This will later have an impact on the emergence of social history in Indonesian Islamic historiography.²⁶

Peasant Revolt in Banten 1888 marked the fundamental changes in the historiography of Indonesian Islam. Sartono Kartodirdjo's work captures within the historiography of local history. His work used multidimensional approach to reveal the many factors that influenced the occurrence of the peasant uprising in Banten in 1888. This event was inseparable from the conditions of the 19th century as a period of social upheaval, which had an impact on the emergence of social change due to colonial domination. During this period, the modernization of the economy and political society continued to increase. Social shocks mark the process of transition from traditional to modern. Rebellions

²⁵ Ar-Razy, Sofianto, and Jaelani, 101.

²⁶ M. Nursam, *Membuka Pintu Bagi Masa Depan: Biografi Sartono Kartodirdjo* (Jakarta: Kompas, 2008).

occurred in many areas of the Residency in Java and the kingdoms with the same character.²⁷

It is evident from his work that Sartono was successful in applying a multifaceted strategy. The peasant insurrection in Banten in 1888 was influenced by a number of factors that he made clear. The peasant insurrection in Banten in 1888 was caused by a number of significant factors, including religion, as the author could observe. The important role of the hajj and murshid tarekat during the period in Banten in inspiring the populace to wage jihad against colonialism was indicative of the religious component. Another element contributing to the rebellion's beginning was the social layers that prevailed among Banten people. In addition, one significant contributing factor to the uprising was the economic disorder brought on by the colonial administration.

Historiography in the work of the 1888 Banten Peasant Rebellion demonstrates the application of a synchronous (expands in space) and diachronic (extends in time) historical writing model. Disclosure is synchronously applied to analyze causality or background as well as factors that play a role in causing rebellion. This is analyzed with the help of other social sciences to see the situation and conditions of Banten before the 1888 rebellion. The approach employs various methodological paths or theoretical perspectives so that the factors that play a role in it can be classified separately, such as economics, sociology, politics, and others. The diachronic model is used to reveal and narrate the process of the occurrence of a rebellion, namely a description that includes the entire process of the occurrence of a historical event.²⁸

²⁷ Fauzan, "Penulisan Sejarah Lokal Indonesia (Wacana Magis-Religio Hingga Pendekatan Multidimensional)," 373.

²⁸ Miftahudin, *Metodologi Penelitian Sejarah Lokal* (Yogyakarta: UNY Press, 2020), 86.

An essential structural framework is disclosed so that historians can carry out critical analysis so as to be able to answer the question of "why" a historical event can occur.²⁹ Structural history has an impact on the application of an analytical and multidimensional approach. Through this approach, the complexity of societal change can be analyzed. Therefore, it can be seen that Indonesian Islamic historiography must be written by paying attention to the structure of a historical event with a multidimensional approach in order to produce writing that is critical-analytical, as was applied by Sartono in describing the peasant uprising in Banten in 1888.³⁰

Azyumardi Azra: Islamic Historiography in a Global Sphere

Azyumardi Azra is regarded as a "developer" and innovator on Indonesia's intellectual journey. It also contributed to the development of Indonesian Islamic historiography. The Tokoh, born in Lubuk Alung, Western Sumatra, on March 4, 1955, was married to Ipah Farihah and conquered four children. He graduated from the IAIN Jakarta Tarbiyah Faculty (1982), Colombia University (1998) and graduated from a Master of Philosophy (M. Phil) at the History Department, and Doctor of Philosophy Degree (1992) with a degree titled *The Transmission of Islamic Reformism to Indonesia: Network of Middle Eastern and Malay-Indonesia at the same university*.³¹

This intellectual, born from the couple Azikar and Ramlah,

²⁹ Sartono Kartodirdjo, *Pendekatan Ilmu Sosial Dalam Metodologi Sejarah* (Jakarta: Gramedia Pustaka Utama, 1993), 114–15.

³⁰ Fauzan, "Penulisan Sejarah Lokal Indonesia (Wacana Magis-Religio Hingga Pendekatan Multidimensional)," 374.

³¹ Wahyuddin Noor, "Azyumardi Azra : Pembaruan Pemikiran Dan Kelembagaan Pendidikan Islam Di Indonesia," *Tarbawy : Jurnal Pendidikan Islam* 5, No. 1 (April 15, 2018): 19–28, <https://doi.org/10.32923/tarbawy.v5i1.827>.

believes that the development of Indonesian Islamic historiography is in line with the development of Indonesian historiography in general. This aspect can be seen through the scope of the study of Islamic historiography, which is not only based on local history but on a global level, which can be seen through his work on the Network of Middle East and Archipelago Scholars in the XVII and XVIII Centuries (Azra, 2013). This work provides information related to the 17th and 18th centuries of Nusantara scholars, which are related to the religious-intellectual discourse of Nusantara scholars in haromain. In addition, this work also describes the dynamics of Islamic relations in the archipelago with the development of Islam in other areas of the Muslim world.³²

The Middle East and Archipelago Ulama Networks of the XVII and VIII centuries saw the development of Islam in Indonesia, especially in the 17th and 18th centuries, related to the rise of the Ulama network in Mecca and Medina and other Muslim worlds. The research conducted found that the network of scholars involved involved many scholars who came from various regions and carried the scientific traditions of Mecca and Medina. The scholars who were affiliated to the network tried to renew and revitalize Islamic teachings. The central theme of their renewal was the socio-moral reconstruction of Muslim society in various regions of the Muslim world.

The research concluded that the progress of the Muslim kingdoms in the archipelago, especially as a result of economic growth, provided opportunities for the Muslim-Malay Archipelago to travel to scientific and religious centers in the Middle East. Islamic renewal in the archipelago is believed to have occurred

³² M. Yakub, "Perkembangan Islam Indonesia," *Kalam* 7, No. 1 (March 2, 2017): 135, <https://doi.org/10.24042/klm.v7i1.446>.

since the second half of the 17th century, originating from transmission through the clerical network as a result of a long process. There was a cross-relationship between scholars, especially in the fields of hadith and Sufism which later developed into the concept of Neo-Sufism Sufism.³³

Azra rejects the notion that Islam in Indonesia does not have a solid scientific tradition. On the contrary, he proves that there had been a religious and scientific relationship between the archipelago and the Middle East since the XVII-XVIII centuries. In its development, Islam that thrives in the archipelago is different from its region of origin. This does not mean that Islam in the Archipelago is not accurate, but rather that there is a tolerant attitude towards tradition as it does not conflict with Islamic beliefs. Hence, Islam is quite flexible everywhere.

Internalization of Annales School Values and Colonial Historiography in Indonesian Islamic Historiography

Islamic historiography in the modern era has used historical auxiliary sciences, such as documents, numismatics, archaeology, economics, and others. Muin Umar argues that modern-era historians not only rely on Egyptian and Islamic history but also try to present other issues that are not well-known in historical periods, such as world history, state history, city history, biography, history in foreign languages, and so on.³⁴

In the last two decades, an interesting phenomenon has emerged in the development of Indonesian Islamic historiography,

³³ Frenky Mubarok, "Konsep Neo Sufisme Dalam Pengembangan Moderasi Beragama Di Indonesia," *Iktisyaf: Jurnal Ilmu Dakwah Dan Tasawuf* 4, No. 1 (March 31, 2022): 01–20, <https://doi.org/10.53401/iktsf.v4i1.73>.

³⁴ A. Muin Umar, *Historiografi Islam* (Jakarta: Rajawali Press, 1988), 50.

which is marked by the emergence of historical awareness of Indonesian intellectuals.³⁵ This can be proven by several works of historians described in the previous section. In this modern era, the method of writing history refers to several criteria, namely: conducting basic formulations of an object, exploring references to the results of the study through both primary and secondary sources, taking research approaches and methodologies, abstracting symptoms or the reality of the study, and categorizing similarity and differential research objects.³⁶

In traditional times, Islamic historiography was presented in a descriptive-narrative form. In its development, a descriptive-analytical style of Islamic historiography emerged, which describes causes and effects as well as factors or determinations of historical events. The methodology for compiling an analytical history is that the concepts, hypotheses, and theories used as the basis for selectivity and interpretation are formulated explicitly so that they can be assessed objectively. Methodology is an important thing in critical history. Historians technically need to perfect their methodology in order to be able to work on increasingly complex issues.³⁷ This situation indicates the development of methodology in Indonesian Islamic historiography.

Modern-era Islamic historiography has followed the standards of critical, rational, objective, and verification of historical modernization. As for the methodological aspect, Islamic historiography is influenced by the modernization of scientific history, namely the writing of history using the social

³⁵ Lukmanul Hakim, "Historiografi Modern Indonesia: Dari Sejarah Lama Menuju Sejarah Baru," *Khazanah: Jurnal Sejarah Dan Kebudayaan Islam*, December 20, 2018, <https://doi.org/10.15548/khazanah.v0i0.75>.

³⁶ M. Yaqub, "Historiografi Islam Indonesia: Perspektif Sejarahwan Informal," *Miqot: Jurnal Ilmu-Ilmu Keislaman* 37, No. 1 (2013): 164–69.

³⁷ Taufik Abdullah, *Arah Gejala Dan Perspektif Dalam Studi Islam* (Jakarta: Gramedia, 1985).

sciences approach. This is an attempt to avoid subjectivity in historiography and historical events based on events that happened in an interpretative and factually explanatory manner.³⁸

These methodological developments lead the Indonesian Islamic historiography of the modern era towards total history writing³⁹. Total history is a history related to the whole aspect of society's life. Helius Sjamsuddin defines total history with a history that discusses the whole aspect of human life.⁴⁰ Social history refers to manners, customs, and everyday life. The terms of social history, global history, or total history are often also referred to as new history (New History), which can be said to be a new pattern in historiography, including Indonesian Islamic historiography that emerges from internalization or influence of values of modern historiography, especially Annales school and colonial historiography.

The Annales school of history makes the most use of historical sources and fosters an open mind toward history in conjunction with other sciences. They endeavour to comprehend and analyze the underlying facts in the texts. Beyond mere archives, they give documents new meaning. The variety of data used by Annales school is growing, encompassing verbal and nonverbal data and documents in the form of archives, money, and photographs. Historical studies can benefit from the inclusion of societal myths in their data.

³⁸ Johan Septian Putra, "Historiografi Islam Indonesia Kontemporer (Studi Kajian Buku Api Sejarah Karya Ahmad Mansur Suryanegara)," *Tarikhuna: Journal of History and History Education* 3, No. 2 (December 2, 2021): 125–38, <https://doi.org/10.15548/thje.v3i2.3079>.

³⁹ Suhartono W. Pranoto, *Teori Dan Metodologi Sejarah* (Yogyakarta: Graha Ilmu, 2014).

⁴⁰ Helius Syamsuddin, *Metodologi Sejarah* (Yogyakarta: Ombak, 2007), 192.

In addition to methodology, the development of Indonesian Islamic historiography can be seen from the distribution of themes in it. Referring to Azyumardi Azra's work entitled *The Network of Middle Eastern Scholars and the Archipelago of the XVII-XVIII Ages*, this is evidence of efforts to write Indonesian Islamic history on a global theme. Through his work, Azra was able to prove that there was an attachment and connection between the Indonesian ulema and the ulema network in the Middle East.

Factors of Internalizing the Values of the Annales School and Colonial Historiography in Indonesian Islamic Historiography

The internalization of modern historical values into Indonesian Islamic historiography is due to several factors. First, the educational background of the historians. The fact suggests that Hoesein, Sartono, and Azra completed their education abroad majoring in history. During their study abroad, they acquired much knowledge, especially in history. They were most likely to be influenced by modern historical values that had evolved earlier abroad. Therefore, once again, they applied their knowledge when studying Indonesia, and it is evident in their work. The second factor is the persistence of ideas in the early 20th century. This is also supported by the emergence of the spirit of literacy in a more positive direction in Indonesia, both by many scientists and by works that make Islam an object of study with descriptive-analytical historical research models.

The Annales School was a school that significantly impacted the evolution of historical writing in the 20th century. This philosophical movement has its roots in France. A new generation of social history authors in France emerged from the Annales school of historical writing, founded by Lucien Febvre

and Marc Bloch.⁴¹ Annales is simply the name of a journal called *Annales d'histoire Economique et Sociale*; it is not a school of historical writing. Bloch focused all of his attention on this publication, particularly on ideas concerning fresh perspectives on the past. The ideas stated in the Annales journal eventually resulted in the creation of a new school known as the Annales School since Bloch's free-flowing thoughts were seen to be fairly typical of the views of historians and other professionals of that century. Experts, including geographers, economists, and sociologists, assisted Bloch and Febvre in creating this new school, which was later named the Annales School.

The historians of Annales did not think of their school as a unique institution or sect. They only intended to address other fields, such as economics, sociology, and psychology, with their Annales piece. Since these sciences will be necessary to comprehend historical trends, Annales' historians wish to open up historical science to these disciplines. This ensures that history's scope extends beyond a small area. Because historians were constrained by religion before the 20th century, particularly throughout the Middle Ages, historians were not free to further their work. Historiography changed as a result of the ideas expressed by the historians of Annales.

Over more than eight decades, they have wholly and radically altered our understanding of what and who constitutes history. They present an entirely different idea from the ideas that the majority of historians from the 19th and 20th centuries had.⁴² Historians who adhere to the Annales School maximize the use of historical sources and foster an openness to history with other

⁴¹ Kuntowijoyo, *Metodologi Sejarah Edisi Kedua*.

⁴² Nina H. Lubis, *Historiografi Barat* (Bandung: CV. Satya Historika, 2003).

sciences. They try to comprehend and analyze the underlying facts in the texts. They give papers a more profound significance than just archiving in addition to records in the form of currencies, pictures, and archives. The variety of data utilized for Annales educational research is also growing, encompassing both verbal and nonverbal data. According to Priyambodo (2013), societal myths may even contribute to the completion of data in historical investigations.⁴³

Conclusion

This article finds that modern historiography, especially the Annales school and colonial historiography, has influenced Indonesian Islamic historiography. Although the Annales school was not born in Indonesia, its influence has contributed to colouring the journey of Islamic historiography in Indonesia, which can be analyzed through the methodology and the spread of global themes in Indonesian Islamic historiography. Before gaining influence from the Annales school, Indonesian Islamic historiography was dominated by political history. The influence of colonial historiography on Indonesian Islamic historiography is seen through archives as a primary source in writing Indonesian Islamic history. Hoesein Djajadiningrat implemented this in his dissertation. He was able to collaborate philological methods with historical methods, which produced stunning outputs and led him to be recognized as the father of historical methodology in Indonesia. The influence of the Annales school and colonial historiography in Indonesian Islamic historiography must be distinct from the educational process of historians and the spread of ideas in the early 20th century. Therefore, it can be proven that the progress of Indonesian Islamic historiography has gone

⁴³ Apriliandi Damar Priyambodo, "Mahzab Annales," *Let's Talk Historie*, 2013, <http://goosejarah.blogspot.com/2013/05/mahzab-annales.html?m=1>.

through a long process and has positively changed Indonesian Islamic historiography, manifested through the works of historians.

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