

Development of Islam in Indonesia Post-Independence (A Historical Study)

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ABSTRACT

The process of Islamization in Indonesia was peaceful, conducted by Islamic preachers who happened to be traders. Those trading activities were supporting elements in the Islamization process. The development of Islam in Indonesia in the independence era especially in the Old Order era (under the Constitution of 1945, of Republic of the United States of Indonesia, and of the Provisional Constitution of 1950) was in the stage of actualization of religious teachings as the foundation in state-building. In the New Order era the development of Islam was marked, by the renewal of the teaching of Islam. In the Reformasi period, the development of Islam was marked by the growing calls for the implementation of Islamic law.

Keywords: *Indonesia, history, Islam, Independence era.*

1. INTRODUCTION

Indonesia is a religious country, the religious attitudes have been held by this nation long ago. As their animistic beliefs, then the influx of Hindu and Buddhist teachings are followed by the arrival of Islam. The process of coming of Islam in Indonesia to be part of the history of the Islamic world round. The Islamization through periodization accompanied by time division and following the distribution point.¹ Religion is entered in the waters of the archipelago peacefully without coercion and not by war.

Islamic and nationalist movement is always accompanied by the realization of the ideological struggle guarding the independence of the hands of the colonial. In connection with the formation of the new state, the Muslims demanded the establishment of an Islamic state while on the other hand, the nationalists strictly prohibit any use against Muslim symbols attached to the establishment of the new state.

After Indonesian independence on August 17, 1945 it was determined "Almighty God" as the first principle of Pancasila. Although the Muslims offer different concepts that are inserted in the Jakarta Charter. The substance of the presence of this first principle of the five basic precepts in the country is an active statement.

In the sense of the state and people of Indonesia must be proactive to realize the meaning of the statement.

Muslims fighting for Independence from the Dutch aggression that comes with the help of allied forces to re-colonize Indonesia. Some Muslim leaders occupy important positions in the political sphere, both in the cabinet and led the struggle for physical and diplomatic.² Aspirations of their struggle is manifested in the establishment of several Islamic parties and organizations, the community coloring development of Islam in Indonesia after independence.

The diversity of Islamic activities increasingly experiencing growth since the 1970s were marked by the emergence of new Islamic buildings; mosques are built with a design more magnificent, more viable madrasah and pesantren modern that integrates religion and general knowledge. In study of religion is increasingly widespread, more and more crowded mosque worshippers. In addition, young Muslim intellectuals appear along with ideas for the future of the aspirational.³

The development of Islam in Indonesia is not only experienced a chart heading up but sometimes shifting down. This occurs because of friction interests of the government whose policies are sometimes put pressure on the space for Muslims, especially in matters related to politics. Another thing that characterizes the

development of Islam in Indonesia is the formation of several Islamic parties who then tried to enter politics by strengthening the fortress of strength of each to participate in the fight seizure of power in Indonesia.

Based on the description of the background above, can be formulated some things that become problems in this paper as follows:

1. How does the arrival of Islam in Indonesia?
2. How do the dynamics of the development of Islam in Indonesia after independence?

2. DISCUSSION

Indonesian state form shaped unitary state with a Republican of government forms that are presidential system of government. Heads of state and government called the President. The total area of the Republic of Indonesia 1904 570 km², the capital city is Jakarta. Pluralism Indonesia spawned several ethnic communities, namely; 45% Javanese, Sundanese 14%, Madurese 8%, 7% Malays, and the other 26%. Some of the language used is Indonesian, English, Dutch, Sundanese, Arabic, Chinese and local dialect. The currency used is Rupiah, earnings per capitanya amounted to \$ 1, 635. 50 US. Indonesia is a country rich in spices, his produce are very diverse; oil, gold, diamonds, natural gas, coal, nickel, and others. Sectors of the economy such as agriculture and plantation, marine resources and forest resources. Produce raw materials such as rice, coffee, cloves, cocoa, tea, coconut, palm, peanut, fish, seaweed, rubber, teak and others.⁴

According to statistics of 2008 the population of Indonesia reached 237. 512. 360 inhabitants, 87% Muslim population, 6% of the population is Protestant, Catholic 3%, 2% of the population is Hindu, Buddhist population of 1%, and the population as much as another religion 1%. The reality of religious diversity in Nusantara (Indonesian red) looks very clear, based on the census conducted by BPS 2003, approximately 177 million people in Indonesia are Muslims, and about 23 million adherents fourth official religion of the other, while the remaining half a million people are adherents of local religions that not validated by country.⁶ A. *The process of entry of Islam in Indonesia*

Discussion about the arrival of Islam in Indonesia will provide information about the three things are interrelated. First, information about the bearer of Islam in Indonesia. Literature or historical sources about the Islamization of the archipelago came to inform you that Islam brought by the Arabs preachers who work as traders. Islam carrier could be called as a preachers traders. They carry merchandise that supports the spread of Islam. They are called preachers because they master of the religious knowledge in a comprehensive manner.

Second, information about the time of arrival of Islam in Indonesia, Information about this very diverse region where Islam is based on growing. As the results of the seminar which was held in Medan in 1963 and in Aceh in 1980 concluded that Islam arrived in Indonesia in the 1st century H and taken from Arabic. The advent of this new thesis, namely Islam arrived in Indonesia in the first century hijriyah around the 7th century and the 8th is the rectification of the opinion that developed previously. One thing that can be stated that the arrival of Islam in Indonesia is not the same, there are areas that have been entered by early Islam, there is also a backward entered by Islam.⁷ Thirdly, information on where Islam first entered. Information about it is colored with diverse opinions. Such assumptions also concluded with a variety of approaches. One is the assumption that Islam entered the archipelago through the coast of North Sumatra. Reality that the coast of North Sumatra as a cruise stopover reinforces the interpretation that Islam entered the archipelago through the coast of North Sumatra. The merchants who sailed to East Asia via the Malacca Strait layover in Coastal North Sumatra to obtain additional supplies began to decrease, such as food, drinks and other necessities.⁸

A similar opinion was expressed by Azyumardi Azra who said that one of the theories about the coming of Islam to Indonesia stated, Islam came first on the coast of Aceh in the 1st century H / 7 M. Supporting this theory, according to Azyumardi Azra, whom Syed Muhammad Naquib al -Attas and some historians archipelago as Hamka, A. Hasjmi, and M.Yunus Jamil. Besides them, this theory is also supported by foreign authors such as Niemann, De Holander, Craw-furd Keyzer, and Veth⁹

The formation of a Muslim community in a particular place through a long process that began with the formation of individual Muslim as a carrier output from the efforts of Islam. The Muslim community is further growing Islamic empire. Recorded by the history of a number of Islamic kingdoms in the archipelago, such as royal Perlak, Pasai, Aceh Darussalam, and Demak. The powers that be in these Kingdoms help the process of Islamization in some territory.

Relative to the Uka Tcandrasasmita Yatim was quoted as saying by Badri pointed out that the channels of the growing Islamization there are six, namely; channels of trade, marriage, mysticism, politics, education and the arts. Islamization through educational channels, both in boarding and lodge organized by religious teachers, clerics and scholars. They are equipped with the knowledge of religion and then go back to my hometown and delivering religious teachings to the people in the region.¹⁰ The spread of Islam in Indonesia can not be understood simply adhering to a particular theory. The use of some existing theory can

provide a more satisfying. Therefore, it is understood that Islam was originally introduced by the preachers traders who had commercial contacts with the indigenous population of the archipelago.

In the history of the archipelago trade issues, the establishment of the kingdom, and the islamization process that coexist and form the main characteristics of the historical development of Islam. International Muslim traders often accompanied by teachers nomads. With the support of the authorities, merchants and teachers of the Muslim nomad role as economic actors and preacher who introduced Islam to the local community.¹¹

Thus the relationship between muballig traders with the locals to become stronger. In the early days of the Muslim merchants were known to be quite dominating influence on the process of introduction of Islamic values, especially the provisions of Islamic law on trafficking that provides economic benefits to the fullest.

The presence of Muslim merchants making trading cities as the economic hub, which in turn support the development of Islam. Advanced trading activities enable the implementation of the teaching of Islam and the development of Islamic educational institutions so as to create a dynamic religious life. Muslims in the urban dynamics finally able to strengthen the penetration of Islam to all corners of the archipelago.¹²

Another way of spreading Islam by way of power. This is very important for the expansion of Islam in the archipelago. The religion of the ruler would be easy to follow the right people and their supporters. The decision ruling could affect other rulers to embrace Islam so that Islam is expanding rapidly.¹³ After the founding of the Islamic empire, ruling pioneered various religious activities, ranging from the propagation of Islam, the construction of mosques, until the implementation of Islamic education. Development of several it is this that characterizes the development of Islam in Indonesia next.

2.1 The development of Islam in Indonesia Post-Independence

2.1.1 The Old Order

Indonesian Independence Preparatory Committee (PPKI) regional representatives throughout the Indonesian archipelago. In the trial PPKI, M. Hatta managed to convince that the seven words of the clauses contained in the first principle of Pancasila "Supreme of God with the obligation to enforce Sharia Law for adherents" with all its consequences eliminated from the constitution. But things are a little melegahkan hearts of the nationalists Islam is the decision about the holding of the Ministry of Religion which will deal with religious issues.¹⁴

Although the Ministry of Religious Affairs was formed, but it does not relieve the ideological conflict at the time thereafter. Following the issuance of the edict allowed to set up political parties, three previously warring powers reappear, namely; Shura Council Muslimin Indonesia (Masjumi)¹⁵ On November 7th, 1945 was born as a forum for Muslim aspirations, the Socialist Party of Marxist philosophy of life crystallizes stood on December 17, 1945, and the Indonesian National Party that embodies a way of life "secular" nationalists appeared on January 29, 1946. The parties standing at that moment can be categorized into three main streams such ideologies.¹⁶

From 1950 to 1955, PNI and Masjumi involved a dispute about the role of Islam and the role of the communists. But among Muslims themselves opposite each other. For example in 1952 Nahdlatul Ulama (NXJ) withdrew from Masjumi and become an independent political party. There is also a dispute between the parents and youth and between Muhammadiyah and NU¹⁸ about, religious orientation. Unresolved upheaval among some political parties are ushering in a national election (election) in 1955, which proved to be a decisive event in the history of Indonesia. The 1955 election consolidate new forms of Indonesian ideology and social organization, and even develop a continuation of the past real Indonesia. Since that time until now, some Muslim parties have struggled to realize that even though Indonesia is a majority in a Muslim society, but Muslims are a minority party politics.¹⁷

The debate on the results of the last legislative Jakarta Charter continues until the post-independence period and became an argument for separatist movements, such as Darul Islam 18 in West Java from 1948 to 1962 and also in South Sulawesi and Aceh. In the Constituent Assembly, since the end of the 1955 election, conducted by the Provisional Constitution in 1950, the Islamists gave birth to another challenge for the country's model of Pancasila. Because there is no one party that meets the 2/3 vote required for approval, Sukarno finally dissolved the Constituent Assembly by issuing a presidential decree on May 5, 1959.⁹

The development of Islam during the old order, (the validity period of the 1945 Constitution, the Constitution of 1949 and Provisional Constitution RIS 1950) are at the level of the actualization of the teachings to be used as a base in the state. So the ideological upheaval between Muslim groups and nationalist groups fighting each other for the entry into force of the tug of ideological formulation respectively. Whereas during the guided democracy (1959 - 1966) Islamic groups under pressure through the domination bum role communist groups to the government.

2.1.2 During the New Order

The advent of the new order is regarded as a victory for Muslims because there was a hand in its creation. Muslims trim so much hope on the government, particularly the opportunity to work in the field politik. But in reality it does not get the attention of the government because the new regime of the New Order government order of coal is more oriented to economic development. It intensified again by government interference in political parties, the government wants the political parties are reduced to two plus Golkar party. Islamic Party merged into the United Development Party (PPP: January 5, 1973) and the national parties as well as Christian and Catholic parties combined in the Indonesian Democratic Party (PDI: January 10, 1973)²⁰

The early 1970s was an important period for the development of Islam in Indonesia. Before the holding of the first general election in the new order, as an intellectual Nurcholish Madjid initiated the need for dissemination of thought in Islam. The idea of Cak Nur shows clearly that the rejection of the view of Islam as an ideology politik with "Islam yes, Islamic party no". Besides him, there are still some reformers such as Abd Rahman Harun Nasution and Wahid was also instrumental in the idea²¹

In addition to the development of Islamic thought by Muslim scholars in Islam as in IAIN Environment, pesantren, an Islamic organization, patterns of thought in IAIN from the mid-1980s until the mid-1990s, became one of the mecca of the development of Islamic thought in Indonesia. The development of religious thought in IAIN marked by the rise of religious studies that use social science approach.²²

In the field of Islamic education, pesantren is an institution of religious education in Indonesia. At first boarding is more of a religious institution than a religious educational institution. Along with the times evolved into a boarding school educational institution that teaches religious materials, but in the subsequent development of schools adopting modern system so that schools not only teach religious sciences, but also general studies using advanced technology. ²³

At this time, the development of note is the emergence of the idea of reform proposed by scholars of fiqh Indonesia, for example Hasbi al-Shiddieqy and Hazarin, who both died in 1975. Hasbi al-Shiddieqy proposed the concept of "Fiqh Indonesia" and tried to emphasize the importance of revising traditional fiqh that does not consider the characteristics of the Islamic community in Indonesia. While Hazarin put forward the concept of "national school of Fiqh" with the referral to be more relevant customs and cultures in Indonesia.²⁴ Besides the concept of "Re-actualizing Islamic Doctrine" was also delivered by Munawir Sjadzali as

the re-interpretation of the doctrine of Islam. Following the concept of "Social Fiqh" filed by Ali Yafie.

2.1.3 Reformation period

The collapse of the New Order on May 21, 1998, coincided with the emergence of various social movements. Jakarta Charter issues and demands to enlarge the role of Sharia in the country resurfaced. Especially for the issue of the application of sharia, in general there are two types of Islamic movements who argue about them.²⁵ However, the structural changes brought about by the ratification of regional autonomy in 1999 complicate the situation because these policies provide a space for local communities to implement sharia in the district and provincial levels, regardless of the attitude and position of the central government.

Following the fall of the Suharto regime, resurfaced about the relationship of Islam, the state, society and the role of Islam in the new Indonesia. Many Islamic parties such as PPP and the Bulan Bintang Party (PBB) who participated in the 1999 elections, brings back the issue of the Jakarta Charter in the Annual session of the Assembly. But the effort to amend the 1945 Constitution to re-enter the seven words of the Jakarta Charter failed to be realized for all other factions in the MPR rejected.²⁶

During this period a number of regions in Indonesia also demanded implementation of Islamic syariat formally. Besides Aceh that has been granted the autonomy to implement the Islamic law, the other provinces (eg South Sulawesi province, Riau, Banten and several other districts) also submitted demands to apply Islamic law. Even if these demands voiced from time to time, there are no clear concept of the law will be enforced.²⁷ Therefore, the application of Islamic law in fact is not a simple matter. Among the complications which arise in it is the Muslim community itself is still a heated debate on what is meant by the law and how the concrete form of the formulation of the Shari'a.

It can be concluded that the question of the relationship between Islam, state, and society that characterizes the development of Islam in Indonesia is still very controversial, often symbolic that envelops the political issues and other social institutions, without a clear attitudes of the characters, which underlies the rejection of the claims and the assertion others were opposed. In addition, although Islam never became the official state religion, Islamic discourses affect and are affected by state policies, although there is still ambivalence among the Islamists themselves.

3. CONCLUSION

Based on the explanation above, some conclusions can be obtained as follows:

The arrival of Islam in Indonesia walk peacefully without force, brought by preachers who happened to work traders. The trade activity is the support in the process of Islamisation. In general, Islam arrived in Indonesia in the first year hijriyah coincide with the 7th and the 8th. The first area where the spread of Islam is coastal North Sumatra.

The development of Islam in Indonesia after independence visible during the old order in the (validity of the 1945 Constitution, the Constitution of 1949 and Provisional Constitution RTS 1950) are at the level of the actualization of the teachings to be used as a base in the state. While the New Order era, the Islamic Development is one done with thought reform Islam. During the Reformation, the development of Islam tinged with the increasingly widespread application of Islamic law issues.

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