**Islamic Education at the Beginning Period of Malay Peninsula Islamization**

Nurbaiti  
*Faculty of Education, State Islamic University of Syarif Hidayatullah Jakarta*  
Jakarta, Indonesia

[nurbaiti.dpk@uinjkt.ac.id](mailto:nurbaiti.dpk@uinjkt.ac.id)

Mundzier Suparta

*Faculty of Education, State Islamic University of Syarif Hidayatullah Jakarta*  
Jakarta, Indonesia

[mundzier@uinjkt.ac.id](mailto:mundzier@uinjkt.ac.id)

Muhammad Azwar  
*Faculty of Adab & Humanities, State Islamic University of Syarif Hidayatullah Jakarta*  
Jakarta, Indonesia  
[muh.azwar@uinjkt.ac.id](mailto:muh.azwar@uinjkt.ac.id)

***Abstract***

*This study discusses education as the main channel at the beginning of Malay Peninsula Islamization, so the purpose of this study is to find out about the role of education in the process of Malay Peninsula Islamization. This research method used is a descriptive qualitative with a historical approach, The type of research is historical research with a focus of research on past events. Data collection was carried out through interviews with several respondents in the Malay Peninsula and by looking at several artifacts. The steps of this research are: a. Heuristics (finding data) b. verification, c. interpreting data and d. historiography. The result showed that Islamic education has existed in Malay Peninsula at the beginning period of Islamization. The role of Islamic education is in learning about Islam. The form of Islamic education includes informal and non-formal education. Informal education occurs when there is a relationship between "ulama" and "community", furthermore Islamic education is carried out non-formally, by conducting learning in mosques and they formed halaqah.*

***Keywords:*** *Islamic education, Malay Peninsula, the beginning period of Islamization, Informal education, non-formal education.*

***Abstrak***

*Penelitian ini membahas tentang pendidikan sebagai jalur utama pada awal islamisasi di Semenanjung Melayu, sehingga tujuan dari penelitian ini adalah untuk mengetahui tentang peran pendidikan dalam proses islamisasi di Semenanjung Melayu. Metode penelitian yang digunakan dalam penelitian ini adalah metode penelitian kualitatif deskriptif dengan pendekatan sejarah. Jenis penelitian yang digunakan adalah penelitian sejarah dengan fokus penelitian pada peristiwa masa lalu. Pengumpulan data dilakukan melalui wawancara dengan beberapa responden di Semenanjung Melayu dan dengan melihat beberapa artefak. Langkah-langkah yang dilakukan dalam penelitian ini adalah: a. Heuristik (mencari data) b. verifikasi, c. membuat interpretasi data dan d. penulisan sejarah. Hasil penelitian menunjukkan bahwa pendidikan Islam telah ada di Semenanjung Melayu pada periode awal proses islamisasi. Peran pendidikan Islam adalah dalam belajar tentang Islam. Bentuk pendidikan Islam yang digunakan pada proses islamisasi adalah pendidikan informal dan nonformal. Pendidikan informal terjadi ketika ada hubungan antara "ulama" dan "masyarakat", selanjutnya pendidikan Islam dilakukan secara nonformal yaitu dengan melakukan pembelajaran di masjid dengan membentuk halaqah-halaqah.*

*Kata kunci: Pendidikan Islam, Semenanjung Melayu, Periode awal islamisasi, Pendidikan informal, Pendidikan nonformal.*

**INTRODUCTION**

Malay peninsula is the region consists of several countries such as Indonesia, Philippines, Brunei, Pattani, and Malaysia, it lies between the Hindi Sea and the South China Sea, it is a narrow gate which ships transport between the seas. Thus the Malay Peninsula is the main gate to the Malay archipelago towards Southeast Asia.

Before the arrival of Islam, Malay Peninsula inhabitants had animistic beliefs, according to Helvenston and Hodgson (2010), the early religious beliefs of Malay Peninsula inhabitants referred to animism. After that, they became Hindus and Buddhists. This was proven from some relics of the two religions today. Thus, Islam came and entered Southeast Asian through Malay Peninsula.

The spread of Islam to the Malay world according to Shuhaimi Bin Haji Ishak and Abdullah is the spread of Islam to several predominantly Malay Muslim countries such as Indonesia, Malaysia, Brunei, Vietnam, Cambodia, Thailand, Singapore and the Philippines (Ishak et al., 2012).

The process of Islamization on the Malay Peninsula began in Indonesia, around the 8th century, in Peurlak, Aceh. While Musa said, the process of islamization in Malaysia around the 9th century AD, it carried out by traders and scholars from Arabic, Persia, and Gujarati. They came to this region by peaceful means (Muchsin, 2019; Musa, 2013).

The same thing happened in Singapore. Islam came to Singapore before the 14th century was named *Temasik*. The arrival of Islam to Singapore was brought by merchants and scholars / Sufis who came from Arabia, Persia, and Gujarat. While Islam came to Pattani around the beginning of the 13th century and was introduced by two brothers who came from Persia, namely Sheikh Ahmad and Muhammad Syaid.

Sodiqin (2016) said Islam came to Pattani is the same as Islam came into some regions of Southeast Asia, through peaceful means and it is expected to occur in 1457 AD or around the 14th century AD. So we can conclude that Islam came to Pattani after it came to Indonesia.

Islam came and began spread rapidly in Brunei in the 14th century AD, although it was believed that Islam had come and entered to Brunei since the 9th century or rather in 977 AD brought by foreign traders who came to Brunei and even according to Najtama, Islam came to Brunei around the 7th century by Arab traders (Najtama, 2018).

Islamization in Malay Peninsula, according to some opinions, was carried out through several channels, including trade, marriage, education, and politic. However, according to the author, the main channel of Malay Peninsula Islamization was not carried out through trade or marriage, but Islamization was carried out through education by scholars / Sufis who work as traders, so the main variable in Malay Peninsula Islamization is education.

At the beginning of Malay Peninsula Islamization, Islamic education was initially carried out informally, its implementation emphasizing the occurrence of personal relationships and contacts between ulama and surrounding communities. At that time, the relationship between "ulama" and "community" was an educational process, which was an informal education process. As stated by Shala, informal education is education that does not follow plans, can occur in all environments and learning occurs unconsciously (Noya et al., 2017).

Islamization is carried out by scholars through informal education. They teach the locals how to live in Islam. Ahmed said Islamic education has the concept that education must be tethered to the strength of the creed (Anshari et al., 2016).

Thus the role of Education in the process of Islamization of Malay Peninsula was very important and it was the main channel in the process of effective Islamization in Malay Peninsula because the activities of traders and scholars at that time could be classified as educational activities. It is because the traders and theologians (ulama) convey and teach knowledge about Islam.

Based on this, the authors conclude that the educational process has taken place since at the beginning of Malay Peninsula Islamization, which began with an informal education process, then intensive Islamic education was carried out after the Muslim community was formed.

This research supports the theory of Ja’far who said, Today's Islam existence in Malay Peninsula historically must be the result of the long struggle of Islamic education (Ja’far, 2015).

This research refutes the theory so far that Islam first spread in the Malay Peninsula through the trade process. Although the author does not deny that among the carriers of Islam work as traders. But in the process of Islamization, they do so through education, namely informal and non-formal education.

**METHOD**

This research used a descriptive qualitative research method with a historical approach. This research seeks to uncover the role of Islamic education at the beginning period of Malay Peninsula Islamization. Data collection was carried out through interviews with several respondents in the Malay Peninsula and by looking at several artifacts. As Grossoehme stated, Qualitative research is the process of collecting, organizing, and interpreting data through conversation (Grossoehme, 2014).

The urgency of this research is to understand the role of Islamic education at the beginning process of Islamization in Malay Peninsula. This study identifies several things. First, the role of Islamic education at the beginning period of Malay Peninsula Islamization. Second, the role of some Islamic institutions at the beginning of Malay Peninsula Islamization. Third, the form of Islamic education at the beginning period of Malay Peninsula Islamization.

The type of this research is historical research with a focus on research on past events. The steps of this research are : a. Heuristics (finding data, data obtained through interviews, and discovery of artifacts), b. data verification, by selection the findings with the aim of the research c. interpreting data and d. historiography. As Elena (2010) said, historical research involves finding, using, and correlating information within primary and secondary sources, to communicate an understanding of past events. In this process, historians employ their scientific knowledge, experience, and intuition to formulate queries (who was involved in an event, when did an event occur, etc.), and subsequently try to locate the pertinent information from their sources.

Data are collected and analyzed using representation theory. The data collected is analyzed through descriptive analysis techniques, which means, "Descriptive research focuses on describing some phenomenon, event or situation". Data will be presented in its original form. Then, the authors provide an additional layer of data taken from books, journal articles, and theses and present a narrative analysis of all of it (Nassaji & Kartchava, 2017).

**RESULT/FINDING AND DISCUSSION**

In this section, the authors present several interesting findings regarding the role of education at the beginning period of Malay Peninsula Islamization.

**The Religion of Malay Peninsula**

Malay Peninsula at the beginning of Islamization lies between the continents of Asia and Australia, including Indonesia, but did not include the Philippines and as we know, Islam is not the first religion adopted by the population in Malay Peninsula. Before the arrival of Islam, they were fairly strong Hindus and before the arrival of Hindus, they had animism, dynamism, and worship of the gods (*hyang*). So, before the arrival of Islam, the local people believed in supernatural powers.

After Islam arrived, its orientation shifted to the Islamic belief system. Many Islamic rituals are mixed with pre-existing local beliefs and historically, religion in Malay region including in Indonesia is full of complexity. One reason is that Islam was not the first major religion to develop in Malay Peninsula, before it, there were other religions such as Hinduism, Buddhism, and Christianity. Religion has dominated the religious beliefs of the local people (Ishak, 2014).

It can be seen from the daily and religious activities of the Malay community which mix between Islam and the previous religion, namely Hinduism. As in the *Kenduri* and *Tepung Tawar* event. Both of these activities are found in almost all Malay communities. Based on interviews conducted, the Malay people felt really needed the ritual of and they needed *kenduri* for praying to their family who died to *tepung tawar* for their safety and welfare.

At the time of the spread of Islam in Malay Peninsula, many local belief activities had become one with social life and had become a community tradition, making it difficult to leave. This is also reinforced by the fact that the spread of Islam in Malay Peninsula is adapted to the existing customs and culture.

Islam came to Malay Peninsula by peaceful means and the spread of Islam was adapted to religion and beliefs before Islam so that until now the implementation of Islamic rituals also absorbed the beliefs of pre-Islamic communities and previous religious practices such as Hinduism, Buddhism, animism, and localism (Huda, 2017). Thus, we concluded that Islam came to Malay peninsula by peaceful means and by spreading beliefs the religion before.

**The Beginning Period of Malay Peninsula Islamization.**

Islamization in addition to containing the meaning of inviting to embrace Islam also implies efforts to purify Islam from elements of non-Islamic beliefs and strive for Islam to be carried out in various aspects of life, which includes religious, economic, socio-cultural, political, legal and administrative rituals. Islamization was stated as a complex process, with various dimensions and consequences. Fahm defines Islamization can be interpreted as a process of change into Islamic teachings (Fahm, 2014).

Islamization in Malay Peninsula is carried out peacefully because Islamization in this region is carried out through the dissemination of Islamic teachings to the local population, whether through trade, marriage, Sufism, or education.

***Education and Malay Peninsula Islamization***

As we know, Malay Peninsula is a part of Southeast Asia, So, the beginning of Islamization in Malay Peninsula, was also the beginning of Islamization in Malay Peninsula. According to Hadi, the Malays are not an ethnic community as understood by many people today. They are actually similar to a group of ethnic who have the same religion and they use the same language (Huda, 2017).

Since the beginning of Malay Peninsula Islamization, Muslims have practiced Islamic teachings. Teaching is given with a very simple system. they learned about Islam in informal and non-formal education, in informal education, they learned of Islam in everywhere and anywhere and non-formal education, they learned of Islam planned process, they learned about Islam in *halaqah* that is carried out in mosques, prayer rooms, and even in the houses of the scholars.

Hasani stated, halaqah means a circle or meeting, it is a unique way of basic education at the beginning of Islamization on the Malay Peninsula, halaqah is done at the mosque and a halaqah is a gathering place for students to gain knowledge, in this system the teacher sits somewhere and students sit around the teacher (Al-Hasani, 2019).

As Tamuri stated, although currently teaching and learning of Islamic education is carried out in schools and madrassas, mosques have played a very important role in Islamic education since the time of the Prophet Muhammad, the mosque has contributed to making students have good achievements in Islamic education (Tamuri et al., 2012).

Wahyuni also stated, the process of Islamic education in the beginning not only in one particular place and time, but wherever and at any time when meeting between preachers, traders, and residents native, then at that time also Islamic education took place. System Islamic education initially took place in the family environment, then flourished in the mosque, mosque, and finally entered the house of the para nobleman (Wahyuni, 2013).

There are two patterns of Malay Peninsula Islamization: first, Islam is accepted first by the lower strata of society, then developed and accepted by the upper strata, such as the ruler of the kingdom and this happens a lot in Sumatra. Secondly, Islam is accepted directly by the elite, the royal ruling is then directed to the lower classes and this happens a lot in eastern Indonesia. In spreading of Islam in Malay peninsula, both traders and scholars have a very important role, they spread by the teaching of Islam, especially in its application to the life of them, thus at the beginning of Malay peninsula Islamization educational activities have occurred, namely informal education, as stated by Latchem, informal education does not follow a plan, it happens in all settings and learning is unconscious (Latchem, 2014).

Thus, in general, Islam came and spread to Malay Peninsula by peaceful means through the activities of the merchants and Sufis, as Amin stated that Islam entered in southeast Asia by peaceful means and Islamic education conducted at the beginning of Malay Peninsula Islamization by informal education (Amin & Ananda, 2018).

***The Channels of Malay Peninsula Islamization***

The arrival of Islam to Malay Peninsula carried out peacefully and The Islamization process that took place in Malay Peninsula was carried out through trade, marriage, Sufism, education, arts, and politics.

The Malay Peninsula Islamization is the same with Indonesia, as Dalimunthe said, There are six processes of Islamization in Indonesia, namely: a) trade channels. b) marriage channel. c) Sufism channel. e) the art channel (Dalimunthe, 2016). The following is explained one by one of these channels.

**Trade Channel**

Abbot and Pippas (2010) stated, Islam has a very important role in Malay Peninsula society and culture since the 15th century when traders came to this area, and trade is a channel of Malay Peninsula Islamization. The foreign traders come to the Malay Peninsula region, and then there is an interaction between pre-traders and indigenous people, then they begin to study Islam informally.

As Dalimunthe said, the channel of islamization at the beginning of Malay Peninsula islamization was trade, which happened around the 7th century. Syafrizal also stated, In addition to trading, the spreaders of Islam from various regions, also spread the religion they profess, using shipping facilities (Dalimunthe, 2016; Syafrizal, 2015).

The channel of islamization through trade is the cause of the strong influence of civilization in Southeast Asia, it is the relationship in the trade route that creates interaction between Islamic traders and native peoples of southeast Asia, from that interaction the process of islamization takes place through the trade route.

Muslim traders exerted influence on the introduction of Islamic values to the local population, their presence also made trading cities an economic center and this could support the development of Islam (Wahyuni, 2013).

Before Europeans came to Malay Peninsula, many Arab traders came to trade, even camphor which was one of the main substances in the embalming rituals of Pharaohs in Egypt in the century before Christ, brought in from a small village called Barus, which located on the west of Sumatra, Indonesia.

In the 7th century AD, the arrival of Islamic traders from Arabia, Persia, and India. They have taken part in trade activities in Indonesia. This logical consequence creates trade relations between the people of Indonesia and Islamic traders, besides trading, as Muslims also have the obligation to preach, Islamic traders also convey and teach Islamic religion and culture to others.

Muchsin stated written sources (history) which were diaries from Chinese, Arabs, Indians, and Persians informing that the growth and development of sea shipping and trade between the Persian Gulf and China since the 7th century AD or century 1 Hijri (Muchsin, 2019).

The presence of the Persians together with the Ta-shih was in the cities along the banks of the Malacca Strait, the west coast of Sumatra, and the east coast of the Malay Land Peninsula to the coast of the China Sea. They are known as merchants and accomplished seamen. The presence of the Islamic kingdom also strengthened relations between Sumatra and countries in Arabia and Persia.

The religion of Islam was brought to Malay Peninsula by the Arabs, Persians, and Turks and they were traders and preachers who indeed intended to preach to spread the religion of Islam. Abdullah also said, Islam has come to Indonesia in the 7th century in Barus, the North Sumatra, it was brought by Arab Muslims from the Arabian peninsula (Abdullah & Wekke, 2018).

The distance is so long and far that it takes months from other countries in the world to stop in Indonesia, and vice versa from Indonesia to the country of origin of these merchants. Moreover, the situation to sail a ship requires proper wind accuracy, this is often the reason why the merchants choose to open a representative office in the Aceh area as a stopover.

Sometimes many of them do not want to return to their home countries and prefer to become trading agents for goods from their origin and they also live in Indonesia and assimilate with the indigenous population, (cross-marriages). Then conditions like this for Arab merchants use this opportunity to introduce and spread Islam.

**Marriage Channel**

The spread of Islam in Malay Peninsula happened through marriage, so Marriage is a channel of islamization in Malay society. Marriage is one of the easiest channels of Islamization to occur because marriage ties are physical and spiritual bonds, a place to find peace between two individuals. In this case, it means forming a Muslim society.

Traders who came to the Malay Peninsula settled and formed a Muslim village, this caused many indigenous women to marry them and before marriage, they were made as a muslimah first.

Huda (2017) stated, one of the islamization channels is marriage. Channels of Islamization through marriage between merchants and indigenous women are also a part that is closely intertwined with Islamization. This good relationship is sometimes continued with the marriage between the indigenous daughters and the Islamic traders. Through this marriage, a Muslim is born.

Thus, as Sodik and Musthofa said (2018), that marriage is a strategy of spreading Islam, it was carried out by Muslim traders, they married noble daughters and before marriage, the nobleman's daughter was made Muslimah first.

Syafrizal (2015) stated, the Malay peninsula Islamization by marriage channel usually occurs between the spreaders of Islam with the princess, and through this path, the spread of Islam becomes stronger.

**Sufism Channel**

Sufism is an important channel in the process of Islamization. Sufism is a category that functions and shapes the social life of the Indonesian people, leaving clear evidence in writings between the 13th and 18th centuries. This is directly related to the spread of Islam in Indonesia. Psychiatric adaptation, self-control ability, and the creation of one's psychological integrity.

Sufism and mysticism are an inseparable part of the process of spreading Islam in the Malay Peninsula, this is relevant for local communities who are heavily influenced by previous religions, namely Hinduism and Buddhism, so Sufism has an important role in spreading Islam in the Malay Peninsula.

The influence of Sufism is the channel of Malay Peninsula Islamization in general. Putra and Ghaffar stated, The Sufism has a large role in Malay Islamization, it shows that the style of Islam that developed at the beginning of Malay Peninsula islamization was Sufism (Ghaffar, 2015; Putra, 2018).

Sufism experts live in simplicity, they always try to live their community life and live together amid their society. Sufism experts usually have the expertise to cure illness and others. The path of Sufism, which is the process of Islamization by teaching theosophy by accommodating cultural values ​​and even religious teachings, namely Hinduism into Islamic teachings, is naturally codified with Islamic values ​​so that they are easily understood and accepted. The arrival of Sufism experts in Indonesia is estimated especially since the 13th century, namely the development and distribution of Sufism experts from Persia and India. The most obvious development of Sufism was in Sumatra and Java in the 16th and 17th centuries.

The Sufis who came to Malay Peninsula in the process of Islamization were the scholars who joined the merchants who came in one ship to trade and spread Islam, and they were Persian preachers and traders who had Shi'ism. They came to the archipelago with the aim of trading and preaching.

According to Ghofur (2011), the carriers of Islamic teachings to Indonesia consisted of merchants and Sufis. Then they interact with the indigenous population in the short term (while waiting for the shipping season) to move to their home country or other countries. In the long run, merchants who have come to Indonesia or who have not yet begun to settle mingle and even hold marriages with indigenous people.

The Sufis who carried out Islamization came from Persia, they came along with the merchants. The process of Islamization they carried out by spreading Islamic teachings through the cultural approach that existed at the time so that some very popular dances in Aceh, namely the Saman dance and Seudati dance activities, both movements, and songs that are closely related to tariqat activities.

**Education Channel**

The scholars, religious teachers, and the king played a major role in the process of Islamization, they spread Islam through education, namely by establishing Islamic boarding schools which are places of teaching Islam for the students.

In general, in this boarding school, they are taught by religious teachers, clerics, or scholars. They learn religious knowledge from various books, after leaving the *pesantren* they will return to their respective villages or villages to become religious figures.

Hamzah Fansuri is one of the Acehnese scholars who carried out Islamization through education. Fansuri and his students, Syamsuddin al-Sumatrani, produced many compositions. Fansuri wrote his teachings in the form of prose and poetry in Arabic and Indonesian.

They teach about Islamic education, Islamic education according to Ja’far (2015) is a conscious effort in socializing and applying the normative teachings and internalizing its values still have a place within adherents’ heart. Thus, we can conclude, Islamic education is a process of guidance to change someone to be a good muslim. The form of learning at the beginning of Malay Peninsula islamization is informal and non-formal learning.

Islamic education at the beginning of Malay Peninsula took place everywhere and every time. There are not limited by a particular time and place, but where and whenever it contacts between *muballiq* traders and the native population took place at that time Islamic education. The education system in the first place in the environment, then in the *surau*, mosque, manor houses, and wealthy homes (Wahyuni, 2013).

Thus, we can conclude that The process of Malay Peninsula islamization through education channels is carried out by Islamic propagators through several stages, at the first time, they teach Islam anywhere in the form of informal education, then they do it in the mosque in the form of non-formal education and finally, they do learning in educational institutions.

**Art Channel**

Islamization in Malay Peninsula can’t be separated from the local art and culture that is already in society, so Islam can be accepted as a new religion without having to displace the existing local culture. Otherwise, Islam can still be taught without disturbing the harmony of community traditions.

According to Jb (2017), the early development of Islamic art and architecture in the Malay world was part and parcel of the process of Islamization of the region, which was in a period when Islamic art in the older Muslim world had developed in its sophisticated fashion.

Channels of Islamization through art, such as building art, sculpture or sculpture, dance, music, and literary arts. The connection between art religion and culture is not a strange thing in the process of Islamization in Southeast Asia, because art is an inseparable part of people's lives in this region, as stated by Jb, the connection between religion, art and culture is not unusual, considering that it emerged from the beginning of the growth of Islam in the Malay Peninsula region, together with other cultural artifacts left behind by him and until now still well preserved, such as mosque architecture, tombstones, batik ornament, religious ceremonial equipment and media spread of religion (Jb, 2017).

According to Sodik & Musthofa (2018), the islamization in Malay Peninsula by using art, The process of spreading Islam uses cultural arts media such as shadow puppets, sekaten ceremonies, building art (mosques), sculpture or sculpture, dance, music, and literary arts, for example in the art of building. It is seen in the Baiturrahman mosque in Aceh. Other examples in the art are dance and calligraphy.

The mosque is a Muslim worship building commonly found in Muslim-populated areas. As the main building in Islam, with its significant role, it is very relevant if the mosque building applies the Islamic concept in its building, so baiturrahman mosque has an Islamic concept in its building.

Baiturrahman Grand Mosque is a mosque located in the city of Banda Aceh, Indonesia. This mosque was first built in the era of the Sultanate of Aceh. As we know, The roof of the mosque was made in accordance with the characteristics of mosques in Indonesia at that time, a four-tiered pyramid roof. The Baiturrahman Grand Mosque has 7 entrance points spread north, east, and south. There are three entrances to the east, and two entrances to the north and south each respectively.

Furthermore, Jb (2017) also states that the emergence and development of Islam in the Indo-Malay world led to the transformation of local cultures and civilizations. For example, in Jawa, we know about wayang and in Aceh, we know about Saman and Seudati dance, so it can be concluded that the spread of Islam by peaceful means, the spread of Islam by peaceful means taking into account traditions, not disturbing previous religions, dynamizing the obsolete traditions so that they can be accepted as religion and Islam as a religion that is inherited.

The most popular art form of dance is *seudati* and *saman* dance. Both dances have movements that resemble movements at the time of celebrations commemorating the martyrdom of Sayyidina Husain on the 10th of Muharram.

The term *seudati* originated from the Arabic word *syahadatain*, which means to declare or submit oneself to Islam by way of expressing the two shahadat sentences. *Seudati* is also an Acehnese art of dancing with its own distinct nature of music, using the dancers' bodies to produce music by hitting their chests, snapping fingers, and stomping legs (Fazal, 2017).

Art has a very important role in the process of islamization on the Malay peninsula, even according to (2016), in Aceh which is one part of the Malay peninsula making art a unifying Muslim community.

Furthermore, saman is one of the dances originating from the Gayo highlands, Aceh. This dance is displayed at the celebration of the birth of the Prophet Muhammad, even the name of the Saman dance comes from the name of a Sufi, namely Shaykh Saman. This dance verse uses Arabic, Acehnese language, and sub-Aceh languages too (Dhuhri, 2016).

**Political Channel**

As we stated before, Malay Peninsula islamization as islamization in the majority of predominantly Malay Muslim countries such as Indonesia, Malaysia, Brunei, and the minority of Malay Muslims in Vietnam, Cambodia, Thailand, Singapore, and the Philippines brought several changes.

According to Jalil (2014), the strong possibility of Malaysia's contribution to the early Malay peninsula was Islamization was the ability of Malays to adopt and adapt foreign influences to suit their needs and reject the view that they only accepted whatever was introduced to them from outside the Malay world blindly. Islam in the Malay Peninsula is a religion that is integrated with the traditions, norms, and daily life of the local population, the indigenous community that has been integrated into Islam, then politically institutionalized in the form of Islamic empires (Amin & Ananda, 2018).

Islam in the Malay Peninsula is a religion that is integrated with the traditions, norms, and daily life of the local population, the indigenous community that has been integrated into Islam, then politically institutionalized in the form of Islamic empires. Besides, Islamization on the Malay Peninsula is a process that cannot be separated from politics. in the process of islamization, the turning point of religious change, however, this did not occur in a complicated manner, rather it was a consequence of the islamization process.

The influence of the power of the king was very large in the process of Islamization. When a king embraces Islam, the people will also follow in his king's footsteps. The people have very high obedience and the king as a role model even becomes a role model for his people, for example in South Sulawesi and Maluku, most of his people converted to Islam after their king converted to Islam first, so that the king's political influence greatly helped the spread of Islam in this area.

The king's political influence greatly helped the spread of Islam in the area and Ghofur (2011) states, Islam became a strength politics entered in the 15th century AD after the fall of the Kingdom of Srivijaya and Majapahit.

The Sultanate plays a very important and strategic role in the spread of Islam in the archipelago (Indonesia), especially at the beginning of its development.

**Education As The Main Channel of Malay Peninsula Islamization.**

Islamization is a long process that lasts for centuries even today. Islamization is the process of converting people to Islam. Thus, islamization also has the meaning of inviting to embrace Islam, it also implies efforts to purify Islam from the elements of non-Islamic beliefs and strive for Islam to be carried out in various aspects of life, which includes religion, economy, social culture, politics, legal rituals, and government.

Islamization in the Malay Peninsula took place peacefully because Islamization in the region was carried out through the spread of Islamic teachings to the local population, whether through trade, marriage, Sufism, and education. Amin and Ananda (2018) said, Islamization of Indonesia had been carried out peacefully by traders, who lived in various regions and intermarried with indigenous people.

Jalil (2014) said, Malays' contribution at the beginning of Malay Peninsula islamization was their ability to adopt and adapt to foreign influences according to their needs and they did not want to take that influence blindly.

Islam can be easily accepted as a religion because Islam teaches tolerance and equality among others. Islam does not recognize the existence of caste or social stratification in society. Islam teaches all humans to have the same degree.

In the beginning period of the spread of Islam in Malay Peninsula, the process of islamization was believed to occur through trade and marriage. The channel of Islamization through this trade was very profitable because the kings and the aristocrats participated in trading activities, even they became the owner and share of the ship.

However, according to the authors, Islamization was actually initially through the channels of education, trade, and marriage which were only influential variables that led to the process of Islamization. The actual variable that caused the Islamization process in Malay Peninsula is the Islamic education variable, trade and marriage are only an *intermediate variable* that causes the process of Islamization.

Most of the traders who came to the Malay Peninsula had a fairly good Islamic religious insight, so they were able to introduce and teach residents about the teachings of Islam. It indicates, that since the beginning period of Malay Peninsula Islamization, there has been a learning process carried out by Islamic propagators both who work as traders, scholars, and Sufis.

Most of the traders who come to Malay Peninsula have quite good knowledge about Islam, so they can introduce and teach about Islam to the local population. So their activity in Islamization is Islamic education. It shows, that since the beginning of the arrival of Islam to Malay Peninsula, there has been a learning process carried out by Islamic propagators, both those who work as traders, scholars, and Sufis.

Education is a process of change towards goodness. Hamm (2012) defines education as every effort aimed at educating and building personality in all aspects, both spiritual, emotional, moral, and so on.

Thus, we conclude that Islamic education in this study is the Ulama's activity in transferring intellectual knowledge and individual character. Ulama activities in Islamization can be divided into informal and non-formal education. According to Latchem (2014), informal education has no obligations to students, no contracts for activities carried out and does not provide diplomas to students. In informal education, the responsibility for learning lies with the individual. Mistakes are valued and are considered important for learning, more mistakes mean more learning.

In connection with the development of Islamic education in Malay Peninsula, since the beginning of Islamization, mosques have played an important role. The arrival of Muslim Malay Peninsula, which generally worked as traders, lived in groups in several places, then the place where they lived became the center of trade.

Islamic education is carried out in mosques or *langgar* in non-formal education, they form the *halaqahs* and so on increasingly intensive implementation after the formation of formal educational institutions, such as *pesantren, dayah,* and *maktab* and after the 20th century, there were *madrasas and colleges*.

At this time the educational process began to change into non-formal education, because at this time the place, objectives, and traditional curriculum began to be applied. As stated by Latchem (2014), education and non-formal learning are education which objectives, location, and methods used are determined externally by education and training providers.

Islamic boarding school or *dayah* is the oldest educational institution in Indonesia. This is in accordance with Rahayani (2017) *pesantren* is the oldest educational institution and it is the oldest community-based with a focus on teaching about learning about Islam, community values and arithmetic.

The term pesantren, which derives from the root word “santri” and means the place of the *santri*, had its origins from the Indonesian pre-Islamic time. It functioned as a Hindu-Buddhist monastery where later religious functionaries got special pieces of training and courses on religious subjects and others related to religious services. And Syafii said, according to Dhofier, Islamic boarding school (*pesantren)* is basically a traditional Islamic education, so the elements of boarding schools are dormitories, *kiyai, santri,* mosques and yellow books (Rosidin, 2012; Syafe’i, 2017).

The contribution of Islamic educational institutions to the Islamization process can be seen from the products (outputs/outcomes) of these institutions that produce educated human beings into scholars or young clerics who carry out Islamization, either through education, Islam quickly spread throughout Malay Peninsula as a result of their efforts.

***The Form of Islamic Education at the Beginning Period of Malay Peninsula Islamization***

The process of Islamization at the beginning of Malay Peninsula Islamization did not only exist in one particular place and time, but wherever and whenever when the meeting of preachers, traders, and indigenous people, then at that time Islamic education took place. The Islamic education system initially took place in the family environment, then developed in mosques and finally entered the homes of nobles. This form of education namely informal education, as we know Latchem stated, informal education is the education conducted in everywhere and every time (Latchem, 2014).

Besides, the aim of education in Islam is to ‘produce good Muslims with an understanding of Islamic rules of behavior and a strong knowledge of and commitment to the faith (Amin & Ananda, 2018). So, the concepts of education should be anchored in the strengths of *akidah* (faith).

Thus, the authors concluded, the form of education at the beginning of Malay Peninsula Islamization was informal and non-formal educations, the informal education took place when learning interactions without a schedule, specified place and time, and non-formal education took place in the mosque with a predetermined time, they also form halaqah in the mosque for the learning process.

**CONCLUSION**

Malay Peninsula is the main gate to the Malay archipelago towards Southeast Asia. Before the arrival of Islam, they were fairly strong Hindus and before the arrival of Hindus, they had animism, dynamism, and worship of the gods (*hyang*). So, before the arrival of Islam, the local people believed in supernatural powers. After Islam arrived, its orientation shifted to the Islamic belief system. Many Islamic rituals are mixed with pre-existing local beliefs and historically.

Islamization in Malay Peninsula is a long process Islam came to Malay peninsula by peaceful means and by spreading beliefs the religion before. Islamization in the Malay Peninsula according to some opinions carried out through several channels, including trade and marriage channels, as well as other channels such as education, art, and political channels. But according to the authors, the main channel of Islamization on the Malay peninsula is carried out through education, which is carried out by scholars and Sufis who work as traders, so that the main variable of Malay Peninsula Islamization is education. Thus, the actual variable that caused the Islamization process in Malay Peninsula is the Islamic education variable, trade and marriage are only an *intermediate variable* that causes the process of Islamization.

The scholars do Islamization through informal non-formal and formal education channels. Education through informal channels occurs when there is a relationship between "ulama" and "community", furthermore Islamic education is carried out informally, namely by conducting learning in mosques or violations, they form halaqah, and so are more intensified after they are formed. formal educational institutions, such as *pesantren*, *dayah*, *maktab*, and after the 20th century there were madrasas and Islamic tertiary institutions.

Islam can be easily accepted as a religion because Islam teaches tolerance and equality among others. Islam does not recognize the existence of caste or social stratification in society. Islam teaches all humans to have the same degree.

**REFERENCES**

Abbott, J. P., & Gregorios-Pippas, S. (2010). Islamization in Malaysia: Processes and dynamics. *Contemporary Politics*, *16*(2), 135–151. https://doi.org/10.1080/13569771003783851

Abdullah, A., & Wekke, I. S. (2018). Origins Of Islam In Indonesia. *International Journal of Pure and Applied Mathematics*, *119*(18), 1149–1179.

Al-Hasani, S. M. A. (2019). Learning Institutes of Pre-Islam and Early Islamic Century and Their Transformation into Formal Madrasah in 11th Century. *Asian Journal of Education and Social Studies*, *3*(2), 1–9. https://doi.org/10.9734/AJESS/2019/42932

Amin, F., & Ananda, R. A. (2018). Kedatangan dan Penyebaran Islam di Asia Tenggara: Telaah Teoritik tentang Proses Islamisasi Nusantara. *Analisis: Jurnal Studi Keislaman*, *18*(2), 67–100. https://doi.org/10.24042/ajsk.v18i2.3069

Anshari, B., Yutika, M., Dede, M., & Rahayu, R. (2016, September 26). Islamic Education Learning Design Based On “Sistem Among.” *Islamic Education Faces Global Challenges*. 1st UPI International Conference on Islamic Education 2016, Bandung.

Dalimunthe, D. (2016). Kajian Proses Islamisasi di Indonesia (Studi Pustaka). *Jurnal Studi Agama dan Masyarakat*, *12*(1), 115–125. https://doi.org/10.23971/jsam.v12i1.467

Dhuhri, S. (2016). Art As A Cultural Instrument: The Role Of Acehnese Art In Resolving Horizontal Conflict. *Jurnal Ilmiah Peuradeun*, *4*(1), 89–102. https://doi.org/10.26811/peuradeun.v4i1.88

Elena, T., Katifori, A., Vassilakis, C., Lepouras, G., & Halatsis, C. (2010). Historical research in archives: User methodology and supporting tools. *International Journal on Digital Libraries*, *11*(1), 25–36. https://doi.org/10.1007/s00799-010-0062-4

Fahm, A. G. O. (2014). An Assessment of the Islamization of Knowledge Process in Nigeria. *World Journal of Islamic History and Civilization (WJIHC)*, *4*(4), 119–124.

Fazal, K. (2017). Tradisi Tari Seudati Masyarakat Kota Lhokseumawe Aceh (Analisis Epestimologi Islam Burhani Gerakan Dan Syair). *AL-LUBB: International Journal of Islamic Thought and Muslim Culture (IJITMC)*, *2*(1), 68–94.

Ghaffar, N. A. (2015). Tasawuf dan Penyebaran Islam di Indonesia. *Rihlah: Jurnal Sejarah dan Kebudayaan*, *3*(01), 68–79. https://doi.org/10.24252/rihlah.v3i01.1374

Ghofur, A. (2011). Tela’ah Kritis Masuk dan Berkembangnya Islam di Nusantara. *Jurnal Ushuluddin*, *17*(2), 159–169. https://doi.org/10.24014/jush.v17i2.689

Grossoehme, D. H. (2014). Overview of Qualitative Research. *Journal of Health Care Chaplaincy*, *20*(3), 109–122. https://doi.org/10.1080/08854726.2014.925660

Hamm, I. M. (2012). Islamic perspective of education and teachers. *European Journal of Social Sciences*, *30*(2), 223–235.

Helvenston, P. A., & Hodgson, D. (2010). The neuropsychology of “animism”: Implications for understanding rock art. *Rock Art Research.*, *27*(1), 61–94.

Huda, K. (2017). Islam Melayu Dalam Pusaran Sejarah Sebuah Transformasi Kebudayaan Melayu Nusantara. *Toleransi: Media Ilmiah Komunikasi Umat Beragama*, *8*(1), 78–96. https://doi.org/10.24014/trs.v8i1.2472

Ishak, M. S. (2014). Nusantara and Islam: A study of the history and challengesin the preservation of faith and identity. *Australian Journal of Basic and Applied Sciences*, *8*(9), 351–359.

Ishak, M. S., Leng, A. C. H., & Osman. (2012). Islam And the Malay world: An insight into the assimilation of Islamic values. *World Journal of Islamic History and Civilization*, *2*(2), 58–65.

Ja’far, H. (2015). Indonesian Islamic Education: Towards Science Development. *Walisongo: Jurnal Penelitian Sosial Keagamaan*, *23*(2), 331–344. https://doi.org/10.21580/ws.23.2.309

Jalil, M. N. A. (2014). The Roles of Malays in the Process of Islamization of the Malay World: A Preliminary Study. *International Journal of Nusantara Islam*, *2*(2), 11–20. https://doi.org/10.15575/ijni.v2i2.145

Jb, M. C. (2017). Spiritualitas Islam Dalam Budaya Wayang Kulit Masyarakat Jawa Dan Sunda. *Jurnal Sosiologi Agama*, *9*(1), 38–61. https://doi.org/10.14421/jsa.2015.091-03

Latchem, C. R. (2014). Informal Learning and Non-Formal Education for Development. *Journal of Learning for Development*, *1*(1), Article 1. https://jl4d.org/index.php/ejl4d/article/view/6

Muchsin, M. A. (2019). Kesultanan Peureulak Dan Diskursus Titik Nol Peradaban Islam Nusantara. *Journal of Contemporary Islam and Muslim Societies*, *2*(2), 218–238. https://doi.org/10.30821/jcims.v2i2.3154

Musa, M. Z. (2013). Perkembangan Islam di Asia Tenggara: Kajian Kemboja. *Jurnal Salam*, *15*(2), Article 2. http://ejournal.umm.ac.id/index.php/salam/article/view/1631

Najtama, F. (2018). Perkembangan Islam di Brunei. *Tasamuh : Jurnal Studi Islam*, *10*(2), 407–421.

Nassaji, H., & Kartchava, E. (2017). *Corrective feedback in second language teaching and learning: Research, theory, applications, implications*. Routledge. https://search.ebscohost.com/login.aspx?direct=true&scope=site&db=nlebk&db=nlabk&AN=1501410

Noya, F. S., Supriyono, S., & Wahyuni, S. (2017). Strategi Pembelajaran Pendidikan Informal Pada Transfer Pengetahuan Kecakapan Ketog Magic. *Jurnal Pendidikan: Teori, Penelitian, dan Pengembangan*, *2*(9), 1244–1248. https://doi.org/10.17977/jptpp.v2i9.9986

Putra, B. A. (2018). Islamisasi Di Dunia Melayu Jambi. *Titian: Jurnal Ilmu Humaniora*, *2*(1), 29–50.

Rahayani, Y. (2017). Restructuring And Redesigning The Pesantren Toward An Effective Educational Institution. *TARBIYA: Journal of Education in Muslim Society*, *4*(2), 147–127. https://doi.org/10.15408/tjems.v4i2.8009

Rosidin, D. N. (2012). Pesantren And Modernity In Indonesia: Ma’had Aly Of Kuningan. *HUNAFA: Jurnal Studia Islamika*, *9*(2), 219–244. https://doi.org/10.24239/jsi.v9i2.74.219-244

Sodik, A., & Musthofa, M. W. (2018). Analisis Strategi Penyebaran Agama-Agama Di Indonesia Dari Pra Hingga Era Modern Dengan Pendekatan Teori Permainan Matematika. *Hisbah: Jurnal Bimbingan Konseling dan Dakwah Islam*, *15*(1), 99–114. https://doi.org/10.14421/hisbah.2018.151-08

Sodiqin, A. (2016). Budaya Muslim Pattani (Integrasi, Konflik Dan Dinamikanya). *Ibda’ : Jurnal Kebudayaan Islam*, *14*(1), 31–50.

Syafe’i, I. (2017). Pondok Pesantren: Lembaga Pendidikan Pembentukan Karakter. *Al-Tadzkiyyah: Jurnal Pendidikan Islam*, *8*(1), 61–82. https://doi.org/10.24042/atjpi.v8i1.2097

Syafrizal, A. (2015). Sejarah Islam Nusantara. *Islamuna: Jurnal Studi Islam*, *2*(2), 235–253. https://doi.org/10.19105/islamuna.v2i2.664

Tamuri, Ab. H., Ismail, M. F., & Jasmi, K. A. (2012). A new approach in Islamic education: Mosque based teaching and learning. *JIAE: Journal of Islamic and Arabic Education*, *4*(1), 1–12.

Wahyuni, I. (2013). Pendidikan Islam Masa Pra Islam Di Indonesia. *Al-TA’DIB*, *6*(2), 129–144. https://doi.org/10.31332/atdb.v6i2.310