
Islamic Historical Studies: The Beginning of the Emergence of Islam and the Development of Islamic culture in Southeast Asia

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ABSTRACT

Islamization basically occurs in various regions, one of which is the target of Islamization is a strategic area inhabited by the majority of Islam, namely Southeast Asia. The news can be seen from the process of entering Islam in various ways, for example, one of which is by peaceful means, as stated in proselytizing, music art and various ways so that no violence or coercion is found. Islam entered Southeast Asia through trade channels which were sourced from various countries, one of which was from Arabia and India. The methodology in this article uses a descriptive qualitative approach in using historical methods. The researchers' findings in this research process include; (1) The process of arrival through trade routes that cross southeast Asia so that inter-people-to-people conflicts result in Islamization in this region; (2) The results of the study also reveal the fact that Islamization also occurs in the sectors of marriage, friendship and strong proselytizing. This article reveals that the fact of Islamization is very strong in Southeast Asian society.

Keywords: Historical Studies, Islam, Cultural Development.

ABSTRAK

Islamisasi pada dasarnya terjadi di berbagai daerah, salah satunya yang menjadi tujuan islamisasi tersebut adalah wilayah yang strategis yang didiami oleh mayoritas Islam yaitu Asia Tenggara. Berita itu dapat dilihat dari proses masuknya Islam dengan berbagai cara, misalkan salah satunya dengan cara damai, dituangkan dalam dakwah, seni music serta berbagai cara sehingga tidak ditemukan adanya kekerasan ataupun paksaan. Islam masuk ke Asia Tenggara melalui saluran perdagangan yang merupakan bersumber dari berbagai negara salah satunya ialah dari Arab dan India. Metodologi dalam artikel ini menggunakan pendekatan kualitatif deskriptif dalam dengan menggunakan metode sejarah. Temuan peneliti dalam proses penelitian ini antara lain; (1) Proses kedatangan melalui jalur perdagangan yang melintasi Asia tenggara sehingga kontak antar masyarakat mengakibatkan Islamisasi diwilayah ini; (2) Hasil penelitian juga mengungkapkan fakta bahwa Islamisasi juga terjadi dalam sektor perkawinan, persahabatan serta dakwah yang kental. Artikel ini mengungkapkan bahwa fakta Islamisasi sangat kental di masyarakat Asia Tenggara.

Kata Kunci: Kajian Sejarah, Islam, Perkembangan Kebudayaan.

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INTRODUCTION

Southeast Asia is a fairly large and quite influential region on the world scene. Southeast Asia was chosen in two groups, namely Mainland Southeast Asia, namely Cambodia, Laos, Myanmar, Thailand, Vietnam, and Maritime Southeast Asia, namely Brunei Darussalam, the Philippines, Indonesia, Malaysia, Singapore, Timor Leste. The Southeast Asian region is one of the regions that has diverse social attitudes and beliefs. Socio-culturally, the population in this region is predominantly Muslim, but the reality of the social, cultural and belief realities that develop in it shows diversity and heterogeneousness. Islam entered Southeast Asia in the VII century based on archaeological evidence in the form of tombstones inscribed with arabic kufi with the name of Ahmad bin Abu Ibrahim bi Abu Aradah alias Abu Kamil died on Thursday 29 safar 431H. found in the shipping and trading lanes in Pharang, South Campa, which is now in the Vietnamese area. The second tombstone, the condition has been damaged and the writing is more like jawi (Arabic-Malay) writing which contains the payment of taxes, debts and residences. From the archaeological evidence, it can be seen that Islam has come in the Campa area and formed a Muslim community (Herawati, 2018: 119-129). Relics in the form of tombstones were also found in the cemetery near the Bandar Sri Begawan review road, which contained inscriptions such as in the campa, on the tombstone was mentioned the name of a woman named Makhdarah who died in 440 H / 1048 AD. And there are many other discoveries (Herawati, 2018: 119-129). The arrival of Islam since the VII Century in some regions of Southeast Asia can be said to be only at the stage of forming a Muslim community composed of merchants. Later in the XIII century to the XVI century, there was a kingdom with an Islamic style that was the result of the spread of Islam. This was realized after going through two stages, namely: *First*, Islam faced a Hindu-Buddhist society, its community members still have a government structure such as a village or village unity with animism and dynamism beliefs. *Secondly*, there appeared an Islamic kingdom in Perlak

in 25 H/847 AD or the IX century ruled by 8 Sultans. During the reign of Sultan Muhammad Amin Shah (125-1263 AD.) there was a marriage between Putri Perlak and Merah Seu who was known as Sultan Malikus As-Sholeh, he was the one who founded the kingdom of Samudera Pasai. The kingdom grew and developed and was accepted by historians as the first Islamic kingdom in Southeast Asia (Herawati, 2018:119-129)

The Kingdom of Samudera Pasai was connected with the kingdom of Malacca through Muslim merchants and was also accompanied by muballig and sufi teachers, so that Bandar Malacca became more crowded and the malacca king Aramesywara converted to Islam. After embracing Islam he changed his name with the title Sultan Iskandar Shah. After Malacca became an Islamic kingdom, traders, muballig, Sufi teachers from the middle east and India increasingly came to the cities of Bandar Malaka and Samudera Pasai (Meirison et al., 2021). From these two Bandar cities, Islam was brought to Pattami and other places on the peninsula, such as Pahang, Johor and Perak. Bringing the First Islam to Pattami was Sheikh Said, a muballig from Pasai, who managed to heal the king of Pattami, named Paya Tu Ngapu, who was seriously ill. After converting to Islam Paya got the title Sultan Ismail Shah Zilullah fi al-Alam. The Sultanate of Malacca is a center of international trade to the west and east, a transit port, and a gateway for kingdoms in the archipelago (Herawati, 2018:119-129).

RESEARCH METHODS

This research uses a qualitative approach, where researchers collect data through documentation, and observation, so as to determine the problem according to research needs. Qualitative approach has the potential to be interpreted as a research method based on the philosophy of post-positivism, which is used to examine the condition of natural objects, inductive, qualitative data analysis and qualitative research results to emphasize meaning rather than generalization (Sugiono, 2010: 14). The qualitative approach is also a research approach to understand the phenomena experienced by the research subject such as behavior, perception, motivation, action and

others (Maleong, 2007:6). The methods used are historical methods as proposed by (Kuntowijoyo, 1995:89), namely: topic selection, heuristics, or collection of sources, verification or criticism of sources, interpretation of sources and historiography or rewriting of historical events. According to Garraghan (Abdurrahman, 1999: 43) the historical method is a systematic set of rules and principles for effectively, critically, and systematically collecting historical sources by evaluating the results in written form.

DISCUSSION

Population dynamics and Culture of Southeast Asia

Southeast Asia is a region consisting of several countries that are members of the organization of Asean countries. Judging from its culture, Southeast Asia has its own uniqueness in the various patterns and arrangements of people's lives, both from a geographical point of view, ethnicity of the community, or socioeconomic and cultural patterns. This diversity of Southeast Asian societies has been formed for a long time and continues to take place today (Husaini, 2021) Geographically, Southeast Asia is stranded in the sea lanes between India and China. Therefore, since ancient times this area has

always been a shipping lane for world trade traffic. For quite a long time, this region has been conducting business affairs of importing and exporting various types of its natural products in various languages of the world. Reid (2004) mentioned that for hundreds of years before the 16th century, Southeast Asia had exported spices throughout Eurasia and vice versa, Eurasia imported fabrics to Southeast Asia, in addition Southeast Asia also changed political relations and religious ideas and India, as well as imported porcelain, technology from China (Husaini, 2021).

Asia is one of the vast regions, and has a large landmass, in this case the Asian continent is one of the continents that are often visited by migrations from various regions, one of them is European and American (Ward, 2019). Then, in addition to Asia there are several other divisions of the region, one of which is the Southeast Asian region, the distribution of population in Southeast Asia is certainly one of the discussions. Which must be discussed and studied, the various objectives of migration efforts, one of which is to improve good welfare(Canudas-Romo et al., 2021). Of course, migration between countries is one of the important points that must be studied in modern times today, plus now a new stage or a new episode after the end. COVID 19 pandemic (Ananta, 2020).

Tabal 1. The Path of Islamization in Asia



Source: KITLV

Based on the map above, it can be seen that the distribution of the population occurs in various regions in Southeast Asia, some experts say that the distribution of population occurs between countries in Southeast Asia due to economic factors. to earn better than before(Romdiati & Noveria, 2019). The increase in fertility lift resulted in a fairly increased community need this can be felt by various countries that have increased density and population addition(Canudas-Romo et al.,

2021). Before the arrival of external elements to Southeast Asia, this region had long lived and developed a local culture that often followed development patterns in accordance with the surrounding nature. This culture is a hereditary tradition that reveals the rules that apply and should not be denied. Southeast Asian societies believe in animism and dynamism. Then when Hindu-Buddhism entered as a new belief brought from India, Then Southeast Asia was the gateway to the

spread of the religion. The process of India in Southeast Asia containing Hindu and Buddhist elements happened something with the development of the situation at that time. So that in this process we will see several theories that may be used as a handle in discussing the history of the development of Islam in Southeast Asia (Husaini, 2021)

The theory that Indian culture entered Southeast Asia was first brought by the Waiyas. While in another theory it is mentioned that Indian culture first entered Southeast Asia brought by the Knights. In addition to these two theories there are also those who say that the beginning of the entry of Indian culture in Southeast Asia was brought by the Brahmins. In fact, there is also a theory that Indian culture entered Southeast Asia brought by the Syudras. Some of the theories or opinions that have been mentioned have their own postulates and evidences. But among some of these theories or opinions, some are considered strong and some are considered weak, because they are not supported by sufficient evidence. Among the experts who put forward their theories with regard to the Indianization of Southeast Asia are N.J.Krom, C.C.Berg and R.C.Majumdar (Husaini, 2021) The process of mixing cultures that occurs in Southeast Asia peacefully, precisely the contact between cultures in Southeast Asia which is indeed a gateway to cultural crossovers has caused great progress. Cultural development in Southeast Asia has experienced cultural progress that is touching and united with three major traditions, namely Hindu-Buddhist, Christian and Islamic (Husaini, 2021). The emergence of a new culture in the life of the old traditions of the people of the Archipelago does not cause any major problems and the community can accept it well because at the stage of the presence of two great traditions (Hindu-Buddhist and Islamic), in addition to holding an approach through culture, it also introduces religion as an important element in society. In the period of arrival of the two great traditions, the people of the archipelago in terms of belief, are still in the tradition of worshipping the spirits of ancestors (Husaini, 2021). The dynamics of culture in Southeast Asia proceeded according to the development of its own territory. Politically the change of various cultures is actually a desire to instill its influence in the hope of obtaining various benefits. Foreign cultural influences became more dominant in Southeast Asia when local cultures were unable to adapt and accept them,

so they sometimes led to prolonged opposition. The position of Southeast Asia, which is on a very strategic shipping lane, is that almost all cultures in the world enter this region. Therefore, cultural dynamics in people's lives in Southeast Asia should be viewed carefully and dynamically (Husaini, 2021).

Spread and Theories About the Arrival of Islam in Southeast Asia

The arrival of Islam in various parts of Southeast Asia was not simultaneously timed. Also, the kingdoms and regions that accepted Islam in Southeast Asia were very influential with different political, social and cultural situations. The arrival of Islam in Sumatra, especially in Aceh as an area that first accepted Islam, is inseparable from the role of shipping and trade routes carried out by Muslim traders through the West coast of Sumatra and the Strait of Malacca (Husaini, 2021). Islamic civilization in Southeast Asia is classified as one of the proofs that Islam has such a strong influence in the lives of the people in this region. This is partly because the process of entering Islam in the Southeast Asian region is different from the process of entering Islam in other regions which was disseminated through the arab and turkish conquests. Regarding the arrival of Islam in the countries that exist in Southeast Asia almost all of them were preceded by interactions between the peoples of the archipelago with arab, Indian, Bengal, Chinese, Gujarat, Iranian, Yemeni and South Arabian traders. In the 5th abad before Christ the Malay Archipelago had become a stopover place for Muslim traders who stopped to spread Islam to the coastal residents (Rosmiati et al., 2020).

The entry of Islam in Southeast Asia through several channels

Trading channels. The busy traffic of trade in the 7th to 16th centuries made Muslim traders (Arabs, Persians and Indians) take part in trade from the Western, Southeastern and Eastern countries of the Asian Continent. This channel of Islamization through trade was very profitable because the kings and nobles took part in trading activities and even they became owners of ships and shares. Sedikir civilization gradually began to develop, suppose they managed to establish mosques. They managed to establish mosques and bring in mullahs from outside so that their numbers

became large, and therefore Muslim children became Javanese and rich. In some places Javanese rulers who served as regents of Majapahit stationed on the north coast of Java many converted to Islam, not only because of shaky domestic political factors, but because of economic relations with Muslim traders. Subsequent developments they then took over trade and power in his residences (Srimulyani et al., 2018). Mating channel. From an economic point of view, Muslim merchants had a better social status than most of the natives, so the indigenous population, especially the noble princesses, were attracted to become the wives of those merchants. Before mating they are Islamized first. After they had descendants, their environment became wider, eventually Muslim villages, regions and kingdoms emerged. In later developments, there were also Muslim women who were married by noble descent; of course after they converted to Islam first. This marriage path is much more advantageous when it is between Muslim merchants and the sons of nobles or children of kings and sons of dukes, because the king and duke or nobleman then helped accelerate the process of Islamization. This is what happened between Raden Rahmat or Sunan Ampel with Nyai Manila, Sunan Gunung Jati with princess Kawunganten, Brawijaya and princess Campa who had descendants raden Patah (first king of Demak) others (Obuse, 2019).

Sufism channel. Islamic teachings all the way to Alam Melayu, were heavily influenced by the teachings of Sufism. The sejahrawans state that this is what caused Islam to attract them in Southeast Asia and it can be said that Sufism with its teachings and practices led to the enactment of the Process of Islamization in Southeast Asia. H. John the Australian historian stated that Islamisation was due to intelligent proselytizing by Sufi spreaders who came together with Muslim traders. With Sufism, the "form" of Islam taught to the indigenous people had similarities with the realm of their minds who had previously embraced Hinduism, so the new religion was easy to understand and accept. Among the Sufism experts who gave teachings that contained similarities with the pre-Islamic Indonesian mind were Hamzah Fansuri in Aceh, Sheikh Lemah Abang, and Sunan Panggung in Java. Mystical teachings like this are still being advocated in the 19th century AD even in the 20th century AD (Rahmawati et al., 2020). Islamization is also

carried out through education, both Islamic boarding schools and huts organized by religious teachers, kyai-kyai and ulama. In the pesantren or hut, prospective clerics, religious teachers and kyai receive religious education. After leaving the pesantren, they returned to their respective villages or preached to a certain place teaching Islam. For example, the pesantren founded by Raden Rahmat in Ampel Denta Surabaya, and Sunan Giri in Giri. Arts channels. The most famous channel of Islamization through the arts is the puppet show. Sunan Kalijati is the most proficient figure in staging puppets. He never received a performance fee, but he asked the audience to follow him and say the creed. Most of the puppet stories are still plucked from the Mahabarata and Ramayana stories, but in the stories are inserted the teachings of the names of Islamic heroes. Other arts are also used as tools of Islamization, such as literature (hikayat, babad and so on), building art and carving art (Azis & Sakdiyah, 2021).

Political channels. In the Moluccas and South Sulawesi, most people converted to Islam after the king first converted to Islam. The political influence of the king greatly helped the spread of Islam in this area. In addition, both in Sumatra and Java and Eastern Indonesia, for political gain, Islamic kingdoms are fighting non-Islamic kingdoms. The victory of the Islamic kingdom politically attracted many residents of the non-Islamic kingdom to convert to Islam. Nusantara is the name for the entire Indonesian archipelago, however, it speaks of the beginning of the arrival of Islam in Southeast Asia, where Indonesia was a relatively early country in terms of the arrival of Islam in Southeast Asia.

The Development of Islam in southeast Asian Countries

History of Islam in Indonesia

A number of experts put forward the theory that the source of Islam in the Malay-Indonesian archipelago is the Indian subcontinent in addition to Arabs and Persians. The first person to use this theory was Pijnappel who developed the Dutch from the university of Leiden. He attributed the origins of Islam in the archipelago to the regions of Gujarat and Malabar on the grounds that Arabs of the Syaf'i faith migrated and settled in these areas which later brought Islam to the archipelago (Mas'ud, 2014).

The first theory reveals that Islam entered the archipelago originating from Persia. This

theory is supported by the fact that in northern Sumatra (Aceh) there have been associations of Persian people since the XV century. Mariison corroborates this first theory on the basis of a clear Persian influence in Malay literature. The arrival of a great cleric named Al-Qadhi Amir Sayyid Asyirazi from Persia in the kingdom of Samudera Pasai also participated as an observer and affirmer of Persian theory (Herawati, 2018). The second theory argues that Islam entered the archipelago originated from India. Snouck Hurgronje (Netherlands) revealed that Islam entered Indonesia from the city of Dakka, India. Although different from Snouck Hurgronje, other historians, namely Pijnappel and Moquette, both of whom are also from the Netherlands, argue that Islam entered Indonesia originating from Gujarat and Malabar, India. Its carriers are Arabs who have lived in the region for a long time. The initiator of this second theory based his research on the similarity of schools embraced by kau Muslimin in Indonesia and in Gujarat (Herawati, 2018). The third theory argues that Islam entered the archipelago originated in Egypt. He based his theory on the similarity of the schools, namely the Shafi'iyah school. Niemann and de Holander, meanwhile, declared Hadramaut to be where Islam originated. In general, experts in Indonesia agree with this Arab theory (Azis et al., 2018).

From some opinions of experts who have studied the entry of Islam in Southeast Asia, which explains that Islam began to develop in Southeast Asia originated in Aceh, then only then spread to various other regions in the archipelago to all other regions in Southeast Asia. Its development not only covers the areas of Aceh and Sumatra, but also has crossed several other wider areas outside the island of Sumatra including The islands of Java, Kalimantan, Sulawesi and others (Husaini, 2021).

History of Islam in Malaysia

Muslim communities in Malaysia are mostly rural backgrounds and the majority of them work as farmers. They tend to be in the life of the village community. Malaysian villagers practice religious practices, believe in holy spirits, holy places, and believe in saints who are encroached on both Muslims and non-Muslims. Among Muslim residents and non-Muslims can live in harmony without any hostility so that the people there are peaceful and peaceful. The development of Islam in Malaysia has brought new

civilizations recognized by the Islamic World. Until now, Malaysian Muslims are known as Muslims who obey their worship, strongly hold Islamic laws and also their peaceful religious life and reflect the Islamic faith of their religion both in the villages and in the government. The feelings of a cleric there are very important both in terms of proselytizing and in the management of schools (Mas'ud, 2014). Malaysia's population is 61% indigenous Malaysian, and the remaining 39% of traders come from India, China, Arabia, Pakistan, Persia, Indonesia, and Turkey. The Muslim population is entirely 53%, the majority adhere to the Shafi'i school (Fadhly, 2018) of Malaysia is not much to talk about. Because Malaysia has found almost no trace of its prominent role in the development of Islam in Southeast Asia. In fact, the traces that are very prominent in the development of Islam in Malaysia are in two regions that are the place of Islamic development in Malaysia, namely Malacca and Kedah. The role of these two countries in the development of Islam in Malaysia has a close relationship with Aceh as the earliest area for the development of Islam in Indonesia and in Southeast Asia (Azis & Sakdiyah, 2021).

History of Islam in Brunei Darussalam

The Sultanate of Brunei is located in Southeast Asia whose population is predominantly Muslim. Brunei became independent in 1984 from British colonization. There are various versions and opinions about the early history of the entry of Islam in Brunei. Azyumardi Azra wrote that since 977 the Kingdom of Borneo (Brunei) had sent P'u Ali to the Chinese Palace. The P'u Ali in question is a Muslim merchant whose real name is Abu 'Ali. In the same year, three more ambassadors were sent to Sung Palace, one of whom was named Abu 'Abdullah (Herawati, 2018). In terms of the name alone, it is clear that the two people sent earlier were Muslims. However, no further data was found on the origin of the envoy, whether he was a native Malay native as well as an Islamic preacher, or a Muslim trader from outside (Hadramaut) and lived in Brunei and was then sent to the Chinese Palace for a trade mission (Herawati, 2018). Another version explains that around the VII century Arab merchants and at the same time as preachers of Islam had come to Brunei. The arrival of Islam in Brunei, it is estimating for the people of Brunei to enjoy Islam composed of customs. That is, customs or traditions that have

become community rules are still carried out as long as they can enrich the Islamic treasures. Therefore, until now it has clearly been seen that the experience of Islamic teachings there is acculturation with customs, for example in parties held based on Islamic law, without neglecting local traditions (Herawati, 2018). From the stories that have been heard, it shows that Islam entered Brunei first among the common people. After Islam spread to several other areas of Brunei, this religion was only accepted among the nobility. This is something that is common in the Malay world. If the sultan or government of an empire is Islamic, then the kingdom is called the land of Islam. Thus it can be said that Islam entered Brunei only in the 15th century AD (Husaini, 2021).

History of Islam in the Philippines

A foreign writer Captain Thomas Forrest who had visited Mindanao and Sulu Islands, which are areas inhabited by Muslims in the Philippines, mentioned that Islam had entered there around 1475 AD, which was brought by an Arab named Sharif. As an early evidence of the presence of Islam there is found a tomb that is believed to be the tomb of Sharif the first bearer of Islam to the Philippines. The tomb is considered a sacred tomb by the locals, so many people come on a pilgrimage to the tomb (Husaini, 2021). The Philippines is an island nation with 7,107 islands, with a population of about 47 million, using 87 different language dialects that reflect the many ethnic tribes and communities. Muslims in the Philippines call themselves "Moro". But this name is actually political, because in reality Moro consists of many ethno-linguistic groups, for example Maranaw, Maquindanao, Tausug, Somal, Yakan, Iran Nun, Jamampun, Badjao, Kalibugan, Kalagan and Sangil (Mas'ud, 2014).

The Americans took control of the Philippines after defeating the Spanish. Relations with the Filipino Muslim community are better. This was an effect of the official American policy of allowing the religious life of Muslims and their ritual customs. Nevertheless, Islam is hated and suspected. For this reason, contacts with his closest relatives on the island of Borneo and other islands in Indonesia were restricted. When most Filipinos voted under the American protectorate, the Filipino Muslim community (spearheaded by a hundred religious figures from Manarao) in March

1935 wrote a letter to President Roosevelt essentially approving a special protectorate government for a Muslim community separate from the Philippines, but this request was granted by America (Mas'ud, 2014).

History of Islam in Thailand

Many studies state that Islam entered Thailand brought by people who came from Arabia and India. When these Muslim Arabs and Indians first arrived in Thailand, they had not found a single community there who was Muslim. Thais mention for people who come from Arabia and India this is called Khek Islam, which means muslim (Husaini, 2021). When Muslims first came to Thailand on an Islamic sharia mission there, they saw the cultural activities and customs of the people in Thailand, the majority of whom adhered to Buddhist beliefs. One of the customs of Thai Buddhists who are opposed to Islam is to raise pigs to eat and sell. Therefore, Muslims in Thailand asked the king to give a patch of land to build a mosque as a place of worship. Their request was approved by the king and given the land which is located not far from the king's own palace (Husaini, 2021).

Thailand is now descended from merchants who came there and then intermarried with Thai princesses who wanted to convert to Islam. It is estimated that the arrival of Muslims to Thailand was in the 10th century AD. The most numerous Muslims in Thailand were in the Patani area of Southern Thailand. The Muslim community in Patani is a native of Thailand. Meanwhile, Thai Muslim immigrants are mostly in the cities of Bangkok and Chiang Mai, Northern Thailand and Central Thailand. Thus we can conclude that the religion of Islam entering Thailand officially was in the 15th century AD.

History of Islam in Myanmar

The area where Islam first entered Myanmar was in the Arakan area. The area is on the east coast of the Bay of Bengal which is adjacent to an area where the majority of the population is Muslim from India. Referring to its history, these Arakanese Muslims are not of Indian descent, but come from a descendant of Mongol soldiers who came to capture Myanmar from India in the late 11th century AD. They came there trading from one area to another. Among the merchandise traded was silk cloth brought from the Yunnan area. One of the ways they spread Islam in Myanmar was through marriages performed with Myanmar princesses.

History of Islam in Vietnam

Vietnam is one of the regions that is often visited by merchants from outside Vietnam itself, such as Arabia and Iran. The arrival of these merchants from Arabia and Iran to Vietnam is thought to have been around the 10th century AD, where these merchants also brought Islam with him. In this trade relationship of course Arab and Iranian merchants have established relations with the local population, from this relationship the merchants took advantage of the opportunity to islamize the people of Vietnam. In the map of the spread of Islam in Southeast Asia, it is clear that Vietnam and several other areas such as Champa are areas of travel traffic that must be passed by many people in carrying out various activities, both commercial activities of spreading Islam. One of the areas that many Islamic communities in Vietnam encounter is in Hoian (Fallo), they have accepted Islam around 1700 AD (Husaini, 2021).

CONCLUSION

The entry of Islam in Southeast Asia gave rise to several opinions among them historians and experts. Many historians have different opinions about the origin of Islam in Southeast Asia. The debate of historians about the origin of Islam in Southeast Asia is that some argue that Islam entered Southeast Asia originated in India and originated in Arabia. There are also several ways in which Islam entered Southeast Asia, some were through trade routes, marriage routes, art routes, and many others. The spread of Islam in Southeast Asia was through peace and no violence and no coercion. Islam in Southeast Asia also spread to various countries in Southeast Asia such as, Indonesia, Malaysia, the Philippines, Brunei Darussalam, etc. In these countries Islam entered in different ways, some through trade and some married the daughters of kings in the country. This is an explanation of the entry of Islam in Southeast Asia.

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