

The Role of The Islamic Empire In The Development of Islamic Education In Indonesia

Isthifa Kemal

Universitas Muhammadiyah Sumatera Utara (UMSU), Indonesia

*Correspondence: isthifakemal@umsu.ac.id

ABSTRACT

This research aims to analyze the role of Islamic Empires in the development of Islamic education in Indonesia. This type of research uses a qualitative approach with a literature study method. Data sources are quoted from credible pages such as Google Scholar and SINTA. Then the data were analyzed and checked for validity through data triangulation. The results of this study concluded that the role of the Islamic kingdom in the development of Islamic education in Indonesia was to influence the process of Islamization in Indonesia through the establishment of various educational institutions, such as (1) Aceh (Darussalam, Pasai and Malacca), establishing Balai Setia Hukama, Balai Setia Ulama, and the Ulama Association Congregation Hall; (2) Mataram Kingdom, establishing grand mosques in each district as well as mosques for each village, combining cultural elements with the principles of Islamic teachings, and classifying the levels of recitation in Islamic boarding schools starting from the level of the Koran, recitation of turat books, large Islamic boarding schools, and level of special expertise or specialty; and (3) the Islamic kingdom of Malacca, the palaces and houses of preachers to become Islamic educational institutions, as well as the use of mosques and surau as Islamic educational institutions.

Keywords: *Indonesia, Islamic Empire, Islamic Education.*

ABSTRAK

Penelitian ini bertujuan untuk menganalisis peran kerajaan Islam dalam pengembangan pendidikan Islam di Indonesia. Adapun jenis penelitian ini menggunakan pendekatan kualitatif dengan metode studi kepustakaan. Sumber data dikutip dari laman kredibel seperti *Google Cendekia* dan *SINTA*. Selanjutnya data dianalisis dan dicek keabsahannya melalui triangulasi data. Hasil penelitian ini menyimpulkan bahwa peran kerajaan Islam dalam pengembangan pendidikan Islam di Indonesia yakni memberikan pengaruh terhadap proses Islamisasi di Indonesia melalui pendirian berbagai lembaga pendidikan, seperti (1) Aceh (Darussalam, Pasai dan Malaka), mendirikan *Balai Setia Hukama*, *Balai Setia Ulama*, dan *Balai Jamaah Himpunan Ulama*; (2) Kerajaan Mataram, mendirikan masjid Agung di setiap kabupaten dan juga masjid bagi setiap desa, men-senyawakan unsur budaya dengan prinsip ajaran Islam, dan klasifikasi tingkat pengajian di Pesantren mulai dari tingkatan al-Qur'an, pengajian kitab *turats*, pesantren besar, dan tingkat keahlian khusus atau *takhassus*; serta (3) kerajaan Islam Malaka, istana dan rumah para *muballigh* menjadi institusi pendidikan Islam, serta pemanfaatan masjid dan surau sebagai institusi pendidikan Islam.

Kata Kunci: *Indonesia, Kerajaan Islam, Pendidikan Islam.*

A. INTRODUCTION

Educational activities also play a role as a means of Islamization in Indonesia. There are two things that play a role in educational activities related to Islamization, namely person and institution. Persons are ulama, religious teachers, who play their role in providing transformation of knowledge, values and skills (Dalimunthe, 2016).

Educational institutions have a relationship with Islamization. Regarding the function and role of the institution as a means of transforming knowledge, values and skills. For example, the role of Islamic Boarding Schools in Java, Dayah in Aceh and Surau in West Sumatra (Husda, 2017; Kemal, *et.al.*, 2021).

Through the person who becomes a religious teacher, it is clear that his role is to form Muslim human beings, through the education he gives to someone, that person becomes aware, appreciates and practices what he gets from a religious teacher, this certainly makes a person a good follower of Islam (Baiti & Razzaq, 2014; Suryadi, *et.al.*, 2022).

Some of the people he taught also went on to become religious teachers as well, becoming young religious teachers tasked with imparting Islamic knowledge. Their activities can also be interpreted as a process of Islamization, and so on relay. While the role of institutions can be seen by the birth of new educational institutions which continue to be a link in the chain (Yani, 2020). For example, for example, a pesantren gave birth to a number of alumni. Some of the alumni became new religious teachers in their place and founded new Islamic boarding schools as well, so that initially only one Islamic boarding school developed into several Islamic boarding schools, and so continuously, becoming a chain (Hadi, 2018; Kemal, *et.al.*, 2023).

With the birth of these new Islamic educational institutions, the role of education in Islamization becomes increasingly clear how this education plays a major role in Islamization. From one Islamic boarding school it developed into a number of Islamic boarding schools. And from a number of Islamic boarding schools, dozens of Islamic boarding schools also developed, and so on (Susilo & Wulansari, 2019). That's why the number of Islamic boarding schools in Indonesia is now growing by the thousands, where previously several hundred years ago the number could still be counted on the fingers of one hand, but now has multiplied and expanded. And all of these Islamic boarding schools play a role in growing a new generation of educated Muslims who in turn will also play a role in carrying out Islamization (Widiya & Alimni, 2023).

Based on the description above, it is understood that Islamization is an important movement as the origin of Islamic educational institutions in Indonesia. Likewise, it is

necessary to draw a "red thread" as an important study regarding the role of Islamic kingdoms in the development of Islamic education in Indonesia. further, described in the results and discussion of this study.

B. METHOD

This research uses a qualitative approach with the method of literature study. The focus of the problem studied is the role of the Islamic kingdom in the development of Islamic education in Indonesia. Sources of research data were obtained from credible websites including Google Scholar and SINTA. The data in question includes scientific articles, books, proceedings and the final project (thesis or dissertation). Furthermore, the data were analyzed and checked for data validity through research data triangulation techniques (Assingkily, 2021).

C. RESULTS AND DISCUSSION

1. *Islamic Education Institutions as a Transformation of Knowledge, Values and Skills*

The birth of Islamic educational institutions, whether informal, non-formal or formal, has a very strategic role in implementing the Islamization process in Indonesia. It cannot be denied that Islam is rapidly developing in Indonesia due to the role played by the Islamic educational institutions in question (Amin & Ananda, 2018). At the beginning of the arrival of Islam to Indonesia, the preachers who doubled as traders, had begun the process of informal Islamic education. In this informal education, the most important thing is personal contact or association between the giver (mubaligh) and the recipient, namely the surrounding community (Ambo, 2023).

It is in this social contact that education is carried out, consciously or not by both parties the educational process has taken place. This informal education is also carried out in Muslim households, so when a Muslim community has been formed in an area, parents play a role and are responsible for educating their children (Abdullah, 2016).

The birth of non-formal educational institutions, such as mosques and early Islamic boarding schools, also became a reinforcement for the implementation of the process of Islamization in Indonesia. The Muslim community always receives religious knowledge from religious teachers who deliver Islamic da'wah in mosques. From these efforts, an educated Muslim society developed, especially after the founding of Islamic boarding

schools (Daulay, *et.al.*, 2020). The early Islamic boarding schools, even though their education system was still non-formal, had more effective learning than at the mosque, because the mosque was not a special place for education, while the pesantren was an institution specifically for education, its specificity (Putra, 2018).

Educational content carried out in Islamic educational institutions still refers to three domains, namely the domain of knowledge, namely the transformation of knowledge to students. Next, there is the realm of filling in good values, in the form of commendable morals, manners, good manners and so on. Educated people are not only required to have knowledge, but they must also have good morals (Yulita & Ze, 2019).

Then students need to put their knowledge into practice, in the form of the skills they have. Skills here are not only related to vocational. But what can a person practice after he has received learning, for example when he is taught to be good at practicing prayers, then his ability to practice prayers is also part of skills education. Efforts to Islamize in the form of an individual role can be seen from the role of a cleric or kyai in transforming his knowledge, attitude and skills to other people, in this case his students, and those students also pass it on to their students as well (Sartika & Zulmuqim, 2022; Purba, *et.al.*, 2023).

If we delve deeper into the meaning of Islamization in Indonesia, it will be clear that Islamization is not only limited to converting people who are not yet Muslim, but that Islamization can also be aimed at people, cultures and institutions. A person can be seen from two sides, namely a person who is not yet Muslim and also a person who is already Muslim, but whose Islam is not yet strong (Hidayat, 2019).

The Islamization of culture is the traditional customs that apply in a society that incorporate Islamic values, as implemented by Sunan Kalijaga in Islamizing Javanese culture. The Islamization of institutions can be seen from the conversion of surau and pesantren. At first the surau in West Sumatra was a place for worshipping ancestral spirits.

Azra (2003) explains that a surau is a small building that was originally built to worship ancient ancestors. For that reason, the earliest surau were usually built on the highest ground or at least higher than other buildings. With the arrival of Islam, surau surau also experienced a process of Islamization. Therefore, the name of the ancient place of worship has been changed to a place of worship of the new faith.

With the Islamization of the surau, the former Hindu-Buddhist surau disappeared quickly, due to the expansion of Islam. However, remnants of the sacred character of the surau are still visible, especially on the terraced roof (Azra, 2003). Similar to the surau, pesantren are also educational institutions that have also experienced Islamization. Based

on this description, it can be seen that the pesantren was originally a place of education used by Hindus. After Islam came to Indonesia, especially in Java, the Islamization of pesantren took place, changing from Hinduism to Islam. This too is part of Islamization.

Islamization in Indonesia has never stopped until now, adjusted to the times and local needs. Now educational institutions have developed rapidly. As an institution it has experienced its dynamics; pesantren, Islamic schools, madrasas and Islamic colleges emerged. The presence of these Islamic educational institutions cannot be separated from their relationship with Islamization.

The most visible form of Islamization in Indonesia today is in the world of banking, namely with the implementation of the Islamic banking system. Many sharia financial institutions emerged. Many conventional banks, which have only managed conventional banking systems, have used the Islamic banking system. In the early stages in 1992, there was only one sharia banking in Indonesia, namely Bank Muamalat, now almost all state and private banks in Indonesia have opened sharia banks.

2. The Role of the Islamic Empire in the Development of Islamic Education in Indonesia

The establishment of Islamic kingdoms in the archipelago, Pasai, Perlak in Aceh in Sumatra, Demak, Pajang, Mataram in Java, Gowa, Tallo, Bone, in Sulawesi, Ternate, Tidore in Maluku. The next phase of Islamic development is the phase of Islamic and political development. In other words, the development of Islam in Indonesia cannot be separated from political developments (Daulay, 2001).

Hidayatullah (2001) explained that the oldest Islamic kingdom in the archipelago was Perlak which was founded on 1 Muharram 225 (840 AD) with its first king being Sulthan Alauddin Saiyid Maulana Abdul Aziz Syah. Hasjmy based his opinion on ancient texts, namely the Book of Idharul Haqq written by Abu Ishak Makarani Al Fasy, and the book Tazkirah Jumu Sulthan As Salathin written by Sheikh Syamsul Bahri Al Asyi, and the book on the genealogy of the kings of Perlak and Pasai. In another part, namely in Malacca, the power of the Islamic Empire of Malacca also appeared. Malacca at that time was not only a Muslim trade center and center of political power in the Malacca Strait, but also a center for Islamic broadcasting. The preachers came to Malacca and from Malacca the missionaries spread to various parts of the archipelago.

The growth of centers of Islamic power in the archipelago is clearly very influential for the process of Islamization in Indonesia. Political power combined with the enthusiasm

of the preachers to teach Islam were two twin wings that accelerated the spread of Islam to various regions in Indonesia

The role of Islamic kingdoms was very dominant in the process of Islamization in Indonesia, recorded in the history of several Islamic kingdoms in the archipelago, namely: the Islamic Sultanate on the Malay Peninsula, the Sultanate of Malacca and Johor. Islamic Sultanate in Sumatra, Perlak Sultanate, Pasai, Aceh Darussalam, Islamic Sultanate in Java: Demak Sultanate, Pajang, Mataram, Banten, Cirebon. Islamic Sultanate in Sulawesi, Makassar Sultanate, Buton. Islamic Sultanate in Maluku: Sultanate of Ternate, Tidore Jailoo, Bacan (Dhofier, 1984).

These Islamic kingdoms had a big role in the process of Islam in Indonesia. Islamic kingdoms had a role in terms of thought and education. The role of Islamic kingdoms in encouraging the development of Islamic thought and education can be sampled from the Islamic kingdoms of Aceh Darussalam, Pasai, Malacca and the Islamic kingdom in Java, namely Mataram.

The role of the Islamic kingdoms of Aceh Darussalam, Pasai and Malacca in the field of education can be seen in Hasjmy's article "Aceh Culture in History". He stated "...among the state institutions spread out in Qanun Meukuta Alam there are three institutions whose fields of work include education and science issues", namely: first, Balai Setia Hukama. This hall can be compared to a scientific institution where scholars and hukama (thought experts) gather to discuss and develop science. Second, Balai Setia Ulama. This center can be equated with the education department which deals with educational issues. Third, the Ulama Association Congregational Hall. This hall can be likened to a study club where scholars/scholars gather to exchange ideas, discuss educational and scientific issues (Hasjmy, 1989).

Other Islamic kingdoms that also paid a lot of attention to Islamic education were Mataram. During the reign of Sultan Agung, religious life experienced rapid progress, Sultan Agung's efforts to advance religion were quite good, this can be seen from efforts to prosper mosques, namely by establishing a grand mosque (Grand Mosque) in each district as the parent of all the mosques in there are in the district, and in each district capital there are all the *kewedanaan* mosques, as well as in every village a village mosque was established. The Great Mosque is headed by a *Penghulu*, the *kewedanaan* mosque by the *Naib* and the village mosque by *Modin* (Huda, 2007).

In the field of culture, Sultan Agung's efforts were to combine elements of old culture with Islam, such as: first, *Gerebeg*, adjusted to Eid al-Fitr and the Prophet's birthday.

Famous there *Gerebeg Poso* (fast) and *Gerebeg Maulid*. *Second*, *Gamelan Sekaten*, which is only sounded on *Gerebeg Maulid*, on the will of Sultan Agung was beaten in the courtyard of the big mosque. *Third*, The calculation of the Saka (Hindu) year was originally based on the course of the sun, the Saka year which has been numbered 1555 Saka, is no longer added based on the calculation of the sun, but rather by calculating the course of the moon, in accordance with the Hijriyah year (Syam, 2018).

In the field of Islamic education, Sultan Agung's attention was quite large. At that time, the levels of Islamic boarding schools were divided into several levels, namely: first, the level of Koran recitation, this level was found in every village, what was taught included hijaiyah letters, reading the Koran, barzanji, the pillars of Islam, the pillars of faith. Second, the level of study of the book. The students who study at this level are those who have completed the Qur'an. The place of study is usually in the foyer of the mosque and most of them are boarding houses. Teachers who teach here are given the title Kyai Anom. The first books to study are the 6 Bis books, which are a book that contains 6 books with 6 *Bismillahirrahmanirrahim*. Then proceed with *Matan Taqrib* and *Bidayatul Hidayah* written by Imam al-Ghazali (Binarto, 2020).

Third, Islamic Boarding School Level. This level was established in the district area as a continuation of the village pesantren. The books taught here are major books in Arabic, then translated into regional languages. The branches of knowledge taught are fiqh, interpretation, hadith, kalam, tasawuf and so on. Fourth, Islamic boarding schools with expertise level (*takhassus*). The knowledge studied at this level is a branch of knowledge in depth. This level is the specialist level (Yunus, 1979).

The Islamic kingdom of Malacca also had a big role in Islamic education. Thus, the activities of Islamic science and da'wah grew in the kingdom of Malacca. The king's palace was used as an Islamic educational institution, as well as the homes of preachers. Sultan Mansur Syah (1456-1477) highly respected religious books, he gave very high respect to the book *Darul Mazkum*, which is a Sufism book written by Maulana Abu Bakar from Mecca. When the book was brought to Malacca, it was paraded to Balirung before being sent to Pasai to be translated.

They have also introduced Islamic intellectuals and scholars to further strengthen the grip of the kings and to grow centers for the spread of Islam. The palaces became centers of Islamic study and produced many literary works, most of which are still available today (Yakin, 2015).

The role of traders is also very dominant in consolidating the implementation of Islamic education. The traders formed their colonies on the coast of Malay land in Malay villages, and there they built mosques. And in the mosque and surau educational activities are carried out. The initial material studied in the world of Islamic education at that time was the same as in various other countries such as Arabia, Africa, India, namely studying the Koran which was also equipped with Javanese letters. Apart from the Koran, fiqh, monotheism, tafsir, history, Sufism and philosophy were also studied. Islam.

The glorious period of Islamic education in Malacca ended with the Portuguese conquest of Malacca. Malacca fell into Portuguese hands in 1511 AD. Since then, Malacca has experienced a dark age in various fields; education, politics, economics, culture and religion. The conquest of Malacca by the Portuguese is seen by some historians as not only economically or politically motivated, but also inseparable from religious motives. It is clear that Malacca was under Portuguese rule, they did not help the development of religion and education (Mukti, *et.al.*, 2022).

The role of the Islamic Kingdom of Pasai as a center for Islamic education can also be seen from Ibn Batutta's explanation that during his visit to Pasai he witnessed the role of the palace in developing Islamic education. Islamic law by a number of Islamic jurists.

D. CONCLUSION

Based on the description above, it is concluded that the role of the Islamic kingdom in the development of Islamic education in Indonesia was to influence the Islamization process in Indonesia through the establishment of various educational institutions, such as (1) Aceh (Darussalam, Pasai and Malacca), establishing Balai Setia Hukama , the Ulama Faithful Hall, and the Ulama Association Congregational Hall; (2) Mataram Kingdom, establishing grand mosques in each district as well as mosques for each village, combining cultural elements with the principles of Islamic teachings, and classifying the levels of recitation in Islamic boarding schools starting from the level of the Koran, recitation of turat books, large Islamic boarding schools , and level of special expertise or specialty; and (3) the Islamic kingdom of Malacca, the palaces and houses of preachers to become Islamic educational institutions, as well as the use of mosques and surau as Islamic educational institutions.

REFERENCES

- Abdullah, A. (2016). "Islamisasi di Sulawesi Selatan dalam Perspektif Sejarah" *Paramita: Historical Studies Journal*, 26(1).
<https://journal.unnes.ac.id/nju/index.php/paramita/article/view/5148>.
- Ambo, Z. (2023). "Islamisasi di Kerajaan Bira pada Abad XVII M" *Mushaf Journal: Jurnal Ilmu Al Quran dan Hadis*, 3(2).
<http://mushafjournal.com/index.php/mj/article/view/169>.
- Amin, F., & Ananda, R. A. (2018). "Kedatangan dan Penyebaran Islam di Asia Tenggara: Telaah Teoretik tentang Proses Islamisasi Nusantara" *Analisis: Jurnal Studi Keislaman*, 18(2).
<http://www.ejournal.radenintan.ac.id/index.php/analisis/article/view/3069>.
- Assingkily, M. S. (2021). *Metode Penelitian Pendidikan: Panduan Menulis Artikel Ilmiah dan Tugas Akhir*. Yogyakarta: K-Media.
- Azra, A. (2003). *Surau Pendidikan Islam Tradisional dalam Tradisi Modern*. Jakarta: Logos.
- Baiti, R., & Razzaq, A. (2014). "Teori dan Proses Islamisasi di Indonesia" *Wardah*, 15(2).
<http://jurnal.radenfatah.ac.id/index.php/warda/article/view/193>.
- Binarto, B. (2020). "Teori dan Proses Islamisasi di Indonesia" *Prosiding Nasional*, 3(1).
<http://iainkediri.ac.id/prosiding/index.php/pascasarjana/article/view/59>.
- Dalimunthe, D. (2016). "Kajian Proses Islamisasi di Indonesia (Studi Pustaka)" *Jurnal Studi Agama dan Masyarakat*, 12(1). <https://e-journal.iain-palangkaraya.ac.id/index.php/jsam/article/view/467>.
- Daulay, H. P. (2001). *Sejarah Pertumbuhan dan Pembaharuan Islam di Indonesia*. Bandung: Citapustaka Media.
- Daulay, H. P., Dahlan, Z., Supriadi, S., Suridah, S., & Hasanah, U. (2020). "Proses Islamisasi di Indonesia: Tinjauan dari Berbagai Aspeknya" *Jurnal Kajian Islam Kontemporer (JURKAM)*, 1(2). <http://ejournal.seminar-id.com/index.php/jurkam/article/view/607>.
- Dhofier, Z. (1984). *Tradisi Pesantren*. Jakarta: LP3ES.
- Hadi, M. J. M. N. (2018). "Islamisasi Nusantara dan Proses Pembentukan Masyarakat Muslim" *Journal Multicultural of Islamic Education*, 2(1).
<https://www.jurnal.yudharta.ac.id/v2/index.php/ims/article/view/1221>.
- Hasjmy, A. (1989). *Sejarah Masuknya dan Berkembangnya Islam di Indonesia*. Bandung: PT. Al-Ma'arif.
- Hidayatullah, M. S. (2001). "Teori-teori Masuknya Islam ke Wilayah Timur Indonesia" *Jurnal Ilmiah Sastra Arab*. Jakarta: UNJ Press.
- Hidayat, M. (2019). "Islamisasi dan Prototipe Institusi-institusi Pendidikan Islam di Indonesia" *Edification Journal: Pendidikan Agama Islam*, 1(1).
<https://jurnal.staibslg.ac.id/index.php/ej/article/view/81>.
- Huda, N. (2007). *Islam Nusantara: Sejarah Sosial Intelektual Islam Indonesia*. Yogyakarta: Ar-Ruzz Media.

- Husda, H. (2017). "Islamisasi Nusantara (Analisis Terhadap Diskursus Para Sejarawan)" *Jurnal Adabiya*, 18(2). <https://jurnal.ar-raniry.ac.id/index.php/adabiya/article/view/1202>.
- Kemal, I., Hasibuan, R. A., & Setyanto, E. (2021). "Santri Management Pondok Pesantren Salafiah" *Seminar Nasional Teknologi Edukasi Sosial dan Humaniora*, 1(1). <https://jurnal.ceredindonesia.or.id/index.php/sintesa/article/view/203>.
- Kemal, I., Prasetya, I., Akrim, A., & Utami, A. (2023). "The Role of the Binjai Muhammadiyah Regional Leadership Elementary Education Council as Supervisory at MTs Aisyiyah" *Randwick International of Education and Linguistics Science Journal*, 4(3). <https://www.randwickresearch.com/index.php/rielsj/article/view/797>.
- Mukti, A., Budianti, Y., Khairuddin, K., Muharrir, M., & Sanjaya, I. (2022). "Peletakan Dasar Pendidikan Indonesia pada Masa Islamisasi" *Jurnal Ilmiah Hospitality*, 11(2). <https://stp-mataram.e-journal.id/JIH/article/view/2236>.
- Purba, G. R., Sembiring, R. K., Hasibuan, R. W., & Rizki, S. N. (2023). "Kurikulum dalam Perspektif Pendidikan Islam" *Cendekiawan: Jurnal Pendidikan dan Studi Keislaman*, 2(1). <https://zia-research.com/index.php/cendekiawan/article/view/154>.
- Putra, B. A. (2018). "Islamisasi di Dunia Melayu Jambi" *Titian: Jurnal Ilmu Humaniora*, 2(1). <https://mail.online-journal.unja.ac.id/titian/article/view/5214>.
- Sartika, R., & Zulmuqim, Z. (2022). "Islamisasi dan Pertumbuhan Institusi-institusi Islam, Khususnya Institusi Pendidikan Islam" *Al-Furqan*, 7(1), 156-177. <https://ejournal.staidapayakumbuh.ac.id/index.php/alfurqan/article/view/55>.
- Suryadi, W. N., Kemal, I., & Suryana, A. (2022). "Transformational Leadership: Classroom Management Innovation and The Quality of Islamic Religious Education Teacher Service in Elementary Schools in Kendari City" *Specialusis Ugdyms*, 1(43). <http://www.sumc.lt/index.php/se/article/view/293>.
- Susilo, A., & Wulansari, R. (2019). "Peran Raden Fatah dalam Islamisasi di Kesultanan Demak Tahun 1478-1518" *Tamaddun: Jurnal Kebudayaan dan Sastra Islam*, 19(1). <http://jurnal.radenfatah.ac.id/index.php/tamaddun/article/view/3401>.
- Syam, S. (2018). "Mengenal Islamisasi: Konflik dan Akomodasi (Kajian tentang Proses Penyebaran Islam Periode Awal di Nusantara)" *Al-Hikmah: Jurnal Dakwah dan Ilmu Komunikasi*. <https://ejournal.uinib.ac.id/jurnal/index.php/alhikmah/article/view/109>.
- Widiya, M., & Alimni, A. (2023). "Sejarah Sosial Pendidikan di Dunia Islam Proses Islamisasi dan Penyebaran Islam di Nusantara" *JPT: Jurnal Pendidikan Tematik*, 4(1). <https://www.siducat.org/index.php/jpt/article/view/752>.
- Yakin, A. U. (2015). "Islamisasi dan Syariatisasi Samudera-Pasai Abad ke-14 Masehi" *Islamica: Jurnal Studi Keislaman*, 9(2). <https://islamica.uinsby.ac.id/index.php/islamica/article/view/232>.
- Yani, A. (2020). "Islamisasi di Ajatappareng Abad XVI-XVII" *Pusaka*, 8(2). <https://blamakassar.e-journal.id/pusaka/article/view/420>.
- Yulita, O., & Ze, D. S. (2019). "Islamisasi di Kerajaan Jambi" *Istoria: Jurnal Ilmiah Pendidikan Sejarah Universitas Batanghari*, 3(2). <http://istoria.unbari.ac.id/index.php/OJSISTORIA/article/view/70>.
- Yunus, M. (1979). *Sejarah Pendidikan Islam di Indonesia*. Jakarta: Hidayakarya Agung.