



## EARLY ISLAMIZATION PATTERNS IN SOUTHEAST ASIA: THEIR CONTRIBUTION TO GLOBAL PEACE EFFORTS

### POLA ISLAMISASI AWAL DI ASIA TENGGARA: SUMBANGANNYA PADA USAHA PERDAMAIAN GLOBAL

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#### Abstract

The purpose of this study is to explain the Early Islamization Pattern in Southeast Asia: Its Contribution to Global Peace Efforts. This study uses the Constructive Critical History Method. This historical science is a new historical science that focuses on problem solving and finding solutions to problems so that humans as historical actors can enjoy a better life in the present and in the future. This research finds that the “Pattern of Islamization of Trade and Civilizational Dialogue” is the “Early Pattern of Islamization in Southeast Asia.” This pattern took place from the end of the 7th century to the beginning of the 16th century. The agents of Islamization were Islamic traders or Islamic scholars who worked as traders. The weakness of this pattern is that it takes a long time. To achieve good results, this pattern requires the willingness and awareness of both the agents of Islamization and the indigenous population in undergoing the process of Islamization. This pattern does not have a negative impact on innocent Muslims and non-Muslims or those who live elsewhere. This pattern is carried out in a healthy and friendly manner that does not trigger cases of Islamophobia. Conclusion. This research contributes to overcoming the global impasse in addressing the crises, conflicts, wars, and disasters that emerged after COVID-19.

**Keywords :** Trade, Civilization Dialogue; Islamization, Southeast Asia, Global Peace

#### Abstrak

Tujuan penelitian ini untuk menjelaskan Pola Islamisasi Awal di Asia Tenggara: Sumbangannya Pada Usaha Perdamaian Global. Penelitian ini menggunakan Metode Ilmu Sejarah Kristis Konstruktif. Ilmu Sejarah ini adalah ilmu sejarah baru yang fokus pada pemecahan masalah dan penemuan solusi atas masalah agar manusia sebagai pelaku sejarah bisa menikmati hidup yang lebih baik di masa kini dan di masa mendatang. Penelitian ini menemukan, bahwa “Pola Islamisasi Perdagangan dan Dialog Peradaban” adalah “Pola



Islamisasi Awal di Asia Tenggara.” Pola ini berlangsung sejak akhir abad ke-7 sampai awal abad ke-16M. Pelaku Islamisasi adalah para pedagang Islam atau para ulama Islam yang bekerja sebagai pedagang. Kelemahannya, pola ini membutuhkan waktu yang lama. Untuk mendapatkan hasil yang baik, pola ini membutuhkan kemauan dan kesadaran baik dari pelaku Islamisasi dan penduduk pribumi dalam menjalani proses Islamisasi. Pola ini tidak memberikan dampak buruk bagi umat Islam dan umat non-Islam yang tidak bersalah atau bagi mereka yang hidup di tempat lain. Pola ini berjalan dengan metode yang sehat dan bersahabat yang tidak memicu munculnya kasus Islamofobia. Simpulan. Penelitian ini berkontribusi dalam mengatasi kebuntuan global dalam mengatasi krisis, konflik, perang dan bencana yang muncul setelah COVID-19.

**Kata Kunci :** Trade, Civilization Dialogue; Islamization, Southeast Asia, Global Peace

## 1. INTRODUCTION

Peace is a precious gold of the highest quality, extremely valuable. Peace is beautiful. Peace is a word that is melodious and soothing to the heart. Peace makes us feel safe, calm, and serene. Fundamentally, all humans love peace, especially young children, mothers, and the sick, who greatly need a sense of security to aid in their recovery. In the Indonesian dictionary, the word *peace* is defined as a term representing a safe and peaceful life, free from conflict, war, and disaster (KBBI, 2002: 233; Endang Trisnawati, 2016: 33).

Conflict and war bring loss, suffering, and disaster. They do not only affect the losing side but also inflict suffering and disaster on the winners. The phrase “winner becomes charcoal, loser becomes ashes” illustrates the best possible outcome of conflict and war. The truth of this statement can be directly observed through the economic losses, suffering, and global disasters triggered by the Ukraine War since February 2022, the Palestine War, and the Middle East crisis since October 2023. Nuclear war and World War III would be the greatest, most tragic, and most terrifying losses for both Muslims and non-Muslims in a multicultural society if humanity fails to resolve the Ukraine War, the Palestine War, and global crises in a healthy, friendly, and sustainable manner (Darmawijaya & Keluarga, 2025: 19–28).

The possibility of nuclear war and World War III is heightened because academic scientists worldwide have already reached theoretical and methodological dead ends. John Horgan, after extensive study on the development of modern science, concluded *The End of Science*, summarizing the stagnation of modern science and its detrimental impact on humanity (John Horgan, 2005).

The prolonged economic crises, Ukraine War, and Palestine War following COVID-19 serve as scientific evidence of the limitations of modern science in helping humanity understand and tackle increasingly complex threats, challenges, and life difficulties after COVID-19 (Darmawijaya & Keluarga, 2025: 19–28).

Addressing conflicts and wars through academic approaches is the first essential step to effectively improve the ongoing economic crises that began during COVID-19. From the perspective of the History of Medicine, we need critical and constructive historical explanations of conflicts and wars that can also serve as constructive academic solutions. To achieve this goal, conventional historical methods are no longer sufficient—they have reached their limits (Darmawijaya & Keluarga, 2025: 198).

Muslims and non-Muslims, as members of a multicultural society, urgently need historical knowledge that helps humanity achieve sustainable peace and safety. Historical scholarship must free itself from political and power influences, whether religiously or



secularly based. It must operate academically to guide humans, as historical actors, in resolving conflicts and wars in healthy and amicable ways, so that the escalation of conflicts and wars can be mitigated through academic means. Without such measures, conflicts and wars will continue to grow. Their increasing scale and spread will remain a source of loss, death, and tragic destruction for humans as historical actors (Darmawijaya & Keluarga, 2025: 198).

That is why humans must devote time, effort, thought, and resources to understanding and addressing conflicts and wars academically, as a path leading to strong peace—peace built on academic research. The existence of such strong peace facilitates a healthy life. A healthy life, in turn, supports the development of productive economic activities. Engaging in productive economic activities in a peaceful and healthy environment enables humans to earn a sustainable and blessed income. Enjoying a healthy and blessed income in a peaceful and serene environment is the academic path for humans to attain *Double Happiness* or *Sustainable Happiness*, the ideal aspiration for every human as a historical actor (Irwan Abbas & Mustamin: *Sipakatau*).

## 2. RESEARCH METHOD

This study uses Constructive Critical History, a critical historical science focused on problem-solving and discovering solutions to improve human life. Constructive Critical History serves as the foundational method of Historical Medicine Science. Constructive Critical History has been employed by the LSIPI Indonesia Family in conducting independent research on knowledge, mental health behavior, and their impacts on humans and civilization to achieve healing, safety, and collective happiness in addressing Chronic Mental Health Disorders over the past 23 years (2002–2025) (Darmawijaya & Family, 2024: 277–290).

From the perspective of conflict and war, Constructive Critical History seeks to help past humans critically and constructively to achieve collective peace and safety, which can be applied to current conflicts and wars. The goal is to prevent repeated economic losses, deaths, and tragic destruction triggered by humanity's failure to resolve ongoing crises, conflicts, and wars.

The method involves searching for, observing, and presenting positive historical facts that can serve as a basis for academic research findings aimed at promoting peace. This study found that the early Islamization process in Southeast Asia is a historical fact that can help Muslims and non-Muslims in a multicultural society address crises, conflicts, wars, and disasters triggered by religious differences or the use of violence in spreading Islam to indigenous populations. Such events caused chronic Islamophobia among indigenous people—a societal illness that harms its sufferers in both worldly and spiritual terms, and also negatively affects Islam and the Muslim community.

Since 2022, the LSIPI Indonesia Family successfully published the book “TMT Guidelines (Integrated Spiritual Health Action) for Modern Nations in Overcoming Stress, Depression, COVID-19, and World War III” (Darmawijaya & Family, 2022). This was reinforced by our publication in the Proceedings of the 5th UIN Imam Bonjol International Conference on Islamic Education, titled: *The Politics of Islamic Education in Southeast Asia: Synergy for a Better Future* and *LSIPI Indonesia Family Education Program To Prevent And Overcome Death And Tragic Destruction Post-COVID-19, Ukraine and Palestine War* (Darmawijaya & Family, 2025).

Other key publications include:



- Doctor of History Guidelines for Overcoming Stress, Depression, COVID-19, the Ukraine War, Nuclear War, and World War III (2022)
- Basic Workshop Guidelines for Tawhid Science, Tawhid Curriculum, and Historical Doctor Studies for Addressing Criminal Cases, Conflicts, Hostility, War, Crises, Disease, Social Disasters, and Natural Disasters in an Integrated and Sustainable Manner to Prevent Nuclear War, World War III, and Early Apocalypse (2023)

These works serve as core references for Constructive Critical History published by the LSIPI Indonesia Family.

These core references are supplemented by highly valuable sources explaining Early Islamization Patterns in Southeast Asia, including:

- Philip K. Hitti, *History of Arabs* (2008), which distinguishes South Arabia as a maritime trading region and North Arabia as the region where Islam emerged as a politically influential power in the 7th century.
- Charles Kimball, *When Religion Becomes a Disaster* (2013), which supports this research in producing historical explanations that can help resolve post-COVID-19 conflicts and wars academically.
- John Horgan, *The End of Science* (2005), which helps overcome the deadlock of modern science in understanding and addressing conflicts and wars after COVID-19.

Additional sources focus specifically on early Islamization in Southeast Asia. Hitti's *History of Arabs* (1937) highlights that, prior to Prophet Muhammad, South Arabia was more advanced than North Arabia and actively participated in international trade connecting the East and West. Husain Haekal's *Sejarah Muhammad* and Ricklefs' *A History of Modern Indonesia* further support these findings. Ricklefs emphasizes that maritime trade routes in Southeast Asia connected China and Arab regions, making Southeast Asian maritime trade the main driver of early Islamization.

To understand early Islamization in Indonesia, part of the broader Southeast Asian context, this study relies on secondary sources written by Darmawijaya, the lead researcher, including:

- The Nusantara Islamic Sultanates: History and Development of Islam in Indonesia Before Independence (Late 7th Century – 1945)
- The Delight of Sufism: The Role of Sufi Scholars in Islamization in Indonesia
- A Brief Biography of 100 Muslim Figures in Nusantara

These are further supported by D.G.E. Hall's *History of Islam in Southeast Asia*.

### **Method for Using LSIPI Indonesia Family Independent Research Results for Academic and Professional Purposes**

The LSIPI Indonesia Family, as the discoverer of Constructive Critical History, Historical Medicine Science, and Perfect Islam Science, no longer allows free use of its publications for academic or professional purposes. Readers are allowed to read the research, but not to use it for academic or professional objectives. The research is funded independently, involving family members, without government or organizational support.

Independent research has been conducted since 2002 to meet internal family needs, aiming to achieve healing, safety, and shared happiness in both worldly and spiritual life, while supporting the lead researcher, Darmawijaya bin Idris, as a person with disabilities and chronic mental health conditions, to fulfill his duties as a lecturer in national and international research and publication.





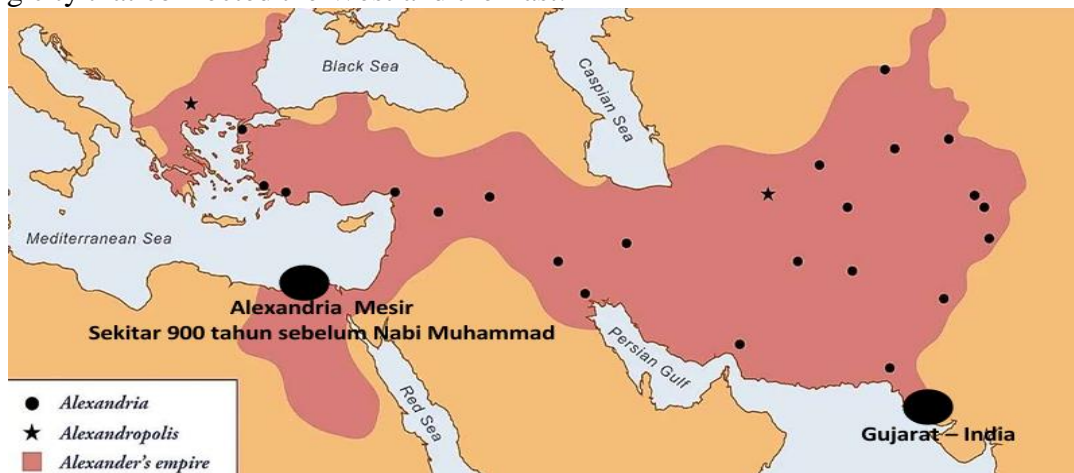
Since publishing “TMT Guidelines for Modern Nations in Overcoming Stress, Depression, COVID-19, and World War III” in November 2022 and the international article “LSIPI Indonesia Family Education Program To Prevent And Overcome Death And Tragic Destruction Post-COVID-19, Ukraine and Palestine War” in 2024, the LSIPI Indonesia Family has established rules for the use of research results.

The LSIPI Indonesia Family also offers workshops on Historical Medicine Science and Perfect Islam Science for academics and professionals seeking to utilize independent research results. This method helps fund medical treatment, research, and the development of independent research, while providing a knowledge pathway for academics and professionals to explore 23 years of independent research on trauma, disability, and chronic mental health issues using Constructive Critical History from 2002 to the present.

### 3. RESULTS AND DISCUSSION

#### 1. South Arabia and the Islamization of Trade in Southeast Asia.

Before the advent of the Prophet Muhammad, Philip K. Hitti, in his *History of Arabs* (1937), mapped the Arab nation into two: South Arabia and North Arabia. South Arabia was the developed Arab region. South Arabia was the urban region. Yemen, Hadramaut, and along the coastal areas. (Philip K. Hitti, 37, 2008). The progress of the Yemeni Arab nation was strengthened by the emergence of Alexandria, Egypt, a city of knowledge and a multicultural trading city that connected the West and the East.



**Figure 1. Alexandria, Egypt served as a link between the Western and Eastern worlds through maritime trade.** (www.worldatlas.com)

Around 900 CE, before the Prophet Muhammad appeared in North Arabia, Alexandria, Egypt, was already functioning as a city of knowledge and multicultural trade, connecting European trade activities in the Mediterranean with those of Gujarat (India), Southeast Asia, and East Asia via the Red Sea and South Arabia.

Alexandria facilitated strong trade relations between the people of South Arabia and Egypt. Agarwood was a highly demanded commodity in Egypt for temple rituals and mummy wrapping. Egypt obtained agarwood from South Arabia (Philip K. Hitti, 2008: 42).

South Arabia was a fertile region. Its proximity to the sea and strategic position on international trade routes between the Western and Eastern worlds were key factors that allowed South Arabs to advance more than North Arabs (Philip K. Hitti, 2008).

In South Arabia, spice trees, agarwood, and aromatic plants grew for culinary seasoning or incense in religious ceremonies, including church rituals. The most important trade



commodity was sandalwood, a prized item in ancient trade. South Arabia also offered other rare and valuable products, such as pearls from the Persian Gulf, spices, cloth and swords from India, silk from China, slaves, monkeys, ivory, gold, bird feathers, and camels from Ethiopia. These goods passed through South Arabia before being distributed to the Western world (Philip K. Hitti, 2008: 61).

Hitti's explanation is reinforced by Husain Haekal, who notes that South Arabia (Yemen and its neighbors bordering the Persian Gulf) was recognized as a fertile region with regular seasonal rainfall. The area had a strong civilization with prosperous cities and significant places of worship. South Arabia was inhabited by the Himyar tribe, known for their intelligence and knowledge (Husain Haekal, 1994: 9).

Other trade commodities entering South Arabia included purple textiles (both coarse and fine), traditional Arab clothing, plain or embroidered sleeves, turmeric powder, pandan leaves, muslin fabric, thick vests, a few blankets (plain or locally patterned), sashes of various colors in considerable quantities, wine, and wheat in limited amounts (Philip K. Hitti, 2008: 62).

At that time, North Arabia was not yet advanced. North Arabs lived in Hijaz and Nejd, residing in "tent-like homes" and speaking classical Quranic Arabic, the most prestigious form of the language. South Arabs, by contrast, spoke Old Semitic languages (Philip K. Hitti, 2008: 62).

Husain Haekal, an Egyptian social scientist, emphasized that before the emergence of Prophet Muhammad in North Arabia, the region known to the outside world was South Arabia (Yemen). North Arabia only gained attention after Prophet Muhammad successfully built a multicultural Islamic society in Medina through the Medina Charter (Husain Haekal, 1994: 7).

## 2. Muaz bin Jabal: Islamic Teacher from North Arabia to South Arabia

The advancement of South Arabs in trade and knowledge made it easier for them to accept Islam as taught by Prophet Muhammad in Mecca. They understood that Islam was a beneficial religion, which led many South Arabs to quickly embrace it after receiving explanations from the Prophet.

Historical records show that many South Arabs had already converted to Islam while Prophet Muhammad was still in Mecca, before migrating to Medina. Notable early converts included Ammar bin Yasir, al-Ala'a al-Hadrami, Miqdad bin Aswad, Abu Musa al-Ash'ari, and Syurahbil bin Hasanah.

Historical evidence also shows that in 630–631 CE, South Arabs formed a delegation to meet Prophet Muhammad in Medina, requesting that he send Islamic teachers to South Arabia. Prophet Muhammad appointed **Mu'adz bin Jabal** as the leader of this delegation. When Mu'adz bin Jabal and his team returned to Medina, they found that Prophet Muhammad had passed away in 632 CE, suggesting that they had worked as Islamic teachers in South Arabia for over a year (Republika.co.id, 2015).

## 3. Maritime Trade and Islamization in Gujarat

Islam entered India in the 7th century CE, brought by South Arabian traders who had long-established commercial relations with Gujarat. Islam also spread in India through political and military campaigns under Muhammad bin Qasim in 711 CE, particularly in Pakistan and Kashmir.

Gujarat, in western India, was a major maritime trade center linking South Arabia and Western Europe with Southeast and East Asia. South Arabian traders had long-established trade relations with Gujarat, which should have positioned it as an early Islamic power in India.



However, historical records indicate that Gujarat only became an Islamic sultanate in the 14th century, known as the Gujarat Sultanate. Its rulers were not Arabs but Indian converts to Islam. The sultanate was founded by Muzaffar Shah I in 1391, after separating from the Delhi Sultanate. Gujarat reached its peak in the 15th and early 16th centuries before being conquered by the Mughal Empire in 1573.

This illustrates that Islamization through trade was essentially Islamization via a Dialogue of Civilizations. Islamization through dialogue is slow but ensures long-term positive outcomes. Dialogue of Civilizations is based on openness, without coercion. Its success depends on the willingness and awareness of Muslims to devote time to teaching Islam to non-Muslims, and on the willingness and awareness of non-Muslims to learn and understand Islam.



**Figure 2. India: A Bridge between the West and the East. (misterarie.com, April 26, 2023)**

#### **4. Maritime Trade and Peaceful Islamization in Southeast Asia**

From the perspective of historical global maritime trade, the archipelagos in Southeast Asia served as sea highways connecting the people of South Arabia and Gujarat with East Asia (China). Similar to Gujarat, South Arabs successfully brought Islam to the Southeast Asian archipelago as early as the 8th century.

Barrus was one of the earliest maritime trading cities in Southeast Asia to embrace Islam. Barrus is located on the western coast of North Sumatra and is considered one of the oldest cities in Indonesia. This conclusion is based on ancient sources from Arab, Indian, Tamil, Greek, Syrian, Armenian, and Chinese records. Barrus is even recorded on ancient maps created by Claudius Ptolemy, a Greek governor in Alexandria, Egypt (kompas.com, 2022).

The presence of Barrus as an Islamic trading city is further supported by historical and archaeological studies of Islamic cemeteries. In Barrus, a cemetery complex using the Hijri calendar for death dates was discovered. This complex is called the Mahligai Cemetery Complex, located in Desa Aek Dakka, Kecamatan Barus, Kabupaten Tapanuli Tengah, North Sumatra. One gravestone in this complex is dated 48 Hijri (661 CE). The Mahligai Cemetery contains graves of several Islamic scholars, such as Syekh Rukuddin, Syekh Zainal Abidin Ilyah Syamsudin, Imam Khatib Muddah, among others. In addition to Mahligai, Barus also has another old cemetery complex known as Papan Tinggi Cemetery Complex (Kompas.com, 2022).

Ricklefs acknowledges that the spread of Islam is one of the most significant processes in Indonesian history (MC. Ricklefs, 2008: 3). He emphasizes that Islam had already entered



Indonesia at the very beginning of the Islamic era. During the reign of **Uthman bin Affan** (644–656 CE), the Islamic state centered in Medina had already sent envoys to the Chinese court. By the 9th century, there were thousands of Muslim traders in Canton, China. Trade relations between China and Arabia were established via maritime routes, with Arab traders traveling to China through Southeast Asia, and vice versa (Ricklefs, 2008: 4).

There were two natural methods through which indigenous peoples in Southeast Asia voluntarily accepted Islam, without coercion:

- Indigenous people were attracted to Islam brought by Muslim traders from Arabia, India, China, and other regions, accepting the religion voluntarily.
- Muslim traders from Arabia, India, China, and other regions settled in Southeast Asia, married local women according to Islamic practices, and gradually formed Muslim families in Southeast Asia (Ricklefs, 2008: 3).

It is likely that these two Islamization processes “Trade-Based Islamization” occurred simultaneously, voluntarily, and without coercion. Mutual needs and benefits between Muslim traders and indigenous peoples acted as scientific causes for voluntary conversion among the local population (Ricklefs, 2008: 3).

### 5. Centuries Needed Before the Emergence of Islamic Powers in Southeast Asia

This study found that Trade-Based Islamization and Dialogue of Civilizations align with

Allah’s command in Surah al-Alaq 1–5:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3) الَّذِي عَلَّمَ بِالْقَلَمِ (4) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (5)

*"Read in the name of your Lord who created. He created man from a clot. Read, and your Lord is the Most Generous, Who taught by the pen, taught man that which he knew not" (QS. al-Alaq: 1–5).*

Allah also commands in Surah An-Nahl 125:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

*"Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is guided" (QS. An-Nahl: 125).*

Through these verses, Allah commands Muslims to actively invite non-Muslims to Islam through trade and dialogue of civilizations, not by coercion. Non-Muslims are to understand and voluntarily accept Islam because they recognize its rational and spiritual benefits. The concept of Tauhid, as discovered by Prophet Ibrahim in Babylon 4000 years ago, is a rational and sound understanding of God.

Islam should not be imposed through political or military power, as coercion causes fear, trauma, Islamophobia, and resistance among local populations, and may result in economic loss, death, and societal destruction. Allah emphasizes this in Surah Al-Baqarah 256:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

*"There is no compulsion in religion; indeed, the right path has become distinct from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is All-Hearing, All-Knowing" (QS. Al-Baqarah: 256).*

Through dialogue of civilizations, Muslims can help preserve human life while preventing economic loss, death, and societal destruction (QS. Al-Maidah 32):





مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

"Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul or for corruption [done] in the land—it is as if he had slain mankind entirely. And whoever saves one—it is as if he had saved mankind entirely. And Our messengers had certainly come to them with clear proofs; then many of them, [even] after that, throughout the land, were transgressors" (QS. Al-Maidah: 32).

Following al-Alaq 1–5, Baqarah 256, An-Nahl 125, and Al-Maidah 32, Islam can be spread through trade and dialogue, providing a model for managing multicultural societies. This method is slow but sustainable, preventing crises, conflict, and war while aligning with the divine purpose of human creation (QS. Al-Baqarah 30):

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

"And [mention, O Muhammad], when your Lord said to the angels, 'Indeed, I will make upon the earth a successive authority.' They said, 'Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?' Allah said, 'Indeed, I know that which you do not know'" (QS. Al-Baqarah: 30).

The benefits of trade and dialogue-based Islamization for Muslims and non-Muslims include:

- Learning about Islam through knowledge, not politics or military.
- Conducting economic activity safely and peacefully, avoiding repeated crises, conflicts, and war.
- Implementing sustainable development without societal harm.
- Entering paradise together when Islam is accepted voluntarily, as reflected in Al-Baqarah 201:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

"Our Lord, give us good in this world and good in the Hereafter, and save us from the punishment of the Fire" (QS. Al-Baqarah: 201).

The early Islamization process in Southeast Asia required centuries for Muslim traders to gain the attention of local elites. The first Islamic power was Perlak Sultanate (840 CE), followed by Samudera Pasai (13th century) and Malacca Sultanate (15th century, Malaysia), all led by local Southeast Asian rulers, not Arabs or Indians. These sultanates successfully integrated Islam, trade, and multicultural society (Darmawijaya, 2010–2011).

Islamization in Southeast Asia, led by scholars such as Syaikh Maulana Malik Ibrahim, Datu Maulana Husein, and Datu ri Bandang, was knowledge-based and humanitarian, avoiding political and military coercion, unlike Arab or Turkish conquests in 711 CE and 1453 CE, which caused trauma and misunderstandings about Islam.

## 7. Modernization, Dialogue of Civilizations, and New Converts in the Western World

Modernization triggered Arab migration to the West, motivated by socio-economic opportunities rather than conquest. Their presence sparked curiosity in Western societies about Islamic practices.

The case of Mohamed Salah exemplifies how professionalism and religious devotion can positively influence Islam's perception. Salah's integration of athletic excellence and Islamic observance, such as Sujud Syukur, demonstrates Islam as a civilization-oriented religion. This has inspired new converts in the West.



**Figure 3. Mo Salah and the Effort to Change the West's View of Islam (islami.co. April 23, 2018)**

When he successfully scored a goal on the green field, Muhammad Salah expressed his achievement by performing sujud directly on the pitch. This act of Sujud triggered questions and a Dialogue of Civilization among his teammates, spectators, and football fans who did not yet understand the positive meaning of the sujud performed by Muhammad Salah on the field during a professional football match in the English Premier League or the Champions League. In addition to frequently performing “Tindakan Sujud Syukur” (prostration of gratitude) on the field, Muhammad Salah always strives to behave politely and observes fasting during the month of Ramadan. After engaging in open Religious Dialogue, Europeans began to understand—without being haunted by anxiety or fear—that Islam is a rational religion derived from Allah. They became motivated to convert to Islam voluntarily, without coercion. They declared themselves new converts in the Western world. They embraced Islam without anxiety, fear, or trauma. This socio-economic interaction process continues naturally according to human needs in social and economic life. Mutual need and mutual benefit are the governing principles in such cases.

This explanation is reinforced by the study conducted by Rasha Mohamed Ahmed Morsi, Assistant Professor at the Department of Communication, Faculty of Social Sciences, Umm-Al-Qura University. She found that Mohamed Salah played a role in helping the Western world gain a healthier understanding of Islam, free from Islamophobia. Further evidence comes from research by Agung Muhamad Budiarsyah and colleagues from the Communication Science Program, Faculty of Social and Political Sciences, Djuanda University, Bogor. Their study found that the “Tindakan Sujud Syukur” performed by Muhammad Salah on the field aligns with his behavior as a polite and religious professional football player (Budiarsyah et al., 2023).

This is further strengthened by the success of Syekh Malik Ibrahim in Java in the 15th century, Datu Maulana Husein in Ternate in the 15th century in conducting knowledge-based Islamization, and Datu ri Bandang in Makassar in 1605 CE. The Islamization by Syekh Malik



Ibrahim in Java successfully established pesantren as Islamic educational institutions that continue to provide sustainable benefits to the people of Java and Southeast Asia.

The Islamization by Datu Maulana Husein successfully educated and guided the son of Marhum (Sultan Zainal Abidin Syah) to become a productive Islamic leader for the people of North Maluku. In Greek history, the case of Datu Maulana Husein with Marhum and the emergence of Sultan Zainal Abidin Syah parallels Aristotle's success in educating and guiding Alexander the Great to become a leader with noble aspirations. The knowledge-based Islamization conducted by Datu ri Bandang in Makassar successfully helped the Makassar Sultanate produce Syekh Yusuf al Makassari as a local Islamic scholar in the 17th century.

The essence of trade-based Islamization and dialogue of civilizations is the effort of knowledge and commerce by the Islamization actors to save themselves and their families from economic loss, death, and tragic destruction in this world while also attaining entry into paradise after death. Allah says:

أَمْرُهُمْ مَا اللَّهُ يَعْصُونَ لَا شِدَادَ غِلَاطٍ مَلَائِكَةٍ عَلَيْهَا وَالْجَارَةُ النَّاسَ وَقُوذَهَا نَارًا وَأَهْلِيكُمْ أَنْفُسُكُمْ قُوا أَمْنُوا الَّذِينَ هَا يُؤْمَرُونَ مَا وَيَفْعَلُونَ

"O you who have believed, protect yourselves and your families from a Fire whose fuel is people and stones, over which are [appointed] angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded." (QS. At Tahrim: 6)

Attaining sustainable happiness together in this world and the Hereafter is the ultimate goal of the knowledge and trade efforts carried out by the Islamization actors. Allah says in Al-Baqarah 2:201:

النَّارَ عَذَابَ وَقِنَا حَسَنَةَ الْآخِرَةِ وَفِي حَسَنَةِ الدُّنْيَا فِي آتِنَا رَبَّنَا يَقُولُ مَنْ وَمِنْهُمْ

"And among them is he who says, 'Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.'" (QS. Al-Baqarah: 201)

The success of these actors in combining knowledge and trade benefits both leaders and indigenous populations as objects of Islamization. Leaders and local people gain protection from economic loss, death, and tragic destruction while achieving sustainable happiness in this world and the Hereafter, in accordance with Allah's commands in At-Tahrim 6 and Al-Baqarah 201. Peace, safety, and collective well-being are the shared outcomes enjoyed by Muslims and non-Muslims as multicultural communities through knowledge- and trade-based Islamization, as evidenced by historical facts regarding Early Islamization in Southeast Asia before European colonizers brought chronic Islamophobia to the region from the early 16th century onward. Chronic Islamophobia brought by Europeans to Southeast Asia is a negative impact resulting from Political and Military Islamization carried out by Arabs in 711 CE and Turks in 1453 CE on Europe.

#### 4. CONCLUSION

The early pattern of Islamization in Southeast Asia was based on Trade and Dialogue of Civilization. Its actors were Muslim traders and scholars who worked as traders. They engaged in socio-economic interactions with indigenous people. Through these socio-economic interactions, a Dialogue of Civilization about Islam as a religion emerged. Dialogue between Muslim traders and scholars and the indigenous people of Southeast Asia opened the way for voluntary Islamization, without coercion.



The Trade and Dialogue of Civilization Islamization model has weaknesses—it requires a long time, and the willingness and awareness of both Islamization actors and indigenous people to engage in a Dialogue of Civilization about Islam.

This model has many advantages. First, it is a safe and peaceful Islamization model that does not disrupt ongoing socio-economic interactions. Second, it helps the local population gain healthy knowledge and understanding of Islam, preventing the emergence of Islamophobia. Third, it helps leaders and local communities advance in knowledge and civilization, as experienced by the people of Java, Ternate, North Maluku, and Makassar after voluntarily accepting Islamization from Syekh Malik Ibrahim, Datu Maulana Husein, and Datu ri Bandang, respectively. Fourth, it protects both Islamization actors and indigenous people from conflicts, wars, and humanitarian disasters triggered by differences in religion, culture, and ideology. Fifth, it prevents economic loss, death, and tragic destruction. Sixth, it aligns with Al-Alaq 1-5 and Al-Maidah 32. This model has no harmful impact on innocent Muslims or non-Muslims elsewhere and follows a healthy, friendly method that does not provoke Islamophobia.

This research contributes to resolving the global deadlock in addressing crises, conflicts, wars, and disasters that emerged after COVID-19.

Accordingly, the LSIPI Indonesia Family has focused since 2015 on developing Islamization through Trade and Dialogue of Civilization using Constructive Critical History, Historical Medicine, and Perfect Islamic Knowledge. We have now designed a School of Constructive Critical History, Historical Medicine, and Perfect Islamic Knowledge and successfully published a book package on these subjects to facilitate the development of Islamization through academic means. This effort helps ourselves, Muslims, and non-Muslims as multicultural communities achieve sustainable peace and safety while avoiding recurring economic loss, death, and tragic destruction, and provides a joint path to sustainable collective happiness in facing complex challenges after COVID-19.

This initiative implements LSIPI Indonesia's commitment to obey Allah's commands in Al-Alaq 1-5, At-Tahrim 6, An-Nisa 114, Al-Baqarah 30, An-Nahl 125, Al-Maidah 32, Al-Baqarah 1-5, and Al-Baqarah 201.

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