

The Development of the Islamic Sultanate in Indonesia

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ABSTRAK

Di Indonesia banyak teori tentang masuk islam ke nusantara. Fenomena Kompleksitas merupakan menomena yang menarik dan menyebabkan kemajemukan teori yang mana islam tidak berasal dari satu daerah atau negara dan tidak hanya dibawa oleh satu kelompok saja serta dengan waktu yang tidak bersamaan. Unsur kepentingan, perbedaan bukti, ideologi dan subjektivitas agama sejarawan juga mempengaruhi kemajemukan teori masuknya islam ke Indonesia. Tujuan penulisan jurnal ini guna mengetahui Sejarah Perkembangan Kesultanan Islam di Indonesia. Artikel ini menggunakan metode penulisan heuristik berupa pengumpulan bahan/sumber, kritik sumber berupa kritik intern-ekstern, interpretasi, dan penulisan dalam bentuk historiografi. Proses penyebaran islam di Nusantara menggunakan cara yang baik dengan menyesuaikan adat istiadat penduduk tanpa adanya suatu paksaan. Menurut Uka Tjandrasasmita proses islamisasi di Indonesia melalui jalur perdagangan, perkawinan, tasawuf, pendidikan, kesenian, dan politik. Setelah islam masuk ke indonesia dan terbentuknya perkampungan muslim di berbagai daerah atau tempat. Kemudian dibentuknya peraturan dan organisasi kekuasaan sehingga berdirilah kerajaan-kerajaan islam di Indonesia. Dengan adanya proses islamisasi melalui kerajaan, Islam tampil sebagai kekuatan dalam politik dan kebudayaan sehingga perkembangannya semakin efektif dan semakin masuk kedalam tatanan kehidupan dimasyarakat.

Kata Kunci: Peradaban Islam Indonesia, Kesultanan, Kerajaan

ABSTRACT

In Indonesia there are many theories about converting Islam to the archipelago. The phenomenon of complexity is an interesting phenomenon and causes a plurality of theories in which Islam does not originate from one region or country and is not only carried by one group and at the same time. Elements of interest, differences in evidence, ideology and religious subjectivity of historians also affect the plurality of theories of the entry of Islam into Indonesia.¹ The purpose of writing this journal is to find out the History of the Development of Islamic Sultanates in Indonesia. This article uses a heuristic writing method in the form of collecting material / sources, source criticism in the form of internal-external criticism, interpretation, and writing in the form of historiography. The process of spreading Islam in the country uses a good way by adjusting the customs of the population without any coercion. According to Uka Tjandrasasmita, the process of Islamization in Indonesia is through trade, marriage, Sufism, education, art, and politics. After Islam entered Indonesia and the formation of Muslim villages in various regions or places. Then the establishment of regulations and organizations of power so that Islamic kingdoms were established in Indonesia. With the process of Islamization of the kingdom, Islam emerged as a force in politics and culture so that its development was more effective and increasingly entered into the order of life in society.

Keywords: Indonesian Islamic Tinsel, Sultanate, Kingdom

A. INTRODUCTION

Islam is a religion that is rohmatan lil alamin which is a blessing for the whole world and its teachings are comprehensive and integrated which regulate all areas of life, both world affairs and matters of the hereafter. Then the teachings that are delivered are always in accordance with the times.¹⁰⁸ The history of Islamic civilization is a sequence of events that occurred in the process of Islamization in Indonesia. Talking about the entry of Islam into Indonesia is a complex matter which is caused by Islam not coming from one region/country and not only being brought by one group and not at the same time so that the theory becomes plural. The process of Islamization in the archipelago went through several channels, including trade, tasawuf marriage, art education and politics. During the period of the Islamic empire in Indonesia, as the beginning, the integration of Islamic values was more intensive in the political and social system in Indonesia.

In the development of the Islamic Sultanate in Indonesia, it has different styles and patterns. Not only that, development is synonymous with factors that influence glory or success and influence decline in every kingdom or sultanate in Indonesia, starting from the kingdoms or sultanates in Sumatra, Java, Kalimantan, Maluku, and Sulawesi. With regard to the discussion of the development of the Islamic sultanate in Indonesia, this paper discusses the effectiveness of the development of the Islamization of Indonesia during the kingdom era, the features of the sultanate or kingdom to the factors that influenced the triumph and decline of an Islamic empire in Indonesia.

B. RESEARCH METHODS

The preparation of this paper uses the preparation method that is generally known in the modern historical preparation method, which includes four stages, namely:¹⁰⁹ heuristics in the form of collecting materials/sources, source criticism in the form of internal-external criticism, interpretation, and writing in the form of historiography. Heuristics is the stage of searching and collecting historical sources. For this study, sources were collected from various places and criteria. The second stage is source criticism, which can be divided into external and internal criticism. External criticism is carried out to look for the authenticity of the archives

¹⁰⁸ M. Sauki, *Perkembangan Islam di Indonesia Era Reformasi*, ISBN 2086-6291, Volume 10, No 2, 2018, p 444

¹⁰⁹ Sartono Kartodirdjo, *Pendekatan Ilmu Sosial Dalam Metodologi Sejarah*, 1993.

and documents that have been obtained. While internal criticism is made of the contents of the authentic document to obtain the validity of the data it contains. The third stage is data analysis and synthesis. The facts obtained were then analyzed using processual and structural analysis. The next stage is the stage of writing in the form of historiographical works.¹¹⁰

C. DISCUSSION

1. The pattern of the Islamic Empire in Indonesia

Based on archaeological evidence, the area of North Aceh, Lhoksumawe district is the location where the Samudera Pasai Kingdom was founded.¹¹¹ Sultan Malik al-Saleh was the first king of the Samudera Pasai kingdom. This kingdom was founded in the early 13th century AD to 1524 AD.¹¹² Before entering Islam, Sultan Malik was named Merah Silu, which he was converted to Islam by a sheikh who came from Mecca, sheik Ismail. Then the name of the Samudera Pasaipun kingdom was also changed to the Samudra Dar al-Islam Kingdom and became the point or center for the development of Nusantara Islam and trade.

According to travel notes, Ibn Battuta explained that the officials of the Samudera Pasai kingdom paid considerable attention to Islam. The third king and son of Malik Al-saleh, namely Sultan Mahmud Malik Zahir (1326-1345) was a very devout worshiper and often conducted studies on the Koran with the scholars of his time.

In the history of the process of Islamization in Indonesia, trade, the establishment of an empire, and Islamization are things that are interconnected in the development of Islamization in this archipelago. Muslim traders and their teachers carried out economic practices as well as preaching and this received encouragement from royal officials.

The era that became the key in the maritin trade was the early 13th century where the route passed through the northern coastal area of Sumatra, the Strait of Malacca on the north coast of Java, and then to Ternante to Tidore.

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¹¹⁰ Arki Auliahadi, *Tumbuh Kembangnya Kerajaan Islam di Sumatra dan Jawa*, ISSN Online 1426-7793, p 35

¹¹¹ Syafullah, *Sejarah Kebudayaan Islam di Asia Tenggara*, ISBN 978-602-8764-68-1, 2010, p 26

¹¹² Muh. Asnawi, *Sejarah Kebudayaan Islam*, ISBN 979-736-190-X, Jilid 3, 2009, p 22.

The initiator and first sultan of the Malacca sultanate became a convert after not long serving according to Tome Pires records. His name was Parameswara (1400-1414) later changed to Muhammad Iskandar Shah. The guide of Muhammad Iskandar Shah to convert to Islam was Sheikh Sayyid Abdul Aziz who was a wandering teacher from Jedah. After becoming an Islamist Muhammad Iskandar Shah practiced Islamic knowledge and teachings into a royal life which was evidenced by the promulgation of official regulations from the undang-undang kingdom of Malacca so as to make the Malacca sultanate a great Islamic and trade dominance in Indonesia at that time. However this only lasted 1 century before the Malacca sultanate fell to the Portuguese.¹¹³

After the Malacca sultanate fell to the Portuguese resulted in the emergence of new points of Islamic domination and not only focused on the northern coast of Sumatra and the Strait of Malacca but spread widely in other regions of the archipelago.

The Aceh Sultanate or Aceh darusalam became one of the great kingdoms in the Sumatra region. Sultan Ali Mughayat Shah became the initiator as well as reaching the peak of the glory of the Aceh sultanate. The kingdom of Aceh was established in the 15th century AD. Then the sultanate of Aceh was also known as a paradise for spices and kamur baru.¹¹⁴

In addition to the Aceh sultanate or Aceh Darussalam there is also the Johor kingdom which is part of the history of Islamic civilization in Indonesia. this kingdom stood on the Malacca Peninsula. The origin of the establishment of this Johor kingdom is that the last sultan of malacca kingdom managed to escape to the vicinity of Johor. The Kingdom of Johor has a strategic location in the strait of Malacca and at the end of the Malacca peninsula. At that time western trading companies began to develop, the VOC in Batavia and the Portuguese in Malacca and established trade in the archipelago with a monopoly.¹¹⁵¹¹⁶

In response to the disaster in Malacca the Malays emerged the Perak Sultanate on the Malacca Peninsula. Sultan Muzaffar Shah was the initiator of the Perak Sultanate as well as the son of Sultan Mahmud Shah I who managed to escape. Then there is something that attracts traders between nations, namely the Silver sultanate being the main producer of tin.¹¹⁷

¹¹³ Syafullah, *Op.Cit.*, p 27.

¹¹⁴ *Ibid*, p 28.

¹¹⁵ *Ibid*, p 28.

¹¹⁶ Muh. Asnawi, *Op.Cit.*, p 23.

¹¹⁷ Syafullah, *Op.Cit.*, p 29.

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Furthermore, in Java, a kingdom called the Demak kingdom was established along with the development of Islamic kingdoms and sultanates in Sumatra and the Land of the Peninsula, the Demak kingdom became a very valuable part in the process of entering Islam in the

¹¹⁸ Syafullah, *Op.Cit.*, p 27.

¹¹⁹ *Ibid*, p 28.

¹²⁰ *Ibid*, p 28.

¹²¹ Muh. Asnawi, *Op.Cit.*, p 23.

¹²² Syafullah, *Op.Cit.*, p 29.

archipelago, especially Java.¹²³ The Kingdom of Demak was established at the end of the 15th century AD. The initiator of the Demak kingdom is raden Patah which comes from the descendants of King Majapahit from a princess of Campa. The demak kingdom was also the boundary of the Hindu and Buddhist period of Majapahit with the Islamic period. This kingdom became the center or domination of Islamization in Java.¹²⁴

After the Demak Kingdom, the Banten kingdom and the Cirebon Kingdom emerged which was the Protectorate of the Demak Kingdom in western Java. A messenger from the Demak Kingdom named Syarif Hidayatullah was able to conquer the Hindu Kingdom of Padjajaran and became the Ruler of the Banten Kingdom. The kingdom developed as a center of trade and maritime or successful shipping. Many traders from outside came to Banten. Banten's social life uses the Islamic community system and not only in its trading area but also inland¹²⁵¹²⁶

Banten grew into a bustling trading and shipping center because it produced a lot of pepper and nutmeg. Many Chinese, Indian, Gujarat, Persian, and Arab swordsmen came to anchor in Banten. The social life of the people of Banten is influenced by the Islamic social system. The influence was not limited to the environment of the trading area, but extended to the interior.

In addition, Syarif Hidayatullah or commonly known as Sunan Gunung Jati was able to conquer the city of Sundanese coconut then took his name to become Jayakarta. After that, Sunan Gunung Jati handed over his power to his son, Maulana Hasanuddin, and settled in Cirebon to develop Islam and build a large mosque. According to Tome Pires, Islam has existed in Cirebon since the 1470s, but the person who succeeded in changing the status of Cirebon to an Islamic kingdom was Sunan Gunung Jati.¹²⁷

When the Demak Kingdom experienced a setback, a sultanate was established, namely the Pajang Sultanate and the Mataram Sultanate. This sultanate is located in the interior of Java, namely Surakarta and Yogyakarta. The Pajang Sultanate was established in 1546 to 1618 AD. When the Pajang Kingdom initiated by Joko Tingkir was in decline, it was replaced by the

¹²³ *Ibid*, p 30.

¹²⁴ Muh. Asnawi, *Op.Cit.*, p 24.

¹²⁵ Syafullah, *Op.Cit.*, p 30.

¹²⁶ Darmawijaya, *Sultanate of Islam Nusantara*, 2010, p 83-84

¹²⁷ Muh. Asnawi, *Op.Cit.*, p 25.

Mataram Kingdom initiated by Panembahan Senopati and became the largest Islamic kingdom in Java in the 16th-17th centuries.¹²⁸¹²⁹¹³⁰

From the eastern region there is the Kingdom of Gowa-Tallo located in South Sulawesi. After the arrival of 3 Islamic religious teachers from Minangkabau the Kingdom of Gowa Tallo changed its name to the Islamic Kingdom of Gowa-Tallo. The spread of Islam was traditionally accepted by the descendants of To' Manurung and spread to laian kingdoms, such as Luwu Wajo Sopeng, and Bone. Then there is the Sultanate of Ternate which was initiated by Sultan Zainal Abidin to become a well-known kingdom in Maluku.¹³¹¹³²

Borneo was very large in area under one power at the time of Islam's arrival. The northwestern region receives Islam from Malaya and the eastern region from Makasar, while the Southern region from Java. The establishment of the Banjar Kingdom in South Kalimantan which became the continuation of the Daha kingdom which embraced Hinduism.

Kutai Kingdom in East Kalimantan there were 2 orang spreaders of Islam in Kutai during the time of the Crown King. One of the people is named tuan di Badang who is usually known as Dato' Ri Badang from Makasar and the other is tuan Tunggang Parangan. The King of the Crown Kingdom was successfully islamicized by Mr. Tunggang Parangan then built a mosque and religious teaching could begin. From then on the King of the Crown Kingdom was very eager to islamize with the sword.¹³³

According to Taufik Abdullah from the 13th century to the 17th century when the Samudra Pasai Kingdom was established until the Kingdom of Gowa Tallo embraced and adhered to Islam there were 3 patterns of cultural formation that showed the process of state formation.¹³⁴

The first pattern is the Samudera Pasai pattern which changed which initially became a centralized state. The problem of the ocean pasai kingdom is dealing with groups that have not been resolved and have not been islamicized. Not only that, resolving political conflicts and prolonged family conflicts is also a problem that must be faced. The same pattern was also applied to the Kingdom of Aceh Darusalam.

¹²⁸ Syafullah, *Op.Cit.*, p 32.

¹²⁹ Muh. Asnawi, *Op.Cit.*, p 24.

¹³⁰ Tresna, *Justice in Indonesia from Century to Century*, 1978, p. 18

¹³¹ Syafullah, *Op.Cit.*, p 32.

¹³² Muh. Asnawi, *Op.Cit.*, p 28.

¹³³ Badri Yatim, *History of Islamic Civilization*, ISBN 979-421-337-3, 2012, p 221

¹³⁴ *Ibid*, p 226-229

The second pattern is the South Sulawesi pattern, where this pattern uses the palace conversion system or commonly known as the center of power. This pattern is in line with the establishment of the malacca kingdom where the process of Islamization runs with a state structure that already has geneological legitimacy. On this pattern the ruler avoided the humiliation of the people in the matter of the state. The palace conversion pattern is applied by South Sulawesi, Maluku, and Banjarmasin.

The third and final pattern is the Javanese pattern in which Islam inherits an established political system and power structure, centered on the central palace of Majapahit. The muslim merchant community gained a political place in the 11th century, then grew in size in the 14th century. As the king's position weakened the wealthy merchants were overthrown by the king's power which then established an independent political center. Demak succeeded in establishing the position of the Majapahit Kingdom. With this demak held political hegemony and became an important bridge to the crossing of Islam in Java.

Nevertheless, demak still has to solve the problem of political legitimacy and cultural call for continuity. The Javanese pattern is not the same as the pattern of the Kingdom of samudra pasai which desecrates the formation of a centralized state and is also not the same as the Gowa Tallo of the sanctuary palace but the Javanese pattern is to appear as a challenger. In this case it is culturally new in the old political development.

The first pattern and the second pattern, namely the pasai ocean pattern and the South Sulawesi pattern, have different methods according to Taufik Abdullah. In the kingdom of Aceh Darussalam, sultan iskandar muda built the Baiturrohman mosque and many massjids in other areas. He also commanded the people to pray 5 times a day, Fast in the month of Ramadan, Fasting sunah, and stay away from Allah's prohibition on drinking wine and gambling.

In the Kingdom of Bone and the Kingdom of bugis combined islamic sharia with traditional institutions of Bone and ordered to obey the teachings and sharia of islam as a whole. Diraja Gowa Tallo formed an institution called Lembaga parewa sara' religious obligations, with the aim of creating social rules that must not violate and violate islamic law.

In Java, Demak not only had to solve the problem of legitimacy, but the cultural call for continuity, because without it they would not be able to be recognized as the central palace. This concept is a legitimate foundation for the successor of the new palace ruler and also as an

idiosyncratic foundation for a monopoly of power because the king will be the center of the universe and the source of power. Therefore the kings were given a title called *susuhunan*.

2. The Success of Islamic Governments in Indonesia

The Kingdom of Perlak experienced its heyday during the reign of Sultan Makhdum Alaidin Malik Muhammad Amin Shah II Johan sovereign (622-662/1225-1263 AD). During his reign, the Kingdom of Perlak experienced rapid progress, especially in the field of Islamic education and the expansion of Islamic proselytizing. The Sultan married his two daughters, Princess Ganggang Sari (Princess Raihani) to Sultan Malikul Saleh of Samudera Pasai and Princess Ratna Kumala to King Tumasik (present-day Singapore).

The glory of the Kingdom of Ternate is because the kingdom of Ternate is a large kingdom that has spice commodities where at that time spices were one of the most sought-after and quite valuable foodstuffs. In addition to having abundant spice commodities, the kingdom of Ternate also has military power that should be taken into account because of the large number of soldiers in the kingdom of Ternate.

In its heyday, Samudera Pasai issued a gold currency called *dirham*. The money is used as official royal money. Besides being a center of trade, Samudera Pasai is also the center of the development of Islam. Samudera Pasai Kingdom had influence in important ports in Pidie, Perlak, and others. When viewed from a geographical and socioeconomic point of view, Samudera Pasai is indeed an important area as a link between trade centers in the Indonesian, Indian, Chinese, and Arab islands. This caused Samudera Pasai to become a very important trading center. The existence of currency at that time proved that this kingdom was a prosperous kingdom.¹³⁵

In its heyday, the Kingdom of Gowa Tallo was known as a maritime country that became the center of trade in eastern Indonesia. Meanwhile, the development of the kingdom in the field of social media during the reign of Sultan Hasanuddin was to advance Islamic education and culture so that many students studied Islam to Banten.

The Sultanate of Malacca reached its peak of glory during the reign of Sultan Mansyur Shah, between 1459-1477 AD. Malacca not only functioned as a trade but spread Islam through trade routes. During his reign, Malacca managed to control Pahang, Kedah, Trengganu, and a

¹³⁵ Mujiana, Slamet. 2007. *The Collapse of the Hindu-Javanese Kingdom and the Emergence of an Islamic Negeri-state in Indonesia*. Yogyakarta: LKiS Pelangi Aksara. p 24

number of areas in Sumatra. The Strait of Malacca became a gateway for traders to carry out economic activities. The Strait of Malacca is the most important route of service and trade because through Malacca, produce such as spices from all corners of the archipelago are brought to China and India. Spices traded include cloves, nutmeg, and pepper.

The Islamic Kingdom of Cirebon took its heyday under the leadership of Sunan Gunung Jati in 1479-1956. Cirebon is very advanced in religion, politics, and trade. There are reasons that made the Cirebon kingdom experience a golden age when it was led by Sunan Gunung Jati, namely succeeding in making Cirebon independent from the Sunda Pajajaran kingdom, successfully expanding its power to half of West Java and Banten, succeeding in islamicizing the population in its territory, building port infrastructure, keratin, roads, and mosques, creating security forces.

The heyday of the Demak Kingdom occurred during the time of Raden Fatah. Where during his leadership, the Demak Kingdom developed rapidly due to the influence of Walisongo. The Demak Kingdom did not take long to become a great Islamic Kingdom. Raden Fatah's glory in leading the Demak Kingdom occurred in 1511. His territory also extended to the coastal areas of Central and East Java. In leading the Demak Kingdom, Raden Fatah was not alone. He was assisted by his son Pati Unus.

The heyday of the Islamic Kingdom of Banten was only achieved under the rule of Sultan Ageng Tirtayasa (1651-1683). Sultan Ageng Tirtayasa succeeded in advancing the political power and war forces of Banten to resist the VOC. On the other hand, Sultan Ageng Tirtayasa also wanted Banten to become the largest Islamic kingdom. No wonder Islam has become a pillar in the kingdom of Banten as well as in the lives of its people.

When led by Hadiwijaya, the Pajang Kingdom reached the peak of its heyday. King Hadiwijaya succeeded in making his power increase. From its deep land, it managed to hold the territory towards the east, that is, to madiun. In 1554, he succeeded in overthrowing Blora. He also conquered Kediri in 1577. Not only successful in terms of politics. Pajang also has advanced natural and socio-cultural resources. The area of the Pajang Kingdom is a large rice granary. In the area irrigation canals run lancer. Hadiwijaya also obtained a coronation as Sultan of Islam. The award was given by important kings in East Java.

The factors that caused the Islamic Mataram Kingdom to be able to achieve its glory during the reign of Sultan Agung were having a strong military fleet, having large food barns, extensive trade networks even though it was located in the interior, Sultan Agung managed to

cultivate a number of cultures. The scope of his territory includes Central Java, East Java, and parts of West Java.

The peak of Aceh Darussalam's glory after Sultan Iskandar Muda ascended the throne, the Aceh Sultanate experienced rapid development until it reached the peak of its glory. Under the rule of Sultan Iskandar Muda, the Aceh Sultanate grew into a large kingdom and ruled over trade, even becoming a transit port connecting with Islamic merchants in the West. Sultan Iskandar Muda also continued Aceh's struggle by attacking the Portuguese and Johor kingdoms on the Malay Peninsula in order to control trade routes in the Strait of Malacca and control pepper-producing areas. In addition, the Aceh Sultanate has a very broad power, covering the Aru, Pahang, Kedah, Perlak, and Indragiri areas.

3. The Backwards of the Islamic Kingdoms in Indonesia

The decline of the Perlak Kingdom occurred due to government instability due to competition between members of the royal family so that many merchants directed their activities to other places, namely to Pasai.

Samudera Pasai collapsed in 1521. Factors that led to the collapse of the ocean kingdom such as internal factors were the less capable leader after Sultan Malik Al Tharir and the struggle for power. External factors were attacks from the Majapahit kingdom, defeats with Malacca Port, and attacks from portuguese.

The Demak Kingdom collapsed after Sultan Trenggana died in 1546 AD due to the Arya Penangsang grudge after the death of Sultan Trenggana, the Demak Kingdom experienced a political crisis caused by the highest power struggle between Arya Penangsa and Sunan Prawoto. Sunan Prawoto was appointed King of Demak to succeed Sultan Trenggana in 1546. And there was a rebellion of Hadiwijaya, the ruler of the display in 1556 AD. Hadiwijaya's rebellion was caused by Arya Penangsang who killed Sunan Prawata and Prince Kalinyamat. Adipati Hadiwijaya's rebellion led to the collapse of the Demak Kingdom and became the territory of the Pajang Sultanate.

The decline of the Banten Kingdom was caused by the civil war. Around 1680 there was a dispute within the kingdom of Banten. This schism was exploited by the VOC company by providing support and arms assistance to the Sultan of Hajj, so that civil war became inevitable. The civil war that took place in Banten left instability and conflict in the next reign.

In 1582 AD, the Pajang and Mataram wars erupted. After returning from the battle, Sultan Hadiwijaya fell ill and died. After the death of Sultan Hadiwijaya, the Pajang Kingdom began to decline due to the struggle for the throne. Sultan Hadiwijaya's son, Prince Benawa, and his son-in-law Arya Pangiri designed each other to become kings. Arya Pangiri succeeded to the throne in 1583, while Prince Benawa was eliminated to Jipang. But during his reign, Arya Pangiri was only preoccupied with revenge efforts against Mataram, while the lives of his people were neglected. This made Prince Benawa feel concerned and launched an attack in 1586, assisted by Sutawijaya from Mataram. In the attack, Arya Pangiri lost and was repatriated to Demak. While Prince Benawa was crowned the third king of the Pajang Kingdom.

The Kingdom of Gowa Tallo collapsed due to the politics of fighting by the Dutch to ally with the VOC to destroy Makassar. At that time, the King of Bone, Aru Palaka, was influenced by the Dutch fight to ally with the VOC to destroy Makassar. Then after years of fighting, the kingdom of Gowa declared its defeat and signed the treaty of Bongaya in 1667.

The glory of Malacca became a target for foreign nations. The collapse of the Kingdom of Malacca occurred when the Portuguese came and conquered this Malacca sultanate, with the defeat of this Malacca sultanate, the Malacca strait route completely became a free route passed by the invaders. The collapse of the Malacca Sultanate also opened the gates for the colonists to come to the archipelago. With the collapse of Malacca, the Acehnese kingdom emerged which then took over trade in Malacca.

The Islamic Kingdom of Cirebon collapsed in 1666, due to slander from Sultan Amangkurat I, the ruler of Mataram. Sultan Amangkurat I accused Panembahan Ratu II of colliding with Banten to overthrow his rule in Mataram. Then Mataram took over Cirebon. Knowing this, Sultan Ageng Tirtayasa, King of Banten was angry and intervened against Mataram. Then he was also alienated. After that, Cirebon split into 3 parts. The split of Cirebon was a sign of the collapse of Cirebon and this condition was supported by the VOC's fighting politics.

The decline of the Aceh sultanate began when Sultan Iskandar Tsani died in 1641. The decline of Aceh was caused by several factors, including the strengthening of Dutch rule in Sumatra and the Strait of Malacca, marked by the fall of the Minangkabau, Siak, Tapanuli and Mandailing, Deli and Bengkulu regions into the lap of Dutch colonization. Another important factor was the power struggle among the heirs to the sultanate's throne. In 1681, Aceh was forced to enter into relations with the VOC. Since then Aceh's rule has been further narrowed

by the VOC. During the reign of the last king of the Aceh Sultanate finally fell into the lap of the Dutch colonial.

D. CONCLUSION

The coming and entry of Islam into the archipelago provided a breath of fresh air for the people in the archipelago. Islam in Indonesia is not only a religion but, far from it, Islam colors other areas of human life. For example, in the field of culture and politics which caused acculturation between tinselban and Islam itself which produced the kingdom of Islamic kingdoms in the archipelago. Then kingdoms and sultanates in Indonesia contributed to inducting Islam and the formation of Islamic culture. In addition, Islamic kingdoms and sultanates in Indonesia have a positive impact on the economic sector which is quite rapid such as in the spice and maritime trade.

The Islamic kingdom in Indonesia is estimated to have lasted between the 12th and 13th centuries. The development of these kingdoms is partly due to the rampant sea trade traffic that occurs.

The Islamic kingdoms collapsed due to political turmoil and disunity in their own bodies due to power struggles. This turmoil opens up great opportunities for other parties to intervene in government affairs. In the end royal power fell into the hands of the colonists.

The factors that influenced the decline of the Islamic kingdoms of the archipelago were internal conflicts in the kingdom, civil wars, the politics of fighting from western nations, losing battles with western nations, and losing competition in trade with western nations.

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