

Muslim Minorities Muhammadiyah West Papua: History, Struggle & Personality Haji Rauf Abu

Ismail S Wekke


*Proceeding of 1st International Student Colloquium in Conjunction with SEAAM 2nd Students
Mobility Program for Southeast Asia 2019*

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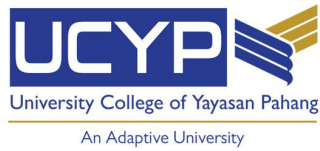


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Preface

This book is the compilation of papers from 1st International Student Colloquium in Conjunction upon a theme “**Adaptive Strategies for Sustainable Education**”, which was held on November 30th, 2019. This colloquium was jointly organized by *University College of Yayasan Pahang (UCYP) & South-East Asia Academic Mobility (SEAAM) in Collaboration with Sekolah Tinggi Agama Islam Negeri (STAIN) Sorong, Universitas Muhammadiyah Sorong (UMS), Institut Agama Islam Negeri (IAIN) Pare-Pare, Institut Agama Islam Negeri (IAIN) Ternate, Institut Agama Islam Negeri (IAIN) Kendari, Institut Agama Islam Negeri (IAIN) Padangsidempuan and Universitas Negeri Padang (UNP).*

As the chair of 1st International Student Colloquium, it gives me great pleasure to extend my warm welcome to all the 1st International Student Colloquium delegates. I would like to express my utmost appreciation and sincere thanks for your support. Without the tremendous support, this special event would not have materialized. On behalf of the organizing committee, I would like also to acknowledge our gratefulness and appreciation to all the sponsors and partners who have been supportive in ensuring the success of this event. The main aim of organizing this event is to offer a platform for researcher, academics, and students to present, share and promote their research and development strengths, particularly issues in education. This conference theme has attracted Malaysian students and international participants from 5 (five) countries including Indonesia and Thailand. Following the double-blind peer-reviewing process, a total of 34 abstracts were accepted for presentation and a total of 18 full papers were accepted for publication (in E-Proceeding).

Overall, the articles raise many concepts with aim to meet questions regarding the Adaptive Strategies for Sustainable Education. It considers thousands of alternative ways to explore the opportunities in sustainable education in discussion of conceptual papers, case study and empirical research. This volume is an important addition to the literature on education. It may also be valuable to an audience beyond academia interested in culture and social studies.

Last but not least, I would like to express my gratitude and credit to all members of the organizing committee for their full assistance and hard work throughout the year of 2019. This event would not have been possible without the help of them and their devotion to work in making this colloquium a success is greatly appreciated.

Kuantan, November 2019

Chairman of 1st International Student Colloquium

Islam Historical Blue Print in Barus

Erawadi¹ & Amrilsyah Butar-Butar²

^{1,2}IAIN Padangsidempuan

Correspondent Author's Email: era08_nad@yahoo.co.id

Abstract

Barus City is a Subdistrict in Central Tapanuli Regency Indonesia. Given the importance of traces of historical heritage in Barus, it is necessary to trace these traces so that traces of historical heritage can be known in Barus. Barus in the 6th century was known to have a high civilization. Barus which has a wealth of historical treasures must be maintained and developed into a religious area.

Keywords: Barus, Islam, Indonesia

Introduction

In this day and age, the author sees that there are some historical relics that are quite neglected and left untreated and even extinct as time flies especially those located in Barus. Whereas historical evidence is a silent witness that modern civilization was once there and Barus was once a very famous city starting from Asia, Europe, Africa and the Middle East. Barus City is a Subdistrict in Central Tapanuli Regency Indonesia. Given the importance of traces of historical heritage in Barus, it is necessary to trace these traces so that traces of historical heritage can be known in Barus.

The scope of this discussion are: 1) What is the condition of Barus as the City of Empire and the Archipelago Islamic Civilization? 2) What is the legacy of Islamic history in Barus? The purpose of writing this article is to analyze Barus as the City of the Empire and the Archipelago's Islamic Civilization and identify the historical relics of Islam in Barus.

Discussion

Barus City Empire and Archipelago Civilization.

Barus City is a Subdistrict in Central Tapanuli Regency, Indonesia. The capital of this sub-district is in Padang Masiang Sub-District. The city of Barus as an Emporium city and center of civilization in the century 17-17 AD, and also called by another name, namely Fansur. Barus Subdistrict is on the West Coast of Sumatra, with an altitude between 0 - 3 meters above sea level. Barus District is located at the Coordinates of 02 ° 02'05 " - 02 ° 09'29" North Latitude, 98 ° 17'18 " - 98 ° 23'28" East Longitude. North side is bordered by Andam Dewi Subdistrict, South with Sosorgadong Subdistrict, East with North Barus Subdistrict, West borders with Indian Ocean.

Archaeological excavations conducted by Daniel Perret and colleagues from the Ecole Francaise d'Extreme-Orient (EFEO) of France in collaboration with researchers of the National Archaeological Research Center (PPAN) in Lobu Tua Barus prove in the IX-XII century multi-ethnic villages of tribes Tamil, Chinese, Arabic, Aceh, Javanese, Batak, Minagkabau, Bugis, Bengkulu and so on have also been there.

In 1872 a Dutch official, GJJ. Deutz found a stone inscribed with Tamil. In 1931, Prof. Dr. KA Nilakanta Sasri from Madras University, India translates it. According to him, the stone spawned Saka 1010 or 1088 AD in the reign of King Gola. Raja Gola, who controls Tamil, South India. The meaning of the article is about 1,500 Tamil tribal trade associations in Lobu Tua who have security forces, trade rules and other provisions.

Lobu Tua, a multi-ethnic area in Barus, was suddenly abandoned by its inhabitants in the early 12th century AD after the city was attacked by a group called Gergasi.

"Based on data, there were no archeological relics produced after the 12th century AD. But historians have not been able to identify this figure of Gergasi," said Lucas Partanda Koestoro, Head of the Medan Archeology Center. After being abandoned by the multi-ethnic community, the city of Barus was inhabited by Bataks who came from the northern region of the city. The Bukitidal Site is a Barus site that developed after the destruction of the Old Lobu.

Until the Dutch and Portuguese trade missions entered the role of Barus, which at that time had been controlled by the Batak kings, it was actually still considered to be prominent so that it became the struggle for the two colonizers from Europe. The Portuguese explorer Tome Pires who traveled to Barus in the early 16th century AD noted that Barus was a busy and prosperous port. "We must now talk about the very rich Barus kingdom, also called Panchur or Pansur. The Gujarati people call it Panchur, also the Persians, Arabs, Bengalis, Rivets, etc. In Sumatra the name Baros (Baruus). We are talking about one kingdom, not two," states Pires.

Other findings regarding Barus were also confirmed by Prof. Dr. HAMKA, which states that, a Chinese chronist who wandered in AD 674 had found a group of Arabs who made villages and settled on the west coast of Sumatra. This is why, Hamka writes that the discovery has changed people's views about the history of the entry of Islam in the archipelago. Hamka also added that this finding was believed to be true by chroniclers of the Islamic world at Princetown University in America (Hamka: 1996, 4-5).

Barus is 277 km from Medan City and 3 hours from Sibolga City if reached by road. In the 7th century AD the name Barus was quite familiar at that time, marked by the presence of Islam in Barus, an old city located on the coast of Central Tapanuli Regency, North Sumatra. This is followed by the civilization of an old tomb in the Mahligai cemetery, on the tombstone inscribed by Shaykh Rukunuddin, died in 672 AD or 48 Hijri. This indicates that traders from the Middle East, especially Arabs, arrived and settled there in the 7th century.

It is not surprising of the reason Barus was so well known at the time, this was due to its location on the western coast of the island of Sumatra, which is directly facing the ocean off the Indian Ocean, the path of world trade at this time. It is renowned for its forest products such as limestone (camphor), incense and gold that attracts traders from all over the world (Hasiholan Siahaan XIV: 2017, 2).

As stated by Marwan Dasopang, Barus in the 6th century was known to have a high civilization, this was evidenced by the tomb of a saint in the "Tingi Board" which was on a hill as high as 215 m which had to pass through \pm 730 steps, on a gravestone it reads the Persian script, signifying that the tomb is not a native of Barus.



Figure 1: Point 0 (zero) Nusantara Islamic Civilization in Barus

With the existence of a foreign tomb in Barus, it indicates that the people of Barus were able to accept Muslim immigrants and other foreign immigrants, signifying that civilization in Barus at that time was already advanced (Hasiholan Siahaan XIV: 2017, 6).

The name Barus also appears in the history of Malay centuries through Hamzah Fansyuri, the famous Sufi poet. Barus is also known by the name Pancur, then changed into Arabic into Fansur.

In the book "Barus A Thousand Years Ago" written by French archeologist, Claude Guillot, assisted by several other authors, said Barus was included in the group of ancient cities that were famous throughout Asia since the 6th century AD.

Heritage of Islam in Barus

An ancient map made by Claudius Ptolomeus, one of the Governors of the Greek Kingdom based in Alexandria, Egypt, in the 2nd century AD, has also mentioned that on the west coast of Sumatra there is a commercial port called Barousai (Barus) which is known for producing fragrances from mothballs. In fact, it was also told that camphor made from camphor wood from the city had been brought to Egypt to be used for embalming corpses during the reign of Pharaoh since Ramses II or about 5,000 years before Christ (Kompas, April 1, 2005).



Figure 2: Map of the Spread of Islam in Barus

Based on the writings of Nuchbatuddar and Addimasqi, Barus was also known as the area where Islam began to emerge around the 7th century AD. The old tomb in the Mahligai funeral complex, Barus on which the gravestone is written, Sheikh Rukunuddin died in 672 AD or 48 Hijri, strengthened the Muslim community in that era.

In the 7th century AD, Islam had existed in Barus, an old city located on the coast of Central Tapanuli Regency, North Sumatra. Barus became the entrance of Islam in Indonesia, very much older than the history of Wali Songo, the spreader of Islam in Java in the 14th century. Many historical literature states that the religion of Islam in Indonesia was first present in Barus. This is evidenced by the existence of an old tomb in the burial complex of Mahligai, Barus, in the 7th century. On his tombstone is written Sheikh Rukunuddin died in 672 AD or 48 Hijriyah, reinforcing the existence of the Muslim community at that time.

- High Board Tombs

Having left important history behind, the tombs of the saints are proof that Islam has been present since the 7th century AD. tomb located in the village of Lobutua known as the High Tomb Tomb (jump in the local language) is located on the hill ± 215 m above sea level. The tomb has a length of 7 meters and a 1.5 meter high tombstone, on a tombstone with Persian script bearing the name Shaykh Mahmud Fil Hadratut Maut, dating from 34H to 44H. On the gravestone there was a monotheism phrases , "Faa kulla syai'un haalikun illa wajhullah"

meaning," *Then everything is destroyed except the essence of Allah*". Taking from the date 44H is the era of Khulafaur Rasyidin, it is proved that Islam has reached Barus in the days of the Khulafaur Rasyidin.



Figure 3: *Graveyard Board of High Archipelago Islamic Civilization in Barus*

Near to Shaykh Mahmud's tomc, there are several tombs that are blank, which according to the community around, they might be his family or Shaykh Mahmud's. Allah knows best.



Figure 4: *Some Graves around Tomb of Shaykh Mahmud Fil Hadratutl Maut*

- Mahligai's tomb

Mahligai's tomb is located in an area of 3 hectares between the hills of Dakka Village, Barus Induk. This tomb is a burial complex of Shaykh Mahmud's underprivileged. There are graves of his students including Shaykh Rukunuddin , with Arabic script on the tomb, died the night of 13 Shafar, 48H year of age 102 years, 2 months, 10 days or ha min hijratun nabiyy, etc.



Figure 5: *Mahligai's Tomb*

- Port of Barus

At present the rest of the main harbor in Barus is no longer be found as it was hit by the sea water abrasion. And it is suspected that the location of this port is close to the zero point of the Islamic Archipelago civilization. Near the place, a large port was built.



Figure 6: *International Port in Barus*

- Camphor (Limestone)

Derived from the sap of the lime tree (*Dryobalanops aromatica* or *Dryobalanops champor*), the 7-16th century which is widely used in the world such as in Egypt (used for embalming corpses, medicines and perfumes), India (used for incense, spices culinary, medicine and mosquito repellent), Arabic (used for tea flavor, and cooking spices and medicines) (Irianti Dewi: 2006, 12)

Camphor (camphor) whitish, translucent, dry extraction liquid Crystals from camphor trees that grow 20-60 meters of leaves are shiny and have a different odor from camphor. To get this camphor the stem must be split to get the crystals stored in the stem, and when the sap is left, it will dry up and crystallize.



Figure 7: *Chalk Tree*

- Portuguese fortress

This fort is located on the seashore, an old Portuguese heritage building that once stood in Central Tapanuli in the 16th century.

Benteng Portugis



Figure 8: *International Port and Portuguese Fort in Barus*

- Chinese tomb

There is an opinion that says that the word "Barousai" in Chinese is Barus which is recorded in the history of the Liang Dynasty, the King of South China who ruled in the 6th century. He has carried out a trade expedition to Barus. and in 1995 many ceramics were found from 9th-century Guangdong (Irianti Dewi: 2006, 12). This shows that the Chinese lived in Barus with evidence of old graves located in Kinali Village.



Figure 9: *Chinese Burial Complex in Kinali*

Conclusion

Barus which is the oldest area in Indonesia, should receive attention by the Government to make Barus a historical city. Barus which has a wealth of historical treasures must be maintained and developed into a religious area. Therefore, we must also play a role in socializing Barus to the national and even international community.

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Tanjung Lumpur, 26060 Kuantan,
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