

Modern Islamic Civilization in South and Southeast Asia

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ABSTRACT

Background. Islam is the second largest religion in South Asia, with more than 600 million Muslims living there, making up about a third of the region's population. The history of Islam in South Asia began along the coastal regions of the Indian subcontinent and Sri Lanka, after its beginnings in the Arabian Peninsula.

Purpose. This research was made to thoroughly explore the history of Islamic civilization in the modern era in South Asia and Southeast Asia. With this research, it is hoped that it can add insight to the readers in the study of the history of Islamic civilization and can answer various questions about when Islam entered South Asia and Southeast Asia, how the process and impact on the people who live there, and who plays an important role in the spread of Islam on both continents.

Method. The data collected will be analyzed by identifying the themes, arguments or main ideas in the texts and analyzing how they influenced and were influenced by the development of Islamic civilization in Southeast and South Asia.

Results. Southeast Asia is home to the largest Muslim population in the world. Islam is the majority religion in Indonesia, Malaysia and Brunei Darussalam. Islam in Southeast Asia was spread through the activities of traders and Sufis. Unlike other Islamic regions of the world, it was spread through the Arab and Turkish conquests.

Conclusion. Thus the presentation of material about Islamic Civilization in Southeast Asia and South Asia and how the method of its spread. We as writers realize that the results of the papers we compile are far from perfect, for the future we will try to be even better in presenting writing or discussion.

KEYWORDS

Asia, Civilization, Islamic

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INTRODUCTION

Southeast Asia is home to the largest Muslim population in the world. Islam is the majority religion in Indonesia, Malaysia and Brunei Darussalam. In addition, Muslim minorities can be found in Burma (Myanmar) (Nida dkk., 2023), Singapore, the Philippines, Thailand and Vietnam. Geographically (Zarnuji, 2023), Southeast

Asia is a unique and interesting place for the development of world religions, so that almost all religions, especially major religions, have stopped and gained influence in several places in this region, including Islam (Farid, 2023). Islamization was especially widespread since the late 12th century, when teachers from various places in the Arabian Peninsula wandered. Although there are several theories about the arrival of Islam in Southeast Asia, that

Muslim traders from the Arabian Peninsula have been present in several places in the archipelago, since the 7th century, but there is no sufficient evidence that they concentrated on spreading Islam (Yeltriana dkk., 2023). The development and civilization of Islam is strongly influenced by the cultural structure adopted by the community (Teguh dkk., 2023). The strength of cultural elements in daily life affects the acceptance and implementation of religious activities (Husain, 2017).

Islam is the second largest religion in South Asia, with more than 600 million Muslims living there, making up about one-third of the region's population (B. Beribe, 2023). The history of Islam in South Asia began along the coastal regions of the Indian subcontinent and Sri Lanka, after its beginnings in the Arabian Peninsula (Makniyah & Khotimah, 2023). Islam in South Asia was brought by Arab traders. South Asia has the largest Muslim population in the world, with an estimated one-third of all Muslims living there. Islam is the dominant religion in half of the South Asian countries (Pakistan, Maldives, Bangladesh, and Afghanistan) (Minarti dkk., 2023). The countries included in this continent are Sri Lanka, Nepal, Bhutan, Pakistan, Afghanistan, India, and Bangladesh (Ulum dkk., 2023). The majority of the Islamic groups there are Sunni Islam (Mustajab dkk., 2023). The spread of Islam in this continent first entered the Indian subcontinent in the early 7th century brought by traders from Arabia (Roshayanti dkk., 2023). Arab traders used to visit the Malabar region in India, where the region was a link between them and ports in Southeast Asia (Helmiati, 2014), (Laffan, 2016).

The entry of Islam into South Asia and Southeast Asia in this modern era has caused a lot of interest in studying it more deeply, due to people's doubts about the radical state in the region (Nurzen dkk., 2022). While in Malaysia this political environment is seen to have marked the continuity of the Islamic revival, it is highly doubtful that radicals and fundamentalists will achieve their goal of resurrecting the progress of Islamic civilization in their country.

This study aims to thoroughly explore the history of Islamic civilization in the modern era in South Asia and Southeast Asia (Fuadi & Mirsal, 2023). With this research, it is hoped that it can add insight to the readers in the study of the history of Islamic civilization and can answer various questions regarding when the entry of Islam in South Asia and Southeast Asia? how is the process and impact on the people who live there? and who plays an important role in the spread of Islam on both continents.

LITERATURE REVIEW

Southeast Asia is home to the largest Muslim community in the world. The introduction of Islam to Southeast Asia was spread through trade and the arrival of Sufis (Suryaningsih, 2021). Southeast Asia is also a place where Islam developed where the place was known as the area that owned the largest spices during the colonization of the western nations at that time.

One of the countries in Southeast Asia is Indonesia. It is known that since the early centuries AD there have been many shipping and trade routes between the Indonesian archipelago and various regions in mainland Southeast Asia (Mutalib & Dylan, 2021). That is the reason why Muslim traders from Arabia, Persia and India came to the Indonesian archipelago to trade and spread Islam there (Mudinillah & Rizaldi, 2021). Islam entered the Southeast Asian region through

the activities of traders and Sufis peacefully, openly (Rahmah & Martin, 2022), without coercion so that Islam was easily accepted by the people of Southeast Asia although gradually and not at once widespread (Arsul dkk., 2021). Some countries that are included in the Southeast Asian region are; 1) Indonesia, 2) Philippines, 3) Malaysia, 4) Singapore, 5) Thailand, 6) Brunei Darussalam, 7) Vietnam, 8) Laos, 9) Myanmar, 10) Cambodia and 11) Timor Leste (Azra, 1999).

Islam entered the Southeast Asian region through several channels by adjusting the eastern culture that prioritizes hospitality. There are six things that became the method of entry of Islam into Southeast Asia, namely; 1) Trade, 2) Marriage, 3) Education, 4) Sufism, 5) Arts, and 6) Politics (Uka Tjandra Sasmita). Islamic civilization in the South Asian region began with the presence of three major empires including, Ottomans in Turkey, Mughals in India and Mongols in Persia (Afifah dkk., 2023). Among the three kingdoms, which is very prominent throughout the historical study of the development of Islam in South Asia is the Mughal kingdom, this happened because of the large number of Muslims there, although the Islamic kingdom was not the first to exist in the Indian subcontinent (Syed Mahmudunnasir) (Yennizar dkk., 2022). Here are some countries that are included in the South Asia region, namely; 1) Afghanistan, 2) Bhutan, 3) Bangladesh, 4) India, 5) Maldives, 6) Pakistan, 7) Sri Lanka, and 8) Nepal (Hidayat et al., 2014).

India progressed during the Mughal Empire because it was rich in agricultural products, it invited Europeans who were trading there, at which time the politics of the British East India Company or BEIC was made to control the eastern Indian region. However, they could not defeat the British, as a result of which in 1879, the British attempted to take Afghanistan and the Muslim Sultanate of Baluchistan under British Indian rule (Pathurohman dkk., 2023). The Mughal Empire came after the Safavid Empire. The beginning of Islamic rule in India dates back to the time of Caliph Al-Walid, of the Umayyad dynasty. The conquest of this region was carried out by the Umayyad army under the leadership of Muhammad Ibn Qasim. The Mughal Empire in India, with Delhi as its capital, was founded by Zahiruddin Babur (1482-1530 AD), one of Timur Lenk's grandsons (Lasmi dkk., 2023). His father was Umar Mirza, the ruler of Ferghana. Babur inherited the region of Ferghana from his parents when he was 11 years old. He was ambitious and determined to conquer Samarkand, which was an important city in Central Asia at that time (Muhammadong dkk., 2023). At first, he was defeated but due to the help of the Safawi king, Ismail I finally managed to conquer Samarkand in 1494 AD. In 1504 AD, he occupied Kabul as the capital of Afghanistan.

According to historians Elliot and Dowson in their book *The History of India as told by the historian himself*. The first ship carrying Muslims was sighted on the Indian coast as early as 630 AD. From the early 13th century to the medieval period, Islamic dynasties flourished in India. The Arab merchants were considered the bearers of the new religion and they spread Islam wherever they went.

The countries of India, Pakistan and Bangladesh have always been interesting to study, as they share a common history with each other up until the time of western colonization (Lasmi dkk., 2023). Geographically, India is separated by the natural fortress of the Himalayas in the north and the Hindu Kush in the northwest (Saputra dkk., 2023). That is the reason why Islam did not spread easily in India.

Examining the power of the Islamic dynasties in India is very interesting, in addition to the peculiarities of the political nature of Islamic dynasties in India, there will be found various cultural relics that are extraordinarily high (Kurniawan dkk., 2023). There were five Islamic dynasties that ruled in India from 1206-1857 AD. The five dynasties were; Slave Dynasty (1206-1290 AD), Khilji Dynasty (1290-1321 AD), Taghluk Dynasty (1321-1388 AD), Lodhi Dynasty (1450-1526 AD), and

Mughal Dynasty (1526-1857 AD) (Saputra dkk., 2023). Various legacies of culture, social, economic, political, legal, and government systems can be traced today (N. A. Putri dkk., 2023). The initiator of the Islamic dynasty in India was Kutbu'din Aibak (1206-1211), he succeeded in establishing an independent Islamic kingdom in India. The famous kings of the Mughal dynasty were Sultan Akbar, Sultan Shah Jahan, and Sultan Aurangzib (Khan, 2023).

RESEARCH METHODOLOGY

The study of Islamic history in Southeast and South Asia uses manuscript research. The manuscripts used are 1) History of Islamic Civilization, by Dr. Badri Yatim, MA 2) History of Islamic Southeast Asia, Dr. Hj Helmiati, M.Ag 3) History of Islamic Civilization, Syamrudin Nasution, 4) History of Islamic Civilization, Dr. Siti Zubaidah, M.Ag. The purpose of this research is to gain a deeper understanding of the history, development, and influence of Islam in Southeast and South Asia through the analysis of manuscripts related to the topic. This research will focus on manuscripts of books or journals related to Islam in Southeast and South Asia, such as manuscripts, inscriptions, and historical documents (Susanti dkk., 2023). The source of the manuscripts used in this research is the library on campus where various books on Islamic civilization in South and Southeast Asia are stored (Johanna dkk., 2023). Data will be collected by reading the manuscripts carefully, marking information relevant to the research topic, and noting the source where the information is found.

The data that has been collected will be analyzed by identifying themes, arguments or main ideas in the texts and analyzing how the texts influenced and were influenced by the development of Islamic civilization in Southeast and South Asia (L. R. Putri dkk., 2023). Conclusions are drawn from the data analysis and linked to the research objectives. This research will provide a better understanding of Islamic civilization in Southeast and South Asia and how written texts are important historical evidence in understanding that history (Maulida dkk., 2023). The research methods used will be evaluated by considering the effectiveness and accuracy of the research results as well as considering possible sources of error in the research. This evaluation will help improve the quality of future research.

RESULT AND DISCUSSION

Southeast Asia is home to the largest Muslim population in the world. Islam is the majority religion in Indonesia, Malaysia and Brunei Darussalam. Islam in Southeast Asia was spread through the activities of traders and Sufis. Unlike the rest of the world, Islam was spread through the Arab and Turkish conquests. Islam entered Southeast Asia peacefully, openly and without coercion so that it was easily accepted by the community (Kamaluddin dkk., 2023). Islam in Southeast Asia is often seen as "Periphal Islam", "Peripheral Islam" or inauthentic Islam, even though Islam in this area actually experienced a wide spread. The arrival of Islam in the countries of Southeast Asia was almost all preceded by interactions between the people of the islands and traders from Arabia, India Bengal, China, Gujarat, Iran, Yemen and South Arabia. In the 5th century BC the Malay archipelago had become a stopover for traders sailing to China and they established relationships with communities around the coast (Yakir dkk., 2023). These conditions which caused Muslim traders who stopped by to spread Islam to local residents. The spread of Islam in Southeast Asia includes several countries including Indonesia, Thailand, Myanmar and the Indochina Peninsula.

Emigration of a population to inhabit new areas in Southeast Asia that helped spread Islam, for example in the Indochina Peninsula region. In this discussion will discuss the spread of Islam in

Southeast Asia which includes Indonesia, the Philippines, Malaysia, Singapore, Thailand, Brunei Darussalam, Vietnam, Laos, Myanmar, Cambodia and Timor Leste.

Islam in Indonesia

The first development of Islam in Southeast Asia can be categorized into three parts: 1) The phase of the arrival of Muslim traders in Southeast Asian ports, 2) The existence of Muslim communities in some areas of the archipelago, 3) The phase of the establishment of Islamic kingdoms (Husna dkk., 2022). The biggest process of Islamization in Southeast Asia cannot be separated from the important role of Islamic kingdoms (sultanates). Since the presence of Islamic sultanates became a force in international free trade (Qureshi dkk., 2022). Anthony Reid calls the Islamic sultanate period of the archipelago the age of commerce. In the period of international free trade, the sultanates achieved prosperity that was decisive for the development of the Nusantara.

The development of Islam as a whole in Southeast Asia. Among these Islamic kingdoms are the kingdom of Samudera Pasai, the Sultanate of Malacca, the Sultanate of Aceh Darussalam and the Sultanate of Palembang. In Java, there were also several kingdoms including the Sultanate of Demak, Sultanate of Pajang, Sultanate of Mataram, Sultanate of Cirebon and Banten. Another example is Ternate. Islam entered the Maluku kingdom in 1440, the king was a Muslim named Bayang Ullah. Although the king had converted to Islam, he had not yet applied Islamic law to the political constitution. The Ternate Sultanate only became an Islamic political government after the Ternate kingdom turned into the Ternate Sultanate with its first sultan named Sultan Zainal Abidin in 1486 AD. Other kingdoms that represented Islam in Maluku were Tidore and Bacan Kingdom. Thanks to the proselytization carried out by the Bacan kingdom, many tribal chiefs in Papua embraced Islam. Other Islamic governments in Kalimantan were the Sultanates of Sambas, Pontianak, Banjar, Pasir, Bulungan, Tanjung Pura, Mempawah, Sintang and Kutai. In Sulawesi there were also several Islamic kingdoms such as Goa, Tallo, Bone, Wajo, Sopeng and Luwu. While in Nusa Tenggara the application of Islam was carried out in the Bima sultanate government.



Figure 1.1 Map of the archipelago

Source : arinigambar.blogspot.com

In Indonesia there are also nine guardians who participated and played an important role in spreading Islam. The nine guardians are well known among the Java island area, they are dubbed as "Wali Songo" (nine guardians). The names of the wali songo include Sunan Gunung Jati (Sheikh Syarif Hidayatullah), Sunan Ampel (Raden Rahmat), Sunan Gresik (Maulana Malik Ibrahim), Sunan Bonang (Raden Makhdum), Sunan Giri (Raden Paku), Sunan Drajat (Raden Syarifuddin or Raden Qasim), Sunan Muria (Raden Said), Sunan Kudus (Sheikh Ja'far Shodiq) and Sunan Kalijaga (Raden Syahid). Wali songo spread Islam with gentle and peaceful methods. So that Islam was not considered a threat to other religions (Hinduism and Buddhism). At that time the Indonesian people had embraced Hinduism or Buddhism but they were still willing to accept the

teachings of Islam because of the unique method of spreading Islam, namely through a cultural approach. The cultural approach taken by wali songo in preaching included art, wayang, Javanese flowers, gamelan and traditional ceremonies combined with Islamic teachings. wali songo's expertise in preaching peacefully made Islam develop from West Java, to East Java such as Cirebon, Demak, Kudus, Muria, Surabaya, Gresik, Lamongan and the entire island of Java.

Islam in Malaysia



Figure 1.2 Malaysia country map

Source : breathed.com

Some argue that the first entry of Islam in the country of Malaysia was since the 7th century AD (Azmi). His opinion is taken based on an argument that states that in the middle of that century, Arab traders who were Muslims had reached the Malay islands, where the country was geographically inseparable from Islam. The Muslim Arab traders who stopped at Indonesian trading ports during part of that century would have stopped at Malaysian trading ports as well. When viewed from the number of Muslims in Indonesia, there are certainly more Muslims in Indonesia than in Malaysia. However, a society of diverse ethnicities and religions As in Malaysia, where Muslims make up only a portion of the population, the image and nuances of Islam are very strong and prominent. The strong nuances and ethos of Islam in Malaysia can be shown by looking at the fact that compared to a number of countries that have an almost equal number of Muslim and non-Muslim populations, Malaysia puts more emphasis on Islamic symbols, institutions and practices. This statement can be seen especially since the rise of Islam in Malaysia which occurred in the 1970s and reached its peak in the 1980s.

This can be evidenced from the government's declaration to revise the national legal system to be more in line with Islamic law (1978); the government's declaration to reorganize Malaysia's economic model and system into an Islamic model (1980); followed by the provision of Islamic infrastructure and institutions such as Islamic Bank, Islamic Insurance, Islamic Pawnshop, Islamic Economic Foundation, establishment of Islamic Resources and Special Group for Islamic Enforcement (1981-1982); construction of Islamic Teachers' School (1980); provision of a permanent site for the International Islamic Training Camp (1982); government support for the Islamic Central Hospital in 1983 and so on. The nuances of Islam in Malaysia are more pronounced due to the historical development of Islam which has been an inseparable part of Malay political development since the Malacca sultanate.

In recent developments in Malaysia, government support for Islam can be seen from the massive construction of the Islamic center in Putrajaya and the intensification of Islamic programs and activities through the institution. Abdullah Ahmad Badawi, who has served as Prime Minister since 2004 after replacing Mahatir Muhammad, is equally keen to spread the message of Islam. This can be seen in his concept of building a religious society, known as 'Islam Hadhary'.

Islam in Singapore



Figure 1.3 Map of Singapore

Source: peta-hd.com

Singapore is one of the countries in Southeast Asia located at the end of the Malaysian Peninsula, bordering Johor (Malaysia) and the Riau Islands (Indonesia). Historically, Singapore was once the most important Islamic center in Southeast Asia. This was due to its prominence as an entry point for international trade between Europe, the Middle East, Australia and the Far East. On the other hand, apart from being a trade transit, its strategic position also allows it to become a center of information and communication for Islamic propagation, both in the Sultanate of Malacca (before the arrival of European colonials), the colonial period, until the early 20th century. Therefore, Singapore has an important role in the spread of Islam in Asia.

Southeast where this important role slowly ended when colonial rule became stronger and continued, so that in the end Singapore broke away from the Malaysian federation and became a republic in 1965, then Muslims became a minority, then the Muslim community, which is mostly Malay, occupies a second-class position under ethnic Chinese.

According to history, the name Singapore was only introduced by Sang Nila Utama with the title Sri Tan Buana who was sailing and stranded in Tumasik. In the new place, Sri Tan Buana saw a strange animal similar to a lion. This was believed to be a good sign, so Sri Tan Buana and his entourage settled and developed the new area and named the Tumasik area 'Singapore'. The term is taken from Sanskrit, namely, Singa which means wild animal and pura means city. Therefore, Singapore means the city of lions and pura.

its name is popular to this day. In the late 14th century, the Singapore region became the territory of the Malacca kingdom. This started when Singapore was ruled by King Prameswara. The new ruler of Tumasik was then attacked by troops from the Majapahit kingdom, and was pushed to Malacca. It was in this latter region that Prameswara built the Malacca kingdom, and had many contacts with Muslim traders, especially those from the Muslim cities of Sumatra. Shortly afterwards, King Prameswara finally embraced Islam and was given the title Sultan Iskandar Syah. Therefore, the successors of the kingdom also embraced Islam. Malacca is also known as the center of trade in Asia. The city became a meeting place between traders from Arabia, Gujarat, Parsi, Benggali, Pegu Siam, parts of China, traders from Sumatra, Java, Maluku and other small islands. Thus, Malacca was not only the center of trade, but it also served as the center of the spread of Islam in Southeast Asia.

Islamic civilization in Singapore, apart from trade, also occurred during the colonization of Malacca city so that Singapore separated itself into a contemporary country. There was one Muslim organization in Singapore, the Jamiyah, which was a collection of wealthy Muslims at that time but the overall wealthy organization was often associated with the Youth or associated with some associations that supported traditional Islamic concepts of welfare. They also set up worship

facilities, madrassas, and raised funds for the benefit of Muslims there and new converts to Islam. The Jamiyah plays an important role in contemporary Singaporean society through its relief programs for the poor, drug victims and helping the underdeveloped Malay community to get a better modern education. Their da'wah is bil hal wal amal, which they practice by providing teldan and being active in the welfare of the local community.

Islam in Brunei Darussalam



Brunei Darussalam country map

Source:blogspot.com

Islamic civilization in Brunei Darussalam stems from the traders who are there majority Muslim although initially, the sultan in the country has not entered Islam. Islam entered the Brunei Darussalam area approximately in the 15th century. The Sultan who ruled in Brunei Darussalam at that time was King Awang Alak Betatar, he converted to Islam and was later given the title Sultan Muhammad Syah. With the presence of Islam in Brunei, they expanded and emphasized their role as a strong and independent trading region. Its trade and territory grew as Islam spread, encompassing several Malay kingdoms from Borneo to the Philippines. In the early stages of the spread of Islam, many Arab families married into the Brunei royal family. During the leadership of the 3rd sultan, the word "Darussalam" was added to the name of the country. This emphasized that Islam came as a bringer of peace, therefore Brunei is also called the country of peace. Then Brunei Darussalam reached its peak during the reign of the 5th sultan, Nahkoda Ragam (Sultan Bolkiah) in 1485-1584. He managed to conquer the Borneo region to the northern part of Luzon, the Philippine archipelago. In history, the power of the sultanate of Brunei was very strong from the 14th to the 16th century.

Brunei was once colonized by Spain and Britain, leaving Brunei largely controlled by the kingdom of Serawak and leaving little of its territory visible today. After that, Brunei gained its independence in 1984 from Britain. Brunei insists that its official religion is Islam, which follows the Sunni or Shafi'i school of thought. Although there are other religions there, Brunei demands that Chinese or Christian schools teach Islamic material. Various religions coexist peacefully, but church interaction is hindered by the Islamic principle that does not allow Muslims to study other religions. At the same time, clerical leaders organized a number of activities to teach and spread Islam which they termed "dialogue" although in reality it only took the form of one-way information. The Kingdom of Brunei is famous for adhering to the ideology of MIB or Melayu Islam Beraja where all activities must be closed with prayer, the national dress is also almost the same as Muslim clothing. As affirmed by Sultan Haji Hassanal Bolkiah in early 1991 that "Melayu Islam Beraja must uphold the identity and image of Brunei Darussalam firmly amidst other non-secular countries in the world."

Since 1991, it was through MIB that Brunei began to commemorate Islamic holidays such as Maulid Nabi, Ramadan, Hari Raya and others. Brunei also began to cooperate with regional Islamic

regulated on a regular basis. In addition, the lack of human resources in Brunei is still a topic of discussion due to the high unemployment rate and the use of foreigners as employees in the country. Therefore, in order to create superior human resources, there are educational institutions in Brunei, including the University of Brunei Darussalam (UBD), which was established in 1985.

Islam in Thailand

The Muslim population in Thailand is a minority where only 5.7% of the total population. While the majority that is found there is Buddhism as much as 80%. The majority of Muslims (who number 1.5 million) live in the South of Thailand, especially in Patani, Yala, and Narathiwat three provinces that color the development in Southern Thailand. This Muslim tradition dates back to the Srivijaya Empire which ruled Southeast Asia, including Southern Thailand. Since the unification of the country in the Northern Malay region into part of Thailand, there has been a clash of cultures between Malay Muslims and Thai Buddhists. The Muslim minority in Muangthai lives in four southern provinces namely: Patani, Yala, Satun and Narathiwat, as well as parts of Songkhla province. Songkhla is the largest province in Southern Thailand with an international airport and is the center of trade in the South. The whole province used to belong to Patani.



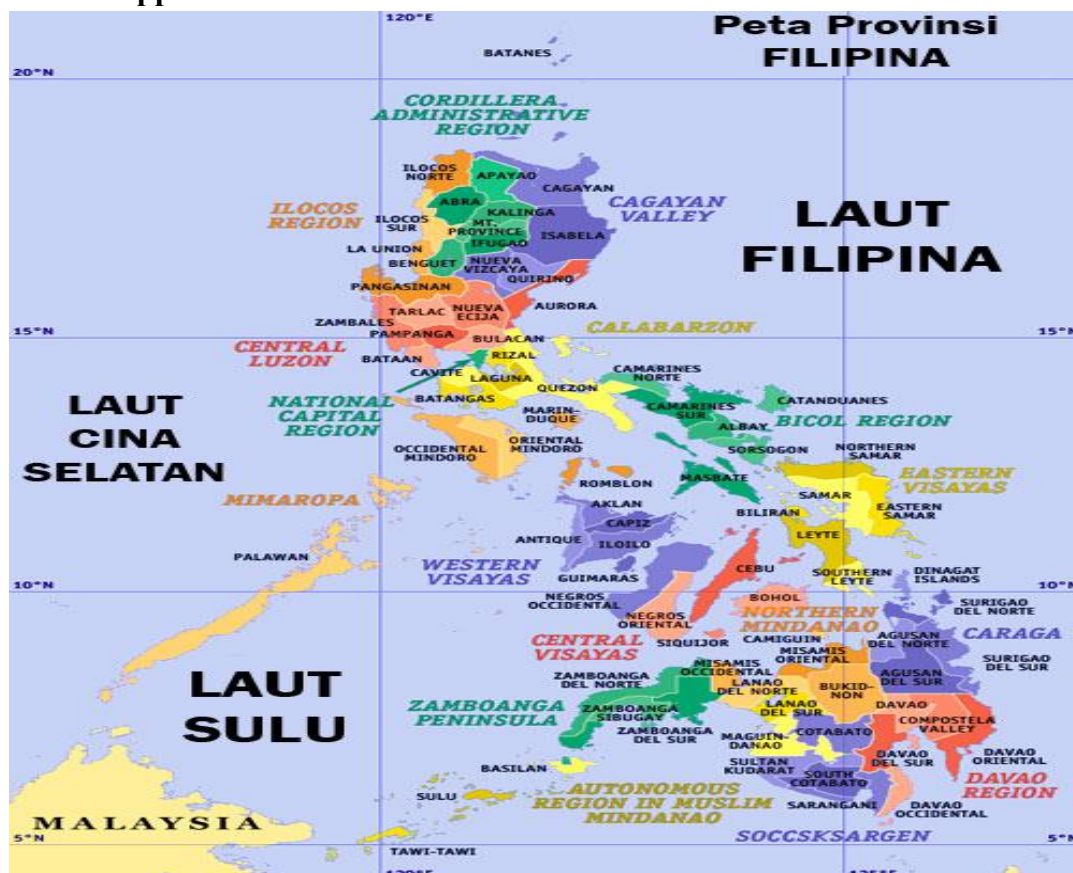
Source: guideoftheworld.com

It is not yet known when exactly the Patani kingdom converted to Islam, but the process of Islamization among its population more intensively occurred in the 12th to 15th centuries. The one who played a role in the Islamization process here was Sheikh Said from Kampong Pasai, with his presence the Patani kingdom then turned into a Sultanate. With the establishment of the Sultanate of Patani, this region then not only established itself as a center of trade and politics, but they also became a breeding ground for religious and intellectual discourse. With these three elements, Patani during the sultanate era was a cosmopolitan region. On the other hand, Hindu-Buddhist traditions and civilization tended to strengthen after the decline of the Patani sultanate until the sultanate's political institutions completely fell to Thai Buddhist rule in the 18th century. In fact, Thai Muslims at that time preferred to secede from the kingdom.

Muangthai or join Malaysia, because then they can live together with people of the same religion, language and culture. Because under the Muangthai monarchy Buddhism was made the official state religion, Muslims felt unfairly treated as a minority.

Therefore, Muslims in Thailand formed a separatist movement to wage guerrilla warfare against the Muangthai kingdom. The separatists wanted independence although some favored a union with Malaysia. The first goal of the Muslim minority movement was to liberate the Malay-Muslims from the Muangthai kingdom in order to unite with Malaysia. However, this goal was very difficult for them to achieve. In the end, they fought for political and cultural autonomy in the hope of upholding Islam in the Patani Malay community. Thus, the growth of anti-central government attitudes carried out by Muslims in Southern Thailand is due to many things. Such as the economic disparity that became the key to the ongoing ethnic separatism movement over the domination of Thailand's internal colonialism. As a result, the Muslims have been under a lot of political and security pressure from the government can't do much about it. So some of them secretly support anti-government movements, and some are even active in violence.

Islam in the Philippines



Map of the Philippines

Source: webhistory.com

Similar to Southern Thailand, Muslims in this country are a minority among others. Islam entered the Southern Philippines in 1380, precisely in the Sulu and Mindanao islands. The first person to introduce Islam to Sulu was Mr. Mashaika who is thought to have reached Sulu since the 13th century. Then there was an Arab cleric who spread the second Islam in Sulu, namely Karimul Makhdum, he came in the middle of the 14th century. Not long after that, a third person came to spread Islam in Sulu, namely Raja Baginda. According to historical records, Raja Baginda was a prince from Minangkabau. Due to his hard work in preaching Islam, eventually the entire Philippine Islands embraced Islam under the leaders. Muslim leaders called Datu or Raja. From there, the beginning of civilization in the Philippines was pioneered. At that time, a system of government and legal codification was already known, namely the Manguindanao Codee of Lauw or Luwaran, which was based on the Manguindanao Codee of Lauw.

Minhaj and Fath Al Qarrib al-intifa and Mirrat at Thullab. One thing to remember is that the wandering King Baginda along with his followers managed to introduce political elements into the Islamization process. He even appointed his son-in-law, Sharif Abu Bakar, an Arab scholar to continue his mission of spreading Islam.

After His Majesty successfully Islamized the Philippines in the southern region, the Philippines was colonized by the Spanish, then after colonization the Philippines experienced a period of transfer of power into the hands of the United States. Until finally the Philippines was able to gain its independence in 1946. However, this independence has no special meaning for the Moro nation. With the US stepping down from the Philippines, it brought new colonization from the Philippine government. The pressure intensified when Marcos became the ruler of the Philippines (1965-1986). It must be noted that during this period the struggle of the Moro Nation entered a new level with the formation of more organized and advanced resistance fronts such as MIM, Anshar el-Islam, MNLF, MILF, MNI-F Reformist, BMIF. At the same time, however, the fragmentation of the Moro Nation's forces became a factor that weakened their overall struggle. Therefore, the government's general strategy towards Muslims was to integrate Muslims into national democracy. What was aimed at Muslims was actually linked to the assimilation of Muslims into the national (Catholic Christian) culture.

Islam in Myanmar



Myanmar country map

Source : id maps-Myanmar.com

Myanmar (Burma) was originally divided into several kingdoms. This led to several periods regarding the arrival of Islam, especially in Pagan and Arakan. Arab Muslims first arrived in the 7th century through trade routes. At that time spices and other natural resources were plentiful in the land of Myanmar, because it was natural resources that were in demand by Europeans and Middle Easterners, they also traded and almost controlled the trade. Through this trade they began to introduce and spread Islam. Their knowledge of navigation, astronomy and the geography of countries made them strong in trading in the Indian Ocean region for several centuries. There are several versions of the arrival of Islam to the Arakan region. The first king in the area, King Naramaikhela or Sulaiman Shah, was the title given when he converted to Islam. Since the area was poor during his time, he asked the Sultan of Bengal for help. In fact, Arakan was never colonized by the king of Bengal because Arakan as a small kingdom had indeed asked for protection from the Kingdom of Bengal whose power was greater as one of the Islamic kingdoms.

The arrival of Muslims to the Pagan region began with a stopover in Burma's Ayeyarwady River Delta, located on the Tanintharyi and Rakhine coasts in the 9th century. The presence of Muslims and their preaching was documented by Arab, Persian, European and Chinese adventurers. The record of the Muslims' stay in Burma in the Burmese chronicles during the Era of the first

Burmese Kingdom of Pagan in 1044 AD. Sailors discovered Muslims in Burma after exploring South China. When Persian Muslims sailed in search of China and visited Burma on the border of Yunan (China), the colonists recorded it in the Chinese chronicles in 860 AD. The Muslim population in Myanmar had increased during the British colonial period, due to the increased migration of Indian Muslims to Myanmar. Later, the Islamic population declined after the signing of the India-Myanmar treaty in 1941.

After the arrival of Muslims in Pagan and Arakan, Myanmar has had problems with minorities and ethnic Rohingya. The Rohingya are the indigenous people of Arakan state, which is located in western Myanmar and borders India to the north, China to the northeast and Bangladesh to the northwest. Arakan used to be known as Rohang, which is why the Muslim people who inhabit Rohang are called Rohingya. The Rohingya have lived in Arakan since the 7th century AD. For 350 years the Islamic kingdom was established in Arakan and Muslims lived peacefully. But on September 24, 1784 AD King Boddaw Paya of Burma sent armed troops to Arakan and overran it. Since Myanmar's independence in 1948, the Rohingya have been the most oppressed ethnicity in Myanmar. The Rohingya are also not recognized as part of the Myanmar nation, even though the Rohingya have lived in Arakan since the 7th century. Even at the time of independence in 1948, Muslims seemed to be excluded from the joy. Unlike other ethnicities who had the right to establish their own states, the Rohingya lost their rights, even their territory (Arakan) was handed over to them.

to the ethnic Rakhin who are Buddhists, although their population is less than 10% of the population of Arakan. Since decades ago, many Rohingya Muslims have fled to Bangladesh due to the Burmese government's atrocities against them. Apart from Bangladesh, they also fled to other countries and most of them are still on the run until today,

Laos



Map of Laos

Source : agilsinikuska.com

Islam first entered this country through Chinese traders precisely from the Yunnan region. Chinese traders not only trade in Laos, but also to neighboring countries such as Myanmar and Thailand. Lao people call Chinese traders Chin Haw. In addition to Chin Haw Muslims (Chinese Traders), there are also many Muslims in Laos from Cambodia. Laos is the country with the least Muslim population. The number of Muslims in Laos is only about 700 people, 200 of whom come from Cambodia, and the rest are Muslims from Chinese and Indian traders. At the beginning of the arrival of Cambodian Muslims to Laos, they lived very poor. However, they struggled and

eventually survived and thrived in Laos. Despite being a minority, Muslims in Laos are well accepted by the Buddhist-majority society. Currently, Muslims in Laos have developed well and even have a community. Lao people are also not bothered by the call to prayer, they respect what others believe in and are very tolerant.

Cambodia



Cambodia and Vietnam country map

Source: Brainly.co.id

Cambodia or Kampuchea is one of the countries in Southeast Asia located on the Indo-China Peninsula which borders Thailand, Vietnam and the Gulf of Thailand in the Southwest. The majority of the population in Cambodia is Catholic, Buddhist, and one percent or 700,000 people are Muslim. The introduction of Islam in the region has given a new color of life to the development of culture and religion in Cambodia. Islam came to the region approximately in the 15th century, brought by ethnic Vietnamese during the fall of the Cham kingdom which was attacked by the Annam kingdom. Due to the attack, the Vietnamese Muslims sought refuge in Cambodia. In Cambodia, the Muslim community from Vietnam was welcomed because Cambodia had previously dealt with the Muslim community in Vietnam in the fields of trade and politics. The good relations that have been established between the Khmer Kingdom in Cambodia and the Champa Kingdom in Vietnam both in the political and economic fields, have a positive impact on the relationship between the two in the future. In addition, before the downfall of the Champa Kingdom, Champa was also part of the Khmer Kingdom.

Khmer rule. This long-standing good relationship then made the Champa people who made the diaspora to Cambodia well received. Moreover, this openness was not only shown by the nobility, but also by ordinary people (Ibrahim et al., 1989).

Initially, the Champa people were allowed by the Cambodian government to determine which area they would live in. They were even given the opportunity to choose the land they wanted to work in. The kingdom was also willing to appoint these Champa immigrants as royal employees if they had the required competence. It wasn't until the 17th century that the Cambodian king began to embrace Islam. However, this did not significantly increase the number of Muslims in Cambodia. But in the end, the Muslims in Cambodia were able to coexist with the Cambodian population without any disputes arising between the two, both in terms of race and religion. This harmonious relationship continues, until Islam develops even though it is only a minority religion. However, the adherents of Islam in Cambodia will experience its dark period when Cambodia was controlled by the Khmer Rouge regime, and then experienced improvement and development as before after the regime was no longer in power (Sawi, 2010).

Vietnam

Islam in Vietnam is the main religion for the Cham people, a minority ethnic group related to the Malays, a third of the Muslims in Vietnam are from other ethnic groups. There are also self-described communities of mixed ethnicity (Cham, Khmer, Malay, Minang, Vietnamese, Chinese, and Arab), the Islamic population also known as Cham, or Cham Muslims, around the Chau Doc region in the southwest. During the time of Islam's third caliph, Uthman bin Affan, he sent the first official envoy to Vietnam and Tang Dynasty China in 650. Muslim sea traders are known to have stopped at ports in the Kingdom of Champa on their way to China in the early history of Islam, but the first evidence of the spread of Islam dates back to the Song Dynasty, with documents from China recording that the Cham familiarized themselves with Islam in the late 10th and early 11th centuries. The number of followers began to increase as contact with the Sultanate of Malacca expanded in the Song Dynasty.

1471 at the time of the collapse of the Champa Kingdom, but Islam would not become the main religion among the Cham until the mid-17th century. In the mid-19th century, many Cham Muslims immigrated from Cambodia and settled in the Mekong Delta region, strengthening the Islamic presence in Vietnam (Arnold & Qowim, 2019).

According to Cham advocacy group International Office of Champa (IOC-Champa) and Cham Muslim activist, Khaleelah Porome, both Hindu and Muslim Cham have experienced religious and ethnic persecution and restrictions on their faith under the current Vietnamese government, the Vietnamese state restricts Cham property and prohibits Cham from observing their religious beliefs. Hindu temples are turned into tourist sites against the wishes of Cham Hindus. In 2010 and 2013 several incidents occurred in Thanh Tin and Phuoc Nhon namely villages where Cham were killed by the Vietnamese. In 2012, Vietnamese police in Chau Giang village stormed into a Cham mosque, stealing an electricity generator. Cham Muslims in the Mekong Delta have also been economically marginalized, with ethnic Vietnamese settling on land previously owned by the Cham with state support.

Islamic Civilization in South Asia



The spread of Islam in South Asia

Source: Wordpress.com

Since the beginning of the XIII century until the middle of the XIX Islamic dynasties developed in India. The period of political influence of Islam has begun since the beginning of the VIII century when Muhammad bin al-Qasim was sent by Caliph al-Walid I to invade the Sind area starting in 708 AD. Although he did not control all of India, Qasim had succeeded in establishing the political influence of Islam in the Punjab. Since then Islamic politics has continued to flourish in

India. The Ghazni dynasty, which flourished from 961 CE, centered in Afghanistan, became the second most influential political force in India, and the Ghuri dynasty was the third political influence in the history of Islamic empires in India. The end of the Ghuri dynasty marked the beginning of the Islamic empire in India with the founding of the Delhi Sultanate by Kutbu'ddin Aibak (1206-1211). From then on, Islamic dynasties flourished in India until 1857 (Thohir, 2009).

The Rise of the Moghul Empire

The foundation of the Islamic dynasty in India was Kutbu'ddin Aibak (1206-1211), who succeeded in establishing an independent Islamic kingdom in India. After feeling strong enough to establish power in India, in 1206 he founded the Sultanate of Delhi in India which he successfully defended until 1290. The dynasty of Aibak's descendants is often called the dynasty of the servants of kings, because Aibak himself was not a descendant of kings. Sultan Balban was the last king of the dynasty of servant kings. He left no descendants and the rule of the Delhi Sultanate was subsequently taken over by the Khilji dynasty of kings (1290-1321), followed by the Tughlak dynasty (1321-1399), the Sayid dynasty (1414-1451), the Lodi dynasty of kings (1451-1526), and finally the Moghul dynasty.

The reigns of the kings who ruled Delhi were not smooth, but often involved bloodshed and overthrow. Sultan Babar or Babur was a descendant of the Turks (paternal side) and the desert Lodi or Jengis Khan (maternal side). As a Mongol descendant, Babar was innately brave and skilled in war. He was of the view that India would be successfully built into an empire.

strong given the wealth he possessed. At the time Babur came to power in Kabul, the situation in India was in turmoil during the reign of Ibrahim Lodi. This was an opportunity for Babur to realize his dream of expanding his empire to India. Sultan Babur immediately prepared a battle to overthrow King Lodi. In 1526, a major battle took place in the city of Panipat. Sultan Ibrahim Lodi was defeated by Babur's army, and the kingdom of Delhi came to an end. Sultan Babar then established the Moghul kingdom and his reign was known as the Moghul sultanate with its capital in the city of Agra.

Political Development of the Mughal Empire

Reign of Babur

The Mughal Empire was the largest and last Islamic dynasty in India. After defeating Ibrahim Lodi, Babur established political stability and strengthened the army and penetrated. By 1529, the Mughal Empire's territory extended from Turkestan to the Bay of Bengal. This meant that important regions were already under Mughal rule. However, Babur could not be said to have succeeded in controlling all of India (al-Azizi, 2017).

Humayun's reign

In 1530 Babur died leaving two sons, Humayun and Kamran. Humayun ascended the throne in his father's stead facing the problems of the disintegration movement and the threat of attempts to overthrow his authority including from his own brother. He had more time to solve these problems. The most serious threat was from Afghanistan. A large force was prepared to deal with Sher Khan (from Afghanistan) who was trying to take Agra. Humayun managed to get out of Agra, and with the help of Shah Thomas of Persia Humayun managed to regain control of Kabul, then Agra was also captured in 1555. Humayun had a son named Akbar who was born during his escape (1542). In 1556 Akbar replaced Humayun who later became famous as a valiant and highly accomplished sultan (Syukur, 2015).

Political Stabilization of Sultan Akbar

Sultan Akbar faced very complicated royal problems. He believed that the power of the state lay in the army and administration. Various disintegration movements and threats of falling power

were still great in front of him. Among them was Sultan Sher Shah's nephew named Sultan Muhammad Adil Shah who collaborated with the commander of the army.

Hindu nation named Hemu. Hemu, however, fought back on his own, crowning himself Vikramaditya (the title of the famous Chandragupta II in the 4th century AD). The attempt to overthrow Sultan Akbar failed, and Delhi was recaptured and the expansion of power continued brilliantly. By 1576 Rajputana, Gujarat and Bengal had been taken over by Sultan Akbar. Thus, the western and eastern entrances by sea in India had been controlled by Sultan Akbar. The initial success of Sultan Akbar was followed by the glory of the next expansion of power. In 1573 Gujarat was successfully controlled, followed by Bengal in 1576. Akbar had succeeded in controlling important areas of India. By the time of his death in 1605, Moghul rule was firmly established. Akbar also made accommodations with the Hindu community by carrying out various policies such as abolishing Jizya and Djazia, banning cow slaughter, and even appointing several Hindus to occupy ministers and army leaders.

Sultan Jahangir (1605-1628)

Salim, Akbar's son was crowned Mughal king with the title Sultan Nuruddin Muhammad Jahangir Pasha Ghazi. Jahangir contrasted with his father in establishing Mughal rule especially in dealing with Hindu groups. He faced tremendous conflict with his own son, who died in 1627 leaving the kingdom in conflict. His two sons Shah Jahan and Azaf Khan were both eager to succeed their father.

Reign of Sultan Shah Jahan (1628-1658)

Shah Jahan's reign still faced various domestic turmoil and the threat of power struggles from other countries. Shah Jahan continued Sultan Akbar's politics by conquering various regions to quell rebellion and expand the kingdom. In 1636 two important kingdoms were successfully controlled, namely Ahmad Nagar and Bijapur. Shah Jahan had a son named Aurangzeb who was given power in Deccan. Aurangzeb succeeded in stabilizing Deccan, especially in the face of Hindu royal power that was still trying to resist Islamic rule. The strongest rivalry was between Aurangzeb and Dara Shikoh. In this competition, Aurangzeb

defeated Dara Shikoh, and took over as Moghul Sultan in 1658. Meanwhile, Shah Jahan spent seven years in the Agra fort until his death. Shah Jahan, an ambitious king, left behind many important buildings during the Moghul period that marked the cultural greatness of the Moghul empire.

Reign of Aurangzeb Alamgir (1659-1707)

Sultan Aurangzeb Alamgir (conqueror of the world) crowned in Delhi in 1659 immediately took control of domestic security by re-establishing power in Deccan. His efforts were not in vain as more and more territories were controlled. In 1685 the kingdom of Bijapur submitted, followed by Golkonda in 1687, Tanjore and Trichinopoly in 1689. Aurangzeb succeeded in expanding power in India as a whole beyond the area conquered by Sultan Akbar. It was only the Maratha nation that Aurangzeb had yet to conquer. Aurangzeb's rule was the anticlimax of Moghul rule in India. In the period that followed, Moghul rule continued to decline. The sibling conflicts of Aurangzeb's children caused the power of the state to become increasingly porous. Especially during the period of Aurangzeb's reign, Western nations were already actively traveling to the east. The British were one of the western nations that successfully occupied Surat, a port in Gujarat during Aurangzeb's reign. This was the forerunner of Western colonialism and imperialism in India that would influence a new chapter in the history of the Indian nation. Aurangzeb revived the jizya that had been revoked by Sultan Akbar, and took a hard line against the Hindus (Haqqi, 2021).

CONCLUSION

Islam entered and developed in Southeast Asia against the backdrop of its spread by traders or scholars from the Arabs in a peaceful manner. Some of the paths taken include trade, marriage, education, Sufism, and culture. Islam is a religion in which there are noble teachings based on the Qur'an and causes the mixing of local culture with Islamic teachings so as to produce a new culture that is dynamic and acceptable to the people in Southeast Asia. In addition, various institutions or organizations have been established in various countries in Southeast Asia which shows that the rise of Islam in Southeast Asia has experienced development which is a period of Islamic glory where Muslims dominate the fields of trade, shipping, have political influence and great power, come with religious enthusiasm and mission. They were cultured, educated people so that in Southeast Asia Islam developed quite rapidly.

The history of Islamic civilization in South Asia also includes the development of unique Islamic culture and art, such as the Mughal art of architecture that reached its peak through the construction of the Taj Mahal in India. Islam also made a strong impact in the form of literature, music and dance in the region. However, the history of Islamic civilization in South Asia also includes conflicts and disagreements with other religious groups. During the period of British colonialism, there were divisions and tensions between Hindus and Muslims, which eventually led to the division of India and Pakistan into two separate countries in 1947.

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AUTHORS' CONTRIBUTION

Author 1: Conceptualization; Project administration.

Author 2: Conceptualization; Data curation; In-vestigation.

Author 3: Data curation; Investigation.

Author 4: Formal analysis; Methodology; Writing - original draft.

Author 5: Validation; Writing - review and editing.

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