

TRACKING INDEPENDENTLY INDONESIA ISLAMIC HISTORIOGRAPHY

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Abstract: *Muslims as the majority in Indonesia has not contributed properly in the writing of the Indonesian National History. The role of Moslems covered by the hegemony of national historiography, even in the previous era. It must be admitted that Islam has played an important role in the Indonesia's archipelago and national history. Islam once became a super political force by the existence of Islamic kingdoms in various islands of the archipelago. In the modern era, Islam has transformed into a reckoned political force. However, in reality, the discussion about this issue cannot be found. Therefore, the authors apply independent approach to study Indonesian Islamic historiography that focusing on Indonesia Muslims literary culture and its periodization. Writing process of historiography in each area would give a birth to new various perspectives. Indonesia's post-colonial historiography carries a heavy burden in the writing process of Indonesia's struggle realities for independence at that time. The emergence of Indonesia center perspective was unable to complete the historiography mission. Moreover, the historiography has deteriorated the Muslims' roles in the nation struggles. This claim is proven after Sejarah Umat Islam (History of Muslims) book is published. The book does not depict any roles of Indonesia Muslims except their political power. Furthermore, when the book discusses religious aspects, it only offers sections about Islamic kingdoms, pesantren and Kyais; as if there are no other interesting issues related to Indonesia Muslims.*

Keywords: *Indonesia, periodization, and Muslim historiography*

Introduction

Bernard Lewis, a historian of Middle Eastern studies at Princeton University, in his book *What Went Wrong*¹ invites us to

¹ Lewis, "What Went Wrong?", *Atlantic Monthly*, January 2002, downloaded from: <http://www.theatlantic.com/issues/2002/01/lewis.html>

discuss causes of deterioration of Islam. He said that people of the Middle East must begin to stop feeling sorry for themselves, to leave their grievances and sense of victimization, to solve existing problems such as: poverty, human rights violations; to encourage their open minded and intelligent generation, and to process natural resources for the benefit of its people.

Lewis tended to argue internal causes rather than external. Lewis who was raised in the West tradition and practices argued that the Middle East (and Islam) and after the Middle Ages filled with lack of freedom due to indoctrination, economy mismanagement and corruption, gender discriminations, and tyrannical rulers.

Meanwhile, the causes of deterioration of Islam we often read when studying the history of Islam are the presence of various external pressures. We note two important things the Mongols attacked Persia and Western colonialism. We seldom ask critical questions about why Persia as the center of Islamic civilization was successfully defeated and destroyed in the 21st century by Genghis Khan and his armies then began to grow as a "new civilization"? Why should the Islamic Caliphate conquered by Western society that had been its colonies? Therefore, it is more appropriate that we put all the external factors as results rather than causes.

Anxiety in the development of Indonesian historiography also influenced Indonesian historians.

BambangPurwanto presented his critics in his book *Gagalnya Historiografi Indonesia dan Menggugat Historiografi Indonesiasentris* (Failures of Indonesia Historiography and criticizing *Indonesiacentris Historiography*). He invited readers to look back in Indonesia's past era after colonialism by placing meaning and concept of real

Indonesiasentris.² It is not a binary opposition or placing Indonesians who were considered as "insurgents", "dissidents", and "bandits" during colonial days then became heroes in the writing of history based on Indonesiasentris framework. In addition, problem of historiography that there is an interpretation of the history as "a political history". If the nation's historical process does not vary then the thesis will cause the historiography to be imprisoned in dichotomous mindset -black and white- and unable to free from colonialistcentris frame.³

Another issue follows the understanding of history as described above, the Indonesia history denies existence of diversities, differences, and conflicts within communities without associating them with the colonial power. However, as a structure and process, history of colonialism expansion is inseparable from interaction of external and internal factors.

Let us apply the perspective in reading the history of Indonesian Islam without trying to ignore the Western colonialism experiences in Indonesia and reality (Caliphate) of Islam in the Middle East region were starting to fade. The history of Islam Indonesia is always been attached to the 'national' history. However, in reality of the Islamic culture in Indonesia, many events had no relations with any national political events.⁴ The diversity of themes and aspects of the history of Indonesia Islam were examined should represent a distinct

² Purwanto, failure of Indonesian historiography?!. (Yogyakarta: Waves, 2006), p. 11.

³ Ibid., P. 12-21.

⁴ National History Indonesia (Jakarta: Department of Education, PN Balai Pustaka, 1974-1984), Volume IV, with different editors and different teams, and general editor Marwati Djoened Poesponegoro and Nugroho Notosusanto, and see the history of Muslim Indonesia (Jakarta: Indonesian Ulema Council, 1987).

benchmark that is different to previously known periodization. Some texts put Islamic events as the results of other major events. Therefore, Muslims often blamed external factors rather than internal factors causing deterioration of Islam in Indonesia.

Based on the background mentioned above, the main idea of this research is can we develop the independent periodization of Indonesia Islamic history? We all know that Indonesia had become Muslim community tens of years before the colonial occupied the archipelago. Therefore, this idea is not merely to get out of the non-colonialcentris history as similar as Indonesia's national history (Indonesiacentris History). However, by looking at the internal dynamics of the Muslims in Indonesia, at least, it answer the big question about the deterioration of Islam (in Indonesia) and what solutions to be performed to achieve and awaken Islam. The study research questions are as follows:

First, how are the dynamics of Indonesia history? Second, how the Indonesia Islamic historiography work?

Methodology

Theoretical and conceptual framework applied in this study of independent Indonesia Islamic historiography focus on literary cultures of Indonesian Muslims. Therefore, this study applied and formulated the main concept of periodization without following standard categories of the national history's periodization. An understanding of this periodicity will closely relate to the meaning of "independent" in this study. It is because the study expects to create a separated timeframe or periods out of the conventional history of Indonesia's circle.

In this study, the concept of “independent” and periodization are closely related. According to its theory, history is an independent science that has its philosophy, problems, and its own explanations. When mentioning the word of "independent", it means that it has been formulated a framework period of the history of Indonesian Muslims which is different from the today's framework. Therefore, it is called independent approach. Trying to find a new periodization of an event that is based on sources that will be completed with new historical studies perspectives, for example, "total historical perspective" by Azyumardi Azra in *Islam Nusantara*⁵ or *Jaringan Ulama*⁶ that uses a multidisciplinary approach, and Sartono Kartodirjo *Pengantar Sejarah Indonesia* (Introduction to the History of Indonesia).⁷ The review should also place Islam (Ummah) Indonesia as a major subject in many of studies on Islam in Indonesia.

Dynamics of Indonesia Historiography

1. Indonesia Historiography Patterns

The writing of history (historiography) varies according to countries, time, and historians' personality. Studying the history based on the historiography does not favor any aspects of factual contents and process of history. However, it focuses on the history in terms of cultural history. As a result, it will enhance our ability to make views and assessments.⁸ Its aims are to make historians be

⁵ Azra, *Islam Nusantara: Global and Local Networks*, (Bandung: Mizan, 2002).

⁶ Azra, *Network Middle East scholar and Archipelago seventeenth and eighteenth centuries: Tracing The Roots-Root Renewal of Islamic Thought in Indonesia*, (Bandung: Mizan, 1995).

⁷ Kartodirjo, *Introduction to the History of Indonesia: From Emporium to Imperium* (Jakarta: Gramedia: 1987), Volumes I-VI.

⁸ Kartodirdjo, *Thought and Development Historiografarfi Indonesia: Alternative A*, (Jakarta: Gramedia, 1982), p. 15.

more critical towards himself and be more objective in their studies.

In the development of the historiography in Indonesia, several shades of historiography are quite prominent, for example traditional historiography, colonial historiography, and national historiography. Traditional historiography tends to be dominated by religious and magical aspects and its sources sometimes unknown. At that time, the historical narrations of the society was public property. This proves that the "historiography" is a reflection of cultural expression and social concerns of the community or social group producing it.⁹ It does not mean that historiography denies the historians' works. Cultural appreciation about a society demands people public to reconstruct stories explaining how and why they are. Colonial historiography highlights the role of the Dutch people and focus on political, economic, and institutions. This logical development of the colonial situation in which the writing of history, especially the history of the group, embodies the dominant and its institutions. Interpretation of the colonial era tends to create a myth domination, citing the colonial wars as *pacification* effort of areas, which actually were resistance assessments of the community and its culture. The history of colonial wars outlined various military operations, while the Indonesian people simply called the object of the Dutch military action, not explained by *the internal* organization of the uprising whom, and belonged whether the rebels, and whether, the actual goal.

The new direction the development of Indonesian historiography began in the 1970s and 1980s began. The themes

⁹ Abdullah, *Local History in Indonesia* , (Yogyakarta: Gadjah Mada University Press, 1985), p. xxi.

shifted from the history of great people, a great tradition to the history of those small or ordinary people. Dissertation Sartono Kartodirdjo the Banten rebellion in 1888 with a perspective that Indonesiasentris besides bringing dramatic changes to the approach and the sources used.

Rural history with a variety of themes emerged, however, tends periodization periodization selected by the use of colonial Dutch sources were quite dominant, but with Indonesia centric approach. Azra Azumardi dissertation about the network figures of Islamic modernist movement in West Sumatra with the Arab world and Islamic modernist movement in Palembang by Jeroen Peter (Netherlands) simply provide the enrichment of the theme of the intellectual history of Islam in Indonesia.

Now in Indonesia, discussions about "rectifying history" is growing, especially since the fall of the New Order regime and the beginning of the reform era. Straighten history, especially of the losing team and harmed during the political transition of the Old Order to the New Order, is now under way by the group and is also a debate among professional historians themselves who participated as a clerk a high level and which are not.¹⁰

SEE Historiography ISLAM INDONESIA

1. Ignoring Islamization The Original Source

The spread of Islam is a very important process in the history of Indonesia, but also the most obscure. *History of Modern Indonesia* Ricklefs read the history of Islam Indonesia by revealing the theories that have been there and let the reader find his own way reveal which theory is correct about the certainty of the entry period of Islam in the archipelago. As in the books orientalis

¹⁰ Purwanto, Sues Historiography (Yogyakarta: Waves) 2005.

who have been there, the division of the period in his follow pembabakan Western version, he mostly uses the term pre-colonial, colonial and independence period and New Order. So the explanation about Islam Nusantara is a part to be made as an introductory course (prologue)¹¹. Writing like this is also often found in the works of academics who perform excerpts without criticism, so the history of Indonesian Islam is increasingly unclear because there is no effort trying to find the source of real-time processes reveal the spread of Islam took place.

Review of the origin of the arrival of the entry of Islam and Islamisation in the archipelago feels never-ending, because it is very interesting and the information continues to grow. Until now, research on the certainty of his arrival is still used as the focus of studies on Islam Indonesia, especially in the study of the ancient manuscripts (the Malay-Indonesia).¹²

Instead, it was not going to debate the issues at the top because it is actually over. This refers to the latest findings, and the agreement of the historians about various theories, lines, and period as well as evidence that the most valid (authenticated) with the historical reality of the history of the beginnings of Islamisation in the archipelago. Azyumardi Azra in his *archipelago Ulama Network* suggests a reassessment of the truth of the theory-based Arab sources obtained, and he said that Islam entered the archipelago in the 7th century AD (657 H).¹³ This is supported by

¹¹ Ricklefs, *History of Modern Indonesia*, (Yogyakarta: Gadjah Mada University Press, 1994), p. 3-20. Kartodirjo, *Introduction to the History of the New Indonesia: 1500-1900 From Emporium to Imperium*, (Jakarta: Gramedia Pustaka General, 1999).

¹² Candrasmita, *Manuscripts Classical and Its Application To Study History of Islam in Indonesia*, (Jakarta: Training and Development Agency and the Ministry of Religion), 2012.

¹³ Azra, *Network Ulama*, (Bandung: Mizan, 1995).

findings Naquib Al-Attas¹⁴ which berdasat research on archaeological evidence in East Java. Besides, if I may hindsight, this debate is not a new thing, in 1960 Hamka in *History Muslims*¹⁵ volumes IV has been clearly provide evidence of the historical presentation about the early history of Islam in the archipelago.

So the real debate about where the entry of Islam, who is carrying, and when it happens it has been answered already. While on a research article in accordance with the theme carried, would like to invite to think more critically about the creation of an effort periodization of the history of Indonesian Islam Independent; and perhaps it can be started from the determination of the period of the advent of Islam to the archipelago, namely the 7th century AD Thus, the task of the historian is now to think back and try to present realities, among others; whether the events that dominate when it is, and what it looks like and how the response of the community (indigenous) about the incident. Writing it can depart from various aspects of life that have occurred during that period, or based on evidence and sources can be found, so it can easily frame the concept of Islam Indonesia Mandiri historical periods can be formulated.

As we know, this is done in order to fill the void periods, when it was agreed that the 7th century is the starting point of Islam in Indonesia. The first obstacle that might happen is, subconscious understanding of Indonesian society, especially among historians and scholars of Islam do not know this and no socialization of knowledge (knowledge) affirmation of the discourse. So would most likely result in the emergence of the era

¹⁴ Al-Attas, Preliminary Statement on A General Theory of Islazation of the Malay-Indonesian Archipelago , (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1969).

of "intellectual confusion" or the term controversial science of Islamic history. This may be because the determination of the period will lead to new discourses, so it is discursive. In addition, if the 7th century AD referenced historical Islamisation in the archipelago, and the arguments of Anthony Reid,¹⁵ who says Sumatra embraced Islam in 1297, and Fatimi with the findings of tombstones Fatima bint Maimun on the 1097M,¹⁶ then whether the evidence can be filed or reality what kind of accompanying the travel process of Islamisation in the archipelago-century 8,9, and 10? According to the author it is the biggest challenge that must be answered by the main Indonesian Islamic historians and Muslims in Indonesia if Indonesia wants the creation of Islamic history who truly represent the Muslims of the early period until now materialized.

Searches historiographical in the history of Indonesia generally presents the archipelago as a representation of the initial formation of the unity of Indonesia geographically, then an explanation of the royal Hindu-Buddha, the entry of Islam into the archipelago (Islamization), the collapse of the kingdom of Hindu-Buddhist and the emergence of kingdoms Islamic sultanate that begins at Pasai and ends in Java, then colonial penetration. Long periodicity of the history of Islam in the archipelago are among the books Sartono Kartodirjo *Indonesian National History* vol IV¹⁷ and the Indonesian Ulema Council *History of Indonesian Muslims*¹⁸. There is no new thing that can become a recent study for all the

¹⁵ Reid, Towards a History of Sumatra between Indonesia and the World , (Jakarta: KITLV and Torch, 2011).

¹⁶ Azra, Network Ulama , (Bandung: Mizan, 1995).

¹⁷ National History Indonesia (Jakarta: Department of Education, PN Hall Ref), 1974-1984, Volume IV.

¹⁸ History of Indonesian Muslims , (Jakarta: Indonesian Ulema Council, 1987).

explanations and descriptions can be accepted by the public. And these readings into meaningful as a compulsory knowledge, that is the story of periodization of Islamic history that occurred in the archipelago. However, although the same theme, Hamka with a *history of Muslims*¹⁹ presents a picture with a different explanation. He concludes that Islam in Indonesia when it can not be separated from the history of Islam in the Arabian Peninsula and the Islamic world (ie the Umayyad Caliphate, the empire Abasiyah and Turkey). So he made a series or series of papers that bound up to 4 to explain the existence of these linkages.

Other studies on the theme preacher is Walisongo. Walisongo is the Sunan (teachers) propagation of Islam in Java. They are known to be able to unite the teachings of Islam with local culture coupled with innovative yet creative propaganda. The scholars mentioned in the article also contributed a lot not only in folk pengislaman coastal and inland areas, but also kings and their descendants. As a role model of religion, the scholars also had the works that can be read by the students, and usually they have a place to learn. All of these are among the spread of Islam by the method that will memunculnya term surau, mosques, schools, students and the yellow book²⁰.

Explanation through some of the works is intended to give a wide range of initial concepts of identity and presence of Islam in the long process of periodization of Islam in the archipelago. This

¹⁹ Hamka, *History of the People*, (Jakarta: Bulan Bintang, 1976).

²⁰ Graafand and Pigeaud, *kingdom-the kingdom of Islam in Java: The transition of Majapahit to Mataram*, (Jakarta: Grafiti Pers), 1985; Saifullah, *History and Culture of Islam in Southeast Asia*, (Yogyakarta: Student Library), 2010; and Sofyan, Wasit and Mundiri, *Islamization in Java*, (Yogyakarta: Student Library), 2004; Muljana, *collapse of Hindu-Javanese kingdom and the emergence of Islamic Countries in Indonesia*, (Yogyakarta: LKiS) 2007.

raises many interesting questions, if there is no initiative from historians to establish Islamic historiography Indonesia alone? Given the many sources and evidence of involvement as well as a great role in giving shades of Islamic values in Indonesia, why not strive for instance bring periods aspect of life experienced by the people of Muslim archipelago until now with the framework of the concept of periodization of Islamic Indonesia, outside the framework of periodization of National History Indonesia of course. Another thing, the productivity of the scholars in making the work of the books of yellow, where we know their work contributes greatly to the awareness of reading, knowledge and religion among the people, even students and people from outside the archipelago many sit on the scholars and guardians in the archipelago. In addition, the boarding position and the position of the students in the process of spreading Islam, as well as their role in the national struggle and the state is very large. So, there should be periodization present existence in the history of Islam Indonesia proportionally. In conclusion, there are many more things that might be taken into consideration in formulating the ideas above.

2. Without the history of Indonesia (People) Islam

Studies and political debate adorn many post-independence Indonesian historiography. Similarly, writing the political history of Indonesian Muslims have contributed in presenting the position of Muslims in the colonial period, post-colonial, independence to reform and modern. However, Saifullah still regretted because the struggle and sacrifice of life of Muslims in the beginning of the period until the end of independence did not obtain a position that

was encouraging and dominant²¹. It is also found in reference books main Indonesian National History are just putting the discussion of Islam in volume 4 and as there is no connection with the other volumes in the SNI. So it is not wrong if it appears the understanding of their "abolition" or "discontinuity" with the actual historical facts masyarakatNusantara become the majority population in Indonesia today.

Elimination of existence, the influence and the role of Muslims in Indonesia's history is very appropriate if likened to using a statement from Linda as follows: "that history is the story of a typical form of domination, ie patriarchy literally means *his-story*. There are many oral story that tells what it means and how it feels to be human when your history is deleted deleted just in front of your nose, it is deemed irrelevant, ignored or regarded as the ravings of a crazy old men drunk. Negation colonized view of history is a critical part of the affirmation of the colonial ideology, partly because such views were regarded as 'primitive' or 'right', partly because the view was opposed and against the missions of colonization.²²

For example in the political institutions after independence, such as efforts Investigation Agency Preparation Kemedekaan (BPUPKI), Muslims represented only 25%. Only in the Committee Nine Muslims are more dominant. Among the people themselves, long before had been born several Islamic organizations, such as Muhammadiyah in 1908, SI Islamic Trade in 1911 (later becoming SI 1912), NU 1926 and others. Discussion of the mass organizations and a number of figures, Kyai and Islamic

²¹ Saifullah, *History of Islam in Southeast Asia* , (Yogyakarta: Student Library, 2010), p. 33-39

²² Smith, *Decolonization Methodology* , (Yogyakarta: Insist, 2005), p. 20-21.

fighters; wholly embedded in national periodicity. Their space is only there during the colonial, post-colonial and independence. Similarly, the existence of the historical process of the organization and Muslims are always wrapped in a colonial frame, or are in the Old Order regime under the hegemony of the forces of tyranny Sukarno and Soeharto's New Order regime. As if the beginning of the Indonesian people that Islam is the nation's majority-owned Dutch (West), or who then ruled by the nationalists alone. It's ironic history.

Contextually within the framework of periodization of the history of Islam Indonesia, the book Martin Van Bruinessen²³ with the theme of political organization NU and his relations, Nakamura²⁴ with Crescent Muhammadiyahnya, Boland *struggle Islam in Indonesia*²⁵, and Zamakhsyarie Dhofier²⁶ in the *Tradition boarding school* has been successfully serve the needs of knowledge of Islamic organizations in the frame of the political, social and cultural. But unfortunately, of the references that focus on themes that no one has been able to get out of the *frame* colonial or post-colonial era. It can easily be traced when the writers put periodization research which is of colonial or postcolonial so understanding emerged that among other things stated that the presence and determinants of motion-activities and all matters relating to the emergence of organizations or activities pesantren

²³ Bruinessen, NU: Tradition, Relationships Authorization and the Search for New Discourse , (Yogyakarta: LKiS, 1997).

²⁴ Nakamura, Crescent Emerging From Under the Banyan Trees: Study on the Muhammadiyah Movement in kotagede , (Yogyakarta: Gadjah Mada University Press, 1983). Noer, Movement Modern Islam in Indonesia 1900-1942 , (Jakarta: LP3ES, 1982).

²⁵ Boland, Struggle Islam in Indonesia from 1945 to 1972 , (Jakarta: Graffiti Pres, 1985).

²⁶ Dhofier. Pesantren Tradition: Studies Worldview Kyai , (Jakarta: LP3ES), 1994.

always caused and correlated with the Dutch or Japanese invaders. Though many facts that prove that the activities and the activities of schools, for example, have several centuries before coloring the historical development of Islamic values in the archipelago, the scholars and students are active in religious activities, play an active role in the dynamism of human society and culture, creating the book production or publication of books yellow consumed by students outside the archipelago, economic engagement in trade and government.

In the history of political movements that involve nationalism, for example, the exposure in the books above involve more emotion nationality than the factor of religion, this has resulted in signification bias so that more negate and put aside the belief held by many fighters Muslims who defend nation at the time of independence. This is evident with more feature heroes who in fact is recognized more nationalist than religious Muslim fighters. In this study the authors also once again could not get out of the *frame* national period that have been standard. There is a big possibility that if we trace back then we will get the evidence must be accompanied methodologies and new perspectives (alternative) that helps you find the way to determined the periodicity of Indonesian Islam Mandiri.

Initiating Historiography Independent Islam Indonesia

How and why is the history of people, especially Muslims in Indonesia did not become an important feature in the development of Indonesian historiography? Why the growing national periodization of history in the historiography of Indonesia failed to present the reality of past lives of Muslims in the archipelago? Answers to these questions, of course, requires an

understanding of intellectual development which determine the direction of development of Indonesian historiography, at least since the first historical seminar in Yogyakarta in 1957, when the foundations of philosophical historiography Indonesia formulated.

The development of political consciousness of the Indonesian nation as a reaction to colonialism since the beginning of the 20th century largely determine where the dominant discourse in the historiography of post-colonial Indonesia. The dominant historiography nationalistic tradition that is based on the idea that, "for a nation that for centuries colonized like Indonesia, it's important people know what has been achieved by his people in ancient days when under its own government". Knowledge of the greatness and prosperity of the country during the past it would strengthen once keinsyafan themselves for development to expect. ". In that regard, it is not surprising that pembabakan history based on "the uric-pulse nationalism" and "integration process" within the broad framework of the Indonesian National History (History of the Seminar Committee 1958).²⁷

This way of thinking above shows that since the beginning of the construction of the history of Indonesia was built as a reaction against the views and the history of the West and its rule in Indonesia that is unpopular, but did not look carefully at the context of time, place, and actors in the past itself. Consequently anachronism and intersubjectivity would be very easily attached to the historiography as it was for the construction history built over

²⁷ Soekmono, "The history and national education", in Bambang Purwanto, "Writing Everyday Jakarta: Rethinking Social History of Indonesia", Henk Schulte NORDHOLT, et al (Eds), *New Perspectives Writing History of Indonesia*, (Jakarta: Torch and KITLV -Jakarta, 2008), p. 265

based on the interest for the justification or legitimacy of a great idea that has been built subjectif earlier, rather than reconstructing the reality of the past based on the history of science.²⁸

The question that arises then is whether the presence of Islam, the history of the Muslims, and methodological approaches history with a periodicity in the historiography of Indonesia was able to change structurally dominant traits that have been there before? in terms of whether and to what extent Islam developed periodization was able to present the history of Muslims in Indonesia, both as individuals and groups? Who is the community or the community of Islam in Indonesian historiography?

Based on the results historigrafi seminar conducted by the Ministry of Religion, 2007, found several paradoxes in the development of Islamic historiography Indonesia. One of the problems, the tradition of writing history in the post-colonial Indonesia was not able to bring a critical attitude towards historiography thought patterns that have been there before. Indonesia centric historiography that grow along with the political decolonization process and the writing of the history of the social sciences approach that is based on the empirical tradition, not simply tear down structures that have grown historically thought earlier in the tradition of colonial historiography. Some evidence suggests that their pemarginalan in the writing of Muslims in Indonesia. Politically, for example, many studies that put Muslims only as part of a party or Islamic organizations politik course, nothing of their role in history long before independence. In fact they are always positioned as an

²⁸ Kartodirdjo, *Approach Methodology of Social Sciences in History*, (Jakarta: Gramedia), 1993, Bambang, *New Perspective*, "Writing the life of ..., p. 265; Kuntowijoyo, *Methodology History* (Second Edition), (Yogyakarta: Tiara Discourse, 2003).

object of research and the emergence period always can not be released in the colonial context, and there is nothing important to be written if it has nothing to do with political power, or in a social studies major.

Therefore, it is no exaggeration if one is found the main problems of the post-colonial historiography Indonesia is not only rooted in strong political pressure as many raised during this mainly related to the New Order, but rather due to the confusion and limitations of both epistemologi and methodological. Included in this category are weaknesses in academic historians, those who should be responsible for the scientific development of Indonesian historiography²⁹.

One example that can be used to indicate no structural change in the historiography of Indonesian post-colonial in the position of Muslims or Muslim society Indonesia is not growing study of social history and the nature of the apparent existence of society, Islamic organizations, among students, cleric-clerics, coastal communities, villages or settlements of ethnic Arab, Muslim Chinese, poverty and so forth from the presence of the majority in the Indonesian historiography.

In the context of the history of colonial Indonesia, for example, the Indonesian people as if he had had a history when they come into contact with the colonial powers and other Western elements. If not, then there is no past society who deserve constructed back as history. In fact, the past as it was mostly related to the history of most, especially about their daily lives. Therefore, it is not surprising that later emerged circumstances indicate that most people have a past, but at the same time they are also considered not entitled to have a

²⁹ Purwanto. Sued, (Yogyakarta: Waves, 2005).

history. The classic example of such a situation can also be seen easily in almost all construction history in the book SNI. A discussion of the social structure is not more than peranjangan of the main topics of the government and political elite power. Almost no information about the actions and results of the actions of society or the common people can be found in the book, except for matters related to something considered more important beyond them. Similarly, Hamka *History of Muslims* bound four of these were systematically presenting linkage Arabic, Islam and the Malay states and has his own theory in the determination of periodization of early Islam in Indonesia, not a handbook mandatory for institutions of Islam in Indonesia, this is evidenced by the increasing rare and at least on academics and historians use it as a reference. So overall, the work is expected to be the baboon book is nothing more than the political history of Indonesia, such as the history books about other Indonesian public.

What needs to be emphasized here is the adoption of a new principle in the study of social history will encourage, motivate the Muslim historians write social history are very concerned about the daily life experience of community and common people. Construction or meaning of the past will bring historians on aspects of feelings, knowledge, behavior, or the popular consciousness of everyday life and ordinary people to overcome or out of excessive discussion of the major themes of this.³⁰ Therefore, the Islamic community as the majority of the population and play a role in many aspects of life in his homeland, nation and country mainly in the past, less attention at all in the

³⁰ Purwanto, *New Perspectives History Writing Indonesia* (ed. : Henk Schulte NORDHOLT, Bambang Purwanto, Ratna Saptasari.ed.1, (Jakarta: Yayasan Obor Indonesia: KITLV-Jakarta, Denpasar: Larasan Library, 2008), pp. 270

historiography of Indonesia will be the focus in studies of history in a new format.

Writing periodization of the history of Islam Indonesia was conceived as an attempt to rewrite from the beginning of history (community) of Islam in the archipelago until the modern period, and certainly will be required in-depth study on the distribution period in every century, for example, and will use the approach of social history as it has been initiated currently. Simultaneously with the perspective beyond the periodization of the Indonesian National History.

As well as a discussion of other aspects of the past lives of Muslims such as, crime, corruption, drug abuse, eating and drinking habits, or the game will be able to bring another social history. Writing the history of the coastal hamlets of Muslim fishermen, for example, is not going to write a biography of the average person, but more broadly that includes technology sailing, knowledge of astronomy and marine, management of economic resources, bureaucracy and administration, family life and kinship, or social conflict, and religious traditions of the coastal people, rituals, worship, groups of students, etc. The period that was written was conducted without basic intervention colonial nation or government bureaucracy tied to the Old and New Order, but social history that shows that they are part of the Muslim community in Indonesia.³¹

Conclusion

At the end of the conclusion of this paper is not an exaggeration to say that the scratches, the lawsuit, and the act of writing the history of his own by the Muslim community in

³¹ Purwanto. *New Perspective* , p. 273

Indonesia is a symbol of resistance to identity and ideology among Muslims against a regime that is dominant both Indonesian historians nor rulers formal never acknowledged the existence of and engagement (the role of) Muslims in Indonesia historically. In that regard, the efforts to develop the historiography of Indonesia, in terms of looking for a periodization of history (the people of) Islam Indonesia Indonesian historian, mainly Muslim historians, highly relevant for the development of Indonesian historiography in the future.

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