

THE ROLE OF SEA TRANSPORTATION AND ITS EFFECTS ON THE SPREAD OF ISLAM FOLLOWING THE SPICE TRADING TRACK FROM MALAKA STRAITS TO MALUKU ISLANDS

Yance Z. Rumahuru
Institut Agama Kristen Negeri (IAKN) Ambon
Email: yz_rumahuru@iaknambon.ac.id / rumahuru@yahoo.com

Abd. Khalik Latuconsina
Institut Agama Islam Negeri (IAIN) Ambon
Abdkhalik1963@gmail.com

Markus Tukan
Universitas Pattimura Ambon
marcustukan@gmail.com

Desy Polla Usmany
Balai Pelestarian Nilai Budaya (BPNB) Papua
usmannydesy@yahoo.com

ABSTRACT

This paper analyzes the role and influence of transportation on the spread of Islam following the spice trade route, especially from the Malacca Strait to the Maluku Islands. It is recognized that the existence of transportation in the spread of Islam is an important factor, but what kind of role and influence that it brings specifically on the spread of Islam in the past in Malaysia and Indonesia or in this study is called the Archipelago, has not been done much. This study aims to develop thinking about the role of sea transportation and its influence on Islamic spread following the Malacca Strait spice trade route of the Maluku Islands. This study uses a qualitative method, with an ethnographic approach that can be categorized as part of the cultural and historical history of Islam in Indonesia and Malaysia. Field data was collected in Malacca City, Palembang, Jakarta and Ambon-Maluku City. In addition to field data, written sources are also available. From various interviews with informants in Malay and Indonesia, it was found that the spread of Islam occurred along with the spice trade activities using sea transportation media. In the context of Malacca and Maluku, the existence of Islam was greatly influenced by Arab, Persian, Chinese and Gujarab Indian traders. Malacca in Malay became a large and active trading city in Southeast Asia until the 15th century, while cities and ports in the Maluku Island that supplied spices, especially cloves and nutmegs were Jailolo, Ternate and Tidore in North Mal, and Huamual, Hitu, Jasira Hatuhaha and the Banda islands in Central Maluku. This study found that the spice trade route in the archipelago actually occurred from Malacca through Palembang (Sumatra), Batavia (Java) and continuing to Ternate (North Maluku) and along other regions in Central Maluku such as Seram, Ambon, Saparua, Haruku and Banda.

Keywords: Transportation, Islamic Spread, Spice Lane, Malacca, Maluku

INTRODUCTION

The existence of transportation turns out to have a strategic role in the spread of Islam since its formation in Southeast Asia, specifically in the archipelago, but studies on the existence of sea transportation to Islamic spread are rarely carried out. Although there are various opinions about the formation of Islam in the archipelago which covers most of the territory of Malaysia and Indonesia it is believed that the encounter of people in the archipelago with Islam has occurred since the beginning of the emergence of Islam, in the 7th century AD (Snouck Hurgronje for Nur Syam 2005: 59), and developed until it became an official religion of the population in the archipelago in the 9th century AD until the 13th century AD, and changed its golden age in the 15th century AD, before European nations discovered the archipelago and colonized it (Rumahuru, 2012 ; 2014).

The beginning of Islamic broadcasting which followed the spice trade route through the Malacca Strait to the Maluku Islands, presented its own challenges for the Muslim community and the cultural development of the surrounding community. It can be concluded that the connection between regions or islands which are equipped with sea transportation facilities is important in terms of Islamic symbols in the early days of spreading and the formation of culture of Muslim communities in Malaysia and also in Indonesia which is interesting to study. The question that needs to be addressed in this paper is how transportation and its influence on the process of broadcasting Islam in the archipelago until the 15th century AD?

In contrast to this era where there are diverse modes of transportation to connect the islands in Malaysia and Indonesia, in the IX century AD to the XV century AD when Islam was spread and shaped the culture of the maritime community in the area transportation facilities were rarely be found. However, this conditions is not a barrier for spreading Islam to the remote islands, both in Malaysia and Indonesia, including in the Maluku (Latuconsina, Tukan and Rumahuru, 2018). This reality shows transportation plays an important role in the mobilization and the spread of Islam to various regions. Therefore, this topic is assumed essential in analyzing the strategic position of transportation towards the intended Islamic broadcasting.

DISCUSSION

The Role of Transportation in Human Life

Transportation is one of the main supporting facilities for humans in their activities and becomes a necessity that can play an important role in spatial relations between regions. Transportation creates a causal relationship between the region both in trade and social activities in various places, thus transportation is a form of strategic multidimensional activity. Transportation is a process of moving people and or goods from one place to another through land transportation, water transportation and air transportation using transportation equipment (Hasim Purba, 2005). So transportation is an activity with the intention of moving goods or passengers (people) from the place of origin to a certain destination ". Morlok (1978: 79) defines transportation as an act or process of moving something "object" from the place of origin to the destination. As for being moved, it can take the form of lifeless objects (goods) or lifeless objects (humans and animals), and what is an important element in transportation is the "movement" of people and goods physically from one location to another.

In the history of human civilization it was found that transport has played several different roles in the revival of human civilization (Egypt, Rome and China), in human development (creation of social structures) and also in regional defense (Roman Empire) for

example in social life, transportation can facilitate access to welfare, and culture or the arts, so that they perform social services. They form social interactions by supporting or inhibiting population mobility it can even form the social structure of a community.

In the political and governance aspects of transportation plays an important role as a source of investment and regulator. While transportation demand that is most related to economic interests has been built for political reasons such as national accessibility or job creation. As mentioned, transportation also has an impact on national development and national unity, as well as a political tool that can disrupt the order of national life.

In the economic aspect, the evolution of transportation has always been linked to economic development. In this case, it is the service industry that acts as a medium for the mobilization of people and goods. The transportation sector is also an economic factor in the production of goods and services. This contributes to the added value of economic activity so that transportation becomes an important factor in shaping strategic economic activities. Transportation also has a strategic and important role to influence social entities and civilizations both nationally and internationally, and it can be said that transportation is a strategic infrastructure in socio-cultural life, which can be used as a religious broadcast media and other strategic activities.

Geo transport Overview of the Spice and Islamic Trade

Human must move and act from one place to another (mobility) with the aim of carrying out various activities both for work, visiting between families or neighbors as a form of a social activity in building kinship between them. Since ancient times the distance that separates life between groups of people in various places is no longer an obstacle, since the discovery of various means of transport such as donkeys, camels, horses and elephant as well as after the discovery of rafts, boats and ships in ancient times that can facilitate even encourage humans to move from one place to another or from one continent to continent and from one island to another. Natural resources are also resources that have great potential to be used as one of the main commodity commodities in the archipelago (Tukan, 2017, p.6) that also plays a role in encouraging transportation as a means of helping people to sail between islands to meet their objectives they.

Geo transportation can further be understood as the transportation which occurs because of the demand network for the needs of human life in the past, namely spices and silk, but the presence of these goods is far off on continents or on other islands. This is what drives people to move to get the fulfillment of their needs. In the context of this study, the need referred to is the spice trade.

Transportation geography is the basis of how transportation is built in an area, because distance and location are the main topics in geography. Its integration with the economy will facilitate analysis of human activity and trade between regions related to the spatial factor of the influence of the initial growth point and the final demand associated with the shipping network as happened in the spice trade by Arab and Indian traders who sailed to Malacca and continue to Maluku and then followed by the broadcast of Islamic religion in Maluku, where the shipping network in this case relates to access to support the transportation of spices and religious broadcasts (Uka Tjandra Sasmita, 2002; Putuhena, 1997,2006; Talib, U. and La Rahman, 2015; Sahusilawane, 1996; Rumahuru, 2014). Without a good transportation network, trade and accumulation of cultural and religious exchanges will not be possible for the local population.

Transportation is a basic infrastructure (basic infrastructure) for economic, social and cultural activities, so it cannot be separated from the pattern of human activity itself and the mode of transportation services that will be developed or used (Tukan, 2017: 2). Therefore transportation becomes important in human life. Another purpose of transportation is to overcome the space formed by various human limitations such as distance, time, including the geographical location of the region.

Thus transportation as a means of fulfilling the mobility of people and goods that consider geographical conditions and in turn is related to spatial flows and patterns of movement in globalization of trade that occur both on a local and international scale are all forces forming and taking advantage of transportation in the form of expansion of power and influence in socio-economic and cultural and religious broadcasts.

Interrelation of Islamic Transformation, Trade and Broadcasting

Transportation as a religious broadcast media

The movement of humans to carry out an activity is strongly influenced by the availability of transportation as a primary means of life for economic, social and cultural purposes, the influence of transportation also enables the realization of a new network and nodes where the ship is gray to unload cargo but also carries religious ideology and the culture of those who want to trade in a place or port. It was found that the encounter of traders or merchant ship crews with groups of Nusantara communities who inhabited the coastal areas had helped transform the culture and religious practices of the local community (Latuconsina, Tukan and Rumahuru, 2018; Richards, 1970; Rickklefs, 2007).

A reliable, highly capable transportation fleet will be able to navigate the sea between islands and even transcontinental oceans. Shipping is also the main supporting means for transporting merchandise in an effort to improve economic capacity. In that trade they also generally try to exert influence through the process of cultural and religious acculturation in the midst of the lives of local people (Putuhena, 2007; Reid, 2004; Rickklefs, 2005), then there is acculturation of the influence that occurs in the area behind the port where the ship is called the hinterland.

The picture below is a road map that can explain the spreading process of religion and the formation of Islam in Maluku in the hinterland region with the support of shipping that can reach various parts of the earth. It was found that from the trading activities there was an encounter and the acculturation process on the local population which had an influence on the culture and religion of the local community, where the area visited by the traders experienced a change. This influence then forms a new order in the local civilization of the local community, namely the spread of Islam in transit areas, including Islam in the Maluku islands.

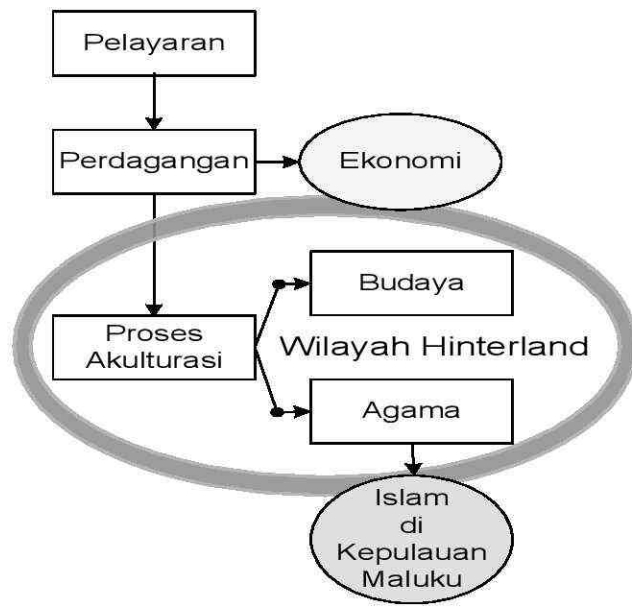


Diagram of the influence of transport and the formation process of Islam in the Maluku Island

Islamic spice trade and broadcasting

In the ninth to fourteenth century AD where Islamic broadcasting grew and went hand in hand with past trading activities which placed spices as the main commodity, it could change the role of transportation as the main means of transportation but later became the medium of Religion. Trade networks supported by shipping networks are increasingly crowded with the arrival of merchants from Arab, India, China and Europe where in the context of global trade a trade network is formed that connects the Arab world and the West as consumers and the East as producers of commodities. Maluku, also known as the spice-producing islands, is the main destination for Chinese, Arab, Indian and European merchants to conduct trade (Roelofs-Meilink, 2016).

This study found that the spice trade between the 9th and 16th centuries AD was more focused on two types of commodities, namely cloves and nutmeg. No wonder if the Maluku Islands as producers of cloves and nutmeg became a struggle for merchants from Asia and Europe at that time (Tjandra Sasmita, 2002, Talib dan La Rahman, 2015). Pattikayhatu (2012) described the condition of the trade ports and spices trade in the course of history which explained that Maluku is known internationally because of its existence as a producer of spices and trade and shipping lines that stop at the commercial ports on several islands in the Maluku islands. The busy commercial ports in the Maluku islands are Ternate, Hitu and Banda, which are the collection points for spices which will be sent to other regions outside Maluku to various regions in the western archipelago to Malacca and even to Arabia and Europe.

In research in Malacca and Maluku, several similarities were found in the daily life practices of Muslims in these two regions, which have been maintained since ancient times until now, in terms of entertaining guests and utilizing mosques. When conducting research in Malacca and our team was entertained to enjoy tea drinks at the Kampung Hulu Malacca Mosque, one of the oldest mosques in Malaysia and we saw that the services we received were not surgical with the services we experienced in the Muslim community and mosque managers-mosque in Maluku. In this case the mosque is not only used as a place of prayer, the mosque is also often used as a place of discussion to discuss various social life problems of the

congregation (Latuconsina, Tukan and Rumahuru, 2018). Thus the mosque has a dual function for ritual and social affairs (economic and political).

Transportation as an Islamic broadcast media in Malacca and Maluku

From Malacca on the eastern peninsula of Malaysia the merchants' ships were single and anchored for a while to add provision for their needs or add food supplies and then sail again to get spices on the Maluku islands, but then because it was the entrance and place ship stopover then Malacca grew and developed into a very famous port city at that time. Where merchants from Arabia and India using sailboats that sailed through the Malacca Strait also sailed to the archipelago to Sumatra in Palembang then to Batavia and on to the Maluku Islands (Latuconsina, Tukan and Rumahuru, 2018). In their stopover in Malacca, in addition to adding supplies to the voyage, it also aims to see the condition of the ship's feasibility and even improve their ships so that the ships remain sailing to their destinations. This was revealed from folklore obtained from several key informants about the story of the merchant's ships that stopped at the port of Malacca.

The Malacca Sultanate gained a great deal of influence from Chinese, Arab and Indian traders. This can happen because Malacca is a port city and a very strategic trading location in terms of its geotransport. Along with the merchant ship's stopover there was also a cultural acculturation between the merchants and the local community in Malacca, and the process of broadcasting religion (Islam) ensued. Haji MS, an informant in Malacca mentioned that "most of the Malacca community embraced Islam as practiced by traders from Arab and India. Where traders from Arab and India teach Islam in the sultanate of Malacca ". As is known, the sultanate of Malacca was founded by Parameswara, who was a Hindu Malay descended from King Srivijaya. Parameswara then changed his name to Muhamad Iskandar Syah after converting to Islam. Sultan Iskandar Syah built close relations with Islamic empires in the archipelago which later became Indonesia (Kamarudin 2008, Azyumardi 1994).

Departing from various literature studies as well as direct observations at the research location, several information were obtained explaining that from the Malay peninsula the Islamic merchants, through shipping, continued to spread through the Archipelago across Sumatra and sailed on to the Maluku Islands as the main producer of cloves and nutmeg at that time. The trade channel as it is called, according to the author is a path that is also used for the broadcasting process of Islam in the archipelago. Therefore, the broadcast of Islam on Nusantara by the Malacca route to the Maluku Islands can be illustrated in the figure below.



CONCLUSION

The description in the previous section leads to the conclusion that it turned out that shipping and trade between islands and continents in the early centuries AD had become a mean or strategic media for the process of broadcasting religion in the archipelago. This also emphasizes the role of transportation which not only functions for economic and political needs, but also for broadcasting religion and the process of cultural transformation.

The great influence of transportation in Indonesia and Malaysia was felt for the cultural and economic transformation of the local people who inhabited the coastal areas and were visited by merchant ships at that time. The Maluku Islands as a clove and nutmeg region is a target area for the spice trade since the VII century AD and has continued to develop into the colonial period, as well as being the region that received the first Islamic influence in the Nusantara Region. While the Malacca region in Malaysia became the center of a large spice trade in XV century Asia, which clove commodities and pals were supplied directly from the Maluku islands. In this connection, the spice trade route in Southeast Asia is the Malacca route directly to Maluku, through the island of Sumatra to Java, and passing Sulawesi to the Maluku Islands.

In the writers opinion, a study related to Islamic transportation and broadcasting still needs to be done or followed up to see what transportation in the past and present has had an influence on Islamic broadcasting and the strengthening of Islamic communities in various parts of the archipelago that are spreading to remote parts of both Indonesia and Malaysia.

References

- Azra Azyumardi, 1994, Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII, Bandung: Mizan.
- Latuconsina, Abd Khalik, Tukan, M. dan Rumahuru Y.Z. 2018, Peran Tansportasi Laut dan Pengaruhnya terhadap Penyiaran Islam: Studi terhadap Eksistensi Masyarakat Muslim Maritim di Malaka-Malaysia dan Kepulauan Maluku-Indonesia, Laporan Penelitian, LP2M IAIN Ambon.
- Marcus Tukan, 2017, Transportasi Kepulauan Dalam Mendukung Tol Laut, Polimedia Publishing, Jakarta.
- Putuhena, M.S., 2007, Historiografi haji Indonesia, Yagyakarta: LKiS.
- , 2006, *Interaksi Islam dan Budaya di Maluku, dalam Komaruddin Hidayat dan Ahmad Gaus AF (eds.), Menjadi Indonesia: 13 Abad Eksistensi Islam di Bumi Nusantara*, Bandung: Mizan.
- , 1997, *Proses Perluasan Agama Islam di Maluku Utara*, dalam G.A. Ohorela (penyunting), *Ternate Sebagai Bandar di Jalur Sutra: Kumpulan Makala Diskusi*, Jakarta: Departemen Pendidikan dan Kebudayaan RI.
- Reid, A., 2004, *Sejarah Modern Awal Asia Tenggara*, Jakarta: LP3ES.
- Richards, D.S., (ed.), 1970, *Islam and the Trade of Asia, A Collouium*, Oxford: Bruno Cassirer and University of Pennsylvania Press.

Rickklefs, M.C., 2005, *Sejarah Indonesia Modern 1200-2004*, Jakarta: Serambi.

-----, 2007, *Polarising Javanese Society: Islamic and other visions (c.1830-1930)*, Leiden: KITLV Press.

Roelofs-Meilink, M.A.P, 2016., *Perdagangan Asia dan Pengaruh Eropa di Nusantara antara 1500 dan Sekitar 1630*, Yogyakarta: Ombak.

Rumahuru, Y.Z., 2012, *Islam Syariah dan Islam Adat: Konstruksi Identitas Keagamaan dan Perubahan Sosial di Kalangan Komunitas Muslim Hatuhaha di Negeri Pelauw*, Jakarta: Kementerian Agama RI.

----- 2014, *Formasi Sosial Islam di Maluku dan Maluku Utara*, P2M STAKPN Ambon.

Saleh Kamarudin, 2008, *Wacana Nasionalisme Melayu dan Islam di Malaysia*, Bangi: Fakulti Pengkajian Islam Universiti Kebangsaan Malaysia.

Sahusilawane, F., ed. 1996, *Arkeologi Islam Maluku di Kecamatan Leihitu Kabupaten Maluku Tengah*, Ambon: Balai Arkeologi Ambon.

Syam Nur, 2005, *Islam Pesisir*: Yogyakarta: LKiS.

Talib, U. Dan La Rahman, 2015, *Banda dalam Sejarah Perbudakan di Nusantara: Swastanisasi dan Praktek Kerja Paksa di Perkebunan Pala Kepulauan Banda Tahun 1770-1860*, Yogyakarta: Obak.

Tjandra Sasmita, Uka, 2002., *Indonesia-Portugal: Five Hundred Years of Historical Relationship dalam Capessa*. Libson: Portuguese Center for the Study of Southeast Asia.