



Proceedings

International Symposium on Religious Literature and Heritage

*"Empowering Civilization through
Religious Heritage"*



15-18 September 2015
Jakarta

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Center for Research and Development of
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Ministry of Religious Affairs of the Republic of Indonesia
2015

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ISLAMIZATION TRIBE LAND BATAK TOBA IN MALAY

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Abstract

This research is a field that deals with the history of the Sultanate of shavings. This study aims to determine how the arrival of Islam in Asahan and how much influence the Sultan Asahan in Islamize Batak Toba in Asahan. Asahan is one area that Malay culture. Malay as a cultural group, has characteristics: speak Malay, Muslim, Malay customs and habitual. These values grow and expand and passed down from generation to generation. The process of Islamization and development of Islamic culture and civilization in this case played a significant role in the history of the Malay sultanate in regions of Indonesia, including the history of the Malay sultanate in East Sumatra as the Deli Sultanate, the Sultanate of Langkat, Serdang Sultanate, the Sultanate Kualuh, Sultanate Blade, and Asahan Sultanate. Before the Islamic kingdoms standing in the archipelago, Islam meyebar widely in various ways, either through trade or through marriage. As the spread of Islam to the entire archipelago, Islamic values gradually merges with tradition, norms and everyday life of the Indonesian nation. The establishment of several Islamic kingdom in several Indonesian islands such as Sumatra island, is evidence of how strong the influence of Islam. Islam as external factors managed to unite the ethnic groups made up of several tribes in Sumatra. Since the beginning, the Muslim merchants always accompanied by trade groups and Sufi scholars who wander and spread Islam in various cities in the island archipelago. Here we see that among the successful scholars in spreading Islam due to their close relationship with the sultan, either through marriage or as a royal adviser. Moreover, Islam plays a major role in the transformation of the kingdom which is based on certain groups into a centralized kingdom that is based on blood ties. The bond was very influential in the process of Islamization of the various tribes that came to Asahan. Until in 1946, Asahan is one of the Malay Sultanate, still exist with the structure of the empire that is not much different from the structure of the Malay lands on the peninsula. Based on the orders of the Sultan, that all the people who live or migrate to Asahan (especially the Batak tribe) should go in Malay (Muslim). So the Batak tribe who came and shavings do not wear kebatakannya identity (surname). Until now, although some people have been using Toba Batak tribe kebatakannya identity, but in everyday life remained on the language, culture and Malay customs. Based on this, the authors were interested in researching more about the history and the arrival of Islam in the Malay states Asahan, so that other tribes, especially Toba Batak tribe can accept Islam and Malay culture as well as religious and cultural left Batak.

Keywords: *Malay, Batak Toba, Asahan Sultanate, Islam.*

Background of the problem

Before Indonesia's independence was proclaimed on 17 - August 1945 in Jakarta, Indonesia is a few islands archipelago and the areas controlled by the royal couple led by the King / Emperor as ruler of the local areas. Currently the cluster and these areas have become one, namely: the Republic of Indonesia based on Pancasila berbenderakan Sangsaka Red and White. Among the many areas of the Sultanate are located in areas of the Republic of Indonesia, one of which is the area of East Sumatra, which was originally made up of several Malay kingdoms, including:

1. Malay Kingdom langkat
2. The Kingdom of Melayu Deli
3. The Malay Kingdom Serdang
4. Ke Datukan BatuBara
5. The Malay Kingdom Asahan
6. The Malay Kingdom Kualuh, Ledong
7. The Malay Kingdom Blade, Panai
8. Malay Kingdom Pinang Cloud (Kota Pinang)

Geographically, the Malays in Indonesia are in West Kalimantan, Riau, Jambi, Palembang, the east coast of North Sumatra and Aceh Timur. This study focused on the Malays who live in the east coast of North Sumatra or more specifically the Malays in Asahan, and better known as the Malay Deli. One of the kingdom which will be discussed in this paper is the Malay Kingdom shavings. If viewed from the angle of history, Asahan Sultanate has a long history and can be proud of.

In the annals of royal shavings, shavings never in command eleven kings who started from the first king Sultan Abdul Jalil Rahmat Shah in 1620 to Sulthan Syuaibun Rahmat Abdul Jalil Shah in 1933 AD who died in 1980 AD in Tanjungbalai. When viewed in terms of geographical, Asahan area bounded by North Tapanuli region known as the Batak area, and Batak tribe is famous for its nature very hard. This is a challenge for the Sultanate in spreading the Malay custom and religion in Asahan.

The process of Islamization and development of Islamic culture and civilization in this case played a significant role in the history of the Malay sultanate in areas in Indonesia, including the history of the Malay sultanate in East Sumatra as the Deli Sultanate, the Sultanate of Langkat, Serdang Sultanate, the Sultanate Kualuh, Sultanate Blade , and Asahan Sultanate.

Before the Islamic kingdoms standing in the archipelago, Islam meyebar widely in various ways, either through trade or through marriage.¹ Islam may have been introduced at the beginning of the century Hijra by traders Asian, Arab, Persian, Indian, or Chinese merchants. The merchants who had become a Muslim there who live permanently in the territory of Indonesia, intermarriage, and adopt local lifestyle, so they become Javanese, Malay, or other parts. In the opinion of some historians, Islam entered the archipelago through the trade route which is located between the Arabic and Chinese. Ports archipelago is a transit point for traders. Traders who brought Islam is not just coming from the Arab, Muslim traders because there are also those who came from India, Gujarat, Melabar, Bengal, and Persian.

Persian traders most likely also much part in the spread of Islam in the archipelago. This is evidenced by the presence of some Malay vocabulary derived from Persian. Other countries such as China, Egypt and Turkey also have contributed through trading in introducing Islam in Indonesia.

As the spread of Islam to the entire archipelago, Islamic values gradually merges with tradition, norms and everyday life of the Indonesian nation. Their willingness to allow foreigners to stay in the country they show that they are ready to share a life together. The establishment of several Islamic kingdom in several Indonesian islands such as Sumatra island, is evidence of how strong the influence of Islam. Islam as external factors managed to unite the ethnic groups made up of several tribes in Sumatra. Trader activity stream, wandering scholars, and the use of Malay is the backbone for the integration of the culture.

Since its inception, the merchants always accompanied by a group of Muslim clerics who wander and spread Sufi Islam in various cities in archipelagic Indonesia. Malay historical saga and the saga Kings Pasai explained that in the late 18th century, scholars of Mecca and India Islamize some areas in Sumatra (Andi F.Bakti 2010: xiv). Brunei is the first Muslim country that appeared in Borneo, who accepted Islam through trade relations. Comparable to Pasai and Malacca, Aceh (1511-1650M) also became the center of Islamic studies.² According Juynboll, scholars who teach in Aceh came from Egypt, Syria, and India. Aceh generate a lot of writers who are experts in various fields of knowledge of Islam and contribute to the Malay literature.

Diversity of culture, race, ethnicity, ethnic, and class in Indonesia is a reality that we can not deny. At some level, this diversity raises social boundaries and differences that can lead to social tensions. Similarly, ethnic and cultural diversity in society Asahan Tanjungbalai, both Muslim traders brought through the mouth of the river Glare and Asahan river flow, and the local community who have settled in Tanjungbalai, as well as the descendants of the Sultan who came from Aceh. Until now, multi-ethnic society Asahan remain peaceful life in harmony with Malay cultural ties.

Based on this the researchers are interested in knowing how the arrival of Islam in Asahan and how much influence the Sultan Asahan in Islamize Batak Toba in Asahan.

Research Methods

The research was conducted using qualitative approach is naturalistic interpretive analysis of the phenomenon to be observed. Aside from field research, the authors also conducted research literature that is useful to obtain data about the history of the Malay kingdom Asahan, through books on the history of shavings. The location study was conducted in Asahan district of North Sumatra province. The location of this research is based on two things namely by region and by historically. This region is inhabited by various ethnic groups, but most people wear characterization Malay Malay culture with shavings. While based Historically, direct relationship with the history and culture of the Malay sultanate Asahan.

Data Source

The data collected in this study come from:

1. Primary data are: obtained by direct interviews with people who know the history and the surrounding community. Among others: primary sources (key informant, in this case religious leaders and traditional leaders,
2. Secondary Data namely; Physical evidence, documents, artefak, and others that support the history and development of this research

Data Collection Technique

Data collected by several techniques, namely; interviews, observation, and documentation. Interviews were conducted in this study using indepth interview with the semi terstruktur technique (semi-structured interview).

Observations made by direct sensing conditions, situations, processes and behavior. Held by the systematic observation and recording of phenomena investigated (Sutrisno Hadi, 1987: 4).

Documentation methods, this search will be conducted on different sources such as news, articles / papers, monographs, research reports, books, scientific journals, as well as the online publication on the website.

Research Findings

1. History Asahan Sultanate

History of the Kingdom of Asahan started when the Sultan of Aceh, Iskandar Muda travel to Johor and Malacca in 1612 AD On the way to that goal, the group kings rest in an area, in the upper reaches of a river. Sultan then exploring the river to find a promontory (the confluence of Sungai Asahan with Glare). Sultan amazed and surprised to see the beauty of this place, (sultan said: "This beautiful area but no occupants?". At rest, the Sultan saw many broad-leaved grass growing on the edge of the river flow. The grass has thick fur and sharp and that can hone rencong , knives, swords, spears can even clean the karosi mariam of rust due to sea water. According to history, because of its unique grass that Sultan named the area as shavings.

After a long rest, one of the soldiers find tungkul corn and jackfruit skin shavings were washed away in the river and it proves there is definitely upstream villages. The soldier was reported, then the sultan ordered commanders were accompanied by several soldiers who panoply asahan explore the river upstream. When searching the river, in the middle of the warrior's journey met a pirate named Lingga of the Karo tribe. This Linga plow understand a bit of Aceh. Finally warrior Sultan asked who govern the country and Stout Lingga said that local authorities have a woman named Si Margolang of Batak nation commanders ordered through Plow Linga: the Si Margolang to come face Sire, presented by Pirate Lingga After the message. The Margolang who've never heard of greatness keraja's Aceh are reluctant and afraid to see the kingdom of Aceh's armed forces are so large lengkab with its weapons, other than that he also does not understand the language of Aceh and Malay, the Si Margolang give credence to the phallus as an envoy representing Plow he, with equipped sepesalinan beautiful clothes to wear Si Pirate Lingga like as a ruler to come before the king's palace Aceh by providing a message and say: You are facing the king Sultan of Aceh, as an envoy to represent him and deliver that entry will not be attacked her village.

Lingga Plow arrival welcomed by the king Sultan of Aceh, then Sultan suggested that the area be made the village. Sultan: "Stay was here, make this village, and be king in this place, I will give you the tools aid in the form of weapons that are considered useful for you to fight off robbers / pirates-pirates who were around the place. (Mhd Arsjad, 1933: 12). In this place, which is the junction between the Asahan River Glare River, there is a promontory, where Sultan Iskandar met King Simargolang. As a place to the king, in the area then built a courtyard or hall. In its development, this area became the village by the name of Tanjung Balai. Because of its strategic location in the path of the trade lane between Aceh and Malacca, the Tanjung Balai then growing rapidly (T. Ferry, 2003: VI).

Photo: Sultan Palace Asahan Tanjungbalai



Photo taken from: Tengku Yose Rizal SE Degree Prince Prime Minister Asahan

Photo: Palace Krls Asahan



Photo taken from: Tengku Yose Rizal SE Degree Prince Prime Minister Asahan

Photo: Masjid Raya Sultan Ahmadsyah Tanjung Balai



Photo taken from: Tengku Yose Rizal SE Degree Prince Prime Minister Asahan

Masjid Raya Sultan Ahmadsyah Tanjung Balai
Built by Sultan Ahmadsyah Year: 1883 completed in 1885 AD

From meeting with King Sultan Iskandar Muda Simargolang above, then tightened their relationship with the Sultan Iskandar Muda marriage with one of the daughters of King Simargolang. Of the marriage, and then was born a son named Abdul Jalil. Abdul Jalil which is the first Asahan Sultan in 1630 AD Along the way, because of the ties of kinship with Aceh, the kingdom became subordinate Aceh region until the early 19th century AD On 12 September 1865 M, Asahan conquered by the Dutch. When Indonesia gained independence, Asahan join the Republic of Indonesia in 1946 AD (T. Luckman Sinar, 2006: 118).

In the annals of royal Asahan, Tanjungbalai never in command eleven kings who started from the first king Sultan Abdul Jalil Rahmat Shah in 1620 to Sulthan Syuaibun Rahmat Abdul Jalil Shah in 1933 AD who died in 1980 AD in Tanjungbalai. Until in 1946, Asahan is one of the Malay Sultanate, still exist with the structure of the empire that is not much different from the structure of the Malay lands on the peninsula (Mohd. Arsjad, 1933). Based on the orders of the Sultan, that all the people who live or migrate to Tanjungbalai must sign in Malay (Muslim).

Here we see that among the successful scholars in spreading Islam due to their close relationship with the Sultan, either through marriage relationship, as well as royal adviser. Moreover, Islam plays a major role in the transformation of the kingdom which is based on certain groups into a centralized kingdom that is based on blood ties. The bond was very

influential in the process of Islamization of the various tribes that come into shavings. Until in 1946, Asahan is one of the Malay Sultanate, still exist with the structure of the empire that is not much different from the structure of the Malay lands on the peninsula. But at the end of 1946, the royal system shavings after being deposed by a social movement anti nobility in a Social Revolution.³

2. Origins of Ethnic Batak Toba in Asahan

Native of Asahan a Toba Batak tribe that occupied the region along the shavings. Batak Toba Batak is a descendant of migrating along the river Asahan to seek new farmland as a result of the limited land around Lake Toba. There are three genera Batak Toba in Asahan which is indigenous, namely Margolang, Nahombang and Pane (Sitorus).

According to Tengku Yose Rizal (Chairman PB MABMI SUMUT), Toba Batak people in Asahan is a resident of a hill which accidentally fell by boat along the river to Bandar Pulo. They brought spice crops - spices in exchange for other needs in the city pulo. There are several reasons they came down from the hills:

1. Economic pressure, the more difficult life in the homeland.
2. Swapping crop spices - spices with salt, fish, and other needs.
3. The hills are barren lot, difficult to cultivate.

Due to long settled in Asahan (Bandar Pulo), Toba Batak people feel comfortable living in Asahan river bank, in addition to its fertile soil, prone to daily necessities such as fish and others. Eventually they settled in Bandar Pulo.

When Asahan in controlled and led by the Sultan, Toba Batak people want to settle down and have their own land and homes in Asahan. Then they appealed to the Sultan to be given a piece of land for planting bercook and shelter. As told by Drs. H. arifin:

Batak Toba: " Leon ma di hami tanoi sotik " (O Sultan, give us a little ground).

Sultan: "Boi, ala masuk Melayu Maho". (Allowed, but entry Malay la guys)

Since then the population of Batak Toba lot that goes Malay (enter Islam), cultured and Malay and Malay customs life. Besides, they also omit the identity to Batakannya (clan), and live as Malays. This lasted until about 1946, when the Social Revolution in East Sumatra. At the Social Revolution throughout the empire in East Sumatra suffered the same circumstances. At this time began a shift in society, some people from the Batak tribe, clan behind the back wearing his name, although only one letter (S: Simargolang for example). Then in the early 1960s people began to wear the clan behind her name, for example Arsyad Sitorus, because of the large family of Sultan were killed, and the fear of community recognizes as the Malays (associated with the descendants of the Sultan). However, although they have been put on kebatakannya identity, but most of these people still can not speak Batak and Batak culture. They remain in Malay and wear Malay culture and customs, as in weddings and other events.⁴

The findings in the field, until the current family of Batak Toba in Asahan, almost entirely still wear traditional Malay culture, and could not speak Batak. According saving researchers, that the family Batak Toba in Indonesia Asahan was cultured for several reasons:

1. Factors religion, the teachings of Islam that is embedded in the family make them reluctant to re-use their original culture (Batak).
2. Factors marriage, most of these Toba Batak descent marry outside the Batak Toba descent or with descendants of Sultan (Malay race), so that the family does not wear Batak culture.
3. Environmental factors, not just the descendants of Batak Toba, other ethnic groups (Karo, Javanese, Minang) are settled in Asahan also live with Malay customs and culture, so that the surrounding environment is only familiar with the Malay culture, in all walks of life began to birth, marriage, etc.

So is the influence of Malay culture in society Asahan Tanjungbalai until today. So it is not wrong if one of the experts say that when we speak Malay means talking Islam.

3. Conclusion

As a closing of this study, it can be concluded as follows:

- History of Islam in the Malay (shavings) can not be separated from the influence of the Malay sultanate of Aceh was introduced (Islam) in indigenous communities shavings.
- Malay is spoken word Malay, Muslim and Malay customs ber. So when an out of Islam means not Malays.
- In addition to the Malay culture easily accepted other cultures, religion is also a factor that does not wear the ethnic Batak Toba culture of origin within the family and community life.

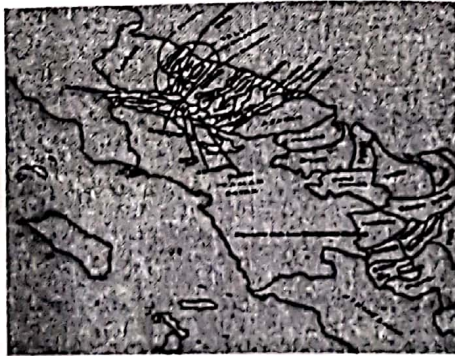


Photo taken from: Problem (issue) In State History Writing Asahan
DR. Suprayitno, M.Hum Chairman Prodi USU SCIENCE HISTORY



Photo taken from: Tengku Yose Rizal

Photo: Sultan Abdul Jalil Sya'ibun Rahmat Shah Muhammad bin Husin II. (He is the only surviving descendants of Sultan Asahan of the Social Revolution, Sultan Sya'ibun survived and surrendered to the Government of the Republic of Indonesia in Pematangiantar. He died 17 April 1980 in Medan and was buried in the compound of Masjid Raya Tanjung Balai).

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LIVING HISTORY AUTHOR

Mailin, MA, was born in the village of Sei, Jawi-Jawi, Asahan, North Sumatra, on 07-September- 1977. After graduating from elementary school (SD) in Tanjungbalai 1989, the author went on Education to MTs (MTsS) finish Madrasah Aliyah in 1992 and graduated in 1995 at the Islamic Education Foundation in Sei. Tualang Raso Tanjungbalai. In 1995 continued his studies at the Faculty of Da'wa IAIN North Sumatra Islamic Community Development Department graduated in 2000 as the best graduates at the Faculty of Da'wa. In 2000 the author went on to study Communication Studies Program kejenjang S2 Islam PPs IAIN North Sumatra graduated in 2003. In 2002 the author was appointed as an Assistant Lecturer at the Faculty of Da'wa IAIN North Sumatra. In 2007 the author was appointed as a lecturer at the Faculty of Da'wa remains IAIN North Sumatra with subjects Interfaith and Cultural Propagation. In 2012, the authors went on to study Communication Studies Program Islam S3 IAIN PPs North Sumatra, currently sixth semester and in the process of settlement of the dissertation.

The author writes in various journals IAIN North Sumatra, and also as a writer in the magazine FIELD TRAINING, Religious Training Center Medan. The author also has conducted several studies, including the Propagation Method Of Assessing Qur'an Tafsir Al-Maraghi (Thesis), Masjid Raya Binjai In the History of Muslims in North Sumatra (2013) and has been published in the first "International Conference on the mosque, Zakat and Waqf 2014 (I- MAF2014), on 1-2 December 2014 in Kuala Lumpur Malaysia. The author is also a researcher at the Indonesian Ulema Council (MUI Medan).

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- ¹ Pasai for example, convert the Patani by giving drugs to his king, convert Malacca by mating Pasai princess with the king of Malacca (in the Malay version). See: Andi Faisal Bakti, Nation Building; Muslim contribution in the Interfaith Communication and Culture of the National Awakening Indonesia, (Jakarta: Churia Press, 2010). h. xiv.
- ² Pasai, in North Sumatra, is the center of the spread of Islam Malay first. At the beginning of the 14th century, Abdullah bin Muhammad bin Abdul Qadir bin Abdul Aziz bin Mansour Abu Ja'far al-Muntasir al-Abbasi, a Muslim of Indian broadcaster buried in Pasai. Richard Winstedt, A History of Malay Literature, (Singapore; MBRAS, 1940), p. 92. After the setback Pasai, Islamic studies center switch to Malacca (1400-1511 AD). According Winstedt, Islamic preachers departing from Malacca to explore the archipelago, following the trade route in Sumatra and small ports in the North.
- ³ Social revolution is slaughter against the "feudal" by people left and his minions. They accused the nobles had formed the so-called "van Committee ontvangst" to welcome the arrival of the Dutch, and the accusation is what is considered their true underlying She moved to the Social Revolution. Tengku Luckman Sinar Basyarsah II SH, Rise and Fall of the Malay kingdom in East Sumatra, 2006, p. 483-485.
- ⁴ Results of interviews with Drs. H. Arifin (born in Bandar Pulo 27-09-1942), Chairman FORKALA (Inter-Agency Communication Forum of Indigenous Branch shavings Tanjungbalai). Until now, the term entered Malays remain in use in the city shavings. Sign in Malay means someone had converted to Islam, or for boys means that already in circumcision.