



SUFI ULAMA DA'WAH ACTIVITIES IN BARUS: A HISTORICAL OVERVIEW

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Abstract

Da'wah is an obligation for followers of Islam, whose purpose is to spread the teachings of Islam and build an Islamic society. Da'wah, Tabligh, Taghyir, amar ma'ruf nahi munkar, and morals—even the Qur'an says that the best ummah is to do "amar ma'ruf nahi munkar. Even the Qur'an lists the ethics of da'wah contained in Surah An-Nahal verse 125, which starts from bil-hikmah, mau'izho hasanah, and wajadilhu billati hiya ahsan. In delivering dawah, someone needs a pattern of da'wah in his delivery, including Ulama, and the Ulama referred to here are Ulama from among Sufis, where we know the first preachers who preached in Indonesia were mostly from among Sufi Ulama and had an influence on the entry of Islam into Indonesia by peaceful means. So researchers get some problems about how the pattern of da'wah in Barus which became the location of the first time this Sufi Ulama spread Islam in Indonesia, as we know, the pattern of da'wah of Sufi Ulama is the basic pillar of spreading Islam without violence, running peacefully. This research is focused on the historical study of the History of the Development of Da'wah in Sufi Ulema. Spreading Islam in Barus requires a historical approach. The method used in this study is a qualitative method with a descriptive approach and library research, namely problem-solving procedures that are investigated by describing the state of the subject or object in the study, which can be people, institutions, society, and others who are currently based on facts that appear or as they are, and collecting data on a number of works of other figures and writers related to the topic of discussion. Da'wah is a definite part of the lives of religious people. In the teachings of Islam, it is an obligation imposed by the religion on its adherents, both those who have embraced it and those who have not. Thus, da'wah does not merely arise from individuals or groups, although at least there must be a group that does it. In delivering da'wah, the Prophet, on the one hand, faced very severe challenges but, on the other hand, found a positive response from various circles, especially weak people.

Key words: *Da'wah Of Sufi, Barus, Islam*

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INTRODUCTION

Da'wah is an obligation for followers of Islam, whose purpose is to spread the teachings of Islam and build an Islamic society. Da'wah, Tabligh, Taghyir, amar ma'ruf nahi munkar, and morals even the Qur'an says that the best ummah is to do 'amar ma'ruf nahi munkar. even the Qur'an lists the ethics of da'wah contained in Surah An-Nahal verse 125, which starts from bil-hikmah, mau'izho hasanah and wajadilhu billati hiya ahsan. Da'wah is all activities and activities that invite people to change from a situation that contains non-Islamic life values to Islamic life values. These activities and activities are carried out by inviting, encouraging, calling, without pressure, coercion and provocation, nor by persuasion and seduction of basic necessities and such. As exemplified by the Messenger of Allah, he always conveyed the revelations he received to be conveyed to his people, in order to perfect human morals. Da'wah began from living in Makkah to Medina (Mubasyaroh, 2015).

If we refer to the Qur'an, the verses related to da'wah have two different meanings: First, da'wah is interpreted as an invitation of people in the form of an appeal and call to heaven (al-dakwah ila Allah). Both da'wah as an appeal, invitation and call to hell (al-dakwah li sayyathin). Therefore, the word da'I also contains two meanings, namely: First, da'I is defined as a person who invites guidance, Second, da'I is defined as a person who invites error. We can conclude that the word da'wah can mean positive and negative. Da'wah from the positive side means the invitation and appeal of the ummah towards the salvation of the hereafter (Pirol, 2017).

In the article discusses the History of the Development of Da'wah Sufi Ulama Spreading Islam in Barus. Central Tapanuli is the area where researchers were born and also an area that has a history of the spread of Islam in Indonesia, where in Central Tapanuli there is a port that has opened trade relations with Arabs, Indians and Chinese, as developed by Muslim scholars, including Prof. Hamka. Hamka and his friends argue that Islam has begun to enter Indonesia in the 1st century AH or around the 7th century AD. The proof is that the shipping route from Arabia, India through the Strait of Malacca that connects the Umayyah Dynasty with the Tang Dynasty Empire in China and Srivijaya in Southeast Asia, has been crowded and international,

since the 7th century AD, long before Samudra Pasai was established (Sunanto, 2015). And the port in the Malacca Strait area is the port of Fansur, or better known as Barus.

Before discussing Barus, researchers first explain the process of the entry of Islam into Indonesia, the process of the arrival of Islam in various regions of Indonesia is not simultaneously. Similarly, the kingdoms and regions they visited had different political and socio-cultural situations. The process of the entry of Islam into Indonesia gave rise to several opinions. The figures who expressed this opinion included those who immediately knew about the entry and spread of Islamic culture and teachings in Indonesia, some through various forms of research such as those conducted by western (European) people who came to Indonesia because of duty or employed by their government in Indonesia. These figures include, Marcopolo, Muhammad Ghor, Ibn Bathuthah, Dego López de Sequeira, Sir Richard Wainsted (Notosusanto, 1984).

Sources supporting the entry of Islam in Indonesia such as news from Arabs who are average traders who carry out trading activities with the Indonesian nation. Arab traders have come to Indonesia since the time of the Srivijaya kingdom (7th century AD) which controlled trade shipping lanes in the western part of Indonesia including the Strait of Malacca at that time. The relationship between Arab traders and the Srivijaya kingdom is proven by the existence of Arab traders for the Srivijaya kingdom called Zabak, Zabay or Sribusa. This opinion was expressed by Crawfurd, Keyzer, Nieman, de Hollander, Syeh Muhammad Naquib Al-Attas in his book entitled Islam in the History of Malay Culture and the majority of Islamic figures in Indonesia such as Hamka and Abdullah bin Nuh. Hamka even alleges that the theory that Islam came from India is a form of propaganda, that Islam that came to Southeast Asia was impure (Edyar & Hayati, 2009).

In delivering da'wah someone needs a pattern of da'wah in his delivery, including Ulama, and the Ulama referred to here are Ulama from among Sufis, where we know the first preachers who preached in Indonesia were mostly from among Sufi Ulama, and had an influence on the entry of Islam into Indonesia by peaceful means. So researchers get some problems about how the pattern of da'wah in Barus which became the location of the first

time this Sufi Ulama spread Islam in Indonesia, as we know, the pattern of da'wah of Sufi Ulama is the basic pillar of spreading Islam without violence, running peacefully.

METHODOLOGY

This research is focused on the historical study of the History of the Development of Da'wah of Sufi Ulema Spreading Islam in Barus, for that the appropriate approach is the historical approach. The method used in this study is a qualitative method with a descriptive approach and library research, namely problem-solving procedures that are investigated by describing the state of the subject or object in the study can be people, institutions, society and others who are currently based on facts that appear or as they are, and collect data on a number of works of other figures and writers related to the topic of discussion. Qualitative methods are as research procedures that produce descriptive data in the form of books, written or spoken words of people and observable behavior (Moleong, 2000). Meanwhile, a descriptive approach is a form of research aimed at describing or describing existing phenomena, both natural phenomena and human engineering and library research collects data related to topics from the writings of characters and authors' books (Sugiyono, 2010).

DISCUSSION

1. History of Islam in Barus

History records that Barus in international sources is very famous among the many types of international trade commodities, there are two types of typical forest product commodities of the archipelago that have high allure, are highly sought after, and even the price is almost equivalent to gold. These commodities are camphor and frankincense which grow a lot in the forests of North Sumatra. The existence of camphor is most likely the background to be the background of naming an important trading city on the west coast of Sumatra, namely Barus. This place has even been reported by Claudius Ptolemaeus in the 2nd century AD in 165 AD in the book *Gographyke Hyphegeiss* which calls Barus as Barousai (Saleh & Nur, 2020).

When discussing Barus before the

12th century, To illustrate the historical context of Barus clearly, here we briefly recall the main points resulting from excavations at the Old Lobu site and from various written sources dating from before the 12th century. In the Old Lobu period (mid-9th century to late 11th century), Barus belonged to the Indian Ocean trade network, and was the second important settlement site in the area after the Old Aek Busuk site, which most likely did not survive long or was lost. People from South Asia and the Middle East are attracted to live there because the hinterland is rich in limestone trees and the opportunity to earn gold. This choice of location may also have been due to his desire to be free from Srivijaya's political influence and not to rely on the Chinese market.

The Old Lobu site consists of a fortified area of between 7 and 14 hectares, which is densely populated, plus suburban residential areas of nearly 200 hectares with less dense occupancy. It seems that except for one small brick place of worship built within the fortified area, all dwellings were built of organic materials. Since the export of less heavy materials was a major economic activity, Lobu Tua was not equipped with an actual port, but provided ample anchorage for merchant ships in two estuaries adjacent to the settlement center. From the dominant material resources, from the Tamil inscription of 1088 which attests to the presence of members of the Ayyavole merchant association, as well as from the application of a number of techniques, it is concluded that Old Loba was a trading place visited mainly by traders from South Asia, both Buddhist and Hindu, who came from the shores of the strait between India and Sri Lanka, from Kerala, and most likely from Gujarat. In the 11th century, these trading networks were controlled by the Cola dynasty whose center was located in the Kaveri valley.

The old lobu was abandoned abruptly at the turn of the 12th century for reasons that are still blurred, probably due to enemy attacks coming from the northern tip of the island. After the destruction of Lobu Tua by the Garagasi, those who survived wandered for some time. Settlements in Barus were slowly rebuilt, both in Bukit Hasang and on the site of Kedai Gadang. To explain the period there is the only type of written source, namely local chronicles compiled in the

second half of the 19th century (Perret, Perret, Surachman, & Wahyo, 2015).

Yi-Tsing's account of a Buddhist priest in 671 also corroborated that Islam had entered Barus at that time, Yi-Tsing stated in his book: *Nan hai ki kouei nei fa choan*, this book was translated into English by Takakusu with the head: *A record of the Buddhist religion as practised in India and in the Malay archipelago*. He also mentioned that sailing from West to East will meet first the kingdom of Polou Che and then Molove. He meant that Polou Che was Barus then Malay. He also stated that hundreds of Arabs were already in Polou Che and even an Arab had been appointed head of the Arab Mukim (671 AD). In 674 Yi-Tsing also told of seeing Muslims in Serivijaya. Yi-Tsing's account is very biased because he repeatedly traveled the Sino-Indian route (Meuraxa, 1973).

The entry of Islam into Barus from the route of trades and Arab traders had knowledge of Islam, other opinions say the entry of Islam in the archipelago through the envoy of the Caliph who initially went to the plains of China then stopped at Barus for supplies during the voyage, but at that time this da'wah was not comprehensive only limited to a few circles of society. And after that came preachers from Arabia such as Wahab bin Abu Kasbah, Sheikh Ismail, Said Mahmud, Sheikh Rukunuddin etc. Here researchers argue that Islam was entered in Barus by Arabs and preachers envoys from the Caliph. While the Prophet Muhammad (peace be upon him) was alive, Arabs continued to trade to China. Four years before the Prophet died, a sahib named Wahab ibn Abu Kasbah went to China and landed in Canton. He stopped at the island of Mursala Barus. In 627 AD. Wahab bin Abu Kasbah returned to Mecca while the Prophet had died for 1 month, according to facts sourced from the Ministry of Religious Affairs of Riau Province they argued that Wahab bin Abu Kasbah first arrived in Sumatra briefly settled on the island of Mursala, there repaired ships, prayed pilgrims and bought 10 slaves from Nias and then sailed to China to be educated as scholars (Meuraxa, 1973).

Indeed, since the end of the 12th century AD the role of Sunni Sufism scholars has been very dominant in Islamic countries. At this time the science of tasawwuf has been successfully integrated into the entire teaching

system of Ahl al-Sunnah wa al-Jama'ah thanks to the services of Imam al-Ghazali through his famous book *Ihya 'Ulum ad-Din*. It is also known that from the beginning the Sufis viewed both Sayidina Ali and Ja'far Sadiq, as the main initiators and pioneers of Sufism, including its literature and hermeneutics (ta'wil). However, although the Sufis placed Sayidina Ali in a high position in Sufism, it does not mean that they accept the Shi'a view that places Sayyidina Ali as an Imam. It was because of this rejection of Ali's imam that Shi'a scholars displeased Sufism, although in the 14th century CE Sufism was an important factor in bridging the gap between Shi'a and Sunni. Sufis view that the Imam should not be a descendant of the Prophet Muhammad (peace be upon him) or a bayt expert. It should also be noted that the late 13th century A.D. Shi'ites were not yet significant in Iran, although their scholars were very influential in Western Iran, especially Qum.

The significant development of the Shi'a mazdhab in Iran only began in the mid-14th century. Among the contributing factors was that their methods of proselytizing were more successful than those of Sunni scholars, especially proselytizing against Mongol people and rulers (ilkhan). The failure of the preaching of Sunni scholars was mainly due to the frequency of Shafi'i and Hanafi madhhab scholars fighting and fighting for influence and position. Frequent skirmishes have been going on since the 12th century A.D. and it was these disputes that caused Baghdad to easily fall to the Mongols. Regarding the rapid development of the Shi'a madhhab so that it was adopted by the majority of the Iranian population only occurred in the 16th century AD, that is, after this country was controlled by the Safavids. Banu Safavid was originally a Sufi order founded in the 14th century AD by Shafiuddin. In the 15th century the order turned into a militant political organization and had a strong military force. At that time the leader still adhered to the Shafi'i madhhab. at the end of the 15th century their young leader, Sheikh Ismail, had a personal tutor of a Shi'a cleric. Since then the Safavid order turned into a Shi'a organization (WM, 2000).

Historical manuscripts also say that Said Mahmud who came from Hadramaut was killed in the riots that occurred in Barus because he was the one who Islamized King Guru Marsakot (the first Islamic Batak King in

Barus). Guru Marsakot's followers objected, which is why a commotion arose, and so it still exists today in Barus. Sheikh Rukunuddin, found his tomb in Barus inscribed dead on 16 Safar 802 Hijri at the age of 102 years 2 months 10 days, ranging from October 24, 1399 AD. the future of these preachers was the heyday of Sufism in Arabia. In the heyday of Sufism in the 16th-17th centuries in Barus, it is undeniable, these Sufism scholars had a major role in spreading Islam in Barus.

2. History of The Sufism Da'wah in Barus

Sufism in Barus in the 16th-17th centuries could not be separated from Hamzah Fansuri's role as a great Sufi teacher there, and also as a scholar who advanced science in Barus. As we know Hamzah Fansuri has many literary works such as Syarab al-'Asyiqin, Asrar al-'Arifin, Al-Muntahi. Then Hasan Fansuri's work with Kitab Miftah al-'Asrar which is allegedly an interpretation of Hamzah Fansuri's Sufism treatise Asrar al-'Arifin. Then the work of 'Abd al-Jamal who wrote poems about wahdat namely the second dignity (dignity of the incident of the spirit of idlafi), in addition to the above name Syeih Hamzah Fansuri also had students who were no less famous, Nur al-Din al-Raniri and Abd al-Rauf al-Singkili who were great Ulama and Mufti in the Aceh Sultanate during the time of Sultan Iskandar Muda and Sultan Iskandar Tsani.

Sufi scholars apply their da'wah pattern in terms of the target of applying Fardhiyah da'wah pattern and Jam'iyah da'wah pattern. In terms of target, Fardhiyah's da'wah pattern is a da'wah pattern by approaching mad'u individually. This pattern of da'wah strongly emphasizes the focus and humanism of da'i to help mad'u rediscover his goodness and happiness. The first Arab, Persian and Gujuran preachers and traders were to preach by associating with the local community then because in addition to trading they were active in teaching Islamic religion and culture to every community they met, especially to people located in coastal areas. After meeting feedback from his da'wah, the Barus community one by one converted to Islam, although only some of the merchants and Barus officials and ended up in marriage. Because of the appeal of the proselytizing of Sufi scholars, many of the daughters of local merchants or the daughters of prominent people in Barus were married by these

preachers, and then created new communities in the Barus region.

After the development of the descendants of Barus preachers from marriages with the Indigenous people, these Sufi preachers created communities and groups of dangang that had strength in Barus. From these communities and groups were born some famous Sufi scholars such as Hamzah Fansuri with his breadth of knowledge. Before Islam entered Barus, the local people had embraced Hinduism, this is evidenced by the news that said that the Old King of Pardosi embraced Hinduism before finally being Islamized by Sheikh Ahmad Fansuri, after the Islamization of the Old King of Pardosi, began to make a flock to Islam to local preachers. On this basis, researchers categorize this as a pattern of Jam'iyah da'wah when viewed in terms of its targets.

Da'wah is a definite part of the life of religious people. In the teachings of Islam, it is an obligation imposed by the religion on its adherents, both those who have embraced it and those who have not. Thus, da'wah does not merely arise from individuals or groups, although at least there must be a group that does it In delivering da'wah, the Prophet on the one hand faced very severe challenges, but on the other hand found a positive response from various circles, especially weak people. The Prophet SAW was steadfast in facing these risks and istiqomah walked the path of da'wah that had been outlined by Allah. Thanks to his fortitude and istiqomahan, Allah SWT finally realized his promise and raised the status of Islam. The Sunnah of the Messenger of Allah's da'wah was passed on by the companions and the next generation. They view da'wah as the spirit of their lives and a factor causing the happiness of life in this world and the hereafter.

The success or failure of a da'wah is not measured by the laughter or applause of the audience, nor by their weeping. Success is measured by other factors in the marks (atsar) left in the minds of the listeners or the impressions contained in the soul, which are then reflected in their behavior. To achieve this goal, of course, all elements of da'wah must receive the attention of the da'i, including the method of da'wah used. Similarly, the Sufi Scholars in praying in Barus, not everything went easily, they faced many challenges, especially the locals who were

afraid of losing their influence in Barus, it was the same as when the Prophet preached in Mecca, one of the factors of rejection from the Qurais was the fear of diminishing the influence of the Qurais leaders in terms of leadership. But behind that there are also factors that make the Prophet Muhammad SAW his da'wah accepted, one of which is the elimination of caste and slavery, which are two social problems that were often experienced by the population of Mecca before Islam came.

The importance of the role of the port of Barus in the history of trade made Portuguese traders visit Barus in the 16th century, evidence recorded from members of a Portuguese trade mission at the end of the 16th century stated by B.N Tensma in his writing "An Unknown Portuguese Text on Sumatra from 1582". It is said in the text that Sumatra not only produced pepper but various other raw materials, and if observed and managed properly would greatly benefit the development of trade of the Portuguese kingdom. Due to the important role of the port of Barus and the many benefits obtained, in the early 17th century Barus was conquered by the kingdom of Aceh Darussalam and was directly under the rule of Sultan Iskanda Muda (1607-1636 AD) the role of Barus was shrunk and trade activities were moved to the port of Aceh (WM, 2000)..

CONCLUSION

Regarding the theory of the entry of Islam into Indonesia through Barus is still debated, due to the lack of literature or strong evidence saying that the main gateway to the entry of Islam into the archipelago is Barus. According to researchers, the main gate of entry of Islam into Indonesia was Barus, but at that time da'wah was still carried out by Fardiyah only limited to fellow traders from the Pribudi or influential people in Barus as trading partners, and the massive spread of Islam in Barus occurred in the 13th to 18th centuries, after the establishment of the Samudra Pasai sultanate by Malikussaleh. The first preachers to come to Barus were Arabs, starting from the time of Khulafa Rashidin. This is corroborated from several sources from Arabia, Persia, Armenia, Tamil, China and Europe, the most corroborating thing is the record of the book *The Religious Life of Chinese Muslims*, that the existence of Islam in

Barus is related to the mission of the Tang Dynasty under the leadership of Emperor Kao Tsung, who sent a friendly mission to Medina which was then the reign of Caliph Uthman bin Affan, and in time sent the same mission to China. It was then that the mission from Medina on its way to China by sea, transited first at Barus to replenish food needs and wait for the transition of the wind-season. Then it was strengthened by the arrival of Wahab ibn Abu Kasbah to Barus in the 7th century on his way to China by buying 10 slaves on Nias to be used as preachers in China.

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