

The Leadership of the Jambi Kingdom and Its Influence on Islamic Civilization

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Abstract

This article examines the Jambi kingdom and its presence as a nation situated on the global trade route. This topic is intriguing to examine because its expansion phase coincided with the arrival and evolution of Islam in the region. Therefore, this paper explores the impact of Islam on the Jambi Kingdom. Utilizing a multidimensional strategy and backed by the implementation of historical methods related to scientific historical research practices, the findings of this study aim to clarify the key issues presented and further aid in the advancement of knowledge, particularly regarding the local history of Jambi. Moreover, it can serve as a factor for relevant organizations to maintain historical and cultural values and for the development and construction of the region. The study's findings indicate that the Jambi kingdom is among the kingdoms in the archipelago that thrived from the late 15th century to the early 20th century. This kingdom has been influenced by Islam since its beginning. Princess Selaro Pinang Masak, the founder of the Jambi kingdom, embraced Islam following her marriage to Ahmad Salim Datuk Paduka Berhalo, a Turkish individual who had also converted to Islam. Since that time, the Jambi Kingdom has established Islam as the kingdom's official religion. In this instance, the king serves both as the head of state and as a spiritual leader

Keywords: *Leadership, Jambi Kingdom, Islamic Civilization*

INTRODUCTION

In order to understand the existence of the Jambi Kingdom in the context of historical chronology, the explanation should be traced back to the previous period, especially since the center of the Malay kingdom moved to Minangkabau. When the center of the Malay kingdom was moved to Pagaruyung by Adityawarman or according to Casparis by Akarendrawarma in the mid-14th century, it is not very clear who ruled in Jambi as a subordinate king. Some historical information mixed with legends gives the impression that before the arrival of Princess Selaras Pinang Masak in 1490 AD, there were two kings in Jambi who ruled, namely Dewa Sikerabah who was known by the title "Si Pahit Lidah", and someone called Tun Telanai. The existence of Si Pahit Lidah is better known as a legendary figure than a historical figure. It is said that Si Pahit Lidah is a nickname for Serunting, a prince from South Sumatra. He is known to have high supernatural powers. He was given the title Si Pahit Lidah because what he wanted if he said it would turn into a curse. The stories about Si Pahit Lidah are known as a figure in folklore, widely known in the areas of South Sumatra to Lampung. Not much is known about his story and role as king of Jambi.

Likewise about his reign. However, if the chronology is arranged according to the time of Adityawarman, Tun Telanai and Putri Selaras Pinang Masak, then it is estimated that the time was around the beginning of the century to the middle of the 15th century. As for Tun Telanai, it is said that he was an easterner who came from Sarawak, or Brunei, a former Majapahit soldier when conquering Jambi (Noor, 2011: 68). Another version states that he was a paid soldier of Majapahit (Nasruddi, 68: 1989). Another Malay story states that he was a Malacca messenger during the reign of Sultan Mansur Syah (1456-1477) to rule in Jambi in order to maintain traffic security in the Strait of Malacca.

The exposition of Si Pahit Lidah and Tun Telanai shows that the political status of Jambi at that time was not very clear. If the time refers to the period of the existence of the Malay kingdom centered in Dharmasraya, West Sumatra, especially during the Pamalayu incident, it is clear that the Malay Kingdom at that time was under the influence of the Singhasari Kingdom. When the Singhasari power ended and was continued by Majapahit starting in the early 14th century, the Malay Kingdom was also under Majapahit. However, when Adityawarman came to power, which was marked by the transfer of the center of power to the heart of Minangkabau culture, the Malay Kingdom which after that often changed its name to the Minangkabau kingdom, or the Pagaruyung kingdom changed its status to an independent and fully sovereign kingdom.

This can be seen from the title used by Adityawarman, namely Srimat Adityawarmma Pratapaparakrama Rajendramaulimaniwarmadewa maharajadhiraja. According to J.G Casparis, the title Maharajadhiraja shows that he did not recognize the authority of other kings. For comparison, the Amoghapasa inscription lists the title Maharajadhiraja for Kartanegara as the king of Singhasari, while for the Malay kingdom the title is only Maharaja. Viewed from this perspective, there is an impression that the use of the title by Akarendrawarman and Adityawarman means that he views his position as high as the king of Java (Jayanegara, or Tribhuwanatunggadewi). In other words, he no longer recognizes the authority of Majapahit. Furthermore, in various inscriptions found around the Batusangkar area, there are no expressions or terms that indicate that he recognizes the authority of Majapahit (Casparis, 1992: 240-251).

Hayam Wuruk as the king of Majapahit at that time allowed this action, but when Adityawarman died in 1375 and Wikramawardhana ascended the throne as Hayam Wuruk's successor, Majapahit began sending troops to crush the rebellion. The attacks were carried out in 1409 and 1411, the battle between the two armies took place in Padangsisibusuk, (upstream of the Batang Hari river). Both attacks by the Majapahit kingdom's troops were repelled. However, as a result of the attack, the influence of this kingdom on its colonies weakened, where colonial areas such as Siak, Kampar and Indragiri broke away and then these areas were conquered by the Malacca Sultanate and the Aceh Sultanate, and later became independent countries (<https://id.wikipedia.org/wiki/Adityawarman> accessed on March 4, 2024).

It seems that the attack also caused the weakening of Pagaruyung's control over Jambi so that it was ruled by kings such as Dewa Sikerabah and Tun Telanai who were not under Pagaruyung's control. Thus, the departure of Princess Selaras Pinang Masak to establish a kingdom in Jambi was Pagaruyung's affirmation to return Jambi to the power of the royal family. The effort turned out to be very successful because in a short period of time the Jambi kingdom grew into an important kingdom (Rahim & Hutabarat, 2024). In the 17th century, Jambi port developed into the busiest port in Sumatra (Andaya, 2016: 86).

One of the interesting aspects of the Jambi kingdom to study is its development period which coincided with the development of Islam in the archipelago. The Jambi kingdom was founded in the late 15th century and reached its peak in the 17th century. That period was a time when Islam developed rapidly and succeeded in establishing a very strong influence on various kingdoms in the archipelago. It is certain that the Jambi Kingdom was one of the kingdoms that experienced this influence.

Princess Selarah Pinang Masak as the first king of the Jambi kingdom married Ahmad Salim who was a Muslim of Turkish descent. Thus, Islam has influenced the Jambi Kingdom since this kingdom was first established. In connection with the description above, the formulation of the problem proposed in this paper is, how did Islam influence the Jambi kingdom? Spatially, the discussion of this topic includes a discussion of the spread of Islam in the Jambi area along with its influence on royal institutions and community life. While the temporal limitation is the time span between the late 15th century and the early 20th century. This limitation was determined because this time span was the period of the existence of the Jambi Kingdom. and 1904. This limitation was determined because during this period the kingdoms in the archipelago were actively involved in trade networks between nations (Saputra Hutabarat, 2017).

The end of the 15th century was the initial limitation which was the time when the Jambi Kingdom was founded. While the beginning of the 20th century was the time when an agreement was agreed between Jambi and the Netherlands, which resulted in the elimination of the Jambi Kingdom as a sovereign state. In addition to aiming to explain the influence of Islam on the Jambi kingdom, this article is also driven by the lack of results of studies on the local history of Jambi, especially issues concerning the dimensions of the economy and trade in the early modern era. By exploring and re-tracing and continuing with objective analysis of historical facts, this article is expected to enrich the treasury of knowledge, as well as become a reflection and consideration for related agencies in making decisions or policies, especially if such matters are related to historical issues.

Based on the set of sets theory used by K.N Chaudhuri in discussing the Indian Ocean trade route, historian of the University of Indonesia R.Z Leirissa stated that the history of Asia between the 7th and 18th centuries was interpreted as a historical process that lasted more than a millennium, where the sea, fertile land, mountains and deserts, were basic elements in a region where interactions occurred between sailors, nomads and farmers. Such thinking allows for a principle where every element of various sets such as the Indian Ocean, Arabs, Indians, Chinese and so on are combined in the same historical pattern. This route is known as the silk route which functions to distribute products from the east to the west.

The formation of a transcontinental trade route stretching across Central Asia connecting Chang-an (the capital of China from the 17th to the 13th centuries) with the areas around the Caspian Sea, as well as with Mesopotamia, and the port of Antiochia on the Mediterranean coast, is one historical pattern. This route is known as the Silk Road, functioning to distribute products from east to west. The main tool is the "caravan", namely a group of camels in very large numbers (Leirissa: 1997). Likewise with the sea route connecting the Mediterranean coast countries in the west with China in the east, via the Red Sea, Persian Gulf, Indian Ocean, Strait of Malacca, Sunda Strait, and South China Sea (Chaudhuri 1989).

Historians call this route a trade shipping route because it functions the same as the

Silk Road. Based on this theory, the emergence of the Jambi kingdom can be linked to the existence of the Strait of Malacca and the Indian Ocean which function as the trade shipping route. The trade route was influenced by the wind system in tropical Asia (Reid, 1993: 64). This regularity was utilized by ship owners for the benefit of shipping. When they wanted to make a long-distance voyage, ship owners tried to reduce the risk of shipping by determining a good time and following the wind direction. In January-February, it was certain that the north wind would blow, which was utilized by Chinese, Japanese, and Ryukyu ships to sail south.

They returned north when the wind blew from the south in June, July, and August. Arab and Indian ships would sail to the archipelago by utilizing the west monsoon winds between April and August. Most of them stayed to trade while waiting for the east monsoon winds and the arrival of Chinese ships between December and April. Since the 10th century, there have been changes to the constant order of the trade shipping system. To reduce the time and risk of shipping, trade that was previously carried out long distances using small ships changed to short-distance shipping using larger ships. According to Anthony Reid, shipping based on the monsoon winds and changes in the trade shipping system resulted in the birth of trading ports. Strengthening Reid's opinion, O.W. Wolters said that the emergence of early kingdoms in Southeast Asia (including Jambi) was the result of the reaction of local residents who used the opportunities provided by foreign traders (Lapian: 1997: 20).

LITERATURE REVIEW

The Jambi Kingdom can be said to be one of the important kingdoms of the kingdoms in the archipelago, especially for the period between the 15th and 17th centuries AD. The formation of this kingdom began when the Minangkabau Royal family under the leadership of Princess Selaro Pinang Masak moved to the lower reaches of the Batanghari River to establish a kingdom (Dacholfany et al., 2023). The establishment of the kingdom was intended to control and dominate trade traffic in the Malacca Strait area, especially in the area around the Batanghari River estuary. This area is an important area because it functions as an entry and exit point for trade goods originating from the interior of Minangkabau, as well as foreign commodities that will be brought into Minangkabau. The center of power was originally established in Ujung Jabung (now the East Tanjung Jabung area), but then the center of power was moved to the current Jambi City area.

Apparently, the local population of the archipelago had utilized the trade-based traffic routes to create areas of power along the trade route. In the context of the Jambi kingdom, its involvement in the trade network was supported by the existence of the Batanghari river which connected it to the upstream area, namely the Minangkabau area which was a fertile area that was very rich in various trade commodity products (Asnan, 2016: 14). This theory is generally applicable as a driver of the emergence of centers of power along strategic routes, but regarding the existence and rise and fall of centers of power, it is very much determined by the internal dynamics of the region such as wars and conquests carried out by stronger powers. As with the emergence of the Turkish kingdoms in West Asia and the Moghuls in India, it was the fruit of the expansion of the Mongols' power from Central Asia (Leirissa: 1997).

The existence of the trade shipping route not only encouraged the emergence of

centers of power along the route, but also resulted in the opening of these centers of power and their communities to religions and cultures originating from outside. Regardless of the size of the influence, different forms of foreign culture and various world religions have alternately influenced Indonesia (Van Leur, 2015: 136).

Religion is a system that regulates belief and worship in God Almighty and the rules related to culture, and worldviews that connect humans with the order of life. At the sociological level, religion means spiritual things. In addition, it also contains the meaning of a set of beliefs and spiritual practices that are considered as goals in themselves, or also means ideology regarding supernatural things (Soekanto, 1993: 480).

As an ideology, religion contains a collection of ideas and ideas of belief that are comprehensive and systematic concerning various aspects of human life. In the context of Islam, this collection of ideas and ideas gave birth to Islamic ideology. In Islam, its adherents are ordered to practice Islamic teachings in a comprehensive manner, meaning comprehensively. Thus there is no separation between worldly affairs such as politics, economics, socio-culture, and ritual worship such as prayer, fasting and so on. In other words, there is no separation between religion and state. (Natsir, 1973: 436-444). Everything is a unity that must be regulated based on Islamic rules. Thus, Islamic society will tend to be influenced by Islamic teachings.

RESEARCH METHOD

This study was carried out employing a literature review approach. Observations conducted with a cross-section/one-time timeframe indicate that the information or data gathered results from data collection performed at a specific point in time (Sugiyono, 2010). To address all the issues that have been gathered, the researcher utilizes data from literature reviews as a means to gather insights and subsequently offers accountability for the concerns presented in this article

RESULTS AND DISCUSSION

RESULT

Islam was born and developed first in the Arabian peninsula in the 19th century AD. The religion of Islam was born by the Prophet Muhammad SAW, a person who came from a prominent family from the Quraish tribe. This tribe is one of the old Arab tribes descended from the prophet Ismail who inhabited the Makah area and its surroundings since 2500 years before Christ. Among the tribes on the Arabian Peninsula, the Quraish tribe was a tribe that was highly respected because they had the honor of maintaining the Kaaba, a building that had been the center of worship for the Arab people since the time of the prophet Ismail. The noble position held by the Quraish tribe was of course very natural because they were direct descendants of the prophet Ismail. However, this glory is not only an ascribed status in the sense that it is obtained automatically based on birth and descent but is born on the basis of the war that the tribe plays in their lives (achieved status), especially in economic and trade activities. Since ancient times the Qurais tribe has been involved in international trade networks, especially the trade routes connecting Syria on the Mediterranean coast and Yemen in South Arabia and the Indian Ocean.

The Prophet Muhammad was born in 571 AD to a father named Abdullah bin Abdul Motalib and his mother named Aminah. Aminah bint Wahab, her full name, was a well-known woman because her father, Wahab bin Abdul Manaf bin Zuhrah bin Kilab, was a

leader of the Bani Zuhrah, while Abdullah was the son of Abdul Mutalib bin Hasyim, a tribal leader of the Quraish tribe. During his leadership, the city of Mecca was attacked by the King of Abyssinia with plans to demolish the Kaaba. This event coincides with the birth year of the Prophet Muhammad.

The Prophet Muhammad spent his childhood and adulthood in complete simplicity. Following the tradition of the Quraysh, Prophet Muhammad was breastfed by women in the villages around Mecca and cared for by his wet nurse until he was four years old. After only two years of being raised by his biological mother, she died, so he was cared for by his grandfather. Two years later his grandfather died. One of his gentle uncles named Abu Thalib then raised the prophet until he was an adult. The Prophet Muhammad married Siti Khadijah, a woman who had a trading business. Along with the development of his age and thoughts, the prophet increasingly understood that many aspects of his community's life were considered incorrect. That is what prompted the prophet to often reflect and be alone in a cave not too far from the city of Mecca. When he was alone, the Prophet Muhammad received his first revelation at the age of forty. The first revelation was then followed by subsequent revelations. One of one of them ordered to convey it to all mankind. Thus began the preaching and spread of Islam. The arrival of Islam was initially rejected, especially by the prophet's own people, namely the Quraysh tribe. The rejection even took the form of an action to kill the prophet himself. But the rejection weakened because more and more people converted to Islam and one by one the leaders of **Quraysh converted to Islam**.

The existence of the prophet and Islam grew stronger after he moved to Medina and was appointed by the people of Medina as a leader. Thus the prophet gained the freedom to preach all aspects of Islamic teachings. The Quraysh of Mecca and a number of other tribes in the Arabian Peninsula attempted to seize Medina and destroy the new religion through several wars. However, the attempt failed. The increasing number of people who accepted Islam, including the leaders of the Quraysh themselves, caused Islam's position to become stronger, and the opposite happened to the Quraysh in Mecca. Finally, Mecca fell into the hands of Islam in the year ... without resistance.

After Islam's success in capturing Mecca, the prophet sent letters to various tribal leaders in the Arabian Peninsula and to kingdoms outside the Arabian Peninsula such as Rome and Persia. Except for Rome and Persia, this caused tribal envoys from various parts of the Arabian Peninsula to come to declare their submission and accept Islam as their religion. So when the prophet died in 632, the entire Arabian Peninsula had embraced Islam.

After the death of the prophet, the leadership of the Muslim community was continued with the caliphate system. The caliph is the leader of the Muslim community who functions to take care of and protect the Muslim community based on Islamic law. His leadership was chosen based on deliberations of Islamic figures, especially the companions who were very close to the prophet. There were four companions who were appointed as caliphs. In order. They are Abu Bakr, Umar bin Khatab, Usman bin Affan, and Ali bin Abi Thalib. The leadership after they were appointed was based on heredity, so that it resembled a kingdom rather than a caliphate. During the caliphate in a period of approximately thirty years after the prophet's death, the territory of Islam had stretched widely covering the entire Arabian Peninsula, Palestine, Syria, Egypt, Libya, Persia, Armenia, and Turkistan in Central Asia. The Sham region which includes Syria, Jordan, Palestine and Lebanon is now conquered around 636. The Roman emperor who was convinced of the truth of what was brought by the prophet Muhammad finally fought Islam because he was

worried that he would be abandoned and harmed by his supporters (Yahya, 1985: 474-481). Iraq was conquered in 63, and Egypt eight years later. From Egypt the spread of Islam continued westward across the regions of Libya, Tunisia, Algeria and Morocco, and then crossed the Strait of Gibraltor to enter the Iberian peninsula in Southern Europe. The expansion of Islam to the West only stopped in Poitiers in 732, an area located to the west of the Pyrenean mountains in Southern France. Here the Islamic army experienced defeat for the first time. The defeat of the Islamic army was seen as very meaningful by Europeans later on. Gibbon, a very famous European historian, wrote that if the Islamic army had won the battle, then in the cities of Paris and London, mosques would have been built in the places where churches now stand (Philip Hitti, 1987:193). Meanwhile, to the East, the spread of Islam began with the conquest of the entire Persian kingdom in 652. The last Persian emperor, Yazdigird III, fled his palace and was killed in a mill building by his own people. With the conquest of the Persian Empire, Islam reached the borders of India.

DISCUSSION

There are several versions of the history of the entry of Islam into India. Some historians state that Islam entered India during the reign of Caliph Umar bin Khattab (634-644). In addition, there are also those who argue that Islam entered India brought by the Umayyad Dynasty. Middle Eastern historians argue that Islam entered India in the 7th century, more precisely during the reign of Caliph Umar bin Khattab (634-644). At that time, Caliph Umar bin Khattab ordered an expedition to India aimed at spreading Islam. In 644, after Caliph Umar bin Khattab died, Islamic troops succeeded in conquering Makran in Baluchistan. After successfully controlling Makran, Islam developed rapidly in India, especially during the Umayyad Dynasty. A Commander of the Umayyad Dynasty, Mohammad Bin Kasim, conducted an expedition to India and succeeded in controlling the Sind region in 871 (Kompas.com. 2-16-2022 accessed on 7-18-2022) Since then, Islam has grown rapidly in India. The Mughal Empire is one of the Islamic empires that is very famous for its vast power covering almost the entire Indian mainland and leaving behind a historical legacy that is famously known as the Taj Mahal.

Not stopping in India, the spread of Islam continued to the Southeast Asian region, especially in the Malay Peninsula and the Indonesian archipelago. Islam here was well received by the local population and was embraced by the majority of the population, making it the country with the largest Muslim population among other Islamic countries.

The spread of Islam in the archipelago took place peacefully and gradually. Regarding the time of its arrival, there are several opinions from various historians. The general opinion put forward by western writers is that Islam entered Indonesia in the 13th century. However, Islamic historians say that Islam had entered the archipelago at a much earlier time. Buya Hamka said that Islam had come into contact with kingdoms in the archipelago in the 7th century. This opinion is based on Chinese sources that reported that King Ta-Cheh (the Chinese term for Arabs) had sent envoys to the Kalingga Kingdom under the leadership of Queen Sima to prove the news that reached him about Queen Sima's attitude which was known to uphold honesty and justice. Hamka connected King Ta-cheh with Muawiyah, namely the king of the Umayyad Dynasty who was known to be intelligent and had the ambition to build Islamic power including a naval fleet. During their journey, the envoys built Islamic colonies from the Malabar Coast in India to the West Coast of Sumatra (Hamka, 1981: 34-49).

The oldest evidence of Islamic heritage in Indonesia is a tombstone found in Leran Gresik dated 475 H or 1082 AD. This tombstone is inscribed with the daughter of someone named Maimun. Ricklefs assumes that the tombstone is not an Indonesian tombstone, but a stone from another place that was brought to Java as ship ballast. But this reason seems less acceptable because it is very unlikely that the tombstone was used as ship ballast because for Muslims, graves are something to be respected. It would be very insulting to the surviving family if their family's gravestones were torn down and taken away just like that. Moreover, if it was only for ship ballast, it certainly would not have much effect on the weight of the ship unless the tombstones were brought in large numbers. It is also possible that the tombstone is the tombstone of someone who died in Java but the tombstone was brought from another place such as India and others. Clearer evidence of the arrival of Islam in the archipelago is found in Aceh. From the news, an Italian traveler, Marcopolo, who had stopped in Aceh on his way home from China, was going to his country, Italy. Marcopolo said that Perlak was an Islamic city, while the nearby cities of Basman and Samara were not Islamic countries. But Marcopolo's notes were criticized by Riclefs by analyzing the word Samara. It is possible that Samara is not an ocean, but is the name of a place somewhere else. Because if it is interpreted as Samudra, it is possible that Marcolo made a mistake because in Samudera there is a tombstone which shows that someone was a Muslim in the name of Sultan Malik as Saleh, dated 696 H or 1297 AD.

Other news comes from Ibnu Battuta, a traveler from Morocco who also stopped in Aceh on his way to China in 1345-1346. He said that the ruler of Samudera was a Muslim of the Syafei sect. Apart from that, there are also two tombstones in North Sumatra. The two tombstones were written in two different languages, Arabic and Old Malay, but both refer to the same person. The tombstone reads Minye Tujoh, a daughter of Sultan Malik az Zahir, dated 1300-1387 AD (Ricklefs, 1993: 4).

From Sumatra, Islam spread to the Malay Peninsula in the 14th century. Evidence of the arrival of Islam that was first found in Trenggano is a fragment of a legal edict issued between 1300 and 1387 AD. The stone shows the implementation of Islamic law in the area.

In Java, early evidence of the arrival of Islam is also shown from a number of gravestones found in Trowulan near the Majapahit palace. The tombstones use the Saka year dated 1290S (1368 AD), 1298 (1376 AD), and others. The stones contain quotations from verses of the Quran and pious formulas. Damais argues that considering the location of the cemetery is very close to the capital or the royal palace, it is very likely that the graves come from royal families who have embraced Islam (Ricklefs, 1993: 5). Although indications of the spread of Islam in Java have been known since the mid-14th century, Islam only emerged as a political ruler in the early 16th century with the establishment of the Demak Kingdom.

From the island of Java, the spread of Islam continued to the island of Kalimantan in the early 16th century. According to the Banjar legend, before the establishment of Islamic rule in Kalimantan, in the upper reaches of the Amuntai River, there was now a Hindu kingdom, namely the State of Dipa. A split occurred in the palace, causing the emergence of a new kingdom, namely the Kingdom of Daha, which challenged the power of the Dipa state. With the help of Demak under the leadership of Raden Samudera, the crown prince from the Dipa state was able to defeat the kingdom in the interior. So according to his promise to Demak, Raden Samudera converted to Islam. He became the first king of the Banjarmasin Kingdom who was Muslim. After embracing Islam, Raden Samudra used the title Maharaja

Suryanullah. When Suryanullah ascended the throne, other areas around him such as Sambas, Batang Lawai, Sukadana, Kotawaringin, Sampit, Medawi, Sambangan, recognized the power of the Banjarmasin Kingdom. As a sign of this recognition, they came to Banjarmasin to deliver tribute and so on (MUI, 1991: 86-87). Not stopping in Kalimantan, the influence of Java in the spread of Islam even reached Ternate. Around 1460 the king of Ternate named Vongi Tidore took a wife of Javanese nobility. So he embraced Islam (MUI, 1991: 94), but another opinion conveyed by M.S Patuhena Islam had entered Maluku in the 8th century AD. This opinion is based on the oral tradition of the local community (Usman Thalib, 2012: 20).

In Sulawesi the spread of Islam was first brought by preachers from Minangkabau. In South Sulawesi Islam was spread by three Datuk and their followers. The three were known as experts in *hukum* (Fiqh), experts in *tauhid* and experts in *tasauf* (IDN Times South Sulawesi, May 8, 2019). The first was named Dt. Ribandang whose real name was Abdul Makmur Khatib Tunggal, preaching in the areas of Goa, Talo, Sepang, Wajo, Gantarang, Kutai and Bima. Furthermore Dt. Patimang or Dt. Sulaiman Khatib Sulung, preached in the kingdoms of Luwu, Kolaka, Tana Toraja and Poso. The third Nurdin Aryani Khatib Bungsu, preached in the southern regions, namely Tiro, Bulukumba, Bantaeng and Tanete. Until now, the names of the three scholars are highly respected in Sulawesi. The Bulukumba district government immortalized the name of Datuk Ri Tiro as the name of the Bulukumba Islamic Center. The spread of Islam in Central Sulawesi was also first carried out by a scholar from Minangkabau named Datuk Karama. His real name is Syekh Abdullah Raqie, who first spread Islam to Tanah Kaili or Bumi Tadulako, Central Sulawesi in the 17th century. The initial arrival of Syekh Abdullah Raqie or Datuk Karama in Tanah Kaili began in Kampung Lere, Lembah Palu (Central Sulawesi) during the reign of King Kabonena, Ipue Nyidi in the Palu region. Furthermore, Datuk Karama spread his Islamic message to other areas in the Palu valley inhabited by the Kaili tribe. These areas include Palu, Donggala, Kulawi, Parigi and the Ampana area. Another group of Datuk Karama was named Datuk Mangaji who preached in the Parigi area.

The people of Central Sulawesi greatly respect this cleric. As an appreciation, the name Datuk Karama was used as the name of a college, namely IAIN Datokarama Palu. The preaching of the Minangkabau people was not only carried out within the scope of the current Indonesian region but also to the Philippines. A prince of Pagaruyung named Raja Baginda and his followers are known as the first people to spread Islam in the Philippines.

There are differences among historians about the time of the entry of Islam into the Jambi area. There is an opinion that says that Islam entered Jambi in the 7th century, and its arrival was related to the pepper trade. This opinion was put forward by M.D Mansur (1970: 44-45). At that time the areas of Muara Sabak (in Arabic news called Zabag) and Tembesi played a role as Sriwijaya trading ports (the Arabs called it Sribuza). The main trading commodity was spices. Spices became an important commodity because they were used as body warmers, cooking spices and food preservatives, for fragrances, and medicine. Thus this commodity was used throughout the world, especially by Chinese, European, and Arab people.

Before the 7th century, the Chinese took a major role in the spice trade. From Sabak and Tembesi, spices, especially pepper, were brought by Chinese junks to China, and then taken to the Middle East and Europe via a land route called the Silk Road. However, in the 7th century, major political changes occurred in the Middle East and China. China has risen

to become a great power in Asia under the leadership of the Tang Dynasty which ruled for three centuries (607-908). Its territory not only covered the entire mainland of China but also areas in Central Asia. During this period, the security of goods and human traffic was well guaranteed so that trade between China and the Middle East developed rapidly. Meanwhile, in the Middle East a new religion emerged, namely Islam, brought by the Prophet Muhammad SAW. The arrival of Islam succeeded in uniting the entire Arab world into a political, economic, social and cultural force into a great power that had never happened before. After the period of the prophet and his companions, the Middle East region was under the rule of a strong state, namely the Umayyad Dynasty.

The founder of this dynasty was Muawiyah who was known as an intelligent and far-sighted person. Trade relations between China under the Buddhist Tang Dynasty and the Umayyad Dynasty did not always go well. Tensions and armed battles often occurred in the Sinkiang area whose population was Muslim, but was subject to Chinese rule. The political conflict between the two great powers with maritime power spread to East Minangkabau (Jambi area) as the center of pepper production and trade. Each wanted to monopolize the pepper trade and spread their respective religions in the pepper trade area. Muawiyah, who was in power between 661-680, tried to control the pepper trade so that the pepper supply would not be too dependent on the Tang Dynasty. The ports of the Umayyad Caliphate in the Persian Gulf had established trade relations with East Minangkabau. Through the intermediary of a ship captain from the Persian Gulf, Muawiyah sent a letter to the king of Sriwijaya/Jambi (Muara Sabak), namely Srimaharaja Lokitawarman, which contained an invitation to convert to Islam and establish direct trade relations with Damascus, which was the center of power of the Umayyad Dynasty.

Muawiyah's politics were continued by his grandson Sulaiman Abdul Majid (715-717). He ordered his navy consisting of 35 ships to occupy Muara Sabak in order to monopolize the pepper trade. Srimaharaja Lokitawarman's successor, Srimaharaja Srindrawarman, converted to Islam in 718. The correspondence between the king of Sriwijaya/Jambi and the Caliph Umar Abdul Azis (717-720) is still stored and well maintained in the Spanish museum in Madrid. The Spanish region was called Andalusia by the Arabs and became the center of the Umayyad dynasty's sovereignty in Europe.

Thus, the letters prove that Islam had entered Jambi and had been embraced by the King of Sriwijaya/Jambi since the 7th century until the beginning of the 8th century. It's just that the influence stopped and disappeared completely due to the counter action carried out by Tang China who felt that their economic interests were threatened by the Umayyad Kingdom, (Mansur, 1970: 44-45). However, a more general opinion is that Islam entered Jambi only in the 15th century.

Jambi history writers generally set the initial time for Islam's arrival when the founder of the Jambi kingdom, Princess Selaro Pinang Masak, married Ahmad Salim. This figure is said to be a descendant of Türkiye who at that time lived on Berhala Island. Therefore he has the title Datuk Pduka Berhala. With this marriage, Putri Selaro Pinang Masak, who was previously a Buddhist, converted to Islam. In the book *Laws on the Charter and Stories of the State of Jambi*, it is stated that Puteri Selaro pinang Masak, who married Datuk Paduko Berhala, had four children, namely Orangkayo Pingai, Orangkayo Pedataran, Orangkayo, Hitam and Orangkayo Fat. Of these four people, three of them became kings of the Jambi Kingdom. Orangkayo Pingai's eldest son succeeded his mother as king. And ruled between 1480-1490. The second son of Orangkayo Pedataran ruled 1490 -1500. Orangkayo

Pedataran was then replaced by his younger brother Orangkayo Hitam who ruled between 1500-1515 (Mukti Nasruddin: 1989: 198).

Orangkayo Hitam is a king who is well remembered in the history of Jambi because during his reign he produced monumental historical events in the course of Jambi's history. Orangkayo Hitam is recorded as a king who freed Jambi from Mataram rule by no longer sending tribute pakasam taxes and pakasam kaluang to Mataram (Ngebi Sutho Dilago: 1982: 16). The Siginjai Keris, which is a royal heirloom as well as legal authority for whoever owns it, is the legacy of Orangkayo Hitam. The keris was made into a royal glory based on Orangkayo Hitam's heroism in fighting Mataram.

In the context of Jambi's Islamic history, Orangkayo Islam is seen as the foundation stone of Islamic influence in Jambi, because it was during his reign that Islam was made the kingdom's religion. He was the one who converted his cousins, namely Sunan Muara Pijoan and Sunan Pulau Johor and Sunan Kembang Seri who came from Pagaruyung. From the historical stories of Jambi, it can be said that it seems that Orangkayo Hitam was not only a king in a worldly perspective, but also a cleric and preacher. In order to spread Islam, he traced the Batanghari and Batang Tembesi rivers and converted the people of the countries along the river to Islam. In every country he visited, he preached Islam and then left a religious teacher he brought from the end of Jabung.

Not all countries accepted his preaching voluntarily, this was due to the influence of tradition which was still very strong and also the opposition from local rulers. In the Air Hitam area, a country located in the upper reaches of Batang Tembesi, namely Sarolangun now, in his preaching he had to face two local rulers who were known to be strong and powerful. Their names were Temenggung Merah Mato, and Temenggung Temuntan. It was cruelty at that time if they first met and started by competing in intelligence and martial arts. Orangkayo Hitam's victory caused the community to accept Islam. Not only that, with his victory he managed to marry Temenggung Merah Mato's daughter named Putri Mayang Mengurai who was known to be beautiful (Nasruddin, 1989: 82-84). Although Islam had been spread to the community, its influence was still not strong. Islam was only practiced in a formal way. The community still lived in old customs and traditions. In other words, the understanding of religious teachings among the community was still very shallow so that its practice was still very lacking. This was due to the lack of religious experts who would guide the community in practicing Islamic teachings.

The spread of Islam only intensified after the 16th century, after the Arabs came and settled in the Jambi area. In the 17th-19th centuries, two groups of Arab groups came. They consisted of the Sayid group and the non-Sayid group. The Sayyid group was led by Habib Husein Baraghbah, a man who was seen as a waliyullah from the city of Tarim Hadramaut, South Yemen (Baraqbah, 2005: 1). The non-Sayyid group was led by Mohammad Syufi Bafadal. However, both of them, both individually and in groups, were active in carrying out Islamic preaching. Initially, Islamic preaching was more directed at the palace and the nobility, and then it was directed at traditional leaders and community leaders such as ninik mamak and tua-tua tengganai.

This was a preaching strategy because this upper class society with all its authority and prestige could be used as a protector if Islamic preaching encountered obstacles. In addition, they are said to be the key to society, because if they are already in control, it is easy for the spreaders of Islam to enter directly into the community. Moreover, the lower classes of society tend to follow what their leaders and community leaders say (Usman Abu

Bakar, 1981: 15-16). Among the Arabs who came to Jambi, there were those who married into the royal family. He was Sayyid Idrus bin Hasan Aljufri, who married Ratus Maryam, daughter of Sultan Jambi Ahmad Nazaruddin. Sayyid Idrus' father was Sayyid Hasan Aljufri, who was known as a cleric and a wealthy merchant. In his business ventures, he owned ships and sailing ships. One of Sayyid Idrus' children named Sayyid Muhammad was later married to Ratus Intan who was the daughter of Sultan Taha Saifuddin. Sultan Taha himself was the nephew of Sultan Ahmad Nazaruddin. Thus, it can be said that besides being clerics and traders, they were part of the power group. (Almuhdhor, 2005: 8-9).

After the arrival of the Arabs, it appeared that efforts to spread Islam were taken more seriously. This is reflected in the da'wah activities carried out by Habib Husein Baraqbah. In his da'wah efforts he never came directly to Jambi. After his first arrival without his family, he then returned to Hadramaut to then return to Jambi with his family and large entourage. So from this group Islam began to spread to various areas outside the center of the kingdom, especially in the upper reaches of Jambi. Until now, you can still find several families of Arab descent in the Lubuk Nyiur Tanah Growing area, Tebo Regency today. Apart from that, also in Muara Sabak Assembly Bay and other areas (Usman Abu Bakar, 1981: 17).

The arrival of Islam has caused this religion to be made the official religion of the kingdom. In this way, the foundations of life in the royal area, including within the royal palace, changed. Aspects such as outlook on life, ideals, norms of order and their sanctions, and other social provisions changed from being based on old cultural principles based on flow and propriety alone, to principles based on the Islamic religion.

Changes The most important thing is of course related to faith and worship rituals. Belief that was originally in the gods or ancestral spirits or also in objects that were considered sacred, has now changed to only Allah SWT. In line with that, the form of the ritual has also changed. worship from the original Buddhist and native beliefs to forms of worship that are in accordance with the commands and prohibitions in Islam.

In terms of state and government, the arrival of Islam has influenced the character and structure of government. The head of state who was previously called a king with names that with indigenous nuances has now changed to the title of Sultan with Arabic names. Likewise, the name of the country has changed from what was previously called a kingdom to now being changed to a Sultanate. State law which was originally based on flow and proper, is now based on Islamic religious law, although in practice it still contains elements of tradition and old customs that live in the midst of society. The ulama are now one of the important elements in the structure of government. In the country there are now elements of Islamic religious positions that take care of people's lives in the religious field. The ulama themselves occupy high positions in government as advisors to the king when deciding on difficult issues, especially if they are related to aspects of the Islamic religion.

The Islamic religion also influences the provisions of the world of trade. According to Anthony Reid, Islam had a clear influence on trade procedures. The part of Malay law (including Jambi) relating to trade was largely borrowed from Islamic law. Words for concepts such as bankruptcy (muflis) entered Malay from Arabic. The law does not explicitly regulate interest because *riba*, the Arabic word for loan sharks, is prohibited by Islam. But the law does approve of profit sharing (Reid, 1999: 146).

As is common with the general trend of trade in the archipelago during the trade period, Jambi generally followed the general patterns. Like Malacca and other emporiums,

Jambi was also visited by many traders, both from fellow kingdoms in the archipelago or Chinese, Indian, Turkish, Arab, Persian and European traders who had been increasingly present since the 16th century. Thus, in Jambi, of course, there were also trade centers and villages, immigrants such as Javanese, Bugis, Banjar, even Chinese, Indian and Arab. These villages, especially the last two mentioned, can still be seen today. The position of the king in the period we are discussing is not only as the leader of a political institution that takes care of government matters, but also as the leader of the state religion. Moreover, the king and his family are part of the economic actors, or at least play a major role in economic and trade activities. Often the king acted as the owner of capital that was lent to others for the purpose of business profits according to profit sharing calculations, or often the loan was in the form of capital to be returned within a certain period of time by paying interest. Islamic law which is generally applied in many countries in the archipelago does prohibit forms of usury, but the practice is not too strict and rigid. In Aceh, for example, Sultan Iskandar Muda still tolerated the application of the interest system as long as it was not too high, not exceeding 1 percent per month.

In Jambi, the interest rate that applied in the mid-17th century was 2 percent per month (Reid, 1999: 145). The king and his family often also implemented a planting system by regulating the planting of pepper which was supervised by the nobles. Furthermore, the results were sold to the king at a predetermined price. A very rigid royal monopoly was established for its sale to foreigners. In Jambi, the king appointed *jenang* to exchange textiles and salt for pepper below market price. From that pattern, the king gradually developed his own trading fleet with Western and Chinese model ships and often captained by foreigners to trade to foreign ports (Reid, 1999: 332-333). The Chinese were perhaps the most important economic actors in the archipelago kingdoms after the royal family, including in Jambi. They succeeded in occupying important economic posts through royal permission. In Jambi, the position of harbormaster was held by a Chinese Muslim. The harbormaster is a strategic position that plays an important role in partnerships that benefit the ruler on the one hand and foreigners who need blessings on the other (Reid, 1999: 159). Gradually, the aggressiveness of these Chinese traders became more apparent. In turn, they no longer only traded by exchanging their goods at the port, but had penetrated the interior of the emporium. The Chinese, who were usually assisted in the market by their wives from Sumatra, brought textiles to the interior to be exchanged for pepper. In 1636, the Dutch trading office noted that the Minangkabau people were no longer willing to bring their pepper to the markets of Jambi because they had been so spoiled by the Chinese who brought them their merchandise (Reid, 1999: 416).

The arrival of Islam also influenced the Jambi kingdom and society in the social and cultural fields. This influence is seen in the social relationship system starting from the wider environment to the family as the smallest unit. Traditional ceremonies now use Islamic prayers. Sentences of the Prophet's prayers are often used as the main element in every traditional ceremony, such as wedding ceremonies, thanksgiving ceremonies, and so on. Sentences of prayers are also an aspect of Jambi art, such as *kompangan* which is often used in the bridal procession in wedding ceremonies. In addition, the influence of Islam is also seen in the way people dress, covering their genitals according to what is taught by Islam. Although the arrival of Islam has left quite clear information since the 15th century, some even argue since the 7th century, the physical remains that describe the arrival and influence of Islam in the Jambi area that have been found are mostly from the last two

centuries. These relics are in the form of graves, as well as mosque and madrasah buildings. The lack of evidence from a longer period of time may be due to the use of materials for buildings that are easily damaged, making them very difficult to find. Generally, buildings in Jambi before the 20th century used bamboo and wood materials, or leaves of plants such as rumbia (sugar palm and coconut leaves) and thatch which were often used as roofs. Meanwhile, for gravestones, large stones were used which were generally unwritten, making it difficult to distinguish between a Muslim grave and a non-Muslim grave. Several recognizable Islamic heritage buildings are a number of graves located in Kampung Baru, Legok, Telanaipura District. Now this place is included in the Danau Sipin District, Jambi City.

The site is called the Taman Raja-raja Tomb Complex. It is called Taman Raja-raja because the kings of the Jambi Sultanate are buried on this site, although only two people. The other graves are relatives and close relatives of the sultan. The two sultans buried in this cemetery are Sultan Baring, and Sultan Mahmud Baharuddin and his wife Ratu Aisyah. To the west is the tomb of Raden Mattaher, a warrior hero who died in battle against the Dutch in 1901. Other tombs are the daughters of Sultan Taha Saifuddin, the last ruler of the Jambi Sultanate. (Mujib, 1998: 3). Another burial complex is located in a village called Tahtul Yaman which is located on the north side of the Batanghari River, including the Pelayangan District, Jambi City. This burial complex is located on a small hill surrounded by small rivers that flow into the Batanghari River. This burial complex is an ancient cemetery that is still used today. Most of the tombs use Aceh-type headstones in the form of maces, and in the form of graded leaves. On one tombstone there is an inscription of the name Sayyid Husein bin bin Ahmad who died in 1173 Hijrah. On another tombstone there is an inscription of the name Sayyid Qasim bin Husein, who died in 1186 Hijrah. The Jambi Islamic Archaeology Research Team concluded in 1994 that this cemetery was a burial complex for scholars who lived during the sultanate.

In addition, there are also grave sites or burial complexes in Legok, near the Putri Ayu Health Center, and in Murni to the south and east of the Fort Museum wall. In Legok there are two graves, but only one still has a tombstone. The gravestone that archaeologists categorize as an Aceh-type gravestone is made of bulian wood. The peak is triangular, the shoulders are semicircular and the body is rectangular. The name Puteri Ayu, which is the name of the Health Center there, is thought to have been taken from the name of the person buried in the grave. In Murni there are two graves. Of the two graves, only one has a tombstone, namely Ratu Ibu. Both graves have a stucco made of cement. However, it seems that the stucco was only recently cemented. Next are the cemeteries in Olak Kemang and Mudung Darat. In Olak Kemang there is a grave placed in a cemented brick enclosure. In the enclosure there are five graves. The grave marked with the largest jirat and tombstone is the grave of Sayyid Idrus Al Hasan Al Jufri, as discussed above, an Arab who became the son-in-law of the Sultan of Jambi with the title Wiro Kusumo, died in 1901.

Meanwhile, in Mudung Darat there are a number of graves. In the middle of the burial site there is a dome in which two figures are buried. One of them is named Sri Lawang from Mataram (Mujib, 1998: 4-6). The older grave is in the Teluk Kual area of Tebo Regency, there is an old grave that the locals say is the grave of Kyai Ahmad who is called Nenek Sungai Macang by the locals. The grave, which is estimated to be hundreds of years old, is marked with sungkai wood that has turned to stone because it has turned to stone. According to local community leaders, Kyai Ahmad was a cleric who came to the area

around Tebo Hulu in the 13th century so that the community experienced a change of religion from Buddhism to Islam. This cleric came to Teluk Kual Village using a boat traveling along the Batanghari River which is connected from Tungkal. This cleric is believed to have charisma (Datuk Anwar, May 2022).

However, because other historical data that is in line has not been found, the time information cannot be fully trusted. Moreover, that period was the time when the Dharmasraya Malay Kingdom still existed, as well as the period after that, namely the period when Adityawarman was in power in the 14th century. If Islam had indeed been embraced by the Tebo Ulu community, of course this would be mentioned by various inscriptions that were made by Adityawarman. It seems that the tomb existed after the 16th or 17th century when Islam began to develop in Indonesia.

Other relics that reflect the influence of Islam are in the form of mosques and madrasah buildings. As with graves, there are not many relics of Islamic influence that come from the early days of Islam in the Jambi area. The mosque and madrasah buildings that can be seen mostly come from the early 20th century, when the Jambi Sultanate entered the final period of its existence. The oldest mosque building is the one in the Muara Madras Jangkat area. The mosque is called the Rajo Tiangso Mosque, built by Mohammad Amin, son of Tengku Said who came from Pagaruyung Minangkabau. The name Rajo Tiangso is taken from the name of its founder Mohammad Amin who was titled Rajo Tiangso.

He was titled Rajo Tiangso because he was adopted by the Sultan of Jambi Kyai Gede. The Sultan adopted him as his son because he resembled the sultan's son who had died at the age of seven. Because he was similar, the sultan united him (di-asokan) with his son. However, the word Tiangso also means from one old pillar located in the middle of the mosque. The Rajo Tiangso Mosque was originally located in Tanjung Alam village (three kilometers from Muara Madras village), then moved to Muara Madras in 1116 H or 1704 AD. This mosque has undergone several renovations for various reasons, but a pillar called tiangso as its main element is still maintained (Syarifuddin May 2022). The establishment of this mosque is related to the history of the spread of Islam in the Jangkat area. In addition to the mosque in Muara Madras, there is also an old handwritten Quran brought by Mohammad Amin when he graduated from Egypt. This Quran was once taken to the Istiqlal Mosque in Jakarta to examine its age. Based on this research, it is estimated that the Quran is the third oldest in Indonesia.

Another mosque is the Ikhsaniah Mosque which was founded by Habib Idrus bin Hasan Al Jufri with the title Pegeran Wiro Kusumo. in 1880. The mosque which is also known as the Batu Mosque is located in Olak Kemang across from Jambi City and is the oldest mosque in Jambi City. This mosque has undergone several renovations, including its shape and architecture. The initial shape of this mosque follows the Javanese style, namely a rectangular model with a tiered pyramid roof. The current model is Middle Eastern style with a dome located in the middle of the roof with a dome model in the shape of a ball slice. This mosque is the oldest mosque in Jambi City.

Next is the Mosque is the Keramat Koto Tuo Mosque which is located on Pulau Tengah, Kerinci Regency and was built in 1896. This mosque is called Keramat because it always escapes disasters such as earthquakes and fires. The Keramat Mosque is considered the oldest mosque building in the Jambi area. This can be seen from the original building materials that still survive and from the architectural model which is a combination of the original Indonesian model, namely the tumpeng model, and the mihrab section which has a

Middle Eastern dome roof (Bagus Setyo Utomo, <https://www.tempatwisata.pro/wisata/Masjid-Keramat>) accessed August 9, 2024.

Another mosque that is considered old is the Magat Sari Grand Mosque. It is located in the Jambi market and was built in 1906 on the waqf land of Sheikh Hasan bin Ahmad Bafadhal. The establishment of this mosque was initiated by several people including H. Hasan bin Ahmad Bafadhal, H. Abdul Rahim Sutro, Sayyid Salim Alkaf, H Muhammad bin Hussein Bafadhal, and H. Ibrahim Qurun. From these names, it is clear that this mosque was built by people of Arab descent. The existence of this mosque has also undergone several renovations. The initial building was a wooden and bamboo building, before being changed into a building made of stone (Tribun Jambi.com 7-11-2020 accessed 9-8-2022) However, the impression that this mosque is an old mosque remains. In addition to the mosque, buildings with Islamic influence are madrasahs or Islamic boarding schools. There are two old Islamic boarding schools in Jambi, but they were built after the Jambi Sultanate was abolished by the Dutch. The first is Madrasah Nurul Iman. The establishment of Madrasah Nurul Iman began with the Tsamaratul Insan Association which was established in 1914, namely an organization of students who had studied in Mecca under Sheikh Abdul Madjid, a Jambi student studying religion in Mecca and then teaching it to students from Jambi who came later. The Tsamaratul Insan Association thought of another way to oppose the Dutch after the armed resistance led by Sultan Taha was defeated. Sheikh Abdul Madjid thought that it was time to fight the Dutch without violence but by building education. That idea was passed on to his students such as H. Ibrahim bin Abdul Madjid, and Sheikh Ahmad Syukur bin Syukur. Sheikh Abdul Madjid and his son Ibrahim bin Abdul Madjid then founded Madrasah Nurul Iman located in Ulu Gedong Seberang, Jambi City in 1915. Meanwhile, Ahmad Syukur bin Syukur founded an Islamic boarding school called Saadatuddarain in Tahtul Yaman Seberang, Jambi City in the same year. Both educational institutions still exist today and have produced many scholars, scientists and community leaders, especially in the Jambi area.

CONCLUSION

The Jambi Kingdom is among the kingdoms in the archipelago that experienced a significant Islamic influence. The Jambi Kingdom, founded at the close of the 15th century, has been shaped by Islam from the very beginning. Historical records in Jambi indicate that the Jambi Kingdom was established by Princess Selaro Pinang Masak, who embraced Islam following her marriage to Ahmad Salim, a man reportedly of Turkish lineage. Since that time, Islam started to establish a solid presence to grow in the Jambi region. Orang Kayo Hitam, a well-known king of the Jambi kingdom to this day, was someone who took an active part in promoting Islam. Islam advanced more rapidly and profoundly following the arrival of Arabs in the Jambi region to promote and disseminate the faith. Included among them were the habibs who descended from the Prophet. To deliver their message, they initially reached out to the elite. A few of them wed into the royal family and ascended to kingship, facilitating the dissemination of Islam among common folks. By the start of the 17th century, nearly the entire Jambi community had adopted Islam. The introduction of Islam in Jambi has impacted the kingdom and the daily lives of the Jambi people in multiple ways. The impact of Islam on politics is evident in the nation's name. The word kingdom has now evolved into sultanate. The title king was transformed into sultan.

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