



The Present Discourse Aims to Examine The Evolution of Indonesian Islamic Civilization Within The Context Of The Dutch Colonial Period

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ABSTRACT

This study aims to analyze the development of Indonesian Islamic civilization during the Dutch colonial period. This study using library research produces research data that: 1). The dynamics of the socio-cultural conditions of Islamic civilization during the Dutch colonial period were still underdeveloped due to the strict system of colonialism applied in Indonesia; 2). The government system of Islamic civilization during the Dutch colonial period greatly influenced the development of Islamic civilization in Indonesia; 3). There were 3 strategies for Islamic da'wah during the Dutch colonial period, including: the transitional da'wah system between Hinduism and Islam, the lecture method in surau, and Islamic boarding schools; 4). Challenges to Islamic civilization during the Dutch colonial period included: Challenges in the fields of education, politics, economy and religion or da'wah; 5). Influential figures during Islamic civilization during the Dutch colonial period included K.H. Hasyim Asy'ari, Prince Diponegoro, Tuanku Imam Bonjol, Prince Antasari, and Teungku Cik Di Tiro. This study has implications for increasing literature on the history of Indonesian Islamic civilization so that it can add to the treasury of historical knowledge in Indonesia.

Keywords: *Islamic Civilization, Colonization, Islamic Leaders*

INTRODUCTION

The advent of Islam in Indonesia predates the arrival of Western nations, occurring approximately in the 13th century AD. The emergence of many Islamic dynasties in Indonesia can be attributed to the development and expansion of Islam in the region (Syukur, 2009: 213-214). The arrival of Westerners, specifically the Dutch, in Indonesia occurred in 1596, with the primary objective of establishing a commercial enterprise focused on procuring valuable spices for European markets (Wafiyah, 2014: 271). The reason behind this phenomenon can be attributed to the fact that Indonesia is a nation endowed with abundant natural resources, particularly an extensive array of spices. In addition to engaging in trade, the Dutch sought to exert their influence and consolidate their dominance in Indonesia by methods using force and pressure. The implementation of a trade monopoly has significant adverse effects on the Indonesian population. In addition to this, the Netherlands also sought to foster the growth of Christianity inside the Indonesian context.

Islam is a religious faith that espouses a profound commitment to the pursuit of peace.



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During that period, the Dutch exhibited a strong disapproval towards the principles and regulations of the Islamic faith. A significant number of Hajj and Islamic intellectuals played a leading role in the resistance or armed conflict against the Dutch. This gave rise to concerns among the Dutch regarding the implementation of limitations on Muslims. Upon achieving dominance in various regions of Indonesia, the Dutch authorities initiated the implementation of several legislation aimed at restricting the presence and influence of Islamic education. The aforementioned circumstance would undeniably impede the progress of Islamic religious civilisation during that particular era. In addition to this, it is worth noting that Indonesia is a nation characterised by a largely Muslim population. Islam is a religious faith that espouses a strong aversion to acts of injustice and bloodshed. The Netherlands' stance towards the Indonesian state resulted in significant hardship for its populace. Consequently, a multitude of resistance movements emerged with the aim of attaining independence from Dutch colonial rule.

According to data sourced from "detikedu," it has been shown that a significant proportion of the Indonesian population, specifically 86.7%, identifies as followers of the Islamic faith. According to the World Population Review's 2021 data, Indonesia is identified as the nation harbouring the most substantial Muslim population globally. According to the report titled "The Muslim 500 2023 edition" published by The Royal Islamic Strategic Studies Centre (RISSC), the current Muslim population in Indonesia has reached a total of 237.55 million individuals. This numerical value holds the distinction of being the most significant within the geographical area encompassing the member nations of the Association of South-east Asian Nations (ASEAN), as well as on a worldwide scale. It is imperative for Indonesian residents, particularly those who identify as Muslims, constituting the largest demographic, to have a comprehensive understanding of the historical beginnings pertaining to the Islamic faith and its religion. As an expression of his devotion to his faith (specifically Islam) and his native land. Hence, the significance of this study lies in its potential to contribute to scholarly discourse and provide readers with valuable insights that can be applied in their everyday lives. Specifically, it aims to exemplify the importance of cultivating a sense of patriotism among individuals, particularly within the Muslim community, by drawing inspiration from historical leaders.



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The study presented here explores the historical development of Islamic civilisation in Indonesia, specifically focusing on the period of Dutch colonial rule. The title of this study is "The Development of Indonesian Islamic Civilisation during the Dutch Colonial Period." This study was undertaken to examine the prevailing circumstances wherein a significant number of young individuals possess limited knowledge and understanding of the historical progression of Islamic civilisation, particularly within the context of Indonesia. In this section, the author will elucidate the aforementioned issues, specifically focusing on the interplay of socio-cultural dynamics, governmental structures, da'wah techniques, obstacles, and significant individuals in the context of the Islamic civilization's evolution throughout the Dutch colonial era.

RESEARCH METHOD

The research methodology employed in this work is the library study method, which relies on qualitative descriptive data pertaining to the evolution of Indonesian Islamic civilisation during the era of Dutch colonialism. This text discusses the process of research preparation, which involves the description of objective facts through the observation or examination of an object, without the use of research measuring devices. The primary objective of this research methodology is to comprehensively depict or elucidate a phenomenon by means of the data gathered. The research preparation involved the collection of diverse data from relevant reference sources, including books, journals, e-books, journal articles, and other references that address the development of Indonesian Islamic civilisation during the Dutch colonial era. By utilising primary sources such as relevant books pertaining to the research topic or problem, together with supplementary reference materials such journals, e-books, and journal articles, authors can facilitate the completion of their research preparation.

RESULTS AND DISCUSSION

Dynamics of Socio-Cultural Conditions of Islamic Civilization during the Dutch Colonial Period

In April 1595, a fleet of four Dutch vessels embarked on a voyage to the Malay



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archipelago, led by Corniles De Houtman. In June 1596, the establishment of the VOC (Verenigde Oost Indische Compagnie) in West Java marked the commencement of a significant trading alliance led by Cornelis de Houtman. The primary objective of this alliance was to foster commercial activities, particularly the procurement and subsequent exportation of spices to their home country (Hamka, 1975: 237). The Dutch entry in Indonesia corresponded with a period of maritime defence weakening among the Indonesian kingdoms, hence facilitating the Dutch's ability to establish control over trade in the region. The Dutch Fleet made subsequent voyages to Indonesia, with the first occurring in 1599 under the leadership of van der Hagen, followed by another in 1600 led by van Neck (Abuddin Nata, 2007: 234).

Makassar, located in Sulawesi, embarked on trade development towards the end of the sixteenth century, alongside the utilisation of several strategically significant factors. These factors encompassed its geographical positioning as a pivotal departure point for expeditions to the Moluccas, the Philippines, China, and the westernmost islands of Indonesia. Numerous additional causes contributed to the expansion of Makassar throughout that period. The migration of Malay traders in Makassar was a consequence of Portuguese colonisation of Malacca. Furthermore, following Aceh's declaration of expanding expeditions to Johor and ports on the Malay Peninsula, there was a notable increase in the development of the Malay immigration system. Furthermore, the potential blockade of Malacca by the Dutch was successfully circumvented through the collaborative efforts of traders hailing from various regions of Asia, including both the eastern and western parts, as well as India. Furthermore, as a consequence of the deterioration experienced by the East Java port, its operational role was afterwards assumed by the port of Makassar. According to Badri Yatim (2003: 233), the establishment of a trading centre in Makassar can be attributed to the Dutch monopoly on the spice trade in the Moluccas. This development led to the emergence of a thriving market for various commodities in the surrounding area, serving as a crucial link between Malacca and Maluku.

During the Dutch colonial period, the societal conditions in Indonesia were characterised by a significant lack of progress, primarily attributable to the harsh implementation of colonialism. Consequently, the Indonesian populace, particularly Muslims, witnessed a decrease in both material and spiritual dimensions. The rigors system of



colonialism perpetuated the religious circumstances of the inhabitants of the archipelago, however encountered its own challenges in the course of dissemination. The process of colonialization had been underway for an extended period, extending from India to the island of Java and its neighbouring islands, predating the advent of Islam. Muslim individuals originating from India actively engaged in traffic and migration to the archipelago after to the conversion of certain Indians to Islam. According to a report by the Indonesian nation, it has been noted that Islam underwent a process of adaptation to Hinduism (Siti Aisyah, 2015: 121).

Muslims, particularly those residing in Java, have consistently regarded the alignment of sharia and tradition as two fundamental principles governing their everyday existence. Additionally, there exist certain marginalised indigenous communities that exhibit infrequent engagement with mosques. In the Dutch East Indies, there exists a blending of Islamic beliefs with animism and Hinduism. However, Muslims residing in this area perceive their faith as a distinguishing factor that sets them apart from other communities. In the context of the Dutch East Indies, Islam encountered problems with many legal frameworks. One of the most intriguing issues pertains to the customs observed in the Minangkabau region. The Minangkabau customs permit the engagement in gambling, horse racing, and drinking within a specific organisation, although Islam vehemently rejects these practises within other organisational contexts. Additionally, it is worth noting that Java also has an Islamic system, but not as robust as the one observed in Minangkabau. Within Javanese society, there exists a categorisation referred to as "the classification between abangan and putihan" (Siti Aisyah, 2015: 124).

Moreover, towards the onset of the 19th century, Java was predominantly characterised by its agricultural landscape. The majority of the populace engages in agricultural activities as their primary means of livelihood. Traditional methods are still employed in the practise of agriculture, with the utilisation of relatively uncomplicated technologies. There are those who continue to reside in conditions of economic deprivation and underdevelopment. The regressive state of the populace can be attributed to the presence of a feudal system that suppresses the aspirations of individuals, thereby enabling those in positions of authority to exploit the vulnerable. In the interim, the implementation of the forced planting system persists, unbeknownst to the central government regarding its operational mechanisms and its



ramifications for farmers. The practise of forced cultivation often involves the utilisation of a deployment force that frequently exceeds its established boundaries. Individuals were instructed to relocate from their rural communities for extended periods of time in order to engage in the year-round cultivation of cotton and coffee in recently established regions. In order to achieve the desired export production levels, priority is given to the allocation of both land and labour towards forced cultivation, often resulting in the neglect of food production. The ruler of Batavia was informed about the occurrence of a famine in Cirebon in the year 1843. According to Siti Aisyah (2015: 123), the population experienced a significant reduction from 336,000 to 120,000 during the famine that occurred between 1843 and 1848.

The trade monopoly implemented by the Dutch in Indonesia, despite its predominantly negative consequences, did yield some limited positive outcomes. Notably, the establishment of a trade hub in Makassar, facilitated by the spice trade in Maluku, fostered a burgeoning market for various commodities, linking Malacca and Maluku. However, the price determined by the Dutch is considered to be arbitrary. The imposition of a trade monopoly resulted in a reduction in the income of the Indonesian population. This was further exacerbated by the implementation of a forced cultivation policy, which compelled the Indonesian people to exert themselves beyond their capacities. Consequently, they were compelled to prioritise the attainment of Dutch objectives, disregarding their own food production. The current situation in Indonesia has resulted in significant physical and psychological distress for its population. During that period, a significant number of individuals succumbed to death as a result of severe malnutrition.

The Government System of Islamic Civilization during the Dutch Colonial Period

The zenith of imperialism transpired during the latter part of the 19th century and the initial years of the 20th century. This period is characterised by a fervent pursuit of imperial expansion on the part of a nation driven by insatiable desires. During that period, France and Britain had initiated the process of colonisation in Africa and Asia. The region was officially designated as a significant European region, and the Netherlands in Indonesia commenced expanding its political influence. In the 19th century, the Dutch East India Company (VOC) was disbanded, resulting in Indonesia falling under the governance of the Kingdom of the Netherlands. Despite the lack of success in the realm of trade, the Dutch trading corporation managed to achieve considerable success in the political domain. According to Siti Aisyah



(2015: 125), with the exception of Aceh, all sultanate countries have been subjected to Dutch colonial rule.

From a political standpoint, the colonial powers undertook the process of colonisation in territories that they had established economic control over, with the intention of incorporating them into the Dutch dominion known as Pax Neerlandica. In the context of Indonesia, the Netherlands encounters the reality that a significant proportion of the population it colonised in the archipelago adheres to the Islamic faith. During that period, the Dutch possessed limited understanding of Islam, which initially deterred them from directly intervening in Islamic matters due to concerns over potential backlash from fervent Muslim individuals. Contrarily, the Dutch government holds a strong conviction that the process of Christianization will undoubtedly achieve success and promptly address issues that the Dutch government has refrained from intervening in Islamic matters. This stance is explicitly articulated in paragraph 119 of the Dutch East Indies law, known as RR (Regeerings Reglement / Government Regulation), which emphasises the freedom to practise religion and the safeguarding of society (Siti Aisyah, 2015: 125).

The central authority of governance exerted significant effect in shaping the course of Islamic history in Java, encompassing domains such as power dynamics and the political framework. The geographical centre of the Islamic kingdom in Java has undergone a significant shift from the coastal regions to more secure inland areas. This transition has resulted in a reversal of the previous prominence of coastal areas in terms of trade and maritime activities. The transformation can be attributed to the emergence of trade centres in the 17th century, which encountered numerous challenges and obstacles along the way (Siti Aisyah, 2015: 125).

Proselytizing Strategy of Islamic Civilization during the Dutch Colonial Period

During the Dutch colonial period, Islamic figures employed several proselytising tactics, one of which involved a transitional approach between Hinduism and Islam. This approach sought to amalgamate elements of both Islamic and Hindu traditions in order to facilitate the conversion process. By employing two distinct systems, namely the palace system and the hermit system. In the context of the palace system, a kyai or instructor is known to engage with the community. On the contrary, the ascetic system entails individuals seeking guidance from the kyai or teacher.



Furthermore, the act of proselytising can be seen as disruptive or infringing against established norms. The term "surau" refers to a rural Muslim place of worship. In addition to its primary function as a place of worship, surau serves as a venue for many Islamic religious activities, including the commemoration of the birth of the Prophet Muhammad SAW, the Isra' Mi'raj event, and as a gathering place for village discussions and deliberations. The method employed for proselytising in surau typically involves the delivery of lectures by a shaikh or kyai who stands before the congregation, imparting teachings of the Islamic faith in accordance with the Qur'an and hadith. The community members, in turn, take note of significant points shared by the shaikh, utilising a designated book that has been specifically prepared for this purpose. This approach is widely recognised as halaqah.

Thirdly, the method of proselytising in pesantren, which is a longstanding institution for the propagation of Islam from the era of the Walisongo to the present day, is highly efficient for those seeking comprehensive knowledge of the Islamic faith. It is advisable to enrol in a pesantren in order to attain mastery in the Islamic religion. There exist multiple methods for disseminating da'wah within the context of dipesantren, one of which is engaging in deliberation, popularly referred to as *batsul masa'il* in the pesantren community. This approach entails students establishing a forum whereby they articulate a particular issue that will subsequently be examined and resolved through reference to the Qur'an and hadith (Hasnida, 2017: 246-247).

Challenges of Islamic Civilization during the Dutch Colonial Period

The presence of Dutch colonisers in Indonesia posed significant hurdles to the establishment and development of Islamic civilisation during that period. The Dutch exhibited a mindset that sought to assert authority over Indonesian territory via the utilisation of diverse methods, including force, sheep fighting, and persecution. This approach starkly contradicted the principles and guidelines of the Islamic religion. Consequently, the Dutch experienced a range of concerns and apprehensions, leading them to believe that Islam would impede and obstruct their objectives. Upon gaining effective authority over multiple regions in Indonesia, the Dutch implemented a range of policies that had the potential to adversely impact and provide challenges for the Muslim population. Some of the issues that arise in this context encompass:

1. The Complexities Encountered in the Field of Education



Education can serve as a means to disseminate and cultivate the Islamic faith. Education has a significant role in the dissemination of Islam. One might enhance their understanding and expertise by means of formal schooling. Nevertheless, at that period, the Dutch government perceived Islamic education, whether in Islamic boarding schools, mosques, or schools, as lacking in utility. In order to ensure effective implementation, a range of regulations and policies are put into place, which encompass the following:

In 1882, the Dutch government founded a distinct institution for Islamic education known as "priesterraden." In 1902, the Dutch government enacted a new legislation requiring anybody engaged in the provision of Islamic religious instruction or recitation to get prior authorisation from the government, a measure influenced by the recommendations of the aforementioned organisation.

In 1925, an additional law was enacted to restrict Islamic religious education, stipulating that individuals (kiai) were had to obtain a recommendation or approval from the Dutch government in order to be eligible to provide recitation sessions.

In 1932, a regulatory measure known as the "Wilde School Ordonantie" was implemented with the aim of eliminating and shutting down madrasas and schools that lacked official authorisation or offered curriculum content deemed unfavourable by the Dutch government (Fedry Saputra, 2021: 100).

The implementation of these restrictions may indirectly impede the progress and advancement of the Islamic faith. Education has a pivotal role in fostering the growth and development of Islam. The presence of such restrictions or policies may impede the progress of Islamic education in Indonesia. Muslims may encounter difficulties in this regard.

2. The Complexities Encountered in the Field of Politics

Initially, the Dutch exhibited hesitancy in involving themselves in matters pertaining to Islam due to their limited understanding of Islamic beliefs, the Arabic language, and the Islamic social structure. Nevertheless, starting in 1867, their involvement started to manifest more prominently when they issued directives to the Regent and Wedana, instructing them to oversee the actions of the priests so as to ensure compliance with the regulations set forth by the Governor-General. Following the appointment of Snouck



Hugronye as an advisor on Indigenous and Arab affairs, the Dutch government shown increased boldness in formulating policies concerning Islamic matters in Indonesia. Subsequently, Snouck introduced his concept commonly referred to as Islamic politics. The field of politics categorises the issue of Islam into three distinct categories, which are as follows: a) The domain of genuine religion or worship. During the period of colonial control, Muslims were granted the liberty to exercise their religious beliefs, provided as such practises did not impede the authority and governance of the Dutch colonial administration; b) The social domain of society. The enforcement of Islamic law is contingent upon its compatibility with prevailing norms; c) The political sphere. Muslim individuals are restricted from engaging in conversations pertaining to Islamic law, encompassing both the Qur'an and the As-Sunnah, which provides clarification on matters related to state and constitutional affairs (Siti Zubaidah, 2016: 225-226).

The aforementioned political ideologies may indirectly impede the progression of Islam's development due to inherent limitations. This statement is indeed a One of the key challenges faced by the Islamic civilisation in Indonesia pertains to the development of its teachings.

Furthermore, the primary objective of the Dutch arrival in Indonesia was to subjugate the Islamic realms situated along the coastal regions of the archipelago. The Dutch colonisers took advantage of the vulnerability of royal figures who remained susceptible to external influence. The strategy employed was instigating a division among Islamic royal figures, so facilitating effective control over the territory. This phenomenon is commonly referred to as the politics of argument or the politics of divisiveness, also known by its Latin phrase "Divide et Impera."

3. Challenges in Economics

Initially, the Dutch arrived in Indonesia with the primary objective of engaging in trade. Nevertheless, due to the abundance of spices in Indonesia, there was a desire to establish a monopoly on commerce within the region (Zubaidah, 2016: 225). The term "monopoly" has its etymological roots in the Greek language, specifically derived from the combination of two words: "monos," meaning one or its own, and "polein," meaning to sell or seller. Monopoly can be defined as a situation in which a single vendor dominates the market by offering a unique commodity or service (Suyud Margono, 2009:



6).

From an Islamic economic standpoint, the term "monopoly" (ihtikâr) may be traced back to its etymological origin, *alhukr*, which denotes the concepts of oppression and arbitrary behaviour (Majd al-Din Muhammad ibn Ya'qub al-fayruz Abadi al- Syirazi in Dede Abdul Fatah, 2016: 160). The phrase "monopoly" (ihtikâr) refers to the deliberate act of holding or hoarding items, particularly in situations where there is a scarcity of goods, with the intention of raising prices in the future. Praktik ihtikâr dapat mengakibatkan gangguan pada mekanisme pasar, di mana produsen akan menjual barang dengan harga yang melebihi harga normal. The seller will obtain substantial profits (monopolistic rent), while the consumers will experience losses. According to Dede Abdul Fatah (2016: 160-161), the consequences will be detrimental to the wider community.

The economic deterioration experienced by the Indonesian population can be attributed to the presence of a trade monopoly, which resulted in various detrimental effects such as the imposition of arbitrary benchmark prices by the Dutch, the requirement to pay taxes in the form of agricultural produce, the destruction of specific commodities, and the implementation of other policies. One of the prevailing economic issues faced by the Indonesian populace pertains to the adverse consequences resulting from the acts undertaken by the Dutch. As a consequence, the Indonesian people are likely to experience significant financial setbacks and losses. Individuals must make an effort to determine strategies for sustaining their economic requirements. Ultimately, a significant number of individuals encountered severe malnutrition and mortality.

4. Challenges in the Field of Religion or Religious Conversion

The presence of Dutch colonisers in Indonesia, together with their diverse laws and regulations that suppressed the Indonesian population, exerted an influence on the progression and advancement of Islam in the region. The Dutch nation became concerned due to the valiant efforts of Muslims who engaged in various resistances. Consequently, the Dutch government implemented a range of policies aimed at curbing the advancement of Islam. These policies included increased oversight and limitations on the activities of *kyai*, who were responsible for providing Islamic education. Additionally, the Dutch government took measures such as the closure of unlicensed madrasas or



schools that did not have official authorisation. Education has a crucial role in the dissemination and advancement of Islam. Hence, this legislation poses a significant obstacle for Muslims in disseminating their ideas.

Influential Figures during Islamic Civilization during the Dutch Colonial Period

Numerous individuals, particularly Islamic elites, exerted significant influence and played pivotal roles in shaping Islamic civilisation throughout the Dutch colonial era. The ensuing list encompasses some of these prominent characters.

K.H. Hasyim Asy'ari is a prominent figure in Indonesian history.

K.H. Hasyim is a prominent figure in Indonesian history. Asy'ari's birthplace was Jombang, located in East Java, and his birthdate was February 14, 1871. He was the third offspring out of a total of 10 siblings, originating from a family with a kyai background. The individual in question is the father of the subject, known as K.H. Asy'ari. Kiai Hasyim is credited as the co-founder, alongside K.H. Abdul Wahab Hasbullah, of the Nahdlatul Ulama (NU) Islamic organisation, which was established on January 31, 1926 under the name *Kebangkitan Ulama*. The individual in question demonstrated a firm stance against the Dutch colonisers, as evidenced by his refusal to bestow onto the Dutch Government a prestigious accolade in the shape of a gold star. This decision was motivated by his concern that such an act would compromise the genuine nature of his philanthropic endeavours (Herry Mohammad, 2006: 21).

K.H. Hasyim Asy'ari, a prominent religious figure, espouses an anti-colonialist stance. The individual established numerous Islamic boarding schools and delivered sermons in various regions. During the Dutch colonial era, he assumed a significant role in safeguarding independence by mobilising the populace by a religious decree known as the *jihād fatwa*, referred to as the *jihād resolution*, against the Dutch colonisers on October 22, 1945. The five tenets of the fatwa primarily advocated for the preservation of autonomy and emphasised the obligation of Muslims, particularly NU adherents, to engage in resistance against the Dutch colonisers. This ultimately culminated in the Surabaya conflict on November 10, 1945.

The individual in question is Prince Diponegoro.

Prince Diponegoro emerged as a prominent figure during the Java War, which spanned from 1825 to 1830. His leadership was characterised by the implementation of



guerilla warfare strategies, most notably the strategic encirclement of Dutch forces stationed in Yogyakarta. The primary objective of the struggle was to pursue the noble aspiration of constructing a society that upholds the principles of Islam, while simultaneously seeking to revive the inherent dignity of Javanese traditions, free from the influence of Western culture (Abdullah, 2014: 275). The objective of this decision is to empower his adherents to actively engage in opposition against the Dutch. Nevertheless, in 1830, Prince Diponegoro was captured and exiled to Manado as a consequence of his persistent insistence during talks to get the autonomy required for the establishment of an independent state rooted in Islamic principles. In 1834, the individual in question was relocated to Ujung Pandang, Makassar, and subsequently passed away on January 6, 1855, at the age of 70 (Leirissa in Wafiyah, 2014: 276). The individual in question was born on the eleventh of November in the year 1785 in the city of Yogyakarta.

Tuanku Imam Bonjol is a historical figure of significance.

Tuanku Imam Bonjol, also known as Muhammad Syahab, was born on January 1, 1772 in Bonjol, Pasaman, West Sumatra. The individual in question was born to Bayanuddin Shahab and Hamatun, serving as his father and mother, respectively. Tuanku Imam Bonjol, a prominent religious figure, emerged as a key figure in the historical context of Dutch colonisation in Indonesia. Specifically, he played a pivotal role in leading the resistance against Dutch forces during the Padri war, which spanned from 1803 to 1838 in the region of Minangkabau. The Padri war originated from a conflict between the Padris and the Indigenous population, stemming from divergent religious doctrines and an inability to reach a consensus through discussions. Subsequently, armed conflict ensued in the year 1803 and reached its climax in 1815. The Padri faction, led by Harimau nan Salapan, and the Indigenous community, led by Sultan Arifin Muningsyah. In the year 1821, the Indigenous population sought assistance from the Dutch and effectively resisted the Padri forces. Nevertheless, Tuanku Imam Bonjol successfully reconciled with the Indigenous population and assumed leadership in the resistance movement against the Dutch colonial forces. Nevertheless, as a result of the astuteness and deceitfulness exhibited by the Dutch, triumph was ultimately achieved by the Dutch faction (Setyaningrum, 2022). Despite experiencing loss, the campaign led by him successfully bolstered the prominence of religion as the sole arbiter of conduct, and also contributed to the emergence of Islamiyah as the dominant cultural norm.



Conversely, behaviours that deviate from Islamic principles are regarded as jahiliyah customs (Fatah Syukur, 2009: 219).

Antasari Prince, a historical figure, was born in the year 1809 in Kayu Tangi, under the Banjar Sultanate. Regrettably, he passed away on October 11, 1862, succumbing to an illness. The paternal figure of the individual in question bore the appellation Pangeran Masohut (also known as Mas'ud), while the maternal figure was identified as Gusti Khadijah, daughter of Sultan Sulaiman. Antasari Prince played a significant role in the resistance of Banjarmasin against the Dutch colonial forces, exerting a substantial influence on the outcome of the conflict. He held the position of the highest authority in the Banjar Sultanate, assuming the roles of a warlord, supreme religious figure, and governmental leader. The Banjar War, which transpired from 1859 to 1905, was conducted under the guidance and direction of Antasari Prince. The Dutch consistently faced unsuccessful attacks due to the adeptness of Antasari Prince in executing defensive tactics and employing guerrilla operations. Antasari Prince ultimately succumbed to a combination of lung illness and smallpox. The sons of the individual in question, namely Sultan Muhammad Seman and Muhammad Said Prince, carried forwards his ongoing struggle. The conclusion of this historical event occurred with the demise of Sultan Muhammad Seman, who valiantly defended Baras Kuning Fort against Dutch assaults on January 24, 1905 (Dwi Latifatul Fajri, 2022).

Teungku Cik Di Tiro is a prominent figure in Indonesian history.

Teungku Cik Di Tiro, born in 1836 in Dajah Krueng, Kenegerian Tjombok Lamlo, Tiro, Piciie region, Aceh, was the offspring of Teungku Sjech Ubaidillah and Siti Aisyah. The individual in question shown a strong commitment to the formation of both a religious and national identity, as exemplified by his involvement in the Sabil War. This conflict witnessed the gradual capture of Dutch fortresses, highlighting his unwavering dedication to these causes. Likewise with the territories that have been governed by the Dutch. Consequently, the Dutch experienced a sense of being overpowered, leading them to resort to the implementation of the "liuk scheme." This strategy involved dispatching food items that had been intentionally contaminated with poisonous substances to Teungku Cik Di Tiro. Inadvertently, the individual consumed the aforementioned substance, ultimately succumbing to mortality in the month of January in the year 1891 inside the vicinity of the bull Aneuk Galong (Khazim Mahrur, 2022).



CONCLUSION

Based on the aforementioned presentation of research findings, it can be inferred that the socio-cultural dynamics prevalent during the Dutch colonial period had a detrimental impact on Indonesian society, particularly the Muslim population. This can be attributed to the stringent colonial system, which resulted in a regression across various domains encompassing both material and spiritual aspects. In the 19th century, Indonesia fell under the governance of the Dutch monarchy. During that period, the government exerted significant influence on the progression of Islamic history in Indonesia, particularly in Java. This influence was manifested via the consolidation of power and the establishment of a political system that was predominantly grounded in an agrarian framework. During the Dutch colonial period, Islamic leaders employed various proselytising techniques. These strategies encompassed the conversion process from Hinduism to Islam, which involved the utilisation of the palace system and ascetic system. Additionally, proselytization efforts were carried out in surau (also known as langgar) and pesantren, each employing distinct strategies.

During the Dutch colonial period, the development of Islamic civilisation in Indonesia faced various challenges. These challenges encompassed the realms of education, politics, economy, and religion. In the field of education, the Dutch implemented policies that hindered the progress of Islamic education. This was evident through the closure and eradication of madrasas or schools lacking official permission or offering curriculum not favoured by the Dutch authorities. In the political sphere, challenges arose from the initiatives of Snouck Hugronye and the politics of resistance. Hugronye's ideas and policies posed obstacles to the advancement of Islamic civilisation in Indonesia. Economically, the Dutch imposed a trade monopoly that impeded the growth of Islamic civilisation. This monopoly restricted the economic activities of the Muslim community and hindered their ability to flourish economically. Lastly, challenges were also encountered in the field of proselytising or religion. The Dutch implemented policies that limited the development of Islam in Indonesia. These policies aimed to control and restrict the spread of Islamic teachings and practises. During the Dutch colonial period, a multitude of powerful characters emerged, particularly within the Islamic community. Notable individuals include K.H. Hasyim Asy'ari, Diponegoro Prince, Tuanku Imam Bonjol, Antasari Prince, and Teungku Cik Di Tiro.

The formation of the idea of the state's foundation and the subsequent proclamation of



Indonesia's independence were facilitated by these prominent leaders in the movement. However, the aspiration to establish Islam as the cornerstone of the state was not realised. The Dutch colonisation of Indonesia has had profound repercussions on the Indonesian population, leading to significant moral and material hardships. Therefore, it is desired that the Indonesian people are ready to take action to defend the freedom they have earned from the invaders and fill this independence as well as possible. The scope of this research is confined to the debate of the development of Islamic civilisation specifically within the context of the Dutch colonial period in Indonesia.

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