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# Methods of Islamic Da'wah: Study of the Historical Approach and the Success of the Spread of Islam in the Archipelago

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**Abstract---** This study was carried out to review the approaches and methods of Islamic da'wah in spreading Islam so that today Indonesia is one of the regions with the most significant number of Muslims in the world. The approach to this study was carried out in a descriptive qualitative manner which utilized all publications that had been published by various literary sources such as books and academic scientific works, which we then reviewed systematically to gain an understanding of the various approaches and methods that had been taken when preaching Islam to the archipelago. We found this data with a Google search to find relevant literature addressing issues that were more or less 10 to 12 years ago. The approach we took in the study included coding the data, evaluating and testing the data to gain understanding, and occasionally interpreting it so that the friend is genuinely valid and has validity and reality in answering the problems and hypotheses in this study. Based on the results of the discussion of the findings, we can conclude that several efficient methods have been used to spread Islam in the past, including approaches to business customs, marriage with influential tribes, places, and various educational activities and local wisdom at that time. Hopefully, these findings will become material for a good review by academics, scientists, and education.

**Keywords---** Da'wah method approach, history, success, the spread of Islam.

## Introduction

The struggle of preachers to spread Islam in Indonesia through various means so that the indigenous population would accept it could not be separated from the introduction of Islam (Prawiro, 2015). In most cases, Islamic teachings are imparted in Indonesia using a peace strategy. According to Rizem Aizid's History of Islam Nusantara, preachers use various methods to spread Islamic law. The Islamic boarding school founded by Raden Rahmat in Ampel Denta, Surabaya, and the Giri Islamic boarding school founded by Sunan Giri, whose popularity extended beyond the Java island's borders to Maluku, were two of the pesantren educational institutions that flourished during the early years of Islam (Kawangung, 2019). Historical documents state that Sunan Giri and other religious leaders were invited to Maluku to teach Islamic religious lessons (Miller, 2003). In Maluku, many became educators, preachers (preachers), judges (qadi), and even muezzins. Islam's spread across the archipelago continues thanks to

these educational methods. Through the creation of reason and the utilization of symbols found in religion, language, art, history, and science, culture is the human endeavour to comprehend oneself and resolve issues. To "know oneself" in man, one must know his history. Man's primary characteristic is not his physical or metaphysical nature but rather his work, through which the human activities system limits and defines the world. In this case, language, art, myth, religion, and history are all interconnected human works (Baharudin & Ismail, 2016).

Additionally, religion is a system of symbols that can be applied to anything that conveys meaning to other people (such as colors, crosses, and so on); it contains a psychological component that regulates human emotions by producing piety and fostering feelings of security, peace, and self-control; creating rituals, myths, and other forms of order to arouse fear, the awe of the other, relaxation, and joy, as well as formulating concepts of order in life so as not to become chaotic to reduce crime and human suffering (Ali & Minxing, 2021). Most human actions are cultural, while some are reflexive or instinctual. Religion, including Islam, is one aspect of culture. In addition to being a revelation from God, Islam is also the result of creativity, taste, and purpose in the places where Islam is practised, including the archipelago. Therefore, Islam and the Archipelago's culture are examples of religion and culture that cannot be separated. Nusantara is used to describe Indonesia's culture because it is the most appropriate term. The words "Nusa," which means island or homeland, and "between," which means to be in the middle of two things, come from the same root. The term "Nusantara" refers to a group of islands situated between the Asiatic and Australian continents, between the Pacific Ocean and the Indian Ocean of the Pacific (Ismail et al., 2018).

In contrast, the word "Indus" means "India," and "ness" means "island" in Ancient Greek. British ethnologist George SW Earl proposed the term "Indonesians" in 1850, and one of his students, James Richardson Logan, used the term "Indonesia" as a synonym for "India Archipelago" (Mohamed Osman, 2010). On the other hand, Adolf Bastian is credited with popularizing the term "Indonesien: Oder, 'The Malay Archipel Islands.'" When Ki Hajar Dewantara established a Press Bureau in the Netherlands in 1913 under the name Indonesisch Press Bureau, he was the Indonesian figure who popularized the name Indonesia. The Indonesian community in the Netherlands coined the term "Indonesia" in 1920. When looking at the etymology of the two names above, one gets the impression that Hindu-Buddhist culture brought the term "Indianization" from India. On the other hand, Christians made the term "Europeanization" so that "Nusantara" was more of an indigenous term. 2 In this regard, this paper explains how the unique culture of the archipelago should become a uniting force for all religions in the archipelago so that the Javanese, who are Buddhists, Christians, and Muslims, can have that in common (Taufik & Rozi, 2021).

This is done so that Islam can be accepted quickly and peacefully, and it develops to this day, even more broadly, also the Buddhist, Christian, and Muslim Banjar people. While our religions may differ, our culture is shared. Dayak Muslims and Christians continue to exhibit their "Dayakness," demonstrating that despite our various religions, we are still one: as Dayaks to ensure that religion does not alter an individual's identity. It does not necessarily mean that they become fervent Muslims and then become Arabians, that fervent Christians become Dutch, or even that they prohibit the practice of their culture (Farid & Lamb, 2020). When a foreign culture with much religion replaces the self-identity of the archipelago culture, this becomes a problem. People are impacted by social change and technological advancements in communication, including the ability to easily access other cultural values, allowing the archipelago's original culture to be replaced by other cultures in the name of religion.

Professionals of Sufism or Sufis are, for the most part, travellers. They volunteer to show nearby individuals different things (Can, 2012). They likewise truly grasp the issues of neighbourhood occupants from different sides. The Sufis have respectable people and habits that make it simpler to mingle and grasp society. They comprehend the issue of neediness and underdevelopment as well as figure out the profound soundness of the local area. They likewise comprehended the mysterious things cherished by individuals who stuck to animism and dynamism around then. This made the Sufis ready to see the holes that Islamic lessons could enter (Schlepppegrell & de Oliveira, 2006). With tasawuf, the type of Islamic lessons passed on to the locals can undoubtedly occur to them. The Sufis who gave Islamic lessons to individuals were Hamzah Fansury from Aceh, Shaykh Lemah Abang, and Sunan Panggung from Java (Asroni, 2022).

Islamic propagandists used the language and practices of the local community to teach Islam. The majority of them have legendary names, like Walisongo. The most significant influence on society is the spread of Islam through literature, art, and other art forms. Promoters of Islam used the artistic path strategy to get people's attention so that, without them realizing it, they were drawn to Islamic teachings (Lewis, 2011). Sunan Kalijaga, for instance, is a puppeteer. He never asked for money in his art performances, but he did ask the audience to say the shahada with him. Although some wayang tales are still based on the Ramayana and Mahabharata, Islamic heroes' names and teachings are incorporated into the tales. Literature (sagas, chronicles, etc.), architectural art (such as mosques left by scholars or Wali Songo), and carving art, which can be found in many residences or mosques, are other forms of art that are used as media for Islamization the church's mosque of saints (Supriyadi et al., 2022).

Trade strategy between the 7th and 16th centuries AD, Muslim traders from Arabia, Persia, and India travelled to Indonesia via international trade routes. They helped spread Islamic teachings to people who still practised Hinduism and Buddhism then, in addition to trading (Pollard & Kinyera, 2017). To conduct business between India, Southeast Asia, and the Arabian Peninsula, the traders travelled by sea to Indonesia. Islam cannot only enter Indonesia through trade. However, the natives first became aware of Islam and began to practice it through this trade, so traders played a significant role in spreading Islam throughout Indonesia. Marriage Plan Many Muslim traders who came through eventually settled in Indonesia, so a few tied the knot with princesses from their kingdoms (Quinn, 2019). The marriage was performed following Islamic law. Numerous indigenous people had uttered the creed at the time. Due to that marriage, many of their descendants became scholars and spreaders of Islam in the archipelago. Maulana Ishaq's marriage to the daughter of King Blambangan, who later gave birth to Sunan Giri, is one example. One wali Songo, Sunan Giri, has played a significant role in promoting Islam in Java. Born Muslim children were the offspring of marriages between native women and Muslim traders. Here, Islam in Indonesia is getting increasingly popular, and more people are joining it (Boutz et al., 2019).

The strategy at the Social Level is that the highest-ranking kings and nobles were first converted to Islam by Islamic preachers. Many of the lower ranks of the kingdom followed their king by practising Islam (Graf, 2017). In Indonesia, this strategy is also working to spread Islam. Educational Strategy Preachers constructed Islamic boarding schools and mosques after many Indonesian Muslims converted, serving as a gathering place for Islamic law scholars and students. For the students to become experts in Islam, they are taught a variety of knowledge (Rhisiart, 2013). After that, they taught other indigenous people about Islam, which encompasses various islands in the Archipelago (Baki & Makropoulos, 2011). Teachers, scholars, and ulama established this Islamic boarding school at the time. Sunan Gresik, for instance, is thought to have built the first pesantren in Java. Arts and Culture Strategy Wali Songo used this strategy to spread Islamic teachings on the Javanese island. So that people like them, they create cultural and artistic performances with Islamic undertones. Sunan Kalijaga, for instance, used one of Javanese culture's wayang performances to introduce Islam and Islamize Javanese society. Sunan Kalijaga plays wayang with great skill and incorporates Islamic values and elements into wayang stories (Saroglou et al., 2009). The audience members who saw the Sunan Kalijaga performance finally learned about Islam and expressed an interest in it. Carving, gamelan, and mysticism are just a few of the cultural and artistic mediums utilized in the spread of Islam. Tombo Ati by Sunan Bonang was the most well-known and deeply ingrained mysticism of the time (Mulyono, 2020).

## Research Method

This study reviews the approaches and methods of spreading Islam in the archipelago as a historical study of the success of Islamic broadcasters in the past. Many ways have been available to spread Islam in Indonesia, such as the trade approach of art education and marriage (Al Qurtuby, 2020). To answer this review, we searched for data on historical literature on the spread of Islam in the form of books and scientific studies, all of which were published ten years ago. As for the method of reviewing the literature, we collect data and examine it using a coding approach to evaluate data and carry out interpretations where our goal is to obtain a summary of the findings of data that are relevant to answering the problems of the study with an emphasis on the principles of validity and reality of the study. Meanwhile, we do our data search process electronically with a system of such keywords as the spread of Islam, the approach to the spread of Islam, Islamic da'wah, and so on (Alzoubi et al., 2019). With the help of Google scholar, we have obtained several evidence studies, all of which report Thursday in descriptive qualitative studies. Thus, among other things, this research method that we carried out began with fraud and the formulation of the problem of searching for data, analyzing, and analyzing the results (Sardi et al., 2020).

## Result and Discussion

Islam's Arrival in the Archipelago Islam arrived in the archipelago peacefully and quickly adapted to its culture without causing any conflicts with the local culture. Trade routes brought Islam to Indonesia (Thahir, 2021). Most Indonesians living along the coast adopted Islam due to Arab traders arriving by sea. In several coastal areas, port cities developed into Islamic-style cities like Samudera Pasai, Pidie in Aceh, Palembang, Malacca, Jambi, Demak, Gresik, Tuban, Cirebon, Banten, Gowa, Makassar, Banjarmasin, Ternate, Tidore, and other locations are also included. Some of these cities also served as port cities and duchy centers for Islamic kingdoms (Rizal & Baharun, 2022). The pattern of the kingdoms on the outskirts of the coast is maritime, while the kingdoms in the interior are agrarian. In addition to being Islamic, some combine magical and religious elements from the local culture, making Sumatra's Islam distinct from Java's. There is controversy regarding the introduction of Islam to the archipelago, but

there are four primary themes associated with it: Arabia was the first to adopt Islam; Second, professional educators and broadcasters introduced Islam); third, rulers were the first to convert to Islam, and fourth, the majority of these professional Islam propagators arrived in the archipelago between the 12th and 13th centuries. Since the first century of Hijriyah, Islam had been introduced to the archipelago, and by the 12th century AD, Islam had become increasingly visible (Azra, 2019).

#### *Acculturation of Islam and archipelago culture*

Acculturation, assimilation, and syncretization are three related terms frequently used in discussions about blending one culture with another. When a group of people from one culture encounter elements from another, a social process known as acculturation occurs. Without affecting the group's cultural elements, the foreign culture is gradually accepted and incorporated into its own (Hidayat et al., 2021). According to the Psychology Dictionary, the term "acculturation" refers to a process that involves the transition of behavior from one culture to another, such as two social groups that are free to meet and join, in terms of customs, beliefs, ideology, and order. Six examples of Islam's acculturation in the archipelago include the Menara Kudus Mosque's architectural style, which blends Islamic and Hindu cultures. The mosque is one of Indonesia's most important symbols for spreading Islamic da'wah's teachings (Aziz et al., 2020).

In some areas, the establishment of mosques in Indonesia necessitates an expression of community piety. The terms assimilation and syncretization will be used interchangeably when discussing acculturation (Chee-Beng, 2022). When groups of people from different cultural backgrounds interact intensively and for an extended period, assimilation is a social process that occurs when each culture changes its distinctive characteristics, resulting in a mixed culture as a result of an adjustment process. Efforts are made to eliminate differences so that each culture's characteristics are lost to strengthen unity (Syamsuddin, 2021). A good illustration of assimilation can be found in ethnic Chinese people who have lived in Indonesia for a long time and continue to speak Chinese, even though they are no longer native speakers because they have mixed with Indonesian. Syncretization, however, refers to harmony, adjustment, balancing, etc., between two religious or cultural streams. Nine meeting people from different cultures will also affect syncretization. Religion is susceptible to concretization when it meets the local cultural context (Vaziri, 2015). The amalgamation of Shivaism and Buddhism into Mahayana Buddhism illustrates syncretization. In Bumirejo, the celebration of Nywu, or Cilacap commemorating a thousand days of a family's death is influenced by Javanese, Sundanese, and Islamic traditions. The original Nywu ritual, in which offerings intended for the ancestors were addressed to Rasulullah SAW, is very different from this Nywu culture. 10 even though syncretism is also a component of methods of conveying Islamic values or indigenization of Islamic values, syncretism is regarded as unfavorable due to its connection to the Wahhabi movement, which suppresses practices that are in opposition to pure Islam (Valentine, 2015).

The Cultural Approach as a Method of Islamic Da'wah in the Islamic Archipelago requires all Muslims to preach the words of God to clarify people's understanding of the faith and its Shari'a as outlined in the Koran: Also, let there be a group of people who encourage virtue, direct those who are ma'ruf, and prevent evil (Mulyono, 2020). They are the fortunate ones. QS. [3] Al-Imran: 104). Muslims have the confidence to spread the Islamic religion following the words of the Prophet SAW: "Wherever you go and are," despite traders being the only ones who initially introduced Islam. Even if it is just one verse, convey what people have to say. Before Islam's arrival, the archipelago's culture and religion significantly impacted how Islam was practised there (Rissanen, 2012; Hamdhaidari et al., 2008). This culture also had a significant impact on the way Islamic da'wah was carried out. Islamic da'wah was communicated to the local community as traders from the Middle East introduced Islam to the archipelago. By comprehending the local community's culture through their da'wah strategy, Islamic teachings are readily accepted. Indonesia had its own culture (in the form of religion or tradition) before the arrival of imported religions like Hinduism, Buddhism, Christianity, and Islam. As a result, Hinduism became Hindu-Javanese, along with Islam. The neighbourhood religion at the time, Islam, was available, stuck to animism and dynamism (Hamid & Mydin, 2021).

The belief in anima, which includes the spirits of wandering ancestors who can eat and drink, be angry or happy, and be controlled by sorcerers and shamans, is known as animism (Jakobsen, 2020). Dynamism is based on the belief that "mana," a supernatural power that exists in humans or animals that focuses on wood, rocks, and trees, can have positive or negative effects and be controlled through ceremonies and shamans, exists. Indonesian society's conceptions of animism and dynamism share similarities that present opportunities for introducing Islamic teachings, such as the following: a high spirit of cooperation and cooperation in economic life and other aspects, as well as a sense of submission and respect for leaders, a high sense of unity that generates a high sense of solidarity, thin individual traits because everyone is related to one another, and one person's violation will put the entire society in

danger. The presence of Islam further enhances the positive cultural values prevalent throughout the Archipelago (Prasojo et al., 2019).

The key to the success of Islamic da'wah in the archipelago is the opportunity to preach egalitarian teachings while understanding caste in Hindu-Buddhist society and having a conversation about local culture. In Hindu-Buddhist religions, this egalitarian teaching has become a panacea for social exclusion and alienation. In several ways, the spread of Islam throughout the archipelago sparked significant shifts in Indonesian society, including the following: 1) the teaching that God is one and only, or monotheism, amid beliefs that worship multiple gods. 2) Before Allah, all people are the same, and piety toward Allah makes some people nobler than others. 3) Human existence in the public eye is bound in solidarity and solidarity, which is partitioned by social construction. 4) Rules formulated through discussion following the collective will govern community life. 5) Allah's favors, which are shared equally between the heavens and the earth, must be enjoyed. Rituals, worship, and morals in Indonesian society are also influenced by Islam, with Hari Raya sermons and Friday prayers increasing. Through Islamic boarding schools that adhere to traditional schools on the city's outskirts and offer a blend of Islamic education and indigenous culture, Da'wah Islamiyah continues to grow throughout the archipelago. In the meantime, urban communities saw the establishment of madrasas, supported by the modern education system with Islamic institutions like Muhammadiyah and NU. Indonesian culture and Western education could coexist.

Methods of Islamization in Archipelago Culture in addition to trade, Islamization in the Archipelago took place over a very long period through marriage, Sufism, education, the arts (building art, sculpture, art, music, dance, and literary arts, which are known from manuscripts or texts that write Islamic teachings in Jawi Malay, Pegon, and Arabic), and the arts (building art, sculpture, art, music, and dance, and In ancient mosques, sculpture, and building art are frequently found. The traditional building art patterns that were prevalent in Indonesia before the arrival of Islam and were adapted to Hindu culture are reflected in the unique characteristics of ancient mosques in Indonesia. To honour Hindu teachings that cows are sacred, they do not slaughter them as sacrificial animals. This demonstrates Islam's peaceful entry into the archipelago. Aside from that, the continuation of the pre-Islamic tradition of building art and sculpture is a wise tool for Islamization to attract non-Muslims to embrace Islam psychologically and as a da'wah strategy. In addition to the rituals, the process of mixing Islam and Indonesian culture affects the prayer tools, such as prayer mats, tasbeih, and so on; the existence of Islamic-style institutions, such as zakat institutions; endowments and arrangements for the implementation of the pilgrimage; how to dress, kasidah, tahlil, and so on; and the formation of its cultural pattern, such as a Pancasila-based government.

The use of Arabic absorption words like "the People's Consultative Assembly," "the People's Representative Council," and "the Supreme Court" are also influenced by the acculturation of Nusantara culture and Islam. The letters 'ain become again, kha become ka, and ha is frequently also pronounced with "ka," among other pronunciation changes to Javanese, and are among the Arabic adoptions of numerous languages still used today. Alamin becomes ngalamin, and Allah has pronounced Allah. This can also be seen in the art of calligraphy, which is similar to Javanese writing and has the same style as Malay writing. It combines Arabic and Javanese calligraphy, typically used to decorate mosques. There is also open acculturation when names are given, such as: In Indonesia, Muslims use Islamic names in addition to the names of their own culture. There is also a mix of indigenous and Christian cultures, such as putting someone's father's name after their name: Attitudes towards Acculturation of Islam and Culture although the cultural approach to Islamic da'wah has generally been successful, it is undeniable that a variety of attitudes oppose this approach (Adiyoso & Kanegae, 2013; Lubis et al., 2010).

The Wahhabiyah, Salafiyah, and Muammar Qadhafi movements exhibited a stance of rejection by refusing to accept all western thought (Souaiaia, 2013). However, the majority of Muslims who accept are predominated by rationalists, who will accept any thought as long as it serves the greater good and is consistent with the objectives of Islam. Clifford Geertz divides them into three groups based on their religious views of Javanese culture: Santri, abangan, and priyayi. The abangan were a group of people who were primarily farmers and practised Islam alongside animism, dynamism, and Hindu Buddhism. For instance, a slametan or endure wishes to honour, commemorate, redeem, or sanctify every life event (birth, marriage, death, relocation, harvest, illness, and so forth). Javanese rituals are followed, and prayers in Arabic are recited; Songs, mantras, or prayers in Javanese, for example, counteract the belief in spirits like memedi, tuyul, leSoft, and sundel. Even though it is tricky for Javanese to become "true" Muslims, the santri who adhere to religious doctrine and overcome Islam's diminishing ritual aspects are frequently referred to as pure or orthodox (Kruithof, 2017).

However, the first group believes that mixing Islam and culture distorts Islam's message. Because its spread method was to color local traditions rather than oppose them, Sufism Islam spread quickly, peacefully, and through discourse in the archipelago (Korthagen et al., 2006). There is a mixing and matching of cultures and religions known as Javanese Islam, which Esotericists claim is Syncretistic. The teachings of Sufism are similar to the values of local traditions and even the Hindu-Buddhist tradition.

### *Trading as an approach to da'wah*

Based on historical data, trade is the medium of preaching. Islamic propagators in Indonesia mainly carry that out. We can see this from the heavy trade traffic in the 7th to 16th centuries AD. This route was made possible because the Malays had long-established trade contacts with the Arabs (Asroni, 2022). Especially after the establishment of Islamic empires such as the Islamic kingdom of Malacca and the kingdom of Samudra Pasai in Aceh, more and more Arab scholars and traders came to the Archipelago (Indonesia). Besides trading, they also broadcast Islam. This historical fact can be known based on data and information recorded by Tome'Pires, a traveller from Portugal who told about the spread of Islam between 1512 and 1515 AD, which covered Sumatra, Kalimantan, and Java to the Maluku islands. He also stated that many Muslim traders who lived on the coast of Java Island were still adherents of Hinduism and Buddhism, as well as animism and dynamism. The propagators of Islam succeeded in establishing mosques and bringing in religious experts from outside so that their numbers increased (Baikoeni & Padang Panjang, 2019).

In several places, many regents who were assigned to coastal areas by the Majapahit kingdom later embraced Islam. The regents embraced Islam not only because of political factors currently unstable at the center of Majapahit's power but also because of good economic relations with Muslim traders (Rokhman & Yuliana, 2018). Good trade relations finally gave economic strength to Muslim merchants and strengthened their existence as partners of the regents and residents. This power exerts a social and psychological influence, making it easier for the religion of Islam to be accepted by the regents and residents. Because, at that time, almost all international trade strategic routes were controlled by Muslim traders, inevitably, if the regents wanted to advance their regions in economic development, they had to cooperate with Muslim traders.

### *Marriage and spreading Islam*

The spread of Islam in Indonesia was also mainly carried out through marriages between Muslim traders and Indonesian women. International trade routes controlled by Muslim traders give Islamic traders economic advantages (Sakai & Fauzia, 2016). Muslim traders interested in Indonesian women who want to marry require that these women embrace Islam as a prerequisite in a marriage. Because in Islam, it is not permissible to marry people of different religions, and residents do not object to this prerequisite. This marriage not only made the adherents of Islam more and more but also strengthened generations of Muslims in Indonesia. Especially if a marriage takes place between a noble family and a Muslim merchant family, it will undoubtedly strengthen their bargaining position in society. From this marriage, Muslim communities were formed in Indonesia. An example that can be put forward is the marriage between Raden Rahmat or Sunan Ampel with Nyai Manila and King Brawijaya V with Putri Campa and others (Azis et al., 2021).

### *Arts and culture to approach community*

Islamic propagators taught Islam according to the language and customs of the local community. Most of their names are legendary, such as Walisongo (Nurbaiti et al., 2020). The spread of Islam through art or culture influences society the most, such as wayang, literature, and other arts. Propagators of Islam carried out the artistic path approach to attract the public's attention so that, without realizing it, they were attracted to Islamic teachings. For example, Sunan Kalijaga is a puppet artist. He never asked for payment in his art performances, but he asked the audience to follow him in saying the shahada. Although some wayang stories are still taken from the Mahabharata and Ramayana stories, the teachings and names of Islamic heroes are inserted into the stories. Apart from wayang, other forms of art that are used as media for Islamization are literature (saga, chronicle, and so on), architectural art (as seen in the form of mosques left by the scholars or Wali Songo), and carving art which can be found in many residences or mosques the mosque of the saints (Sibawaihi et al., 2021).

### *Education to strengthen Islam*

The process of entering Islam is also carried out through education. Many scholars have founded Islamic educational institutions (Nasir, 2021). In this educational institution, the ulema strengthens Islam's position with Islamic teachings. One of the Islamic educational institutions that became the initial characteristic of the spread of Islam was the pesantren. The term pesantren denotes educational institutions widely used by Islamic scholars in Java and Madura. At the same time, in Aceh, it is known as "data," and in Minangkabau, it is known as "Surau." Initially, the

Islamic boarding school was a place for religious activities, which later developed into educational institutions. Even in the notes of Howard M. Federspiel, one of the Islamic scholars in Indonesia, the 12th-century educational centers in Aceh, Palembang (Sumatra), East Java, and Gowa (Sulawesi), pesantren or day have produced many essential and exciting writings for students to study. As an Islamic educational institution, pesantren do not recognize differences in social status between one another, so everyone has the same right to get an education (Hamid & Uus, 2022). This is the advantage of the pesantren developed by Muslims, namely that it can be accessed by anyone because, in Islamic teachings seeking knowledge is an obligation for both men and women (Manshur, 2020).

The increasing number of followers of Hinduism and Buddhism studying in Islamic boarding schools has further increased the number of people who embrace Islam (Thahir, 2014). From there, we also understand that the position of Islamic boarding schools since the beginning of Islam entered Indonesia has played an essential role in educating the nation's life. Among the pesantren educational institutions that grew in the early days of Islam were the Islamic boarding school founded by Raden Rahmat in Ampel Denta, Surabaya, and the Giri Islamic boarding school founded by Sunan Giri, whose popularity extended beyond the boundaries of the island of Java, to Maluku. In fact, according to historical records, Sunan Giri and other clerics were invited to Maluku to give Islamic religious lessons. Many became teachers, preachers (preachers), judges (qadli), and even muezins in Maluku. With these educational methods, Islam continues to expand throughout the Archipelago (Maarif, 2018).

### *Sufism as an Islamic teaching*

Practitioners of Sufism or Sufis are generally nomads. They volunteer to teach local people about various things. They also really understand the problems of residents from various sides. The Sufis have noble character and manners that make it easier for them to socialize and understand society. They understand the problem of poverty and underdevelopment and the community's spiritual health (Rahimi & Salvatore, 2018). They also understood the magical things loved by those who adhered to animism and dynamism at that time. This enabled the Sufis to see the gaps that Islamic teachings could enter. With tasawuf, the form of Islamic teachings conveyed to the natives can quickly enter their minds. Among the Sufis who gave Islamic teachings to the people were Hamzah Fansury from Aceh, Shaykh Lemah Abang, and Sunan Panggung from Java.

### **Conclusion**

From a series of studies, we have collected the results, which include that the methods and approaches to broadcasting the Islamic religion in the past in the archipelago were pursued using a variety of approaches that were inseparable from the conflicts and problems encountered in religious broadcasting. To avoid this conflict of interest, Islamic religious broadcasters choose a cultural approach, namely the cultural approach, so that Islamic religious broadcasters can blend with the local community and those who previously had religion and beliefs. The steps taken include a business approach, namely conducting trade and in between broadcasting the Islamic religion. Another approach was also taken: marriage with local tribes while carrying the Islamic religion and marrying influential local figures.

Furthermore, the cultural arts approach is also carried out by influencing the community and other traditional leaders so that they do not see Islam as something different. Not only that, the approach taken is an approach to Sufism and teaching that determines ways to socialize and avoid conflicts with local communities. This is one of the approaches that have been taken in various ways in broadcasting Islam in the archipelago, such as Aceh, Sumatra, Java, Sulawesi, and other islands. This finding refreshes how the approach taken by Islam so that the people of the archipelago accept Islam. The method used in spreading the Islamic religion can be maintained in a format adapted to the present so that Islam is still a religion that is increasingly down to earth.

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