

DOI: <https://doi.org/10.63332/joph.v5i1.564>

Multiculturalism of Past Nusantara Civilizations: Local Initiatives in Building a Multicultural Archipelago Civilization

Dede Burhanudin¹, Rosidin Sudastro², Masmedia Pinem³, Ahmad Yunani⁴, Indrawan Cahyadi⁵, La Mansi⁶

Abstract

The purpose of this study is to explore the dynamics of the multiculturalism of the archipelago civilization, which is conceived as a hybrid civilization and has an endogenous (non-exogenous) dimension, by focusing on material cultural objects as an observation locus. This research employs an interdisciplinary approach to investigate the problem, drawing from fields such as archaeology, philology, art anthropology, political sociology, and legal anthropology. With this interdisciplinary approach, the qualitative paradigm is combined with four interactive steps, namely collection, data condensation, data display, and conclusion drawing. Data was collected through observation of relics in the form of manuscripts, inscriptions, and other artifacts that are remnants of the Paser and Kutai Kartanegara Sultanates, as well as interviews with resource persons at both locations. The novelty of this study is the testing of an interdisciplinary approach related to the multiculturalism of the archipelago's civilization in the past, so that strengthening the national identity of the archipelago as a capital to actively participate in world peace has a strong empirical basis.

Keywords: Endogenous Dynamic, Hybrid Civilization, Interdisciplinary, Multiculturalism.

Introduction

The archipelago is a unique region, mainly because of its plurality of traditions and cultures. It can be said that Southeast Asia is the only region where the world's religions—Hinduism, Buddhism, Islam, Christianity, Confucianism—live peacefully side by side and establish harmonious relations with very diverse local cultures and traditions. More interestingly, there are developments in international politics where the harmonious character of the Southeast Asian region is increasingly gaining appreciation from the international world through ASEAN, so it is proposed to get the Nobel Peace Prize .

It is just that the archipelago is often seen as an area without identity. It is seen merely as a meeting place of world religions but has no identity. As a result, Southeast Asia is seen more as a culturally derivative region, that is, it is a peripheral region of world civilizations: India, China, Islam, the West .

¹ National Research and Innovation Agency (BRIN), Jakarta, Indonesia 12710, Email: Kangdede2@gmail.com

² National Research and Innovation Agency (BRIN), Jakarta, Indonesia 12710, Email: nazalnifa@yahoo.co.id

³ National Research and Innovation Agency (BRIN), Jakarta, Indonesia 12710 Email: masmediapinem@gmail.com

⁴ National Research and Innovation Agency (BRIN), Jakarta, Indonesia 12710 Email: yunanipurba@gmail.com

⁵ National Research and Innovation Agency (BRIN), Jakarta, Indonesia 12710 indrawancahyadi741@gmail.com

⁶ National Research and Innovation Agency (BRIN), Jakarta, Indonesia 12710 Email: lama001@brin.go.id



If you look at archaeological findings over the past 60 years, it provides accumulative evidence that the archipelago had an established culture long before Indian influence first came. Archaeologists agree that the ancestors of Southeast Asians came from the East Coast region of what is now China and migrated south around 4000-2000 years BC. They, the Austronesian people who are the ancestors of the Southeast Asian archipelago, and the Austro-Asian peoples who are the ancestors of the Southeast Asian Mainland people, already have an advanced way of life: farming, domestication of livestock, bureaucracy based on mastery of irrigation, and maritime technology that is far from the era .

Therefore, efforts are needed to further revive studies related to the roots of Southeast Asian civilization, as an effort to strengthen the relevance of the personality of Southeast Asian nations: namely that traditions and cultures oriented towards peace and harmony are not values imported from outside but are rooted in the prehistoric traditions of our own nation's ancestors.

Previous Studies

There are generally four academic positions taken by experts related to the identity of Southeast Asian civilizations: First, the assumption that Southeast Asia is an empty region that has no cultural entity. So, what happens in this region is the Buffer Zone or the place where world powers fight for influence, according to Donald Emerson of Stanford University . Linguistically this perspective is quite interesting because the term Nusantara has the same meaning as Ukraine, namely "boundary area" between two great powers that are not friendly to each other. The Austro-Hungarian Empire in Barbat the Russian Empire in the East in the case of Ukraine; and between India and China in the case of Nusantara .

Second, the view says that the Southeast Asian region has a cultural entity in the form of localization of outside influences, especially 4 major world civilizations: India, China, Islam, and the West. so what happens in Southeast Asia is more a reflection of what happened to the centers of civilization. this position was characterized by pre-second World War intellectuals, such as the Indian historian R.C. Majumdar, and older generations of European archaeologists and anthropologists such as R.C. Majumdar, George Coedez, and Quaritz Wales .

Third, the opinion that Southeast Asia has a hybrid identity which is a combination of the influence of world civilization with local cultures that already exist in Southeast Asia. This is a position that is in vogue today and is supported by many writers, from Van Den Bosch to contemporary International Relations Theory Amitav Acharya .

Fourth, the opinion that the Southeast Asian region has a hybrid cultural identity mixed between influences from outside and indigenous cultures but with an emphasis that the encounter and mixing is not the result of external initiatives but the initiatives of local Southeast Asian communities themselves. This opinion was first put forward by the Dutch historian who died young JC Van Leur. This research supports Van Leur's latter contention that Southeast Asian culture is hybrid, but its dynamics are local community initiatives and not dictated by outsiders.

Theoretical/ Conceptual Framework

The purpose of the study was to examine the hybridity of the dynamics of endogenous-based multiculturalism using an interdisciplinary approach. Therefore, the conceptual framework is built in an interdisciplinary manner as well. The first conceptual framework is an archaeological

review. The review will look at "multiculturalism," "civilization," "ritual," and "systems of political power," in an inductive way (archaeological exploration) to characterize and categorize phenomena. These findings can help researchers test early hypotheses about the endogenous and hybridization of multiculturalism of the Nusantara civilization .

The second conceptual framework is political sociology. As a microscopic review, political sociology uses determinist and constructivist optics to observe territorial phenomena. With the optics of political sociology, the scope of material culture is not only physical architectural relics such as historical buildings but also social architecture leading to the creation and attribution of symbolic value . This is done to confirm archaeological and philological findings as a form of data triangulation born from material culture, namely language, geo-sociospatial, and power systems.

The third conceptual framework is a philological review. The philological review is an important support for this research to reveal the correlation of tradition with the historicity of the people of the archipelago and involve researchers more deeply to find scientific evidence about the initiative of the people of the archipelago towards inter-civilizational harmony in the past.

The fourth conceptual framework is anthropology. Cultural anthropology is focused on the study of cultural performance . Culture in this perspective is understood as a process performed . Legal anthropology. is a form of normative order that includes norms and the process of their formation.

Research Methodology

This study will use a cross-disciplinary approach, namely philology, to explore the evidence of written artifacts related to the dynamics of the encounter of the influence of world civilization with Indigenous cultures of the archipelago; anthropology, to track how similarities and differences in cultural structures result from the influence of outside civilizations between those in their place of origin and those who developed in the archipelago; Sociology, to map the influence of outside civilizations and indigenous cultural traditions in the interaction patterns and social structures that exist in the archipelago society. And political science, to examine how the institutionalization of power is more an expression of local problems than foreign agendas, and legal science to map how normative systems and social engineering have local roots rather than external agendas.

The cross-disciplinary approach is a study that has enormous potential but also great risk. For example, when an unestablished hypothesis from one discipline is adopted by another discipline as established information and then recited by the original discipline as established. To prevent this from happening, this study uses one hypothesis, namely about local initiatives in building a hybrid culture of the archipelago, while the disciplines mentioned above are more tools to collect evidence by their respective domains.

Discussion

Multicultural is etymologically formed from the word multi which means many and kultur which means culture. Essentially multicultural means the recognition of the dignity of human beings who live in their communities with their own unique cultures. Therefore, multicultural is the recognition of the existence of diverse human beings both in terms of ethnicity, culture, and so on. Multiculturalism can also be seen as a concept where a community in the context of

nationality can recognize diversity, differences, and cultural diversity, both racial, ethnic, ethnic, religious, and so on. A concept that gives an understanding that a plural and plural nation is a nation filled with diverse cultures (multicultural). It is known that in terms of geography, Indonesia has many islands, and each island is inhabited by a group of humans who form a society. From this society, a culture about the community itself is formed.

In the context of history, both Hindu-Buddhist and Islam, even in prehistory in Indonesia, the understanding and meaning of multiculturalism has existed for a long time. This can be seen, among others, from the process of Islamization which takes place peacefully using cultural approaches (Azra, 1995). Gradually, without strongly rejecting the socio-cultural of the surrounding community, Islam introduced tolerance and equality (Kuntowijoyo, 1991; Sunanto, 2005). Another proof is the open and friendly attitude of the rulers and local people towards foreign people and nations who come. Multicultural communities are formed in various port cities along the coast and waters, west of Sumatra to Java, Kalimantan, Sulawesi, Maluku, and others. In Java, the first Islamic Sultanate was Demak. After Demak, he also established the Kingdom of Banten, then Pajang and Mataram as the successors of Demak.

History of the Kutai Kingdom

Kutai is an ancient kingdom in the area now part of East Kalimantan. Kutai Kertanegara in Martapura is the name of a kingdom located at the mouth of the Mahakam River in Kutai Regency, East Kalimantan Province. This kingdom is estimated to have existed since the 4th century AD and became one of the oldest kingdoms in the archipelago. Kutai Kingdom is known as an important trade and cultural center in the region. The Kutai Kingdom began to be influenced by Hindu-Buddhism, which was strong in its system of government, which then Islam gave further color. The Kutai Kingdom experienced periods of glory and decline. The kingdom had experienced difficult times due to attacks from neighboring kingdoms but also managed to expand its territory and establish extensive trade relations. Kutai macaques—then went—into decline in the 16th century AD.

General information about this kingdom is sourced from yupa inscriptions with mentions of the first three generations. Kundungga, Aswawarman, and Mulawarman are the names of kings who once reigned in the IV to V centuries AD. East Kalimantan Province is known for this history because the location of the discovery of its historical source, namely the Yupa Inscription, is in Muara Kaman, a sub-district in Kutai Kertanegara Regency. In addition to the name Kutai, other names for the first kingdom in Indonesia were also circulated. Some call it by name: Mulawarman Kingdom, Kutai Mulawarman Kingdom, Martadipura Kingdom, Kutai Martadipura Kingdom, Kutai Kingdom in Martadipura, Kutai Kingdom in Martadipura. Kutai Kertanegara Kingdom Ing Martapura can be said to be not widely known, especially about the history of its growth. This kingdom has existed and even been able to maintain its kingdom from the IV century to 1960 in the XX century.

The first entry of Hinduism and influence on the archipelago, found in East Kalimantan in the IV century AD, that Mulawarman as king once invited Brahmins from India (or local people who had studied in India) to crown him as Maharaja (Like Yudhishtira), and gain legitimacy of conquest efforts to the surrounding area. Furthermore, the process of entry of Hinduism into the archipelago is inseparable from trade and culture. The immigrant culture was easily acculturated and accepted by the people of his time so that it could develop rapidly, let alone be imbued by

Brahmins. So, the natives (Nusantara) came to India to study Hinduism, and upon returning to Nusantara, they developed the teachings that had been learned.

Kutai Kartanegara Sultanate was originally the Kingdom of Kutai Kartanegara which was established in the early 13th century in an area called Tepian Batu or Kutai Lama (now a village in Anggana District) with its first king, Aji Batara Agung Dewa Sakti (1300-1325).

In the 16th century, Kutai Kartanegara Kingdom under the leadership of King Aji Pangeran Sinum Panji Mendapa managed to conquer the Kutai Kingdom (also called: Kutai Martadipura Kingdom or Kutai Martapura Kingdom or Mulawarman Kingdom) located in Muara Kaman. King Kutai Kartanegara then named his kingdom Kutai Kartanegara Kingdom Ing Martadipura as a fusion between the two kingdoms.

In the 17th century, the religion of Islam spread by Tuan Tunggang Parangan was well received by the Kutai Kartanegara Kingdom which at that time was led by Aji Raja Mahkota Mulia Alam. After several decades, the title King was replaced with the title Sultan. Sultan Adji Mohamad Idris (1735-1778) was the first Kutai sultan to use an Islamic name. The royal title was changed to "Kutai Kartanegara Sultanate in Martadipura". In Kutai land there are classical manuscripts in Malay Arabic script that can be researched as a source of traditional historiography. The manuscript was named Surat Salasilah Raja Dalam Negeri Kutai Kertanegara, which was completed and written by Khatib Muhammad Thahir on 30 Rabiul Awal 1265 Hijri on February 24, 1849. The book which is often called "Salasilah Kutai" is stored in the Berlin State Library, Germany.

Museum Mulawarman

We do a lot of research data collection in the Museum and its surroundings. This is done because the museum is a place to place and store historical evidence that represents the area or location studied. Museum as a place to see and learn history.

Mulawarman Museum is a museum in the city of Tenggarong, East Kalimantan Province, Indonesia. This museum is a former palace of Kutai Kartanegara Sultanate which was built in 1936 and inaugurated as Kutai Museum on November 25, 1971, by Governor Abdoel Wahab Sjahranie, then handed over to the Ministry of Education and Culture on February 18, 1976 and renamed the State Museum of East Kalimantan Province "Mulawarman".

Inside the Museum are stored historical objects that have been used by the Sultanate such as the Throne, Place of Battle, Oversized Clothes, Spears, Keris, Cannons, Necklaces, and Yupa Inscriptions as well as the Collection of Chinese Ceramics. Every year the Erau Ceremony is held, which is a typical dance of Kedaton Traditional Ceremonies and Stalling Dragons in Kutai Lama Village. Where in each implementation Erau also displayed Cultural Art attractions in the form of Traditional Dances and Upara Customs from various other tribes in Indonesia and abroad. In addition, there are also collections from philology and numismatics. This museum is also located in the location of the former Kutai kingdom, such as the Kedaton, Mosque, and tomb.

Mulawarman Museum collects 5373 items of historical value which are divided into 10 types of collections, including 2037 pieces of Ethnographic Collection, 1295 pieces of Historika, 880 pieces of Numismatics/Heraldics, 581 pieces of Keramologic, 197 pieces of Fine Arts, 155 pieces of Biologic, 99 pieces of Technology, 55 pieces of Geologic, and 43 pieces of Archaeology, and

Phylologic which has 31 collections. Of these data, philologic is the type of collection with the least amount. In the Museum are also stored objects that have high historical/artistic value that have been used by the Sultanate such as:

Panji Salatin Manuscript

The Sultanate of Kartanegara in Martadipura, as a government, will be established and based on the system stipulated in the Constitution known as Panji Salatin. This law was formulated during the reign of Aji Pangeran Sinom Panji Mendapa ing Martadipura who reigned in the period 1605-1635 AD. The Panji Salatin Law consists of 39 articles prepared based on the laws applicable to Islamic religious law.

The original text of this law was stored in the National Museum in the past, and the one in the Mulawarman Tenggarong Kutai Kartanegara Museum was the result of transliteration into Latin letters with the title "Panji Selaten: Law of Kutai Kartanegara Kingdom Ing Martadipura".

In addition to the Panji Salatin Law, there is also the Niti Royal Law which is considered an applied law, and there is also the Kutai Kingdom Law made during the reign of His Majesty Sultan Muhammad Alimuddin Adil Khalifatul Mukminin in 1321 H which contains taxes, overseas land, agricultural land and forest products, as well as the determination of sanctions and penalties.

Panji Salatin is a manuscript published during the reign of Prince Aji Sinum Panji Mandapa (1635-1650). The script uses Malay Arabic script. The original manuscript was written on European paper using watermarks using black ink. The original text of this law was stored in the National Museum in the past, and the one in the Mulawarman Tenggarong Kutai Kartanegara Museum was the result of transliteration into Latin letters with the title "Panji Selaten: Law of Kutai Kartanegara Kingdom Ing Martadipura".

At this time, the disciples of Hashim bin Musyayyakh also contributed to the important government system. Some were appointed as advisors to the sultanate and even appointed as Judges (qadhi) for decisions and policies related to social religion. The existence of scholars in the circle of this sultanate gave a very strong and large portion in giving birth to the political policies of the government. One of the political policies born from the great influence of the scholars in this Sultanate was that of the text of the Panji Salatin Law, which contained various provisions based on sharia (Islamic shari'a) and some local customs ('urf). The sultanate was influenced by the view of life and science that came from two things, namely religious views, and customs that already existed in society.

Example: In the law Panji Salatin, article 1, it is stated: "The one named Kutai Kartanegra Ing Martapura kingdom, is the King, Bermentri, Bermantri, Berhulu balang, Law with his Custom, Bersyara' Islam with Alim Ulamanya.

"Law with its Customs, Shara' Islam with its Alim Ulama". That is; Customary law means making the customs that apply in the community one of the sources of law that live in the community, while sharia 'Islam means making Islam a binding sharia law for the community adhering to Islam.

This law has reflected that Kutai Kartanegara Sultanate in principle has built a governance system that is structured according to the needs of its era. This can be seen from the various articles

As an example, in Chapter 1;

The kingdom of Kutai Kartanegara Ing Martapura, is the King, Bermentri, Berorang Besar, Berhulu balang, Law with Custom, Bershara' Islam with Alim Ulamanya. The retainer, the high-headed, the hamlet, the village, the country and its regional bay, and the commander of the army.

Article 9: "The so-called customary custom, is the custom of the law of the land. It is made by an assembly of wise and wise men by its consensus and authorized by the King. Then it is called the custom that has become the word of the Queen's Priest, if anyone damages it is called disobedience and death is punished".

About Obedience, Openness, and Egalitarian

Article 9: "... the law of the land. It is made by an assembly of wise and wise men by its consensus and authorized by the King. Then it is called the custom that has become the word of the Queen's Priest, if anyone damages it is called disobedience and death is punished".

About King Religion and Folk Religion

Article 14: The king of noble people, hereditary is indeed the origin of the king. The king of his base (his words) brought luck, which became the life of the country. Kings are like waringin trees. Shelter in the rain, shelter in the heat. The stem is a place to rest. Become an address within the country.

About the activities of the King/Sultan who will periodically listen to criticism, suggestions, input, and considerations from Ministers or sultanate officials for the progress of the sultanate;

Article 39: "The great custom of the King is not to divorce. All these consensuss and broken in the hall and allowed by the King to let the word consensus become a custom that is condensed as custom that is condensed into the words of the Queen's Priest which cannot change except by consensus. Whoever violates the words of the Queen's priest means to moto the King's tongue, then die with no mercy. The custom that is customized, is the verdict in the storm of great men and all wise men.



PANJI SELATEN

UNDANG-UNDANG KERAJAAN KUTAI KARTANEGARA
ING MARTAPURA

"PANJI SELATEN"

(Undang-undang Kerajaan Kutai Kartanegara
Ing Martapura)

- Pasal 1 : Yang bernama Kerajaan Kutai Kartanegara Ing Martapura, ialah yang Beraja, Bermenteri, Berorang besar, Berhulubalang, Berhukum dengan Adatnya, Bersyara' Islam dengan Ahim Ulamanya.
Yang Berpunggawa, Berpetinggi, Berdusun, Berkampung, Bernegeri dan teluk rantaunya, Berpanglima angkatan perbalanya.
- Pasal 2 : Yang mempunyai negeri, berbangsa, berkepala, berpetinggi, berpunggawa, yang berbalai bermesigit, yang berlabuhan bertepian, berdusun dan berkampung.
- Pasal 3 : Mempunyai hukum dengan adatnya, bersyara' Islam dengan agamanya.

Manuscript Al-Qur'an

The number of collections of Qur'an manuscripts in the Mulawarman Museum, there are 9 pieces, namely Mushaf No. 1523, 1529, 1532, 1538, 1539, 1540, 1543, 1544, and No. 1552. The condition has been updated cover and binding with hardcover and thread binding.

Of the many collections of Mushaf, there is Mushaf No. 1538, which is very complete and beautiful. This is because, in addition to having beautiful illuminations, there is also a colophon note at the end of the pages of the Qur'an. The Qur'an Mushaf has inventory number 07.16/1538 and comes from an area in East Kalimantan. The dimensions of the Qur'an range from 34 cm x 20.5 cm x 6.5 cm contains a total of 652 pages bound in 30 drains and covered in brown hardcover. Each page of the mushaf consists of 15 lines of text of the Qur'an with a corner Qur'an system written in black ink and its syakl. There is no page or verse numbering.

Watammat kalimat rabbika shidqan wa 'adlan lā mubaddila likalimātihi wa huwas-samī'ul 'alīm yaumal khamīs al-mubārak ba'da shalātil 'ashri ihdā wa 'isyārīn thuluan min syahri jumādil ākhir fī sanah 1264, sanah Ba fī Makkah al Musyarrafah fī bayti as-Syaikh Muḥammad Arsyad bin as-Syaikh 'Abdul Fattāḥ al-Bugisi al-Wajo bi yadil-faqīr al-haqīr ilallāh ta'ālā al-ḥajj 'Abdul Mu'min fī bilādi Laqikaffah. Sallamahullahu ta'ālā āmīn. Tsumma dakhala al-maliku al-faqīr ilallāh ta'ālā uwwan gharsi bugis waju sākin fī Pasere ghafarullāhu lahum wa liman qara'a fīhi wa liman tathrahu ajma'in wa shallallahu alā sayyidina Muḥammadin wa ālihi wa shahbihi ajma'in.

At the beginning of the mushaf, there are two manuscript pages containing information outside

the text of the Qur'an. The first sheet is a January calendar fragment (written Djanuary) in 1370 Djim Akhir/2501 Khe Ien which shows the year 1951 in the Gregorian calendar and on the back of the calendar there is a stamp "Junus" written A. Amir Mohamad-Tanah Grogot-Pasir which is repeated six times, along with several signatures around the stamp. The second sheet is a handwritten note of Arabic quotations as well as some lontara-script writings.

The complete illumination is only found on the first page of the Qur'an and the end of the Qur'an with floral styles and motifs and tendrils, with outlines generally more like the ancient Qur'an of Persia, Aceh, and Trengganu. The colors used are Red, Blue, Brown, Gold, and Black.

In addition to the manuscripts of the Qur'an, there are also other manuscripts, namely the manuscript of the King's Lineage of Kutai (handwritten in black ink, Arabic-Malay letters, and Malay language). Berau Manuscript History (script written in Malay Arabic script in black ink. The manuscript consists of 107 pages, with faded writing). Manuscript Al-Jawaqita wal Jawahir (Translation manuscript consists of 82 pages, Malay language and Arabic Malay letters (pegon) printing (printing). Bugis Tribe Antidote and Medicine Script (written script with Lontaraq script mixed with Arabic, Malay, and Bugis languages). And Manuscript Syair Nabi Yusuf (this manuscript uses Arabic and Malay characters, 114 pages).

Jami Aji Amir Hasanuddin Mosque

Jami Aji Amir Hasanuddin Mosque, which was formerly called the Sultan Mosque, was founded in 1874 and was renovated in 1929 is a mosque located in a strategic location between museums, Kutai Kartanegara Palace, Sultan Sulaiman Grand Mosque, and the tombs of Kutai kings, is a mosque that is protected as cultural heritage objects; Jami Aji Amir Hasanuddin Mosque still retains its characteristics as an old mosque, wooden architecture so it is a rare item ; This mosque continues to play various functions of the mosque, as a center of worship, da'wah, and education. This mosque must maintain authenticity, so it requires good maintenance; The replacement of the damaged element does not change its original form, and the replaced element is well preserved in a separate storage area. Functionally, this mosque in its age is old, still functioned by the community in the context of Islamic religious development and is the center for the development of Islamic religious education, as well as the implementation of other religious rituals.

Samarinda

The city of Samarinda set its anniversary on January 21, 1668, and is the capital of East Kalimantan Province. Since the 14th century the city gained a very strong influence from the Kingdom of Gowa in South Sulawesi, but after the defeat of the Makassar Kingdom in 1667 or after the Treaty of Bungaya (1662) the influence of Makassar gradually diminished less in East Kalimantan.

In 1668 the Bugis from South Sulawesi began to settle in Kutai. At the beginning of the 18th century, there were newcomers Bugis Wajo under the leadership of La Mohang Daeng Mangkona, a follower of La Maddukelleng son of Arung Paneki from Wajo. La Mohang went to King Kutai Lama Ali Pangeran Dipati Anom Panji Mendapa Ing Martapura (Marhum Pamarangan 1730-1732) to ask permission for them to be allowed to live in the Kutai Kingdom. The king permitted them to dwell in Kutai but had to seek settlement around the Mahakam River, between two lowlands. The Wajo people eventually found the place and named it "Samarinda" which comes from two words, "equal" and "low". Year 1896. In addition to being the center of the East Kalimantan government, the Dutch governor also made Samarinda a port city in Kutai

and surrounding areas.

Mosque Shiratal Mustaqim

Shiratal Mustaqim mosque commonly referred to as the old mosque is the oldest mosque in Samarinda which is now 137 years old. This mosque was built starting with the arrival of Ulama Habib Said Abdurahman Assegaf with the title Pangeran Bendahara, a Muslim trader from Pontianak, West Kalimantan, from Yemen in 1880. This mosque has a building area of about 625 m² and a terrace along 16 meters, the main room is square with a size of 20 cm x 20 cm, so the area is 400 m².

The mosque houses a 398-year-old handwritten Qur'an, an Old Mosque Pulpit made of ironwood, and a Charity Box made of iron that is 137 years old. Sayyid Abdurrahman Assegaf was known by Kutai Sultan Aji Muhammad Sulaiman, thus appointing him as the Head of Customs and Religion in Samarinda Seberang in 1880.

In 1881, 4 main poles (soko guru) were staked with gotong-royong. However, the erection of the teacher's large and tall soko pole is very difficult to do. Then in the evening, the four pillars of the teacher's soko were set precisely at the planned place. And this erection was successfully carried out by a mysterious grandmother. No one also knows the traces of the mysterious grandmother after being touched by the four main pillars of the mosque (Tasa et al, 2004: 28 – 31).

About 200 meters to the south there is a cemetery complex in which there is the tomb of La Mohan Dg. Mangkona who was very instrumental in building Samarinda Seberang. He is known as a Bugis migrant from Wajo who was given autonomous authority by the Sultan of Kutai Kartanegara to reside in Samarinda Seberang.

History of Sadurengas Paser Kingdom

The Paser kingdom began in the Sadurengas area, which for one reason or another then moved to the Paser Belengkong area. This kingdom is kingdom that is very closely related to the Kuripan kingdom which also has a relationship with the Banjar kingdom. This happened because Kuripan was a conquered kingdom under the Banjar kingdom.

Paser Kingdom was established in the XVI century or 1516 AD and was later named Paser Sultanate. This kingdom is led by Queen Princess in Petung. The territory of this kingdom includes Paser Regency and North Penajam Paser Regency as well as parts of South Kalimantan Province.

In 1523 Putri in Petung married Abu Mansyur Indra Jaya the leader of an Islamic religious expedition from the Demak Sultanate of Arab descent from Gresik. Khatib Dayyan married Abu Mansyur Indra Jaya to Putri Dalam Petung Islamically. The couple had four children, namely Aji Mas Pati Indra, Aji Putri Mitir, Aji Mas Anom Indra, and Aji Putri Ratna Beranak. From 1607 to 1644 AD the government was led by Aji Mas Anom Indra bin Aji Mas Pati Indra. The government of this sultanate continued and Prince Mangku Jaya Kesuma who was given the title Sultan Ibrahim Khaliluddin became the last sultan who served in 1900-1906.

The Paser Kingdom became a conquered area of the Banjar sultanate in 1526. Due to political problems, the Paser Kingdom turned into a Sultanate and was obliged to send tribute in the form of gold, rice, and rice every year to the Banjar Sultanate. However, because it was very burdensome, then on his initiation he went to the Banjar Sultanate to be given relief and produced

with the obligation to pay tribute only in the form of gold to the Banjar Sultanate.

Efforts to bargain from Paser Sultanate to Banjar Sultanate. Until the time the Banjar Sultanate is under Dutch rule, the Paser Sultanate will de facto, and de jure remain in a political contract with the Dutch. However, in its silver Sultanate Paser made many deviations and incarnations from existing political agreements. This was done because of the constraints and colonization of the country and its people.

Sultan Adam II collaborated with Sheikh Syarif Hamid Assegaf, from Semarang to supply rifles and pistols to the Sultan. Cooperation with traders from South Sulawesi La Kumai and became a minister of the Sultanate entitled Pangeran Mas. Assisting the resistance movement against the Dutch carried out by the Banjar Sultanate Prince Hidayatullah and Prince Antasari.

The initiation of resistance against the Dutch colonizers continued, despite attempts to surrender to the Dutch and obtain compensation. But in 1914, in line with the turbulent Paser people against the Dutch, a branch of the Islamic Union was established in the Paser region. With the advent of SI, the movement began again and ended in 1917 with victory on the Dutch side and the Paser people were no longer able to rise to resist Dutch colonialism with increasing tax withdrawals and restrictions on obtaining education, as well as various pressures exerted on the Paser people by the Dutch.

Sadurengas Palace Mosque

The mosque named Nurul Ibadah Mosque was completed in 1851. Made of wood. The interior of the mosque is divided into prayer halls, mihrabs, porticos, roofs, columns, and minarets. Around the prayer room, there are three porticos in the shape of the letter U, namely the right side, the left side, and the front. The sides of the mosque have three doors with semicircular ventilation. Fan-shaped ornaments are given to each door. The pulpit is placed in the mihrab section. The pulpit ornament is in the form of Paser's distinctive pattern. The prayer room is in the middle of the mosque. In the prayer room, there is a pole in the middle surrounded by a spiral staircase with 12 steps. The stairs are the way leading to the tower for the call to prayer. Bedug is at the back of the mosque. The roof of the mosque is pyramid-shaped with three stacks and the end of the minaret like the dome of the mosque, is in the middle of the roof of the mosque. This mosque is unique because it is not prevalent in mosque architecture.

Sadurengas Museum (ex Keraton Kesultanan Paser)

Sadurengas Museum is a historical building in Paser Regency which was once the building of Sultan Paser, Southeast Aji. Most museums are magnificent and luxurious buildings, but not with this museum which has buildings in the form of traditional stilt houses. This is because this building was once a house until finally in 2008 it was made into a museum by the local government.

This museum contains various types of relics of ancient objects that are relics from the Sadurengas Kingdom dating from the 12th-13th centuries AD. These items include household utensils and various art items that are relics from the Yuan Dynasty and originated in China. In addition, there are also relics of the Paser Sultanate which is the flagship collection of this museum. Among them are Sultan Paser's clothes, handwritten Qur'an, art tools, and various household utensils.

From the facts obtained at the Museum and several sites in East Kalimantan (Paser, Tenggarong, and Samarinda), the civilization that has been built since Mulawarman, as a kingdom, became a

Sultanate, until it became a country that was included in one country, namely Indonesia. Thus, Mulavarman, with his invitation to the Brahmins of India, was his effort and effort as an initiation to find a solution and at the same time be able to launch the spread of power over the country and the surrounding region. So historically, before the 19th century, Tromp mentioned a disconnect between the history of the community and settlements in Muara Kaman, the old Hindu colony with the forerunner of the present Kutai, the Javanese-Majapahit Hindu colony, which then underwent a process of Islamization, the Islamic Sultanate, Swapraja, until it became a regency without royal intrigues anymore. Muara Kaman is the headwaters of the river which shows that the government structure and constitutional structure were established by local initiation before finally being perfected according to the needs of the time by South Indian Hindus. Even Yupa inscription data shows Kudungga's relationship with South Indian Brahma is an affiliation relationship because other manuscripts show Kudungga is the original religion of Animism-dynamism.

The emergence of the Panji Salatin law text reflects the administrative demands of the government and at the same time a guideline for structuring social, cultural, and religious life. Its emergence is based on the spirit of local religion and culture, so the values of wisdom and local initiation contained in it are important to be preserved in the context of national and state life. Then came other products, such as the Braja Niti law and other royal laws during the next sultanate.

Mulawarman Museum is also a heritage site of the Kutai Kartanegara Sultanate. Storing historical objects that have been used by the Sultanate from thrones to things used when it became a Kingdom, as well as Yupa Inscriptions and other collections related to local customs and traditions of the kingdom and its people. In addition, there are also collections from philology and numismatics. Like one of the collections of the Qur'an with very beautiful illuminations, with the style of illumination motifs and local nuanced coloring. Handwritten, and finished writing by one of the local people in Makah. In addition to the Qur'an, there are also other manuscripts, compiled by the Bugis-Makassar people. This happened with the strong relationship between Kutai and Bugis-Makassar in the sultanate so that there was an assimilation of taradisi and culture between the two. Such as the manuscript of *Al-Jawaqita wal Jawahir*, *Syair Nabi Yusuf*, *Antidote and Medicine of the Bugis tribe*.

The site of the palace mosque Aji Amir Hasanuddin and the Shiratal Mustaqim mosque, which have somewhat different architectural styles are both. This happens because of the founder's different background, so it can have a different influence on his architectural style. The palace mosque was led by the construction of Aji Amir Hasanauddin and Sayyid Saggaf Baraqbah during the era of colonialism in power, so the classical colonial shape and style, as seen in the dome of the roof of the mosque is octagonal, while the dome of the Shiratal Mustaqim mosque, like mosques generally in Java with 3 stacked roofs, which was influenced by its establishment by Habib Said Abdurahman Assegaf, from Banjar, of Banjar descent.

As for the Paser Sadurengas Sultanate, historically it has differences with Kutai Kartanegara with kings and sultans starting from the residents of Kutai Kartanegara. Paser Sultanate was *de jure* and *de facto* originally an area where the Kuripan (Princess in Inside Petung) people who were kaharingan fled. After initiating to maintain the continuity of life, he married, converted to Islam, opened trade relations with outsiders, and then became a Sultanate.

Along the way, this sultanate experienced many long dynamics with the initiation of the establishment and struggle against the Dutch colonialists and their multicultural society into one,

namely the "Paser tribe" until there was an exile of Paser officials outside the region.

The process of collecting data and facts in Paser, which is carried out in the Museum which remains of the Paser Kingdom site. Namely, Paser was originally not part of Kutai, because Paser was a kingdom built by immigrants from Kuripan. Kuripan was a conquered territory of the Banjar Kingdom until in the end, it handed over its power to the Dutch with compensation.

Paser Sultanate has Boyan Bungo Nyaro, which is a law set by the king and sultan as an initiation made as resistance to the conquering kingdom (Banjar Kingdom). This law became the basis of customary law in force in the Paser Kingdom which at that time had many immigrants in this kingdom. So that multicultural couples can carry out their daily lives peacefully.

Various types of relics of ancient objects are relics of the Sadurengas Kingdom dating from the 12th-13th centuries AD. These items include household utensils and various art items that are relics from the Chinese Yuan Dynasty. In addition, there are also relics of the Paser Sultanate which is the flagship collection of this museum. Among them are Sultan Paser's clothes, handwritten Qurans, art tools, and various household utensils. Also remains are the books of fiqh, tawhid, and Sufism, as well as other books such as mathematics, medicine, and astrology.

Sufism is the teaching that started the entry of Islam in Paser Land Koentjaraningrat said that the teachings of Sufism Sheikh Abdul Somad have existed since the time of Abu Mansyur Indrajaya, husband of Queen Petung. This assumes that the Islamization of the archipelago began by being influenced by Sufism.

The teachings of the tariqa were probably brought by scholars entitled Sayyid with their Alawite tariqa or infusion sourced from Tarim Yemen as there were Habib who came to the land of Paser. From Amaliah tariqat in Paser region. The emergence of the community, the treatment of the Muslim community by Paser, namely the remembrance and prayer of Asmaul Husna who was guided and guided by the Sayyids also often practiced Ratibul Haddad stimulator in the archipelago, when the disciples of Shaykh Muhammad Saman Al-Madani had developed Islamic year, then entered the samaniah tariqa which was estimated to enter the early 19th century and possibly also entered Paser this tariqa was brought by Shaykh Muhammad Arsyad Al-Banjari, Sheikh Abdul Somad Al-Palembani, Sheikh Abdul Wahab Sadenreng Bunga Wardiah Bugis when this cleric shiar through the Paser Sultanate.

In Tanah Paser the Dayak tribe no longer calls their original tribe they have consensus to call themselves the Paser tribe, this title is inseparable from the influence of Islam which succeeded in uniting these tribes in a sovereign kingdom in a cultural context this historical reality indicates that there has been a process of assimilation that is unique This can be proven through the following facts;

Among the Dayak tribes who call themselves Paser tribes have tolerated other immigrant tribes such as the Bugis, Banjar, Arabs, and Javanese;

Symbolic, mutualistic, or mutually beneficial trade relations between traders from coastal Dayak tribes, estuaries, rivers, and inland Dayaks, to create economic balance and equality;

The arrival of Islam which overshadowed the Paser Sultanate could accommodate and unite the wishes and ideals of the sand community in general if it did not violate the aqidah and plunge the community into losses and futility of life;

The kings or sultans of sand who ruled were very open to the public, they built mosques as a

medium of friendship and interaction with the community;

The occurrence of harmonious communication between tribes and rulers which causes all existing ethnicities to grow in harmony and live in harmony and mutual understanding;

Cultural assimilation through intermarriage between tribes in the Paser region

The unity of the people of Sand, which grew stronger and grew the spirit of patriotism, they considered attacks from outside that threatened the integrity of the Sultanate must be resisted and considered as enemies of the State.

Concluding Remarks

Nusantara is known as a country that has a pluralistic society. This can be seen from the existing social reality. The archipelago society is plural, based on differences, both horizontally including social units based on ethnicity, language, customs, and religion. Vertical differences concern differences in the upper and lower layers that concern the political, social, economic, and cultural fields. The multicultural society of the archipelago holds a lot of strength from each group, but it can also deviate and give rise to seeds of division that come from the clash between cultures, tribes, races, ethics, and prevailing values which later become seeds and create the disintegration of the Indonesian nation.

Seeing Kutai's position close to the Makassar strait and trade routes greatly affects the process of multicultural occurrence, there are now various cultures, races, and religions. With this trade route, acculturation and mixing from several countries at that time came to the archipelago and spread their religious understanding. That way the archipelago is very diverse about the religions that exist.

The strategic area in the archipelago with this trade route has a positive impact, with a touch of relations between countries passing through Indonesian waters making Indonesian people also understand cultures from abroad and can sort out which ones are by the character of the Indonesian nation and which ones are not appropriate. acculturation that occurs in Indonesia does not eliminate the local culture of manners, mutual respect, mutual respect, and gentleness.

Civilization in the people of the archipelago (East Kalimantan) has a multicultural historical basis rooted in its historical background since before the arrival of new cultural carriers, who assimilated later. The multicultural perspective of the plurality of civilization of this society can be seen from the nature of the cosmopolitan city and the plurality of society and culture. Kutai-Paser people have long had a very wide global network of interactions that have been started through various media such as shipping, trade, migration, and so on. Kutai-Paser society and culture are an inherent part of the world's culture. This cosmopolitan city nature causes Kutai-Paser civilization to have an open, democratic, tolerant, dialogue, and willingness to coexist peacefully.

The plurality of society and the culture of its people also cannot be separated from historical facts. Since prehistoric times, the archipelago society has been plural because of shipping activities, trade, political and cultural relations, diaspora, and so on. This conditions the people of the archipelago as a plural society. The experience of living together in differences but having the same interests has given birth to a mentality of multiculturalism which is an inherent characteristic of Indonesian civilization in general. The archipelago civilization feeds dynamic civilization and is always open to change.

This is evidenced by the historical remains of Kutai Kartanegara and Kesultanan Paser which can be seen on sites and museums in Paser and Tenggarong, which were originally different territories, now become one region both de facto and de jure, namely East Kalimantan.

References

- Aceh, Abubakar. *Pengantar Ilmu Tarekat, Kajian Historis Tentang Mistik*. Solo: Ramadhani, 1996.
- Acri, Andrea. "The Place of Nusantara in the Sanskrit Buddhist Cosmopolis." *Trans: Trans-Regional and -National Studies of Southeast Asia* 6, no. 2 (2018): 139–66. <https://doi.org/10.1017/trn.2018.5>.
- Arsita, Ema Dwi, Ema Yunita Titisari, and Damayanti Asikin. "The Architecture Identity of Jami Adji Amir Hasanoeuddin Mosque in Kutai Kartanegara." *Journal of Social Research* 3, no. 1 (2023): 95–107. <https://doi.org/10.55324/josr.v3i1.1668>.
- Crane, Diana, and Laura Bovone. "Approaches to Material Culture: The Sociology of Fashion and Clothing." *Poetics* 34, no. 6 (2006): 319–33. <https://doi.org/10.1016/j.poetic.2006.10.002>.
- Drs. H. Ahmad Dahlan; Drs. Anwar Soetoen; Ishak A.R. Radiny, S.H.; A. Thamrin Elok, B.A.; Syaekani H.R., B.Sc.; Syamsul Rizal. "DARI SWAPRAJA KE KABUPATEN KUTAI," n.d.
- Effendi, Rusdi. "MENGENAL KERAJAAN TANAH BUMBU: BERPOROS MARITIM: (Sejarah Perkembangan Politik Wilayah Kesultanan Banjar Di," 2009, 105–209.
- Emmerson, Donald K, and Sydney John Wiley. "Department of History, National University of Singapore " Southeast Asia ": What ' ' s in a Name ? Published by : Cambridge University Press on Behalf of Department of History, National University of Singapore Stable URL : <http://www.jstor.org/stable/2007>" 15, no. 1 (2010): 1–21.
- Hu, Di. "Advancing Theory? Landscape Archaeology and Geographical Information Systems." *Papers from the Institute of Archaeology* 21, no. 0 (2012): 80–90. <https://doi.org/10.5334/pia.381>.
- Iskandar; Materan. "NILAI KEARIFAN LOKAL DALAM NASKAH PANJI SALATIN (Refleksi Filologis Manuskrip Kesultanan Kutai Kartanegara)." *FENOMENA: Jurnal Penelitian* 13, no. 2 (2021): 2460–3902. <https://doi.org/10.21093/fj.v0i2.1394>.
- Kamal, Muhiddinur. "Pendidikan Multikultural Bagi Masyarakat Indonesia Yang Majemuk." *Al-Ta Lim Journal* 20, no. 3 (2013): 451–58. <https://doi.org/10.15548/jt.v20i3.42>.
- Kebudayaan, Sekjen Direktorat. "Direktori Museum Indonesia." *Album Budaya*, 2012, 777. [http://repositori.kemdikbud.go.id/10914/1/direktori museum indonesia.pdf](http://repositori.kemdikbud.go.id/10914/1/direktori%20museum%20indonesia.pdf).
- Koentjaraningrat, K. *Manusia Dan Kebudayaan Di Indonesia*. [Humans and Culture in Indonesia]. Jakarta: Djambatan, 2010.
- Larasati, Rae, and Marwiah Johansyah. "Museum Mulawarman Sebagai Pusat Konservasi Warisan Budaya." *Historical Studies Journal* 1, no. 1 (n.d.): 93–102.
- Lewis, L. *The Anthropology of Cultural Performance*. New York, United States: Springer, 2013. <https://doi.org/10.1057/9781137342386>.
- Muslim, Abu. "The Morphology Of Jami Aji Amir Hasanuddin Old Mosque Tenggarong Kutai Kartanegara-Abu Muslim |23 The Morphology of The Ancient Mosque Aji Amir Hasanuddin Tenggarong Kutai Kartanegara." Vol. 22, 2015.
- Mustikawati, Aquari. "Jejak Budaya Penajam Paser Utara Dalam Cerita Asal Usulnya." *LOA: Jurnal Ketatabahasaan Dan Kesusastraan* 14, no. 1 (2019): 45. <https://doi.org/10.26499/loa.v14i1.1974>.
- Nur Ars, Moh, Yunus Rasyid, and Hasyim Achmad Ir. "SEJARAH KOTA SAMARINDA." *JAKARTA*, July 31, 1986. [https://repositori.kemdikbud.go.id/8208/1/SEJARAH KOTA SAMARINDA.pdf](https://repositori.kemdikbud.go.id/8208/1/SEJARAH%20KOTA%20SAMARINDA.pdf).
- "PANJI SELATEN.Pdf," n.d.
- Richardson, Tim, and Ole B. Jensen. "Linking Discourse and Space: Towards a Cultural Sociology of Space in Analysing Spatial Policy Discourses." *Urban Studies* 40, no. 1 (2003): 7–22. <https://doi.org/10.1080/00420980220080131>.

- Samsir. "Masuk Dan Berkembangnya Islam Di Kerajaan Kutai." *Ri'ayah: Jurnal Sosial Dan Keagamaan* 3, no. 02 (2019). <https://e-journal.ejournal.metrouniv.ac.id/riayah/article/view/1318>.
- Singer, Milton. "The Cultural Pattern of Indian Civilization: A Preliminary Report of a Methodological Field Study." *The Journal of Asian Studies* 15, no. 1 (1955): 23–36. <https://doi.org/10.2307/2942100>.
- Stolz, M. "New Philology and New Phylogeny: Aspects of a Critical Electronic Edition of Wolfram's *Parzival*." *Literary and Linguistic Computing* 2, no. 18 (2003): 139–50. <https://doi.org/10.1093/lc/18.2.139>.
- Sumbulah, Umi, and Nurjanah. *Pluralisme Agama: Makna Dan Lokalitas Pola Kerukunan Antarumat Beragama. Pluralisme Agama Makna Dan Lokalitas Pola Kerukunan Antarumat Beragama*, 2013.
- Suwardono. *Sejarah Indo-Nesia Masa Hindu-Buddha*. Ombak, 2013.
- Thamrin, Nur Husniah, and Hatta Musthafa Adham Putra. "Akulturasi Budaya Pada Masjid Jami' Shiratal Mustaqiem Sebagai Objek Destinasi Wisata Religi Di Samarinda." *Jurnal Arsitektur ARCADE* 4, no. 3 (2020): 194. <https://doi.org/10.31848/arcade.v4i3.352>.
- Walidah Ariyani, Dkk. "Ensiklopedia Cagar Budaya Indonesia," 2019.

Website

https://www.celebes.co/borneo/museum-sadurengas-paser#%E2%9C%A6_Koleksi_Peninggalan_Kerajaan_Sadurengas

<https://mnewskaltim.com/museum-sadurengas-tawarkan-wisata-sejarah-kesultanan-paser/>