

Evidence of the Beginning of Islam in Sumatera: Study on the Acehnese Tombstone

Suprayitno

ABSTRACT: *Acehnese tombstone is a unique terminology of a work of art involves the art design, calligraphy, and literature on a stone. The terminology was first appeared in the second decade of the 20th century. Preliminary assessment on the tombstone is still concentrated on the relationship between status of the death figure (sacred tomb) and the burial customs of the Malays/Muslims. After Indonesia independence (1945), some archeologists and historians began to analyze the Acehnese tombstone, including basic shapes, calligraphy, class, typology, and chronology of the use of Acehnese tombstones. Through a careful study of the Acehnese gravestones, it is to open the curtain on the process of Islamization in Indonesia or in Southeast Asia. Findings Acehnese tombstone dating 1007 AD in Lamreh village, Aceh Besar, two hundred years earlier than the tomb of Malik al-Saleh in Pasai, proving that the stone grave marker of Aceh has been used since the early 11th century AD and Islam has been present in Sumatera or Indonesia since the beginning of the 11th century AD.*

KEY WORDS: *Acehnese tombstone, Lamreh village, typology, chronology, and process of Islamization in Indonesia.*

INTRODUCTION

The process of Islamization is an important change in the history of Indonesia. However, the early Islamic period that lasted a long time has been covered by the various stories legend of heroism that has a political purpose. So far, some studies conducted by C. Snouck Hurgronje (1906), J.P. Moquette (1914), R.O. Winstedt and R.J. Wilkinson (1920), G.E. Marrison (1951), S.Q. Fatimi (1963), Syed Muhammad Naguib Al-Attas (1963), HAMKA (1964), Thomas Arnold (1969), and so forth have described three theories about the arrival of Islam in Southeast Asia, namely: Islam is coming from India, China, and Arab/Persia. While the three seminars on

Dr. Suprayitno is a Lecturer at the Department of History, Faculty of Letters USU (University of North Sumatera), Jalan Universitas No.19, USU Campus, Padang Bulan, Medan, North Sumatera, Indonesia. He can be reached at: praitno@yahoo.com

the history of entry and development of Islam in Indonesia – conducted at Medan in 1963, Banda Aceh in 1978, and Kuala Simpang in 1980 – concluded that the religion of Islam coming directly from the Arab country in the century I AH (*Anno Hijriah*) / 7 AD (*Anno Domini*) and the first area to receive the arrival of Islam is Aceh, precisely in Pasai, North Aceh and Peurelak, East Aceh (Arifin, 1980; and Hasymy, 1981).

Discussions about the initial process of arrival of Islam in Sumatera or Indonesia incomplete if not refer to some data, particularly data of Islamic inscriptions or Acehese gravestones. Claude Guillot (2008) reported that there were about 300 Islamic inscriptions that reveal briefly male and female characters who had been a perpetrator or a witness in that tremendous cultural change event. Distribution maps of Islamic inscription refers to four main areas: North Sumatra (Aceh and Aru), Malay Peninsula (two centers in Johor and Patani), Brunei Darussalam, and Sulu Archipelago in the Philippines. Latest findings also further open the space for debate about how the process of Islamization in Indonesia (Southeast Asia).

Among the findings are rock crystal of dynasty Fatimiah in Egypt (910-934 AD); glass goblets and Arabic swords of gold that have Arabic-*Kufi* letter from Mesopotamia and Syria, which is thought to have originated from 10th century AD on shipwrecks in beach Cirebon, West Java (*Detik.com*, 4/5/2010); old amulets of Lubu that have Arabic letters chronicle in the 11th century AD (Guillot, 2008:34); and Kuta Lubhok tombstone in Lamreh region with chronicle of early 11th century (Suprayitno, 2008). By that, the beginning of Islam in Sumateran's historiography seem to need to be discussed again.

ACEHNESE TOMBSTONE

"Acehese tombstone" is a unique terminology to a work of religiously art due to it involves the art design, calligraphy, and art on a stone. The terminology was first appeared in the second decade of the 20th century and popularized by Mohd Yatim Othman in 1988. Preliminary assessment on the tombstone is still based on the relationship between the status of the death figure (sacred tomb) and the burial customs of the Malays/Islam, a little about the origins of rock, classification and typology (kind). After independence of Indonesia, some studies conducted by Hasan Muarif Ambary (1981), Mohd Yatim Othman (1988), Daniel Perret and Kamaruddin Ab. Razak (1999), Herwandi (2003), Elizabeth Lambourn (2004), John Miksic (2004), and Daniel Perret (2007) began to analyze the rocks of Aceh, include basic shapes, calligraphy, class, typology, and even investigate the number of species of gravestones in Peninsular Malaysia,

especially as done by Mohd Yatim Othman (1978), Daniel Perret (2007), and Daniel Perret and Kamaruddin Ab. Razak (2008). In this case, Mohd Yatim Othman (1988) even went so far as to create a chronology of the use of tombstones in Aceh.

Actually, the term of "Acehnese tombstone" is also known in Malaysia rather than in Aceh itself. In Indonesia, the grave marker is displayed in various forms and ornaments. Forms of headstone are usually a continuation of the previous period as *lingga* (phallus) and *meru* (pagoda of Hindu temple or rice heaped into a mountain shape) with a wide range of ornamental patterns. According to Hasan Muarif Ambary (2001), based on its spreading, it can be divided into four types, namely: Aceh, Demak-Troloyo, Bugis-Makassar, and local type of tombstone. Tombstone type in Aceh, based on the tombstone of Malik al-Saleh grave, is the oldest cemetery in the area. This tombstone type is not only found in Aceh but also spread out until North Sumatera, West Sumatera, Peninsular Malaya, Lampung, Banten, and Jakarta. Tombstone types of Demak-Troloyo are based on Raden Patah in Demak and some ancient tombs in Troloyo. Demak tombstone is separated on the North Coast of Java and the inland area such as Palembang, Aceh, Riau, Yogyakarta, and Lombok. Tombstone types of Bugis-Makassar are based on the tombs of kings Goa and Bone in Tamalate, Soppengo, and Watang Lamuru. This type of tombstone is also can be found out of South Sulawesi, Central Sulawesi, East Kalimantan, and Bima. Type of local tombstones can be found only in certain areas, for instance tombstone in Ternate-Tidore, Jeneponto, and Barus.

It is interested to be noticed that Aceh's tombstones in Aceh area can be found in Southeast Asia, particularly in Indonesia and Malaysia which are used as a sign on the tombs of the Malay Royal families, *mufti*, and an official of the kingdom. Given the importance information contained in tombstone Aceh, especially tombstone which consist of the name of famous people in Aceh and the year of his death, so it should not be overlooked when we discuss about the early days of Islam in Sumatera or Indonesia. The following will explain the use of typology and chronology of Acehnese gravestones in Southeast Asia, as a way to know the beginning of Islam in Sumatera.

TYPOLGY AND CHRONOLOGY OF ACEHNESE TOMBSTONES

Typology of tombstone is made of under formal shape by comparing the typology made by Hasan Muarif Ambary (1988), Mohd Yatim Othman (1988), and Herwandi (2003). Then, Hasan Muarif Ambary (1988:12-14) classifies tombstones of Aceh into three major classes of shape composite

of buckle wing, a rectangular shape, and cylindrical shapes. Buckle wing shape is a tombstone like buffalo horns, either in the form of real or that have been stylized. Rectangular shape is rectangular-shaped tombstones (right rectangle) that the portion of the peak there is a crown ornament of the headstone. The cylindrical-shaped tombstone rounds like a mace (Ambary, 1988:12-14). While Mohd Yatim Othman (1988:26-31 and 52-58), dividing it into two main classes of slabs and pillars. Gravestone-shaped slab flat base, whether not ornamented or have been ornamented and stylized. Tombstone pillar is either rectangular or round.

By taking the compare between Hasan Muarif Ambary (1988) and Mohd Yatim Othman (1988), Herwandi (2003:98-100) groups tombstone decorated with calligraphy to the three main classes of flat A-coded, block given code B, and round given a code C. Based on the primary classification, he arranged the typology of tombstone that include additional features. Flat tombstone divided into the four types, namely A1, A2, A3, and A4; tombstone in blocks is divided into two types, namely B1 and B2, and tombstone in round-shaped is divided into two types, namely C1 and C2.

Three main classes of tombstones in Aceh Besar and Banda Aceh are arranged in 8 species complete with its attributes. Actually, there is another tombstone classification in Aceh typology by Daniel Perret and Kamaruddin Ab. Razak (1999). However, they followed the method performed by Mohd Yatim Othman (1988). They added three more typology for Acehnese tombstones found in Johor, in O, P, and Q. From the general form of gravestone found in Johor can be distinguished into 16 species: 9 in flat (A, B, C, D, E, F, N, O, and Q) and 7 in pole (G, H, I, K, L, M, and P).

Based on field studies, there are new findings that have not been included in the previous typology and another additional, typology based on Herwandi (2003) which is fix on tombstone with calligraphy, so the author makes a new typology. The method that the author did is to determine the grade according to the method of Mohd Yatim Othman (1988) who divides morphology of gravestone to 6 divisions, namely: base (foot), bottom body portion, upper body portion, shoulders, head, and top. According to the author, this method is detailed till today. While, the typology is developed based on the additional features (such as wings and arches on the shoulder, top, and head).

Based on it, this gravestone is identified as the tombstone of Aceh. The author offers a code A (Aceh) as the first code classification headstone in Aceh. The next code is based on the morphology or the general form of Acehnese gravestones, which form Cylinders (S), a rectangular shape – a thin flat (P), and a rectangular shape – the thick blocks (B). So, the general

classification codes offered are AP, AB, and AS. The next classification was based on additional attributes such as the appearance of wings, hunk, and arches on the shoulder, top, and head. Based on that, there are 24 typologies of gravestones of Aceh scattered in Sumatra particularly and Southeast Asia in general.

The chronology determination of the various types of stone found in Southeast Asia is rather difficult because mostly the tombstone which is investigated does not contain information about the characters, the chronicle, and other. It is difficult to give a definitive statement on a tombstone that used at a time, because there is a kind of tombstone used in a long time. Chronology in this paper only fostered based on definitive chronicle found on a tombstone, either in a survey by the author as well as from previous studies in different places.

Chronology of Acehnese Tombstone in Southeast Asia

Time	Kinds of Gravestones	Name of Tomb and Years of Death	References	Location
11 th Century	AP6	Without name, 419 AH / 1028 AD. Mohd Yatim Othman (1988) doubt the date at gravestones, because kinds of letters used is modern, difference with kinds of stone used at that time.	Mohd Yatim Othman and Halim Nasir (1990:52-59). The date not in Hijriah number.	Pematang Pasir Village, Pekan, Pahang.
	AP2	Without name, dead on Friday, 22th Shafar 398 AH / 5 November 1007 AD).	Author surveys on July 2010.	Kuta Lubhok, Lamreh, Aceh Besar.
	?	Makhdararah (Roqayah) 440 AH / 1048 AD.	Mohd Yatim Othman and Halim Nasir (1990:6-7).	Jalan Residency, Bandar Sri Begawan, Brunei Darussalam.
	?	Gravestones of Ahmad bin Abu Rahim bin Abu Aradah, 431 AH / 1039 AD.	S.Q. Fatimi (1963:42-43).	Phang-rang, Vietnam.
	?	Fatimah binti Maimun, 419 AH / 1028 AD.	Uka Tjandrasasmita (2000:173).	Leran, Gresik, East Java.
12 th Century	-	-	-	-

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13 th Century	-	Siti Tuhar Amisuri, the gravestone of Tuanku Batu Badan, 620 AH / 1206 AD.	Uka Tjandrasasmita (2000:17).	Barus, Central Tapanuli, North Sumatera.
	AB4	The tomb of Sulaiman bin Abdullah bin al-Basyir, 680 AH / 1211 AD.	Suwedi Montana (1997:87).	Fort of Kuta Lubuk, Lamreh Village, Mesjid Raya, Aceh Besar.
	AB1	The tomb of Sultan Ali Riayat Shah ibn Munawar Syah ibn Almarhum Muhammad Alaidin Shah, 670 AH / 1271 AD.**	A. Hasymy (1988:82); and M. Adnan Hanafiah (1993:135).	Complex Makam Tuan at Kandang Pande Village, Banda Aceh.
	AP8	The tomb of Sultan Malik al-Saleh, 690 AH / 1297 AD.	Hasan Muarif Ambary (2001:173).	Gampong Meunasah Beringin, Samudera, North Aceh.
14 th Century	AB1	The tomb of Sultan Adilullah ibn as-Sultan Munawar Shah, 747 AH / 1346 AD.	Herwandi (2003:103).	The tomb of Tuan Kandang Kampung Pande, Banda Aceh.
	AP8	The tomb of Kota Rantang, 804 AH / 1383 AD.	Field studies.	Dusun II Kota Rantang, Hamparan Perak, Deli Serdang, North Sumatera.
	AP6	The tomb of Ratu al-Ala binti Sultan Malik al-Zahir, 1388 AD.	Mohd Yatim Othman and Halim Nasir (1990:29); and Field studies.	Kampung Meunasah, Minje Tujuh, Gedong (Pasai), North Aceh.
	?	The tomb of Syeikh Rukunuddin Imam Khatib, 1400 AD.	Mohd Yatim Othman and Halim Nasir (1990:32).	Complex of the tomb of Batu Badan, Barus, North Sumatera.
	AB3	The tomb of Sirajul Mukminin, 15 Muharram 865 AH / 17 October 1460 AD.	A. Hasymy (1988:79).	The tomb of Tuan at Kandang.
	AP8, AP6	Tenku Peut-Ploh Peut.	Mohd Yatim Othman (1988:36-37).	Meunasah Beringin, Samudera Pasai.

15 th Century	AP8	Cot Astana.	Mohd Yatim Othman (1988:36-37).	Kuta Karang, Samudera Pasai.
	AP8	The tomb of Sultan Mansyur Shah ibn Almarhum Sultan Muzaffar Shah, Rajab 882 AH / November 1477 AD.	J.P. Moquette (1914); and R.O. Winstedt and R.J. Wilkinson (1932).	Melaka, Malaysia.
	AP1	The tomb of Kampung Limbungan 848 AH / 1444 AD.	Mohd Yatim Othman and Halim Nasir (1990:16).	Kampung Limbungan, Bandar Seri Begawan, Brunei Darussalam.
		The tomb of Sulaiman bin Abdul Rahman 821 AH / 1418 AD.	Mohd Yatim Othman and Halim Nasir (1990:16).	Tanjung Hill, Brunei Darussalam.
	AP1	Museum of Brunei, 830 AH / 1426 AD.	Mohd Yatim Othman and Halim Nasir (1990:16).	Museum of Brunei, Bandar Seri Begawan, Brunei Darussalam.
	AP1	Kawasan Perkuburan Residency, 836 AH.	Mohd Yatim Othman and Halim Nasir (1990:16).	Bandar Seri Begawan, Brunei Darussalam.
	Non Aceh Stone (Marmor)	The tomb of Abdullah, 779 AH / 1408 AD.	Field studies	Complex of Ratu Nahrisyah gravestone, Samudera Pasai.
	Non Aceh Stone (Marmor)	The tomb of Ratu Nahrisyah, 831 AH / 1428 AD.	Field studies	Complex of Ratu Nahrisyah gravestone, Samudera Pasai .
	Non Aceh Stone (Marmor)	The tomb of Maulana Malik Ibrahim, 822 AH / 1419 AD.	Mohd Yatim Othman and Halim Nasir (1990:32).	Complex of Pusponegoro tombs, Gresik, East Java.
	AP8	The tomb of Sultan Muhammad Syah I, 16 Jamadil Awal 880 AH / 17 September 1475 AD.	Mohd Yatim Othman and Halim Nasir (1990:17).	Pinang Village, Langgar, Pekan, Pahang, Malaysia.

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	AP8	Ismail bin Haji Nasruddin bin Ismail Lai, 884 AH / 1480 AD.	Mohd Yatim Othman (1988:65).	Raffles Museum collection, Singapore.
	AP1	Nakhoda Haji al-Kanbaji, 1459 AD.	Mohd Yatim Othman (1988:65).	Raffles Museum collection, Singapore.
	AP8	Nenenda Almarhum Mansur, 857 AH / August-September 1453 AD.	Perret and Kamaruddin, 1999:127,330	Complex of Makam Dua Belas, Sayong Pinang, Johor, Malaysia.
	AP10,AB1, AB2	Sultan Samsu Shah.	Mohd Yatim Othman (1988).	Kubo Puto Meureuhom, Lamteh, Kuta Alam, Banda Aceh.
	AP8	The tomb of Makhdum.	Mohd Yatim Othman (1988).	Jolo, Sulawesi, Indonesia.
	AP8	Bintan Puyuh, 1470 AD.	Mohd Yatim Othman (1988).	Bintan island, Riau.
16 th Century	AP8	The tomb of Raja Fatimah, 15 Syawal 900 AH / 7 July 1495 AD.	Mohd Yatim Othman (1988:74).	Complex of Makam Ziarat Raja Raden at Pekan, Pahang, Malaysia.
	AP6	The tomb of Sultan Abdul Jamil, Sultan Pahang the 3 th , 917 AH / 1511-1512 AD.	Mohd Yatim Othman (1988:80).	Complex of Makam Ziarat Raja Raden at Pekan, Pahang, Malaysia.
	?	Imam Shadik bin Abdullah, 23 Sya'ban 998 AH / 27 June 1590 AD.	J.P. Moquette (1914:70-71).	Klumpang, Hamparan Perak, North Sumatra.
	AP8, AP10, AS5, AS4, AS3	Puteri Bale	Mohd Yatim Othman (1988).	Pidie, Aceh.
	AP10	Sultan Muzaffar Shah, 1513 AD.	Field studies	Darul Kamal, Aceh Besar.
	AP10, AB1, AB2	Complex of Sultan Samsu Shah gravestone.	Mohd Yatim Othman (1988).	Kubo Puto Meureuhom, Lamteh, Kuta Alam, Banda Aceh.
	AP10, AP5	Tengku Meurah.	Mohd Yatim Othman (1988).	Kampung Pande, Banda Aceh.

	AB1	Sultan Yusuf bin Abdullah, 27 Rabi'ul Akhir 987 AH / 23 June 1579 AD.	J.P. Moquette (1914); and Herwandi (2003:112-113).	Kandang XII, Banda Aceh.
	AB2	Sultan Ali Ria'ayat Shah, 12 Rabiul Awal 987 AH / 9 June 1579 AD.	J.P. Moquette (1914); and Herwandi (2003:112-113).	Kandang XII, Banda Aceh.
	AB1	Sultan Salahuddin Ali Muqayat Shah, 23 Syawal 955 AH / 25 November 1571 AD.	J.P. Moquette (1914:78); and Hasan Muarif Ambary (2001:350).	Kandang XII, Banda Aceh.
17 th Century	AB2	Sultan Alauddin al-Khahar, Friday, 6 Jumadil Awal 979 AH / 28 September 1571 AD.	J.P. Moquette (1914); and Hasan Muarif Ambary (2001:350).	Kandang XII, Banda Aceh.
	AB2	Sultan Ali Mughayat Shah, Monday, 12 Zulhijjah 936 AH / 7 August 1530 AD.	J.P. Moquette (1914); and Hasan Muarif Ambary (2001:350).	Kandang XII, Banda Aceh.
	AB1	Sultan Ali Riayat Shah, Wednesday, 17 Sya'ban 970 AH / 1562 AD.	Herwandi (2003).	Complex of Tuan Di Kandang tombs, Kampung Pande, Banda Aceh.
	AB2	The tomb of Meurah II.	Herwandi (2003).	Desa Ulee Kareng, Banda Aceh.
	AP10, AP6, AB1	Complex of Putroe Meurah tombs.	Herwandi (2003).	Kuta Alam, Banda Aceh.
	AB1	The tomb of Sultan Alauddin Kahju.	Herwandi (2003).	Aceh Besar.
	AP8?	Makdum Unga.	Mohd Yatim Othman (1988).	Kuala, West Aceh.
	AP11	16 th - 17 th centuries	D.D. Bintarti, H. Hambali and R. Budijanto (1976).	Penyengat island.
	AP10	Seloparang.	D.D. Bintarti, H. Hambali and R. Budijanto (1976).	Lombok, NTT [Nusa Tenggara Timur].
	AP10, AP1	Haji Malik, 16 th - 18 th centuries.	D.D. Bintarti, H. Hambali and R. Budijanto (1976).	Banjarmasin, South Kalimantan.

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AP10	Sungai Klangeh.	Mohd Yatim Othman and Halim Nasir (1990).	Brunei Darussalam.
AP10, AP11	The tombs of Marhum.	Mohd Yatim Othman (1988).	Pattani, Thailand.
AP11	Maulana Yusuf, 1580 AD.	Mohd Yatim Othman (1988).	Banten Province.
AP9, AP10	Maulana Hasanuddin and others Sultan and their wives, 1570 AD.	Mohd Yatim Othman (1988).	Banten Province.
AP5	Complex of Salehuddin Bitai tombs.	Herwandi (2003).	Banda Aceh.
AP10, AB1	Complex of Raja Reubah tombs.	Herwandi (2003).	Banda Aceh.
AP6, AP10, AB1	Complex of Syayed Muhammad bin Mhd al-Kadir Bitai tombs.	Herwandi (2003).	Bitai village, Meuraxa, Banda Aceh.
AP8, AP10, AS5, AS4, AS3	Pateroi Bale, 16 th – 17 th centuries.	Mohd Yatim Othman (1988).	Pidie, Aceh.
AP10, AP5	Tengku Meurah.	Mohd Yatim Othman (1988).	Kampung Pande, Banda Aceh.
AB1, AP6, AP10	Sultan Inayat Zakiatuddin Syah, 1099 AH / 1688 AD (AB1).	Herwandi (2003:127-128).	Putro Ijo, Kampung Pande, Banda Aceh.
AS5	Imam Khatib, 1629 AD.	Mohd Yatim Othman (1988).	West Aceh.
AS4	17 th centuries.	D.D. Bintarti, H. Hambali and R. Budijanto (1976).	Hulu Sungai Riau.
AP10, AS5	Wonosobo, 16 th – 17 th centuries.	D.D. Bintarti, H. Hambali and R. Budijanto (1976).	Lampung.
AS8, AS9	The tomb of Raja Jalil and Syiah Kuala tomb.	Herwandi (2003); and Survey.	Banda Aceh.
AP9, AS4	Prince Muhammad and 3 others Sultan at Tapak Makam Mesjid Banten, 16 – 17 centuries.	Herwandi (2003); and Survey.	Banten Province.
AB1	Tuan Makdum.	Mohd Yatim Othman (1988).	West Aceh.

	AP11	Prince Jayakarta, 17 th – 18 th centuries.	D.D. Bintarti, H. Hambali and R. Budijanto (1976).	Jakarta Raya.
	AP10	Complex of Habib tombs.	Herwandi (2003).	Aceh Besar.
	AB1, AS5	Complex of Saidil Mukamil tombs.	Herwandi (2003).	Banda Aceh.
	AP9, AP10, AB1	Complex of Teungku di Lam Nga.	Herwandi (2003).	Lam Nga village, Mesjid Raja, Aceh Besar.
	AP9, AP10	Complex of Laksamana Keumala Malahayati tombs.	Herwandi (2003).	Lam Reh village, Masjid Raya, Aceh Besar.
18 th Century	AB1, AS5	Sultan Alauddin Ahmad Shah, 1727-1735 AD; and Sultan Aluddin Muhammad Daud Shah, 1781-1795 AD.	Fields survey	Complex of Bugis kings, Banda Aceh.
	AB2, AS6	Sultan Ibrahim Mansur Syah, 1760-1764 AD.	Fields survey	Complex of Baperis tombs, Banda Aceh.
	AP11	Complex of Lambada Kling tombs, 17 th – 18 th centuries.	Mohd Yatim Othman (1988).	Aceh Besar.
	AP10, AS4, AS5	Complex of Tengku Makdum tombs, 15 th – 17 th centuries.	Mohd Yatim Othman (1988).	Aceh Besar.
	AS5	Complex of Bentara Giging tombs.	Herwandi (2003:238).	Aceh Besar.
	AP10	Complex of Kandang Meuh tombs.	Herwandi (2003:238).	Aceh Besar.
	AP9, AP10, AB1	Complex of Maharaja Lela tombs.	Herwandi (2003:238).	Ingin Jaya, Aceh Besar.
19 th Century	?	Complex of Tgk. Lam Kuyu tombs.	Disbud Aceh (2006).	Darul Kamal, Aceh Besar.
	?	Complek of Nek Kuh tombs	Disbud Aceh (2006).	Gampong Meunasah Baro, Lhamlom, Lhoknga, Aceh Besar.
	?	Complex of Tengku Tujoh tombs.	Disbud Aceh (2006).	Gampong Lambada Klieng, Masjid Raya, Aceh Besar.

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	?	The tomb of Tengku Chik Krueng Kalee.	Disbud Aceh (2006).	Gampong Krueng Kalee, Baitussalam, Aceh Besar.
	AS5	The tomb of Sultan Aliddin Mahmudd Shah.	Disbud Aceh (2006).	Peuniti, Banda Aceh.
	?	The tomb of Tengku Chik Di Simpang.	Disbud Aceh (2006).	Gampong Meunasah Teumpeun Baro, Glumpang Tiga, Pidie, Aceh.

Noted:

* A. Hasymy (1988); and M. Adnan Hanafiah (1993).

** Kreemer, as quoted by A. Hasymy (1988), declared in 1589; and Herwandi (2003:103) and photo 1:281 Starting 970 AH / 1562 AD.

Source:

Adapted from J.P. Moquette (1914); R.O. Winstedt and R.J. Wilkinson (1932); S.Q. Fatimi (1963); D.D. Bintarti, H. Hambali and R. Budijanto (1976); A. Hasymy ed. (1981); A. Hasymy (1988); Mohd Yatim Othman (1988); Mohd Yatim Othman and Halim Nasir (1990); Susanto Zuhdi ed. (1993); Suwedi Montana (1997); Daniel Perret and Kamaruddin Ab. Razak (1999 and 2008); Uka Tjandrasasmita (2000); Hasan Muarif Ambary (2001); Herwandi (2003); Disbud Aceh (2006); and Survey.

Based on the chronology of the use of Aceh stone, it can be affirmed that the tombstone with form of bottom flat used earlier than tombstone type cylindrical and blocks of early 11th century. Tombstone in blocks was used since the early 13th century, while the cylindrical tombstone was used from centuries 16th centuries. This conclusion is based on the date on the gravestone, not based on the rise and fall of a political authority such as the Kingdom of Aceh and Samudera Pasai that estimated as disperser agents of the art of Aceh's tombstone. It should not be denied that there is a link between the spread of culture with political power. But in the case of gravestones, only *Bustanus Salatin* that noted a command of a ruler to send tombstone from Aceh to Pahang in Malaysia. The order cannot be interpreted as the presence of interference in the affairs of political power in delivering tombstone, because this matter is familiar (non-political and economic matters).

**Recapitulation of Chronology of Acehese Tombstones
in Southeast Asia**

Kinds	Years							
	11 AD	12 AD	13 AD	14 AD	15 AD	16 AD	17 AD	18 AD
AP1	-	-	-	-	4	-	-	-
AP2	1	-	-	-	-	-	-	-
AP3	-	-	-	-	-	-	-	-
AP4	-	-	-	-	-	-	-	-
AP5	-	-	-	-	-	2	1	-
AP6	1	-	-	1	1	3	1	-
AP7	-	-	-	-	-	-	-	-
AP8	-	1	-	1	8	3	1	-
AP9	-	-	-	-	-	1	3	1
AP10	-	-	-	-	1	12	7	3
AP11	-	-	-	-	-	4	1	1
AS1	-	-	-	-	-	-	-	-
AS2	-	-	-	-	-	-	-	-
AS3	-	-	-	-	-	1	1	-
AS4	-	-	-	-	-	1	2	1
AS5	-	-	-	-	-	1	4	3
AS6	-	-	-	-	-	-	-	1
AS7	-	-	-	-	-	-	-	-
AS8	-	-	-	-	-	-	-	-
AS9	-	-	-	-	-	-	-	-
AB1	-	-	1	1	1	8	4	2
AB2	-	-	-	-	1	5	-	1
AB3	-	-	-	-	1	-	-	-
AB4	-	-	1	-	-	-	-	-

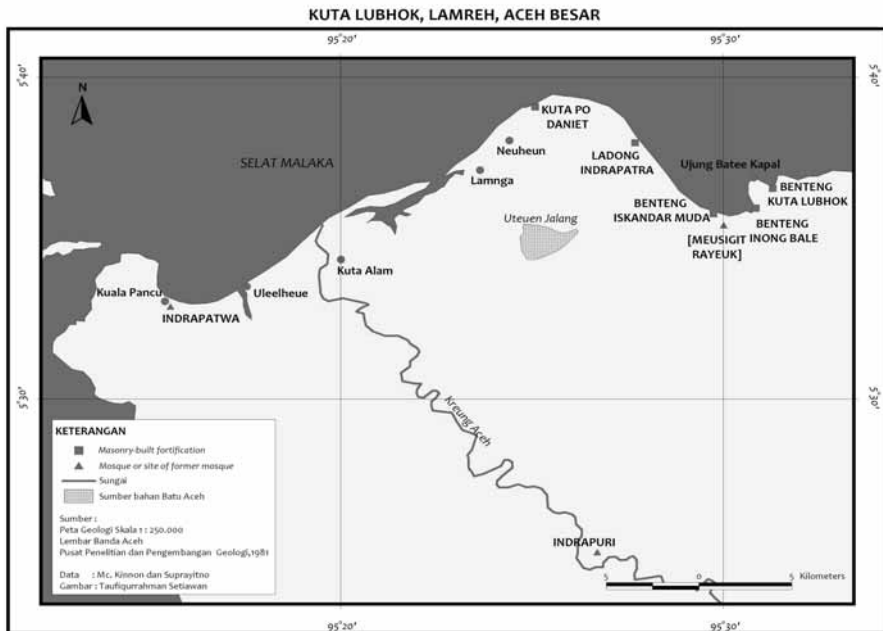
Source:

Adapted from J.P. Moquette (1914); R.O. Winstedt and R.J. Wilkinson (1932); S.Q. Fatimi (1963); D.D. Bintarti, H. Hambali and R. Budijanto (1976); A. Hasymy ed. (1981); A. Hasymy (1988); Mohd Yatim Othman (1988); Mohd Yatim Othman and Halim Nasir (1990); Susanto Zuhdi ed. (1993); Suwedi Montana (1997); Daniel Perret and Kamaruddin Ab. Razak (1999 and 2008); Uka Tjandrasasmita (2000); Hasan Muarif Ambary (2001); Herwandi (2003); Disbud Aceh (2006); and Survey.

**ACEHNESE TOMBSTONES AND THE BEGINNINGS
OF ISLAM IN SUMATERA**

Based on the findings in Kuta Lubhok, especially about gravestones of Plak Pling types or AB2 and AP2 which dated 1007 AD, so Tapak Kuta Lubhok occupies an important position in the initial study of Islam in Sumatera. The location is important on several aspects as follows:

First, Geography. Tapak Kuta Lubhok geographically is very strategic for the control of trade routes across the Straits of Melaka. This important position has been well understood by the political authorities in Aceh since pre-Islamic era until the 19th century. At this location fostered some blockhouse (castle) that can be sorted as follows: castle of Kuta Lubhok, castle of Ladong Indapatra, castle of Iskandar Muda, and castle of Inong Bale.



The history of all the castles is not yet known. E. Edwards McKinnon (2009) is the only expert who had examined all the castles helped us to know in brief the existence of the castles. According to the names of the castles taken based on the character name of the Kingdom of Aceh Iskandar Muda and Admiral Malahayati, he predicted that castles were built around the 16th – 17th century. But some local castles legend state that the castle Ladong Indapatra has been nurtured since ancient times (the Hindu/Buddhist) prior to the arrival of Islam. Regardless of the validity of that opinion, existence of these castles confirmed that the area around the coast of Aceh Besar, the main Kuta Lubhok, is an important region in terms of economics, defense, and politics. According to its position, facing the door of strait of Melaka could be understood that the castles

played an important role in controlling any merchant ships that repeated shuttle from the Arabic/Persian, Indian, and China. By the same can be expected that the area around the coast of Aceh Besar to be a haven from the merchant ships Muslim (Arab-Persia and India) to take a fresh water and trade with host authorities. Expected that, in this region early Islam was entered into Sumatera. This opinion is supported by the findings of various sprinkling shards of pottery and ancient tombstones in the region as mentioned above.

Second, Acehnese Tombstone. Based on the distribution of Aceh gravestones, it shows that the country has the first rank estimated at more than 5,000 pieces tombstone (Perret, 2007). This proves that Aceh is a cultural arts center stone in Southeast Asia. The author suspected that the grave site in Kuta Lubhok and Kampung Pande in Banda Aceh is a region where the earliest form of Islamic civilization in Southeast Asia based on three reasons: the archaeological site in Kampung Pande is a tombstone with the highest number of 103 (21%) than 523 stone Acehnese gravestones surveyed and there is a kind of complete Acehnese gravestones represent the pre-Islamic; early Islam and the development of Islam. While Kuta Lubhok tread also have privileges in terms of the chronology of the use and type of tombstone.

In Kuta Lubhok, we found the oldest tombstone in Southeast Asia, dated in 398 AH / 1007 AD. Indeed, there are several findings by the same century in Phan-rang (Vietnam in 1039 AD) and Leran Gresik, East Java (1082 AD), Kg Pematang Pasir in Pahang, Malaysia (1028 AD), and Brunei Darussalam (1048 AD). Findings in Vietnam were not a tombstone intact, but the form of fragments that can not be sure its real form. While in Leran Gresik that is recognized as the tomb of Fatima binti Maimun also been denied by Claude Guillot ed. (2002:11-31) that the marker is an imported good from the Middle East that have changed the function as a boat anchor or a talisman. He stressed that the figures mentioned in the inscription of women who come from ordinary people and difficult to estimate whether there was a Muslim community in East Java at the time.

Same applies to the tomb in Brunei Darussalam and in Pekan, Pahang, Malaysia. Graveyard in Brunei Darussalam was not known for sure whether it is a rock group in Aceh or not; while in Pekan, Pahang, Malaysia just have doubt because its time was not written in Arabic script as the case in Islamic tombs. So, gravestones in Kuta Lubhok is interesting because it is easy to recognize its typology and conditions and there are still quite good and in terms of the chronicle was the oldest circa in the early of 11th century.

The Tombstone in Kuta Lubhok, Lamreh, Aceh Besar

هذ القبر [...] تاريخ يوم الجمعة اثنان و عشرين من صفر تسع و ثلاثون و ثمان [...] من الهجر
*Hazal qobri [...] tarikh yaumul Juma`ah atsani wa isryina mia Shofar tis'a wa tsalatsun wa
 tsamah [...] minal Hijri*
 (This grave on Friday, 22nd Shafar 398 AH / 5 November 1007 AD)

This gravestone when be connected with figure of Sultan Sulaiman bin Sultan al-Baasyir was very relevant. The point is that if examined in the death of Sultan Sulaiman in *Tsamaniata wa sita mi'ah*, 680 AH / 1211 AD, it is predicted that two centuries (two generations) before he or his grandfather was a Moslem, because it already uses *Baasyir* name (the Muslim name). Unfortunately, however, that the tombstone of Kuta Lubhok is not in situ and does not be recognized who the character or the person who died. However, this does not reduce the value rather than the opinion that in the 11th century is a form of Muslim settlements in Kuta Lubhok.

E. Edwards McKinnon (2009) – based on archaeological evidence in the form of Plak Pling type of tombstone, the existence of the Tamil people in Ujung Bate Kapal, inscription of Lubu Tua, Tamil language inscriptions in

India, and the similarity the name Lamreh with Lamuri – confirmed that the location of the Lamuri Kingdom was in Lamreh village. His opinions are relevant to the opinion by others historians. Fortress in Kuta Lubhok, Lamreh village is being assumed as the strongest fortress owned by the King Lamuri (Lamuri village) as told in Tamil inscriptions in South India. The inscriptions dated 11th century AD was told the attack of Chola kingdom to the earth of Sriwijaya. The attacks left their mark on the land of Sumatra in the form of inscriptions Lobu Tua in Barus dated 11th century that asserted the existence of Tamil trader communities in Aceh and Sriwijaya destruction. Lamuri is definitely known as the vassal of Sriwijaya which provides strong resistance to Chola kingdom attacks, as telling in the inscription.

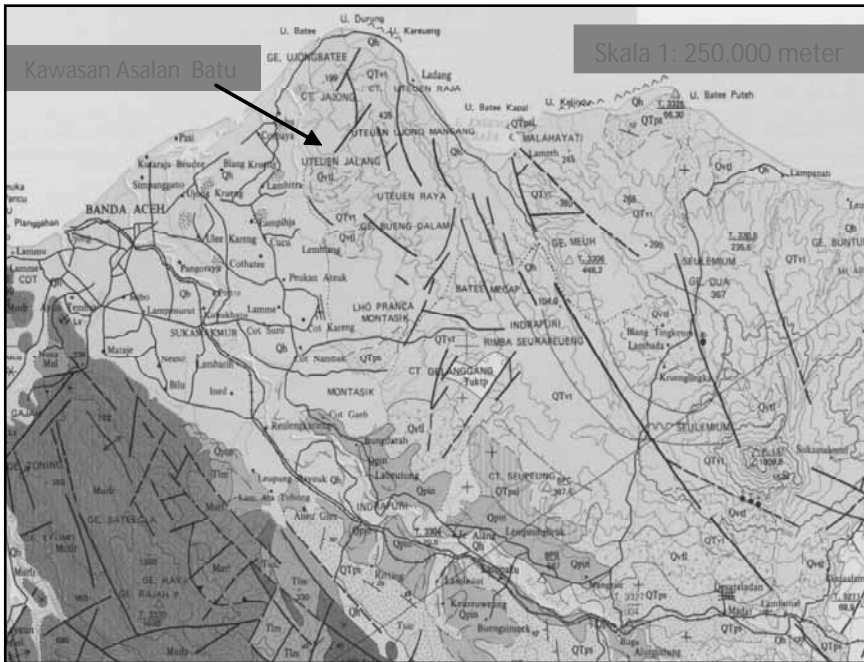
The date on both inscriptions shows the same period in Lamreh gravestones. This is not a coincidence, but it is an evidence of the presence of the Tamil community on the tip of Sumatera that is likely to become agents of cultural change in Aceh in the first period. Is it true that Islam entered from South India, as it is said by E. Edwards McKinnon (2009) based on similarity of type of gravestones in Lamreh with rock tribute to “Hero” in South India? Who are Sultan Sulaiman and Sultan Muhammad Shah whose name is inscribed on the tombstone in Kuta Lubhuk, Lamreh village? Are they ruling the kingdom Lamuri? It is an interesting issue that should be assessed more holistically by doing field work in Aceh, particularly in Banda Aceh and Aceh Besar, to answer the early history of Islam in Sumatera.

Research needs to be done in Aceh Besar and Banda Aceh, especially in Kuta Lubhok, Lamreh, Aceh Besar, and Kampung Pande in Banda Aceh. Kampung Pande assumed as origin of Darul Kamal and Makuta Alam Dynasty. According to the saga of Aceh, the generation from those two dynasties who established the kingdom of Aceh Darussalam on 16th century. Therefore, it is necessary to study in Kampung Pande to address issues: initial site of Islam in Southeast Asia, the workshop of the making of gravestones of Aceh and the process of spreading in the land of the Malay archipelago, and the location of the kingdom of Lamuri.

Third, the Source of Material Stone. Source of material gravestone in the Tomb Kandang XII, Kampung Pande, and Lamreh; and tombs in the vicinity of Bandar Aceh Darussalam and Aceh Besar are adjacent to the tomb complex (see map above). Type of Acehnese gravestones here is *tufaan* sandstone (calcareous). In terms of the origin of the source of the tombstone, it showed that indeed Aceh became an art center coached the Aceh’s tombstone for the region of Sumatera and Southeast Asia. It is caused by two factors: (1) technically, it is easy to get the raw materials of

tombstone, as well as efficient and cheap. This is consistent also with the use of rivers for transportation infrastructure to retrieve the stone material from the region Uteuen Jalang and Uteuen Raya; and (2) political support from the power of the kingdom of Aceh Darussalam and making their art forms of Aceh tombstones in advance. Meaning, many of the nobleman and *ulama* as the users of these type of art, thus allowing the arts to thrive.

The Regions of Acehnese Tombstones Materials



What is interesting that is from this data that area of Kampung Pande in Banda Aceh and Lamreh in Aceh are the earliest tomb site in Sumatera or Southeast Asia. The assessment of the region needs to be done to address important unanswered issues concerning as the groups of the tombstone carver, garage (place) tombstone production, and distribution spreading in the archipelago.

CONCLUSION

It is able to be summarized that because of some important findings in the form of an ancient gravestone in the 11th century at Lamreh village, two hundred years earlier than the grave of Malik al-Saleh in Pasai; seal/

talisman in Lobu Tua, Barus; and objects sinking cargo ship (china cargo) in the Cirebon sea, West Java, then the Islamic archeology already appeared in Sumatera or Indonesia since the beginning of 11th century. Tapak Kuta Lubhok in Aceh Besar and Kampung Pande in Banda Aceh become important based on several aspects, as follows:

First, in the two regions were pretty much found the tombstone with a unique typology (*Plak Pling* type), which has been estimated by experts on history-archeology as a representative type of tombstone transition from the tradition of pre-history of Hindu/Buddha to Islam, according to the art of building and carvings found at the stone.

Second, relating to the first, a new discovery about the tombstone with the chronicle of beginning of 11th century (1007 AD), reaffirming again that it is true the area is the site of beginning of Islam in Sumatera and even Southeast Asia.

Third, both areas, as geographically, are quite strategic for escort central pathway that connect the world trade in the East (India and China) and West (Arabic and Persian or Middle-Eastern world). Thus, it can be understood if in the region appeared several kingdoms to control economic activity, socio-cultural, and political change in tip of Sumatera. This area is a witness to tremendous changes in the transitional culture and religion in Southeast Asia that gave rise to a form of local nuances of Islamic culture known for its tombstone of Aceh (*Nisan Aceh*).

Fourth, the presence of tufts and stone material that is widely used for manufacturing of tombstones in the highlands region of Aceh Besar and sources of fresh water has support for the continuation of economic activity, politics, and culture in the region throughout the ages.

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