

# Dynamics of Islamization in Indonesia in The 15th-16th Centuries AD

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## ABSTRACT

The study of the dynamics of Islamization in Indonesia in the 15th-16th centuries is of great significance and warrants further Research. This is due to the nature of the study, which continues to be the subject of discussion and debate. This paper aims to examine three main aspects: first, the study's form or paradigm; second, the internal and external factors that influenced it; and third, the positive and negative impacts or implications of the survey of Indonesian society. This Research uses a literature review method, with an article review or review paper approach, based on Mestika Zed's theory. Data were collected through a literature review and analysed using content analysis. The results found 3 things: First, there are 5 forms of the theme paradigm: (1) Trade; (2) Education; (3) Culture; (4) Marriage; and (5) Politics. Second, internally, 2 factors Influence the theme: (1) Islamic kingdom support, and (2) the role of Indonesian Ulama. As for the external influences, there are 2 factors: (1) the Da'wah of foreign Ulama, and (2) International trade interactions. Third, there are 4 positive implications: (1) Cultural diversity; (2) Socio-political stability; (3) Formation of Islamic identity; and (4) Rapid spread of Islam. Meanwhile, the negative implication is that the Da'wah of Islam creates social tension due to differences in religion and local culture. The conclusion of this paper shows that the dynamics of Islamization in Indonesia in the 15th-16th centuries AD were very complex, complete, and comprehensive.

## ABSTRAK

Kajian mengenai dinamika Islamisasi di Indonesia pada abad ke-15 hingga ke-16 M memiliki signifikansi penting untuk diteliti secara lebih mendalam. Hal ini disebabkan oleh sifat kajian tersebut yang terus menjadi bahan diskusi dan perdebatan. Tulisan ini bertujuan untuk memahami tiga aspek: pertama, bentuk atau paradigma kajian tersebut; kedua, faktor internal maupun eksternal yang memengaruhinya; dan ketiga, dampak atau implikasi baik positif maupun negatif yang ditimbulkan kajian tersebut terhadap masyarakat Indonesia. Penelitian ini menggunakan metode studi kepustakaan dengan pendekatan tinjauan artikel atau ulasan paper yang didasarkan pada teori Mestika Zed. Data dikumpulkan melalui prosedur kajian pustaka dan dianalisis menggunakan teknik analisis konten. Hasil yang ditemukan 3 hal: Pertama, paradigma tema tersebut ada 5 bentuk: (1) Perdagangan; (2) Pendidikan; (3) Budaya; (4) Pernikahan; serta (5) Politik. Kedua, secara internal yang mempengaruhi tema tersebut ada 2 faktor: (1) Dukungan kerajaan Islam; serta (2) Peran Ulama Indonesia. Adapun secara eksternal yang mempengaruhi ada 2 faktor: (1) Dakwah Ulama luar negeri; serta (2) Interaksi perdagangan internasional. Ketiga, implikasi positif ada 4 hal: (1) Keragaman budaya; (2) Stabilitas sosial-politik; (3) Pembentukan identitas Islam; serta (4) Penyebaran Islam yang pesat. Sedangkan, implikasi negatifnya, yaitu Dakwah Islam menimbulkan ketegangan sosial akibat perbedaan agama dan budaya lokal. Kesimpulan tulisan ini menunjukkan bahwa dinamika Islamisasi di Indonesia pada abad 15-16 M ternyata eksistensinya sangat kompleks, komplrit dan komprehensif.

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## 1. INTRODUCTION

The study of the dynamics of Islamization in Indonesia during the 15th–16th centuries AD holds particular appeal for scholars. In this context, the dynamics of Islamization can be understood as a gradual, interactive process of entry, spread, acceptance, and development of Islam. This process was not a single one, but rather influenced by various social, cultural, political, economic, and religious factors (Nujula, 2025). This process involved negotiations between Islamic teachings and local traditions, the roles of social actors such as ulama, traders, and rulers, and diverse societal responses, ranging from acceptance and adaptation to resistance. Therefore, Islamization cannot be understood as a static or uniform process, but rather as a dynamic and contextual historical phenomenon.

This theme relates not only to the process of religious propagation but also to the broader transformations in social, cultural, and political structures that accompanied the spread of Islam. Interactions between various societal groups, including local elites, traders, religious leaders, and indigenous communities, often resulted in complex dynamics characterized by negotiation, adaptation, and, at times, open conflict over values and authority. These processes shaped new patterns of social relations and cultural expression, reflecting the ongoing dialogue between Islamic teachings and local traditions. Therefore, studying the dynamics of Islamization during this period is of great interest, as it provides deeper insights into Islamization in Indonesian society.

There are at least three reasons that underscore the importance of discussing this theme. First, conceptually, this study is relevant for understanding the cultural, religious, and political transformations that took place in the 15th–16th centuries AD and their implications for the lives of Indonesian society to the present day (Suryadi, 2024). Second, functionally, this study serves as a medium to explain Islam's entry and development in Indonesia, while also illustrating how this process shaped Indonesian society's social and cultural identity (Ilyas, 2023). Third, in terms of contribution, this study provides theoretical contributions by developing historical theory and Islamization theory, as well as practical contributions by offering a more comprehensive understanding for society and the government on how to maintain cultural and religious diversity in Indonesia (Faridi & Hakim, 2022). These three reasons confirm that this theme warrants more in-depth, systematic Research.

Previous studies on the theme of this paper reveal three trends. First, Research with the theme *The Dynamics of Islam and State Relations in Indonesia* tends to focus on discussing the paradigms, factors, and implications of the relationship between Islam and the state, so it does not provide a comprehensive picture of the process of Islamization in Indonesia (Azizah et al., 2024); Second, Research with the theme of *Intellectual Ulama in the 15th-16th Centuries* tends only to highlight the aspect of Ulama's character so that it is

often trapped in individualistic fanaticism (Yuliana, 2023); Third, Research with the theme *Islamization of Science: The Struggle of Contemporary Scholarly Thought* tends to only study from the point of view of science, without digging deeper into the theological and ideological aspects that Influence the Islamization process (Hilmi, 2020). Meanwhile, this paper focuses on three topics: the dynamics of Islamization in Indonesia in the 15th-16th centuries AD, the factors that influenced it, and its implications for Islamization in Indonesia. This paper differs from previous studies.

The purpose of this article is to understand three things: first, the dynamics of Islamization in Indonesia in the 15th-16th century AD, including its forms, paradigms, kinds, varieties, patterns, characteristics, characters, and motifs. Second, the factors that Influence this theme, both internal factors, which include beliefs, local cultural values, and societal adaptation, as well as external factors related to the Influence of international trade, Islamic political expansion, and interactions with foreign nations, both supporting and hindering. Third, the implications of the dynamics of Islamization in Indonesia in the 15th-16th century AD on social, cultural, and religious change, which includes positive impacts that encourage progress or progressiveness, as well as negative effects that can cause damage or destruction, both in terms of situations, conditions, and domicile.

Three arguments strengthen this article: First, the dynamics of Islamization in Indonesia in the 15th-16th century AD have been studied in a long historical context, so its historical traces in the History of Religious Education cannot be doubted (Imawan, 2021). Second, from a philosophical perspective, this theme has been examined in the field of philosophy, covering ontological, epistemological, and axiological aspects related to the Philosophy of Religious Education, thereby providing a deep understanding of the nature, knowledge, and values contained in the Islamization process (Syihab, 2021). Third, methodologically, this theme can be proven through a research approach that has strong validity and reliability, as well as triangulation of supporting data, within the framework of Religious Education Research Science, thereby producing valid and justifiable conclusions (Al Manaanu, 2021).

## **2. METHOD**

The focus of the study in this paper is limited to three aspects: First, it relates to various forms of dynamics of Islamization in Indonesia in the 15th-16th century AD, which includes in detail various forms that illustrate this theme. Second, the factors that influence the emergence of these forms, both internal and external factors, include influences that support and hinder the formation of the dynamics of Islamization. Third, the various implications of the dynamics of Islamization for Indonesian society, which include positive and negative impacts, both direct and indirect. These three aspects will be discussed in this article to ensure the study remains focused on relevant themes without expanding into other things.

The type of research used in this study is Library Research with a Paper Review approach, and data analysis was carried out using Content Analysis techniques which are based on the Mestika Zed theory. Library research includes a series of activities that include collecting data from library sources, reading, recording, and processing research materials. Paper Review is the process of reading, understanding, concluding, or commenting on scientific papers or articles that have been published in journals or publishers. Meanwhile, Content Analysis is a technique used to analyze and understand texts, including articles, with an objective, systematic, and quantitative approach (including quantitative semantic analysis) (Zed, 2008).

Data on the theme of the dynamics of Islamization in Indonesia in the 15th-16th century AD were taken from primary and secondary sources. There are Primary Sources from 30 relevant and significant articles according to the theme of this article with details: First, Articles 1-10 to answer the first question/purpose regarding this form/paradigm. Second, Articles 11-20 answer the second question/objective regarding the factors that influence this paradigm. Third, Articles 21-30 answer the third question/objective regarding the implications arising from this theme. The articles reviewed are presented in table form. Meanwhile, secondary sources are taken from dictionaries, books, articles from national and international journals, and appropriate and adequate encyclopedias.

The data collection technique was carried out using library research techniques through appropriate stages and steps in the literature review: First, formulate the aim and scope of the article study on the dynamics of Islamization in Indonesia in the 15-16 century AD. Second, search for and collect 30 articles relevant to the 3 aims and scope of the article study. Third, identification is the process of recognizing articles and placing them in a table according to certain characteristics. Fourth, the classification of the various articles is according to 3 focuses: 10 articles for paradigms, 10 articles for factors, and 10 articles for implications. Fifth, review descriptively critically and compile the results of a systematic article review (Utami et al., 2021).

Meanwhile, data analysis techniques from studies regarding the dynamics of Islamization in Indonesia in the 15th-16th century AD were carried out using content analysis, following literature research procedures. The stages carried out in content analysis include: 1) Formulating research problems related to form, actors, and impacts. 2) Conduct literature/article studies according to the research focus. 3) Determine the unit of observation and unit of analysis in the form of 30 articles. 4) Selecting relevant articles. 5) Develop categories and coding guidelines. 6) Collect primary data from 30 articles. 7) Perform data coding. 8) Process the data obtained (Sugiyono, 2019).

### **3. RESULTS AND DISCUSSION**

This section will examine three key outcomes: Firstly, the framework of the Islamization process in Indonesia during the 15th and 16th centuries. Secondly, the various factors that contributed to this phenomenon. Lastly, the implications arising from this process will be articulated through description, explanation, and relational analysis. The descriptive component will involve the presentation of pertinent, reliable, and valid data aligned with the research focus, utilizing statements, graphs, images, tables, or other formats. The explanatory aspect will clarify the presented data to ensure comprehensibility and prevent misinterpretations. Finally, the relational analysis will connect the data points to demonstrate significant interrelations, thereby producing a comprehensive dataset that aligns with the research objectives.

#### **Forms/Paradigms of the Dynamics of Islamization in Indonesia in the 15th-16th Century AD.**

Table 1. Forms/paradigms of the dynamics of Islamization in Indonesia in the 15th-16th century AD.

No	Article Title	Form/Paradigm	Coding
1.	<b>Jalur Rempah Dan Perkembangan Pendidikan Islam Di Pesisir Rembang</b>	Islamization was carried out through trade and education on the Rembang coast,	Trade and education

	<b>Abad 15-19 Masehi</b> (Fahmi, 2022)		
2.	<b>Reorientasi Pendidikan Islam Tradisional di Indonesia</b> (Fajrin & Taufikurrahman, 2021)	Islamic education is a means and infrastructure for the development of the Islamic religion.	Education
3.	<b>Hubungan Antara Islam dan Kebudayaan Jawa</b> (Saepudin, 2024)	The relationship between Islam and Javanese culture cannot be separated, even though there are several contradictions.	Culture
4.	<b>Agama Dan Relasi Budaya Dalam Islam: Menjelajahi Peran Penting Budaya Dalam Pembentukan Identitas Keagamaan</b> (Ilyas, 2023)	1. The influence of the interaction of religion and culture. 2. Culture influences people's religious views.	Culture
5.	<b>Tinjauan Sistem Politik Kerajaan Samudera Pasai: Dinamika Dan Warisan Sejarahnya</b> (R. Nasution & Ashani, 2025)	The government system of the Samudera Pasai Kingdom underlies governance that is characterized by divine legitimacy, diplomatic expertise, an Islamic government system, and deliberation as a form of Islamization.	Political
6.	<b>Sarana Islamisasi Di Jawa Abad XV Menurut Babad Gresik</b> (Fasih, 2022)	The spread of Islam was carried out through marriages that were initiated by Sheikh Maulana Ishaq in Gresik.	Marriage
7.	<b>Islamisasi di Asia Tenggara: Proses Kedatangan, Kepribadian dan Karakteristik Islam di Asia Tenggara</b> (Oktia & Seprina, 2024)	Islamization in Southeast Asia, especially Indonesia, is reflected in the diversity of cultures, beliefs, and religious practices that shape Islamic identity.	Culture
8.	<b>Genealogi Hukum Islam di Indonesia Sejarah dan Kelembagaannya</b> (Fatichatus Sa'diyah, Islamiyah, Muhammad Najib, 2023)	The practice of Islamic law in Indonesia during the kingdom era. Which is a reference for Muslims to this day.	Political

9.	<b>Peran Wali Songo Dalam Menyebar Agama Islam Di Indonesia</b> (Purhasanah et al., 2022)	Islam was spread by the Wali Songo through adaptation to local culture and traditional wisdom.	Culture
10.	<b>Sejarah Perkembangan Peradilan Agama Pada Masa Kesultanan Dan Penjajahan Sampai Kemerdekaan</b> (Hikmah et al., 2023)	The development of Islamic law through the time of the Islamic Sultanate.	Political

Description: In this section, the 10 articles listed in the table above will explain the form of Islamization in Indonesia in the 15th-16th century AD. Article 1: Islamization through trade and education on the coast of Java. Article 2: Islamization develops through education. Article 3: Islamization with the integration of Islam and local culture in Java. Article 4: Islamization with the interaction between religion and culture. Article 5: Islamization through a government political system based on Islamic teachings. Article 6: Islamization is carried out by da'wah through marriage. Article 7: Islamization with a combination of local culture and diversity of culture and religious practices. Article 8: Islamization with the practice of Islamic law. Article 9: Islamization with the spread of Islam by Wali Songo through cultural adaptation and local wisdom. Article 10: Islamization with the development of Islamic law through Islamic sultanates. Based on these 10 articles, the paradigm of the dynamics of Islamization in Indonesia in the 15-16 century AD is grouped into 5 types, namely trade, education, culture, marriage, and politics.

Explanation: The data consists of 4 things that form the paradigm of the dynamics of Islamization in Indonesia in the 15-16 century AD. First, trade functions as an economic activity as well as a means of spreading Islam through cultural interactions between local traders and Muslims from various parts of the world. Second, education takes place in mosques, Islamic boarding schools, and surau, with the teaching of the Qur'an, fiqh, and morals that strengthen Islamic values in society. Third, culture reflects the acculturation of local traditions with Islamic values, manifested in art, literature, architecture, and customs, as carried out by the Wali Songo. Fourth, marriage is a da'wah strategy that unites Islamic values with local traditions, strengthens social relations, and accelerates the spread of Islam, as pioneered by Sheikh Maulana Ishaq on the coast of Java. Fifth, Islamic-style politics is implemented by Islamic kingdoms through power management based on Islamic law in state administration, courts, and social life. These five aspects support each other and reflect the rich and varied dynamics of Islamization in the Islamization process in Indonesia.

Relationship: The relationship between the five data about the shape dynamics of Islamization in Indonesia in the 15th-16th century AD, in the form of trade, education, culture, marriage, and politics, turned out to be closely related to each other and could not be separated. This shows that each form has a different contribution and strategic role. Trade becomes the entry point for the spread of Islam through interaction between Muslim traders and local communities, which is then supported by education in mosques, Islamic boarding

schools, and surau to strengthen understanding and practice of Islamic values. Culture reflects the acculturation of local traditions with Islamic teachings, creating forms of art, literature, and customs that strengthen Islamic identity. Marriage acts as a da'wah strategy that strengthens social relations, as is done by da'wah figures in Java. Meanwhile, Islamic-style politics was implemented by Islamic kingdoms, providing a legal and administrative basis that strengthened the existence of Islam. Each of these aspects complements each other, creating a harmonious, dynamic, and sustainable Islamization process in Indonesia.

The paradigm outlined above categorizes the dynamics of Islamization in Indonesia during the 15th and 16th centuries AD into five distinct forms: trade, education, culture, marriage, and politics. This categorization indicates that Islamization was a complex and multidimensional historical process. Islam did not function as an isolated religious doctrine; instead, it interacted extensively with the social, economic, and cultural structures of the Indonesian archipelago (Ghofir, 2021). Therefore, Islamization should not be viewed solely as a normative da'wah activity, but as an integrative process involving the adaptation of Islamic values to established local traditions.

Islam spread through trade routes that accompanied both inter-island and international economic activities, particularly via Muslim traders from Arabia, Persia, and India who established commercial relationships with coastal communities (Syofrianisda et al., 2024). These interactions introduced Islam as a religion and also transmitted work ethics, transactional systems, and social networks that reinforced Islam's role in community life. Education was equally significant, fostering a sustained understanding of Islam through institutions such as surau (small mosques), Islamic boarding schools (pesantren), and majelis taklim (religious study groups), which functioned as centers for the dissemination of Islamic knowledge and values.

Within the cultural sphere, Islamization entailed the incorporation of Islamic teachings into local traditions (Kamila et al., 2025). This integration is observable in art, literature, and communal practices, where Islamic symbols were adopted without erasing local identities. Marriage functioned as an effective channel for Islamization, particularly through unions between Muslim elites and local nobility, which facilitated broader acceptance of Islam within the social hierarchy. Politically, Islamization influenced power structures, as demonstrated by the emergence of Islamic kingdoms that adopted Islam as the foundation for political and legal legitimacy.

In summary, the dynamics of Islamization during the 15th and 16th centuries AD demonstrate that Islam spread in Indonesia through persuasive, adaptive, and context-sensitive strategies rather than through coercion. The spread of Islam involved continuous interaction with existing beliefs, customs, and socio-political structures, allowing Islamic teachings to be integrated into local traditions in a flexible and accommodating manner. As a result, a distinctive form of Indonesian Islam emerged—one that could engage constructively with local social and cultural realities while maintaining its core religious principles. This uniquely rooted Islamic identity not only facilitated the broad acceptance of Islam across diverse communities but also remained deeply embedded in Indonesian society, influencing religious practices, cultural expressions, and social values for centuries thereafter.

### **Factors Influencing the Emergence of the Dynamics of Islamization Paradigm in Indonesia in the 15-16th Century AD.**

Table 1. Forms/paradigms of the dynamics of Islamization in Indonesia in the 15th-16th century AD.

No	Article Title	Form/Paradigm	Coding
11.	<b>Sejarah Maritim di Nusantara (Abad VII-XVI): Interkoneksi Kerajaan Sriwijaya, Majapahit, dan Demak</b> (Mahamid, 2023)	The influence of maritime kingdoms such as Sriwijaya, Majapahit, and Demak in accommodating trade and the spread of Islam.	Support of the Islamic Kingdom
12.	<b>Relasi Pesantren dan Keraton Perspektif Antropologi-Sejarah era Kerajaan Demak Bintoro dan Mataram Islam</b> (Irawan, 2022)	The establishment of the Islamic boarding school provided political space for Wali Songo to spread Islam in Java. Likewise, in the Islamic Mataram era Sultan Agung and the Palace family as a forum for the spread of Islam.	Support of the Islamic Kingdom
13.	<b>Pengaruh Kerajaan-Kerajaan Islam terhadap Perkembangan Bahasa dan Sastra di Sumatera</b> (Basri et al., 2024)	The role of Islamic kingdoms in Sumatra, such as Sriwijaya, Aceh, and Minangkabau, in facilitating the growth and development of literacy and cultural interaction of the Islamic Community in Sumatra.	Support of the Islamic Kingdom
14.	<b>Kedatangan dan Perkembangan Islam di Indonesia</b> (F. Nasution, 2020)	The Ulama carry out acculturation to the culture, religion, and beliefs of the community to introduce it. Teaching and preaching peaceful Islam.	The Role of Indonesian Ulama
15.	<b>Peran Walisongo Dalam Mengislamkan Tanah Jawa: Perkembangan Islam Di Tanah Jawa</b> (Dicky Darmawan, 2022)	Wali Songo's role in spreading Islam throughout Java with a tolerant and peaceful approach in his preaching methods.	The Role of Indonesian Ulama
16.	<b>Perbedaan Strategi Penyebaran Islam di Indonesia dan Filipina Abad XV-XVI (Sosial, Politik dan Budaya)</b> (Sholikhah, 2024)	Arab teachers and Sufis played a role in spreading Islam in Indonesia.	Da'wah of foreign scholars
17.	<b>Pengaruh Perdagangan Maritim terhadap Penyebaran Islam</b>	Maritime trade facilitated the spread of Islam, cultural exchange, and social interaction between foreign and local traders.	International trade interactions

	<b>di Indonesia pada Abad ke-15 M hingga ke-17 M (I. P. Sari et al., 2024)</b>		
18.	<b>Teori Kedatangan Islam Hingga Proses Islamisasi di Nusantara (Nasikin et al., 2022)</b>	Local community trade in coastal locations is the center of contact between residents and other nations, especially Arabs, Persians, Indians, Bengalis, Chinese, and Turks.	International trade interactions
19.	<b>Perkembangan Pendidikan Islam Masa Awal di Jawa (SITTI &amp; BAHAKING, 2024)</b>	The entry of Islam into Indonesia cannot be separated from the preaching campaign of Ulama from Mecca (Arabic), Gujarat (India), Persia, and China. Which helped the religion spread quickly throughout the country.	Da'wah of foreign scholars
20.	<b>Masuk Dan Berekembangnya Islam Di Pedalaman/Uluan (Empat Lawang, Sumatera Selatan) (Yosepin, 2022)</b>	The trade of Islamic nations in Palembang was via the Musi River, where Islamic traders spread Islam to every resident they visited.	International trade interactions

Description: In this section, the 10 articles listed in the table above are presented. Article 11: The role of the kingdom in Indonesia in accommodating the spread of Islam. Article 12: Establishment of Islamic boarding schools and support from the Demak palace. Article 13: Kingdoms in Sumatra facilitated the spread of Islam. Article 14: Ulama carries out acculturation of culture, customs, and religion in preaching. Article 15: The role of Wali Songo in spreading Islam with peace and tolerance. Article 16: Spread of Islam by Arab Ulama and Sufis and their descendants. Article 17: Maritime trade interactions between foreign and local traders. Article 18: Trading activities of local communities on the coast with other nations. Article 19: Islamic da'wah campaign by Ulama from Arabia and other Islamic nations. Article 20: Foreign traders spread Islam through the Musi river in Palembang. Based on these articles, the factors that influenced the dynamic paradigm of Islamization in Indonesia in the 15th-16th century AD were grouped into two, namely internal which included: support from the Islamic kingdom and the role of Indonesian Ulama. As well as external which includes: preaching of foreign scholars and international trade interactions.

Explanation: The data consists of two things, namely internal and external factors that influenced the emergence of dynamic forms of Islamization in Indonesia in the 15-16th century AD. The factors that influenced this were supportive, including internal factors which included: 1) Support from the Islamic kingdom, such as the Islamic Kingdom of Demak and Mataram, which provided protection for Ulama and religious institutions, as well as political support. Apart from that, the influence of trade and cultural interactions between Islamic kingdoms and local communities through the assimilation of Islamic traditions with local customs also became a driving force. 2) The role of Indonesian Ulama, such as Wali Songo, who spread Islam through da'wah, education, and cultural approaches. On the other hand, supporting external factors include: 1) Ulama Da'wah from abroad through da'wah campaigns carried out by traders from Arabia, Persia, India, and China, as well as the role of Arab teachers and Sufis and their descendants. 2) International trade interactions that carry

Islamic values, including maritime trade which is a medium for the spread of Islam through strategic routes such as the Musi river in Sumatra.

**Relationship:** The relationship between factors that influenced the dynamic paradigm of Islamization in Indonesia in the 15th-16th century AD were closely related and mutually supportive, so they could not be separated. The two internal factors found include the support of Islamic kingdoms, such as the Demak and Mataram Islamic Kingdoms, which protect Ulama and religious institutions, as well as the role of Indonesian Ulama, such as Wali Songo, who spread Islam through preaching, education, and cultural approaches. Meanwhile, the two external factors found include the preaching of ulama from abroad through da'wah campaigns carried out by traders from Arabia, Persia, India, and China, as well as international trade interactions that carry Islamic values, such as through maritime trade routes and the Musi river In Sumatra. These two factors play a strategic role in encouraging the spread and strengthening of Islam in the archipelago, forming harmonious and comprehensive dynamics of Islamization, both internally and externally.

The analysis demonstrates that the dynamics of Islamization in Indonesia during the 15th and 16th centuries were shaped by both internal and external factors. Internal factors included support from Islamic kingdoms and the involvement of local ulama (Indonesian Islamic scholars), while external factors included the preaching of foreign ulama and the frequency of international trade. This classification highlights that Islamization resulted from structural conditions and the collaboration of diverse social actors, rather than occurring spontaneously.

The support of Islamic kingdoms served as a key internal factor that accelerated the process of Islamization. When rulers or political elites adopted Islam, they conferred political and social legitimacy on the religion, which facilitated the integration of Islamic values into governance, legal systems, and societal customs. Indonesian ulama (Islamic scholars) also played a crucial role by connecting Islamic teachings with local social realities. These scholars promoted Islam through adaptive, context-sensitive approaches to local culture, thereby encouraging widespread acceptance and reducing social conflict (Sibli et al., 2025).

External factors also played a role in shaping the dynamics of Islamization. The preaching of foreign scholars from Arabia, Persia, and India introduced new Islamic teachings, scientific traditions, and intellectual networks, thereby enriching the archipelago's Islamic heritage. In addition, international trade served as a crucial channel for the spread of Islam. Muslim traders functioned not only as economic agents but also as advocates for Islamic propagation, promoting Islam through ethical business practices, moral conduct, and ongoing social engagement with local communities (Yusnia Sari, 2025).

In conclusion, the Islamization of Indonesia during the 15th and 16th centuries AD was a collaborative process shaped by both internal and external factors. The evolution of Islam resulted from the combined influence of local political authority, the contributions of indigenous ulama, and the effects of transregional ulama networks and international trade. This multifaceted collaboration fostered an inclusive, adaptive, and deeply rooted Islamic tradition within the social fabric of the Indonesian archipelago.

### **Implications of the Dynamics of Islamization in Indonesia in the 15th-16th Century AD.**

Table 1. Implications of the dynamics of Islamization in Indonesia in the 15th-16th century AD.

No	Article Title	Form/Paradigm	Coding
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21.	<b>Akulturası Budaya Tionghoa dan Cirebon di Kesultanan Cirebon</b> (Mukhooyaroh, 2021)	The increasing diversity of Cirebon and Chinese culture which has been acculturated is greatly influenced by the Islamic religion which makes the spread of Islamic values more inclusive.	Cultural diversity
22.	<b>Moderasi Beragama dalam Kerajaan Islam: Memahami Multikulturalisme dan Peradaban Islam</b> (Al-Hikami et al., 2023)	<ol style="list-style-type: none"> <li>1. Implementation of religious moderation as an effort to maintain socio-political stability.</li> <li>2. Promote a peaceful society through the application of moderate values.</li> </ol>	Socio-political stability
23.	<b>Menelisis Eksistensi Hukum Islam Pada Masa Kerajaan Banten</b> (Faizah, 2021)	<ol style="list-style-type: none"> <li>1. The application of Islamic law created a new justice system in Banten.</li> <li>2. The elimination of customs that conflict with Sharia strengthens Islamic identity in society.</li> </ol>	Formation of Islamic identity
24.	<b>Mengidentifikasi Ajaran, Praktik, Dan Ritual Agama Islam Di Indonesia</b> (I. N. Sari & Prayetno, 2024)	<ol style="list-style-type: none"> <li>1. Islam is an integral part of Indonesian culture and society.</li> <li>2. Rich Islamic tradition with local cultural elements</li> </ol>	Cultural diversity
25.	<b>Dinamika Fungsi Masjid di Indonesia: Dari Lokus Pengajaran Islam Ke Pemberdayaan Sosial Ekonomi Umat</b> (Mustain, 2023)	Improving the social conditions of Muslims in Indonesia through mosques as social and economic centers.	Socio-political stability
26.	<b>Potret Islam di Timur Nusantara: Sejarah Proses Islamisasi Abad ke 15-16 M</b> (Nisa, 2024)	The process of Islamization in the East Archipelago spread and developed and formed an Islamic identity.	Formation of Islamic identity
27.	<b>Proses Islamisasi di Kutai Lama dan Jejak Peninggalannya pada Abad XVI</b> (Dian & Jamil, 2022)	The rapid spread of Islam in old Kutai was brought by two Missionaries through the King of the Kutai Kingdom who converted to Islam.	The rapid spread of Islam
28.	<b>Analisis Peranan Sunan Giri Dalam Proses Islamisasi</b>	<ol style="list-style-type: none"> <li>1. Changes in the religious and cultural order on the island of Java.</li> </ol>	Socio-political stability

	<b>Di Jawa Berdasarkan Fungsi Agil</b> (Saputra & Sartika, 2021)	2. Strengthening the Islamic social and political structure in Java.	
29.	<b>Tuban Dan Gelombang Pasang Islamisasi Abad Ke-15 Sampai Dengan Ke-17</b> (Anwar & Afianto, 2022)	Islam created cultural and economic changes based on Islamic values on the coast of Java.	Cultural diversity
30.	<b>Benturan islam di pedalaman Jawa dalam memori babad alit dan babade nagara Patjitan</b> (Surur, 2024)	The preaching of Islam caused social tension in Ponorogo and Pacitan, due to differences in local religion and culture due to the influence of internal conflicts between families since the end of the Majapahit kingdom, namely after the Paregreg war.	Social tension

Description: In this section, the 10 articles listed in the table above are presented. Article 21: The role of the kingdom in Indonesia in accommodating the spread of Islam. Article 22: Islam influences cultural diversity in Cirebon. Article 23: Application of Islamic law that strengthens Islamic identity in Banten. Article 24: Islam is an integral part of culture and society in Indonesia. Article 25: Social conditions improve with the presence of mosques as social centers. Article 26: The spread and development of Islam in the eastern archipelago strengthens Islamic identity. Article 27: The rapid spread of Islam in East Kutai. Article 28: Islamization changes the religious and cultural order which strengthens the social and political structure in Java. Article 29: Islamic-based cultural and economic changes on the coast of Java. Article 30: Islamic da'wah which causes social tension in Ponorogo and Pacitan. Based on these articles, they can be grouped into 4 positive implications, namely cultural diversity, socio-political stability, the formation of Islamic identity, and the rapid spread of Islam. And 1 negative implication, namely social tension.

Explanation: The data consists of 2 implications of the paradigm of the dynamics of Islamization in Indonesia in the 15-16 century AD for Muslims, some positive and some negative. The positive ones consist of 4 implications, namely: 1) cultural diversity where the Islamic religion influences and enriches local traditions, as happened in Cirebon, and makes it an integral part of the community's culture. 2) Socio-political stability with the implementation of Islamic law, as in Banten, which strengthens social and political structures and improves social conditions through mosques as centers of community activity. 3) Formation of Islamic identity through the spread and development of Islam in the eastern archipelago and the application of Islamic values in people's lives. 4) The rapid spread of Islam, such as in East Kutai and the coast of Java, which changed the local religious and cultural order to be based on Islam. Meanwhile, there is one negative implication, namely social tensions, social tensions due to local religious and cultural differences which are still strong in several areas such as Ponorogo and Pacitan, which shows that there was resistance to Islamic preaching at that time.

Relationship: The relationship between the three data regarding implications The dynamics of Islamization in Indonesia in the 15th-16th centuries had a close relationship with each other and could not be separated. Each implication has an important role in the

process of spreading, adapting, and accepting Islam in Indonesian society. Positive implications include cultural diversity that enriches local traditions with Islamic values, socio-political stability that is strengthened through the implementation of Islamic law and the role of mosques as social centers, the formation of an Islamic identity that unites society in Islamic values, and the rapid spread of Islam in various regions of the archipelago such as East Kutai and the coast of Java. However, this process also has negative implications in the form of social tension, which sometimes occurs due to cultural differences and resistance to change. The close relationship between these implications reflects the complex dynamics of Islamization, shaping the social and cultural structure of Indonesian society as a whole.

This article can be summarized into 3 things: First, paradigm The dynamics of Islamization in Indonesia in the 15th-16th century AD took 5 forms, namely trade, education, culture, marriage, and politics. Second, internally, 2 factors influenced the dynamics of Islamization in Indonesia in the 15th-16th century AD, namely the support of the Islamic kingdom and the role of Indonesian Ulama. Externally, 2 factors influenced Islamization in Indonesia in the 15th-16th century AD, namely the preaching of Ulama abroad and international trade interactions. Third, there are 4 positive implications of the dynamics of Islamization in Indonesia in the 15th-16th century AD, namely cultural diversity, socio-political stability, the formation of Islamic identity, and the rapid spread of Islam. And 1 negative implication, namely social tension. Meanwhile, there is one negative implication, namely social tension.

This article can be analyzed through three key aspects. First, the dynamics of Islamization in Indonesia during the 15th and 16th centuries reveal a multiplicity of forms, indicating that there was no singular manifestation of this process, thereby challenging the notion of a uniform outcome. Second, the diverse factors that contributed to the dynamic nature of Islamization in Indonesia during this period highlight that these influences were multifaceted, encompassing both internal and external elements, which reinforces the complexity of the factors involved in this transformation. Third, the various consequences of Islamization in Indonesia during the 15th and 16th centuries illustrate that its effects were not solely detrimental; rather, they also included positive outcomes.

This article can be interpreted into 3 things: First, the dynamic form of Islamization in Indonesia in the 15th-16th century AD implies that the process of Islamization was not only limited to the spread of religion but also involved the integration of culture, education, law, and diplomacy which formed a distinctive Islamic identity. in Indonesia. Second, the existence of factors that influenced the birth of the dynamics of Islamization in Indonesia in the 15th-16th century AD implies that Islamization occurred through collaboration between internal factors such as the support of the Islamic kingdom and the role of Indonesian Ulama, as well as external factors such as the preaching of foreign Ulama and international trade interactions. Third, the implications of the dynamics of Islamization in Indonesia in the 15th-16th century AD imply that this process had a positive impact in the form of cultural diversity, socio-political stability, the formation of Islamic identity, and the rapid spread of Islam. Even though it is accompanied by challenges in the form of social tensions in certain areas. This interpretation may vary based on individual perspectives; however, the data presented above suggests a proximity to an objective reality.

This article can yield both beneficial and detrimental effects. The positive effects can be categorized into three distinct areas: First, reconceptualization is an effort to re-understand the concepts of Islamization in Indonesia in the 15th-16th century AD by highlighting the values of inclusivity and adaptation to local culture. Second, reinterpretation is a reinterpretation of the Islamization process as an integration between Islamic values and

local traditions, which creates harmony in diversity. Third, reconstruction is an effort to rebuild the historical narrative of Islamization by highlighting the contribution of Islam to education, social, and politics in Indonesia. Meanwhile, negative impacts are also divided into 3 things: First, misconceptions are misunderstandings that can arise if aspects of Islamization are not understood in their historical and cultural context. Second, misinterpretation is a wrong interpretation that can obscure the value of Islamic inclusiveness. Third, misconstruction is a deviation in mapping the role of Islamization, thereby ignoring its positive impact on societal development.

This article can be analyzed alongside other works that explore similar themes, albeit with notable distinctions. Three key aspects warrant comparison: First, regarding the dynamics of Islamization in Indonesia during the 15th and 16th centuries, this article presents both similarities and differences when juxtaposed with Fauziah's research. Fauziah posits that Islam's expansion occurred primarily through three avenues: cultural, structural, and economic, while omitting the significance of local cultural adaptation and the profound socio-political ramifications (F. Nasution, 2020). Second, in examining the Islamization process in Indonesia during the same period, this article reveals both congruities and divergences when compared to Nisa's findings. Nisa asserts that the Islamization process was facilitated through trade, education, and the influence of Islamic kingdoms, neglecting the contributions of Sufi scholars, local cultural adaptation, and the interactions between indigenous communities and international traders (Nisa, 2024). Third, concerning the implications of Islamization in Indonesia during the 15th and 16th centuries, this article also exhibits similarities and differences when contrasted with the work of Milah and Abdillah, who claim that the effects of Islamization were exclusively positive, failing to acknowledge any negative consequences during that era (Milah & Abdillah, 2023).

This article can be followed up with actions related to the above themes into 3 things: First, recognition, namely recognition of success and contribution to academic tradition Religious Education, achieved by individuals or institutions, whether in informal, formal, or non-formal education. Second, repositioning is rearranging positions of academic tradition Religious education is in the correct position professionally and proportionally to produce superior products with an international reputation. Third, reactualization is the implementation academic tradition of Religious education in real form so that its contribution to making the nation's life more intelligent can be felt by all, through programs that directly touch the community and strengthen the quality of education at all levels.

The implications of Islamization in Indonesia during the 15th and 16th centuries can be classified as either positive or negative. The positive implications encompass four main aspects: increased cultural diversity, enhanced socio-political stability, the formation of Islamic identity, and the rapid dissemination of Islam. Conversely, the negative implications primarily involved social tensions in particular regions.

Islamization contributed to cultural diversity by integrating Islamic teachings with local traditions. Instead of replacing existing cultures, Islam interacted with and adapted to them, resulting in new cultural forms known as Nusantara Islam (Maulana, 2025). Furthermore, the acceptance of Islam by political elites and the establishment of Islamic kingdoms promoted socio-political stability, as Islam provided a moral foundation and a source of legitimacy for authority, thereby reinforcing social cohesion.

The development of Islamic identity was another significant outcome of Islamization. During this period, Islam evolved from an individual belief system into a collective identity that influenced social, legal, and cultural orientations. This collective identity strengthened solidarity among Muslims and expanded socio-political networks

across regions. Concurrently, Islamization advanced through multiple channels, including trade, education, and preaching, which facilitated the rapid and widespread dissemination of Islam throughout the Indonesian archipelago.

Despite these positive outcomes, Islamization also produced negative implications, notably social tensions in regions where traditional practices clashed with new Islamic values. Such tensions were typically local and context-specific, resulting from conflicting interests, cultural resistance, or changes in power structures. These social tensions are an inherent aspect of the broader process of social transformation accompanying significant societal change.

Thus, In summary, the dynamics of Islamization in Indonesia during the 15th and 16th centuries AD indicate that the process produced more positive than negative impacts. Although interpretations of these implications may differ, available historical evidence suggests that Islamization played a significant role in shaping the social, cultural, and political order of Indonesian society in a stable and sustainable manner.

#### **4. CONCLUSION**

The most important finding in this paper is the variety of forms the dynamics of Islamization in Indonesia in the 15th-16th centuries AD, the variety of factors that influenced this tradition, and the varied implications show that this provides new views and insights about expectation Islamic education in the future is projective, progressive and futuristic. Interrelation of Education with Islam projective is efforts to study and plan Islamic education in the future reflects reflection, correction, and evaluation of Islamic education while taking into account social realities and the needs of the times. In an educational context, This projection aims to align Islamic values with global demands. Progressively, Islamic education must continue to be updated to experience progress, improvement, and improvement. Meanwhile, futuristically, Islamic education is directed at building a generation that is ready to face future challenges with innovation that remains based on Islamic values.

This article can make contributions both theoretically, methodologically, and practically. As for theoretically, these findings enrich the building of theories about academic tradition Islamic education is always dynamic, dialectical, and democratic. The dynamic theory of Islamic education is always developing along with the latest science and technology. This theory is also dialectical which does not stop with its own truth, but develops dialogically with various perspectives. This theory is also democratic by opening up space for collaboration with other scientific disciplines. Meanwhile, methodologically, these findings add to the repertoire of research methods that are more varied, validative, and applicable. This variation is demonstrated by various research approaches, which can be used as lessons learned. The validation is proven by this method and can produce accurate findings. Likewise, the application shows that the method is relevant to other research. Finally, practically, these findings can also be put into practice in everyday life, whether used for individual or institutional interests in an implementable, adaptive, and conducive manner.

This article focuses exclusively on three aspects: the forms, factors, and implications of the Islamization dynamics in Indonesia during the 15th and 16th centuries AD. It is important to note that these three aspects inherently possess limitations concerning the thematic scope, methodological approach, and the findings derived from this study, thereby necessitating further comprehensive and detailed research. Three recommendations can be offered: First, the theme can be studied in Islamic Education with a study focus that places

more emphasis on classification of patterns and tendencies, identification of problems and solutions, historicity, and dynamics. Second, in terms of methodology, it can be studied in depth Islamic Education with a study approach that places more emphasis on varied and combinative methods, uniqueness and complexity, cross-scientific validity, and reliability. Third, the findings can be studied in Islamic Education with study results that emphasize contemporary and contributory, multisite and multicas, and interdisciplinary and multidisciplinary.

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