

The Arrival and Development of Islam in Rejang Lebong Regency

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Abstract: The arrival of Islam in the 7th century to the world is considered by historians as the builder of a new world with new thinking, new ideals, new culture and civilization. For more than fourteen centuries since the Prophet Muhammad spread the new teachings in theology monotheistic, areas of individual life, the field of public life, and the state, Islamic civilization has been widespread ranging from Spanish territory to the citadel of China, from the valley of the river Volga in Russia to Southeast Asia, and even later almost to the whole world, including Indonesia, Sumatra and Bengkulu. Islam was spread in various ways, such as through activities of trade, agriculture, education, establishment of a mosque, and getting marriage so that Islam has spread throughout the corners of the country in ground water included in Rejang Lebong Regency.

Keywords: Islam, Rejang Lebong

Introduction

Islam as one of the biggest religion in the world nowadays appeared and developed in Arab land was found by Muhammad because it was one of the reactions of the foolishness of human being at the time. Long time ago, they did not follow rules which had been taught by other prophets before. It was the reasons why they worship on statue, murder, adultery, and reign bad action.

The first time of Islam was developed around 612 in Meccah. Due to the fact that its development got opposition and challenging in environment, Muhammad then moved (hijrah) to Madinah in 622. Here, Islam developed until it was known all over the world. Muhammad

established a good government based Islamic religion, so that he disseminated it in many areas.¹

The arrival of Islam into the Region of Rejang Lebong then needs to be retrieved from a historical perspective about the process of the development of Islam comprehensively. In 30 Hijri or 651 AD which was only about 20 years after the death of the prophet Muhammad, Caliph Uthman ibn Affan RA sended a delegation to China to introduce Islami that has not been long standing. During four years, the delegates turned out to Uthman had stopped in the islands Nusantara. Some years later, in 674 AD, the Umayyads had established a trading base on the west coast of Indonesia's population Sumatera. This is the first acquaintance with the Islam. Since the sailors and Muslim merchants continued to arrive, century after century, they bought products from this land while preaching.²

Gradually, the indigenous population converted into Islam although it was not massively. Moreover, Aceh was the most western area of the archipelago, was the first to accept Islam. Even in Aceh first Islamic kingdom in Indonesia was established, namely Pasai. From Pasai, it spreaded to several places in Sumatra, Padang and Bengkulu finally reached Rejang Lebong.

Research Method

Kind of this research is a qualitative descriptive research because it gives description of the facts in a systematic, factual and accurate manner. Moreover, the research reports contain excerpts of data to illustrate the presentation. The data come from interviews texts, pictures or photos, and documents.

Moleong states that the purpose of qualitative research is to understand the phenomenon experienced by the subject holistically and descriptive study in a particular context as natural. It is supported by Sugiyono that method of qualitative research is a research method that is based on the philosophy postpositivisme, used to examine the condition of natural objects (as his opponent was an experiment) where the

¹ Ramayulis, *Sejarah Pendidikan Islam*, (Jakarta: Kalam Mulia, 2012), h. 23.

² Dr. Khoiruddin Nasution, *Pengantar Studi Islam*, (Yogyakarta: Teras, 2011), h. 34.

researcher is as key instrument, sampling, data source are purposive and snowball, gathering techniques with triangulation (combined), data analysis are inductive/qualitative and qualitative research results further emphasize the significance of the generalization.

To find and obtain the data of this study, the researcher used two data sources as in the following:

1. Sources of human data, consisting of all persons who were perceived by the researcher can provide data on the history of Islamic civilization in Rejang Lebong, such as head of the district, *imam*, Chairman of the Consultative Council of Indigenous Peoples (BMA), community leaders, leaders of social organizations, the village head and residents residing in the district in Rejang Lebong Regency deemed to know and understand the historical development of Islam in Rejang Lebong.
2. The non-human resources data which consist of documents that have a relationship with the focus of research.

To obtain the expected results of this research requires qualitative data which are expressed in narrative form or phrase. It can be a general description of areas generalization which consists of object that has qualities and specific characteristics defined by the researchers to learn and then be deduced. Thus, the population in the study is area Rejang Lebong. Furthermore, the sample of this research are the following villages, namely Talang Benih and Talang Rimbo in the District of Curup, Dusun Sawah and Tabarenah in the District of North Curup, Bandung Marga and Sentral baru in the district of Bermani Ulu Raya, Talang Ulu in the district of East Curup, Sambirejo in the district of Selupuh Rejang, Lubuk Ubar in the district of South Curup, Mojo Rejo in the subdistrict of Sindang Kelingi, Kepala Curup in the district of Binduriang.

This kind of this research is field research. In order to facilitate data collection in its processing, this study used the following methods:

1. Interview, which is used to collect data relating to the response community leaders, community leaders, heads of organizations and people who know the history of incoming and development processes of Islam in Rejang Lebong.

2. Observation, which is used to make observations and record data or information that are necessary and required in accordance with the problems that followed.
3. Documentation, which is used to collect data relating to the entry and development of Islam in Rejang Lebong.
4. Questionnaires, which are used to collect data related to public response about the progress and effects of the arrival of Islam to the diversity of society. This questionnaire was formed in open-ended questions to gather public response descriptively.

Analysis of the data is a very important step in conducting a research. After writer obtained the materials and the necessary data, then the data were examined, and analyzed (analysis content) was then taken to a conclusion. So, in this case the writer used method Inductive, a study that departs from factors that are specific, concrete events, then from the fact that special or concrete events are drawn one generalization or conclusion of a general nature.

The Process of the Coming of Islam to Rejang Lebong

The process arrival of Islam in Rejang Lebong can be seen from the first time which it entered the province of Bengkulu. At least, when it was described, so one can see from the four stages (period), namely as it is understood that Rejang tribe who lived in the mountains (flea Lebong) until 1859 were never influenced by the British colonial government in Bengkulu and Netherlands government in Palembang. This fact was proved by the firmness of tribal culture holds Rejang customs. As a reference of Islam in Rejang Lebong defined by the presence of one or several foreign Muslim people in Rejang Lebong, artifacts one or several natives who had embraced Islam and Islam has been institutionalized in society.

At the beginning period of Islamic development in the archipelago, Rejang Lebong was historically not yet known. District Level II of Rejang Lebong which was once *Onderafdeeling* during the reign of Netherlands.³ Bengkulu was already inhabited by new immigrants from Asia mingle with early humans around 4000-2000 BC. Some of them

³ Prof. Dr. H. Jalaluddin, *Masuk dan Berkembangnya Islam di Sumatra Selatan*, Seminar Fakultas Ushuluddin tahun 1989

lived in rural area, while others inhabited coastal areas. It is the forerunner of Neo-Malayan tribes. Tribes in Bengkulu are divided into several groups such as Rejang tribe (Rejang Lebong and South Bengkulu), Serawai/ Pasemah (South Bengkulu), Kaur (Bintuhan), Lembak in the city of Bengkulu and around Palak Curup), Bengkulu (Bengkulu City) and Ketahun tribes (Muko-Muko).⁴

Islam came to Bengkulu in the XV century (from Java) when a war between Aceh- Bengkulu occurred twice in the sixteenth and seventeenth centuries, Sultanates in Bengkulu: Selebar, Sungai Limau, and anak sungai. Fleet Aceh opened to attack Selebar. Big Ships Aceh waiting aircraft carrier at sea with the large troops, while the smaller ships are entered Planer River. Parties of selebar were able to withstand the attack which were due to close River Planer with obstacles so that the big ship Aceh was not able to provide help to the troops who entered first Colonial came of Bengkulu such as in the following:

- in 1664 VOC established a representative in Bengkulu, but six years later the Dutch closed office for a while and reopened it in 1824.
- on June 24, 1685 United Kingdom came into Bengkulu, but they landed in Tikus Island (1 km from the center of the city of Bengkulu), and they were welcomed by their commercial agent. They did not enter the port selebar (areas of Baai Island) because the ship of Sultan Banten and the Dutch ship docked there.
- August 16, 1695 signed agreement between British and Bengkulu. The contents were about monopoly pepper, approval to build lodges, and prosecute people who do wrong. Britain continues to expand its territory to Muko-Muko.
- in 1692, British established posts in Triamang, Lais, Ketahun, Ipuh, Bantal, Seblat (1700), then In 1701, they expanded the area towards Seluma, Manna, Kaur, and Krui.
- in 1718, British built Marlborough fort after establishing York fort. Bengkulu people were as a threat for UK in Bantal, Muko-Muko, a popular uprising led by Sultan Mansyur and Sultan Sulaiman. That is why the British needed to build the forts. The Rebellion (1719) made the UK worried and finally left Bengkulu.

⁴ Edi Su'ud Abd. Salam, *Seminar sehari Masuknya Islam di Rejang Lebong*, 1989

- in 1724, British came back again with a better contract, which was signed on 17 April 1724
- in December 15, 1793 Captain Hamilton, chairman of the British Navy was killed by Bengkulu people. Then in 1807, they again killed the Resident Thomas Parr.
- on March 17, 1824 Traktaat London (London treaty) that was about the exchanges an area between the British colony and the Netherlands including Bengkulu that was handed over to the Dutch by the British and Dutch gived Singapore to the British.⁵

In Indonesian history, Bengkulu province also has a prominent role. According to H. Abdullah Siddik (Bengkulu History: 1500-1990, Balai Pustaka, 1996), in the colonial era, Bengkulu was taken attention by Western colonialist countries, particularly it was because of earth overlow. In 1511, European traders such British and Dutch began bustling sailed down the west coast of Sumatra, Aceh, through the South Sunda Banten.⁶

In 1685, with the reason expansion of pepper gardens, British began to stay in Bengkulu. So, that era began the cultivation of pepper to the people. recorded, England survived for 139 years in Bengkulu. Bengkulu people's suffering continued with the transition of power from Britain to the Netherlands. in 1724, as a consequence of their agreement (Treaty of London). Even invaders atrocities peaked when Japan ruled the country.

Being occupied without a sense of humanity that not only gave the suffering of the people, but it also evoked resistance due to have trampled the noble values and noble traditions surrounding communities. Over a century later, heroic action against the colonialism still continued to be seen. There has been contribution of Bengkulu people for Indonesia independence including in the period of maintaining independence. February 23, 1942 the Japanese invaded to Curup city and continued to Bengkulu city and massacred many people.

Bengkulu was approved as a province on 18 November 1968, which has ten regencies, namely Bengkulu Municipality, Rejang Lebong

⁵ Wahidun Nurdin Jang Jaya, *Seminar Sehari Masuknya Islam di Rejang Lebong*, 1989

⁶Prof. Dr. H. Abdullah Sidik, *Hukuma Adat Rejang*, (Jakarta: Balai Pustaka, 1980), p. 40.

Regency, Lebong Regency, Kepahiang Regency, North Bengkulu Regency, Mukomuko Regency, Middle Bengkulu Regency, South Bengkulu Regency, Kaur Regency and Seluma Regency.⁷

It has also become one of the chains that is always noted by history. One reason is because this Rafflesia land, the Republic of Indonesia's first president, Sukarno had undergone exiled by the colonial government for four years, 1938-1942. Seokarno then fell in love in this province. He fell in love with one of Muhammadiyah members, named Fatmawati. The daughter who was born in the village of Malabero, Bengkulu City, February 5, 1923 that is the only child of the couple Hasan Din (Figures Muhammadiyah Bengkulu) and Siti Chadijah.⁸

Furthermore, Seokarno got married to Fatmawati in 1943 when she aged 20 years. They had five children, namely Guntur Soekarnoputra, Megawati Soekarnoputri, Rachmawati soekarnoputri, Sukmawati Soekarnoputri and Guruh Soekarnoputra. When Seokarno became President of the Republic of Indonesia, Ibu Fatmawati became a mother country. Heirloom red-white flag being hoisted when the Proclamation of August 17, 1945, was stitching by her hand. On November 18, 1968, on the basis of Government Regulation, number 9/1967 Junto 20/1968, residency of Bengkulu opened to become one of the provinces in the Republic of Indonesia 26th with Ali Amin as governor of Bengkulu.⁹

After the expiration of Hindu Buddhist kingdoms in Indonesia, then appeared some Islamic kingdoms in Indonesia, as follows: the kingdom of Samudra Pasai, Aceh, Demak, Pajang, Mataram, Bantam, Cirebon, Makassar, Ternate, Tidore and Banjar. However, for these kingdoms will be discussed in the next article. This topic will discuss the process of arrival and development of Islam to the Rejang Lebong. The arrival of Islam in Rejang Lebong developed with various ways as in the following explanation.

Through the Process of Getting Marriage

⁷Prof. Dr. Sudarwan Danim, *Bengkulu dalam angka*, Seminar Nasional, May 10, 2010.

⁸Buya Mukhtar Yatim, *Menggagas Pendidikan Sejarah di Indonesia*, Seminar Nasional, May 5, 1999.

⁹*Ibid.*

According to customary law in native Rejang came from exogamy regarding to marriages, which is marriage outside Petulai (clan). This can be proved from marriages that occurred between Biku Bembo of Juru Petulai Kalang with jenggai daughter of Petulai Bermani. This fact can still be seen on the facts that are still found in the Customary Law Rejang until today. They also impose a fine like Golden Kutei as a penalty for an offense to marry someone sepetulai and a ban on dancing with the girl's attendant Petulai tubeui with footman/girl Tubeui Merigi. This exogamy marriage in her native tribes Rejang shaped mating line and then appeared in the form of mating Semendo due to the influence of traditional Minang Kabau so in Rejang culture has two mating types.¹⁰

This is the original customs of Rejang. Marriage system inline with exogamy is not only nature but also ensures lineage partilineal. Thus the customary marriage Semendo at Rejang community is an exception in the tribe Rejang because this form of marriage is seen that the degree of male lower than women. Moreover, the influence of Malay and Islam is believed by people who say equality rejang make Rejang against forms of marriage Semendo.

Prohibition of marriage in society Rejang same with Islamic law, namely:

1. It is based on religious differences.
2. The relationship of kinship or consanguinity or by marriage.
3. Because of one dairy, based on letter an-Nisa verse 23.

So the development of Islam in Rejang Lebong was caused by the religion of Islam, good manners, and the ban on marriage laws are executed in accordance with Islam. Marriage has also become one of the ways people Rejang to expand and accelerate the development of the Islamic religion, these developments can be seen also on the ability of children rejang married to children of other areas, as well as gospel.

Through the Process of Trading

The second way of spreading Islam in society of Rejang is through trading. It can be seen from the majority of the economic life of society Rejang namely agriculture, plantation. Productions of plantations and

¹⁰Abdullah Sani, *Adat Perkawinan Suku Rejang*, (Curup: BMA, 1992), p. 17.

their farm are established Rejang community partner with other regions, in order to sell the product of their farm.

Basically people Rejang only sell their crops around the territory Rejang, but along with the rapid results from their farm, community Rejang began a cooperation partner with other regions, both neighboring communities as well as to areas outside the city of Bengkulu, in shipping do people Rejang make religious teaching that they have influenced the cultures of other areas, so the teachings of Islam would rise and from newcomers to the Rejang also bring the teachings of Islam that they're running, there was a meeting customs, culture and the teachings of Islam that is increasingly rapidly.

If we remember, the early days of Rejang tribe comes from Petulai, each headed by a Ajai (leader), after rupture Petulai Tubeui became Biku IX and Parts VIII in Lebong and Merigi outside Lebong which was held deliberations massively attended by leaders Sindang Four, Ulu Musi, Sindang Beliti, Renah Coastal and Renah Ketahun in Lebong. The meetings are set each area follows the customary and the rights and obligations of each. From the results of deliberations successfully established Depati government Column Four, Limo with Rajo Depati domiciled in Lebong. Meanwhile, in the coastal badger had stood two great kingdoms and river width Planer. Both of the kingdoms have a relationship with the great kingdom of Aceh in the northern and with the kingdom of Banten in the southern.¹¹

Since fortugis captured Malacca in 1511 Aceh-shifting trade flows Pariaman-Selebar and Banten, which was originally the Strait of Malacca-Palembang-Surbaya. Banten kingdom led by Pelatihan in 1527 attacked the Round Sunda Kelapa ruled by the Portuguese so that the expansion of the area was done and the spread of Islam there. Then he expanded into the area of the Sunda Strait Islam, namely Lampung and Bengkulu.¹²

¹¹Prof. Dr. H. Abdullah Sidik, *loc. Cit.*, p. 78.

¹²Prof. Dr. H. Jalaluddin, *Masuk dan Berkembangnya Islamdi Sumatra*, (Palembang: FU-IAIN Raden Fatah, 1989), p. 57-59.

Through the Spread of the arts

Through blending of Rejang society that is increasingly diverse makes this region grows by regional art that of which is not only born of Rejang indigenous communities but also the migrants

As we know today, Rejang land was already populated by many communities, Bandung, Java, Batak and Padang. From the various types of public culture, then it arises various community traditions as diverse as traditional dance area of Bandung, which symbolizes Islam, Javanese art is loaded with educational and contains the teachings of Islam, the dance of Batak also partly symbolizes the teachings of Islam, art Padang has a value of Islamic teachings, thus with any of the various arts Rejang original.

Through Educational Process

Islamization also was occurred through education wick based education schools, boarding schools also began to grow. By the time, there are many sons and daughters of graduates who returned to the area to establish the various schools of Islamic-based and lodges were also developed based learning Islam.

Actually, Teaching and Islamic education have been started after the Islamic community was formed in Rejang Lebong. Education conducted in schools or in the cottage was guided by religious teachers, Preacher, or Kyai. The students who have passed will return to their hometown and will preach Islam in their respective villages. Even in Rejang Lebong has been established State Islamic School (STAIN) Curup which is initially Faculty Ushuluudin IAIN Raden Fatah Palembang Branch since 1964 who also became one of the means that the teaching of Islam in the region.

The Development of Islam in Rejang Lebong according to Local Figures

To identify specifically the entry and development of Islam in Rejang Lebong, Researchers tried to meet some of the community leaders who are in the Rejang Lebong some District/Village in Rejang Lebong.

Before invadation of Japanese, Islam was brought by the victims of war, who previously intends to seek life through farming or farming in the village Talang Gambir now known Sukarami. They introduced Islam to the population or tribe in the village Sukarami, because at first the villagers do not know the religion, they only believe in the spirits of the ancestors or shamans. They not only teach the teachings of Islam but also teach reading the Quran. After they understand the teachings of Islam and clever read quran, some of them moved to another village and was married to the local villagers, then developed Islam in the subdistrict.¹³

According to the opinion above, it can be known that Islam was brought by the victims of war who want to look for life. They teach Islam, then their students spread and then Islam was developed there.

Islam came to village of Padang Ulak Tanding in 1800s, but for the first time to bring and spread was not clear because there were many elder of village died. Some people say; the advent of Islam in the district of Padang Ulak Tanding of the role of the merchants, they come to Padang Ulak Tanding to trade, then there were settled there, and then bring people together to hold lectures and explain the teachings of Islam, as well as teach reading the Quran. After a few people who know the teachings of Islam and convey to neighboring communities or communities living after switching. As result, Islam was spreaded there.¹⁴

The explanations above mean that Islam entered in the district of Padang Ulak Tanding was brought by the traders. Then they taught the teachings of Islam, after a few people know the teachings of Islam and the teachings delivered to family and other people, then spreads and develops Islam there.

The entrence of Islam into the District of Curup is closely associated with the movement of the organization Muhammadiyah and 'Aisyiah because they are generally migrants and traders from Java and West Sumatra (Padang), such as; H. Djalal Suyuti, Muktar H. Yatim, H.

¹³Ja'aludin, an *imam* of Sukarami village, *an interview*, July 5, 2013.

¹⁴Abudri, a respected figure of Padang Ulak Tanding village, *an interview*, July 6, 2013.

Muluk, H. Bandaro, H. Zainuddin, most of them active in organsiasi Muhammadiyah, enterprising with amar preaching the good and prohibiting evil, and they're always working to spread the teachings of Islam " invite to goodness and prevent acts evil "they founded recitals, wake Musholla eventual Masjid, even each group (Padang Pariaman, Padang Maninjau, Padang Hard Water, Padang Candung and groups other Padang there have a mosque or surau. In Surau held for their routine once a week, even in a major mosque Muhammadiyah which was built in 1982 "Al-Jihad" was held *taklim* (lectures) regularly every eve prayer Isha and after the dawn prayer, as well as provide drinks and food every morning. Then also established the school Kindergarten (raudatul Atfal [RA]), Islamic elementary School Muhammadiyah (MIM) SD Muhammadiyah, MTs, Muhammadiyah, SMP Muhammadiyah, SMA Muhammadiyah, PGA Muhammadiyah, Madrasah Aliyah Muhammadiyah (MAM), SMK Muhammadiyah, Pondok Pesantren Muhammadiyah, founded the place pengajians (TPA), set up orphanages, manage Madrasah Diniyah, with Islam so that entering and progressing in the District Curup, especially in theses villages: Pasar Tengah, Pasar Baru, Air Sengak and Kepala Siring.¹⁵

The description above gives an understanding that Islam entered through the settlement, which was originally to trade or join a family, and built recitation, Islamic organizations, established schools, established orphanages, turned religious preaching, preaching to the villages, eventually grows and develops Islam in the District Curup.

Islam came to this region brought by immigrants who deliberately to teach Islam to the people, first of Java (Tarno), they invite elder people in the house of Imam (Mukhtar) and teach fiqh of worship, reading the Quran, in exchange for one (1) quarts (liter) of rice per person per month, as well as teachers from Padang (Nazarudin). further by Abdul Wahab of Aceh, he came to teach fathers and opened schools Government Elementary School Private (MIS) is housed under community house dirt floor and were given a table of pelupu (bamboo), long bench made of bamboo, the first one are

¹⁵ Drs. H. Tarmizi Syam, a respected figure of Curup District community, *an interview*, July 8, 2013.

conducted under the house of Mr. Tupa , then moved under the house of Ali Kera. Jam 07:30 to 12:00 aforementioned teacher teaching at the school, the afternoon teaching the Koran to children, the night gave lectures to the ladies and elder mother. Then he returned to Aceh and schools into terhendti, schools restart by Asmawi of North Bengkulu, where learning is still under house Tupa, then Rahik son of the village Pal IX, a study under house Ali Kera, then people are consulted and agreed to buy the land Mr. Rusli (Seli) paid in installments during the harvest of rice and coffee, ground the size of 100x50 m (5000m) then built the school simple thatched roofs walled pounded bamboos, then got a land grant from the Aminuddin HA, community leaders Dusun Curup which became the schools Government Elementary school State (MIN) No. 1 Village Bandung Marga Subdistrict BUR now, with the pattern on top and with the establishment of the school, then grew and developed the teachings of Islam in Bandung Marga village and surrounding villages who were under Bermani District of Ulu Raya. ¹⁶

The description of community leaders in Bermani Ulu Raya above can be understood that Islam was brought or spread by migrants deliberately to teach Islamic religion, then founded a school, hold lectures against the fathers and mothers, from the fathers and mothers and children or students will then grows and develops Islam in the subdistrict.

The coming of Islam to a small number of areas was brought by migrants from Java who wants to plant coffee there. First, they lived in the cottage garden (gutter), over time the community around the gardens to grow and become a village, then built a small mosque where lectures and meeting place, there they teach the teachings of Islam, and Islam is growing and eventually developing States. ¹⁷

As stated by Sunarman. it gives an understanding that Islam entered the village of Karang Jaya subdistrict Sindang Kelingi through Javanese migrants who want to farm coffee, which was originally settled in the

¹⁶ Isbani, a respected figure of Bermani Ulu Raya District community, *an interview*, July 10, 2013.

¹⁷ Sunarman, a respected figure of Sindang Kelingi District community, *an interview*, July 12, 2013.

garden, gradually became community and finally into the village. Since the growing association of teachings has been given by Mr. Sunarman, so it developed in the sub-district.

Islam came to the region which is from Muhammadiyah figures of Rejang Lebong who visit regularly to the village to give lectures, and then set up Madrasah Ibtidaiyah Muhammadiyah (MIM), which still exists today, after school stood then ordered the cadres of Muhammadiyah taught there, the morning teaching in schools, the afternoon teaching children recitals, lectures once a week fathers and mothers. Thus, it grows and develops Islam in the village Talang Ulu District of East Curup.¹⁸

Thus, it means that Islam goes to the village Talang Ulu District of East Curup partly through Muballigh or Muballighah (male and female preacher) of Muhammadiyah although in some villages were developed by other people first understand the teachings of Islam, with their understanding of Islam Muhammadiyah

Islam entered the area based on the search and the opinion of old people earlier there, brought by migrants from Java who had Muslim and gardening Air Bang, over time people grow, both native and immigrant, and they consulted form a committee to set a timetable regular meetings are filled with lectures, initially in people's homes and then built a small mosque and recitation transferred to the mosque, thus grow and spread the teachings of Islam there.¹⁹

Based on Zainal Arifin Bakri above, there are similarities with the condition at some point earlier. Islam entered which was carried by the Java community that has a Muslim who came to farming (farming) in the region, the settlers negotiate create prayer groups, and then build a mosque, then held recitation, then Islam grow and develop in the region.

Islam entered Rimbo Recep and surrounding areas in the District Curup South, stems brought by farmers tilling sawa, most of the Java community another part of society Rejang Curup, they agreed every

¹⁸ H. Mansyur, a respected figure of Curup Timur District community, *an interview*, July 14, 2013.

¹⁹ Zainal Arifin, a respected figure of Curup Tengah District community, *an interview*, Juli 16, 2013.

Friday afternoon there recitation Mothers, Friday evening Saturday recitation Fathers , then established a place for their mosque in question, finally menyebarkan Islamic teachings there and its surroundings.²⁰

Those explanations mean that Islam arrived in the District of Curup South via the smallholders sawa, both coming from Java and the local community, as head of the family continues to grow and there is an initiative set up a study to gain a knowledge of Islam, and built mosque, then Islam goes well and spread in the surrounding area.

The entry of Islam into Selupuh Rejang brought by perantawan Java who came to farm vegetables (pulses) to the area, including himself, given the regional soil is quite fertile and suitable for farming vegetables, many Javanese come to farm there, and then they are compact schedule regular meetings to hold lectures, wake mosque, so the study is going well and Islam spread and flourish.²¹

As mentioned by Abdul Mu'in, it can be concluded that Islam arrived in the district Rejang Selupuh as well as several other districts, under the Javanese migrants who want to cultivate vegetables, then they form associations, set up teaching, building a mosque, the teaching of Islam. Thus Islam grows and develops.

Islam arrived in Rejang Lebong derived from Palembang Sultanate, due to the Palembang Sultanate Muara Beliti. Muara Beliti is the oldest castle in Palembang west. Whether Muara Beliti was no impact to the Rejang Lebong or if it was from Bengkulu. It means that influence came from Banten, because Bengkulu been influenced by Banten, then by force of Tallo.²²

In year1404, a religious leader from Arabic named Ibn Maulana Arabia and is also called Israel or Ibn Ibn Makhдум stated, start developing through Aceh Pasai then to Johor then Cirebon. Until the end

²⁰ H. Alfandi, a respected figure of Curup Selatan District community, *an interview*, July 15, 2013.

²¹ H. Abdul Muin, a respected figure of Selupuh Rejang Dist District community, *an interview*, July 17, 2013.

²² H. Sulaiman Djas, *Islam dan Masyarakat Rejang Lebong, Materi Seminar*, Fakultas Ushuluddin Curup, May 12, 1989.

of Islamic rule in Banten Girang, from where Islam crossing to Lampung, Bengkulu, and Selebar.²³

Then the development of Islam can be seen from the history of education in the region of Bengkulu, Bengkulu spread Islam in the 16th century The influence of Islam is very large, especially in the fields of religion, social and cultural. This happened in the time of Sultan Maulana Hasanuddin (1552-1570), when Banten Entrenched, this is the end of the influence of Islam also spread to Bengkulu. Furthermore, according to the monograph Bengkulu area; spread of Islam occurred in Bengkulu when Falatehan has power in Banten, Sunda Kelapa and Cirebon, also in line with the growth of Banten and Sunda Kelapa as a croud place with international trade.²⁴

From quotations before, it is clear that Islam has grown in Bengkulu, Rejang Lebong including areas around the 16th century from the effects of rapid trade and bustling of Aceh Banten and West Sumatra who had already embraced Islam.

Conclusion

From discussion and results of analysis of the research on the development of Islam in Rejang Lebong can be concluded as follows:

1. Islam in Rejang Lebong 1960s was brought by migrants from Java who want farming (farming). Then immigrants come from Aceh who want to spread the teachings of Islam through lectures and established schools. Then immigrants from Padang came to trade and then teach the teachings of Islam by establishing teaching and founded the mosque and school.
2. The spread and development of Islam in Rejang Lebong undertaken by public or learners who already know the teachings of Islam, either deliberately to spread the teachings of Islam to another village, and due to marriage, moving place of business and adjourn plant.
3. The development of Islam in Rejang Lebong fairly quickly and rapidly, it is characterized by the large number of Mosques and

²³ *Ibid.*

²⁴ Prof. Dr. H. Jalaluddin, *loc. Cit.*, p. 99.

mosque. The establishment of religious schools, raudatul Atfal, Madrasah Ibtidaiyah, Madrasah Aliyah even Islamic High School. Each village is the recitation of the Father and the recitation of Motherhood. Every day Islamic holidays celebrated with joy by inviting da'i or Muballigh to deliver lectures..

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