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Profil Anda

## MENU



### Detail Usulan # 23104000071182

Berikut adalah informasi terkait usulan tersebut :

## Cosmopolitanism of Samudra Pasai: The Research Synthesis of Antiquity Islam Nusantara

Summary

Review

Logbook

Outputs

Laporan & Keuangan

Outcomes

Klaster / Pengelola	Penelitian Terapan Global/Internasional / PT
Tahun Anggaran	2023
Usulan Biaya	Rp. 118.500.000,00
Status	Ditetapkan Sebagai Penerima Bantuan
Hasil Cek Similarity	11% <a href="/index.php/docview/similarity/71182/f9ba4763fdb212759c409a6a56c">Lihat berkas (/index.php/docview/similarity/71182/f9ba4763fdb212759c409a6a56c)</a>

### Peneliti (PTKI)

Jabatan	Nama	NIP	NIDN	Institusi	
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Jabatan	Nama	NIP	NIDN	Institusi	
KETUA	Saifuddih Duhri	197708072005011007	2007087703	IAIN Lhokseumawe	2007
ANGGOTA	Muhammad Munir An-Nabawi, M.Psi	-	2024108201	IAIN Lhokseumawe	2024

## Mahasiswa Pembantu Peneliti

No	NIM	Nama
1	202032030	Keumala Hayati

## Anggota Peneliti (PTU)

No.	NIDN	Nama Peneliti	Institusi
1	-	Prof. Michael Feener	The Center for Southeast Asian Area Studies (CSEAS), Kyoto University

## Dokumen Proposal

Proposal	
<a href="/index.php/docview/proposal/71182/f9ba4763fdb212759c409a6a56d537dd/">Lihat Berkas (/index.php/docview/proposal/71182/f9ba4763fdb212759c409a6a56d537dd/)</a>	<a href="#">Lihat Berkas (/i</a>

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RAB PENELITIAN TAHUN 2021

NAMA PENELITI  
JUDUL PENELITIAN

Saifuddin Duhri, Lc., MA / 200708770303000  
Ketenteraman Jiwa Dalam Keselamatan Alam Semesta  
Sebuah Kajian tentang Metode Konseling Lokal dan Pemeliharaan Lingkungan; Peusijek

KODE	Tahap Kegiatan	PROGRAM/KEGIATAN	VOLUME		HARGA SATUAN	JUMLAH BIAYA
521211	Belanja Bahan/Pra Penelitian					
		Steples	1	bh	Rp 12,000	12,000
		Ballpoint	15	bh	Rp 12,000	180,000
		Kartu Internet	2	bln	Rp 102,000	204,000
		Amplop Cokelat	1	ktk	Rp 50,000	50,000
		Tipe X	1	bh	Rp 12,000	12,000
		Kertas HVS A4	4	Rim	Rp 38,000	152,000
		Kertas Flip Chart Presentasi	4	Gitung	Rp 30,000	120,000
		Map Batik	5	bh	Rp 4,000	20,000
		Penggandaan Proposal	7	Eks	Rp 30,000	210,000
		Tinta Printer Data Print	4	bh	Rp 90,000	360,000
		Spidol	9	bh	Rp 10,000	90,000
		Fotocopy Materi dan Jurnal Relevan	500	Lmbr	Rp 300	150,000
		Materai 6000	10	Lmbr	Rp 7,000	70,000
		Konsumsi Rapat Persiapan Penelitian (6 ORG x 2 KL)	12	OK	Rp 30,000	360,000
		Snack Rapat Persiapan Penelitian (6 ORG x 2 KL)	12	OK	Rp 15,000	180,000
		Konsumsi Rapat Penelitian (6 ORG x 2 KL)	12	OK	Rp 30,000	360,000
		Snack Rapat Penelitian (6 ORG x 2 KL)	12	OK	Rp 15,000	180,000
		Konsumsi Rapat Pasca Penelitian (6 ORG x 2 KL)	12	OK	Rp 30,000	360,000
		Snack Rapat Pasca Penelitian (6 ORG x 2 KL)	12	OK	Rp 15,000	180,000
		Spanduk FGD dan Diseminasi Hasil Penelitian	2	bh	Rp 150,000	300,000
		Konsumsi FGD (18 Org x 2 kl)	36	OH	Rp 30,000	1,080,000
		Snack FGD (18 Org x 2 kl)	36	OH	Rp 15,000	540,000
		Penggandaan Laporan Penelitian	8	pkt	Rp 80,000	640,000
		Cetak Dokumentasi	3	pkt	Rp 70,000	210,000
		Tripod (penopang) Kamera Digital	1	bh	Rp 650,000	650,000
		Pro SD Card (memory card kamera digital) 256GB	2	bh	Rp 186,000	372,000
		Rental Kamera Digital Canon	2	hr	Rp 100,000	200,000
		Biaya Pengurusan HAKI	1	bh	Rp 400,000	400,000
		Konsumsi Kegiatan Bedah hasil peneitian untuk publikasi (15 ORG )	15	OH	Rp 30,000	450,000
		Snack Kegiatan Bedah hasil peneitian untuk publikasi (15 ORG )	15	OH	Rp 15,000	225,000
		Bahan Eksperimen :	9	pkt	Rp 100,000	900,000
		a. Bahan-Bahan	3	pkt	Rp 100,000	300,000
		b. Snack peserta eksperimen	15 org x 3 KL(daerah)	OH	Rp 15,000	675,000
		c. Konsumsi peserta eksperimen	15 org x 3 KL(daerah)	OH	Rp 30,000	1,350,000
		d. Transport Konseli dan pakar	12 org x 3 KL (daerah)	OH	Rp 150,000	5,400,000
522151	Belanja Jasa Profesi					
		Honor validator instrumen	2	OR	Rp 800,000	1,600,000
		Honor Pembantu Lapangan (5 org x 3 KL)	15	OH	Rp 150,000	2,250,000
		Honor Proof Reader	18	hlm	Rp 200,000	3,600,000
		Honor Pemateri (2 Org x 2hr)	4	org	Rp 1,400,000	5,600,000
		Honor Pengolah Data	1	penelitian	Rp 1,500,000	1,500,000
		Jasa Cek Turnitin	1	pkt	Rp 500,000	500,000
		Pengurusan Publikasi Artikel ke Jurnal Terindeks SINTA	1	Eks	Rp 2,000,000	2,000,000
		Jasa terjemahan	1	pkt	Rp 1,600,000	Rp 600,000
524119	Belanja Perjalanan					
		Biaya Perjalanan Peneliti (2 org x 3 KL( luar negeri) SPPD	9	OH	Rp 8,000,000	56,308,000
		Biaya perjalanan dalam negeri (3 org x 3 KL	9	OH	Rp 8,000,000	24,000,000
		Biaya Perjalanan Pemateri dan Peserta FGD (15 org x 2 KL)	24	OH	Rp 150,000	3,600,000
		<b>Biaya Perjalanan Pemateri dan Peserta FGD (15 org x 2 KL)</b>				<b>118,500,000</b>



**Research Proposal**  
**COSMOPOLITANISM OF SAMUDRA PASAI**  
**The Research Synthesis of Antiquity Islam Nusantara**



**Bantuan Penelitian Kolaboratif Internasional (BPMPT-PKI)**  
**Diajukan oleh:**

**Saifuddin Duhri**

State institute for Islamic Studies, IAIN- Lhokseumawe, Aceh  
E-mail: saifuddinduhri@gmail.com

**Michael Feener**

Kyoto University,  
The Center for Southeast Asian Area Studies (CSEAS), Japan

Muhammad Munir An-Nabawi

State institute for Islamic Studies, IAIN- Lhokseumawe, Aceh  
E-mail:

**Institut Agama Islam Negeri (IAIN) Lhokseumawe**  
**Kementerian Agama Republik Indonesia**  
**BANTUAN PROGRAM PENELITIAN Tahun Anggaran**  
**2022/2023**

## A. Backgrounds

The official enactment of Barus as Nol Kilometer Peradaban Nusantara (the first kilometer of Islam Nusantara)<sup>1</sup> has overlook the facts of Samudera Pasai cosmopolitanism and its role to islamise Southeast Asia. In 24th of March 2017, the president of Indonesia Joko Widodo had officially signed the monument of the first kilometre of Islam Nusantara, which was located in Barus district, Tapanuli Tengah, North Sumatera. The government has been convinced by the argument that Barus was the first place where many Arabians visited for Kapur Barus (Guillot, 2014; Guillot, Dupoizat, Sunaryo, Perret, & Surachman, 2008). Accordingly, the president emphasises the points in his speech concerning the official launching upon Nol Kilometer monument:

I have been told that the Egyptian Mummy was successfully preserved due to the supplying of Kapur Barus, which was originated from here. Long ago, our ancestors indeed had strong interconnected with traders and colleagues from Middle East. In the morning, I was guided to the site of Mahligai tomb, where there lay many sages from Middle East. This is evidenced that civilisation, trading, and religious missions had already begun here since hundred years ago. We all already know that Barus was the first place where Islam was propoganded on the land of Nusantara.

I want to emphasise further that this (Indonesia) nation is comprised of diversities ethnics, and different religions. I should remind you that we have 714 ethnics in Indonesia. So, I urge that...therefore we are diversity<sup>2</sup>.

This argument was initially based on traditional evidences, such as language derivation (Al-Attas, 2011). Then the given argument furthers by Claude Gulliot et. al (Guillot, 2014; Guillot, et al., 2008) on employing archaeological studies to uphold the position of Barus as the earliest traces of Islam. As it is claimed that there were also many other ethnicities and races had visited for the same purpose, such as Europeans, Indians, Persians and Turks to Barus. Yet, this big claim and this crucial national issue have not adequately attracted many historians and Islamic scholars, let alone, the responses from Samudra Pasee's scholars and community.

In the meantime, the study of Southeast Asian Islam is mainly approached through the synthesis of reports from travellers and historical work or records/documents, such as those

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<sup>1</sup> See <https://www.kemdikbud.go.id/main/blog/2017/03/presiden-jokowi-dan-mendikbud-resmikan-tugu-titik-nol-peradaban-islam-nusantara>,

<sup>2</sup> See for detailed information:

[https://www.tapteng.go.id/artikel.html?id=Presiden\\_Republik\\_Indonesia\\_Resmikan\\_Tugu\\_Titik\\_Nol\\_Kilometer\\_Peradaban\\_Islam\\_Nusantara\\_di\\_Barus\\_Kab.\\_Tapanuli\\_Tengah](https://www.tapteng.go.id/artikel.html?id=Presiden_Republik_Indonesia_Resmikan_Tugu_Titik_Nol_Kilometer_Peradaban_Islam_Nusantara_di_Barus_Kab._Tapanuli_Tengah)

of Ibn Batutah, and Marcopolo. Syncretism is the mainstream study's conclusion of the nature of Southeast Asian Islam. The idea of syncretism of Southeast Asian Islam has been accepted among Southeast Asian scholars and become the single and formal narrative of the description of the Islam, which is now popularly known as Islam Nusantara. Although there is an increasing trend to study the topic from archaeological and philologist approaches, such approaches and the existing accounts fail to resolve the contradiction between cosmopolitanism and syncretism nature of earliest Islam and to respond furthermore the Barus claim. Therefore, the impact of such trend is still minor.

Known as the centre of Islamic intellectual activities and da`wa control during earlier 13 to 15 CE in Southeast Asia (Iskandar, 2007, p. 60), Samudra Pasee was a sultanate that is now situated in north Aceh. The sultanate was called as the catalyst of Islam for its role in the Southeast Asia. Based on the philologist studies (Alfian, 1973; Hill, 1960; Ismail, 1993) and archaeological epitaphs (Yatim, 1988), it is found that Samudra Pasai upheld orthodox Islam, which is closed to salafist position of ilm Kalam (Herwandi, 1962; Yatim, 1988). In its pinnacle era, the sultanate became the host for Southeast Asian intellectuality and scholarly activities. Furthering Samudra Pasai lagecy, Aceh Darussalam became then the host of many streams of *kalam* (theological thought), Islamic law jurisprudence and Islamic thoughts, such as Hanafite, Hambalite, Malikite, Shiah, Ash`ariete, Maturidiete and Khawarij. The difference of many Kalam schools and Islamic jurisprudence had been co-joined and encapsulated into the *Qanun Meukota Alam* as the consensus of Acehnese society during the time of Iskandar Muda.

Of particular concern are, however, the historical facts of Samudra Pasai's nature of cosmopolitanism Islam, which is against syncretism Islam. Very little is currently known about the cosmopolitanism of Samudra Pasai due to the negligence of the existence of Islamic grave sites, including grave stones, tombs, buildings and its ornamentations, and emphasising Barus big claim. Even more, socio-intellectual/scientific paradigm and other evidences of its cosmopolitanism have little attention from historians and scholars. Whereas those evidences have great role in bringing vivid, valid, immediate, and reliable information on the nature of Southeast Asian Islam. The nature of cosmopolitanism Islam of Samudra Pasai remains, therefore, unclear.

To date, only a limited number of scholars and intellectual network of Southeast Asian Islam have been identified. The narrative of Islamic intellectuality and scholarly network are

restricted to the time of the Sultanate Aceh Darussalam such as Hamzah al-Fansury, Nuruddin Ar-Raniry, Abdurrauf al-Singkili and Yusuf al-Makassari as shown by Azumardi Azra, Naquib al-Attas and Peter Riddell. However, far too little attention has been paid to respond Barus big claim, particularly socio-intellectuality and scholarly network of Samudra Pasai. In response to this gap, Islamic science developed in Samudra Pasai and scholarship contributed by Ulama Pasai and intellectual network will be studied. In additions, Islamisation of the region is the main issue of this research to unearth socio-intellectuality and scholarly network of Samudra Pasai. Archaeological method, cultural anthropology, ethnography and Samudra Pasai's manuscript will be relied as the source research data.

### **B. Main Research Questions and Focuses**

Based on the gap discussed above, I formulate the research issues into two mains research question;

**How do Samudera Pasai's socio-historical facts inform and construct the cosmopolitanism of Antiquity of Islam Nusantara?**

**How do Samudra Pasai's cosmopolitanism can be employed to construct a scientific paradigm model?**

Illuminated by Camil Aydin (Aydin, 2003, 2013, 2018), and Aljunied's concept of cosmopolitasm (Aljunied, 2017b), and Ibn Khaldun's approach to historical study of civilisation (Ahmad, 2003; Dhuhri, 2003; Khaldun), this research is trying to focus on the question of Samudera Pasai's cosmopolitanism, particularly on its antiquity scientific tradition and process and the paradigm of knowledge. This is projected as a multi years research project, and for the first year, it will focus on cosmopolitan paradigm of Samudera Pasai through unearthing the intellectual antiquity network of Samudera Pasai and other regions of Southeast Asian Islam and beyond.

### **C. Research Objective**

This research is the response to national issue regarding the Nol kilometer Peradaban Islam Nusantara which has been officially declared by the president of Indonesia in Barus. This work will therefore engage to revisit the existing studies on Samudera Pasee cosmopolitanism and attempt to bring the light the antiquity nature of Islam, such as the nature of scientific disciplines and its domains. In its turn, this will also contribute academically to the contested

ideas or debate on “the titik nol [Peradaban] Islam Nusantara that attracted much attention in the field.

In addition, this study will explore the scientific paradigm of Samudra Pasee in order to support IAIN Lhokseumawe’s vision upon research projects, teaching and learning orientations and social dedication. Through the study of the earlier intellectual network, it will fill in the gap of the given works of scholar/historians that support and focus more elaborately on Barus claim.

#### **D. Current State of Research and most Relevant Literature**

A considerable amount of literature has been published on the nature of Islam of Southeast Asia (Azra, 2004; Dhuhri, 2017; Feener, Daly, & Reid, 2011; Hooker, 1988; Reid, 1994; Ricci, 2011; Riddell, 2017; Tjandrasasmita, 2009; Yatim, 1988). There is however a relatively small body of literature that is concerned with cosmopolitanism of Islam in Southeast Asia (Aljunied, 2017b; Amirul Hadi, 1992). While it is now well established from a variety of studies that the nature of Nusantara Islam is syncretism (Abdul Hadi, 2000, 2001; Hooker, 1988; Johns, 1993; Reid, 1994, 2004; Ricci, 2011; Riddell, 2017). Al-junied’s explication of Muslim cosmopolitanism has provided great enlightenment to understand the concept of cosmopolitanism and the mode of its use in the field of Southeast Asia. He elucidates that the concept of cosmopolitanism encompasses A), a maqashid interpretation of Islam, which prefers universality rather than particularity, B), constitute of working in harmony between differences of Muslims’ communities and C). respecting and exclusivism of non Muslim and the others. In his attempt to introduce the meaning of cosmopolitanism, Aljunied elaborates as below:

Muslim cosmopolitanism in Southeast Asia is a style of thought, a habit of seeing the world and a way of living that is rooted in the central tenet of Islam, which is that everyone is part of a common humanity accountable to God and that we are morally responsible towards one another. To embrace Muslim cosmopolitanism is to exhibit a high degree of receptiveness to universal values that are embedded within one’s own customs and traditions (*adat*). Internalizing Muslim cosmopolitanism enables a person to be at ease with his or her own Islamic and cultural identities, promoting these identities as a means to enrich public understanding about Islam and Muslims while maintaining and embracing an open attitude towards people of other backgrounds. Muslim cosmopolitans seek to ensure the protection of faith, life, lineage, intellect, property and rights of all groups and individuals in society. As living embodiments of Muslim cosmopolitanism, they are committed to a set of practices and actions that are aimed at enlivening the spirit of compassion (*rahmah*), justice (*adil*), and consensus (*musyawarah*)<sup>[3]</sup> in order to safeguard public interest (*masalahah*) (Aljunied, 2017a).

While a variety of definitions of the term cosmopolitanism have been suggested, this research will use the definition first suggested by Aljunied (1968) who saw it as the term that associates with the situation of being together, and it refers to “an ensemble of ideas, spaces, practices, dispositions, discourses, and activities”. In response to his explanation, I am interested in questioning the way of the concept applied to the historical facts of Samudra Pasai as the earliest phenomena of Islam and cultural transition, in particular intellectual network and scholarly contribution.

Archaeological study of Southeast Asian Islam has become the interest of several scholars (Ambary, 1998; Boechari, 2012; Dhuhri, 2017; Djafar, 1978, 2009; Guillot, 2014; Guillot, et al., 2008; Lambourn, 2008; Muhammad, 2015; Tjandrasasmita, 2009). Known as prominent students of Boechari (Boechari, 2012), Uka and Ambary have conducted great works in introducing archaeological approach to the study of Islamic history of Nusantara. Although their calls for using archaeology for studying Southeast Asian Islam has not widely accepted, the idea of elucidating Islamic history of Southeast Asian by employing archaeological resources is an immense concern of Parret. His work on grave stones in Lobo Tua, Barus has received great attention from Indonesian policy makers. Underpinned by his study, Mr. Joko Widodo, the present president of Indonesia issues official enactment on the first Islamic civilisation of Nusantara, encapsulated by the banner “kilometer nol Islam Nusantara”.

This work will be particular for meticulously study on the issue of Islamic culture and cosmopolitanism of the earliest nature of Southeast Asian Islam. The study of Southeast Asian Islamisation has been done through archaeological studies (Ambary, 1998; Guillot, 2014; Guillot, et al., 2008; Tjandrasasmita, 2009; Yatim, 1988), historical studies (Azra, 2004, 2006; Iskandar, 2007; Reid, 1994; Zainuddin, 1952; H. M. Zainuddin, 1961) and philological investigations (Alfian, 1973; Iskandar, 1996; Ismail, 1993). Although the three approaches are not so much different and are used as the methods to find historical facts, the findings of three approaches are contrasted and have great different consequences.

Both archaeological studies and philological studies<sup>3</sup> believe that Islam has been introduced to the archipelagos as early as the spreading of Islam among Arabian tribes. The studies

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<sup>3</sup> Compared to three approaches of studying the Islamisation of Southeast Asian, historical studies, which rely on historical documents and interviews of local informants, are dominant. Evenmore, historical approach is more acceptable than the others and pose it as grand narrative on islamisation of Southeast Asia.

however establish that the material evidences of islamisation of Southeast Asia to be found about 12 and 13 CE. Accordingly, Dayah has been seen as the centre for Islamisation of Southeast Asia. Dayah played as the centre for controlling and solving the activities of Da`wa throughout Southeast Asia. In terms of archaeological studies, there are many stones, largely named them as Batu Aceh (Acehnese stones) which are scripted epitaphs of the date and year of the descents. A large amount of Batu Aceh is found in Southeast Asia and the oldest ones found in North Aceh, which were the footsteps of Samudra Pasee's Sultanate.

Along with the coming of Islam, Samudra Pasee and later Aceh had become the epicentre and the locus of development of Islamic intellectuality in the region, in particular any theological/kalam teachings and disciplines of Islamic knowledge (Atjeh, 1969). Shi`ite, salafist, Sufist and indigenous teachings have been the traditions developed and accepted in Samudra Pasai, in which is vividly shown in every element of its culture and customs. There were also local tradition, which was known as indigenous practices and traditions. Local differences and Islamic diversities co-existed and retained in the spirit of togetherness and imperfection. Although, undoubtedly the mobility and diasporic Samudera Pasai have some traces in the history, unfortunately, there is no craft found as the evidence of synthesis information of cosmopolitanism of the earliest nature of Southeast Asian Islam.

But since insight into the sultanate of Samudera Pasai has lately deepened, there is now a better picture of this country reaching its peak in the political, economic, and cultural fields during the fourteenth and early fifteenth century. The account of Ibn BatUtah testifies to the close relationship between the courts of Pasai and Delhi, of which the court language was Persian. Persian literature was predominantly translated into Malay during the heyday of Pasai (Iskandar, 2007, p. 7).

As given by the script, it evidences the cosmopolitanism of Samudra Pasai, which is indicated from cultural diversities, literature, language and knowledge.

### **E. Concepts and Theoretical Framework**

For formulating this research framework, there are several concepts will be used, such as; cosmopolitanism, paradigm, science and historicity. The term cosmopolitanism will be the main concept, which will overarch every other concepts of this work. While paradigm is greatly useful notion for understanding basic presumption of world. Likewise, science and historicity are other concepts that are greatly important, in which the science concept useful to find the nature of Samudera Pasai's knowledge and historicity is greatly crucial to understand the mode of the given paradigm is possible to apply in presence of Samudra Pasai.

In the field of philosophy and history, various definitions of cosmopolitanism are found (Beck & Sznaider, 2006a). A leading scholar on Ottoman history; Aydin explains that earlier pan-Islamism (before 20th century) embraced cosmopolitic nature, then in 20th century it shifted to resist and respond to western imperialist nature.

Educated Muslim publics ended up embracing and defending both the imperial and pan-Islamic cosmopolitanism at the same time until WWI, partly to balance and tame one with the other. It was only in the early 20th century that these two visions of cosmopolitanism began to be seen in contradiction, leading to political choice of creating homogeneous sovereign national states that denied both forms of cosmopolitanism in the 20<sup>th</sup> century<sup>4</sup>.

At the end of imperialist era and the birth of democracy system, Pan-Islamism tendency in the time has commonly referred to orthodoxies, fundamentalism, or radicalism of Islam as for it. An important note on Acehese contribution to the birth of Pan-Islam in the heart of imperial cosmopolitan; Ottoman empire is recorded by Cemil Aydin, he states:

Just when the Aceh delegation was requesting aid from Istanbul, a Protestant black intellectual in West Africa, Edward Blyden, wrote an influential article titled 'Muhammedanism and the Negro Race' (1875).<sup>2</sup> In it, he discusses the future destiny of Muslims and black-skinned people all over the world, indicating the early seeds of a geopolitical vision that would soon turn into a debate on pan-Islamism and pan-Africanism. In other words, just when Sultan Abdulaziz was claiming to have religious ties to Aceh Muslims via arguments for spiritual caliphate, Edward Blyden was seeing this connection as both racial and geopolitical, using the term Muhammedanism in a way comparable to the Negro race<sup>5</sup>.

Even though Cemil Aydin has not conceptualised the term in great detail, he views that cosmopolitanism is the term constructed in pre-western colonialisation, where were Muslim interconnected both intra-Muslim groups and intra non-Muslim communities. They are in differences but living in harmony and co-existence. He is aware that there were to some extent the discrimination and inequality, but they are in condition that they depend to each other as they support their superiors such as Ottoman as an ideal example advocated by Aydin (Aydin, 2003, 2013, 2018).

Another scholar, David Motadel (2019) defines cosmopolitanism likewise. He studied cosmopolitanism during the second world war. He finds that the Nazi was the gathering of different people from different ethnicities and origins. Although there are minor discrimination and racism, they are standing together; religious figures, elites and common

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<sup>4</sup> (Gusejnova, 2018)

<sup>5</sup> (Gusejnova, 2018)

people against Ally Power. Feener and Gedacht have similar conception to the term of cosmopolitanism, they are, however, convinced that cosmopolitanism is not only possible by way of consensus, but it is also possible engineered by coercive forces, which is called as coerced cosmopolitanism (Gedacht & Feener, 2018). In additions, numerous terms are used to describe cosmopolitanism, the most common of which are ecumenical, coexistence and syncretism. Those are also being discussed in this research as for formulating conceptual work of this research. Modern conceptualisation of cosmopolitanism is problematic, since its methodological frame limits to national border and overlooks ethnicity diversity and race differences and under the influence of colonial ideology (Agathocleous, 2016). This why Beck & Sznaider (2006b) urge to re-concept the term in its true nature when there was before national state existence and no nationalism and national border.

In sum, the term cosmopolitanism does not only compose of cultural differences, but it also encompasses different domain of sciences, such as Ta'dib (education), art and culture, monetary system, international relation, linguistic, theology, sociology, da'wa, Mysticism and well-being and health. Cosmopolitanism will be a key concept of this work, as it will be the ground of Samudera Pasai scientific process and tradition. Michael Feener's conception of cosmopolitanism and Al-Juned's will be the main perspective of this research in finding Samudera Pasai cosmopolitanism.

Another key concept of this research is paradigm. Paradigm is challenging to define because many scholars have no agreement to the notion of paradigm. Even though existing scholars fail to give convincing definition of paradigm, Kuhn himself views paradigm as exemplary. It is the typical singularities as the mode of operating science over personal attitudes towards science. Kuhn is the most influential on this issue. Kuhn uses many time the term paradigm, which is demonstrated as:

I mean to suggest that some accepted examples of actual scientific practice –examples which include law, theory, application, and instrumentation together– provide models from which spring particular coherent traditions of scientific research. ... Men whose research is based on shared paradigms are committed to the same rules and standards for scientific practice.

The paradigm used by Kuhn has also resembled to many other scholar's views, such as these definitions:

A paradigm is a fundamental image of the subject matter within a science. It serves to define what should be studied, what questions should be asked, and what rules should be followed in interpreting the answers obtained. The paradigm is the broadest unit of consensus within a science and serves to differentiate one scientific community (or sub-community) from another. It subsumes, defines and interrelates the exemplars, theories, and methods and tools that exist within it. [9] (1975)

A paradigm is the specific collection of questions, viewpoints and models that define how the authors, publishers, and theorists, who subscribe to that paradigm, view and approach the science. [10] (1990)

...the basic way of perceiving, thinking, valuing, and doing associated with a particular vision of reality... [12] (1970)

From the definitions given above, it can be concluded that paradigm is a set of rules, or standard that regulate boundaries and behaviours of scholars, which should be taken during scientific process. This standard encompasses a constellation of concepts, scientific values and thinking, perceptions and practices shared by a scientific community, that form a particular scientific vision of reality. Based on this view, I will attempt to find the standard and rules of scientific process of Samudera Pasai in order to develop current paradigm of scientific tradition, which is the vision of “Kampus Peradaban; IAIN Lhokseumawe”.

## **F. Research Methodology**

This is socio-historical research (Babbie, 2005; Beck & Sznaider, 2006a; Bowen, 2007; Denzin & Lincoln, 2000; Seidel, 1998) and approached by the research synthesis. It relies upon multiple methods and resources; archaeology, philology, content analysis, and ethnography in order to be inform scientific paradigm of Samudera Pasai. It is schemed to unearth the cosmopolitanism of the antiquity Islam of Southeast Asian based on the thorough socio historical research on Samudera Pasai earlier civilization of Islam.

This work is a socio-historical study of Samudra Pasee, which is intended to have an integrated treatment of Samudra Pasai, which illuminated by multi-disciplines approaches to the theme of “cosmopolitanism, and apply this to the Samudra Pasai social history. This study will first examine the scientific paradigm topic from various angels of the scholarly fields of history, cultural anthropology, art, archaeological, and linguistic study, which is expected to a useful scientific standard of Ta’dib (education), art and culture, monetary system, international relation, linguistic, theology, sociology, da`wa, Mysticism and well-being and health studies.

This work will commence by critically analyse the content of Hikayat Raja-Raja Pasai, which is now known to have three different versions; Rafles, Makkassar and Aceh versions. By historical and content analysis of Samudra Pasee cosmopolitanism, the research is an attempt to answer the research questions of this study. In additions, various historical

research belonging to the Middle Ages and the modern period in Arabic and Turkish, with large proportion, relation to Aceh and Southeast Asia have been made use of, with special attention reserved to those ones that concerned the Samudra Pasei intellectual network and school of thoughts. By the semantic analyses of some book contents concerning Samudra Pasee, this research attempt to synthesis the literature to find the position of Samudra Pasee's intellectual networking Southeast Asian intellectuality and civilisation.

Two archaeological fieldworks will be undertaken to find Samudra Pasai's inscriptions, ornamentation, stones shape and artistic works both in Samudera Pasai's sites mainly in North Aceh (Geudong, Lubok Tuwee, Meunje Tujoh) and Lhokseumawe (Jeulikat sites), and Barus tomb sites in Lobo Tuwa, Medan.

Analysis of the historical and archaeological data allow the researchers to elucidate the role and place of Samudra Pasee had played in the Islamic southeast Asian thoughts of that time and, through the methods of deduction, the conclusion is made to understand its influence upon Southeast Asian system of culture and intellectuality. Then the analysis of the opinions concerning the Samudra Pasee history and intellectuality will be considered by interviewing several key informants of Ulema and experts.

Another phase of this research collection is a short visit to the Center for Southeast Asian Area Studies (CSEAS), Kyoto University-Japan for the benefit to discuss further the findings with Prof. Michael Feener and to improve data analysis as it will enhance research data. The visit will be extremely crucial for building argument againts and for challenging Barus claim. There, the team will find the ground of Samudra Pasai cosmopolitanism and to construct its evidences. Finally, the visit also seeks the help to draft the findings and formulate main argument of its findings as the Kande paradigm.

### **G. Research Planning and Report Writing**

This research will be reported in six chapters. Firstly the report will commence with posing research issues, introductory literature gap and research questions. Then in the second chapter is about the context of this research. Here the constextual problem and kilo meter nol Islam Nusantara will be presented. The chapter will also elaborate paradigm and its domains, its relation to cosmopolitanism, the chapter will then emphasises by concluding that how Barus big claim is ridiculous and ideological.

While in the third chapter, literature review will be conducted by showing how intellectuality of Samudera Pasai understudies and has received little attention from scholars. Here also demonstrates that the gap of Barus claim. The chapter will demonstrate how Al-Juned and Michael Feener`s conception of cosmopolitanism are more relevant to study Samudra Pasai`s civilisation and Islam Nusantara.

Concerning the chapter four, here methodology of this work will be presented. commencing by discussing why research synthesis approach is important to study Samudera Pasai intellectual cosmopolitanism and to refute Barus Claim. Next, this research will rely on philologist and textual studies on three versions of Hikayat Raja Pasai. Makassar version will be used the text that is achieved in British Library, while the others are of A. Hill and and Ricklef. Then various studies on Samudera Pasai historiographies are used to synthesise the their findings, so Samudera Pasai's cosmopolitanism is feasible to unearth. The chapter will also elucidate the engagement of collecting data of islamic archeological base, such as the field work to Samudera Pasai` sites and Lobu Tua grave tomb, like Maghlighai grave's inscriptions, ornamentation and cultural facts.

Chapter five will be presented and discussed the findings of this research. The first key finding will be the understanding of Barus Nol kilo meter and the fallacy of Barus claim, which is aimed to refute Gulliot and Perret's argument. Firstly, various inscriptions and ornamentation, grave stone shapes will be presented. Then synthesis of those data will be used as the evidences to formulate an argument that support Samudera Pasai's position of the nol kilo meter of Islam. Finally, the given argument will be discussed along with Gulliot and Perret's existing findings.

Kande paradigm will be the second key finding. The paradigm is based on the cosmopolitan paradigm for Samudera Pasai intellectuality. Here, the chapter discuss what is Kande paradigm, how it relates to worldview, scientific process, scientific traditions, scientific domains/disciplines, scientific activities and communities, and finally the common standard and rules of Kande paradigm.

Finally, the work is concluded by posing recommendation, limitation and the plan for next year study, as this is multi-years project.

## H. Research Working Timeline

This research is planned to be undertaken through five stages. It begins with literature review concerning cosmopolitanism, paradigm, science activities and Samudra Pasai's historiography. In this stage, the research expects to understand grand, middle range and applied theories on cosmopolitanism and scientific tradition, which gives the development of Samudra Pasai possible. Next, it will follow by the attempt to study the given gap any further, so the formulation of research framework will have been accomplished.

In the third stage, I will do field work. Here, I will collect data by reading inscriptions of relevant Samudra Pasai tombs. Here I will do also interview with relevant informants, especially concerning Samudra Pasai cosmopolitanism and scientific paradigm. Having completed fieldwork. Then, the data will be analysed based on thematic analysis. The further stage of this research will synthesise several works on Samudra Pasai's theme, e.g. Ta'dib (education), art and culture, monetary system, international relation, linguistic, theology, sociology, da'wa, Mysticism and well-being and health. This stage is expected to unearth the nature of scientific tradition of Samudra Pasai, so it informs the scientific paradigm. Finally, the dummy report of this research will be written, along with draft of journal article.

This research has been planned as in the table below:

No	Months	Research Activities	Expl.
1	January-February	Critical reading on the following concepts; cosmopolitanism, paradigm, dan historicity. At this stage, many literature concerning the concepts are reviewed in order to find workable concepts.	Cemil Aydin works on cosmopolitanism Kuhn and Cuba works on paradigm Alparsalan Acigence works on Scientific process
2	March –May	Locating research conceptual	Comparing between

		framework in macro context to demonstrate any further a gap of this studies.	mainstream literature of paradigm and Kande paradigm/antiquity Islam
3	June-July	Fieldwork to Samudera Pasai Sites and Lobu Tua	Observation the and reading inscripsy of Samudera Pasai Indepth-wawancara Focus group discussion
4	July	Transcribing data, and conducting data analysis, which have been collected through interview, observation and FGD.	
5	August	Synthesis existing findings of Samudera Pasai cecilisation	-Tgk Iskandar findings based on Acehnese folklore/hikayat. - Inscription studies/epithography of ottoman Yatim and Gulllots - Alfian et. al studies on Hikayat Raja Raja Pasai - etc
4	September and October	Data cross-checked, buiding argument, finding evidences and data analysis	Vising the Center for Southeast Asian Area Studies (CSEAS), Kyoto University-Japan for the benefit to discuss further the findings with Prof. Michael Feener and to improve data analysis
5	November	Drafting research report and HaKi registration	Dummy report
6	Decembre	Drafting journal article	

## A. ORGANISASI PELAKSANA PENELITIAN

- 1) Nama Lengkap : Saifuddin Dhuhri
- (2) NIP : 197708072005011007
- (3) NIDN : 2007087703
- (4) Jenis Kelamin : Laki-laki
- (5) Tempat/Tanggal Lahir: Rambayan/7 Agustus 1977
- (5) Asal Perguruan Tinggi: Institut Agama Islam Negeri, Lhokseumawe
- (6) Fakultas : Fakultas Ushuluddin, Adab, dan Dakwah
- (7) Program Studi : Bimbingan Konseling Islam
- (8) Bidang Keilmuan : Filsafat dan Theologi Islam
- (9) Posisi dalam Penelitian: Ketua Penelitian

1. Nama Lengkap : Muhammad Munir An-Nabawi, M.Psi
2. NIP :
3. NIDN : 2024108201
- 4 Jenis Kelamin : laki- laki
5. Tempat/Tanggal Lahir: Paya Beurandang / 24 Oktober 1982
6. Asal Perguruan Tinggi: Institut Agama Islam Negeri Lhokseumawe
7. Fakultas : Fakultas Ushuluddin, Adab, dan Dakwah
8. Program Studi : Bimbingan dan Konseling Islam
9. Bidang Keilmuan : Psikologi pendidikan
10. Posisi dalam Penelitian: anggota

1. Nama Lengkap : Prof. Michael Feener
2. NIP :
3. NIDN :
- 4 Jenis Kelamin : laki- laki
5. Tempat/Tanggal Lahir:
6. Asal Perguruan Tinggi: Kyoto University, Japan
7. Fakultas : The Center for Southeast Asian Area Studies (CSEAS)
8. Program Studi :
9. Bidang Keilmuan : Muslim networks, Qur'anic studies, Sufism, Shiism, trans-regional histories, and local histories (especially of Aceh and the Maldives)
10. Posisi dalam Penelitian: anggota

## B. Anggaran Penelitian,

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