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The Relevance of Historical Studies and Achievements of Archipelago Civilization Progress: A Study of Sociological Perspectives of Indonesian

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Abstract--This historical study aims to see how history is relevant to the achievements of the progress of the civilization of the archipelago through the study of sociological science. For this reason, we have searched literature from several well-known journals. Next, we analyzed the literature to find data that could answer the questions of this study as much as possible. The data study starts with a coding system study and a specific evaluation to answer study questions with high validity elements. The journals we have visited include Google Books, Elsevier, Academic docs, and other publishers published ten years ago. Based on the discussion data, we can conclude that there is a very close relevance between the history of the Indonesian nation and the progress of civilization in the archipelago, which is now dominated by the influence of Islamic civilization and westernization. We hope this finding is helpful for future studies of Indonesian historical literature and civilization.

Keywords---archipelago, civilization, history, Indonesia, paper review.

Introduction

The authors express a more profound thanks to all financial and academic support to the accomplishment of Indonesian archaeologists, and historians estimate that the Indonesian people already knew how to live with civilization (Cox et al., 2012; Hendriarto et al., 2021; Suroso et al., 2021). This is evidenced by Yupa carvings in Pallava script in East Kalimantan located with the Kingdom of Kutai Kartanegara (Gusmawati, 2015). The disclosure of archaeological sites is just one proof that Indonesia has long shown progress. The idea of data contained in the composition of the archipelago with unique carvings about each other, such as the various methods of making it (Wijaya & Furqan, 2018; Pihl et al., 1999). Along with the advancement of science and innovation, people are starting to switch to the easiest-to-use media, such as bark, sugar palm, bamboo, palm leaves to paper. Stone was a simple medium recorded as a hard copy exercise for carvings because it was not difficult to trace it (Aprizon, 2019).

To comprehend the archipelago culture, rare books and old periodicals, both published by Indonesians and Dutch in the past about the archipelago (Indonesiana), must be wholly owned and preserved (Van den Bergh et al., 2001). Only via these library resources can we discover indications of the character of past Indonesian civilizations (Vickers, 2013; Nekola et al., 2013). For that, it may be done via essential and secondary data regarding the kinds of information that can be used to track the past advancements of Indonesia, namely vital information and extra information. Essential information is the primary information (proof) regarding development in Indonesia. That is, the tangible proof is produced directly by the hands of Indonesia.

The excavation of sites such as Borobudur, Prambanan or others, has raised significant questions about the country's past. At least the existence of these sites also reflects the quality of the people who used to build them (Bloembergen & Eickhoff, 2011). As the Europeans also remember the remnants of their civilization and glory in the past. How many workers were deployed to build Borobudur or Prambanan? What kind of technological sophistication was previously possessed to build buildings made of thousands of tons of stone? Then, how long does it take to prepare all kinds of infrastructure and logistics arrangements (Bloembergen & Eickhoff, 2011)? Not to mention the capacity of the state apparatus, which at that time succeeded in ensuring national order on the sidelines of the mega project. Not to forget, how metropolitan is the coastal area? If in the interior there is a building as grand as Borobudur or Prambanan. Including how great the existing social system is, it can survive and produce various cultural products whose heritage can still be seen after a millennium has passed (Ryano et al., 2020).

It is not easy to show if a nation's culture is there or not. Although answering these questions and correcting the historical information may be challenging, at least it shows everyone that the forefathers of the Indonesian people once lived in glory (Clastres, 2020). Substantial buildings such as Borobudur and Prambanan are undoubtedly results of a society with a high degree of well-roundedness. Because of this, it is clear that the region referred to as the archipelago was previously populated with greatness and splendor (Inkeles & Smith, 2013). We are 'trapped' in solutions to questions that appear to originate from magic and the

unattainable. This country is as though it is made up of those who cling to an illogical, mystical existence. A miraculous display of previous glories is often referred to as brilliance. In their eyes, the archipelago culture is inferior, as seen from those who work extra hours. Indigenous populations in Europe are usually considered subjects, while European ethnics are usually thought of as objects. For example, the other nations form an axis around the Netherlands ([Marcuse & Van Kempen, 2011](#)).

As a result, the world outside of Europe is stereotyped as a region full of dangerous beauties, a wilderness full of monsters and snakes, a bottomless sea, and an area inhabited by untrustworthy pagans. Where, since when, and how the chain of civilization was initially structured. What causes the dynasties in the archipelago to rise so high, then fade, and seem to slip out of the world's memory ([Sengupta & Das, 2021](#)).

Method

This research focuses on the impact of history on the development of the civilization of the archipelago through studying sociology ([Hlebova et al., 2021](#)). We performed a literature search of many well-known publications for this purpose. Next, we went through the literature to collect as much data as possible that might address the questions in this research. To get an insight in answering research questions with components of high validity, we do a coding system study and assessment ([Bazeley, 2013](#)). We have visited many different periodicals, including Google Books, Elsevier, Academic documents, and publications released ten years ago.

Discussion

Antiquity before civilization

While many artifacts from ancient times remain, the Archipelago Civilization from the BC period complicates matters because it makes answering the two issues above complex ([Situngkir, 2018; Zhang et al., 2018](#)). This at least gets us closer to answering whether or not civilization may have been present in the archipelago in the Bronze Age. Here are some signs that point to the possibility: According to stories, Aki Tirem (founder of the Salakanagara Kingdom) had two purported predecessors who supposedly arrived from the Indonesian island of Sumatra. The identities of these ancestors are Aki Bajulpakel (from the island of South Sumatra) and Datuk Pawang Marga (from West Sumatra) (North Sumatra). This may be evidence that people lived and interacted together throughout the Bronze Age on the island of Sumatra ([Marthinus, 2020; Hansen et al., 2018](#)).

In Hinduism, there is a story of the Golden City of Hiranyapura, which some people believe is located on the island of Sumatra. The concave porcelain bears the fossilized clove plant traces endemic to the archipelago ([Wahyuni, 2019](#)). An ancient structure that is thousands of years old, known as the Pyramid of Mount Padang, was discovered recently. According to Professor Also Santos, in his book "Atlantis, The Lost Continent Finally Found, The Definitive Localization of Plato's Lost Civilization (2005)" (entitled "Atlantis, the Lost Continent Finally Found, the

Definitive Localization of Plato's Lost Civilization"), the Sundaland region is the continent of Atlantis, which Plato mentioned in his works, such as the dialogue *Timeus* and *Critias* (Samantho, 2011).

Characteristics of the civilization of the archipelago

Often, we equate the term culture with civilization. What exactly is civilization? Judging from the notion of culture and civilization, the two are almost similar but have different meanings (Nata, 2015; Manullang et al., 2021). The notion of culture is the result of creativity, work, and human taste, while civilization results from noble values. Civilization itself is born from a culture that has noble values. In this world, no human does not live in culture because no human being lives alone. That is why a group of people who make up society gives birth to a culture that develops into a civilization (Lubis, 2017). Civilization has characteristics that serve to clarify civilization and also distinguish between civilization and culture. Many of us think that civilization and culture are the same, even though these two things are very different. Therefore, the characteristics of civilization are very helpful in distinguishing between civilization and culture. As for the general characteristics of a civilization:

First, the population is densely packed. Cities that have excellent, attractive, and efficient planning are also constructed. Secondly, there are artistic and architectural legacies that are special and distinct. The architecture in Indonesia built hundreds of years ago, still stands today. There is no significant difference in how it looks and how well it works (Thahir, 2021). The temple structures in Central Java's Borobudur Temple, Prambanan Temple, and others provide an excellent example of this kind of history. This is indisputable evidence that a nation is well-mannered (Small, 1987; Lindmark, 2002).

Furthermore, the use of different communication methods, whether written or face-to-face, takes place within the boundaries of a particular area (Tsao, 2011). For two or more people to communicate, they each need a language or sign and written text that they can both understand. There is similar-looking calligraphy used in Indonesia (Arabic script modified to write Javanese and Sundanese). This inscription, which can be seen on the islands of Java and Sunda, is distinctive to the region. Finally, the fourth issue is systemic and infrastructural. An economic-political fiscal policy is in place in this instance. How is it possible? Fiscal policy, which is practiced chiefly in civilized countries, is closely linked to the challenge of political choice. As a result, specific instances of partisanship may become extremely widespread (Fischer-Kowalski & Weisz, 2016).

From this, it may be concluded that a group of abandoned and hung individuals appear in the background organically. There are advantages and negatives, which are directly related to the policy. Compared to previous designs, the division of work is more complicated (Hebin, 2020). Also, it may be viewed if a city or country already has a specific classification in a particular field. In marketing, specialists who cultivate fields are known as farmers, while experts in sales are known as traders. An in-depth division of labor characterizes civilization. The sixth point concerns social structure and institution division. Human society has two components: people live together and interact with others (Blau, 2017). Civilization is considered to be present when a culture already knows about

religion. Every human being who gathers seeks the same objective because the institution's existence has an everlasting character. Members' shared objectives are often represented by systems and structures, which are used to assist members in achieving those goals (Amanchukwu et al., 2015).

According to Chiu (2014), a country is civilization if it already has the above characteristics. In addition to these characteristics, there must be something that makes a country have a civilization called the "pushing factor." When we talk about the driving factors, one thing that comes to our mind is the trade factor (Sigerist, 2018). This trade is a factor in the formation of community socialization in a city or country. Because indeed, a trader may not come from the same city or country. Most of them come from different angles and have different backgrounds and cultures (Jamaludin, 2015). From here, one person with another can get to know each other's culture and background. Hopefully, the brief description of the characteristics of the Nusantara Islamic civilization above can help us find out whether this country is civilized or still in the process of empowerment (Thahir, 2021).

Archipelago history

Pangea was created due to the splitting of the supercontinent Pangea in the Mesozoic Era, which in two smaller landmasses is called the mainland area of Wallacea (Wahid, 2010). The Indonesian island of Sulawesi and several surrounding islands form a gap in the middle of Australia. The intermediate archipelago of scientists is currently called Wallacea, a region where the distribution of unique fauna differs significantly from one location to the next (Syaharuddin & Susanto, 2019). Flora and fauna are very different because it is located in the isolated Sahul Fence. Although flora (plants) distribution in this region is not as uniform as that of fauna, it is significantly more diverse. It even forms distinct flora provinces, different from the various species found in India and East Asia and the arid regions of Australia referred to as Malesia by botanists (Maslin, 2015).

The method to civilize the archipelago with the history of Islam may link to the history of how Prophet Muhammad secretly performed Da'wah at the beginning of Islam. This is why it is so tough to go around and talk to people because of the lack of preparedness of the political environment (Nor & Malim, 2014). The first to embrace Islam were close relationships with the Prophet, such as his wife and his nephew, Ali. The audience learned that the guy formerly portrayed as Abu Bakr was now identified as being composed of five individuals, including Saad bin Abi Waqqas, Zubair bin Awwam, Usman bin Affan, Abdur Rahman bin Auf, and Talhah bin Ubaidillah. Abu Ubaidah Bil al-Jarrāh and Al Arqam bin al-Arqam, both of whom were slave merchants, were among subsequent Quraysh expeditions. Assabiqun al Awwalun in Habassia (Ethiopia) is known; immigrants aim for economic stability and political acceptability (Islam, 2019).

When he saw that his friends were struggling in Habsyah, he encouraged them to relocate to Habsyah. Of course, there are several other places where Hijrah might be located, but in the end, the choice was made to locate Hijrah in Habsyah. Even though the king was a Christian, he was seen as an educated and just leader. As

a result, it was assumed that he would shield his friends from the Quroysi issue. Fourteen individuals were killed, ten males and four women. It also included 83 males, all of whom were of the Quraish tribe, and 19 women, who were not minors (Mastori et al., 2021). As a political matter, traveling to Medina to see Muhammad was a decision." After serving the community for ten years, the Prophet (peace be upon him) found himself in a difficult situation. His uncle and wife Abu Talib and Khadijah have died, and they have always supported him to preach the word of Islam. In a challenging position, the Prophet Muhammad started to examine alternative possibilities. At long last, the decision to go was made. Taif used to be the migration beginning point. He, however, decided to shift the city of Yathrib, where he was stoned by locals, to 3rd on his list of places to relocate to in Medina (Yakub, 2019).

Of course, such a forum was necessary to satisfy the particular aspirations of the Medina people, both Muslim and non-Muslim. To put it another way, the Prophet used the Medina Charter to announce the creation of the state of Medina. Sometimes the contracts with the Jews are termed the Medina Charter. The agreement which was made between the Muhajirin and the Ansar, in writing, is also essential. The Medina Charter is a form of governance used in the city of Medina by the Prophet Muhammad. It is known as the Medina State (Anas & Adinugraha, 2017).

Evidence from expert's relevancy of history and civilization

Following Wahyudi (2015), he examines how the history of the Majapahit Kingdom, which is one of several dynamic historical changes affecting the archipelago, begins with the Majapahit Kingdom. During the period of Hindu-Buddhist culture was a great empire in the Indonesian archipelago. As a great empire, the history of Majapahit is full of spectacular moments as well as tragic events. Many historical materials and media, such as texts, relics, and news from other countries, are available for research on the history of most kingdoms in Indonesia. The dynamics of history can be a guide for today's understanding.

Likewise, the study of Petley (2021), briefly describes the role of the Kingdom of Aceh in opposing colonialism and the spread of Islam in the 16-18 century AD. In the 1500s or early 1600s, the Kingdom of Aceh was one of the remaining Islamic countries. This empire is enduring, having endured for nearly four more centuries. This study is expected to convey the results of a literature search on the history of the Kingdom of Aceh, its development, and its role in spreading Islam in the islands. This methodology requires gathering information through analysis, discussing the information critically, and examining the history of analysis and criticism. In this study, it was found that Aceh had significant growth in all areas of administration, politics, military, economy, and science in terms of the development of civilization. The Kingdom of Aceh carried out a guerrilla war against the Portuguese in Sumatra's northern province and the strait between Sumatra and Malacca. Aceh has an essential role in expanding Islam in the region, especially in the archipelago (Hutauruk, 2020).

While Karangagung and Air Sugihan are located in South Sumatra and Batujaya in West Java, there are settlement sites at Karawang, in West Java, and Sembilan, in Bali, dating from the first to third centuries AD. When we looked at

the remains of the house's wooden posts, metal artifacts, and stone and glass beads, we found them on the website. Beads and metal artifacts found in archaeological excavations in the Indonesian archipelago belong to foreigners (Mubit, 2016). Thus, it is reasonable to assume that the inhabitants of the Indonesian Archipelago have had commercial relations with countries such as India, Southeast Asia, and China in the past. New concepts such as scripts, new belief systems, and social organization emerged due to open communication with other countries, especially from India (Dos Santos et al., 2007; Thompson et al., 2001).

Mahfud (2019), examines the genealogy of the socio-political history of Islamic education in Indonesia. Al-Tadzkiyyah, The political history of Islamic education in Indonesia, cannot be separated from the subject of its study in Indonesia. The importance of historical background in Indonesian Islamic education emerged at specific points in time. Qualitative research techniques rely on text analysis, document analysis, and interviews. This study emphasizes textual content, interpreted or analyzed depending on the context (Abror, 2019). Likewise, Asrianti et al. (2021), study discusses how educational psychology and politics monumental works of Islam are very important: Main issues and recent developments in Indonesia. To helping overcome various problems related to geopolitics and public education, disaster risk reduction education should be implemented for Karya Monument Islam. Research conducted over the last decade has shown positive results, and several curriculum packages have been marketed. Some future policies are presented in the report's seven main issues. Although these concepts are only helpful in Indonesia, many other developing and industrialized countries have similar problems, and therefore the ideas may be helpful elsewhere (Nasrullah et al., 2019).

The last study was Yanto (2018), which found the relevance or absence of classical Islamic thought in contemporary Malay Nusantara Islamic intellectualism. Qualitative research uses a library research model that combines a historical approach. The conclusion of this study shows that the transmission and dissemination of Islamic teachings and ideas occur as a natural consequence of the intellectual heritage of Islam in Malay society (Mustofa, 2015). Abdullah, (2020), said that Indonesian educator Azyumardi Azra is interested in education. As role models in reforming Indonesian Islamic education, his ideas may be used. The research used a sociology historical and social hermeneutical method to conduct a descriptive analysis (Woods, 2018). This research shows that Islamic education may be expected to have a more significant positive effect in the long term.

Conclusion

In this section, we can summarize the results of our study with the aim of the study to find the relevance between history and the progress of the civilization of the archipelago in Indonesia through a series of electronic data searches in several national and international publications. With a qualitative design model, we can summarize the results of this study, among others in the form of findings from studies of historians and social science experts, how the history of the archipelago, characteristics of the civilization of the archipelago, and antiquity

before civilization. We realize that the findings of this study are not as perfect as many have hoped. Therefore, we hope for input and constructive criticism to improve the quality of writing in the future; we hope that the results of this study will be helpful to literature and applications for the development of citizen science in the archipelago.

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