

Raden Soelaiman Hasanoesi, the Disseminator of Islam in Kaimana Papua: A Review of the Role of the Descents of Sultan Mahmud Badaruddin II in the Isolation Area

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Raden Soelaiman Hasanoesi, the Disseminator of Islam in Kaimana Papua: A Review of the Role of the Descents of Sultan Mahmud Badaruddin II in the Isolation Area

By: Rosmaida Sinaga¹ and Farida²

This study is aimed to find out the role of Soelaiman Hasanoesi in the development of Islam in Kaimana, Papua. It is interesting to discuss about his role since he is a descent of Sultan Mahmud Badaruddin II who was isolated in Ternate in 1821. Through both literature review and observation, the writer would like to present the crucial role of the descent of Sultan Mahmud Badaruddin II in Ternate. It is noticed that Sultan Mahmud Badaruddin II and his fellows were not end even though they were in isolation area –Ternate. In fact, one of his descents became an important figure in developing Islam in this region until reaching Papua, especially Kaimana. He was Soelaiman Hasanoesi. Initially Soelaiman started his religious proselytizing individually, then his movement got more and more advanced. He established an Islamic organization, called as Persatuan Islam Kaimana (Kaimanan Islamic Association) in order to organize his movement in developing and spreading Islaam widely in this area. Through this organization, Soelaiman Hasanoesi gave his big contribution and played a central role in advancing Islam in Kaimana. Therefore, Kaimana is a region with the most moslems in Papua.

A. Introduction

A ceaseless struggle was applied by a national hero from Palembang--Sultan Mahmud Badaruddin II and his descendants. It took a long period of time started from the first quarter of 19th century to the next one century. It was noticed that the Sultan was the big enemy of the Dutch colonial for his brave confrontations (between June and October 1819). The Sultan led Palembang to defeat the Dutch colonists and got his victory during the war. Kaimana (nowadays, it is one of developing regencies

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which secedes itself from its previous regency, Fak-fak in West Papua)³ was a place in which the Sultan and his descendants maintained their struggles.

Kaimana was located in a region of West Coast Papua. It owned a great natural harbor so that some merchant ships could be docked freely. Therefore, Kaimana became a popular port city. Some foreign merchants came and visited Kaimana. Those merchants came from China, Arab, Seram, Gorom, Bugis-Makassar, Ternate and Tidore.⁴ The growth of trading in Kaimana triggered an increase of migration to this developed area. Inevitably, the migration itself became an essential part for the history of Kaimana afterwards. Economical reason was not the only motive for the coming of the migrants to Kaimana. In addition, ethnicity and socio-religious activity were other important factors for the occurrence of migration.

In cultural sector (religion, ethnicity, economy, and politic), Kaimana was closely related to the economical and political centrals in the western islands, especially Seram and Tidore. The cultural identity (ethnicity and religion) of its inhabitants had a strong affiliation to Seram and Tidore where the majority of people were moslems. The existence of the outsiders in Kaimana led to the spread of Islam in this region. Among the other religions, Islam was the earliest one which reached Kaimana. It is believed that the people from Maluku⁵ and the surrounding islands brought Islam to this region along with the occurrence of trading contacts.

Furthermore, the preachers who came from outside Papua played an important role in the development of Islam in Kaimana. Those preachers guided and taught the local inhabitants about Islamic doctrints voluntarily. Therefore, besides being Islamic

³ Kaimana regency established in 2002, after the House of Representative of Indonesia Republic assigned an Act Number 26 of 2002. Clause 11 of the Act of Republic of Indonesia Number 26 of 2002 stated that Kaimana regency derives from part of Fak-Fak regency. Furthermore, the capital of Kaimana regency is Kaimana. 1

⁴ JSeijne Kok, " Vervolgmemorie op de Algemeene Memorie Betreffende de Afdeeling West Nieuw Guinea, Fak-fak 1923, J. Miedema dan W.A.L. Stokhof, Irian Jaya Source Materials No. 3 Series A- No.2: *Memorei van Overgave van de Afdeeling West Nieuw Guinea* (Leiden: DSALCUL/IRIS, 1992), hal. 25. 1

⁵ANRI, Memorie van Overgave de Betrefende de Onderafdeeling Kaimana van de Controleur F.H. Peters, Reel No. 40, MvO Serie 1e.

preachers, they also worked as merchants or other professions in order to support their family living as well as fund their religious preaching. One of the best preachers in Kaimana was a descent of Sultan Mahmud Badaruddin II who was isolated to Ternate in 1822. He was Raden Soelaiman Hasunoesi. Raden Soelaiman Hasunoesi was not an ordinary preacher, in fact, he was the founder of the first Islamic organization in Kaimana, named Kaimanan Islamic Association. The organization focused on the religious and educational interests of the moslems in Kaimana. Based on this formulation, the writer is interested in examining the role of Soelaiman Hasanoesi as an Islamic disseminator in Kaimana, Papua.

B. Kaimana as an Acculturation Spot between the Native People and the Outsiders

Before the coming of European, the native people of Papua and the people living in the islands of Maluku have had a good relationship for a long time. It can be seen from the languages used by the people of Halmahera and Morotai which are similar to that used by the native people of Papua. The migration of people to Kaimana in the pre-colonial period was closely related to the trading activities. The foreign merchants who came to Papua settled in some different areas of this region for conducting their trading activities. Before the 20th century, it was noticed that the people of Sulawesi became the popular migrants. They usually sailed to North Australia by boats in particular terms. During the voyage, the migrants would stop over the western coasts of Papua since the areas were closed to North Australia geographically. Indeed, the spontaneous migration which included a large number of people, have been done by the people of Sulawesi, especially those of Buton, Bugis and Makasar for a long time. Likewise, the people from the Sultanate of Ternate and Tidore have already got in touch with the inhabitants of Papua. As the matter of fact, the power and commercial relations between the sultans in Maluku and the people

living along the west coasts of Papua have lasted since a long time ago. Since most of the merchants⁶ were moslems, they did religious preaching while doing the business transactions with the local people of Papua. Besides the local ethnics mentioned previously, the commercial relation were also interlaced with the overseas ethnics, such as Chinese and Malayan. The merchant ships of China and Malayan Peninsula anchored in this region. Based on this, it can be stated that the interaction between the local people of Papua and the outsiders, especially those who came from the eastern part of Indonesia has lasted for a very long time in terms of business.

In 1660s, a commercial organization of the Dutch colonial, named VOC cooperated with the Sultanate of Tidore did some trading activities in Papua. Meanwhile, the Chinese merchants have done their business transactions with the people in Onin region and those in southwest coast of Papua (Kaimana is included, since its eligible area and port for the merchant ships) since the 13rd century. The coming of VOC in Papua gave bad effect for the outsiders, except Chinese. The Chinese merchants were the ones who were able to do their business in the west and the north coasts of Papua, while the others were not. These Chinese merchants were very superior in doing any kind of negotiation with the local inhabitants.⁷ It could be the basic reason for the success of these Chinese merchants for getting both convenient settlements and business places in some commercial centrals along the west and the north coasts of Papua.

Besides the merchants and adventurers, Europeans were also interested in visiting Papua. They came in Papua around the 19th century for the purpose of mission of spreading Christianity. The first missionary who came to Papua was Protestants. They stayed in Mansinam island, Manokwari. Afterwards, in 1905,

⁶Stuart Upton, Stuart, "*The Impact of migration on the people of Papua. Indonesia: A historical demographic analysis*". Unpublished PhD thesis, Department of History and Philosophy, University of New South Wales, 2009, hal.99.

⁷Stuart Upton, Stuart, "*The Impact of migration on the people of Papua. Indonesia: A historical demographic analysis*". Unpublished PhD thesis, Department of History and Philosophy, University of New South Wales, 2009, hal.90-94.

Catholic missionary came in Merauke in the southern coast of Papua⁸. Inevitably, Papua was one of important places for the spreading of Christianity in the eastern Indonesia.

The existence of many outsiders—merchants, Islamic preachers, and Christian missionaries has enriched Kaimana with many occupants from various ethnics. However, those ethnics kept maintaining their originalities through their business in terms of trade names (Makasar Coto, Padang Restaurant, Tegal Restaurant, Lamongan Grilled Fish). In addition, there was also “pecinan”, namely a series of light blue home-stores lining up on the main road of Kaimana. This was the settlement of the Chinese/Tionghoa people. The settlement has already built as the appearance of Kaimana city.⁹ Furthermore, the names of kampongs which are available in Kaimana also symbolized the origins of the occupants, for examples Seram Kampong, Timor Kampong, Buton Kampong, Bugis Kampong, and so forth.

There were actually some impetus factors which triggered the outsiders to come to Kaimana. One of the crucial factors was its geographical location. Kaimana was located in the shoreline. So, it was wide open for outsiders to come and visit Kaimana. Therefore, it seemed like Kaimana invited the outsiders to do some migrations toward it. Indeed, the native people of Kaimana, especially those in Koiwai and Arguni Bay have interacted with the outsiders through business or trading activities. These migration actions represented not only physical movement or

⁸ The Dutch colonial divided two regions of religious spreading in Papua; the northern Papua for the Protestant missionaries and the southern Papua for the Catholic missionaries. Consequently, the people living in the northern Papua were commonly Protestants and those who live in the southern Papua were commonly Catholics. The European missionaries were assisted by those from Kei islands, Maluku and North Sulawesi. The Dutch colonial themselves also supported the missionaries well by giving them wages and accommodation fees. In addit Para mion, the colonial government helped the missionaries in developing schools for the people of Papua.

⁹ Pecinan in Kaimana, by Peters’s MVO (1957) was described as: *The road along the beach which was crowded by the Chinese stores in both sides (the total number of the stores was 10). The model of the store building were all the same: an iron-wooden frame, cement walls, or plates, and zink roof. Since materials were easily find, so the stores looked better, especially since 1915 many stores have been painted and equipped by zink.*

transfer of people, but also transfer of ideas and other social attribution, such as religion.

Many tabernacles—mosques and churches spreading in Kaimana indicated that the outsiders were totally migrated to Kaimana since a long time ago. In the memorial moment of the handover of Controller of Onderafdeeling, Kaimana, F.H. Peters, it was mentioned that Islam has been introduced in the early time through either individual interactions or trading activities which include the local people and the outsiders from Maluku. Meanwhile, Christianity came afterwards through the missionaries from Europe. Furthermore, the missionary work in Onderafdeeling Kaimana was started by Missionary Foundation of Utrecht in 1931.¹⁰

In fact, the outsiders came not only for the purpose of doing some business, but also for having social interactions. The inter-racial marriage between the local people and the outsiders frequently happened. This intermingle marriage has been done since a long time ago and it has given an impression that the originality of the people of Kaimana is based on the racial combination created by the intermingled marriage. Mathias Mairuma and Burhanuddin Ombaiera are two examples of the racial combination.¹¹ Mathias Mairuma has a blood of China and Papua, while Burhanuddin Ombaier has a blood of Papua and Gorom. Finally, it will be a problematic matter if we consider the people of Papua on the basis of the curly hair and dark complexion only.

C. The Spreading of Islam in Kaimana

Islam reached Kaimana due to the merchants of Maluku islands. Then it spread away. The intensive spreading of Islam happened when the Dutch colonial ruled Papua,

¹⁰ ANRI, *Memorie van Overgave van de Onderafdeeling Kaimana van Controleur F.H. Peters, 1957, Reel no. 40, MvO serie 1e*.

¹¹The major and Vice Major of Kaimana Regency, 2010-2015.

especially after the sailing route of *Koninklijke Paketvaart Maatschappij* (KPM) to Papua was organized.¹² Indeed, the well organization of this route increased the trading activities in Kaimana. Many merchants crowded Kaimana. They came not only for the purpose of trading but also for being Islamic preachers. There were some well-known preachers in Kaimana, such as Mutahar Al Hamid, a preacher as well as merchant who came from Hadramaut in the end of 19th century, Imam Husein Makatita, originally from Seram, Samiun, who was from Banda and the founder of a mosque in Kampong of Buton, Kaimana.¹³

Initially, Mutahar Al-Hamid came to Tual for trading in the end of 19th century. At this time, there were many Arabian communities who came from Hadramaut in Tual. They were basically merchants, too. Mutahar Al-Hamid then moved to Kaimana for trading, he brought commercial goods from Maluku, such as red cloth, tobacco and salt to Kaimana. Conversely, he brought commercial goods from Papua to be sold in Tual and Seram, such as mahogany, nutmeg fruit, etc. Finally, Mutahar Al Hamid decided to stay in Kaimana. Here, he started teaching anything related to Islamic doctrins while doing his business. He got married with Siloi, one of the princess of King Komisi's relative. This marriage opened a wider way for Mutahar Al Hamid to do both his preaching and trading activities.¹⁴ Fortunately, in Kaimana, a king acted as a commercial agent for the transaction between the local people and the outsiders. The king played a role as a broker between the merchants of Seram and the local inhabitants who provided the commercial goods.¹⁵

¹²ANRI, The Letter of Resident of Ternate to the Governor General of the Dutch East Indies, No. 2086/2, 28 October 1987, *Bundel Algemeene Secretarie*. See Rosmaida Sinaga, *Masa Kuasa Belanda di Papua 1898-1962* (Jakarta: Komunitas Bambu, 2013), hal. 58-59.

¹³Interview of Solahudin with Abu Karim Ratu in Kaimana on 10th August 2010.

¹⁴Interview of Solahudin with Safa Al Hamid in Kaimana on 11th August 2010.

¹⁵ ANRI, *Memorie van Overgave van de Onderafdeeling Kaimana van Controleur F.H. Peters, 1957, Reel no. 40, MvO serie 1e*.

After being a member of the aristocrats, Mutahar Al Hamid got more facilities in spreading Islam to the society of Kaimana. Conversely, this marriage also gave an advantage for the king. The king could rise his glory and got better impression from either moslem community in Kaimana or moslem merchants of Maluku. The religiously teaching activities of Mutahar Al Hamid have been done not only in Kaimana but also in other regions of his trading destinations, such as Tanah Merah (the Red Land), Adi island, Nusaulan, Kambala, Arguni¹⁶. Islam developed rapidly in these areas. However, Mutahar Al Hamid kept on doing his religious activities until 1910s. At this time, a bad incident happened to him and his family. Mutahar Al Hamid and his family got an accident during their proselytizing and trading voyage. The accident happened when he sailed back to Kaimana from Nanggarome for purchasing mahogany, the ship which carried him and his family was thrown by storm in Bisari Cape, near the Kampong of Sisir. Mutahar Al Hamid died in this tragic accident. However, Mutahar's dead body could not be found. Meanwhile, Mutahar's wife and children could be saved by the crews of the ship. After this accident, Siloi and her children stayed in Kampong Bisari. Some years later, an Arabian of Tual named Habib Hasan bin Hamzah Al-Hamid visited Kaimana to take the children of Mutahar Al Hamid. Initially, the people of Kampong Bisari refused it. Fortunately, Habib Hasan succeeded in convincing King Komisi as well as inhabitants of Kampong Bisari through his promise that the children would be educated based on Islamic rules. Furthermore, they would be returned back to their original place if they were skilled. Finally, Habib Hasan's requested was approved and he took the children of Mutahar Al-Hamid to Banda. The children then studied in an Islamic school which was established by Habib Hasan Al Hamid himself. Among those children, Muhammad Al-Hamid was the one who finally continued his father's preaching activities. He did his activities in 1920s. As his late father, Muhammad Al Hamid also earned his living by trading. When he came to Kaimana, there were some great

¹⁶Interview of Solahudin with Safa Al Hamid in Kaimana on 11th August 2010.

teachers of Islam there, among others are Imam Husein Makatita who focus on his preaching in Kampong of Seram, Samiun who chose Kampong of Buton as his proselytizing area. In 1927, Samiun with the local ruler (King Namatota) established a mosque in this kampong. The mosque was the first one in Kaimana district. A few years later, Imam Husein Makatita with King Komisi also established a mosque in Kampong of Seram.¹⁷ Through the establishment of the two mosques, Islam could developed rapidly and lively in Kaimana. Furthermore, in 1930s, a new preacher of Islam came from Ambon. He was Soelaiman Hasanoesi. Soelaiman Hasanoesi was a descent of Sultan Mahmud Badaruddin II who was isolated to Ternate after the war of Palembang (1821).

Afterwards, the Sultan of Palembang, with Muhammad Ahmad would established the first Islamic Organization in Kaimana, namely Kaimanan Islamic Association.¹⁸

The existence of those Islamic preachers was very crucial for the developing and spreading of Islam in Kaimana, especially in the first period of colonial time (before 1945). Beside being as religious preachers, they also played role as religious adjudicators who were responsible for determining the arrival time of Ramadhan or fasting month for moslems and Idul Fitri, the feast day for moslems. In addition, they took care of marriage, circumcision, heritage and other matters of living. Last but not least, they had responsibility in generating new preachers for the purpose of advancing of Islam in this area. One of the students of Husein Makatita was Abu Bakar Syawal. He was a popular and great preacher in Kaimana, substituting his teacher. Besides that there were also some others, such as Abu Riroma, Shaleh Bogra, Harun Fenetiruma, and Hamzah Riroma (religious leader of Kampong Baru). These new preachers were the students of Tete Padi.¹⁹

¹⁷ Interview of Soluhudin with Thaha Al Hamid in Kaimana on 12th August 2010.

¹⁸ ANRI, *Memorie van Overgave over de Afdeeling West Nieuw Guinea* door L.L.A. Maurenbrecher, Fak-fak, 1953.

¹⁹ Interview of Solahudin with Thaha Al Hamid in Kaimana on 11th August 2010.

The coming of these preachers to Kaimana was closely related to the rapid development which occurred in *Afdeeling* West Papua. Trading progressed rapidly, especially in some port cities as Kokas, Fakfak, including Kaimana. The availability of good and sufficient ports in these three regions was the fundamental reason of the rapid growth of trading in these areas. In Kaimana itself, the trading and business progressed more and more, especially in the early time of the 20th century. Cendrawasih became the most popular commodity at that time. The majority of merchants were the outsiders from Maluku, such as Gorom, Seram and foreign merchants from Cina and Arab. A good commercial circumstance in Kaimana encouraged not only the merchants but also other common outsiders to tried their luck or found a better life there. They worked as official staff of government, carpenters, labors, or fishermen. The people of Buton and Seram commonly worked as sailors and fishermen. While, the people who came from Ambon and Keiyang worked as government officers.²⁰

Half of the merchants were religious preachers, too. They taught about Islam in Kaimana. So, it is a little bit difficult to classify the real professions of the moslems in Kaimana, especially those important figures of Islam since they did both preaching and trading activities in the same time professionally.

D. The Role of Raden Soelaiman Hasanoesi (A Descent of Sultan Mahmud Badaruddin II) as a Great Preacher and Founder of the First Islamic Organization in Kaimana

²⁰J. Seijne Kok, "Vervolgmemoire op de Algemeene Memorie Betreffende de Afdeeling West Nieuw Guinea, Fak-Fak 1923, J. Miedema dan W.A.L. Stokhof, *Irian Jaya Source Materials No. 3 Series A – No. 2: Memories van Overgave van de Afdeeling West Nieuw Guinea* (Leiden: DSALCUL/IRIS, 1992), hal. 25.

Unveiling the relationship between Raden Soelaiman Hasanoesi and Sultan Mahmud Badaruddin II was not an easy task. The finding of this bloodline track was on the basis of admittance of Idham Hasanoesi, a grandson of Raden Soelaiman Hasanoesi. He said that their ancestor was the sultan of Palembang who was isolated²¹.

Their existence in Kaimana in 1930s was for the purpose of developing and spreading Islam. Raden Soelaiman Hasanoesi was born in Ambon because his parents were isolated to Ambon by the Dutch colonial. From this fact, it can be said that Raden Soelaiman and his family were not the native people of Ambon. The isolation of his parents showed that the Dutch colonial considered that his family brought a big threat for them. Possibly, the main cause of the isolation was to have control of their action since their disagreement and confrontation toward the colonial government in Ternate²².

²¹ After their two times losing in the battle against the Sultanate of Palembang under Sultan Mahmud Badaruddin II in 1819, the Dutch colonial prepared themselves very well in order to do the revenge and take the victory. Jendral Major H.M. De Kock led the Dutch troops. In June 1821, the war between the Sultanate of Palembang and the colonial happened again. In this war, Palembang was finally conquered. Having their victory, however, the colonial still got much loss of 75 killed personnel, and 242 injured personnel (noted in the Dutch archives). Having defeated, Sultan Mahmud Badaruddin II and his fellow were isolated to Ternate (1822). There the Sultan and his fellows were placed in Fort Orange who was a central of the Dutch government. They were placed in a site in the south of Fort Orange. This site was finally named as "Kampong of Palembang". In this kampong, Sultan with the tight control of the Dutch spent the rest of his life. He passed away on 26th November 1852 (*ANRI*, Bundel Palembang No. 5.1; *ANRI*, Bundel No. 4, 1971; *Bataviaasche Couran*, 11 Juli 1821; *Bataviaasche Couran*, 4 Agustus 1821).

²² It can be analogized by an important event occurred on 18th May 1824, when the Governor General of the Dutch East Indies, G.A.G.P.B. van der Capellen visited Ternate residence and did a meeting with Sultan Mahmud Badaruddin II. In this chance, the Dutch leader was very disappointed of being expected to have the Sultan's request on returning back to Palembang. In fact, he did not. Sultan Mahmud Badaruddin II who was populous with his strong attitude and tough, refused to propose of getting back to Palembang. Sultan chose to be an isolated man instead of returning back to his homeland as a conquered man. His strong heart and attitude could be viewed from the couplets of poem he has written in Ternate, "Syair Nuri". Another example was when Sultan Ahmad Najamuddin Prabu Anom in 1825 (signed the end of the Palembang Sultanate) was isolated to Banda, surprisingly, he was connected to some national fighters who were isolated there to do the confrontation against the colonial. Therefore, he was then taken to Manado in 1841 until the rest of his life (1844) (*Bataviaasche Couran*, 31 Juli 1824, No. 31; *ANRI*, Bundel Palembang No.44.4; *ANRI*, Bundel Palembang No. 62.2; No. 4, 1971: 93)

Raden Soelaiman married with a Chinese woman named Lun Can. In 1951, he, with Muhammad Ahmad established the first Islamic organization in Kaimana , namely Kaimanan Islamic Association. It seems that the organization was very important so that it was included in the memorial of the handover of Maurenbrecher of Kaimana. The importance of the organization was specifically felt by the all of the moslems of Kaimana and generally by all the people of Kaimana. It was considered as a brave and brilliant movement in order to direct and take accommodate the socio-religious matter of the society. The objective of this organization was to pay attention on the interests of the moslems in Kaimana and gave more focus on th education. It was expected to function as an educational institution for moslems equal to the available Christian educational institution which got full support from the colonial government. Kaimanan Islamic Association had close relation with General Islamic Party in Tual.²³ Through this organization, Raden Soelaiman Hasanoesi planned his further movement of establishing Islamic schools and big mosque, as the centrals of Islamic preaching. Education became the first priority of this party. So, he then established the first Islamic school in 1953. Unfortunately, this school lasted only for nine months. Another Islamic school which would be built in Susunu, as the previous plan was also failed. The main factor of this failure was the budget. Some other factors were also possible; however, it could not be explained clearly for the absence of information.

After his unsuccessfulness on realizing his plan of establishing and developing Islamic school, Raden Soelaiman Hasanoesi and his friend, a Chine moslem named Tan Kok Thie who worked in customs office, reformed Kaimanan Islamic Association which was a socio-religious organization in to a political party. Consequently, the two founders were caught by the colonial government. Unfortunately, after Raden Soelaiman Hasanoesi was released, he found that his

²³ ANRI, *Memorie van Overgave over de Afdeeling West Nieuw Guinea* door L.L.A. Maurenbrecher, Fak-fak, 1953.

fellows were left the party because of being afraid at the colonial. When the incident of Trikora, the returning presses of West Irian to the native country, Indonesia occurred, Raden Soelaiman Hasanoesi was the first one who rose the red and white flag. In fact, he armed himself to fight against anyone who showed their disagreement toward it.²⁴ Viewing all of his actions in socio-religious and politic sectors showed that he was an Islamic great figure as well as an Indonesian fighter. In the further time, the Islamic school of Raden Soelaiman was reformed and it became Sekolah Dasar (SD) Yapis Kaimana.²⁵

Based on what he has been done during his life, including religious, education and politic actions, it is considered that Raden Soelaiman Hasanoesi is a great figure of Kaimana who always gets great honour from the people of Kaimana until now. Having a blood of a national fighter, Sultan Mahmud Badaruddin II, he took all the risks in developing Islam in Kaimana and confronting the Dutch colonial as well.

E. Conclusion

The coming and spreading of Islam in Kaimana could not be separated from the role of the merchants and the preachers from out of Papua. The merchants of Arab and Maluku who came to this region introduce and taught about Islam while doing their business of trading.

One of the great preachers who developed and spread Islam to the entire parts of Kaimana was a descent of Sultan Palembang. He was Raden Soelaiman Hasanoesi. The importance of this figure in developing Islam in Kaimana could be seen from his real actions toward it. The most important one was establishing the first Islamic organization in Kaimana, namely Kaimanan Islamic Party. Basically, this

²⁴Interview of Solahudin with Idham Hasanusi in Kaimana on 13rd August 2010.

²⁵ Interview of Solahudin with Idham Hasanusi in Kaimana on 13rd August 2010.

organization was aimed to improve the religious knowledge and view of the people as well as to educate the people of Kaimana.

The establishment of Islamic Party of Kaimana represented the society movement in socio-religious sector. The organization was aimed to strengthen and unity all the moslems of Kaimana. However, in the further progress, this Islamic Party turned in to a political party who was pro-Indonesia. Therefore, the colonial government finally caught Raden Soelaiman Hasanoesi, the leader of the party. etelah Even though he had to face the threat and danger coming from the colonial, Raden Soelaiman Hasanoesi never stopped struggling. He continued his preaching after he released and kept struggling for Islam rest of his life.

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