

## SOURCES OF ISLAMIC ECONOMIC LAW DURING THE PALEMBANG DARUSSALAM SULTANATE

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### *Abstract*

This study aims to reveal the dynamics of Islamic economics during the Palembang Darussalam Sultanate era (1659–1823 M)<sup>1</sup>. This sultanate was the center of Islamic power in South Sumatra, using Islamic law as the foundation of governance, including in the economic sector. This study employs a descriptive qualitative approach with historical analysis of primary and secondary sources. The results of the study indicate that the economy of the Palembang Sultanate was strongly integrated with Islamic values, especially in the areas of trade, taxation, and resource management. The enforcement of muamalah law, the role of scholars in economic oversight, as well as the management of zakat and waqf, became characteristic features of the Islamic economic structure in this region.

**Keywords:** *Islamic Economy, Palembang Sultanate, Muamalah,*

### **Abstrak**

Penelitian ini bertujuan untuk mengungkap dinamika ekonomi Islam pada masa Kesultanan Palembang Darussalam (1659–1823 M)<sup>2</sup>. Kesultanan ini merupakan pusat kekuasaan Islam di Sumatra Selatan yang menjadikan syariat Islam sebagai dasar pemerintahan, termasuk dalam bidang ekonomi. Kajian ini menggunakan pendekatan kualitatif deskriptif dengan analisis historis terhadap sumber primer dan sekunder. Hasil kajian menunjukkan bahwa ekonomi Kesultanan Palembang terintegrasi kuat dengan nilai-nilai Islam, terutama dalam sistem perdagangan, perpajakan, dan pengelolaan sumber daya. Penegakan hukum muamalah, peran ulama dalam pengawasan ekonomi, serta pengelolaan zakat dan waqaf menjadi ciri khas dari struktur ekonomi Islam di wilayah ini.

**Kata kunci:** Ekonomi Islam, Kesultanan Palembang, Muamalah

<sup>1</sup> Hoirul Amri, *Corak Melayu Dalam Perekonomian Kesultanan Palembang Abad XVII-XIX*, 2022 <[http://repository.radenfatah.ac.id/27755/2/Lengkap\\_Corak\\_Melayu\\_dalam\\_Perekonomian\\_Kesultanan\\_Palembang %28Khoirul Amri%29.pdf](http://repository.radenfatah.ac.id/27755/2/Lengkap_Corak_Melayu_dalam_Perekonomian_Kesultanan_Palembang %28Khoirul Amri%29.pdf)>.

<sup>2</sup> Hoirul Amri, *Corak Melayu Dalam Perekonomian Kesultanan Palembang Abad XVII-XIX*, 2022 <[http://repository.radenfatah.ac.id/27755/2/Lengkap\\_Corak\\_Melayu\\_dalam\\_Perekonomian\\_Kesultanan\\_Palembang %28Khoirul Amri%29.pdf](http://repository.radenfatah.ac.id/27755/2/Lengkap_Corak_Melayu_dalam_Perekonomian_Kesultanan_Palembang %28Khoirul Amri%29.pdf)>.

## Introduction

Naguib Al-Atas believes that Islam was already present in Palembang in the 7th century. At the beginning of the 7th century, both places, Palembang and Kedah<sup>3</sup>. Located on the edge of the Malacca Strait, it was a stopping place for travelers and Muslim traders, and they were well received by the local ruler (the Sriwijaya King) who was not yet Muslim, and were able to practice their Islamic faith. The existence of the Muslim community in Palembang during the Sriwijaya era can be observed from various historical and archaeological sources indicating the presence of Muslim traders' interactions and settlements since the 7th century AD<sup>4</sup>. Trade routes in the Malacca Strait in the 7th and 8th centuries AD became important routes for Muslim traders traveling through East and Southeast Asia, allowing the establishment of Arab colonies in Sumatra during that period<sup>5</sup>. This condition was supported by the maritime power of Srivijaya, which dominated international trade routes, attracting foreign traders, including Arab Muslim traders, to Palembang<sup>6</sup>.

The Palembang Darussalam Sultanate was one of the Islamic political entities in the Nusantara that grew rapidly from the 17th century to the early 19th century. It was strategically located at the mouth of the Musi River<sup>7</sup>. This sultanate turned into an important trading center in the South Sumatra region. Islam was not only a religious identity but also the foundation for state governance and the economic system. Therefore, a study of Islamic economics during this period is important to illustrate how Sharia was practically applied in traditional economic management. Through Chinese records, it is mentioned that in the 19th century, Muslims in Canton were expelled by Emperor Hi-Tsung because they colluded with peasant rebels. These Muslims then fled from the Canton port and sought protection from the King of Kedah. They wanted to continue living as an Islamic community in Palembang and Kedah.<sup>8</sup>.

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<sup>3</sup> Maryamah, AWAL TERBENTUKNYA KOMUNITAS DAN ENTITAS MUSLIM DI KAWASAN MELAYU DI SUMATERA SELATAN (STUDI PADA KAMPUNG AL-MUNAWAR PALEMBANG), *Jurnal Kalpataru*, Volume 9, Nomor 2, Desember 2023 (86-92).

<sup>4</sup> Aulia Novemy Dhita and Sesilia Dwi Putri, 'Membaca Keturunan Arab Di Palembang: Dari Kedatangan Hingga Kini', *Jurnal Tamaddun : Jurnal Sejarah Dan Kebudayaan Islam*, 9.1 (2021), doi:10.24235/tamaddun.v9i1.8174.

<sup>5</sup> Yulia Nasrul Latifi and others, 'Bunga Rampai Cakrawala Penafsiran Ilmu-Ilmu Budaya', 2022.

<sup>6</sup> Muhamad Bindaniji, 'Traces of Māturīdīsm in the 'Ulamā's Works in Nusantara in the Seventeenth Until Nineteenth Centuries', *ISLAM NUSANTARA: Journal for Study of Islamic History and Culture*, 2020, doi:10.47776/islamnusantara.v1i1.50.

<sup>7</sup> Aulia Novemy Dhita and Muhammad Reza Pahlevi, 'Menulusuri Aspek Maritim Sungai Musi Untuk Pembelajaran Sejarah Lokal', *Chronologia*, 4.3 (2023), pp. 129–39, doi:10.22236/jhe.v4i3.11136.

<sup>8</sup> Endang Rochmiatun, 'BUKTI-BUKTI PROSES ISLAMISASI DI KESULTANAN PALEMBANG Endang Rochmiatun Fakultas Adab Dan Humaniora UIN Raden Fatah Palembang', *Tamaddun: Jurnal Kebudayaan Dan Sastra Islam*, 12 (2017), p. 1.

Regarding the presence of some Muslims during the Sriwijaya Kingdom, Azra mentioned that Palembang, as the capital of the Sriwijaya Kingdom at that time, already had a number of indigenous Muslims among the kingdom's inhabitants. This was a consequence of the interaction between the people of Sriwijaya and Muslims from the Middle East, which had been ongoing since the birth of Islam. Although Sriwijaya was a leading center of Buddhist knowledge in the Nusantara, it was a cosmopolitan kingdom. Muslim residents retained their rights as citizens of the kingdom, so some of them played roles not only in trade but also in diplomatic and political relations of the kingdom. Several Muslim citizens were sent by the Sriwijaya government as royal envoys to both China and Arabia<sup>9</sup>.

As is known, in the 15th century Palembang was part of the Majapahit domain, and as a conquered territory, Majapahit placed its representative in Palembang, namely Ario Damar (son of Prabu Brawijaya Sri Kertawijaya). When Ario Damar was in power, Raden Rahmad, later known as Sunan Ampel, stayed in Palembang for two months and successfully persuaded Ario Damar to convert to Islam, albeit secretly; in other words, he was not yet willing to openly embrace his Islamic faith. This was likely due to concerns about the Majapahit rulers, who were still Hindu. After converting to Islam, his name changed to Ario Dillah or Ario Abdillah.<sup>10</sup>.

At certain times, Ario Dillah would visit the King of Majapahit, and he always stopped by Raden Rahmad's (Sunan Ampel) place to gain more knowledge of Islam. After returning to Palembang, he would always maintain relationships with the Arab scholars who traded in Palembang<sup>11</sup>. Regarding the existence of Muslim communities during the time of Ario Dillah or Ario Damar, it can be evidenced by the presence of a figure named Raden Fatah.

As is known, Palembang holds an important position as the birthplace of a figure named Raden Fatah, the first Islamic king of Demak. In the oral stories of Java, Raden Fatah is the son of Prabu Brawijaya of Majapahit and a Muslim Chinese woman, who, while pregnant, was entrusted to the Duke of Palembang, Ario Damar. After the child was born, he was raised in Palembang and educated in Islam alongside Raden Kusen (the biological son of Ario Damar)<sup>12</sup>. After Raden Fatah (who was given the name 'Prince Jimbun' during his childhood) was about 20 years old, he was sent by Ario Damar along with Raden Kusen to the Java land to deepen his knowledge of Islamic teachings from Sunan Ampel. Thus, Palembang, as a place that contributed to raising Raden Fatah, certainly had scholars and Muslim communities at that time who had participated in shaping or providing Islamic education to Raden

<sup>9</sup> Bindaniji, 'Traces of Maturidism in the 'Ulamā's Works in Nusantara in the Seventeenth Until Nineteenth Centuries'. Iihat juga

<sup>10</sup> Endang Rochmiatun, *Elite Lokal Palembang Abad Xix-Abad Xx* : Rafah Press bekerja sama dengan Lembaga Penelitian dan Pengabdian Kepada Masyarakat UIN RF Palembang Perpustakaan,

<sup>11</sup> Agus Sunyoto, *Atlas Walisongo: Buku Pertama Yang Mengungkap Walisongo Sebagai Fakta Sejarah*, 2017. P 96-100

<sup>12</sup> Fanni Izzah and Uswatun Hasanah, 'Jaringan Islamisasi Kesultanan Demak Di Sumatera Dan Kalimantan Abad XV-XVII', *Jawi*, 7.1 (2024), p. 57, doi:10.24042/00202372148300.

Fatah<sup>13</sup>. Information about Islamic activities until the end of the Majapahit rule in Palembang is not widely available.

After the fall of the Majapahit Kingdom, Palembang became a protectorate of the Demak Kingdom led by Raden Fatah. Thus, indirectly, Palembang had become part of the Islamic kingdom. This of course implies that in Palembang at that time, there were noticeable Islamic activities, especially in economic activities. The Palembang kingdom, as part of the Islamic kingdom, naturally influenced its economic activities. This study will focus on discussing the extent to which Islamic law influenced the economic activities in the Palembang Darussalam Kingdom.

## Research Method

This study uses a **descriptive-qualitative** method with a historical approach. Data sources are obtained from historical literature, Malay manuscripts, as well as previous research related to the Palembang Sultanate. Analysis is conducted through a review of the economic practices carried out by the sultanate, as well as the interpretation of the underlying Islamic values.

## Results and Discussion

### Sources of Islamic Economic Law during the Palembang Darussalam Sultanate

The context of local cultural values and Islamic teachings represents the manifestation of Islamic economics during the Palembang Sultanate era and as an effort to instill an orderly life in accordance with local noble values and in line with Islamic muamalah. Then, during the Palembang kingdom and sultanate era, several legal instruments emerged, the first of which was the Sinbur Cahaya law<sup>14</sup> and the sultan's charter as a guide for a harmonious socio-economic life in order to create justice and order based on Islam; secondly, several books on worship and transactions such as the book Ash-shirotolmuustaqim, the Salikin poetry book volume one, the zakat book, and the Bidayatul Mujtahid book which teach worship in relation to Allah and His Prophet, and socio-economic life including zakat to achieve happiness and safety in this world and the hereafter. The Sultanate of Palembang Darussalam implements Islamic law as the basis of law and morality in the economy. Below are some laws. Below are some sources of economic law enforced by the Sultanate of Palembang Darussalam.

<sup>13</sup> Rr Rina Antasari, Renny Kurnia Sari, and Siti Dini Fakhriya, 'THE RELATIONSHIP BETWEEN the NAMING of STATE ISLAMIC UNIVERSITY ( UIN ) PALEMBANG with RADEN FATAH the SULTANATE of DEMAk', 3798.

<sup>14</sup> A Hanifah and Pusat Pembinaan dan Pengembangan Bahasa, *Undang-Undang Simbur Cahaya* (Pusat Pembinaan dan Pengembangan Bahasa, Departemen Pendidikan dan Kebudayaan, 1994) <<https://books.google.co.id/books?id=9EiWAAAAMAAJ>>.

1. **The Law of Simbur Cahaya<sup>15</sup>** (UUSC )<sup>16</sup> It consists of six chapters with 188 articles, namely Chapter I on the Rules for Courtship and Marriage (32 articles), Chapter II containing Rules on Clan (29 articles), Chapter III containing Rules on Village and Farming (34 articles), Chapter IV on Rules for the Community (19 articles), Chapter V on Customary Punishments (58 articles), and Chapter VI on Rules for the Distribution of Fines (6 articles). In practice, the rules stipulated in this law are generally obeyed by the residents. Serious cases, such as rebellion or murder that cannot be resolved locally, are brought to the capital to be handed over to the sultan. As the highest authority, the sultan determines the most appropriate form of punishment for the offenders. One method that has been traditionally practiced in the Palembang Sultanate is taking the rebels or criminals, especially those involved in rebellion, to Bukit Siguntang to be sworn. Another way is the Kapanjing punishment, which is to be exiled to a certain area far from their original village, making it impossible or difficult to communicate with their relatives. However, in general, the punishment given is in the form of a fine. The amount of the fine depends on the severity of the offense committed by the perpetrator at that time, according to the provisions of UUSC. These various forms of punishment generally have a deterrent effect on the offenders. In addition, an equally important punishment is the social sanction that was in effect at that time. In traditional societies that highly uphold their customs, and with a small population, even the smallest incident would quickly spread everywhere, causing the supportive community to think twice before committing a violation of the prevailing customary law (UUSC). Thus, the Simbur Cahaya Law becomes a very important benchmark in enforcing the law in Palembang.
2. The book by abdus Shomad al-Palimbangi *Sair as-Salikin*<sup>17</sup> It explains how to maintain sexual desire as well as oral language and the envious nature of individuals. This book also contains explanations about Islamic economics, including muamalah contracts, riba contracts, ijarah contracts, and sirkah contracts. In a sales contract, one should not sell or buy with four types of people: children, the mentally ill, a slave, and the blind. It is not valid to conduct trade with children and the mentally ill without the consent of their guardian, and it is also invalid with a slave without the permission of their master. The blind cannot validly buy or sell something they cannot see, but the trade is valid if it is conducted through a representative who can see, buying and selling on their behalf. As for the pillars of buying and selling, there are six conditions; items that are impure like dogs and pigs, things that can provide benefit, items that must be owned, goods being traded must have benefits permitted by Sharia, the price of goods being traded must be known by both buyer and seller, and the goods being sold must be deliverable to the buyer. This book also mentions that usury is forbidden as a major sin, as stated in the words of Allah

<sup>15</sup> Hanifah , *Undang-Undang Simbur Cahaya*.

<sup>16</sup> Muhammad Adil, 'Dinamika Pembauran Hukum Islam Di Palembang: Mengurai Isi Undang-Undang Simbur Cahaya', *Nurani*, 14.2 (2015), pp. 57–76.

<sup>17</sup> Abdus shamad Palimbangi, 'Abdussamad Al-Falimbani Sebagai Ulama Jawi', *Sair As-Salikin*, 1985.

SWT<sup>18</sup> In addition, there is a Hadith of the Prophet (PBUH) which states that Allah curses the consumer of usury, the one who acts as its agent, its witness, as well as the one who transmits it. This usury applies to gold, silver, and staple foods; it is prohibited to exchange gold for gold or silver for silver, except if they are of equal weight and done in cash<sup>19</sup>. Next, in this book, the salam contract (order) is also mentioned, which is ordering something with certain characteristics. This salam contract is valid if it meets 10 conditions. This book also discusses the ijarah contract (lease), which is renting an item for a certain period in exchange for an agreed-upon amount between both parties. In this case, a lease has four pillars. The book also mentions a contract between two parties where they share responsibilities, with one party handing over to the other for trading with the portion agreed upon by both, such as half, a third, or with other conditions. The next contract is the syirkah (joint venture) contract, which is an agreement between two partners sharing profits. Syirkah is divided into three types: *Syirkah Inan*, *Syirkah Muawabah*, And *Syirkah Wujuh*.

3. Another book used by the Palembang Sultanate is the book *As-Sirotol Mustaqim*<sup>20</sup> The writings of Al Raniri, an Acehnese scholar, in this book explain Islamic law (fiqh). It contains issues regarding purification (thoharoh), then menstruation (Istihadoh), postpartum bleeding (nifas), and prayer, including its pillars and conditions, as well as voluntary prayers. Additionally, it explains fasting and also the pilgrimage (hajj). In the last chapter, it discusses what is permissible or forbidden to eat.

The discussion in this book also talks about zakat<sup>21</sup>, Charity, sacrifice, and Aqiqah. Zakat is the fourth pillar of Islam and is one of the very important elements in Islamic law. Therefore, paying zakat is obligatory for all Muslims who meet the requirements to pay it. There are two types: zakat on oneself, also called zakat Fitr, and zakat on wealth, or zakat mal. Then, charity is a Sunnah Mu'akkad, meaning a highly recommended Sunnah that is frequently mentioned in authentic Hadiths. Sometimes, giving charity can be forbidden if the recipient forces it in a transactional or inappropriate manner, but sometimes charity is also obligatory if it is known that the recipient is in great need. This means that when we see someone who is very needy, charity becomes obligatory. The last chapter explains about sacrifice and Aqiqah. Sacrifice is a worship performed

<sup>18</sup> AL QUR'AN Pdf (DEPAG RI, Penerbit CV. TOHA PUTRA Semarang, 1989). Al-Baqarah [2:275] *الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يُؤْمِنُونَ إِلَّا كَمَا يَقُولُ الَّذِي يَتَبَيَّنُ لَهُ الْفِسْقُ وَخَرْمَ الرِّبَا*

<sup>19</sup> Abu Abdullah Muhammad ibn Ismail al-Bukhari, *Sahih Al-Bukhari*, 5th edn (Dar Ibn Katheer, Dar Al-Yamamah, 1993) <https://shamela.ws/book/735>. Bunyi hadis: *عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ لَعَنْ أَكْلِ الرِّبَا وَمُؤْكِلِهِ وَكَاتِبِهِ وَشَهِيدِهِ*

<sup>20</sup> Jamaluddin bin Hasyim and Abdul Karim bin Ali, 'Kitab Al-Sirat Al-Mustaqim Oleh Shaykh Nur Al-Din Al-Raniri: Satu Sorotan', *Jurnal Fiqh*, 7.5 (2008), pp. 197–216.

<sup>21</sup> Hartati Wahyuningsih Abu Hanifah, *KAJIAN NILAI BUDAYA NASKAH KUNO SAIKU 'S SALIKIN II*, ed. by Restu Gunawan, I (CV. Eka Darma, 1997).

by Muslims on the day of Eid al-Adha, then became better known for slaughtering sacrificial animals with the aim of drawing closer to Allah Subhana wa Ta'ala.

4. One of the books used by the Palembang Sultanate was the zakat book, which was rewritten by Sultan Mahmud Badaruddin I (1727-1756)<sup>22</sup> which focuses on issues of zakat in the book, various types of zakat are clearly explained, among them is livestock zakat, which is zakat levied on animals that can provide benefits to humans, whether they are grazed or feed themselves, have reached the age of one year, and have reached the nisab, with each animal having a different nisab. Then, in this book, gold zakat is also mentioned, with nisab calculated annually at 2.5%; for example, if one owns 100 g of gold, they are obliged to pay 2.5% of its value as zakat. Furthermore, this zakat also mentions trade zakat, which is zakat related to trading commodities, and it is taken from the capital.

5. Next, the Islamic economic regulation in the Palembang Sultanate is the Padang Ratu charter<sup>23</sup> This charter mentions consisting of 13 lines of the application of Islamic economic law for the people of the Bandung region during the era of the Palembang Darussalam Sultanate. It is stated in the second line that debt and credit transactions must be witnessed—here, known by the caretaker, permit holder, or customary chief. Furthermore, the fifth line also applies practices of production and leasing. The concept of leasing, in accordance with Islamic economic principles, is mentioned on lines five to eight, where rules about trade are written, stating that the Sultanate indeed had the authority to monopolize the market for agricultural products so that it would not be monopolized by the VOC. Then, on lines 10 and 11, rules about confiscation of goods are included, with the concept of confiscation intended to educate citizens to obey the regulations of the sultan (Sultanate).

Padang Ratu Charter<sup>24</sup> is one of the important legal documents issued during the Palembang Darussalam Sultanate, particularly in inland areas such as Padang Ratu, Tanjung, Epil, Petaling, Sungai Keruh, and Pasemah. This document contains 13 lines of rules that regulate various aspects of social, political, and economic life of the local community. One of the distinctive features of the Padang Ratu Charter is the application of Islamic economic principles in debt transactions, leasing, trade, and the seizure of goods, which are strictly regulated to comply with Sharia values and local customs.

In the second line of the Padang Ratu Charter, it is explained that every debt transaction must be witnessed and acknowledged by the local customary officials or chiefs. This

<sup>22</sup> Imam.Dkk 'Buku Ekonomi Islam\_Warisan Kesultanan Palembang \_2020.

<sup>23</sup> Endang Rochmiantun, *Keraifan Local Dalam Naskah-Naskah Piagam Palembang XVII-XIX*, 2016 Disampaikan pada seminar internasional on Asian Studies.

<sup>24</sup> Drs. Syamsir Alam, *Dasawarsa Museum Negeri Propinsi Sumatera Selatan "Balaputra Dewa* (Departemen Pendidikan Dan Kebudayaan Direktorat Jenderal Kebudayaan Bagian Proyek Pembinaan Permuseuman Sumatera Selatan 1994/1995, 1995).

demonstrates the sultanate's effort to maintain justice and security in economic transactions, as well as to prevent fraud and legal violations. The involvement of customary chiefs in this transaction process reflects the integration between Islamic law and customary law, where economic decisions are based not only on Sharia, but also on the local values upheld by the community.

From the fifth to the eighth lines, the Padang Ratu Charter regulates production and leasing practices, as well as sets trading rules that govern the monopoly of agricultural products by the Palembang Darussalam Sultanate. These rules aim to prevent monopolies by outsiders, especially the VOC, so that the local community can benefit from trade fairly. The leasing concept regulated in this charter also aligns with Islamic economic principles, which aim to avoid exploitation and ensure fairness in economic transactions.

Furthermore, in lines 10 and 11, the Padang Ratu Charter contains rules regarding the confiscation of goods as a form of sanction for citizens who violate the sultanate's regulations. This concept of confiscation is not only intended to enforce the law but also serves as an educational tool to encourage the public to comply with established rules. Thus, the Padang Ratu Charter becomes tangible evidence of how the Palembang Darussalam Sultanate applied Islamic economic principles in a structured and contextual manner, whether in debt transactions, leasing, trade, or legal sanctions.<sup>25</sup>

6. The fiqh books, which of course also contained Islamic economics and served as a guide during the Palembang Darussalam Sultanate, were dominated by works of local scholars, especially Abdus-Samad al-Palimbani and Muhammad bin 'Abdullah al-Azhari al-Palimbani<sup>26</sup>. Abdus-Samad al-Palimbani wrote several important books, such as *Hidayatus Salikin fi Suluk Maslak al-Muttaqin* (1778 M)<sup>27</sup>, which is a translation and adaptation of *Bidayat al-Hidayah* by Imam al-Ghazali, written in Malay to be easily accessible to the local community. This book skillfully combines Shafi'i fiqh with Sufism, juxtaposing outward knowledge (fiqh) with inner knowledge (Sufism), and refers to various other works of al-Ghazali such as *Ihya' 'Ulum al-Din*, *Minhaj al-'Abidin*, and *al-Arba'in fi Usul al-Din*, as well as works of other scholars like al-Sya'rani, al-Aydarus, and al-Qusyasyi. *Sayr al-Salikin ila 'Ibadah Rabb al-'Alamin* (1788-1789 AD) is a continuation of *Hidayatus Salikin*, providing further explanations on the practice of worship and fiqh in a continuous manner, referring to Lubab *Ihya' 'Ulum al-Din* and various works of Sufi scholars, and has become a required book in Islamic educational institutions in Palembang,

<sup>25</sup> bahasa Dan Sastra Badan Riset Dan Inovasi Nasional Tahun 2022 Pusat Riset Arkeologi Prasejarah Dan Sejarah Organisasi Riset Arkeologi, *Laporan Akhir Riset Identitas Kesultanan Palembang Berdasarkan Piagam Abad XVII-XIX* (2022).

<sup>26</sup> Muhammad Rosadi, 'Shaikh Kemas Muhammad Azhari (1856-1932): Karya-Karya Dan Pemikiran Ulama Palembang Muhammad', 28 (2015).

<sup>27</sup> Asrina, 'Hidayah\_alSalikin\_fi\_Suluk\_Maslak\_alMuttaqin Anilisis Dalam Prespektif Filologi', *Ijtihad*, XXVII (2012), pp. 58-107.

surau, and asrama. *Risalah fi Bayani Hukm asy-Syar'i wa Bayan Hukm man Yukhalifuhu fi al-I'tiqad au fi al-Hukm au fi al-'Amal* is a specialized work on fiqh in the Malay language that explains religious terms in a dialogical and humanistic manner, as well as clarifying substantial Islamic legal principles with a flexible approach. The book al-Bai' discusses fiqh al-mu'amalah, specifically sales transactions according to the pure Shafi'i school. Abdus-Samad also wrote other books such as *Zuhrah al-Murid fi Bayan Kalimat al-Tauhid* (1764 CE) on monotheism and *Risalah Pada Menyatakan Sebab Yang Diharamkan Bagi Nikah* (1765 CE) on marriage law. Muhammad bin 'Abdullah al-Azhari al-Palimbani wrote *Bidayat al-'Ilmiyah fi 'Aqidat al-Islamiyah*, which combines creed and Shafi'i fiqh in a structured manner, emphasizes the obligation to follow one of the four imams, and details the lineage of core Shafi'i school books from al-Umm to the commentaries of later scholars. *Masā'il al-Muhtadi li Ikhwān al-Mubtadi* presents a question-and-answer format discussing fiqh of worship and practical religious issues, specifically designed for beginners. *Ta'līm al-Shalāt al-Fardiyah* and *Matān Ta'līm al-Shalāt* are fiqh books about the proper way to perform prayers<sup>28</sup>.

Other scholars from Palembang include Kemas Fakhruddin, Shihabuddin bin Abdullah Muhammad, Muhammad Muhyiddin, and Kemas Muhammad bin Ahmad<sup>29</sup> He also produced various fiqh works upon the official orders of the Sultan to meet the legal needs of the sultanate, and held an important position as the Palace Mufti responsible for issuing fatwas on complex legal cases. The fiqh developed in Palembang was based on the Qur'an and Hadith as the main foundations, *Ijma'* as the consensus of scholars on various legal issues, *Qiyas* as legal analogies for new cases, *Kitab al-Umm* as the seminal work of Imam Shafi'i, and the later sharahs as explanations from scholars of a later period. Imam al-Ghazali<sup>30</sup> becoming a central figure who greatly influenced the development of fiqh and Sufism in Palembang, with works such as *Bidayat al-Hidayah*, *Ihya' 'Ulum al-Din*, *Lubab Ihya' 'Ulum al-Din*, *Minhaj al-'Abidin*, and *al-Arba'in fi Usul al-Din* serving as major references, creating an orthodox Sufism that rejected the philosophical Sufism of Ibn 'Arabi and instead developed a form of Sufism that harmonized with practical fiqh.

## Conclusion

<sup>28</sup> Muhammad Adil, *Fikih Melayu Nusantara Masa Kesultanan Palembang Darussalam*, Rafah Press, 2018, xviii, doi:10.15408/ajis.v18i2.9649.

<sup>29</sup> sarkowi Abu Soli, Ira Miyarni Sustianingsih, 'Perkembangan Islam Di Kesultanan Palembang Darussalam Tahun 1659-1821', Pendidikan Sejarah Dan Riset Sosial Humaniora (KAGANGA), 5.336 (2022), pp. 167-86.

<sup>30</sup> Abu Hamid Al-Ghazali, 'Terjemah *Ihya' Ulumiddin*, Al-Ihya Ulumiddin, 2015, Imam Al-Ghazali adalah seorang teolog, filsuf, ahli hukum Islam (fiqh), dan sufi terkemuka dari Persia (Iran) yang hidup pada abad ke-11 (1058-1111 M), dijuluki "Hujjatul Islam" (Pembela Islam) karena pemikirannya yang sangat berpengaruh, berhasil mengintegrasikan tasawuf dan filsafat dengan teologi Islam, serta menulis banyak karya penting seperti *Ihya Ulumuddin* yang merevitalisasi ilmu-ilmu agama .

This research reveals that during the Palembang Darussalam Sultanate (1659–1823 CE), Islamic economic law was deeply applied within the kingdom's economic structure. Based on historical analysis of various primary and secondary sources, it can be concluded that the kingdom's economy was heavily influenced by Islamic teachings, which were reflected in various aspects of economic life such as trade, taxation, management of zakat, waqf, and the implementation of muamalah in accordance with Islamic law.

The laws applied in the Palembang Sultanate, such as the **Sinbur Cahaya Law (UUSC)** and various **fiqh books** translated by local scholars, indicate that an economy based on Islamic law was deeply embedded in government administration and social life. Legal sources such as the **Kitab Sair as-Salikin**, **Kitab as-Sirotol Mustaqim**, and **Kitab Zakat** provide guidance concerning rules for trade, zakat, usury, and the management of economic transactions according to Sharia principles.

Through law enforcement involving the supervision of scholars and community participation in practicing Islamic teachings, the Palembang Sultanate succeeded in integrating Islamic law into the economic system, making this region an example of how sharia law was applied in traditional and administrative economic life at that time.

Overall, this sultanate became an important example of how the Islamic economy could function within governmental structures, involving various aspects of law and morality that underpin a fair, harmonious, and structured economic life.

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