

Dynamics of Malay Intellectual Tradition

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Abstrak

Tulisan ini bertujuan untuk mengetahui dinamika kebangkitan intelektual dunia Melayu yang meliputi faktor pendukung kebangkitan intelektual dunia Melayu, tokoh-tokoh intelektual Melayu dan karya-karyanya. Tulisan ini dipaparkan secara deskriptif kualitatif dengan teknik kajian pustaka. Hasil penelitian menunjukkan bahwa terbentuknya tradisi intelektual di dunia Melayu sangat berkaitan dengan proses Islamisasi Nusantara. Tradisi intelektual diduga kuat baru terbentuk pada masa kesultanan, pada masa-masa awal kedatangan dan penyebaran Islam melalui kegiatan perdagangan dan dakwah Islam. Selanjutnya terjadi peningkatan intensitas hubungan antara masyarakat Melayu (Nusantara) dengan Negeri Arab khususnya Haromain. Hal ini terjadi dengan banyaknya orang-orang dari nusantara yang menunaikan ibadah haji dan yang secara sengaja menetap di Makkah atau Madinah untuk menuntut ilmu disana. Mereka inilah yang setelah kembali ke nusantara menjadi aktor dalam proses transmisi pemikiran keagamaan ke tengah-tengah masyarakat muslim nusantara.

Kata Kunci: Budaya melayu, Intelektual melayu, tradisi intelektual

Abstract

This article aims to determine the dynamics of the intellectual revival of the Malay world which includes the supporting factors for the intellectual revival of the Malay world, Malay intellectual figures and their works. This article is presented descriptively qualitatively using literature review techniques. The research results show that the formation of intellectual traditions in the Malay world is closely related to the process of Islamization of the archipelago. It is strongly suspected that the intellectual tradition was only formed during the sultanate, in the early days of the arrival and spread of Islam through trade activities and Islamic preaching. Furthermore, there was an increase in the intensity of relations between the Malay (Nusantara) community and Arab countries, especially Haromain. This happens with many people from the archipelago who perform the Hajj and who deliberately settle in Mecca or Medina to study there. These are the people who, after returning to the archipelago, became actors in the process of transmitting religious thought to the Muslim community of the archipelago.

Keywords: Malay culture, Malay intellectuals, intellectual traditions

A. INTRODUCTION

The advancement of a civilization is marked by the emergence of intellectual traditions. In the medieval period in Rome, intellectual traditions developed rapidly, marked by the many philosophers whose thoughts influenced the development of civilization. During the Abbasid dynasty, the Baitul Hikmah was established as a center for the development of Islamic intellectualism.¹ In this period, the nation's wealth was allocated to fund the

¹Badri Yatim, *Sejarah Peradaban Islam* (Jakarta: Rajawali Press, 2013).

establishment of libraries and educational institutions, as well as intellectual activities such as research, translation, and writing of scientific works.²

In Europe, it was marked by the Renaissance (14th-16th centuries)³ and the Industrial Revolution. In the Malay world, the rise of intellectualism gave birth to literary works in various disciplines. The emergence of intellectual traditions in various parts of the world proves that the advancement of a civilization is always accompanied by the emergence of intellectual traditions.

The intellectual revival in the Malay world, according to Faturrahman, was strongly influenced by the opening of relations with the outside world, such as Haramain.⁴ According to Azra, the role of the Middle Eastern network in the intellectual revival of the Malay world was also very influential.⁵ Additionally, the intellectual revival in the Malay world is also related to the socio-political developments in the Malay world, marked by the emergence of Islamic sultanates in the Malay world. As Abdul Hadi wrote, the Islamic kingdoms in the archipelago became centers of intellectual revival in the Malay world, such as Samudera Pasai and the Palembang Sultanate.⁶

This article will discuss the dynamics of the intellectual revival of the Malay world, including the supporting factors for the intellectual revival of the Malay world, Malay intellectual figures, and the development of Malay intellectuals. This article will also explain the intellectual traditions of Malay culture, the forms of intellectual Malay culture, and the process of forming Malay intellectual culture traditions.

B. LITERATURE REVIEW

Research on intellectual traditions has been extensively written by researchers, including Oman Faturrahman who studied the adaptation and renewal of Malay-Indonesian Islamic intellectual traditions⁷ Research by Fabian Fadhly⁸, examined the development of Islamic

² Mugiyono, "Integrasi Pemikiran Islam Dan Peradaban Melayu: Studi Eksploratif Historis Terhadap Perkembangan Peradaban Melayu Islam Di Nusantara," *JIA* Th.17, no. Nomor 1 (2016): 23–45.

³ Hasyim Asy'ari, "Renaissans Eropa Dan Transmisi Keilmuan Islam Ke Eropa," *JUSPI (Jurnal Sejarah Peradaban Islam)* 2, no. 1 (2018): 1.

⁴ Oman Faturrahman, "Tradisi Intelektual Islam Melayu-Indonesia: Adaptasi Dan Pembaharuan," *Studia Islamika* 8, no. 3 (March 30, 2014), accessed November 1, 2020, <http://www.journal.uinjkt.ac.id/index.php/studia-islamika/article/view/685>.

⁵ Azyumardi Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII & XVIII* (Jakarta: Kencana, 2013).

⁶ Abdul Hadi, *Kumpulan Bahan Kuliah Seni Dan Kebudayaan Melayu* (Palembang, 2015).

⁷ Faturrahman, "Tradisi Intelektual Islam Melayu-Indonesia: Adaptasi Dan Pembaharuan."

⁸ Fabian Fadhly, "Tradisi Intelektual Islam Di Indonesia Abad VII-XXI," *Tamaddun: Jurnal Kebudayaan dan Sastra Islam* 18, no. 1 (2018): 27–43, <http://jurnal.radenfatah.ac.id/index.php/tamaddun/article/view/2315>.

intellectual traditions through three periods: classical, medieval, and modern. The next study was conducted by Ris'an Rusli and Yanto⁹, who examined the process of Islamic intellectual traditions. Previous studies and this research have similarities in the object of study, namely the intellectual tradition. However, this research focuses on the intellectual tradition that developed in Sumatra, particularly in Aceh Darussalam and Palembang.

C. RESEARCH METHODOLOGY

This research is descriptive with a qualitative approach. The qualitative approach is a process that produces descriptive data in the form of written or spoken words from people and observable behavior. The type of study used is descriptive. Descriptive includes data collection to answer questions related to the situation of the subject of study, and the study is reported as it is.¹⁰ The data comes from tracing books, journal articles, and other sources relevant to the topic under study.

D. RESULTS AND DISCUSSION

1. Definition of Malay Intellectual Culture Tradition

Tradition, in linguistic terms, means customs that have been carried out since the time of ancestors and are still carried out continuously in society. Intellectual refers to someone who is intelligent, rational, and clear-minded based on knowledge, or someone who has high intelligence in thought and understanding.¹¹ The intellectual tradition is part of the process of forming culture and social systems in the archipelago. Historically and intellectually, this tradition has made significant contributions to building the construction of Islamic knowledge from time to time. The intellectual tradition in this writing can be understood as the thoughts or understandings of people with high intelligence that develop and are maintained continuously in society.

Before discussing how the intellectual tradition of Malay culture was formed, it is better to understand what is meant by Malay. The term Malay has many meanings and follows the development of time and historical dynamics, including: (1) Malay is understood as a place because Malay comes from the word "Himalaya," shortened to

⁹Ris'an Rusli and Yanto, "Relevansi Dan Kontinuitas Pemikiran Islam Klasik Dalam Intelektualisme Islam Melayu Nusantara," *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 3, no. 2 (2018): 187–197.

¹⁰A. Muri Yusuf, *Metode Penelitian Kuantitatif, Kualitatif Dan Penelitian Gabungan* (Jakarta: Prenadamedia Group, 2015).

¹¹ Kementerian Pendidikan, Kebudayaan, Riset dan Teknologi Republik Indonesia, "KBBI Daring," *Badan Pengembangan Dan Pembinaan Bahasa*, last modified 2016, <https://kbbi.kemdikbud.go.id/>.

"Malaya." "Hima" means "snow" or "cool," while "alaya" means "place." Thus, Malay is understood as "a cool place like the top of a high mountain." (2) The phrase Malay can also come from the term "malaiyur-pura," which means "city of malaiyur" or "mountain city." (3) The word "Malay" can also come from the words "mala" and "yu." "Mala" means "beginning" or "origin," and "yu" means "country." Malay means "country of origin"; the country of origin or homeland. (4) Malay is the name of an ancient kingdom that once existed at the estuary of the Malay River (now called the Batang Hari River in Jambi) in the 7th century AD. (5) Malay is also used to refer to the language, namely the Malay language that developed among the Malay people from the time of the old Malay Jambi Kingdom, the Srivijaya Malay Empire, the Singapore Malay Kingdom, the Malacca Malay Empire, the Malay Empire covering Riau, Johor, Lingga, and Pahang and all its territories, as well as all Malay kingdoms on the Malay Peninsula (Malaysia and Southern Thailand), the mainland of Sumatra, and West Kalimantan, including Brunei Darussalam, Sabah, and Sarawak. At that time, the Malay language once became the lingua franca or the language of communication between nations in the trade world in the archipelago and even Southeast Asia. (6) Malay can also be understood in the context of behavior; the term Malay means "humble," which means Malay people are always humble but not inferior, rather modest.¹² Malay people are also known as a community whose origins come from the former Malay kingdoms. For example, Riau, North Sumatra, Jambi, South Sumatra, West Kalimantan to Malaysia, Singapore, Southern Thailand, Brunei Darussalam. In subsequent developments, the identity of the Malay people is limited to those who speak, culture, and customs are Malay, and, of course, are Muslims.

2. The Process of Forming Malay Intellectual Culture Tradition

To understand the process of forming the intellectual tradition of Malay culture, according to Roland N. Stromberg, it can be studied through the study of intellectual history. Intellectual history is a study of the role of ideas (thought) in historical events and processes. Intellectual history is used to study the transmission and dissemination of thoughts across cultures and reveal the process of intellectual interaction in a historical perspective. Furthermore, Crane states that intellectual history explains who produced what

¹²Ahmad Dahlan, *Sejarah Melayu* (Jakarta: Kepustakaan Populer Gramedia, 2014).

and how the results were produced.¹³ According to Federspiel (1996)¹⁴ and Tosh (1984)¹⁵ intellectual history attempts to uncover the intellectual situation and conditions of a particular period as a whole.

The intellectual tradition that developed in Southeast Asia is closely related to the process of Islamization of the archipelago, which began in the 7th century. This process can be divided into several stages: the arrival of Islam, its spread, the formation of communities and social structures, and the formation of government structures (sultanates). The intellectual tradition is strongly suspected to have only formed during the sultanate period, in the early days of the arrival and spread of Islam, which was characterized by trade activities and Islamic preaching.¹⁶ However, trade and Islamic preaching activities significantly influenced the formation of intellectual traditions in Malay society. As depicted by Sir Thomas Arnold, the development of intellectual traditions in Malay society was influenced by foreign traders from Gujarat, Persia, and Arab.¹⁷

The influx of traders from Arab and Persia to Southeast Asia was partly due to the chaotic socio-political conditions in the Middle East caused by the Crusades and the Mongol invasion led by Genghis Khan into Islamic countries from 1220 AD to 1258 AD. Among the arrivals from the Middle East were groups of Sufi followers of various orders who significantly influenced the development of Islam in the archipelago. Another factor that influenced the rapid development of Islam was the weakening of political power in the archipelago, such as the weakening of the Sriwijaya power, which led to the emergence of small kingdoms, including the Barus kingdom, the Lamuri kingdom, and the Pedir kingdom.¹⁸

Since the 13th century, the spread of Islam in the archipelago has been intensively carried out by traders and Sufi wanderers, leading to the formation of personal and

¹³Kuntowijoyo, *Metodologi Sejarah* (Yogyakarta: Tiara Wacana, 2003).

¹⁴Howard M. Federspiel, *Kajian Al-Quran Di Indonesia : Dari Mahmud Yunus Quraisy Shihab* (Bandung: Mizan, 1996).

¹⁵John Tosh, *The Pursuit of History : Aims, Methods and New Direction in the Study of Modern History* (New York: Longman Inc., 1984).

¹⁶Oman Fathurahman and Jajat Burhanudin, "Tradisi Dan Wacana Intelektual Islam," in *Indonesia Dalam Arus Sejarah 3 : Kedatangan Dan Peradaban Islam*, ed. Taufik Abdullah (Jakarta: Ichtiar Baru Van Hoeve, 2012).

¹⁷Fadhly, "Tradisi Intelektual Islam Di Indonesia Abad VII-XXI."

¹⁸Khairul Huda, "Islam Melayu Dalam Pusaran Sejarah : Sebuah Transformasi Kebudayaan Melayu Nusantara," *Toleransi : Media Ilmiah Komunikasi Umat Beragama* 8, no. 1 (2016): 78–96.

institutional scholarly contacts in the sultanates.¹⁹ The process of Islamization became more intense, marked by the acceptance of Islamic values by local traditions through acculturation processes and the formation of the intellectual tradition of Islam in the archipelago.

In the second half of the 17th century, there was an increase in the intensity of relations between the Malay (Nusantara) community and Arab countries, especially Haramain. This was due to the many individuals who performed the Hajj and deliberately settled in Mecca or Medina to study there. These people, upon returning to the archipelago, became key figures in the process of transmitting religious thought to the Muslim community in Nusantara.

The Malay-Indonesian Muslim groups employed various methods to transmit and socialize Islam, always considering the local socio-cultural conditions. Initially, this was done orally. As more people became interested in learning about Islam, there was a need for religious texts to serve as references in teaching. Additionally, in an institutional context, there was an urgent need among rulers in various sultanates and Malay-Indonesian kingdoms for texts like Shar'iyah (fiqh siyasah) to formulate and develop laws for the sultanates.

The need for religious texts and manuscripts was met by writing, copying, and translating foreign texts into Malay, which, according to textual data, has been occurring since the early days of Islam's arrival in the Malay-Indonesian region in the 13th century. The emergence and development of Islamic intellectuals in Indonesia occurred through the process of transmission and the dissemination of Islamic ideas.²⁰

3. Malay Intellectual Figures and Their Works

Based on Crane's theory outlined above, intellectual history explains the actors involved in the Malay intellectual tradition and their works, which developed in the 17th century. The Islamic intellectual tradition first began to form in the Aceh region, with

¹⁹Oman Fathurahman, "Tradisi Intelektual Islam Melayu-Indonesia: Adaptasi Dan Pembaharuan," *Studia Islamika* 8, no. 3 (2001).

²⁰Rusli and Yanto, "Relevansi Dan Kontinuitas Pemikiran Islam Klasik Dalam Intelektualisme Islam Melayu Nusantara."

notable figures including Hamzah al-Fansuri, Nuruddin ar-Raniri, Syamsuddin as-Sumatrani, and Abdur Rauf as-Singkili.²¹

With the rapid development of Islam and its scholarly tradition, the Malay language also flourished. Initially serving as a lingua franca, it began to be widely used as a tool for daily communication. The ongoing Islamization process in the 16th and 17th centuries within Malay society led to the prolific growth of Malay texts, which played a crucial role in the intellectualization of Islam.

In the mid-16th century, Aceh Darussalam emerged as a center of Islamic power and culture, as well as for the writing of religious and literary texts. This situation gave rise to Sufi scholars and writers who pioneered the writing of religious literature. Initially, they copied and translated Arabic and Persian texts, later producing their own works. During the reigns of Alauddin Riayat Syah (1589-1603 AD), Iskandar Muda (1607-1636 AD), and Iskandar Thani (1637-1641 AD), several prominent scholars emerged, whose contributions were significant in the history of religious literature writing.

The emergence of religious literature in the archipelago played an important role as a source of reference and intellectual discourse. These texts contained ideas that shaped the perspectives and values of life and provided a picture of the Muslim society in Nusantara, forming the foundation of Islamic culture in the region. Those who wish to discuss Islamic thought in Indonesia should refer to these texts as a starting point for their discourse.

1. Sultanate of Aceh Darussalam

a. Bukhari al-Jauhari

Among the important statecraft literary works that emerged in Malay literature is *Taj al-Salatin*, written by Bukhari al-Jauhari. Bukhari al-Jauhari was a prominent Sufi scholar of the 16th century, living during the reign of Sultan al-Mukammil, the grandfather of the renowned Sultan Iskandar Muda. This book was completed around 1603 AD, before Sultan al-Mukammil passed away.²²

According to Braginsky (1998), this book is the first Malay-language work that addresses issues of governance, politics, and ethics. The book can be viewed from several dimensions: first, its content reflects views on life, the world, and the value

²¹Fathurahman and Burhanudin, "Tradisi Dan Wacana Intelektual Islam."

²²Hadi, *Kumpulan Bahan Kuliah Seni Dan Kebudayaan Melayu*.

system and work ethos that influenced Malay society. Second, it serves as a guide in economic, political, social, and cultural life. Third, it discusses matters of manners and governance ethics.

In the mid-18th century, during the reigns of Pakubuwana II and III, this book was translated into Javanese to be used as a reference by Javanese kings and leaders. *Taj al-Salatin* (the crown of kings) covers two important matters: the first being the relationship between humans and Allah and among humans themselves, and the second, governance.

b. Nuruddin al-Raniri

Nuruddin al-Raniri was a prominent scholar and writer from Aceh. His full name and title were al-‘Alim Allama al-Mursyid ila al-Tariq al-Salama Maulana al-Sheikh Nuruddin Muhammad ibn Ali Hasan bin Muhammad Hamid al-Qurayshi al-Raniri. He was born in Ranir, Gujarat, in 1568 and was of Indian-Arab descent. At that time, Gujarat was a crucial port in the West Asian region, frequented by ships from Egypt, Persia, Arabia, Turkey, and the Nusantara. Malay was used to facilitate communication among these international traders, making it a language widely studied, including by Nuruddin. Nuruddin's interest in learning Malay grew because it was commonly used by international traders and because he met many Malay people in Mecca and Gujarat, further strengthening his desire to visit the Malay lands. His proficiency in Malay improved significantly after he settled in Pahang, enabling him to produce written works in the language.²³

Nuruddin's desire to go to Aceh was realized during the reign of Sultan Iskandar Tsani (1637-1641). He was appointed as a mufti or chief judge and became known as a prolific writer. By the time he passed away in 1658 AD, he had produced more than 40 works in various fields of knowledge.

Nuruddin al-Raniri is famous for his works such as *Bustan al-Salatin*, *Sirat al-Mustaqim*, *Tibyan fi Ma’rifat al-Adyan*, *Hujat al-Siddiq*, *Jawhar al-‘Ulum*, *Ma’rifat al-Hayat* and *Akhbar*. The book *Bustan al-Salatin* is particularly well-known as a statecraft text and was written to fulfill Sultan Iskandar Tsani's request for a governing guide. This book was also intended as an improvement on *Taj al-Salatin*, although its influence was not as popular or significant as that of *Taj al-Salatin*.

²³Hadi, *Kumpulan Bahan Kuliah Seni Dan Kebudayaan Melayu*.

c. Hamzah Fansuri

Hamzah Fansuri lived from the mid-16th century to the early 17th century. He was a scholar, intellectual, and Malay literary figure. Additionally, he was a pioneer in writing Malay poetry and was the first Malay author to include his own name in his works. His works include *Syarab al-Asyiqin*, *Asrar al-'Arifin*, *al-Muntahi*. *Syarab al-Asyiqin* written in Malay, is a Sufi treatise and the first scientific work in the Malay language.²⁴

d. Syamsudin al-Sumatrani(1575-1630).

Syamsuddin al-Sumatrani, also known as Syamsuddin Pasai, played a significant role as the chief imam, royal advisor, spokesperson, and member of the negotiating team for the Kingdom of Aceh Darussalam. His full name was Sheikh Syamsuddin bin Abdillah Sumatrani.

He authored several notable works, including: “Mir’at al Mu’min (Mirror of Comparison for the Believer); Jawhar al-haqa’iq (Gem of Truths); Risalah Baijin Mulahtatil mu Wahidin Allah Mulhid fi Zikrullah (Treatise on the Review of Monotheists about Those Who Go Astray in Remembering Allah); Book of al-Haraka; Nur al-Daqa’iq (Pure Mirror); Mir’at al-Iman ((Mirror of Faith); Syarah Mir’at al-Qulub (Explanation of the Mirror of the Heart); Book of Tazyim (Book of Criticism); Sya’rul Arifin The Path of the Gnostics); 100 Book of al-Usul al-Tahqiq (Book of the Fundamentals of Verification); Mir’at al-Haqiqa (Mirror of Truth); Book of al-Martaba (Book on the Rank of Humans); Tambih al-Tullab fi Ma’rifah Malik al-Wahab ; Mir’at al-Kuhaqqiqin (Mirror of the Truthful); Tanbih Allah (God’s Warning)”.²⁵

e. Abdul Rauf al-Sinkili

Sheikh Abdul Rauf Sinkili was born in Fansuri around the year 1615 AD and was raised in Singkil. He is also known as Sheikh Kuala. He pioneered the writing of books on Sharia and the exegesis of the Quran in Malay. His numerous works cover the fields of Quranic exegesis, Hadith, Sufism, and other religious sciences. In 1693, this Sheikh passed away and was buried next to the tomb of Tengku Anjong, which is located at the mouth of the Aceh River; hence he is referred to as Sheikh Kuala.

²⁴Ibid.

²⁵Parpatih, “Syamsuddin Sumatrani: Tokoh Tasawuf Dari Aceh,” *Al-Qalb : Jurnal Psikologi Islam* 7 (2015).

His jurisprudential works include: "Mir'âh al-Thullâb fî Tashîl Ma'rifah al-Ahkâm Syar'iyah li Mâlik al-Wahhâb; Bayân al-Arkân; Bidâyah al-Bâlighah; Majmû' al-Masâ'il; Fâtihah Syeikh 'Abd al-Rauf; Tanbih al-'Âmil fî Tahqîq Kalam al-Nawâfil; A Discourse on the Intentions of Prayer; Washiyyah; The Recommended Prayers by Sheikh 'Abd al-Rauf Kuala Aceh; and Sakarat al-Maut."²⁶

2. The Islamic Intellectual Tradition in Palembang

The arrival of Islam in Palembang led to the city becoming a center for the development of intellectual traditions, both in religious and literary fields. This is evidenced by the existence of religious manuscripts that were either written or translated in Palembang, as well as the writers and translators themselves originating from Palembang. These manuscripts date from the mid-18th to 19th centuries. Palembang became one of the centers of Malay Islamic civilization, largely due to the role of the Palembang Sultanate in the early 17th century. The Sultan's significant attention to religious matters fostered an environment conducive to the growth of knowledge.

In the early period, the sultans of Palembang were very proactive in attracting a number of Arab scholars to come to Palembang. This effort was realized through cooperation in the economic sector. The results of this effort were evident with the arrival of Arab migrants, particularly from Hadramaut. Some of these migrants even married local residents and settled in Palembang. The sultans also made similar efforts with the Chinese ethnic group, which contributed to making the Palembang Sultanate very cosmopolitan.

Notable Palembang scholars in the field of manuscript and religious book writing include: Syihabuddin bin Abdullah Muhammad, who authored "Kitab Haqiqah al-Bayan" and "Syarh al-Latif" on "Mukhtasar Jauhar at-Tauhid"; Muhammad Muhyiddin bin Syihabuddin, known for "Hikayat Syeikh Muhammad Samman"; Kemas Fakhrudin, who wrote "Fath ar-Rahman"; Muhammad Ma'ruf bin Abdullah Khatib Palembang, with works such as "Tariqah yang Dibangsakan kepada Qadariyah dan Naksabandiyah", "Futuh asy-Syam", "Tuhfah az-Zaman", "Kitab Mukhtasar", and "Khawwas Al-Quran"; and Syekh Abdus Samad al-Palimbani, known for "Ratib

²⁶Ismail Muhammad, "Analisis Isi Kitab Al-Quran Al-Karim Wa Bihamishihi Turjuman Al-Mustafid," *Al-Mu'ashirah* 16, no. Nomor 1 (2019): 12–21.

Saman", "Zuhurat al-Murid fi Bayan Kalimat at-Tauhid", "Hidayah as-Salikin fi Suluk Maslak al-Muttaqin", "Sair as-Salikin ila Ibadah Rabb al-Alamin", "Tuhfah ar-Ragibin", and "Zad al-Muttaqin fi at-Tauhid Rabb al-‘Alamin.²⁷

The significant contributions of these figures led to the development of the Islamic intellectual tradition in Palembang and the wider Nusantara region. The emergence of this intellectual tradition in Palembang can be identified through two main factors. First, it was supported by a very conducive social-political environment in the Palembang Sultanate, which fostered a strong relationship between scholars and the sultan, such as Kemas Fakhruddin during the reign of Sultan Ahmad Najmuddin (until 1774), and continuing under Sultan Muhammad Bahauddin (1774-1804). Second, there were strong connections between Malay Nusantara scholars and scholars in Mecca and Medina.

In addition to religious and literary works, the Palembang Sultanate also produced contributions in the fields of history, hikayat, poetry, prose, and pantun, authored by both writers and court officials.

E. CONCLUSION

The formation of the intellectual tradition of the Malay Nusantara people paralleled the process of Islamization in the Malay world, which began on a massive scale from the 13th century AD. The need for locally written manuscripts for educational and missionary purposes was an initial factor driving the development of this intellectual tradition. Subsequently, with the rise of political powers marked by the establishment of Malay Islamic sultanates in the mid-16th century AD, the intellectual tradition of the Malay people gained momentum through strong support from political elites, leading to a period of development and prosperity. This period saw the emergence of notable Malay intellectuals whose monumental works significantly contributed to the advancement of Islam and Malay civilization.

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²⁷Fathurahman and Burhanudin, “Tradisi Dan Wacana Intelektual Islam.”

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