

## Study of Islamic Thought in Islam Malay Archipelago: Social Studies, Intellectualism and Contextual Cultures

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### Abstract

This study aims to explore Islamic thought in Islam Malay archipelago which is seen from social studies, intellectualism and contextual culturales approaches and aspects that illustrate some of the developments that occur and will describe the social and political conditions underlying the birth of this thought. This type of research is literature review, namely a series of studies relating to library data collection methods, or research whose object of research is explored through various library information. The nature of this research is descriptive analysis, namely the regular breakdown of data that has been obtained, then given an understanding and explanation to be well understood by the reader. This research finding is globalization will be a threat and is considered to still threaten the Malay identity if we are not able to understand Malay identity correctly in an inclusive Malay context. Culture is essentially an endless effort of society to respond to challenges. While nationality, is a statement of will to be one nation. Therefore, the concept of open culture requires that the Malay people not only have to open themselves and accept the entry of external cultural elements that are considered positive, but also must be strong and capable in preventing the entry of destructive elements.

**Keywords:** Islam; Malay nusantara; Social studies; Intellectualism and contextual culture.



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### 1. Introduction

The diversity and openness of the Archipelago (Southeast Asia/Melayu group) to outside influences is the most prominent characteristic of this region. That openness, not only in the cultural aspect, but also in the process of changing beliefs, also has the same openness to external thoughts. They, in particular Malay Archipelagoes, identified the region as "under-wind" to distinguish it from the outsider (especially Indians, Arabs and Europeans) from the "upper-wind" state that they came by utilizing the Indian Ocean monsoon. The encounter and fusion of cultures and ideologies between people in the "under-wind" and the "upper-wind" gave rise to dynamic, varied and vibrant intensification and diverse. The diversity and intensification of the intellectual dynamics make the Malay Archipelago more interesting in the social, cultural and intellectual entity of the region (Reid, 2004).

Through this very dynamic historical background, today's study between Islam and the Archipelago-Melayu-Southeast Asia region is in demand by various parties. At its peak, this may indicate the birth of an Islamic-Archipelago study (Malay). Meanwhile, the term "Islamic-Archipelago (Malay)" (or vice versa) is basically not new. This term refers to Islam in an archipelago or maritime continent which includes not only the present-day Indonesia, but also the Muslim regions of Malaysia, Southern Thailand (Patani), Singapore, the Southern Philippines (Moro), and also Champa (Kampuchea). With such a scope, "Islam Archipelago" is similar to "Southeast Asian Islam". Academically, this last term is often used interchangeably with "Malay-Indonesian Islam" or "Malay-Indonesian Islam" (Malay-Indonesian Islam) (Muhammad, 2017).

Departing through this situation, the true concept of Islam-Malay-Archipelago does not yet have a strong academic foundation, and can still be used as a discourse in any environment. However, this paper trying to build ideas and concepts of Islam-Malay-Archipelago into an an-sich study. Furthermore, it also conveyed about the study about the application, implementation, dynamics, and discourses that exist in the community to its idea (its study).

On this era, the term "Islam Archipelago" is becoming very popular. However, it is not clear who started using that term. However, this term became increasingly popular when NU carried it on its 33rd Mukhtar theme in August 2015, which "Reinforced Islam Nusantara for Indonesian and World Civilizations". Of course, that term need further explanation from the most authentic sources. This term, at least can be referred from Said Aqil Siradj, when his speech in the event "Istighotsah Welcomes Ramadan and the Opening Ceremony of Alim Ulama NU", on Sunday, June 14, 2015 held at Masjid Istiqlal Jakarta. In his speech, he said:

*"Islam Archipelago is Islam by way of cultural approach, not using rigid and hard doctrine. Islam Archipelago is preached to embrace culture, preserve culture, respect culture, not even muzzle culture. Unlike the Arab Islam that always conflict with Muslims fellow and civil war".*

Furthermore, it is also conveyed that the most interested in maintaining Islam Archipelago is NU. President Jokowi in his speech then supported the terms that are now circulating. He (Jokowi) agrees that Islam in Indonesia is Islamic Archipelago in the sense stated by Said Agid Siradj, Chairman of PBNU. Another concept that emerges academically as Azyumardi Azra points out. According to him (definition) of Islam Nusantara - in general - as:

*"Islam is distinctive as a result of interaction, contextualization, indigenization, and vernacularization of universal Islam with social, cultural, and religious reality in Indonesia.*

*Orthodoxy Islam Archipelago (kalam Asy'ari, Shafi'i jurisprudence, and tasawuf Ghazali) cultivates moderate and tolerant wasathiyyah characters. Islamic Archipelago rich in Islamic heritage (Islamic legacy) became the hope of the renaissance of the global Islamic civilization" (Muhammad, 2017).*

The above mentioned concepts are legitimate, considering the study of Islam (Malay) Archipelago still has not found its raw form. However, the reality of Islam in the Malay (-Archipelago) is Islam which has the uniqueness of an-sich, therefore, can be called having its own apparently. In addition to developing in areas far from the center of Islamic teachings, the Malay world also (-according to historians-) gained the spread of Islam at the time of the Islamic Civilization experienced its early moments of decline. Moreover, the entry of Islam in the Malay takes place in a peaceful manner, almost without expansion from the forces of Daulah Islamiyah, such as Umayyah, Abasiyah in the Middle East, or Mughal India. All these historical phenomena present a distinctive Islamic style, which is different from the Islamic teaching center (Middle East). This distinctive Malay- style is sometimes regarded as a deviation from its original form, or is often regarded as a "marginal Islam". This naming is accompanied by all-too-less connotations in terms of obedience, such as less obedience because it is more dominated by their respective local cultures, shows less expression of everyday culture as developed in the center of teaching-for example, obedience to dress code-and less able to realize the teachings of Islam in forms of civilization, for example in the form of a state, as in Middle Eastern Islamic civilization (Athoillah, 2011).

Nevertheless, in this context it should be understood that Islam Archipelago (which is a variant of Malay Islamic culture) is in fact a natural, historical product of Islamic acculturation in Malay lands (Archipelago). The identity of Malay and Islam became the identity of the archipelago. Islam Archipelago is natural, historical, and become a consequence of Islamic missionary journey in the cluster of Archipelago then become a warm discourse. Islam Archipelago is a product of historicity, a child of Islamic history; born, developed, and growing old. The joints are still strong, for example halal bihalal, Malay-style peck, sarong, Malay language, and so on, although some of its roots are considered to have been damaged by modernization (westernization) and fundamentalism (arabization) (Bakri, 2015).

It needs to be understood "Islam" in a special meaning (in term) is the name of one particular religion. Syed Muhammad Naquib al-Attas in Prolegomena to The Metaphysics of Islam, explains that in the matter of the meaning of Islam, there is only one authentic religion of revelation, and its name has been given by Allah SWT, that is Islam. According to him, "Islam, then, is not merely a verbal noun signifying 'submission'; it is also the name of particular religion descriptive of true submission, as well as the definition of religion: submission to God. Since it is a genuine revealed religion, so far the world's Muslim scholars, in general, do not use the terms "Indonesian Islam", "American Islam", "Chinese Islam", "East Timorese Islam", "Arctic Islam" and so on. Since, Muslims are indeed a people with a single Qur'an, a single mecca, and a single role model (uswah hasanah) (Husaini, 2015).

Another thing to note, as a study, the study of Malay Islamic Archipelago should also look at the Malay archipelago culture (in this case means Melayu Indonesia), in this context, when talking about locality and universality or large traditions and small traditions in relation with culture, something that should not be forgotten is to discuss about Islam in Indonesia. Islam within the realm of Indonesia can become an independent cultural region. This means that the study of Islam Malay Archipelago (IMA) can be seen as a study of Islam (Islamic studies). Islamic Malay Archipelago (IMA) studies also specifically examine Islam in the scope of Malay Indonesia, which if previously studies of Islamic studies are more dominated by Islam in the great tradition or Middle Eastern Islam, then the study of Islam Malay Archipelago (IMA) must be included in the scope of Islam in the small tradition.

It is good to also consider other geopolitical units that are still cognate in the Islam Malay Archipelago's study, which includes Islam Indonesia, Malaysia and parts of Thailand and the Philippines. Islam Malay Archipelago (IMA) has obtained a very adequate place associated with various studies that put forward Islam in the past, both from the historical and sociological-anthropological aspects and is expected to contribute to the progress of Malay Archipelago. However, as a study, Islam Malay Archipelago is closer on the study of Islamic concepts in regional Islamic studies.

The result of all, in fact from various opinions and discourses (which will also be discussed to), the concept of Islam (Malay) Archipelago is actually a concept that is not yet clear. There is no mutually agreed definition. Each person can call the term Islam (Malay) archipelago with their respective definitions. Although it is said that the term is not new, but still there is no clear definition. Even if there is a term that is conceived as academic, it is not agreed by other users. But as a study, the direction of the Islamic Malay Archipelago (IMA) study means studying Islam within a Malay archipelago, especially Malay in Indonesia.

Actually what we call "Malay people" is not an ethnic or ethnic community as many people today understand. It actually resembles a nation or group of ethnics cognate that share the same religion and use the same language. The history of Islamization of Malay States in the archipelago, generally can be seen from the history of the spread of Islam (Daulay, 2007). Azra, argues that the influence of Islam in the archipelago is very large, Islam changed all the system of socio-cultural life and religious traditions of Malay society in the archipelago (Azra, 1999). The history that occurred in the route of the development of Islam in the Malay region of the archipelago, as far as its arrival and development is concerned, there are differences and debates among the experts, the various theories and discussions that seek to answer those problems (Azra, 1995;2002).

There is a debate between Malay Islam and Islam Archipelago, many experts define Malay Islam and Islam Archipelago has differences. Whether Malay influencing Archipelago, or vice versa, its not clear yet. However, according to Maimon Zubair in Islam Nusantara explains that Malay is more identical to Malacca, Malaysia, Singapore, and Patani (Thailand) which are regions of the archipelago, why? This is because everything is tied up by

the base of the Jawi manhaji as built by the wali songo. Singapore used to be a hajj base, printing and civilization maritime archipelago. Malacca was once the center of maritime and international trade of Archipelago society. While Patani had become one of the breeding centers for the scholars of the archipelago (Matheson and Hooker, 1988). So it can be seen that Islam Archipelago has a wide range including the Malay region.

How is Malay Islamic Archipelago study on its implementation? Malay Islam Archipelago must have its own voice and knowledge in interpreting the Qur'an, Hadith, just like any other nations which have their own knowledge (Persia, Turkey, Africa, India so on) (Laffan, 2003). Therefore asy-Shafi'i emphasizes in his famous book, al-Umam, about the sciences that each nation and country have in interpreting and practicing Islam. According to him, in every country, Muslim has a science that is lived and followed by its inhabitants, and that science then becomes the guidance of its scholars in most of their opinion.

In the text history of Malay there are many clear picture that Islam developed in Malay which much influenced by elements of Sufism. Since the beginning of the text, in the klofon (Maharsi, 2008) it is clearly stated that the author is a faqir (Baried, 1985). A faqir who lives without possessing something, not because of his fate becomes impoverished, but because of his will to be away from the pleasures of life, because all the world is an obstacle to his closeness to the God (Goldziher, 1925). The description of Sufism Islam, also reported in the Malay History text on a scholar named Maulana Abu Ishak. Maulana is described as a scholar who is very understand and qualified in the science of Sufism.

Sufism is an Islamic epistemology that attracts many natives in the archipelago. Its tolerant method, not causing significant cultural shock, created a flood of new Islamists. Sufism tends not to create a diametric position of Islam with Indian culture or local traditions practiced by indigenous people. The characters of Sufism Hamzah Fansuri, Syamsudin Pasai, or some of the guardians of Songa (including Sheikh Siti Jenar) took a key position in this method of dispersion. Through tasawuf also, the introduced Islamic form, shows similarities with the minds of the Javanese-Hindu, çawa, and Buddhist. As a result, Islam is not viewed as something totally alien to the natives.

One important concept in Sufism which thus influences the view of life and the image of the world (weltanschauung) of Malay and other Muslim Archipelago society is the concept of 'faqir' or 'trade'. This concept is explained in detail first by Hamzah Fansuri and the author of the book of Taj a-Salatin. It is explained that although the world is a temporary haven for humans, it does not mean that life or this world is unimportant. The world is important because in this world, someone has to collect the provisions as much as possible in order to return home safely. The provisions in question are good deeds and charitable worship (Zulhelmi, 2017). Therefore, according to Ahmad Baso, Islam Archipelago is a manifestation of Malay Islam itself, because basically the traditions used in Islam Archipelago is a tradition of Malay Islam.

In the context of Indonesia and the transformation of Islam into Malay culture, the 17th century AD was an important period. Islam appears as the main factor of ethnic adhesive ethnic bhineka. The use of Malay language as a medium for the spread of religion and language of instruction in educational institutions, especially since the 16th century AD, facilitate the inhabitants of the archipelago in port cities to understand the teachings of Islam and at the same time facilitate the Muslims of various ethnic to communicate and interact with each other. Coupled with their religious similarities. As a result, as it did at the end of the second stage, the Malay language experienced a profound Islamization process, with the absorption of hundreds of Arabic and Persian words, many of which are technical terms of the religious sciences and Islamic philosophy.

The rapidity of the process of Islamization of Malay language is seen prominently in the treatises and verses of Sufism Hamzah Fansuri, a Sufi scholar of the 16th century AD. In his works we find over 2000 Arabic words absorbed in Malay (Supriono, 2018). Malay Arabic usage is also extends. Not only Malay writers use this letter, but also writers from other regions of the archipelago of Nusantara such as Java, Sunda, Madura, Bugis, Makassar, Banjar, Sasak, Minangkabau, Mandailing, Palembang, Bima, Ternate and others (Taylor, 2003). Arabic is even more significant in the 18th and 19th centuries in Indonesia, where the archipelago is more familiar reading Arabic letters than Latin. In fact, in Dutch colonial times, the currencies were written in Arabic Malay, Arabic Pegon, or Arab Jawi. Arabic writing is still often found as a description in the tombstone.

## 2. Material and Method

This type of research is library research, namely a series of studies relating to library data collection methods, or research whose object of research is explored through various library information (books, encyclopedias, scientific journals, newspapers, magazines, and documents) (Syadid, 2009). Library research or literature review (literature review, research literature) is a study that critically examines or reviews the knowledge, ideas, or findings contained in the body of academic-oriented literature, and formulates its theoretical and methodological contributions to specific topics. The focus of library research is to find various theories, laws, arguments, principles, or ideas that are used to analyze and solve the research questions formulated. The nature of this research is descriptive analysis, namely the regular breakdown of data that has been obtained, then given an understanding and explanation to be well understood by the reader.

## 3. Results and Discussion

### 3.1. Globalization and the Future of Islam Archipelago

Today globalization is no longer a foreign term to be heard, globalization was originally a picture of the dynamics of business across nations which further became the concept of international trade and trade politics with an active worldwide network, supported by information technology and transportation. But the term then evolved

into a very general and used to describe a comprehensive event in a wide spectrum, involving all aspects of life that cross across countries around the world (Shobur, 2015).

Man in his position as a social being, will always interact with other humans in an effort to realize the needs of his life. Basic human needs are not only eating, drinking, biological, clothing and home. Moreover, it also includes the need for the recognition of self-esteem of others in the form of praise, giving of wages, status as members of society, and so forth (Yusri, 2013). In the context of this interaction the human being will not out of influence coming from outside, especially the influence of the world around.

Reality shows that globalization has positive and negative impacts in all aspects of human life, including culture, even all elements of culture do not miss the elements of religion, adherents of religion that should have a personality based on religious teachings are not a few who contaminated the negative impact of globalization. Shame, for example, which is an important doctrine of religion began to erode due to wrong view of globalization. The Malay nation (Hamka, 1976) also does not escape the influence of globalization, on the one hand globalization with its technological sophistication facilitates communication, transportation and economy, but in other parts of globalization also succeeded in shifting noble values for Malay Islamic society, whereas Islamic teachings become the principle of action, relationships, the essence of values, attitudes, and views, in other words Islam becomes the soul in the overall social and cultural of Malay society (Kling, 1980).

The concept of Islam and Malay (Idi, 2014) have been understood together into concepts that are closely related to one another. Islam is the cornerstone of life or foundation of Malay culture today. Islam since more than 500 years ago has become the basis of Malay life and their culture, especially ideological and non-material ones, such as trust, values, worldviews or guided philosophy of Islam. As an Islamic society, The Malays live following the word of Allah and the Sunnah of His Messenger.

Malay history expert, Naquib Al-Attas (1993) mentioned that in the history of Malay civilization, the arrival of Islam in the archipelago of Malay-Archipelago is the most important event in the history of the archipelago. (the coming of Islam from the perspective of modern times is the most momentous event in the history of the Archipelago). The Malay language, which later became the language of instruction in the Malay archipelago (the Malay-Indonesian archipelago), is the second largest of all "Muslims" used by more than 100 million people. Therefore, Malay became synonymous with Islam. Therefore, Islam is the most important element in Malay civilization. Islam and Malay language then managed to move toward the formation of national consciousness.

In essence, Islam plays a major role in shaping the thinking of Malays. Islam also plays a role in shaping Malay personality to mature, and higher the quality of science, though not to the utmost degree. More specifically, the influence of Islam on Malay culture can be seen in three forms: first, language, Islamic influence on Malay culture such as the use of Malay Arabic script, Arab Gundul, Jawi Letter on Malay literature. Writing in the form of thousands of Malay manuscripts (60.00-10.000) has spread throughout the world. Malay manuscript concerns the kingdoms such as the Kingdom of Samudra Pasai, Melaka, Banten, Demak, Riau-Johor-Pahang, and Lingga.

Among these Malay manuscripts are Hikayat Pasai, Hikayat Patani, Hikayat Johor, Hikayat Siak and so on. Second, The arts, one of the Islamic influences which seem to erase the previous Hindu and Buddhist cultures are Zapin (Gambus), Qasidah, Rodat (barodah) and Western Zikir are influences from the Islamic culture. Thirdly, Customs. Customs of Malay Istiadat adhere to a principle of Adat encompassed syarak). Customary provisions that are contrary to the law of syarak shall not be used. The dominant social law. Malay customary principles require the backrest to Sunnah and al-Qur 'an. The principle that can not be changed over, can not be discarded, let alone removed (Sudin, 2012).

Between Islam and Malay is an integral part that can not be separated by the passage of time. This relationship will still remain relevant even in the midst of the current global era. Even with the commitment and hard work of Malay people to maintain and develop Malay culture, the relationship will be more harmonious to face the challenge of global cultural hegemony.

However, this relationship pattern needs to be adjusted with the times. Departing from the importance of the role of religion (in this case is Islam) in a civilization, it can be explained, that the signs of the destruction of a civilization can be seen to what extent the main elements (religion) in civilization is well preserved. If the religion that became the main foundation of civilization was already damaged, then it can be interpreted, that civilization has undergone a significant change. Perhaps the civilization lived just a name. But, essentially, the civilization is already damaged or has been destroyed. Malay identity with Islam in the era of globalization is facing enormous challenges for the Malay Muslim community.

Globalization derived from the word globalism, which is the national policy that treats the whole world as an appropriate environment for political influence. As long as the process goes, it is certainly full of dynamics that requires every country to organize its household as ideal as possible. On behalf of the "new world order" that globalization is considered to unite the world in a single frame and eliminate the geographical boundaries that separate the state from each other. Globalization also has a central point in various intellectual and political agendas which often raises crucial questions about what people today deem fundamentally and dynamically at the moment, an epoch of change that can radically transform the relations of economic and social institutions in the 21st century. So, at this point, globalization refers to the expansion and strengthening of trade, capital, technology, information flows in a global marketplace. From the perspective of "globalization" of capitalism development projects (modernization, industrialization, colonization and development), imperialism is full of contradictions that form oppositional forces and resistances that can undermine capital accumulation (Petras and Veltmeyer, 2001).

The theory of globalization marks and tests the emergence of a global cultural system due to various social and cultural developments, such as the world satellite system, cosmopolitan lifestyle extraction, the emergence of global



consumption and consumerism patterns, the emergence of international sports events, the spread of tourism, the decline of state sovereignty nationalities, the emergence of a global military system (in the form of peace keeping force, multinational forces and regional defense pacts etc.), recognition of the world environmental crisis, the development of world-wide health problems (such as AIDS), the emergence of political institutions the world (like the UN), the emergence of global political movements, the expansion of the concept of democracy and human rights and the intricate interaction between the various world religions (Mudzhar, 1999).

Globalization occurs in every country, no single organization or country can control it. The symbol of the global system is the breadth of the network. Globalization in principle refers to rapid developments in communications technology, transformation, information that can bring distant parts of the world into a thing that can be easily reached. Globalization has led to economic, political, social and cultural integration. Thanks to globalization, events that occur in other parts of the world can be known at almost the same time. This is triggered by the speed of information exchange presented every second by cybermedia, television, radio and other media. These information media obscure the physical and cultural boundaries thus creating a new world with relative boundaries and values.

The advancement of information media technology, this communication (including transportation) has given rise to the effects of globalization that can be exploited or not, depending on the person who uses it. The era of globalization will go hand in hand with free access to information that will give birth to a global lifestyle and culture. That is, at first globalization is limited to a tool, which is neutral. This means that it will also contain positive things, when utilized for a good cause. On the contrary, it can be negative when drifting in negative things as well. Thus, globalization will depend on who uses it and for what purposes, and the purpose to which it is used. So as a tool can be useful and can also bring harm.

However, if globalization is defined as an ideology, then it means that it contains values and norms that give rise to global culture and attitude. As an ideology and has spawned a global lifestyle and culture, globalization will follow the laws and theories of culture. In the famous cultural sciences, the phrase states that a more powerful and advanced culture will affect a weak and lagging culture. Therefore, the global culture that is supported and developed by today's powerful and advanced nations, the Western countries, will undoubtedly affect the culture of other weak and disadvantaged peoples. Lifestyle and Western culture, which is regarded as a global culture will affect the lifestyle and culture of other nations, including Muslims in various parts of the world (Husaini, 2005).

The advancement of human civilization in the field of information technology that breaks the boundaries of space and time has helped accelerate the movement of people from one place to another. These conditions give rise to two opposite trends, namely the emergence of the universality of culture and the strengthening of local cultural resistance. Globalization, on the one hand, conditions all people to follow what they are asked, which is reflected in the form of uniformity both in cultural ways of thinking and practice. This can be seen in popular cultural practices that seem to represent a universal identity that transcends the barriers of state, race, culture and so on. But on the other hand, the flow of cultural uniforms has led to a new phenomenon, namely the strengthening of local identity that characteristic of resistance. This condition has the potential to generate conflict as a result of exclusivism in various aspects: socio-cultural, economic, and political.

### 3.2. Culture and Identity of Malay Nusantara

Today our nation is facing the symptoms of identity crisis and personality or character crisis. The crisis of identity and personality is reflected in almost all areas and layers in the life of society, nation and state, so it can be said that our nation is facing a cultural crisis. The crisis symptoms are reflected not only in the personality of the individual, but also reflected in the identity of the group culture, the cultural identity of various indigenous and tribal peoples, the various ethnic or ethnic communities in regions throughout Indonesia, even reflected in the collective lifestyle we as a society and as a nation. This cultural crisis lasted long enough, and especially since the economic and political crisis of 1997 and 1998 that brought the Indonesian people towards reforms followed by a wave of freedom and openness that is very broad and in all fields during the last 13-15 years.

After the reform period, the crisis in politics can be said to be over, and the economic crisis has also been resolved well, so that the Indonesian economy again grows and develops as it should. However, the cultural and legal crisis up until now has not been consolidated. Both hooks hooked to each other. However, on the occasion of the forum of the Riau Malay Customary Council, it is necessary to focus on the issue of cultural crisis, and how to raise the role of Malay customs in establishing cultural identity and fostering the character of the Indonesian nation that is experiencing the decline of morals.

Malay customs and culture in essence is the main vein, the main pillar or material component for the formation of the national culture of Indonesia. *Kebudayaan Melayu* is the main character that unites Indonesia into a unity of culture as far as the day before Indonesia itself is accepted as a name for the community of life in the archipelago archipelago Sites inscriptions relics of the Kingdom of Sriwijaya as the first largest kingdom that unites the archipelago, many found in Malay. Prior to the formation of the Majapahit Kingdom, which is Hindu and centered on the island of Java, the archipelago has long been united by the Malay language and Buddhist teachings centered on Palembang and its surroundings. Meanwhile, in Minahasa villages, North Sulawesi, for centuries up to now, the village heads are called "Old Laws".

The term 'law' itself comes from Arabic, which may only be adopted into the Minahasa culture, except for the role of Malay. Malay writing is commonly used Arabic script Malay or in the Arab world commonly referred to also the letter Jawi (Java), has been widely known since the centuries. But by the Christian mission of the Portuguese in Ambon which first published the Gospel in Malay, the script used is the Latin script, so there are those who call it the first Latin-speaking Malay-speaking publication.

All this shows that Malay culture has played a very dominant role for the formation of the culture of the archipelago. Therefore, long before the independence movement against the Dutch East Indies colonization, Malay language, Malay culture, and Malay customs have developed into a major part of the cultural identity and identity of the nation of Indonesia then given the name of Indonesia. Therefore, after our nation became Indonesia, leaving the British colony that still uses the Malay word as its name of identification, we do not need to recede to the Malay nation again but continue to grow and develop as Indonesian nation with national Indonesian language, national culture of Indonesian culture, and with the name of identification as the nation of Indonesia. In Indonesia, our Malay identity melts into one as the main ingredient, the main pillar, and the material component that most determines the true face of Indonesian culture.

Therefore, our cultural identity as a nation of Indonesia, is inseparable and identical to our Malayness, and our Malayness is none other than our Indonesia. Our Malayness as Riau people and our Malayness as Sumatrans, Javanese, Borneo, Sulawesi, and Nusa Tenggara are none other than Indonesian. In Indonesia, only a few ethnic groups are facing problems to identify with this Malayness, namely Papuans and Tinghoa peranakans, due to their racial background, and Dayaks in Kalimantan, as well as some other non-Muslim tribes due to religious factors which is considered an absolute feature of Malayness. In addition to these religious and racial factors, certainly the political or state factors are also the cause of the unity of understanding about Malay culture, so Malay tend to be narrowly identified only related to the Kingdom of Malaysia.

However, apart from that, for the nation of Indonesia can not be separated from Malayness. The main cultural ingredients for Indonesia's formation and Indonesian culture are none other than Malay customs and culture which centers its spreading influence, starting from Riau and its surroundings. However, because the center of Indonesian government is now on the island of Java and the largest population of Indonesia comes from the Javanese tribe, the influence of Javanese language and Javanese customs, the longer the greater the influence in the development of Indonesian national culture.

Ethnic Malay is a collection of individuals who live in a place and form a social structure. Meanwhile, Islam is a religion that most Malay people follow to establish a relationship with God. Malay people in Riau are the earliest known to Islam in the archipelago. So that the teachings of Islam can seep in the traditions and its spread easily and quickly executed. [Geertz \(1981\)](#) mentions that Malay culture is classified as an urban-patterned coastal culture and its activities are trade and marine ([Samin, 2008](#)).

### 3.3. Dynamics and Political Relation of Islam Nusantara in Palembang Sultanate

Islam and Malay are two words that have a very strong attachment. Even this attachment led to the emergence of an idiom that says that the Islamic world of the Malay world (DMDI). Although in reality, the term DMDI continues to cause debate, because it can not be denied that not all Malay nation embraced Islam. If so, then the term DMDI is not fully usable. However, this also can not be diafikkan for granted, because from historical facts known that Islam also gives its own influence to the Malay community in various fields of life, including in the field of politics.

In the field of politics, the influence of Islam is marked by the emergence of nuances of Islamic nuances. One of them is a kingdom centered in the area of Palembang, known as the Sultanate of Palembang Darussalam. The Sultanate was founded by Raden Tumenggung who proclaimed himself to be Sultan Ratu Abdurrahman Khalifatul Mukminin Sayyidul Iman in 1666 AD at the same time became the first sultan with the nickname Sultan Jamaluddin in 1681 AD ([Ismail, 2014](#)).

Before becoming an independent sultanate, the kingdom of Palembang was a kingdom that was subject to the power of the king in Java ([Yahya, 1995](#)). So that the system of government applied by the sultan in Palembang more or less follow the royal system in Java. This, forming its own identity for the Sultanate of Palembang, because the Palembang community itself belongs to the Malay nation, so that these two traditions form the identity of Malay-Java.

One thing to understand is that the identity of Malay-Javanese in government, run by the sultan based on the teachings of Islam. There is no contradiction between the two, but on the contrary, Islamic teachings serve as a tool for the sultan to legitimize his position as a ruler, does not mean that Islam is just a symbol, but more than that Islam and Malay-Javanese have a relationship or relationships so as to deliver the Sultanate of Palembang in its heyday. Can be concluded that Islam is the religion of Palembang Darussalam Sultanate which is patterned Malay-Java.

In its heyday, history noted that the Sultanate of Palembang Darussalam served as a central stopover or important port in international trade routes ([Mujib, 2011](#)). Many foreign nations visit the city of Palembang to conduct trade activities, such as the Chinese, Indians, Arabs and even the Dutch nation. If the Chinese, Indians and Arabs conduct trade activities in Palembang Sultanate region in a peaceful way, it is different with the Dutch. They, do not want only as a party to participate in the activity of buying and selling, but more than that they have a motive to make a trade monopoly in the territory of Palembang Sultanate.

The purpose of this monopoly will never be achieved if the Dutch are not able to conquer the ruling kingdom in the area, this led to the war between the Dutch and the Sultanate of Palembang. Recorded several battles, but in the end the Sultanate of Palembang must recognize the victory of the Dutch, as the winning party of the Dutch issued a policy to remove the Sultanate of Palembang Darussalam conducted in 1823. Since then, there is no sovereign kingdom in the land of Palembang. That is, the political establishment of Palembang Sultanate system formed between the relationship of Islam with Malay-Javanese tradition is gone, and instead of the Netherlands apply the colonial system.

From some of the descriptions above, indicates that in Palembang there has been a dynamic or changing change in the political field, the political ups and downs experienced by the Palembang Sultanate became the focus of this paper, by trying to explain the dynamics or changes that occurred in Palembang between two periods, namely the period of the sultanate and Dutch colonial. Under the basic assumption, during the period of the sultanate, Malay Islamic politics made rapid progress, but when the sultanate collapsed the politics of Malay Islam came to collapse and instead adopted Dutch colonial politics. The problem is summarized in a paper entitled Dynamics and Relation of Malay Islam Politics in Palembang Sultanate.

#### 4. Conclusion

Globalization is both a threat and an opportunity for Malay-Muslims to maintain and develop their identity. Some efforts of awareness, institutionalization, and adaptation to the changing times are key to Malay-Islam to be able to take advantage of globalization into opportunities and efforts to make its existence in the midst of competition many other great cultures of other nations.

Culture and nationality are closely related to each other as an open concept in the sense of not being static, because it involves the process of dynamic inventiveness, taste, and initiative of society and interactive life in togetherness with all the diversity and interests of its survival. Culture is essentially an endless effort of society to respond to challenges. While nationality, is a statement of will to be one nation. The concept of open culture requires that the Malay people not only have to open themselves and accept the entry of external cultural elements that are considered positive, but also must be strong and capable in preventing the entry of destructive elements.

The way to do this is by developing multicultural education to Malay society, not only in formal education institutions, but also non-formal. This step is reinforced by the role of local culture and the role of customary institutions. Another important step to take is to utilize modern information technology. With these steps then Malay-Muslim culture is expected to survive and develop in accordance with the times; and not only become the object of the entry of foreign culture, but also become a globalized culture and provide a positive value for the development of human culture and humanity on earth.

Not to say, Islam is only used as a symbol for the means of legitimacy alone, but more than that Islam became the state religion or religion of the empire. Thus, all policies adopted include the role of the 'ulama. In fact, in running his sultan's government accompanied by scholars, who finally able to bring the Sultanate of Palembang in the heyday, but in its development the concept of Malay-Islamic political tradition must be halted, due to expansion of territory undertaken by the Dutch, causing the Sultanate of Palembang experiencing collapse. So the point is the Malay-Islamic political tradition in the Palembang Sultanate has developed along with the glory achieved by the Sultanate of Palembang and began to disappear along with the collapse of the Palembang Sultanate itself.

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