

Malay Local Wisdom: An Analysis of Social History of the Malay Literary Saga Books

Puaad Bin Mohd Abdul Malik

(Academy of Islamic Studies, University of Malaya; abdulpuaad@yahoo.com)

Ahmad Farid Abd Jalal

(Museum Pahang, Malaysia; farid.muzejumpahang@gmail.com)

Rahimin Affandi Abd. Rahim

(University of Malaya Islamic Studies Academy; faqir_ila_rabbih@um.edu.my)

Siti Maimunah Binti Kahal

(University of Malaya Islamic Studies Academy; mykahal89@yahoo.com)

Abstract

This study reveals how science episteme Malay appears in their social context. With literature studies, this study found that awareness of the world community about the local native communities Europe can not be filled with local produce knowledge-based concept of Malay Muslims. The construction of the indigenous Malay formula is unique because it is the result of the blending and synthesis between Islam and the Malay mind. It is quite dynamic and still applies today. Furthermore, the autobiographical book is a product of local Malay Muslims paramount. It can be seen in terms of the creation of the Jawi script and construct knowledge developed by scholars of the ancient Malay. It is a precious heritage that must be preserved and studied by future generations.

Keywords: Sociology of Knowledge; The intellectual elite; Malay history; classic books

Abstrak

Kajian ini mengungkapkan bagaimana suatu episteme keilmuan Melayu muncul dalam konteks sosialnya. Dengan kajian literature kajian ini menemukan bahwa kesadaran masyarakat dunia tentang kearifan lokal milik masyarakat pribumi bukan eropah boleh diisi dengan mengemukakan konsep kearifan lokal berasaskan ilmu melayu Islam. Kemudian, konstruk dan formula kearifan lokal Melayu memang agak unik karena merupakan hasil adunan dan sentesis antara Islam dengan pemikiran Melayu. Ia agak dinamik dan masih terpakai hingga pada masa sekarang. Selanjutnya, kitab jawi memang merupakan produk kearifan lokal Melayu Islam yang terpenting. Ia dapat dilihat dari segi penciptaan tulisan jawi dan konstruk ilmu yang dibangunkan oleh ulama melayu silam. Ia merupakan warisan berharga yang perlu dijaga dan dikaji oleh generasi akan datang.

Kata Kunci: Sosiologi Pengetahuan; Elit intelektual; sejarah Melayu; buku klasik

A. INTRODUCTION

Islam has a significant impact on the Malays. It has raised the dignity of the Malays with faith and world-view of faith that remained until the present. Most important of all, Islam is the real foundation and source of pride of the Malays (Borhan, 2000). Anything associated with Islam will be a source of strength for the community. This article will try to analyze the two power sources are indigenous Malay Local Wisdom and Jawi scripture. The primary content of the discussion will analyze three main points; (1) custom indigenous Malays; (2) The basic formula of indigenous Malays and (3) evidence autobiographical book as indigenous Malays to be proud of them.

In June 1992, at the United Nations Conference on Environment and Development, a Rio Declaration was issued. Among others, it has given special attention to the importance of environmental management and biodiversity in the context of community development and well-being. Most importantly, the world community is beginning to recognize the superiority of indigenous peoples' local wisdom in the area of environmental management (Mokhtar, 2015). Since then, the international community has begun to reject the dominance of western science and more open to indigenous knowledge theory (Nandhikkara, 2015).

According to Syed Farid Al-Attas, the concept of western academia of science is actually based on the paradigm and epistemological framework of western social science (secular positivism) (Al-Attas, 2012). Thus, for western scholars all the problems of world society can only be solved according to western epistemological frameworks (Al-Attas, 2001). It refers to several key approaches:

- 1) A paradigm that views a problem or symptom in society according to the world-view of western positivism. Religion is regarded as an unscientific element that needs to be overlooked in the process of gaining knowledge. More specifically, they distinguish between religious and non-religious concepts (Al-Attas, 2001).
- 2) Depends entirely on western scholar theory. For example, without question, the concept of plural society that produced western colonial masters adopted the Malay community without questioning the accuracy of this theory (Naoki, 2001).
- 3) Theories and frameworks of analyzing western science (pure science and social science) are presented as the most correct. The problem is that they have been replicated by their own indigenous researchers (Rahim, 2003).

Since then, various concepts of indigenous (non-western) knowledge have been studied by the international community. In Malaysia, USM and ASASI concentrated study details the local Malays. Among the researchers in Islamic studies is also the study that involves the concept of *custom* and has been widely used (Ramli, 2002). It was just that, it does not relate directly to the concept of local Malay causing the superiority of indigenous Malays were marginalized.

The Jawi books are a landmark outside the influence of Islam in the Malay community. Western researchers are impressed with the uniqueness of the history of Islam in the Malay world. It involves a few key points:

First, how Islam could be spread in the Malay world peacefully and without bloodshed. As a result, western scholars have made embroidered comments with

other meanings; to show that the Malay Islamization program initiated by the missionaries is full of vices. Among them (i) early missionaries brought about a version of Islam that had been contaminated with heresy, (ii) did not care about the use of common sense, (iii) was too preoccupied with pre-Islamic culture to give birth to the elements of syncretism and (iv) the process of preaching unintentionally because the early missionaries were more concerned with material returns (trading programs) than the true Islamic preaching agenda (Ózay, 2013). *Second*, how to Islam, especially autobiographical book is capable of changing the ocean view and produce intellectual civilization of the Malay community (Rahim, 2017). For colonial scholars, Islam is considered a source of strength for the community that would scuttle the program colonial occupying power in the Malay world. On that basis, we can trace the colonial scholar in *Split Personality*. They were shrieking and takes great pains to collect Malay manuscripts Islam but at the same time they underestimate the quality of intellectual work Malay (Aljunied, 2013).

Basically, there are three types of Malay intellectual work is autobiographical book, oral literature and Malay Literature. According to Datuk Zainal Abidin Borhan (2000), an autobiographical book by the largest number (80%) of the corpus of knowledge Malay, compared with oral literature and Malay Literature. But the corpus of this autobiographical book is given less attention by researchers Malay. According to Doo Ming Choo only 30% have been studied. This has become increasingly apparent after the Javanese text has been dismissed in education programs in Malaysia. On that basis, it is a precious heritage that must be preserved and studied.

It should be studied by researchers of Malay Muslims themselves rather than be handed over to western scholars.

Parties are aware of British colonial influence in the community autobiographical book. They have founded the program to turn off the use of Jawi writing was replaced by Latin in Malay schools (Hill, 1895). According to William Roff (1994), has a Latin inscription agenda Christianization of the Malay community. It was established by Christian missionaries to introduce the text of English literature including Bibles to the Malay community. This was further reinforced by Wilkinson who was responsible for providing the Malay Readers text (Stevenson, 1951). It must be used as a text in French schools. This text contains excerpts of Malay history and saga Abdullah which he said should be studied using Latin script, supposedly to create unity among students (Stevenson, 1975; Cheeseman, 1979).

B. LITERATURE REVIEW

1. Custom Meaning and Local Harmony

There are two important points to consider when discussing the meaning of Custom and Local Harmony. *First*, we do not realize that they are the same, recognized as one of the sources of the second stage of Islam. This is because in traditional Islamic studies, studied more custom framework system against the backdrop of the Arab culture, but less aware of the concept of Local Wisdom in Malay culture itself. It is unfortunate that the concept of reverence in Arab culture is understood while the Local Interest in its own culture is unknown.

Secondly, we do not understand how Local Government is formed. Local Wisdom on authentic custom not easily formed but has undergone a long history in the Malay community. It is open to evaluation and refinement in accordance with Islamic principles. This nature of dynamism was well known to the early missionaries. After they managed to Islamize the community, they founded the Islamic educational institutions are expected to synthesize culture (Malay Local Wisdom) with Islam. Here lies the characteristic dynamism of Islamic educational institutions are constantly evolving learn and apply Islam in the Malay culture.

In the epistemological construction of Islamic law, the Islamic Shariah is able to interact with the culture of the people when it adopts the concept of trust. However, this understanding of the concept of *uruf* (custom) in the fuqaha discussion is more focused on the Middle East paradigm alone. For example, when Islamic scholars comment on Sunnah food, it is confined to eight types of Middle Eastern diets. While Middle Eastern foods are not recognized as Sunnah foods even though they are scientifically recognized. This extreme nature has led some scholars to claim that Islam is more pro Arabism and neglect non-Arab society (Ghazali, 2007). This is further aggravated by the spread of extreme Islam. He stressed that only a true Islamic society ceases to Middle East (Saudi Arabia), while Islam is practiced by people outside the Middle East as in the Malay world full of superstitions element (Rahim et al, 2017).

It demanded the Malay Islamic scholars to clarify this misunderstanding. Islam is not for the Arab community alone. It can be done by explaining the concept of Local Affinity. It is a human endeavor by using his intellect to act on something, object or

event that occurs in a particular space. Etymology refers to one's ability to use one's mind to respond to an event, object or situation. Whereas local refers to the space of interaction in which the event or situation occurs.

When explaining the meaning of Local Affinity, scholars conclude that it consists of four things. *First*, humans; *Second*, good ideas; *Third*, the truth that has been compromised; and *Fourth*, acknowledged by the public. Wisdom or wisdom that implies philosophy (knowledge) or *accumulated philosophic or scientific learning*. It means *a wise attitude or course of action*. The word wisdom, which is the same as scientific knowledge, is a true knowledge based on a systematic methodological framework. As a result, knowledge produced can be accepted by common sense and empirically tested (Yunus, 2015).

Fuqaha divided Islamic law into the field of Worship and *Mu'amalah* (Al-Shatibi, 1933). The field of *worship* and its structure are specifically described in the sources of revelation in detail and it does not leave much room for human intervention. Whereas the field of *mu'amalah* which has often led to the ever-changing living conditions has provided ample space for the human mind. So, questions related to human relationships are often left to Muslims to think and decide on their own. However, this determination of the human mind must be based on the framework and foundation found in the source of revelation.

In the science of *fiqh*, this Local Idea coincides with the meaning of secrecy. Literally, this *urf* means something that is familiar, well-practiced and accepted by the healthy mind. According to the term *al-fiqh*, it means the custom of the people or the

majority of a people in word and practice. Furthermore, it is also defined as something that is firmly established in the human soul in the sense of mind and accepted by the prosperous nature, born of the inhabitants of an Islamic state on the condition that it is not contrary to Islamic law.

It has been accepted by Islamic jurists as;

1. The rule of law on a question that is not clear in the Quran and the sunnah.
2. Methods to raise the views of an Islamic jurist that involve the question of society.
3. Methods to interpret events related to community issues.
4. The basis for resolving disputes in society regarding Islamic law.

The use of this concept of *urf* cannot be used arbitrarily, but has been restricted in Islamic law to some extent;

1. It cannot be contrary to a clear and conclusive *shari'ah*.
2. It has been widely practiced by the majority of the public.
3. The thing that is referred to in one action already exists when the assessment action is taken or the occurrence of the *urf* has preceded the time of action and continues until the time of the action.
4. There is no word or deed that is clearly contrary to the legitimate *urf* and is widely practiced in society.

It is ironic that there is a similarity between local and local wisdom. The core of this equation lies in the wisdom of the local community to use common sense to

solve problems or to organize relationships within the community. More specifically, the two equations are real;

1. Islam uses a culture-friendly approach. Islam does not bring a Jewish and Sikh approach that specializes in a particular nation. Islam validates the culture of society with strict filtering.
2. The process of cultural development through the process of research and refinement of community members. It is shaped by the cleverness of society but it must be through good filtering that it is accepted or practiced by members of society.
3. It takes a long time to get used to the tradition of society.

However, there exists a conflict between Local Wisdom belongs to the Malays and Islam. This is because Islam is based on the revelation of God, while Local Wisdom is more on the basis of human nature of limited nature (Jah, 1977). Although Local Affiliation is capable of producing good formulas for members of the public, it still fails to penetrate the world-view of true monotheism. It is still obligatory depending on the source of the revelation.

What is clear is that not all local communities are accepted by Islam. It is subject to several conditions: *first*, it cannot go against the principle of monotheism. The elements of ancestral belief in the formation of Local Harmony need to be rejected. *Second*, it cannot convey the element of syncretism between Islam and the ancestral culture of society. For example, religious religion in the Javanese and third societies cannot be completely contrary to the principles of the creed and the Shari'ah which is clearly stated (Marinsah & Ramli, 2017).

It is explained by Anuar Ramli that the process of absorption of Islam in Local Harmony has gone through two main stages. *First*, the initial phase saw the conflict between the custom leader (creator of Local Affiliation) and the early missionary. In order to ensure that Islam is well received, the missionaries have tolerated traditional leaders. This is evidenced by the existence of two different paradigms in the Law of Malacca (Hooker, 1984).

What is clear is that there are two options of law against offenders either using custom channels or Islamic law (*fiqh*). It has gone through a process of intervening between pre-Islamic heritage and Islamic law which clearly shows that Islamic practices and Islamic sharia are practiced in parallel and that offenders can choose between two types of solutions provided (Rahim, 2003).

Secondly, the stage of the interaction of Islamic law with Local Affairs. He saw Islamic law dominates world-view Malays. This level was established by Syed Naquib as the era between 1400-1700. It is said to be the time of the Islamization of the Malay community for outward and inward effect is that the spread of science are quite encouraging in various fields of Islamic studies. More precisely, it is the golden age of Islamic civilization in the Malay world. The key indicators of this achievement can be seen in the development of the Islamic education system and the creation of the Javanese scriptures.

We only know about the concept of Local Wisdom Malay matrimonial property after the concept expressed by Sheikh Daud Pattani (Ramli, 2012). But we are a little fuzzy on how Malay Local Wisdom is formed. It is important to be notified in order

to appreciate the benefits of Local Wisdom Malay. It is born through a number of specific methods. It is not static but dynamic that is always accepting of change in the nature of knowledge and the development of society.

2. Natural Mind Natural Condition Malay Malay and

The dynamic nature of the Malay local wisdom can be understood through the theory of climate brought by Ibn Khaldun. On the world map, the region known as the Malay states *under Wind* the special community character (Laffan, 2003). It is described by Sheikh Ahmad bin Muhammad Zain bin Mustafa Al-Fatani are quoted on the position of the Malay world and its people through the book *Tashilul Amani fi Sharh Awami al-Jurjani*. This book was ready to be written on the Rabiul Awal of 1300H / January 21, 1883M (Abdullah, 2004). Sheikh Ahmad's statement is as follows;

The Malay Archipelago is a group of people; Malay (reads) 'meme' for the bottom line, or 'meme' with a line above and 'yes' to read the next line. They are the most populous group of people, their most fertile state in the world, located between the Hindi and Chinese countries, in many protected areas (during sailing). Geographers have named half of their respective countries in Hindi and China and some members of Hijaz (Mecca and Medina) have named the others, most of them inhabitants of Java. They are in a large clump, they are respected in a lighter language than the locals. This is why many of the Hijaz members use it because of the interaction of the various people who are multilingual. Residents of the Malay people who always have a sincere intention, and far greedy and have a forgiving nature. Especially for those who have never seen their country and others among them never beg even in extreme poverty. They have mastery of everyday affairs, fine craftsmanship, creativity and ability to export easily. Having science and science but being seized and colonized causes stagnation. It was their lands that were oppressed and invaded by the infidels. May Islamic nations protect God from wrath. Amin (Al-Fatani, 1883).

The Malay community is a maritime community (waterfront) which is open to outside influences. This openness coupled with the culture of knowledge has become the fundamental condition that gives birth to a world civilization. According to Ibn

Khaldun (tt), human nature is highly dependent on the influence of the climate around them. On this basis he emphasized that people destined to live in temperate climates would give birth to mild-tempered people, compared to people in temperate climates such as the Middle East. This is evident when Muslims are easily accepted by the Malay people without bloodshed as has happened in the Middle East, Africa and Europe (Rahim, 2003).

Coinciding with this theory, we see the effects of the climate has given rise to the Malay community character that is different from other areas. Their lives are affected by nature and the sea. It consists of:

1. They believe in the power of god that determines the fortune of their lives while sailing across the vast ocean. This divine power is needed to seek help when in need, as well as to provide confidence and self-esteem (David, 2002). More precisely, this causes them to believe in existence and to rely on the power of god that fully controls human life.
2. They think of the sea as a place to provide sustenance to them. On this basis the law of maintaining the balance of nature and the oceans must be maintained. Any damage to nature and the oceans is highly avoided as it can affect their lives (Kling, 2000; Abdillah, 2001).
3. A courageous and patient man is facing the turbulence of the sea. They are easy to help people in trouble. They are always ready for anything that may happen due to weather and monsoon changes.
4. People who are able to learn by nature like the sea as teachers who teach and shape their thinking. They need to adhere to the schedule of monsoon changes

every year. During the dry season, working as a sailor will not be done and will focus on other jobs. To sail the oceans they need sailing knowledge and know how to use the stars in the sky as a guide.

5. Humans are vulnerable to the influence of foreign diffusion coming from outside (Abdullah, 1999).
6. Humans are concerned with the element of moderation in the process of thinking and acting (Che Din, 1993). They are concerned with maintaining social order and resisting any element of individualism. It can be referred to as a person who values a high degree of social (Egalitarian) well-being (Othman, 1993). This is done by one another, and even by foreigners (Zechariah, 2003).

Second, the Malay world does have its interaction with various foreign nations. Among them are Arabs, Persians, Chinese and Europeans. It also includes the world's major religions, such as Hinduism, Buddhism, Islam and Christianity. So, in terms of relationships and outdoor exposure, the Malay community is very dynamic, which is a meeting point of different cultures and civilizations of the world. This process takes place in a fair and reciprocal manner. He was encouraged by the nature of the Malay community in the form of open to outside influences.

Climatic factors have spawned human character human character Malay soft, medium, reject violence, harmony-conscious society and believe in the divine power. The results of this eco-friendly approach have produced a different form of the Malay community in other areas. Their lives were directly influenced by nature and the sea. It consists of:

1. They consider the sea as a place to provide sustenance to them. On this basis the law of maintaining the balance of nature and the oceans must be strictly guarded. Any damage to nature and the oceans is highly avoided as it will affect their lives.
2. Humans are concerned with the element of moderation in the process of thinking and acting.
3. People who care about maintaining social harmony and strongly oppose any element of individualism. It can also be referred to as a person who has a high spirit of egalitarian (Egalitarian) society. This approach is not limited to members of the community alone, but also to the foreign community.
4. Exercise openness, willingness to study and selectively influence foreign cultures and religions.
5. They created humans with certain characteristics such as:
 - (a) their role as fishermen in their belief in the power of god that determines the fortune of their lives while sailing the vast ocean. This divine power is needed to ask for help when in need, as well as to provide confidence and self-confidence. This causes them to become human beings who believe in existence and rely on the power of god who fully controls human life in the real world and the supernatural.
 - (b) a person who is courageous and patient in facing turbulent seas. They will also easily help others in need. They will always be ready for anything that may happen due to weather and monsoon changes.

(c) people who are capable of learning with the sea as teachers who teach and shape their thinking. They need to adhere to the schedule of monsoon changes every year. During the dry season fishermen will not do their work and concentrate on other jobs. To navigate the oceans they need systematic sailing knowledge and know how to use the stars in the sky as a travel guide.

If we compare, the community is different from the Western paradigm of Materialistic-based mechanism. They consider nature to be the sole source of material-mechanical and non-spiritual (life) value that must depend on divine power. This view has given rise to secularist and individualistic attitudes that are more concerned with human welfare than natural welfare, leading to a variety of serious ecological problems (Ujang, 1989).

3. Synthesis of Islam in the Malay Mind

It is indeed Allah's grace conferred a man with 3 resources to qualify them to be inheritors of the development of civilization. It happens to all generations of mankind. Among these sources; (i) Conscious potential together with self-absorption that can be used abstractly and practically in the face of life; (ii) Nature with all its benefits can be the source of sustenance and knowledge and (iii) the revelation of the god who guides the life of the world and the hereafter. The essence of this revelation is learned and formulated into a formula for life guidance.

According to Othman Yatim (2011), the official Islamic epistemology has spawned two forms of thought Melayu; Rationalism and empiricism at the same

time. This is clearly evident when the Malays stressed to focus on learning the universe (*Kawmiyyah* verses) so that the resulting theory / natural law (*adat* concept) that is permanent such as deadlift *should not be customary* and flexible which needs to change according to current needs (such as the saying *once the flood of sand is changed*) (Hassan, 2001). What is clear, according to a human perspective Malay-Muslims learning and interacting with nature has produced philosophy studied by natural or *experience*.

Synthetic results of the concept of Malay Islamic epistemology bring about the finalization of the Malay mind. The use of human reason Malay done through metaphors, allegorical and rational. It consists of the intellect *Actual* (the potential and the inherent nature of the human being - immaterial) and the intellect *Muktasab* (acquired through learning, reading and studying constantly evolving) (Ahmad, 2004). According to Hassan Ahmad (2004), only intelligent and intelligent people are able to think actively using metaphorical methods. This metaphorical thinking is made metaphorically, metaphorically and metaphorically which is then expressed in a layered language. It will generate active thinking for each of its listeners that apart from the literal meaning, there is still a meaning behind it that contains important lessons that can be applied. More importantly, it is expressed in a beautiful, compact, delicate sentence structure and serves to educate members of society (Muda, 1960).

Among other things, it is a study of a phenomenon of life and nature in a profound and scientific manner (made in detail and repeatedly). Many Malay concept born out of the social and scientific interaction with life experience and sense of the

universe (Jalil, 2001). He studied by French thinkers deeply and repeatedly, later told in the form of proverbs to be used by members of the public (Ahmad, 2004).

In more simple terms, the human brain Malays are great because it combines four types of cognitive thinking as well. Even these 4 cognitive methods were practiced before they knew the writing tradition.

1. Think creatively and selectively. They were able to borrow foreign words to express abstract concepts. For example, they borrow Islamic words and terms such as *baqa*, mortal, form and science to explain abstract Islamic concepts.
2. Thinking metaphorically - layered language using literal language as an external language structure to project conceptual meaning (second layer meaning) - it is created through the process of comparison, Parable, paradox. Method think this is a Malay proverb and *perpatah*. This metaphorical language for Aristotle could only be used by genius.
3. Think actively and thoughtfully expressed in solid and poetic words to express a shared value and principle of living. Signs resourcefulness proved in Malay proverb can be seen on 3 aspects: (a) *perpatah* meaning very deep, open and hold times; (b) the broad meaning conveyed in 4 words; (c) expressed in structured and poetic language.
4. Think rationally, naturally and analogically. Through poetry we can know the use of the Malay brain right brain (imagination) and left brain (rational) at once. This can be seen in poetry through the use of imagination (imagination) and meaning. Gold bananas are sailing (elements of imagination) - gold debt payable (intent). So, Datuk Hassan Ahmad affirmed that Malay brain is gifted because

they like Einstein's brain is capable of combining the use of thinking *intuition* (imagination) and rational at the same time (Rahim, 2011).

4. Local Wisdom Formula Malay

Shaharir Md Zin (2006) explain the Local Wisdom formula Malay ditenggelamkan because of the arrival of the British in the Malay world. The British colonial epistemology that apply to belittle the capacity of Local Wisdom Publications (Shah, 2007). It is inter alia in the form of *world-view* in the west about life goals, what is important, how the management and troubleshooting, and most important of all they refuse all world-view, a way of life and thinking paradigm Melayu Islam:

1. All system as opposed to the western world-view as the Malay-Muslims will be perceived as outdated and is only concerned with a certain ethnic solely (Rani, 2005).
2. Introducing the framework of secularism in the minds of the Malay community. It consists of:
 - a. Emancipation of the natural and human mind from the divine element - man is free to carry out a development program without regard to divine power.
 - b. Disclaimer on political authority based on religious sources.
 - c. The introduction of a religious / relative appraisal system; man is free to determine his own future.
 - d. The decline in religious knowledge, as opposed to non-religious knowledge - focuses more on non-religious knowledge that supposedly can make progress.

- e. The conceptualization of the concept of truth is false and in accordance with the paradigm of secularism.

After independence, Malaysian academics adopted the concept of western science as if it had existed since. While this concept of colonial science is full of colonial agenda.

Local Wisdom Malay formula is based on the following principles, which are different from the western system. Among them;

- a. *Moderation Principle Fighting To Kraft Optimizer*

Concepts Optimiser support this western world-view based on Capitalism. It has been used by the people of the 18th century Europe has imposed its application in the Malay (Zin, 2006). It emphasizes efforts to increase profits beyond the normal level. It is a growing economic and social system in the west. Even western civilization at that time was known as *capitalist civilization*. It is based on the world-view of Capitalism in the form of beliefs, thoughts and approaches to managing the economy. The spirit of British capitalism holds people as *homo economicus*. It is a careful, thoughtful, diligent and earnest way of doing business. In this regard, humans must rely entirely on the nature of human greed without any intervention from religion. It was this spirit that drove the development of colonialism in the west in the era of Mercantilism (1500-1750) (Rahman, 2018).

Otherwise worn by the Malay community. Material profit is not everything. Rather, it emphasizes on being modest, modest, prudent, fair and balanced. This

concept of simplicity encompasses thoughts and actions in the context of human relationships with nature, beings and God. It is emphasized to create harmony between man and man, with nature as well as God to prevent harm and disaster.

For example, in the context of the Malay medicine, the concept of moderation seen as crucial in the prevention of disease. Simplicity in food for example can act as the 'most important drug of all' by practicing eating and drinking only when hungry and thirsty and quitting before being full (Hamid, 2012).

b. The logic of the system logic of Open Limited Fighting

Logical Systems of Malays are not urgent for hard in black and white without considering the arguments of opponents. It's the opposite of a two-value western system, Yes or No. Malay logical systems are not cruel people, fine art and filled with words that humbled.

The results Noriati A. Rashid (2005) made the modest nature (mixing properties and good communication and avoid conflicts) Malay community found out how the community is not so concerned about politeness is purely theoretical, but also be accompanied by an action plan comprehensive enough. Among the Malay community are politeness strategies: (a) Based on the sincerity. (b) Humility. (c) Emphasize forgiveness and thank you. (d) Find a reasonable excuse. (e) Using Islamic sources of reference as a basis for rejecting a request. (f) Use of Rabbani expressions (Islamic elements).

c. The Importance of Maintaining a Hiring and Education System

It involves young people, community leaders and family relationships. The Malay community concerned about maintaining social harmony and strongly opposes any element that is individualism (Channel 1994). It can also be referred to as a person who has a high spirit of egalitarian society (Othman, 1993). It is not limited to members of the community alone, but also to the foreign community (Zakaria, 2003).

In Malay society, education is an important man who identified with *the concept of a person* (Hyun, 1995). It can be defined as:

1. A human or a human being (to distinguish it from other beings such as animals and spirits) is made up of three main elements, spirit, body and intellect that need to be integrated into the community development program (Moses, 2001).
2. The process of community education is based on family institutions that need to play an important role in the formation of useful people. It highlights the balance sheet and the best of human nature (idol) which is based on the concept of Malay rather than what modern society understands. According to the eyes of ancient Malay community, who are considered to have the ethics and high moral and respected in the community will be named as a *gentleman*; refers to those who have high moral character, courtesy, discretion, common sense and good manners (Moses, 2001). In more detail, the characteristics of this gentleman can be explained;
 - a. *Good manners and good manners* - good manners, personality, temperament and good manners, manners, courtesy, kindness, generosity, compassion and contributing to and benefit his community.

- b. *Courtesy and courtesy* - sweet, polite, positive, wise, thoughtful and full of words and contributions to his audience and audience.
 - c. *Common sense and conscience* - mind and heart full of knowledge, wisdom, tranquility, sanity, glory and goodness.
3. Emphasize the method of watering the manners to ensure that the system of hiring in the community lives well. According to the study Hashim Musa made the work of Raja Ali Haji, there are 9 seeding methods manners in the community, which is still relevant in the present. It consists of;
1. Goodbye to God.
 2. Good man knowledgeable.
 3. Manners demand knowledge.
 4. Manners with parents
 5. Manners with family members.
 6. Good manners with relatives and friends.
 7. Manners to people you know.
 8. The manners of the nobility are close to the king.
 9. Good manners.

All Manners has been detailed by Raja Ali Haji, for the purpose of facilitating the ancient Malay community to understand and practice it in our daily lives. The importance of this is particularly evident in recent times, as some communities, especially young people, perceived leaders and families have begun to suffer from a

loss of manners, which has caused all forms of communication and interpersonal interactions to be misunderstood (David, 1998).

d. Kinship Care System

Systemfamily non-Malay community of patriarchy or Matriaki (Minangkabau society special course). It underscores the important role of parents and parents. Therefore, mothers work with fathers to seek sustenance. This is different from Arab society dominated by fathers (Ramli, 2006).

Children of the community, whether men or women are the most valuable assets that it held as *eyes light* with which Allah. For the community, not the child is a burden as understood by western society. Children are regarded as the hope and future of family members as parents depend on the future. There is no gender bias approach between boys and girls. If this is the case, it is done in accordance with the child's gender identity. Girls who are usually gentle will be assigned to help with *domestic work*, while boys who are rough and strong will be assigned to help out with home work.

e. Mathematics Mudharabah-Musyarakah versus Mathematical Flowers

The mathematical model of flowers is only a partial / differential (deterministic or stochastic) one-sided advantage. The mathematical model of musyarakah (including mudharabah) involves both parties, financial institutions and servers, interacting with each other all the time. Meaning, Malay oppose any repressive economic activity and benefit one party alone.

f. Sustainable concept

The British who colonized Malaya stick to the materialistic paradigm-mechanism which considers nature as the primary source material in the form of purely mechanical and does not have the spiritual (soul) who need to rely on divine power. This view has given rise to secularist and individualistic attitudes that are more concerned with human welfare than natural welfare, leading to a variety of serious ecological problems. As a result, based on this paradigm, two emphasis has been given; a) nature and its contents are considered to be the major sources of secularist wealth that should be minimized as much as possible; b) Nature needs to be explored and studied in accordance with the scientific understanding of secularism materialism so that all its practical laws can be studied for the benefit of modern humanity.

Compared with western approaches that consider the nature can be used for a quick profit, sustainable approaches the Malay-centric: "*Sustainability is the state whereby present physical, social, political, economic, knowledge, spiritual-religious and the survival of language and culture are achieved and at the level of must do without sacrificing related resources and all creatures created by God so that future generations can enjoy happiness in this life and in the nether world, at the very least as good as this generation* " (Zin, 2013).

g. For the purpose of science is not Matter

Science concept of Malay Islamic is in contrary to the understanding of western society. Instead, it is more in line with the cultural concept of science. Science is for the purpose of obtaining God's call and equipping ourselves as human beings. It can be detected by a person in understanding the concept of Malay (Hasan, 2014). Science is not for the sake of profit or wealth alone.

C. METHOD

The object of this research is based on the qualitative research methodology paradigm with deductive analysis. This research approach was chosen because qualitative research with the method is a research approach that involves deep learning of the material (Denzin and Lincoln, 1994: 66). The purpose of qualitative research is to understand specific social situations, events, groups, or interactions (Locke, Spirduso, & Silverman, 1987). This study can be interpreted as an investigative process in which researchers gradually understand social phenomena by differentiating, comparing, reproducing, cataloging, and classifying research objects (Miles & Huberman, 1994). Strauss and Corbin (1997) state that there are at least two reasons for the selection of qualitative research: first, because the nature of the problem itself requires the use of qualitative research and the second to reveal and understand something behind a relatively unknown phenomenon. The goals in this study are divided into two namely the research subject and the research object. Through these methods, it is hoped that knowledge and interpretation of the meaning of relevant facts or facts can be obtained through literacy, observation and documentation. Of these three data collection tools is expected to obtain valid data.

As for the approach used in this study, using the Historical Phenomenology approach. Historical phenomenology presents a systematic view of the phenomena that have occurred. This approach is used because of the problem and research objectives to be achieved, namely to gain an understanding of the meaning of the local community and its application today.

D. FINDINGS AND DISCUSSION

1. The creation of Jawi writing

Local Malay and most important is the creation of Jawi writing. The book is produced using Jawi Jawi are created and executed by French scholars. The chronologically, the book production process outside the 16-20 century in the Malay has been running in three different eras. It is consistent with the theory brought by Syed Naquib Al-Attas (1969) that confirms the development of Islam in the Malay world is divided into 3 periods:

1. Era of 1200-1400: the era of acceptance Islam externally alone(*nominalconversion*)pre-Islamic values such as strong feudal still held by the Malay community.
2. The 1400-1700 era: the heyday of Islam with the development of the Islamic education system and the birth of the Javanese scriptures. Islam became the most important elements of the Malay community.
3. The period 1700-2000: the era of the decline of Islamic civilization with the occupation of western powers.

There is a view that Jawi script created by Arab missionaries or early Malay-based Arabic letters. After the early missionaries created the Javanese text, the second generation of scholars had nurtured and strengthened the teachings of Islam (Rahim, 2003).

These elements of early missionary succession are very evident in some respects;

1. Its creator understands human nature as a *homo sapient* (can only survive in the form of communication systems) (Quran 49: 6; 3: 104 and 16: 125). It was created for the purpose of more effective communication and dissemination of Islam.
2. Instead of relying on the Arabic alphabet, some new characters created to suit the taste buds of the Malays. Then it is always reviewed and refined by Malay scholars. According to Hashim Musa, in addition to depending on the Arabic alphabet that consists of 29 Arabic alphabet, there are five letters that represent sounds in languages other than English that is cha (چ), (nga (غ), (pa (ف) (ga (ك) (and his (پ). later in 1984 another new letter is added to represent the alphabet v va (ڤ) in 1988, Dewan Bahasa dan Pustaka has listed 37 jawi alphabet used in English.
3. Javanese writing dynamics have gone through several phases of development;
 - a. In the 16th century, Javanese writing was almost identical to Arabic writing by using a line mark to sound the letters.
 - b. In the 17th century, the Javanese text no longer marked the line as in Arabic c. In the 18 th century, the letters of the witnesses were created alif (ا), (waw (و (and yes)) (ي). (With the existence of these letters the javanese script has developed its own identity.
 - c. In the 19th century to 20M, the development of the Javanese alphabet occurred and the Javanese text continued its construction of its identity.

4. It enriches the meaning of Malay charge with Arabic term that comes along with the teachings of Islam. Most importantly, the Javanese scriptures written using the Javanese writing system can express Islamic idealism. On that basis, western scholars themselves acknowledge that the existence of the writing system has become a landmark of the existence of civilization in a given area. It became a medium for the community to receive knowledge, translate works of Islamic science outside, express their thoughts and apply their knowledge to life. This is even more obvious when using the Jawi Malay language has become the *lingua franca* of the Malay world. It is recognized by the international Islamic academy world. It includes being recognized by the European community itself. They wrote Malay dictionary relatively slow in Europe for those who want to trade in the Malay world. For example, a dictionary and grammar of the Malay compiled by Marsden, W. (1812 *A Grammar of the Malayan Language*) is currently a hit in Europe, given the Malay language *lingua franca* in the Malay (Moses, 2014).
5. It can eradicate the phenomenon of illiteracy among the Malay community. In the pre-Islamic era, the Malays are illiterate society as a writing system exclusive rights the officials alone.

2. Science Scholars Network Scholars Haramayn Jawi scripture

Scholars in the Malay Teachers in 16-19 century are made up of scholars Haramayn (Azra, 1994). For example, Sheikh Ahmad al-Qusyasyi who was the teacher of Sheikh Ibrahim al-Kurani and Sheikh Abdul Rauf al-Fanshuri were students of the Shaykh Sibagihat Allah (w. In Medina 1015/1606) in the Thariqah

Syathariyah. Although he is a practicing Thariqah Syathariyah, Sheikh Ahmad al-Qusyasyi also holds various thariqat degrees. The most influential among his students besides Sheikh Ibrahim al-Kurani was Sheikh Abdullah bin Sheikh al-'Aydrus (teacher of Sayyid Umar Ba Syaiban who was a teacher of Sheikh Nuruddin al-Raniry), Hasan bin Ali al-'Ajami, Sayyid al-'Alamah al-Wli Barakaat al-Tunisi, Sayyid Abdul Khaliq al-Hindi al-Lahuri, Sayyid Abdurrahman (al-Mahjub) al-Morocco al-Idrisi, Sayyid Abdullah Bafaqih, Sayyid Ali al-Syaibani al-Zabidi and many others other prominent Yemeni clerics from the 'Alawi and Ja'man families (some of the leading figures of the family are also Shaykh Abdul Rauf al-Fanshuri and Sheikh Yusuf al-Makassari).

The relationship between Malay students and Haramayn teachers were very close. The most important mechanism by which this relationship came to fruition was because it was associated with the hadnad authority and the pedigree. The murīb Malay world has become the main medium for the transmission of *the Islamic tradition* of Haramayn to the Malay region. Among the leading scholars involved in this process were Nuruddin al-Raniri (w. 1658), Abdul Rauf al-Sinkili (1615-1693), and Muhammad Yusuf al-Makassari (1629-1699) in the 17th century; Abdussamad al-Palimbani, Shaikh Arshad al-Banjari (1710-1812), and Shaikh Dawud al-Patani (w. 1847), in the 18th and early 19th centuries; Shaikh Nawawi al-Bantani (1813-1879), Ahmad Rifa'i Kalisalak (1786-1870) Shaikh Ahmad Khatib Sambas (1803-1875) in the 19th century; Muhammad Saleh Land al-Samarani (w. 1903M), Shaikh Ahmad Khatib al-Minangkabawi (1860-1916), and Muhammad Yasin al-Padani (1917-1990) in the 20th century (Azra, 2015).

Career scholars in the Malay graduates Haramayn turned out pretty great. For example, Shaikh Abdul Rauf Ali, after 19 years of studying religion at not less than 15 teachers, 27 renowned scholars, and 15 Sufis in Jeddah, Mecca, Medina, Mokha and Bait al-Faqih when returning to Aceh, he became a prominent scholar . He was later approached by a number of students who wanted to study religious science, such as Shaikh Burhanuddin Ulakan of West Sumatra and Shaikh Abdul Muhyi Pamijahan from West Java. Next, Burhanuddin Ulakan and Abdul Muhyi also had a number of students in their respective areas. This later established a very dynamic and diverse local Islamic tradition.

In the days after the 17th century, scholars relationship Haramayn and *Ashab al-Jawi* has been increasing and this is a huge benefit to the public knowledge and the Malay Haramayn own. Malay scholars from the *Jama'at al-Jawiyin* been studied in Haramayn and foremost they have become a conduit for the spread of various doctrines, concepts, doctrines and religious intellectual thought-Haramayn derived from the Malay world.

Although the Malay scholars already graduated and returned to their homeland but the intellectual relationship between *al-Jawiyin jama'at* with scholars in Haramayn continues. Even this relationship is reinforced by a sense of moral responsibility when they convey Islamic knowledge to their own area. This happens in several major forms:

1. The use of the Haramayn religious book as the main reference in religious huts and institutions.
2. Translates a scripture.

3. Writing a book of his own which is adapted to the reality of the Malay world.
4. Reported the development of religious life in the Malay teachers in Haramayn.

This is followed by steps to seek clarification and a fatwa to resolve the issue.

An example of this fourth method can be seen to what was done by Abdul Rauf (Syiah Kuala) in Aceh. He reported religious unrest in the region called *al-Jawah bilad* to his teacher Ibrahim al-Kurani. Abdul Rauf also asked his teacher to write an explanation of *al-Tuhfabal-mursalab* is the source of misunderstandings about the doctrine *wahdatul exist* in the Malay world. According to the report, Ibrahim al-Kurani authored a monumental work in the book of *Ithaf al-Dhaki bi sharh al-Tuhfab al-mursalab ila al-Prophet sallallaahu 'alaibi wa sallama*, in response to Abdul Rauf's request. The main purpose of doing this is to give an explanation to defuse the debate in Aceh due to a misunderstanding with the teachings *wahdadul exist*. Sheikh Ibrahim al-Kurani has greatly influenced Sheikh Abdul Rauf bin Ali al-Fansuri. In works by Abdul Rauf al-Fansuri such as *Tanbih al-Masbi*, *Kifayat al-Muhtajin*, *Daqaiq al-letters*, he has continued the tradition of al-Kurani thinking that justifies the teachings of *Wahdat Al-Wba* while retaining theology *Asb'ariyah* and hold fast to the Shari'ah (Azra, 2015).

More interestingly, these Haramayn graduate scholars have shown a high spirit of unity among themselves. The work of scholars graduate Haramayn from different areas have been studied in other locations in the Malay world. For example the work of Nurudin Al-Raniri Siratal Mustaqim was dedicated in Banjarmasin by Sheikh Arshad Banjari. Another example is Abdul Rauf Singkel's work being studied in Sulawesi, Buton, Mindanao and Pattani. Commentaries and fiqh known and

repeatedly printed in the Malay, Egypt, Turkey and Bombay. Western scholars themselves recognize that the work of scholars Aceh spread widely throughout the Malay world to the Philippines and still used until now. So, it is a cross-border nature that influences scholars in different locations. It is worn over a long period of time and is printed several times in several places.

These scholars complement each other. Not only did the earlier scholar's work refer to it, it also performed *tahqiq* to supplement and make repairs that it considered necessary. Issues brought into the work of early scholars were supported by later scholars, considered as relevant and practiced by the community. For example Nurudin's work in the field of *fiqh* was gazetted to help the understanding of the basic concepts of Islamic law thinking, David Pattani's work was relevant to Muslim jurisprudence and Islamic usage. The work of these early scholars of Sufism has been a binding force of members under various Orders. It was in the form *wird Syatariah* orders as orders that still remain a practice after the prayer in the Malay world. In fact, the practice *wird* after prayer to the practice of worship belonging to the Malay community, which does not exist in other Islamic societies.

In this case, Azra while doing research on the network of scholars in the Malay and Haramayn, Azyumardi Azra (2015) utilizes no less than 29 titles manuscripts Religious, generally speaking Malay and a little Arabic, most of the essays by the scholars of Malay-Malay and a small bouquet Haramayn scholars were written in the context of world-Alam Melayu Malay territories referred to in the text as "bilad rain".

In the late 18th century to mid-19th century, between scholars in the Malay active teaching and prolific is' Abdul Malik Abdullah, Arshad al-Huda, Nawawi al-Bantani and Daud al-Fatani (Isaac, 1992) . Fame about science scholars is not limited to the Malay community but also spread among the Arabs. A scholar was Shaykh Nawawi al-Bantani once given the title of Sayyid Ulama 'al-Hijaz for his writings and his wisdom. In addition to the height of his knowledge, this title was also conferred on Shaykh Nawawi for his skill and authority in religious science while in discussion with shaykh at al-Azhar University (Johns, 1981). The brilliance and fame these clerics continued by several scholars of the Malay world to another. Among them was Shaykh Wan Ahmad bin Muhammad Zain Mustafa "al-Fatani (Abdullah, 1990). One of his early lessons as a famous scholar in Kelantan was Mr. Tabal (Rahman, 1976). Another former scholar was deeply influenced by his thinking. is Tok (Salleh, 1982). Shaykh Wan Ahmad so prolific that produces his own writing and annotating written in Arabic and French, which amounted to around 160 posts everything.

The fame of Shaykh Wan Ahmad Zain was also recognized by a Dutch orientalist who was living in Makkah at the time by pretending to be a Muslim, Snouck Hurgronje (Othman, 1994). Hurgronje (1970) described Shaykh Wan Ahmad as "a brilliant scholar" because of his knowledge and influence. Wan Ahmad Shaykh position as a respected scholar who represented the Malay are also recognized by the Ottoman sovereignty when he was entrusted by Sultan Abdul Hamid II to oversee the printing of Malay in Makkah al-Matba'ah al-Masriyyah al-Ka'inah when it is created in 1884.

3. The Scientific Construction of the Javanese Saga Books

Wan Mohd Nor Wan David (2009) says that the book of jawi is an achievement of high level thinking. After the earliest missionaries introduced the Islamic teachings, the later generations of successor scholars had nurtured and strengthened the teachings of Islam. It is made in the form of writing autobiographical book which later spread to the Malay world. Sheikh Ahmad Zain Pattani - used his position as chief editor of printing under the Ottoman government to publish the Jawi book. These books became the nucleus of the spread of Islam in the Malay world.

The findings of a large number of well-known autobiographical book, we can detect some paradigms that are trying to apply the Malay Muslim scholars of the past. Among them;

a. Implementing Islamic Understanding Holistic

Islam needs to involve 3 major domains of life: cognitive (thinking), affective (shaping attitude) and psychomotor (resulting skills). More importantly, Islam requires the role of political power for the functional purpose of implementing Islamic law in people's lives. The proof can be seen on the artifact stone inscription in Terengganu (Rahim, 2010) that recorded the functional role of the government is required since early in the Malay (Rahim et al, 2011). Even in the early days of Islam (the year 1400-1500) in the Malay world, indeed there are various legal degist early Malay, but autobiographical book is different from the legal genre degist Malay, whenever autobiographical book contains true Islamic world-view rather than the full element feudal as it exists in the legal degist Malay.

b. Constructing the Science of Living the Principles of Islamic Science

This refers to a few things:

1. It is independent of the initial elements of Malay feudal elements and emphasize education for democracy whenever its use to all levels of society and not just for the palace alone.
2. The language is easy to understand. If it's complicated, it will be parsed by a special cleric. Some of these Javanese books were made in the form of prose and are in the form of nazam (poetry and poetry). The goal is to make readers more interesting and memorable.
3. It is designed to generate more proactive readings, thoughts and discourses from readers, both material and scholarly (containing their own comments or from teaching teachers). This means that it is designed to ensure that the nature of the material does not occur when the material (main content) is read along with the notes of the reader. She will be teaching the reader, reading and commenting on her lectures.
4. Introducing scholarly writing style. It includes the techniques of writing a book with style, description and description, conclusions and problem solving. More interestingly, the filtering efforts and knowledge transfer from Arabic to Malay indeed done well.

Every Javanese scholar will be surprised by the scientific quality it possesses. It meets the criteria of a scientific work as understood in the modern constitution. It includes:

1. An element of integrity that ensures the process of imitation (plagiarism) is not taken by quoting the words of others without acknowledging it. This is not to be

found in the book of Jawi, when the author explicitly cites his sources of reference to his ideas. He even says that it is a special translation of the book of proof. It is not a translation passively but added with a view of the author based on local realities Malay world.

2. There are parts of the message, content and conclusion.
3. Systematic submission structure - the questions and answers included the reason/ source of the argument (either *naqli* or *aqli*).
4. A language style that is easy for readers to understand.
5. In keeping with Islamic epistemology - there is a rather detailed source of reference. The use of reference sources is in line with the underlying Islamic sources - beginning in a neat order; quran, sunah, ulamak and common sense. What is interesting is the use of each scholar's work is selected according to his own poem (*tabaqat*).

c. Emphasis on the Authority of Ideas

All teachings will be based on sources of ancient scholars and works. In this respect, it directly teaches that the Malay community:

1. The ancient book (*turats*) is a noble one because the legacy of early Middle East Islam represented the most correct Islamic times since it was founded by prophets. It differs from western understandings that regard tradition as a negative thing (Rodi, 2014).
2. The source of information or knowledge needs to be based on the source of responsibility, rather than on the source of fairy tales and myths. More practically, the ideas and knowledge of Islam from the Middle East have been

translated into languages other than English (the language that is easily understood) and infused with elements of the local Malay. It is to teach the people of the Malay world to Islam how to understand the creed (cognitive elements) and the practice of Islam in daily life.

3. The source of this knowledge is in line with the concept of neo-sufism that combines aspects of faith, syllabus and shariah in a balanced way.
4. It is open to reflection and continuous improvement. According to Hashim Musa, if there is a comparison between the contents of the book of jawi and the literary saga, for the first time the Malay community was exposed with high-level knowledge of science that emphasizes the matter of the authority of ideas brought (Musa, 2014).
5. Every author of the Book of Jawi will enter the name of the author in accordance with the concept of Islamic responsibility which demands that the author's name and sanad rest on his knowledge be revealed (Rahim, 2006).
6. Teaching Islamic pengnutun to become followers of the bertamadun (concerned with regulatory issues). He also taught to be careful in the cognitive, affective and psychomotor elements that needed to be subdued to the specific guidelines of Islam (Zakaria, 2003).

E. CONCLUSION

Some things may be emphasized to clarify the issue of local wisdom in Malay. First, awareness of the world community about local wisdom belonging to

indigenous people is not Europeans may be filled by expressing the concept of local wisdom based on the knowledge of Malay Malay. Second, the constructs and formulas of local Malay wisdom are indeed rather unique because they are the result of the formulation and sentiment between Islam and Malay thought. It is rather dynamic and is still in use today. Third, the Jawi book is indeed the most important product of local wisdom in Malay Islam. He can be seen in terms of the creation of jawi writings and the construct of knowledge built by past Malay scholars. It is a valuable inheritance that needs to be preserved and studied by generations to come.

REFERENCES

- Abd. Rahim, Rahimin Affandi (2003), *“Pengamalan Ilmu Usul Al-Fiqh Di Dalam Sastera Undang-Undang Melayu: Satu Analisa”*, dalam Muhammad Mokhtar Hassan (ed.) *Kesusasteraan Dan Undang-Undang*, Penerbitan Akademi Pengajian Melayu, Universiti Malaya.
- Abd. Rahim, Rahimin Affandi (2003), *Analisis Sejarah Dakwah Dan Jalinan Intelektual Rantau Malaysia-Indonesia*, dalam Zulkiple Abd. Ghani (ed.) *Jaringan Dakwah Malaysia-Indonesia*, Terbitan Jabatan Pengajian Dakwah Dan Kepimpinan, UKM Dan Universitas Muhammadiyah Sumatera Utara (UMSU), Bangi.
- Abd. Rahim, Rahimin Affandi (2006), *“Ulamak dan paradigma menanggapi kebudayaan Melayu”*, dalam Hashim Awang(ed.), Othman Yatim dan Nor Azita Che Din (2006), *Wacana Budaya*, Kuala Lumpur: APMUM.

Abd. Rahim, Rahimin Affandi (2010), Batu Bersurat Di Terengganu: Satu Tafsiran Terhadap Pelaksanaan Syariah Islam, *Jurnal Fiqh*, APIUM, v. 6.

Abd. Rahim, Rahimin Affandi (2011), Tradisi Intelektual Melayu-Islam: Dari Metafora Kepada Saintifikisme, *Jurnal Melayu: The Muslim World Journal (edisi Khas)*.

Abd. Rahim, Rahimin Affandi (2017), Kitab Jawi Sebagai Asas Tamadun Melayu Islam, *Asian Journal Of Environment, History And Heritage*, Disember 2017, Vol. 1, Issue. 2, pp. 271-286.

Abd. Rahim, Rahimin Affandi; Muhd Imran Abd Razak; Mohd Anuar Ramli; Nurul Hidayah Abd Aziz; Muhammad Yusri Yusof @Salleh (2017), Salafi Jihad's Version and Coercion to World Peace: An Islamic Educational Perspective, *International Journal of Academic Research in Business and Social Sciences* 7, no. 12 , h. 1265-1280.

Abd. Rahim, Rahimin Affandi; Ruzman Md. Noor; Nor Adina Abdul Kadir (2011), " Pemikiran Pendidikan Islam Dalam Sejarah Tradisi Alam Melayu: Analisis Kritikal ". Dalam *Prosiding International Conference Of Islamic Civilization And Malay Identity 2011 (ICICMI2011)*, h. 17-30.

Abd. Rahman, Mohd. Yusoff bin (1976), "Pelajaran Ugama dan Kemunculan Ulamak Kelantan", *Jebat*, No. 5/6, h. 97.

Abdillah, Mujiyono (2001), *Agama Ramah Lingkungan: Perspektif Al-Quran*, Jakarta: Paramadina, 2001, h. 147-152.

Abdul Hamid, Ahmad Faisal (2012), Perubatan Melayu Tradisional: Kitab Tibb Pontianak, *Jurnal Al-Tamaddun*, Bil. 7(1) h. 149-162.

Abdul Jalil, Ithnin (2001), Pemikiran Sainifik Orang Melayu Melalui Peribahasa, dalam Yaacob Haron (ed.), *Kosmologi Melayu*, Kuala Lumpur: APMUM.

Abdul Rani, Mohd Zariat (2005), Antara Islam Dan Hinduisme Di Alam Melayu: Beberapa Catatan Pengkaji Barat, *SARI*, v. 23, h. 67-82.

Abdullah, Abdul Rahman (1999), *Pemikiran Umat Islam Di Alam Melayu*, Kuala Lumpur: DBP.

Abdullah, HWM Saghir (1990), *Fatawa Tentang Binatang Hidup Dua Alam Syeikh Ahmad al-Fatani*, Kuala Lumpur: Penerbitan Hizbi.

Abdullah, Wan Mohd Shaghir (2004), *Wawasan Pemikiran Islam Ulama Asia Tenggara*, Kuala Lumpur: Khazanah Fathaniyah.

Ahmad Ishak, Md. Sidin (1992), *Malay Book Publishing and Printing in Malaya and Singapore 1807-1949*, Tesis Ph.D., University of Stirling.

Ahmad, Hassan (2004), “ Bahasa Dan Pemikiran Melayu: Tradisi Dan Kesenambungan “, Dalam Worawit Baru @ Haji Ahmad Idris (Edit) *Pemikiran Melayu: Tradisi Dan Kesenambungan*, Kuala Lumpur: DBP.

Al-Atas, Syed Farid (2001), Alternative Discourse In Southeast Asia, *SARI* 19, h. 49-67.

Al-Atas, Syed Farid (2012), *Orientalisme Dalam Pengkajian Sejarah Alam Melayu*, *SOCLA*, v. 11, no. 2, h. 245-256.

Al-Attas, SM Naquib (1969), *Preliminary Statement on a General Theory of the Islamization of the Malay-Indonesian Archipelago*, Kuala Lumpur.

Al-Fatani, Ahmad bin Muhammad Zain bin Mustafa (1883), *Tashbilul Amani fi Syarah Anamil al Jurjani*, Patani: Matbaah Halabi.

Aljunied, Syed Muhd Khairudin (2013), *Rescuing History From The Orientalists: Syed Muqammad Naquib Al-Attas And The History Of Islam In The Malay World*, *TAFHIM: IKIM*, 6, 1–20.

Al-Shatibi (1933), *Al-Muwafaqat Fi Usul Al-Abkam*, Kaherah, v. 2.

Azra, Azyumardi (1994), *Jaringan Ulama Timur Tengah Dan Kepulauan Alam Melayu Abad XVII dan XVIII*, Penerbit Mizan, Bandung.

Azra, Azyumardi (2015), *The Significance Of Southeast Asia (The Jawah World) For Global Islamic Studies: Historical And Comparative Perspectives*, *Kyoto Bulletin Of Islamic Area Studies*, v. 8.

Borhan, Zainal Abidin (2000), “Pantun Dan Peribahasa Melayu: Persoalan Jati Diri Dan Patriotisme”, Dalam *Globalisme Dan Patriotisme Dalam Sastera Melayu*, Kuala Lumpur.

Cheeseman, HR “Education in Malaya 1900-1941”, *Malaysia in History*, 1979, Kuala Lumpur.

Committee on Malay Education, *Report of the Committee on Malay Education Federation of Malaya*, Kuala Lumpur, 1951.

Daud, Haron (2002), "Pemikiran Melayu Tentang Alam Dan Hakikat Diri", dalam Syed Muhammad Dawilah Al-Edrus (Ed.) *Pemikiran Melayu Tentang Alam Dan Hakikat Diri: Kumpulan Kertas Kerja Kolokium Bahasa Dan Pemikiran Melayu/Indonesia 11*, Kuala Lumpur: DBP.

Ghazali, Abd Moqsith (2007), Mengubah Wajah Fiqh Islam, dalam Abd Hakim dan Yudi Latif (eds.), *Bayang-Bayang Fanatisme: Esai-Esai Untuk Mengenang Nurcholish Madjid*, Jakarta: PSIK (Universitas Paramadina).

Haji Salleh, Abdullah al-Qari b. (1982), "To' Kenali: His Life and Influence", . William R. Roff (edit.), *Kelantan: Religion, Society and Politics in a Malay State*. Kuala Lumpur: Oxford University Press.

Hassan, Abdullah Alwi haji (2001), Adat Melayu menurut perspektif perundangan orang Islam di Malaysia, dalam *Adat Melayu Serumpun*, Kuala Lumpur: DBP.

Hill, EC (1895), *Annual Educational Report, 1894, Straits Settlements Annual Reports For the Years 1894*, Singapore, Printed At the Government Printing Office.

Hooker, MB (1984), *Islamic Law In Southeast Asia*, Singapore.

Hurgronje, C. Snouck (1970), *Mekka in the Latter Part of the 19th Century*, Leiden: EJ Brill.

Ibn Khaldun, *Muqaddimah Al-'Allamah Ibn Khaldun*, Dar Al-Fikr, TT

- Jah. Umar (1977), 'The Importance Of Ijtihad In The Development Of Islamic Law , dalam *Journal Of Comparative Law*, h. 31-40.
- Johns, AH (1981), From Coastal Settlement to Islamic Schools and City: Islamization in Sumatra, the Malay Peninsula and Java , *Hamdard Islamicus*, Vol. IV, No. 4, h. 20-21.
- Kim Keum Hyun (1995), *Konsep Jadi Orang Dalam Masyarakat Melayu: Satu Kajian Kes Di Negeri Terengganu*, Tesis Sarjana Untuk Jabatan Pengajian Melayu, Universiti Malaya.
- Kling, Zainal (2000), “ Manusia Melayu, Alam Dan Tamadunnya “, Dalam Ed. Oleh Abdul Latiff Abu Bakar *Globalisme Dan Patriotisme Dalam Sastera Melayu: Kumpulan Kertas Kerja Hari Sastera 1995*, Kuala Lumpur: DBP, 2000.
- Laffan, Michael Francis (2003), *Islamic Nationhood And Colonial Indonesia: The Umma Below The Winds*, London: Routledge Curzon.
- Marinsah, Syamsul Azizul & Mohd Anuar Ramli (2017), Sinkretisme Dalam Adat Masyarakat Bajau Di Sabah, *International Journal Of Islamic Thought*, Vol. 12, h. 83-91.
- Mokhtar, Mohd Istajib Bin (2015), *Konservasi Biodiversiti Menurut Etika-Perundangan Islam: Kajian Terhadap Kawasan Perlindungan Di Malaysia*, Tesis Phd Untuk Jabatan Syariah Dan Undang-Undang Akademi Pengajian Islam Universiti Malaya, Kuala Lumpur.
- Muda, Saad Shukri Hj (1960), *Kamus Simpulan Bahasa*, Kota Bharu: Pustaka Dian.

Musa, Hashim (2001), *Falsafah, Logic, Teori Nilai Dan Etika Melayu: Suatu Pengenalan*, Kuala Lumpur: APM.

Musa, Hashim (2001), *Merekonstruksi Tamadun Melayu Islam: Ke Arah Pembinaan Sebuah Tamadun Dunia Alaf Baru*, Kuala Lumpur: APMUM.

Musa, Hashim (2014), Pelestarian Bahasa Melayu Sebagai Bahasa Utama Dalam Persuratan Dan Pembudayaan Ilmu, Sains Dan Teknologi Di Rantau Ini, Dalam *International Journal Of The Malay World And Civilization*, 2(2), h. 3-19.

Nandhikkara, Jose (2015), *Environmental Interface Literature, Law, Science, And Philosophy*, Dharmaram Publications: Bengauru.

Naoki, Soda (2001), The Malay World In Text books: The Transmission Of Colonial Knowledge In British Malaya, *Southeast Asian Studies*, v. 39, no. 2, h. 188-230.

Othman, Abdul Halim dan Md. Shuaib Che Din (1993), Sifat Kesederhanaan, dalam *Psikologi Melayu*, Kuala Lumpur: DBP.

Othman, Mohammad Redzuan (1994), *The Middle Eastern Influence on The Development of Religious and Political Thought in Malay Society*, Tesis Ph.D., University of Edinburgh.

Othman, Wan Abdul Halim (1993), Hubungan Kekeluargaan Dalam Masyarakat Melayu, Dalam *Psikologi Melayu*, Kuala Lumpur: DBP.

- Özay, M. (2013). An Attempt To Understand The Driving Forces Of Historiography In The Eurocentric Perspective In Southeast Asia. *İnsan & Toplum*, 3(6), h. 271-282.
- Rahman, M. Taufiq (2018), *Pengantar Filsafat Sosial*, Lekkas, Bandung.
- Ramli, Anuar (2002), *Asas Hukum Dalam Budaya: Kajian Terhadap Beberapa Aspek Hubungan Social Dalam Kebudayaan Malaysia*, Tesis sarjana untuk Jabatan Fiqh dan Usul, APIUM dan Mohd Fauzi bin Audzir (2002), *Urf Lokal Di Negeri Kedah Dan Kesannya Terhadap Perubahan Hukum: Satu Analisis*, Tesis sarjana untuk Jabatan Fiqh dan Usul, APIUM.
- Ramli, Mohd Anuar (2006), Instrumen 'Urf Dan Adat Melayu Sebagai Asas Penetapan Hukum Semasa Di Malaysia, dalam *Jurnal Pengajian Melayu*, Jilid 17, h. 261-262.
- Ramli, Mohd Anuar (2012) *Elemen Sumbangan Dalam Pembagian Harta Sepencarian: Pengalaman Kaum Wanita Melayu Di Malaysia*, *Esteem Academic Journal*, 8 (2), h. 77-92.
- Rashid, Noriati A. (2005), Konsep Kesantunan Dalam Masyarakat Melayu “, dalam *Jurnal Antarabangsa Dunia Melayu*, v. 3, bil. 1, Jun 2005, h. 112-128.
- Rodi, Rozita Che (2014), Konsep Kebenaran Ilmu Dalam Bahasa Melayu Berpaksikan Pandangan Islam Yang Sejagat, Dalam *International Journal Of The Malay World And Civilization*, 2(1), h. 3-13.

Roff, WR (1994). *The origins of Malay nationalism*. Oxford University Press, USA.

Selat, Norazit (1994), Nilai Kerja Dalam Masyarakat Melayu, dalam *Budi Kencana: Kumpulan Makalah Memperingati Persaraan Profesor Tan Sri Dato' Ismail Hussien*, Kuala Lumpur: APMUM, h. 133-141.

Seng, PLF (1874). Seeds Of Separatism. *Educational Policy In Malaya 1874-1940*.

Shah, Mohd Hazim (2007), Historicizing Rationality: The Transmission Of Rationality And Science To The Malay States Under British Rule, dalam *Asian Journal Of Social Science*, 35, h. 216-241.

Stevenson, R. (1975). *Cultivators and Administrators*. Oxford University Press.

Ujang, Zaini (1989), “ Tinjauan Terhadap Pendidikan Bersepadu: Suatu Sorotan Dalam Pengajian Kejuruteraan Alam Sekitar”, dalam *Jurnal Pendidikan Islam*, v. 2, bil. 1, h. 39-42.

Wan Daud, Wan Mohd Nor & Khalif Muammar (2009), Kerangka Komprehensif Pemikiran Melayu Abad ke-17 Masihi Berdasarkan Manuskrip Durr al-Fara'id Karangan Sheikh Nurudin al-Raniri, *Sari - International Journal of the Malay World and Civilisation*, 27(2), h. 119-146.

Wan Daud, Wan Mohd Nor (1998), *The Educational Philosophy And Practice Of Syed Muhammad Naquib Al-Attas*, ISTAC, Kuala Lumpur, h. 162.

Wan Hasan, Wan Norhaniza (2014), Analisis Acuan Indeks Pembangunan, *GJAT*, V. 4, Issue 1, h. 113-124.

Yatim, Othman (2011), Tradisi Intelektual Melayu-Islam: Dari Metafora Kepada Saintifikisme, *Jurnal Melayu: The Muslim World Journal (edisi Khas)*.

Yunus, Abd. Rahim (2015), Nilai-Nilai Islam Dalam Budaya Dan Kearifan Lokal (Konteks Budaya Bugis), *Jurnal Rihlah*, Vol. 2, No. 1, h.1-10.

Zakaria, Idris (2003), Islam dan amalan toleransi di Nusantara, dalam *Jaringan Dakwah Malaysia Indonesia*, Bangi: Jabatan Pengajian Dakwah dan Kepimpinan, UKM dan Universitas Muhammadiyah Sumatera Utara (UMSU).

Zakaria, Idris (2003),” Islam Dan Amalan Toleransi Di Alam Melayu “, dalam Zulkiple Abd Ghani (Edit), *Jaringan Dakwah Malaysia Indonesia*, Bangi: Jabatan Dakwah Dan Kepimpinan, UKM.

Zin, Shahrir b. M. (2006), Pendekatan Baru terhadap Konsep Optimum Barat dan Beberapa Konsep Optimum Baru dalam Acuan Sendiri, *Kesturi*, 16 (1&2), h. 55-96.

Zin, Shahrir b. M. (2013), The Need For A New Definition Of Sustainability, *Journal Of Indonesian Economy And Business*, Volume 28, Number 2, h. 251 – 268.