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## Analysis of Islam's Contribution to Malay Civilization

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### Abstrak

Penelitian ini bertujuan untuk menunjukkan sumbangsih Islam pada peradaban Melayu bukan hanya dari sudut proses islamisasi, tokoh-tokoh dalam penyebaran Islam, dan bagaimana Islam dapat menyatu dalam kehidupan masyarakat Melayu. Menggunakan menggunakan teknik analisa kualitatif dengan metode pengumpulan data dengan studi kepustakaan, yaitu metode penelitian dengan cara memahami dan mempelajari teori-teori dari berbagai literatur yang berhubungan dengan penelitian tersebut. Hasil penelitian ini yaitu terkait sejarah perkembangan pemikiran islam pada masa Nabi Muhammad SAW, aspek-aspek pemikiran islam pada masa kenabian, proses masuknya islam dalam peradaban melayu serta pengaruh islam dalam peradaban melayu.

Kata Kunci: *Peradaban, Pengaruh, Islam, Melayu*

### Abstract

This research aims to show the contribution of Islam to Malay civilization not only from the point of view of the Islamization process, figures in the spread of Islam, and how Islam can be integrated into the life of Malay society. Using qualitative analysis techniques with data collection methods using literature study, namely a research method by understanding and studying theories from various literature related to the research. The results of this research are related to the history of the development of Islamic thought during the time of the Prophet Muhammad SAW, aspects of Islamic thought during the prophetic period, the process of Islam's entry into Malay civilization, and the influence of Islam in Malay civilization.

Keywords: *Civilization, Influence, Islam, Malay*

## INTRODUCTION

Since time immemorial, the Malay community has been known as a friendly society and likes to interact with other nations. Therefore, many other countries come to the Malaysian region to establish trade relations. Similarly, according to Ellya Roza, Malaysians are famous for their gentle, polite, and commendable behavior. They are not only polite towards Malaysians but also non-Malays. This is what makes trade in Malaysia so vibrant, attracting traders from various countries because of the friendliness of the Malaysian people, as well as the wealth of agricultural products and its location in the global/international trade sea lanes. Around the 7th century, the Strait of Malacca was used by Muslim traders from India, Persia, and Arabia on their way to Southeast Asian countries and China. Through these trade relations, Islamic religion and culture were introduced to the Malay region. Muslims began to move to establish Muslim villages in Barus (North Sumatra), Kedah (Malacca), Aceh, and Palembang (Zami, 2019).

Islamic civilization is not fixated on any particular historical period or geographical space other than in the archipelago. Moreover, the archipelago is an Indonesian archipelago that shows diversity or pluralism in various ways. For example, the language and customs of the people. The journey of history that humans have taken is indeed quite long. The Malay-Islamic civilization in the archipelago has distinctive characteristics that are different from Islamic civilizations elsewhere. Islamic civilization in this region grew and developed depending on the origin of its adherents. Muslim civilization is nothing but a series of historical unity; He exists in the past, he lives in the present, and he will exist in the future (Mukrimaa et al., 2016).

Islam and Malay complement each other in the long history of civilization, both for Islamic civilization and Malay civilization. The relationship between the two is perfect, where civilization is always present representation through thought, and the idea is always based on norms. And the rules and religions of the majority. The rhythm of Islamic thought also has an impact on changes from time to time, where every ideology that influences culture always leaves its characteristics and characteristics, as in the archipelago, we can see Indian thought, Hinduism, and Buddhism clearly visible in reliefs and temples. . and the existence of civilization, as Islam places its characteristics more on customs and customs and buildings in the form of mosques (Muhammad Torik and Muhammad Abdillah, 2019).

The contribution of Islamic thought to Malay civilization then becomes a separate study within the framework of Malay Islamic studies, along with historical records that confirm that the development of the Islamic world has contributed to the progress of Malay civilization (Adil, 2018). There are at least eight factors that cause Malaysians to identify

themselves and their culture with Islam. First, the commercial factor; Second, marriage, i.e., between Muslim immigrants and indigenous women in the early stages of Islam; third, political factors such as the decline of Hindu and Buddhist kingdoms such as Majapahit and Srivijaya; Fourth, the cultural vacuum after the fall of the Srivijaya Buddhist kingdom in the Malay Archipelago; Fifth, the presence of Sufi scholars or faqir with the tariqa they lead; Sixth, the entry of local kings into Islam by Sufi scholars or Sufism; seventh, make Malay as the language of Islamic da'wah and the language of instruction in Islamic educational institutions; eighth, the emergence of new intellectual traditions in the Malay kingdom, due to the uncontrolled development of Islam (Huda K, 2016).

Related to this study, there are at least two questions raised in this study: (1) what is the history of the development of Islamic civilization ideology? (2) What is Islam's contribution to Malay civilization? This study aims to show the contribution of Islam to Malay civilization, not only seen from the process of Islamization, the figures of the spread of Islam, and how Islam can be reconciled into Malaysian social life. However, this article focuses more on Islam's contribution to world Malay civilization. We hope this article can explain how Islam can become an inseparable part of the history of Malaysian civilization.

## RESEARCH METHODS

This paper uses qualitative analysis techniques. Qualitative analysis techniques are data analysis processes that do not involve numbers in the process, and in general, the results of qualitative analysis are subjective (Fauziah et al., 2022). Data collection method with literature study, which is a research method by understanding and studying theories from various literature related to the research. Data collection uses how to find sources and construct from multiple sources, for example, such as books, journals, and research that has been researched by other researchers (Adlini et al., 2022). Which topics and problems are relevant to the subjects studied, where the topics and situations are relevant to the issues explored in "Analysis of Islamic Contribution in Malay Civilization"?

## RESULTS AND DISCUSSION

Islamic thought has demonstrated its capacity and ability to regulate human life. In fact, Islamic opinion is able to realize all the necessities of life and new developments at any time and in any country under Islamic rule. The great civilization of Islam has proved this fact. Everyone can see with their own eyes the greatness of Islam. This can be seen in the treasures of Islamic culture (tsaqâfah Islamiyyah) collected until now in many books and *mushaf* containing various types of knowledge. These books and manuscripts are printed

and then become reference materials for researchers in multiple disciplines (Abdullah, 2018).

The history of civilization is a systematic picture of everything that has existed in research conducted in the past. The history of culture explains the development of society in the past and present. The history of Islamic civilization contains positive elements, such as important values that need to be developed in modern times. Without these current values, there will be chaos and disregard for human rights. Vice versa, many of the noble values of the history of modern Islamic civilization are helpless and become mere stories aimed at controlling sleep. For example, Abu Bakr's nobility and wisdom in leading a country free of corruption and collusion. And nepotism (Sulthon Mas'ud, S.Ag, 2018).

Civilization in Malay is also known as civilization, where the language of civilization is taken from Arabic. Civilization comes from the Arabic "*Maddana*" which means to build a city, a nation, or a group of civilized human beings. Other terms that are as meaningful as civilization are *Omran*, *Badarah*, and *Medina*. In English, terms similar to the word civilization are: Culture and civilization means culture and civilization in Indonesian (Mulyadi, 2021). At the same time, civilization in the dictionary means "internal and external progress (intellectual, cultural). In this regard, some people are sometimes confused about differences in civilization and culture, even though both have fundamental and significant differences (Tarigan et al., 2023).

#### The Development of Islamic Civilization Thought at the time of the Prophet

The development of thought and civilization are interconnected. The story of ideas will give birth to society and vice versa. The result of civilization will give birth to ideas. The process of thought formation begins with events, such as conflicts of opinion, religion, culture, or society with each other. This contact sometimes gives rise to the prophetic period, the beginning of Islamic thought emerged and developed from the leader of Muslims himself, namely the Prophet Muhammad (peace be upon him). As a Prophet and Messenger who carries the mandate of da'wah to build and lead Muslims, it certainly takes careful thought in every step taken for approximately 23 years of da'wah's journey.

Prophet Muhammad (peace be upon him) contributed a lot of Islamic ideas, which also had implications for the development of Islamic civilization at that time. This is evidenced by the success of his da'wah, which spread to all corners of the world with the expanding area of Muslim power. Islamic thought during the prophetic period can be seen from various aspects, from socio-cultural, political, governmental, economic, educational, and so on; conflict or acculturation often even leads to assimilation (Rahmawati, 2016). Here is the author's description of civilization and thought at the time of the Prophet: *Social*

*circumstances*, like their social circumstances, have both good and bad sides. Good aspects such as loyalty to friends, keeping promises, respecting customers, and helping each other tribe members (Norhabibah, 2022).

The bad aspects, such as the degradation of the status of women, like to show hostility to trivial matters. The political, social, and economic situation at the time of Mecca changed with the emergence of a new order in Islam, such as equality or social justice and a new political order related to the foundation of faith. The state of education, although the Arabian Peninsula, especially Hejaz and Najd, is isolated from the outside world, is a region with very intelligent intellectual power. Evidence of their intelligence is reflected in their diverse heritage, both in the political, economic, and social spheres. Financial conditions: Suitable for the Arab lands, which consist mostly of the Sahara desert, the most important economy is trade. The tribe of Quraysh traded all year round. The most intense work in the city of Makkah occurs in the "Ukaz market" season, precisely in the months of Zulqaidah, Zulhijjah, and Muharram (Lesnida et al., 2021).

The Golden Age of Islam (6th-13th centuries AD), which began during the time of the Prophet Muhammad SAW, was marked by the enactment of the Medina Charter to unite the entire population of Medina without distinction of ethnic origin and religion. In less than 100 years since the establishment of Islamic rule in Medina, the influence of Islamic power has spread to various regions of the world, from mainland China to the Atlantic Ocean, from the European continent to Africa, and even to the archipelago. At the same time, the Christian world in Europe also experienced dark times, but some more sensitive people referred to this period as the Middle Ages. The Golden Age of Islam was marked by the abundance of professional Muslim scientists in various fields, various schools were established, and many scientific books were published and written (Ghajali Rahman, 2021).

#### The Influence of Islamic Thought on Malay Civilization

Malay-Islamic civilization can be said to be an area where Malay communities or groups develop their society and culture, both in the fields of politics and government, regarding technology, economics, and transformation in agriculture and marine. , which always upholds noble values – culture, religion (Islam), and Society, which includes tawhid Allah SWT, ethics, and relationships between people. According to some historical records, Islam first entered the Malay region around the 7th to 9th centuries AD, brought by traders from Arab lands. On their way to Malaysia from the Strait of Malacca, traders stopped at Malabar, Cambay, and Gujarat (India). Since then, Islam has influenced the religion and culture that determine its growth and development. Malay cultured people inhabit the

Malay region itself, so of course, there is an Islamic influence on Malay society.

The entry of Islam into the Malay world was an important moment in the change of Malay thought and civilization. Although its emergence is considered evolutionary in terms of its spread and spirituality, this religion has revolutionized Malay society. This means that the Islamic teachings of tawhid (the concept of tawhid) change the perspective of Malay people who previously believed in God and respected the king (see the king is the incarnation of God "dewaraja" or God's representative) has been humanized into a king who functions as a leader and protector of the Malay community and plays a role in maintaining Islamic power in the world (Relidja, 2023).

Malay society, as a society that identifies with Islam, has several characteristics that can distinguish it from other organizations. The features described by Moain are (1) religious, (2) have high manners, and (3) have high morals. These things can be seen from good behavior and being able to choose careful and appropriate words in everyday life. Furthermore, according to Koentjaraningrat, Malay society has certain characteristics, which include (1) trying to avoid conflicts in their social interactions, (2) having good language, smoothness, and some also use parables, rhymes, and verses, (3) do not want to make themselves more prominent especially those related to income and wealth, (4) have very high sensitivity and have subtle feelings, (5) have a strong sense of tolerance, and (6) have a high level of self-esteem (Zhila Jannati et al., 2021).

The spread of Islam in Malay nature brought great influence from different fields such as the field of belief, field of finance, the field of dialect and writing, the field of expertise and techniques. Malays identify themselves, and several aspects influence their civilization with Islam. Here are some elements (Wulantari & Sukardi, 2018), including:

1. Trading aspect.
2. Aspects of marriage, for example, between Muslim tradesmen and indigenous women in the early session of the presence of Islam.
3. Aspects of hostility between Muslims and Christians.
4. Political aspects, such as the collapse of Hindu and Buddhist kingdoms (Majapahit and Srivijaya).
5. Aspects of appreciation of the value of the Islamic view of life.
6. The aspect of autotomy is a condition in which a person is thought to have existed since ancient times as the ownership or cultural character of a citizen.

Islam also had a great influence in the Malay world, so it succeeded in eliminating the influence of Hinduism and Buddhism. The closeness of Islam appears unused time and releases ancient time. This implies that the changes that Islam brought to the Malay world

were not as beautiful in terms of appearance but also absorbed into the soul.

## CONCLUSION

From the results of the discussion on the Analysis of the Contribution of Islam to Malay Civilization, it can be concluded that: 1) During the prophetic period, the beginning of Islamic thought emerged and developed from the leader of Muslims himself, namely the Prophet Muhammad Saw. Islamic thought during the prophetic period can be seen from various aspects, from socio-cultural, political government, economy, education and so on; 2) The golden period of Islam (6th-13th centuries AD), began even since the time of the Prophet Muhammad (PBUH) it was marked by the creation of the Medina Charter which united the entire society of Medina regardless of ethnic and religious background; 3) Malay Islamic civilization can be said to be an area where there are communities of Malay races or Malay families that have developed society and culture, be it in the political or government sectors, technology, economics, and processing in the agrarian and maritime fields, which still uphold cultural, religious (Islamic), social values that include obedience to Allah SWT, ahklak and relationships between people; and 4) The spread of Islam in Malay nature brought great influence from different fields such as the field of belief, the area of finance, the field of dialect and writing, the field of expertise and technique. Malays identify themselves, and several aspects influence their civilization with Islam. Islam also had a great influence in the Malay world, so it succeeded in eliminating the influence of Hinduism and Buddhism.

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