



THE CONTRIBUTION OF ARABIC IN INDONESIAN LITERACY

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Abstract: *This article concludes that Arabic has a very significant contribution to shaping the culture of literacy in Indonesia. Arabic influences Indonesian from script to semantic, lexicographic, and grammatical. The Islamic religion which is inseparable from the Arabic language can change the life of Indonesian people who originally oriented art or beautiful temple works to be book-oriented that creates many writings in the form of manuscripts so that the birth of thousands and even millions of manuscripts. For contact with Islam, the Indonesian archipelago population began to recognize and accept rationality, internationality, and universality through writings in the form of manuscripts.*

This study is a literature study. The author uses two approaches in social sciences that are, historically, to know social, cultural and political phenomena; while the philology approach is used to find out Arabic Jawi manuscripts that are actually rich in unexpected information.

Keywords: *Arabic, Literacy, Manuscripts, Indonesia, Malay*

INTRODUCTION

Arabic have characteristic and feature that another language in this world not.¹ Almost all the civilization in this earth that touching with Islam it certainly contamination with Arabic. When the Islam touching with the Persia civilization and "set foot" in Bashrah, Khath Kufi was born. So as the other civilizations, such as Syiria, Mesir,²

China³ And it can not be concluded that the civilization of archipelago with so many Arabic vocabulary that becomes Indonesian and Javanese Arabic script or Java that spoke in Malay moreover Arab pegon script that used in Javanese language and Sundanese with lettered in Arabic.

Malay language, as the pioneer of Indonesian, is a language that received the most influence Arabic, especially in terminology and script.⁴ Azyumardi Azra noted that Al Hamidi' dictionary registered around 2000 Arabic vocabulary, *Guguskatan 'Javanese Arabic dictionary noted 1725*

¹ Abdurochman, "Bahasa Arab: Keistimewaan, Urgensi Dan Hukum Mempelajarinya," *Jurnal Al Bayan* 8/2 (2016): 3-4, <http://ejournal.radenintan.ac.id/index.php/albayan/article/view/361>.

² Shah Muhammad Shafiqullah, *Calligraphic Ornamentation in The Architecture of The Umayyad of Syria: A Brief Survey, In the Islamic Quarterly: A Review of Islamic Culture*. (London: Volume XXXVII, 1993). Page. 224. Moreover, Annemarie Schimmel in his book wrote that the name of Moslem people was identic with Arabic. See Annemarie Schimmel, *Islamic Names*. (Edinburgh: Edinburgh University Press, 1995). Page. 1-79.

³ Lihat Dru C. Gladney, *Seeking Knowledge unto China: Traditionalization, Modernity and The State*, in Johan Meuleman (ed), *Islam in The Era of Globalization: Muslim Attitudes Towards Modernity and Identity*. (Jakarta: INIS, 2001). Page. 266-277.

⁴ Azyumardi Azra, *Renaissance Islam Asia Tenggara; Sejarah Wacana dan Kekuasaan*. (Bandung: PT Remaja Rosdakarya, 2006). Page.76.

*Arabic vocabulary, the dictionary of the terminology of Islamiyah was lowest, it around 2000 Arabic vocabulary, the dictionary of Dewan Susunan Tengku Iskandar was noted 1.100 vocabularies and the dictionary of nationality, created by Mohd. Kadiris registered 1.125 vocabulary. Besides that, Sudarno noted 2.302 Arabic vocabulary in Indonesian. There were researcher non-Malay, such as James Howison that noted 150 Arabic vocabulary, Shellabear, that arranged the Malay- English registered 385 Arabic vocabulary Winstedt and Linggi in Malay Loghat book noted 1001 Arabic vocabulary. Furthermore, in Wilkinson entitled *An Abridge Malay-English Dictionary* noted 892 Malay loanwords from Arabic⁵*

RESEARCH METHOD

This research was a library study. The writer used social knowledge approach,⁶ historically⁷ for knowing the social and culture phenomena. The method that used is deductive and inductive.⁸ Both of method that will use is collecting an empiric data, as the object. But, for founding the general

principal.⁹ In this research, the data were put and read together (inducted). Whereas, the principal or the general conclusion explained many data that not too clear and it meant that if looked loose (deduction). In this process, the researcher will accept the real objective but simultaneously it involved in the concept that he is inspected.¹⁰

THE APPEARANCE OF WRITING TRADITION

The presence of Islam in Malay-Indonesia Islands was a big moment that very important in the history of the development of this Island, the presence of Islam in Europe in the middle of the century that given a big effect to the changing of worldview from the Europe people so it brought them to enlightenment century.¹¹ The effect of Islam in this Island was never achieved by whatever the religion, such as Hindu and Budha that prior touching with this Island. Even though Majapahit as the representation of the strength of politic, religion, Hindu culture, and Sriwijaya as the representation of the religion politic and Budha culture did not have an important contribution in the renaissance of Malay- Indonesia Island. The basic improvement was a success of Malay in the

⁵ Azyumardi Azra, *Renaissans Islam Asia Tenggara; Sejarah Wacana dan Kekuasaan*. (Bandung: PT Remaja Rosdakarya, 2006). Page.76-77.

⁶ Henry Pratt Fairchild, *Dictionary of Sociology and Related Sciences* (New York: Littlefield, Adam & Co. Ottawa, n.d.). Page. 47-48.

⁷ Uka Tjardrasmita, *Kajian Naskah-Naskah Klasik Dan Penerapannya Bagi Kajian Sejarah Islam Di Indonesia* (Jakarta: Puslitbang Lektur Keagamaan Depag, 2006). Page. 6.

⁸ C.A van Peurse R.F. Beerling, S.L. Kwee, J.J.A. Mooij, *Pengantar Filsafat Ilmu* (Yogyakarta: Tiara Wacana, 1986). Page. 54.

⁹ Paul Ricoeur, *Hermeunetics and the Human Sciences; Essays on Language, Action, and Interpretation* (Cambridge: Cambridge University Press, 1982). Page. 14-15.

¹⁰ Anton Bakker dan Achmad Charris Zubair, *Metodologi Penelitian Filsafat* (Yogyakarta: Kanisius, 1998). Page . 94-95.

¹¹ Syed Naquib Al-Attas, *Preliminary Statement on a General Theory of the Islamization of the Malay-Indonesian Archipelago* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1969). Page. 2.

archipelago, where the language not only as the tool of communication but also it radiated the way of nous and the nous of the nation summary of thinking. Moreover, Jurgen Habermas as cited by Majid Tehranian stated that language is domination tool and the strength,¹² Furthermore, Jean Baudrillard said that word was the real monopoly.¹³ Then, confirmed that the language unity and the discipline term are the keys of conciliation¹⁴ that important for the human for interaction with the society.¹⁵

Braginsky compared the Javanese culture with the Malay culture. Javanese culture in the Hindu and Budha era looks the universe as the job art that realized with the beautiful temples. It difference with the Malay culture after touching with Islam, they looked the universe as the book that the personification and the creation have many writing in the form of manuscript¹⁶ Taufik Abdullah added that after the Javanese touching with Islam there were so many manuscripts that used the Javanese language

with Arabic script and it kept in Sonobudoyo Yogyakarta Museum.¹⁷ The local archipelago languages that contaminated Arabic it can not inevitable from the definition of the yellow book that submitted by Azyumardi Azra covered all the religious books that used Arabic or the local archipelago languages that still used Arabic script in the writing.¹⁸ So it not only Malay but also all the civilization that touching with Islam almost all not inevitable from the Arabic contamination.

Art value that realized in the writing world in Javascript not losing from the elegance of Hindu-Budha temples. Mu'jizah noted that at least there are 552 letters that illuminated fully of meaning and historical in the Netherland colonialism era.¹⁹ Arabic script after the Alquran descent develop significantly and become the only one of the script that rich of the model and art value.²⁰ Moreover the Arabic writing in Malay not only for broadcasting Islam but also it grew up the nationality that letting the nations in the archipelego from the shackle of Portugis colonialism, Netherland, Japan and English.²¹

¹² Majid Tehranian, *Technologies of Power: Information Machines and Democratic Prospects* (New York: Ablex Publishing Company, 1990). Hal. 39.

¹³ Jean Baudrillard, *For a Critique of the Political Economy of the Sign* (St. Louis: Telos Press, 1981). Page. 182.

¹⁴ Azyumardi Azra, *Esei-Esei Intelektual Muslim Dan Pendidikan Islam* (Ciputat: Logos, 1999). Page . 137.

¹⁵ Ellya Roza, "Aksara Arab-Melayu Di Nusantara Dan Sumbangsihnya Dalam Pengembangan Khazanah Intelektual," *TSAQAFAH* 13/1 (2017): 178, <https://ejournal.unida.gontor.ac.id/index.php/tsaqafah/article/view/982>.

¹⁶ Vladimir Braginsky, *The Heritage of Traditional Malay Literature; A Historical Survey of Genres, Writings and Literary Views* (Leiden: KILTV Press, 2004). Page. 1.

¹⁷ Azyumardi Azra, *Renaisans Islam Asia Tenggara; Sejarah Wacana Dan Kekuasaan*. (Bandung: Rosdakarya, 2006). Page. ix-x.

¹⁸ Azyumardi Azra, *Pendidikan Islam; Tradisi Dan Modernitas Menuju Millenium Baru* (Ciputat: Logos, 1999). Page. 111.

¹⁹ Lihat Mu'jizah, *Illuminasi Dalam Surat-Surat Melayu Abd Ke-18 Dan Ke-19* (Jakarta: KITLV dan Pusat Bahasa-Depatemen Pendidikan Nasional, 2009).

²⁰ See Sirodjuddin AR, *Seni Kaligrafi Islam* (Jakarta: Pustaka Panjimas, 1985).

²¹ Mat Akhir Haji Sanawi Muhammad, *Kitabah Al Lughah Al Malaziyah Bi Al Huruf Al 'Arabiyyah* (Khurthum: Risalah Diplom Ma'had Khurthum ad Dauly, 1983). Page. 11.

The election of Malay as the introductory language in broadcasting Islam in the archipelago is not without a reason. If we compared, the ancient Malay is not really different with pre-Islam Arabic, both of them not take the role as the religious language that aesthetic. Such as a single role in this island, it was taken by the ancient Javanese and Sanskrit, such as in the middle east and neighboring countries that roled by the Greece and ancient Roman and Iran- ancient Parsi. So, the election of Malay as the main language in broadcasting Islam which then it becoming Islam is not a chance without basic knowledge and experience. The Islam announcers were becoming the Arabic experience as the reference in choosing a language for broadcasting Islam in Malay. Besides the deeper knowledge in this island because of the touching between the Arabic people before Islam, it has happened in this island, that is since the Jahiliyah era.²²

THE EFFECT OF ARABIC

Malay as the pioneer of Indonesian was the language that received many effects from Arabic especially in the terminology and the script.²³ Azyumardi Azra noted that Al Hamidi dictionary was registered around 2000 Arabic vocabulary, mencatat mencatat bahwa kamus Al Hamidi mendaftarkan sekitar 2000

kosakata Arab, *Guguskatan 'Arab Melayu* dictionary noted 1725 Arabic vocabulary, *The Islamiyah terminology* was less and only 2000 Arabic vocabulary, the Dewan Susunan Tengku Iskandar dictionary was noted 1.100 vocabularies and the nation dictionary created by Mohd. Kadir, registered 1.125 words. Whereas, Sudarno noted 2.302 Arabic words in Indonesian. As the research non-Malay, such as James Howison noted that only 150 Arabic vocabulary, Shellabear, that arranged the Malay – English dictionary is registering 385 words, Winstedt and Linggi in loghat Malay book note that 1.001 Arabic vocabulary. Furthermore, in Wilkinson entitled *An Abridge Malay-English Dictionary* noted 892 loan Malay from Arabic.²⁴

The amount of Arabic vocabulary that adopted and be adopted in Malay, rather than another language,²⁵ it closely related with the Islamization process in the Archipelago, because the Islamization is identic with Arabization, not Arabisme.²⁶ By the broadcasting of Islam, the spreading of Arabic slowly but sure infected the archipelago. Intensively and significantly the effect of Arabic in Malay started in 14 century and it process still running until now in Malay-Indonesian Island. Consistently, the loan Arabic started from the kinds of literatures of

²² Syed Naquib al-Attas, *Preliminary Statement on a General Theory of the Islamization of the Malay-Indonesian Archipelago* (Kuala Lumpur: Dewan Bahasa dan Pustaka, 1969). Page. 27-29.

²³ Azyumardi Azra, *Renaissance Islam Asia Tenggara; Sejarah Wacana Dan Kekuasaan* (Bandung: PT Remaja Rosdakarya, 2006). Page. 76.

²⁴ Azra. Page.76-77.

²⁵ Lihat Russell Jones, *Loan-Words in Indonesia and Malay* (Jakarta: KITLV dan Yayasan Obor Indonesia, 2008).

²⁶ *Ensiklopedi Tematis Dunia Islam* (Ichtiar Baru van Hopeve, 2002). Page.76-77.

classic Arabic and from the standard of Arabic on contemporary era. The local languages not sterile from the Arabic borrowed, even though in the small amount. But the certain reason was that Islam has been brought Arabic and the literature spread from the hand to hand to all archipelago.²⁷

The effect of Islam in the usage of Malay script not inevitable from adopted and adaptation that running together until slowly created 5 scripts which there was no sound in Arabic but it still referenced to the form and sound of Arabic script. The scripts were:

No	Additional Scripts	Sound
1	چ	Ca
2	غ	Nga
3	ف	Pa
4	ك	Ga
5	ن	Nya
6	و	V

The formation of the *ca* (چ), such as in the Arabic- Persis script, was the combination of *ta'* and *jim*, so it formed jim that have three dots; the *nga* (غ) formed from nun, ghain and ga, two dots from *nun* and *ga* added in ghain become *'ain* with three dots; *fa* (ف) formed from the combination of *ba'* dengan *fa'*, then it added one dot for distinguish *qaf* (ق); *ga* (ك) formed by the sound between the sound of *kaf* dan *jim*, so it formed from *kaf* with the additional one dot from *jim*; and (ن) are the combination from *nun* and *ya'*, two dots in

²⁷ Jones, *Loan-Words in Indonesia and Malay*. Page. Xxiii dan xxiv.

ya' added *nun* at the above;²⁸ and v (و) was the combination of two scripts *wawu* and add one dot from *fa'*.²⁹ By adding six letters which appropriate with the Malay- Indonesian dialect so the total of Javanese that used in Malay are 36 letters.³⁰

Therefore, the Ilamization³¹ of Malay not only in the semantic, lexicography or grammar level but also in the script. The formation of the Arabic- Malay script not loose from the form of Arabic scripts. If we did not found Malay dialect on Arabic scripts, so it means that forming of the scrips is still consider the combination of the Arabic script similar sound.

ARABIC AND LITERACY TRADITION

Literacy in Latin was called *literatorus*, and the meaning was people who study. In the term, literacy meant the ability of someone for reading, writing, speaking, counting and solving the problem in expertise level that needed in job, family, and society. Merriam Webster dictionary explained that literacy was the ability in reading, writing, and knowing or understanding ideas visually.³²

Hamzah Fansuri, Syams ad-Din as-Sumatrani, Ar-Raniri, As-Sinkili, Muhammad

²⁸ Syed Naquib al-Attas, *Preliminary Statement on a General Theory of the Islamization of the Malay-Indonesian Archipelago*. Page. 19-21.

²⁹ Oman Fathurrahman, "Dunia Di Balik Tulisan Jawi: Aktualisasi Budaya Melayu Dan Islam," *Al-Turats* 7 (200AD): 51.

³⁰ Muhammad, *Kitabah Al Lughah Al Malaziyah Bi Al Huruf Al Arabiyyah*. Hal. 35-42.

³¹ Syed Naquib Al-Attas, *Islam and Secularism* (Kuala Lumpur: ISTAC, 1993). Page. 1-31.

³² A. Merriam Webster, *Webster's New Dictionary of Synonyms* (Massachusetts: Merriam Webster Inc Publisher, 1984).

Yusuf al-Maqassari, Nawawi al-Bantani, Al-Palimbani, Arsyad al-Banjari dan Dawud al-Fattani assessed as the pioneer of literacy tradition in archipelago.

Hamzah Fansuri is the Malay-Indonesian theologian that still alive before and during the Sultan 'Ala al Din Ri'ayat Syah regime which dominated in 997 H/ 1589 M until 1011 H/1602 M. He born in Siam between Singkil dan Sibolga.³³ Besides Hamzah Fansuri, Syams al-Din al-Sumatrani also as the important and reputable theologian of Malay- Indonesian at the time. They have a close relationship and their relationship believed as the teacher- students relationship. Hamzah Fansuri is Syams al Din al Sumatrani's teacher.

Hamzah Fansuri was the productive theologian which produce papers. It supported by the domination of Hamzah Fansuri to the various languages, those are Arabic, Persia, Urdu, the long journey to the middle east and the visiting to the center of Islamic civilization such as Mecca, Madinah, Jerusalem, and Baghdad. Thus, it brought him to be recognized as the Father of Modern Malay Literature where he as the first person who used Malay rationally and systematically so all the writer, theologian and Malay thinker influenced by the style and his method in using Malay started from the

³³ Abdollah Vakily, "Sufism, Power Politics, and Reform; Al Raniri's Opposition to Hamzah Al Fansuri's Teaching Reconsidered," *Studia Islamika* 4 (1997): 119.

16th, 17th, 18th until 20th centuries.³⁴ Moreover, A. Teeuw added that Hamzah is not only the pioneer of Malay but also Indonesian poem.³⁵ Some of them are Syams al Din al Sumatrani, Al Raniri, 'Abd al Ra'uf as Sinkili, Kemas Fakhruddin dan Amir Hamzah.

Between the creations of Hamzah al Fansuri which can be saved from the fire from the kingdom apparatus by the initiative of Ar Raniri³⁶ and that still can found were: *Asrâr al 'Ârifîn*, *Syarab al 'Asyiqîn*, *Al Muhtadî* dan *Rubâ'i Hamzah al Fansuri*, all of them are the *ilmiah* or it can be called literary works. Whereas *Sya'ir Jâwi fi Bayân 'Ilm al Sulûk wa at Tawhîd*, *Syair Burung Pingai*, *Syair Dagang*, *Syair Jâwi* and *Sya'ir Perahu*³⁷ were his papers which form in poem and culture literature.

The full name of Syams ad Din as Sumatrani is Syams ad Din 'Abd Allah as Sumatrani, that often called Syams ad Din Pasai, he was a big theologian of Aceh which lived at the end of 16th century and at the beginning of 17th century. It certainly unknown about the date when he was born, but Al Attas noted the year that he died, that was 1040 H/1630 M. The character and the influence of Syams ad Din was not doubt in

³⁴ Syed Muhammad Naquib Al-Attas, *Islam Dalam Sejarah Dan Kebudayaan Melayu* (Bandung: Mizan, 1984). Page. 68.

³⁵ A. Teeuw, *Indonesia Antara Kelisanan Dan Keberaksaraan* (Jakarta: Pustaka Jaya, 1994). Hal. 58.

³⁶ Vakily, "Sufism, Power Politics, and Reform; Al Raniri's Opposition to Hamzah Al Fansuri's Teaching Reconsidered," 1997.

³⁷ Syed Muhammad Naquib Al-Attas, *Islam Dalam Sejarah Dan Kebudayaan Melayu*. Page. 99-100.

the sultanate, it predicted in the Iskandar Muda sultanate period. But, he never felt the difficult times in Iskandar Tsani sultanate period, where Ar Raniri and As Sinkili success for inviting Sultan Iskandar Tsani suppress the wahdatul wujud Ibn 'Arabi doctrine which held by Syams ad Din and Hamzah Fansuri's followers because of misguided and misleading.

Propaganda Ar-Raniri was culminated by the removal of the books and the punishment for the followers and the disallowance for the Aceh people to follow his doctrines. Nevertheless, Syam ad Din is recognized that have a big contribution in the Islam development at that time. Not a little books which created by him that contained his thought and make him become the best thinker in that time, compared with Ar Raniri. His creations are: *Jauhar Haqâiq* (Arabic), *Risâlat at Tubâyyîn Mulahazhat al Muwahhidîn 'ala Mulhidîn fî Dzîkr Allah* (Arabic), *Mir'ât al Îman* (Malay), *Kitâb al Harakah* (Malay and Arabic), *Dzîkr Dâirah Qawsaini al Adnâ* (Malay), *Mir'ât al Qulûb*, *Syarh Mir'ât al Qulûb*, *Kitâb Tazyim*, *Syi'r al 'Ârifîn*, *Kitâb Ushûl at Tahqîq*, *Mir'ât al Haqîqat*, *Kitâb al Martabat*, *Risâlat al Wahhab*, *Mir'ât al Muhaqqiqah*, *Syarh Rubâ'i Hamzah Fansuri* (Malay), *Taubih Allah*, *Mir'ât al Mu'minîn* (Malay), *Syarh Sya'ir Ikan Tongkol* (Malay), *Nûr ad Daqâiq* (Malay) dan *Tharîq as Sâlikîn* (Malay).³⁸

³⁸ Mastuki HS dan M. Ishom El Saha, *Intelektualisme Pesantren; Potret Tokoh Dan*

The full name of Al-Raniri was Nur al-Din Muhammad bin 'Ali bin Hasanji al Hamid/al Humayd al Syafi'i al 'Aydarusi al Raniri and born in old port city at Gujarat beach, that was Ranir. Even though he was born in Ranir. Ar Raniri more known as the Malay- Indonesia theologian than India or Arabic.³⁹ Because he was a theologian that bring renewal in Malay- Indoensian in 17th century, beside that his mother was a Malay and his father come from Hadrami imigran.

Tracking the bloodline from his father came from al Hamid dari Zuhra' family, that is one of the ten Quraysh family. He is 'Abd al Rahman bin 'Awf as the member of Zuhra' family that famous as the prophet's friend. There was the second prediction that Al Raniri came from Humayd's family which often connected to 'Abu Bakr 'Abdullah bin Zubayr al Asadi al Humayd (w. 219/834), that was the origin theologian from Mecca that reputable and also the students of Imam Syafi'i who is very famous.⁴⁰

Al Raniri creations told about Tasawuf, Fiqih, Hadits and the comparison of Religion. Those creations were: *Bustân as Salâthîn fî Dzîkr al Awwalîn wa al Âkhirîn*, *Jawâhir al 'Ulûm fî Kasyf al Ma'lûm*, *Fath al Mubîn*, *Asy Syirâth al Mustaqîm*, *Hidâyat al Habîb fî at*

Cakrawala Pemikiran Di Era Pertumbuhan Pesantren (Jakarta: Diva Pustaka, 2003). Page. 80-82.

³⁹ Abdollah Vakily, "Sufism, Power Politics, and Reform; Al Raniri's Opposition to Hamzah Al Fansuri's Teaching Reconsidered," *Studia Islamika* 4 (1997): 119-20.

⁴⁰ Azyumardi Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII Dan XVIII; Akar Pembaruan Islam* (Jakarta: Kencana, 2004). Page. 202.

*Targhîb wa at Tarhîb, Tibyân fi Ma'rifah al Adyân.*⁴¹

Abu al Ra'uf bin 'Ali al Jawi al Fansuri as Sinkili was a Malay theologian from the northwest beach of Aceh, exactly Fansur. He was born around 1024/1615. al Sinkili's ancestors are from Persia that originated from Samudra Pasai sultanate at the end of 13th century that finally stay in Fansur. Al Sinkili's father is the brother of Hamzah al Fansuri. But Azra doubted the assumption and assumed that he has a relationship with him. There was the assumption that the father of Al Sankili was Arabian who married with a girl from Fansur. Nevertheless, there was no data for supporting that assumption, that assumption can be justified by considering Samudera Pasai and Fansur were the lush places that arrival the Arabian seller, Persian, India, China and Yahudi since 9th century.⁴²

At least there were 22 creations by as-Sinkili which discussed Fikih, Tafsir, Kalam, and Tasawuf. In writing his creations he used Arabic and Malay. But, the Arabic was dominant in writing his creations because of his long journey to Arabian, so he realized that Malay was not too good. Thus, it helped by two teachers of Malay in writing his creation which used Malay.⁴³ His creation were *Mir'ât al Thullab fi Tasyil Ma'rifah al*

Ahkâm al Syar'iyyah li al Mâlik al Wahhab (Malay), *Bayân al Arkân* (Malay), *Bidâyah al Balîghah* (Malay), *Majmu' al Masâ'il* (Malay), *Fâtihah Syekh Abd ar Rauf* (Malay), *Tanbîh al 'Âmil fi Tahqîq Kalâm an Nawâfil* (Malay), *an essay about prayer* (Malay), *Washiyyah* (Malay), Recommended prayer by *Syekh Abd ar Rauf Kuala Aceh* (Malay) and *Sakarât al Mawt* (Malay) are Abd ar Rauf creation in fikih and religion. While, his creation in Tasawuf were *Tanbîh al Mâsyi al Mansûb ilâ Tharîq al Qusyasyî* (Arabic), *'Umdah al Muhtajîn ilâ Sulûk Maslak al Mufridîn* (Malay), *Sullam al Mustafidîn* (Malay), *Piagam tentang Zikir* (Malay), *Kifâyah al Muhtâjîn ilâ Masyrab al Muwahhidîn al Qâilîn bi Wahdah al Wujûd* (Malay) *Bayân Aghmad al Masâ'il wa ash Shifât al Wâjibah li Rabb al Ardh wa as Samâwât* (Malay), *Bayân Tajallî* (Malay), *Daqâ'iq al Hurûf* (Malay), *Risâlah Adab Murîd akan Syekh* (Malay), *Munyah al I'tiqâd* (Malay), *Bayân al Itlâq* (Malay), *Risâlah A'yân Tsâbitah* (Malay), *Risâlah Jalan Ma'rifatullah* (Malay), *Risâlah Mukhtasharah fi Bayân Syurûth asy Syaikh wa al Murîd* (Arabic and Malay), *Faedah yang Tersebut di Dalamnya Kaifiyah Mengucap Zikir Lâ Ilâha illa Allah* (Malay), *Syair Ma'rifah* (Malay), *Otak Ilmu Tasawuf* (Malay), *'Umdah al Ansâb* (Malay), *Idah al Bayân fi Tahqîq Masâ'il al Adyân* (Malay), *Ta'yîd al Bayân Hasyiyah Idah al Bayân* (Malay), *Lubb al Kasyf wa al Bayân li mâ Yarâhu al Muhtadhar bi al Iyân* (Malay), *Risâlah*

⁴¹ Vakily, "Sufism, Power Politics, and Reform; Al Raniri's Opposition to Hamzah Al Fansuri's Teaching Reconsidered," 1997. Page.121-123.

⁴² Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII Dan XVIII; Akar Pembaruan Islam*. Hal. 229-232.

⁴³ Azra. Page. 244.

Simpan (Malay), dan *Syaththariyah* (Malay). Then, In Tafsir field was *Tarjuman al Mustafid* book which the first Tafsir book in the Archipelago and Islamic World that use Malay. In Hadits field was *Syarh Latîf Arbaîn Hadîtsan li al Imâm an Nawawî and Al Mawâ'izh al Badîah* who both of them used Malay.⁴⁴

Muhammad Yusuf bin 'Abd Allah 'Abu al Mahasin at Taj al Khalwati al al Maqassari was the full name of Muhammad Yusuf al Maqassari that was born in 1036 H or 1627 M.⁴⁵ Al Maqassari was the only one Malay-Indonesian theologian who did a unique journey in studying and broadcasting the Islam. The journey in finding science that he traveled started from his place of birth in Gowa to Cikoang then to Banten, Ranir and end in the Middle East, exactly in Haramayn and Damaskus. While the obstacles in broadcasting Islam were rich of rangers from Sulawesi to Banten then Srilanka and end in South Afrika.

Furthermore, Muhammad Yusuf al Maqassari was a theologian of Malay-Indonesian who productive in science field while he fought against to the Netherlands so it brought him to the trapping and isolation. His creations were: *An Nafhat as Saylaniyyah*, *Mathâlib as Sâlikîn*, *Taj al Asrâr*, *Kayfiyât al Mughni*, *Qurrat al 'Ain*, *Al Fawâ'idh al Yusufiyyah*, *Sura*, *Zubdât al Asrâr*, *Sirr al*

⁴⁴ Sri Mulyati, *Tasawuf Nusantara; Rangkaian Mutiara Sufi Terkemuka* (Jakarta: Prenada Media Group, 2006). Page. 244-254.

⁴⁵ Tudjimah, *Syekh Yusuf Makasar; Riwayat Dan Ajarannya* (Jakarta: UI Press, 2005). Page. 4.

Asrâr, *Al Barakât as Saylaniyyah*,⁴⁶ *Tuhfah al Abrâr li Ahl al Asrâr*, *Fath Kayfiyyat adz Dzikr*, *Muqaddimat al Fawâid Allati mâ Lâ Budda min al Aqâ'id*, *Daf al Balâ'*, *Tahsil al Inâyah wa al Bidâyah*, *Risâlah Ghâyat al Ikhtisâr wa Nihâyat al Intizâr*, *al Wasiyyât al Munjiyat 'an Maddarat al Hijâb*, *Hâdzihî Fawâid Lazimah Zikr Lâ Ilâha Illa Allah*, *Tuhfat al Amr fî Fadhlât adz Dzikr*,⁴⁷ *Hasyiyah*, *Habl al Warîd li Sa'âdat al Murîd*, *Kaifiyyat an Nafy wa al Itsbât bi al Hadits al Qudsî*, *The Letter of Syekh Yusuf Kepada Sultan Wazir Goa Karaeng Karungrung Abd Allah*, *Tuhfat ath Thâlib al Mubtadi wa Minhat as Sâlik al Muhtadi*, *Safinat an Najâh*, *Bidâyat al Mubtadi'*.⁴⁸

Al-Palimbanior completely called 'Abd ash Shamad al Palimbani bin Syeikh 'Abd al Jalil bin Syaikh 'Abd al Wahhab al Mahdani was born in Palembang around 1116 H/1704 M. Al Palimbani was the descent of sayyid from Yaman, exactly Sana'a, which have been stayed in Kedah on 17th century then his father appointed as Qadhi in Kedah and he went to Palembang then married with a local woman, then 'Abd ash Shamad was born in this region and not too long he brought to Kedah by his parents. In Kedah and Patani al Palimbani got an education which very

⁴⁶ P. Voorhoeve, *Handlist of Arabic Manuscript in the Library of the University of Leiden and Other Collections in the Netherlands* (Leiden, 1957). Hal. 539.

⁴⁷ Tudjimah, *Syekh Yusuf Makasar; Riwayat dan Ajarannya*. (Jakarta: UI Press, 2005). Page.21.

⁴⁸ Saha, *Intelektualisme Pesantren; Potret Tokoh Dan Cakrawala Pemikiran Di Era Pertumbuhan Pesantren*. Page.160-165.

influences his intellectual journey in the future. Al Palimbani also was known as the science hunter, he not satisfied with his science that he got. So he did a journey to studying to Haramain as his father instruction. In Haramain he made a relationship with many friends that come from Archipelago, some of them were: Muhammad Arsyad Al Banjari, 'Abd Wahhab Bugis, 'Abd Rahman al Batawi and Daud al Fatani. By making a relationship with the peer students of the Archipelago made him sensitive with the socio-religious in this Island.⁴⁹

The extensive association and his persistence in learning with many theologians in Haramain whether from the local or Maroko, Mesir dan Zabid made him become a theologian of Palembang who has religious network is very large and productive in producing papers. Some of his creations are: *Zuhrah al Murîd fî Bayân Kalimah at Tauhîd* (1764), *Nashîhah al Muslimîn wa Tadzkirah al Mu'minîn fî Fadhâ'il al Jihâd fî Sabîlillah wa Karîmah al Mujâhidin fî Sabîlillah* (1772), *Tuhfah ar Râghibîn fî Bayân Haqîqah Îmân al Mu'minin wa Mâ Yufsiduh fî Riddah al Murtaddîn* (1774), *Al 'Urwah al Wutsqâ wa Silsilah uli at Taqwâ, Râtib 'Abd ash Shamad, Zâd al Muttaqîn fî Tauhîd Rabb al ' Âlamîn, Hidâyah as Sâlikîn fî Sulûk Maslak al Muttaqîn* (1787), *Sayr as Sâlikîn ilâ Rabb al ' Âlamîn*.⁵⁰

Syekh Muhammad Arsyad al Banjari was a prominent figure, it not because he came from foreign territory in the development of Islam in Archipelago, that was South of Kalimantan where the presence of Islam was later than the other Kalimantan region, but he was the first person that has the idea of establishing an Islamic education institution in South of Kalimantan with boarding school and religious education mode. Muhammad Arsyad al Banjari was born in Lok Gabang village, Martapura, South of Kalimantan in Shafar 15th 1122 H/ March 19th 1710 M. His father's name was 'Abd Allah and his mother's name Siti Aminah and he grew up in a religiously devout environment. In the 7 years old, he requested to be adopted by Sultan Tahlil Allah (1700-1745) after the sultan knowing his intelligence. For 23 years al Banjari stayed in Bajar sultanate environment, here it was Al Banjari got more quality education from the teachers that brought by the Sultan. In 30 years old, by the fees from the palace, Al Banjari went to Haramain for continuing as the science traveler, 30 years his spent his time in Mecca and 5 years in Medina. On Ramadhan 1186 H/ December 1772 M he back to Banjar for practicing his knowledge.

The long time in his science hunting in Haramain for confirming Al Banjari maturity in the whole field of science, whether it, *fardlu 'ain* or *fardlu kifâyah*, such as geography, biology, math, geometry, astronomy. Hence, Imam Haramain suggested

⁴⁹ Saha. Page. 139-142.

⁵⁰ Saha. Page. 142-144.

to al Banjari and his three friends, they were 'Abd ash Shamad al Palimbani, 'Abd al Wahab Bugis dan 'Abd ar Rahman al Mashri al Batawi, for coming back to their own village without learning in Mesir more.

Al Banjari was known as the astronomer, educator, engineer of agriculture, *muftî*,⁵¹ *faqîh* and a Sufi. His expertise in astronomy was approved by his accuracy in showing the right Qiblat direction in mosques in Jakarta, Palembang, and Banjarmasin. His expertise in education is shown from the establishment of boarding house mode of Education Institution in Java and Surau in Minangkabau. His engineer can be concluded from his ability in utilizing the land area near the boarding house to be a rice field and vegetable garden. Whereas, his expertise in fatwa is approved by the initiated in the judiciary that based on the Syariah in the Banjar sultanate. While his expertise in Fiqh is shown with the birth of his great creation in Fiqh, after the Fiqh creations of Ar Ranini, they were *Sabîl al Muhtadîn* and his Sufi can be seen from his participation and contribution in spreading the Samaniyah tarekat after studying with the founder of the tarekat, that was Syekh Muhammad bin 'Abd al Karim as Sammani al Madani. His creations covered Fiqh, Aqidah, and Tasawuf, such as: *Sabîl al Muhtadîn*, *Luqthah al Ajlan*, *Kitâb an Nikâh*, *Kitâb al Farâidl*, *Ushûl ad Dîn*, *Tuhfah ar Râghibîn fî Bayân Haqîqah*

⁵¹ Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII Dan XVIII; Akar Pembaruan Islam*. Page. 319.

Imâm al Mu'minîn wa Ma Yufsiduh min Riddah al Murtaddîn, *Qaul al Mukhtashar fî 'Alamah al Mahd al Muntazhar*, *Tarjamah Fath ar Rahmân dan Kanz al Ma'rifah*.⁵²

The full name of Al Fattani according to Wan Mohd. Shaghir Abdullah was Wan Dawud bin Wan Abdullah bin Wan Idris bin Wan Abu Bakr bin Wan Ismail bin Andi Faqih Ali Datok Maharajalela.⁵³ Refer to the Al Fatani creation, he was recognized his self by the name Syekh Dawud bin 'Abd Allah bin Idris al Jawi al Fattani al Malayuwi which also known Syekh Dawud bin Abdullah bin Senik Fattani. While his place of birth he gave difference assumption. At least, there were three places which were debated, first Kerisek region where it believe from many people there and his student, Tok Kelaba; second, in Parit Marhum region near Kerisek as declared by Syekh Muhammad Nur bin Muhammad bin Ismail al Fattani in *Kitab Kifâyât al Mubtadi*, the comment to *Sullam al Mubtadî* created by Syekh Dawud al Fatani; third, the last assumption he was born in Bendung Gucir region where it near Kerisek but this assumption can not approve by the strength proofs.⁵⁴

From the assumption above, it can be concluded that Al Fatani was born in Kerisek

⁵² Saha, *Intellectualism Pesantren; Potret Tokoh Dan Cakrawala Pemikiran Di Era Pertumbuhan Pesantren*. Page. 112.

⁵³ Wan Mohd. Shaghir Abdullah, *Syeikh Daud Bin Abdullah Al Fatani; Ulama Dan Pengarang Terulung Asia Tenggara* (Shah Alam: Penerbit Hizbi, 1990). Page. 9.

⁵⁴ Mohd. Zain Abd Rahman, "New Lights on the Life and Works of Shaikh Dawud Al Fattani," *Studia Islamic* 9/3 (2002): 88–89.

or in Parit Marhum. Even though both of them were different but both of them became Patani region, that was a region where under the Malaysian Sultanate in the past. While his date of birth was in 1153 H, coincide with 1769 M.⁵⁵

Syekh Dawud al Fattani was Archipelago theologian who most productive that can produce scientific works. Not less than 60 his creations were contained and contributed in Malay, both in Malay library or Malay Islamic Museum.⁵⁶ They were: *'Aqidat al Jawâhir, Bâb an Nikâh, Bâb al Jinâyah, Al Bahjât al Mardhiyyah, Al Bahjât al Saniyyah fî al 'Aqâ'id as Saniyyah, Al Bahjat al Wardiyyah, Bayân al Ahkâm, Bidâyat al Hidâyah, Bisharat al Ikhwân bi Asbâb al Mawt 'alâ al Îman, Bughyat ath Thullab li al Murîd Ma'rifah al Ahkâm bi ash Shawâb, Bulûgh al Marâm fî Kayfiyyah Muqâranât Takbîrat al Ihrâm, Diya' al Murîd fî Ma'rifah Kalimah at Tawhîd, Ad Durr ath Thamim fî 'Aqâ'id al Mu'minîn, Fath al Mannan li Shafwah az Zubad, Fatwa Berjual-beli dengan Kafir, Farâ'id al Fikri fî al Imâm al Mahdi, Furû' al Masâ'il wa Ushûl al Masâ'il, Ghayah al Marâm fî Kayfiyyah ada' al Hajj (fî) al Islâm/Manâsik al Hajj wa al 'Umrah, Ghâyah at Taqrib fî Irts wa at Ta'shîb, Hidâyah al Muta'allimîn wa 'Umdah al Mu'allim Hikayat Laki-laki yang Salih daripada Banî Isrâîl, Hukum Hayd dan*

⁵⁵ Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII Dan XVIII; Akar Pembaruan Islam*. Page. 327.

⁵⁶ Rahman, "New Lights on the Life and Works of Shaikh Dawud Al Fattani." Page. 93-94.

Istihâdhah, Idhah al Bâb al Murîd an Nikâh bi ash Shawâb, 'Iqd al Jawâhir, Jam' al Fawâ'id, Al Jawâhir as Saniyyah, Jihâyah at Takhtub, Kanz al Minan 'alâ Hikam Abî Madyan, Kasyf al Ghummah fî Ahwâl al Mawtâ fî al Barzakh wa al Qiyâmah, Kayfiyyah Khatam al Qur'an, Kayfiyyah al Mubtadi, Kayfiyyah Shalât Tarâwîh, Kifâyah al Muhtaj fî al Isrâ' wa al Mi'râj, Al Manhal ash Shâfî fî Bayân Ramz Ahl ash Shûfi, Minhâj al 'âbidîn, Mudzâkarah, Munyah al Mushallî, Musawwaddah, Muta'allim, Nahj ar Râghibin wa Sabîl al Muhtadîn, Nubdhah fî Bayân Shurût al Jum'ah, Qismah az Zakâh bayn al ashnâf, Qishshah Nabi Yûsuf, Al Qurbah ilâ Allah, Risâlah Jawab Persoalan, Risâlah Kelebihan Basmalah, Risâlah Kelebihan Hamdalah, Risâlah Ta'alluq bi kalimah al Îmân, Risâlah ath Tharîqah asy Syattariyyah wa as Sammaniyyah, Risâlah al Masâ'il, As Sayd wa adz Dzaba'ib, Sullam al Mubtadi fî Bayân Tharîqat al Muhtadî, Ta'lîq Latîf mimmâ Yata'allaq bi Jawâz Ta'addud al Jum'ah, Tanbîh al Ghâfilîn, Târikh Patani, Tuhfah al Ikhwân fî Nishf Sya'bân, Tuhfah ar Râghibîn fî Sulûk Tharîq al Muttaqîn, Tuhfah ar Râghibîn fî Bayân Haqîqah Îmân al Mu'minîn, Ward az Zawâhir li Hâll Alfâz 'Iqd al Jawâhir and Washâyâ al Abrâr wa Mawâ'iz al Akhyâr.⁵⁷

From the discussion above, it can be concluded that Arab-Malay were playing important role in the Islamic literary tradition in Archipelago and the formation of society.

⁵⁷ Rahman. Page. 94-104.

He was the first alphabet letters of Archipelago which widespread and popular in the community where his achievement did not yet achieve by the script before and after. Even though the title of the Archipelago theologians creation used Arabic but it dominated by Malay. Therefore, Malay was the second big language after Arabic in studying the science and broadcasting Islam.

CONCLUSION AND SUGGESTION

Arabic has an important role in formatting Indonesian literacy. Arabic influenced the Indonesian (read: Malay) started from the script until the semantic, lexicography, grammar level. Thus, Indonesian become a tool for domination and the power which were hegemonic and the key of peace in Malay Archipelago Island.

Thousands manuscript were born from the hand of Moslem theologian where not been happened in Malay Archipelago except after touching with Islam that really identic with Arabic. Hamzah Fansuri, Syams ad-Din as-Sumatrani, Ar-Raniri, As-Sinkili, Muhammad Yusuf al-Maqassari, Nawawi al-Bantani, Al-Palimbani, Arsyad al-Banjari, and Dawud al-Fattani assessed as the layout of the literary tradition in this Archipelago simultaneously also introduce universality and rationality to the inhabitants of this archipelago.

The further research is about the contribution of Arabic in Indonesian literacy it really needed for exploring wider and deeper. It hopes that will create further discussion and historical awareness and

literalist materialize in each Indonesian generation from the time to time.

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