



## **A Mosaic of Islamic Civilization in The Malaysia State**

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**Abstract:** *Malaysia is a country that has a geography that is not too big, but in the development of its civilization, Malaysia is one of the countries in Asia that has become the center of attention of Western scholars since the mid-19th Century. This article attempts to examine and review the development of Islamic civilization in Malaysia from a socio-historical perspective using descriptive and analytical methods. It was found that Malaysia has a unique society because they are a very polite type of society from countries in Asia, very kind, cleaner in the way they live and also beautiful, you could say Malaysia is a miniature of Asia. Therefore, this country is very interesting to study about the Islamic situation that is developing in it, it is found that there are already many Islamic universities that flow into various cultures and thoughts. It is certain that Malaysia has the roots of religious movements that accompany its civilization, with many of these roots being found in Islamic civilization. Seeing the development of Islam in Malaysia until it becomes the official religion reinforces this. Islam and Malay-Malaysia become a mosaic of identities that are inherent and cannot be separated from one another.*

## 1. Introduction

In the development and spread of Islam, it does not come in a vacuum, but in it there are various kinds of culture and civilization of mankind.<sup>1</sup> This then requires Islamic researchers to look back at history and culture in the past in order to accompany the birth and development of Islamic civilization. Starting from religious movements and intellectual insights, all of this was born from dialogue between texts and the sociohistorical conditions that surrounded them.

It is important for every Muslim scholar to study and examine the history of Islamic civilization as a significant science with the aim of understanding Islam properly and correctly and not getting lost in erroneous understandings. Because history is not just an anecdote or a mere chronology of events, even Thomas Khun with his paradigm theory<sup>2</sup> says that history can produce scientific revolutions that have long dominated humans.

Without history, a Muslim's understanding of his religion is shallow, not just dwelling on the text, because understanding the text requires looking at the context. The context of the development of Islam in various histories gave rise to at least five major Islamic cultures in the world, namely the Islamic culture of the Arab, Turkish, Persian, African and Malay models.<sup>3</sup> So, in this case the author wants to describe Islamic culture in Malaysia, starting from the history of the entry of Islam in Malaysia, with the developments taking place in it.

Malaysia is a country that is not too big, but it is undeniable that Malaysia is also a country that has been the center of attention of

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<sup>1</sup> Muhammad Abdurrahman, *Min Falsafa Al Yunani Ila Falsafa Islami*, 1st ed. (Beirut: Uwaitat Linnasyri Wathib'at, 2007), 290. See also at Syamsul Bakri, *Islam Melayu: Mozaik Kebudayaan Islam Di Singapore & Brunei* (Solo: PT Aksara Solopos, 2020), 6.

<sup>2</sup> Thomas S. Kuhn, *The Structure of Scientific and Directions*, 2nd ed. (Chicago: The University of Chicago Press, 1970), 1.

<sup>3</sup> Hasbullah, "Dialektika Islam Dalam Budaya Lokal: Potret Budaya Melayu Riau," *Jurnal Sosial Budaya* 11, no. 2 (2014): 169, <https://doi.org/10.24014/sb.v11i2.833>.

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Western scholars since the mid-19th century, the country has a unique society, it can be said that Malaysia is a miniature of Asia,<sup>4</sup> with evidence of writings on the Asian peninsula in English for example the work of Peter James Begbie entitled *The Malayan Peninsula Embracing Its History, Manners and Customs of the Inhabitants, Politics, Natural History &c*, The earliest notes were published in 1834. This book provides a detailed description of the history, politics, economy, flora and fauna in Malaysia.<sup>5</sup>

Because it is so interesting to study, even though it has a geographical area that is not too large, there are already many Islamic universities that flow into various cultures and thoughts. It is certain that Malaysia has the roots of religious movements that accompany its civilization, with many of these roots being found in Islamic civilization. This is reinforced by the existence of a constitution which states that Islam is the number one official religion in Malaysia.

## **2. Methods**

The Methods consists of research design, population, and sample, data source, data collection technique, data analysis technique. It is written in paragraph form. Methods should be complete enough to allow experiments to be reproduced. However, only truly new procedures should be described in detail; previously published procedures should be cited, and important modifications of published procedures should be mentioned briefly. Capitalize trade names and include the manufacturer's name and address. Subheadings should be used. Methods in general use need not be described in detail.

## **3. Results and Discussion**

### **The Definition of Islamic Civilization**

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<sup>4</sup> Barbara Watson Andaya and Leonard Y. Andaya, *A History of Malaysia* (United States: University of Hawaii Press, 2001), xi.

<sup>5</sup> James Begbie Peter, *The Malayan Peninsula, Embracing Its History, Manners and Customs of the Inhabitants, Politics, Natural History &c. From Its Earliest Records* (Singapore: Vepey Mission Press, 1834).

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At a glance about Islamic civilization, Islam is not just a religion or belief but it is generally recognized that Islam is a civilization, therefore there is a long history of a civilization spanning approximately 14 centuries. This is supported by the work of Bernard Lewis, namely *The Arabs in History* (1967) which states that "*Islam is both a religion and a civilization*."<sup>6</sup> It is also known and acknowledged that Islam and civilization are a unity and cannot be separated, since the coming of Islam it has brought a comprehensive concept of civilization,<sup>7</sup> that Islam is not just a theological system, but Islam is a perfect civilization.<sup>8</sup> So, it cannot be denied that Islamic civilization is a very holistic civilization and there will always be an attachment between Islamic civilization and the spirit within it.

In Arabic the term civilization is a derivation of the word *hadarah* which is interpreted as a human effort to improve his life,<sup>9</sup> is a product produced by humans in terms of social, thinking, spirituality, intuition, ethics to achieve the goals of a nation in the form of values, examples examples, and principles.<sup>10</sup> Here it is known that the term civilization comes from the word *hadarah* which in it has a comprehensive meaning of a human endeavor in his life.

According to Muhammad Abduh, civilization in his view is *al-madaniyyah* because in that word there is a thick spiritual nuance which is the essence, life and breath of Islamic civilization. There are approximately eight foundations of *al-Madaniyyah* in Islam, 1) rationality (*al-nazar al-'aqli*) to achieve faith, 2) reason takes priority over *zahir shari'a* when contradictions occur, 3) it is not easy to disbelieve (*al-bud' u 'an al-tafkir*) and tolerance (*at-tasamuh*), 4) making the *sunnah* of creation as evidence, 5) not authoritative, 6) protecting

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<sup>6</sup> Bernard Lewis, *The Arabs in History* (New York: Harper & Row, Publisher, 1967), 113.

<sup>7</sup> Husein Mu'nis, *Al-Hadarah: Dirasah Fi Al-Ushal* (Kuwait: Serial book ' A lam al-Ma'rifah, 1978), 13.

<sup>8</sup> H.A.R. Gibb, *Whither Islam? A Survey of Modern Movements in the Moslem World*, IX (London: The Camelot Press, 1932), 12.

<sup>9</sup> Mu'nis, *Al-Hadarah: Dirasah Fi Al-Ushal*, 13.

<sup>10</sup> Abdullah Nasih 'Ulwan, *Ma'alim Al-Adarah Fa Ial-Islam Wa Atsaruha Fi Al-Nahdah Al-Awrubbiyyah* (Cairo: Dar al-Salâm, 2003), 4.

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*da'wah* from slander, 7) loving each other people who have the same belief, 8) always uniting the world and hereafter.<sup>11</sup> So, civilization in Muhammad Abduh's view prioritizes rationality in strengthening faith, rationality which is rich in spirituality, there will always be unity between reason and faith because the purpose of life according to Muhammad Abduh is a union between the world and the hereafter.

Meanwhile, according to Syed Muhammad Naquib al-Attas, the term civilization comes from the word *din*, from which there are three important keys, namely *tamaddun*, *madaniyyah*, and *Medina*. The first two words are interpreted as civilization.<sup>12</sup> *Al-madaniyyah* is an achievement in empirical fields such as medicine, engineering, chemistry, agriculture. Meanwhile, *al-hadara* is interpreted as all aspects of theoretical concepts such as political law, morality and ethics.<sup>13</sup> So, from the meaning in above it can be seen that Islam includes both of which throughout history there have been so many achievements resulting from both practical-empirical and theoretical conceptions.

## Geography and Population of Malaysia

Before discussing further, it is better to know the geographical location of Malaysia briefly, this is because there are many historical writers when they want to describe the development of civilization in an area, for example, Sheikh Safi al-Rahman Mubarakfuri who explained the geographical conditions of the Arabian Peninsula before explaining the Sirah Nabawiyah.

Geographically, Malaysia is a country that is included in the Southeast Asian region, like Indonesia, Brunei Darussalam, Burma, the Philippines and Singapore, located between the vast South China

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<sup>11</sup> Muhammad 'Imarah, *Al-A'mal Al-Kamilah Li Al-Imam Al-Shaykh Muhammad 'Abduh*, 1st ed. (Cairo: Dâr al-Syurûq, 1993), 133.

<sup>12</sup> Syed Muhammad Naquib Al-Attas, *Prolegomena to the Metaphysics of Islam an Exposition of The Fundamental Elements of The Worlview of Islam*, edisi ke-1 (Kuala Lumpur: ISTAC, 1995), 42-44.

<sup>13</sup> Ahmad Syalabi, *Mawsu'ah Al-Hadarah Al-Islamiyyah*, 1st ed. (Cairo: Maktabah al-Nahdah al-Misriyyah, 1989), 19-20.

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Sea which borders directly with Indonesia.<sup>14</sup> Astronomically, the location of Malaysia is between 1° North Latitude (N) - 7° North Latitude (N) and 100° East Longitude (E) - 119° East Longitude (E).

Malaysia is a country side by side with Indonesia, often referred to as a neighboring nation that is allied,<sup>15</sup> the cultural and religious similarities between the two are the main rhetoric that adorns the relationship between the two countries. These similarities can also be seen from the influence of two major civilizations in the world, namely Hinduism and Buddhism in the rise of Malay civilization. Similarities are also seen in the use of language, both of which still use Malay.

The life of the Malays as expressed by Valentijn (1712 AD) they are a smart, intelligent society, and as is the nature of the population of Southeast Asia in general, As, for them, they are very polite human beings throughout Asia, very kind, more clean in the way they live. and beautiful.<sup>16</sup> The view expressed by Valentijn has the reason that the Malay nation is a nation that is very flexible towards accommodation of various cultures from the outside. So, it is not only physical but has the meaning and character of the nation as stated above

### **Malaysia as a Malay Nation**

Analyzing the origins of the word Malay can be traced in a Malay history book which is the work of Ahmad Dahlan, Ph.d, in his book he explains as follows. *First* , the word Malay comes from the word "himalaya" which means hima is snow and laya is a place, so it can be interpreted as a beautiful and cool place like in the mountains,

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<sup>14</sup> Thomas White, *Country Profile: Malaysia* (Chicago: Thomas White International, Ltd, 2010), 1.

<sup>15</sup> Rohani Ghani and Zulhilmi Paidi, *Malaysia-Indonesia: Pengalaman Hubungan Dua Negara Serumpun* (Malaysia: Institute of Tun Dr. Mahathir Mohamad's Thoughts, Universiti Utara Malaysia, 2010), 2.

<sup>16</sup> Isjoni, *Orang Melayu Di Zaman Yang Berubah* (Yogyakarta: Pustaka Pelajar, 2007), 29.

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then the word *himalaya* is shortened to *malaya*.<sup>17</sup> *Second*, the word Malay can also come from the term "*malaiyurpura*" which means "*malaiyur city*" or mountain city. *Third*, the word "Malay" can also come from the words "*mala*" and "*yu*" which mean "*beginning*" and "*negeri*" when put together, Malay means "*beginning country*" or the origin of *negri*.<sup>18</sup>

*Fourth*, it is known that the term Malay is the name of an old kingdom located at the mouth of the Malay River (now the name of the river is Sungai Batang Hari), Jambi since the 7th century AD. The tradition of naming a place is common, for example in naming kingdoms on the banks of river, because they have always built a kingdom on the bank of the river. While the naming of the river as "Malay" comes from the nature of the river water itself, which flows swiftly and speeds up like a person running. *Fifth*, the term Malay is also referred to as a language that developed in the community of Malay kingdoms, such as the era of the Old Jambi Malay Empire, the Sriwijaya Malay Empire, the Singapore Malay Kingdom, the Melaka Malay Empire, the Malay Empire, namely Riau, Johor, Lingga, and Pahang as well as all the conquered territories and all the Malay kingdoms in the Land of the Peninsula (Malaysia and South Thailand), the plains of Sumatra and West Kalimantan, including Brunei Darussalam, Sabah and Sarawak. It is known that at one time, the Malay language was once *the Lingua Franca* or the language used by the majority as the language of association between nations in the world of commerce in the archipelago, even in Southeast Asia. From one to five Malay words are still related to a place or language that exists somewhere.<sup>19</sup>

Furthermore, if the word Malay is mentioned in the context of behavior, then the word "Malay" is defined as "wither" which means "low": and Malay means a person who is always "lowering". But not

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<sup>17</sup> Abdul Rashid Melebek and Amat Juhari Moain, *Sejarah Bahasa Melayu* (Kuala Lumpur: Utusan Publication & Distributors SDN BHD, 2005), 9.

<sup>18</sup> Muhammad Ashsubli, *Islam Dan Kebudayaan Melayu Nusantara*, 1st ed. (Jakarta: Dewan Da'wah Islamiyah Indonesia, 2018), 22-23.

<sup>19</sup> Ashsubli, 22-23.

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humble. Indeed, the fact is that the Malay people are humble, respect and obey their leaders and are older than themselves, calling the king the term "patik".<sup>20</sup> So, from the various origins of the words above, the connotation of the word Malay is a positive thing, from a cool area to humans who respect their leaders, always humble but never lower themselves.

### **The Beginning of the Arrival of Islam in Malaysia**

The history of the arrival of Islam to Malaysia is much evidenced by the existence of historical relics such as tombstones, inscriptions, etc. and from this evidence it is estimated that the beginning of the arrival of Islam in an area and then Islamization occurred which is a long process in efforts to purify Islam.<sup>21</sup> So the beginning of the arrival of a civilization and the process of Islamic development in Malaysia can be proven through various existing historical heritage.

The entry of Islam into Southeast Asia did not immediately take shape, but it went through a long process that lasted for centuries. Even though in a short time, the arrival of Islam in Malaysia occurred without any political upheaval, expansion and involvement of the military, but entered through the realms of trade, marriage, da'wah and outreach to the local community. One of the orientalist also acknowledged this and wrote in his classic work entitled *The Preaching of Islam that the spread and development of Islam in Asia took place peacefully*.<sup>22</sup>

Regarding the arrival and spread of Islam in the Malay Archipelago, Muhammad Naquib al-Attas explained that there were several theories and these were factors that caused the Malay people to identify themselves and their civilization with Islam. These factors include; 1) Trade, 2) Marriage between Muslim immigrants and

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<sup>20</sup> Ashsubli, 22-23.

<sup>21</sup> Helmiati, *Sejarah Islam Asia Tenggara*, 1st ed. (Riau: Lembaga Penelitian dan Pengabdian kepada Masyarakat, UIN Sultan Syarif Kasim Riau, 2014), 7.

<sup>22</sup> Thomas W. Arnold, *The Preaching of Islam* (London: Constable & Company, 1913), 44.



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natives, 3) Enmity between Muslims and Christians, 4) Politics, namely the decline of Hindu and Buddhist kingdoms such as Majapahit and Sriwijaya, 5) Appreciation of Islamic values.<sup>23</sup> From these factors, the spread of Islamic civilization in the Malay Archipelago

As for the time, historical researchers still differ on this matter, there are also many similarities between the arrival of Islam in Malaysia and Indonesia. many researchers and historical observers say that the arrival of Islam to Asia began in the first century of the Hijra, namely the 7th century AD,<sup>24</sup> this is based on the existence of sources from China which state that at the end of the 7th century many trade leaders at that time came from Arabs, there are marriages between them and the natives, and there are also communities from which the spread of Islam still exists.

However, from various sources there is no mention of exactly when Islam came to Malaysia, this is due to the absence of complete documents as well as the wide variety and variety of areas studied which distorts emphasis, anachronisms in history and inaccurate extrapolations.<sup>25</sup> This is why the history of the arrival of Islam in Malaysia cannot be ascertained with certainty about the beginning.

These sources, namely, Azmi's first opinion argues that the arrival of Islam was the first time in Malaysia since the 7th century AD, this is in line with the entry of Islam in Southeast Asia based on the presence of Arab traders who have entered and stopped at the existing islands. in Malaysia.

In line with his opinion, Azmi Abdullah et al emphasized, "These traders stopped at Sumatran ports to get goods and while waiting for a change in the Mosun winds, some of them stopped at Tanah Melayu ports such as Kedah, Trengganu and Malacca. Therefore, it can be said that Islam arrived in Tanah Melayu in the 7th

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<sup>23</sup> Muhammad Naquib Al-Attas, *Islam Dalam Sejarah Dan Kebudayaan Melayu* (Malaysia: Angkatan Belia Islam Malaysia (ABIM), 1990), 43.

<sup>24</sup> Helmiati, *Sejarah Islam Asia Tenggara*, 10.

<sup>25</sup> Helmiati, 114.

Harda Armayanto, Achmad Reza Hutama Al Faruqi, Maria Ulfa, Usamah As Siddiq. M. Aldian Munandar century.<sup>26</sup> However, this hypothesis is still general and can still be debated.

The second opinion was presented by Fatimi that the first arrival of Islam was around the 8th century H (14 M) with the discovery of an inscribed stone in Trengganu which was written in Arabic script in which the time was stated, namely 702 H (1302 M) in which it contained a statement that ordered the rulers to stick to the teachings brought by the Prophet Muhammad and 10 rules that if violated there will be punishment.<sup>27</sup> But this second opinion is less precise and there is a stronger opinion

The last opinion says that long before that the tombstone of Sheikh Abd al-Qadir ibn Husayn Syah, who was a preacher of Persian descent, was found in the English Cape, Kedah in 1965. On the tombstone it was written that Sheikh Abd al-Qadir died in 291 AH (940 AD). this discovery is a proof that Islam has come to Malaysia since the 3rd century AH (10 AD).<sup>28</sup>

It cannot be denied that the arrival of Islam in Malaysia is almost the same as the arrival of Islam in Indonesia, that is, the exact year of its arrival is not found and determined except in the form of a century.<sup>29</sup> If the arrival of Islam in Indonesia, which is discussed by experts, is between the 7th and 13th centuries AD Meanwhile, in Malaysia, the arrival of Islam was mentioned in the 10th century.

Several other sources of speculation come from the way and situation in which the Islamization process occurred in peninsular Malaysia, as it is known that before Islam came to Malaysian soil, Malaysian society was people who had animism, Hinduism and

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<sup>26</sup> Hashim Abdullah, *Perspektif Islam Di Malaysia* (Kuala Lumpur: Jabatan Pengajian Media Universiti Malaya, 1998), 2.

<sup>27</sup> SQ Fatimi, *Islam Comes to Malaysia* (Singapore: Sociology Research Institute, 1963), 60-69.

<sup>28</sup> Abdullah, *Perspektif Islam Di Malaysia*, 4.

<sup>29</sup> Abdullah Renre, "Perkembangan Islam Di Malaysia (Suatu Tinjauan Sosio Historis)," *Jurnal Adabiyah* 12, no. 2 (2012): 82, <https://journal.uin-alauddin.ac.id/index.php/adabiyah/article/view/1720>.

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Buddhism. The arrival of Islam gradually and peacefully made them accept it as a new religion.<sup>30</sup>

Therefore there are no researchers who know exactly when regarding the arrival of Islam in the Malaysian archipelago, but from various historical evidence it can be seen that Islam has been anchored in these islands for so long and has gone through a long historical process of civilization, if at one time more ancient historical discoveries were found this will not change the fact that Islam has indeed been one with the Malay nation for a long time.

### **Development of Islam in Malaysia**

Malaysia has a population consisting of various ethnicities and religions. Sourced from a survey conducted by the *"Pew Research Center's Forum on Religion & Public Life"* in 2009 stated that Malaysian Muslims numbered 16,581,000 people, or 60.4% of the total population. While the remaining 19.2% adhere to Buddhism, 9% are Christians, 6.3% are Hindus, and only 2.6% embrace traditional Chinese religion. The remainder adhere to other religions, including animism, folk religion, Sikhism, and other beliefs.<sup>31</sup> Meanwhile, according to *the Department of Statistics Malaysia*, Islam is the most widely recognized religion in Malaysia with a proportion of 61.3 percent. As a multiracial nation, other religions followed are Buddhism (19.8%), Christianity (9.2%) and Hinduism (6.3%).<sup>32</sup>

So related to the development of Islam in Malaysia Richard Winstead (Osman, 1989) that the transition of society from previous understandings to Islam was facilitated by the fact that preachers who came from India before were able to unite Islamic teachings with

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<sup>30</sup> Al-Attas, *Islam Dalam Sejarah Dan Kebudayaan Melayu*.

<sup>31</sup> Andrew Kohut et al., "Mapping the Global Muslim Population," Pew Research Center (Washington, 2009), 28.

<sup>32</sup> Department of Statistics Malaysia, "Population Distribution and Basic Demographic Characteristic Report 2010," Department of Statistics Malaysia Official Portal (dosm.gov.my), 2011.

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existing culture as the preaching of Wali Songo which took place in Indonesia. Java.<sup>33</sup>

The development of Islam in Malaysia was the result of a subtle disposition by Indian Muslim merchants, whose teachings were very thick with Sufi mysticism and then united with the culture of society which resulted in the evolution of a unique form of Islam which is still practiced in Malaysia today.<sup>34</sup>

Indeed, in the process of its initial development, the religion that dominated the Malay people the most was Hinduism and Buddhism and then mixed with existing culture through in-depth studies of Hinduism and Buddhism, but this did not change the views of the Malay people who really liked and had an outlook on life based on art. not philosophy. So if these two religions come with a philosophy that will not be ignored, it is different with art, so they are more easily attracted to it . Therefore it makes all elements of philosophy will be eliminated by itself with reason and knowledge.<sup>35</sup>

of Islam, a complex process of Islamization took place, this was where the role of Muslim traders who were preachers *and* the government that existed at that time occurred, their role as preachers was helped because the function of the port at that time was a historical process of the entry of Islam into Malaysia . In its development, Islam then had dynamics, seen from a da'wah movement and activities of Islamic studies which were driven by many intellectuals.<sup>36</sup>

At the beginning of the 20th century, with the strengthening of British colonialism in Malaysia, various local Malay religious and customary affairs were directly under the supervision and coordination of the sultans, they created several departments, councils

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<sup>33</sup> Abdul Rohman, "Perkembangan Islam Dan Gerakan Politikanya Di Malaysia," *JPW (Jurnal Politik Walisongo)* 2, no. 1 (April 30, 2020): 30, <https://doi.org/10.21580/jpw.v2i1.3629>.

<sup>34</sup> Rohman, 30.

<sup>35</sup> Ashsubli, *Islam Dan Kebudayaan Melayu Nusantara*, 28.

<sup>36</sup> Ajid Thohir, *Perkembangan Peradaban Di Kawasan Dunia Islam* (Jakarta: Rajawali Press, 2009), 139.

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and offices as a form of direct regulation. After that, precisely in 1948, a department of religious affairs was formed in each part of the Malaysian state, this had an impact on the attitude of the Malaysian Muslim community, which became increasingly submissive and obedient to the established Islamic law and became an awareness of each individual.<sup>37</sup>

In the midst of the strong currents of the influence of British colonialism's interference on religion which was so evident even though the Malaysian state had become independent.<sup>38</sup> This can be seen from the pattern of Islamic development which is *top down* (instructional ruler). Nevertheless, the Malaysian government continues to make the *Qur'anic concept* a law and then it is included as a legacy of laws that will always be used. This has led to the further development of Islam in various aspects of life, the spread of mosques and the organization of the pilgrimage, one of the simple indicators of this rapid development. Therefore, it can be concluded that the development of Islam in Malaysia itself has not experienced many obstacles, in fact Islam has been made the official religion in the constitution and the formal application of criminal law (*hudud*)<sup>39</sup>.

However, the strength of Islam in Malaysia did not happen suddenly, but it has long historical roots since its inception, so it is not surprising that Islam became the main component of Malay culture and this is what colonialism wanted to separate, but this did not work, namely after independence. indirectly restore the awareness of Muslims that Islam is not only limited to their beliefs and religion but also as the main element of their culture. So do not be surprised if someone who converts to Islam is also called a Malay convert.<sup>40</sup> In

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<sup>37</sup> Arditya Prayogi, Lilik Riandita, and Singgih Setiawan, "The Dynamics of Islamic Civilization in the Persian Region: A Historical Study," *Jurnal Keislaman* 5, no. 2 (September 1, 2022): 42, <https://doi.org/10.54298/jk.v5i2.3434>.

<sup>38</sup> Renre, "Perkembangan Islam Di Malaysia (Suatu Tinjauan Sosio Historis)," 85.

<sup>39</sup> Arditya Prayogi, Lilik Riandita, and Singgih Setiawan, "The Dynamics of Islamic Civilization in the Persian Region: A Historical Study," 42–43.

<sup>40</sup> Helmiati, *Sejarah Islam Asia Tenggara*, 24.

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other words all Malays are seen 100% as a Muslim according to article 160 of the Malaysian constitution.

However, there are several reasons why Islam is so widely accepted and even used as a basis for social life, at least in this case there are several factors that make the relationship between Islam and Malay-Malaysia so close . *First* , Islamic teachings have similarities between mental conditions and the psychology of the Malay people in the form of the experience of polite and gentle, harmonious, and universal behavior values. *Second*, the religion of Islam is easy to understand, they believe that Islam is the most rational religion and is in accordance with the basic nature of human nature. *Third* , the universal nature of the Islamic religion which does not limit its teachings to certain nations but covers all human beings ( *rahman lil 'alamin* ) based on brotherhood ( *ukhuwah* ).<sup>41</sup> That the position of all human beings is the same in the eyes of God that distinguishes only which of the human beings is the most pious.

So the concepts of teachings in the Islamic religion which are very rational and very subtle in nature make the development of Islam so rapid and take root in the Malay Archipelago . Even though Malaysia today is a multi-religious society, Islam is still the official religion in Malaysia.<sup>42</sup>

In the end, Islam merged into the structure of Malaysian society, making it a unifier (homogenization) of national identity, history and culture of indigenous peoples, however, colonialism also left consequences for the plurality of Malaysian society with the arrival of ethnic (especially) Indians and Chinese, making the demographic structure of Malay identity turned into heterogeneous,

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<sup>41</sup> Rahimin Affandi Abd Rahim, "Citra Islam Dalam Pembentukan Manusia Melayu Moden Di Malaysia: Suatu Analisa," *Jurnal Pengajian Melayu* 15 (2005): 42.

<sup>42</sup> Mohammad Fahmi Abdul Hamid et al., "Strengthening Spiritual Practices among Community: Dhikr Activities in Negeri Sembilan, Malaysia," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 6, no. 1 (August 21, 2021): 77-86, <https://doi.org/10.15575/jw.v6i1.11930>.

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this indicates that Malaysia entered a historical phase as a multi-racial, multi-ethnic and multi-religious country.<sup>43</sup>

### **The Influence of Islam on Malaysian Civilization**

According to Koharuddin Mohd. Balwi Civilization or Malay civilization is a culmination of achieving a comprehensive thought with a number of good treatments (adab and adat) as well as good artifacts (cultural objects) from which it forms an orderly society and emphasizes social welfare to perfect all its life systems (social, politics, economics and religion).

The influence of Islam on Malay civilization, especially Malaysia, has changed the overall thinking and civilization of Malaysians. The spiritual religion of Islam has revolutionized the Malays, in the sense that Islam teaches the concept of monotheism from it, changing the Malay worldview, which was initially preceded by Hindus and Buddhists. believing in gods and glorifying kings, thinking that they are incarnations of gods, has now changed the view that the king is a caliph who leads and enforces Islamic law.<sup>44</sup>

The influence of Islam on Malaysian civilization also forms a perfect, Islamic and dynamic identity, because Islam has a role in guiding human life both individually and in society. Allah says which means “ *O you who believe! enter into the religion of Islam (by obeying) all its laws; and do not follow in the footsteps of Satan; In fact, Satan is an enemy to you who is real* ”(QS. al-Baqarah: 208) This verse addresses the role of Islam which guides humans so that they always obey the laws that Allah has outlined.

In the realm of aqidah, the most fundamental influence is that before the arrival of Islam, the Malay community had animistic and dynamism beliefs and practiced a lot of polytheistic practices such as shamanism, superstition, etc. So the arrival of Islam changed their thinking very drastically in the sense that Islam came to revolutionize

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<sup>43</sup> Arditya Prayogi, Lilik Riandita, and Singgih Setiawan, “The Dynamics of Islamic Civilization in the Persian Region: A Historical Study,” 43.

<sup>44</sup> Ashsubli, *Islam Dan Kebudayaan Melayu Nusantara*, 31–32.

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the beliefs of the Malay people with the concept of monotheism destroying previous beliefs.<sup>45</sup>

The Malay people in their view of Islam are not just a religion chosen to be blessed by Allah, but they have considered that Islam is an identity that cannot be separated within themselves. As stated below

*What is the sign of Malay teak*

*With Islam life and death*

*What is the sign of Malay teak*

*Islam sticks to the heart*<sup>46</sup>

At the peak of the glory of Malaysian civilization, the influence of Islam can be seen in various aspects of the life of the Malay people. In the artistic aspect, Islamic civilization has influenced many aspects, both in terms of carving, building art and decorative art. For example, in the construction of mosques, the influence of mosque building art from West Asia has influenced the design of mosques in the Malay world. It can be born based on the shape of the dome and the shape of the mihrab facing the Qibla.<sup>47</sup>

This influence was strengthened in the aspects of song and music art which were also developed by Islamic poets. This song and music media has been used by preachers to develop Islam. In Malaysia, the art of songs and music with a da'wah style are known as nasyid and qasidah.<sup>48</sup>

Therefore, it can be ascertained that Islam entered the Malay-Malaysian world as a form of transformation from the dark era to the light, making it not shackled by understanding and holding on to myths and delusions, making Malaysian society prosperous. In this case, Al Attas said that Islam and the history of Malay culture has a

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<sup>45</sup> Ashsubli, 31.

<sup>46</sup> Ashsubli, 28.

<sup>47</sup> Baharuddin bin H. Puteh Mohamad Nazli bin H. Omar, "Islam Dan Kebudayaan Melayu Di Era Globalisasi Di Malaysia," *Sosial Budaya* 11, no. 1 (2014): 120, <https://doi.org/10.24014/sb.v11i1.830>.

<sup>48</sup> Omar, 120.



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very large influence, very deep and widespread to uproot the roots of Hindu and Buddhist influence.<sup>49</sup>

#### 4. Conclusions

In general, the religion of Islam and the people of Malaysia have united in such a tight and inseparable way, from the beginning of its arrival it has been very accepted by the people of Malaysia because it has many similarities with their culture and they think that Islam is the religion that makes the most sense with the concept of monotheism it has. no one knows for sure the first time Islam came to Malaysia, most of the researchers only mention the century. However, it can be ascertained that the development and spread of Islam was due to several factors, namely; 1) Trade, 2) Marriage, 3) Enmity between Muslims and Christians, 4) Politics, 5) Appreciation of Islamic values

Although in its development it experienced ups and downs because colonialism did not fade Islamic civilization which was even contained in the constitution and Islam was the official religion for the people of Malaysia. The role of Islam as the formation of social and cultural identity is manifested in various forms ranging from aspects of art to architecture which are manifestations of an Islamic influence in Malaysia.

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<sup>49</sup> Al-Attas, *Islam Dalam Sejarah Dan Kebudayaan Melayu*, 43.

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