



046-The Advent of Islam and its Influence on the Malays' Thoughts, Culture and Educational Tradition in Malaysia

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ABSTRACT

Islam emerges as a significant and influential the main religion in the Malay world is Islam. Both regional and global historical sources provide evidence on the rapid expansion of Islam and its dynamic growth in the archipelago. Local and international historians also proved the historical development of Islam and its influence on Malay society in all facets of their life. Nevertheless, modern generation of Malaysians have less concerned and sensitive with this historical development to be noted as a glorious achievement of Islam in this region. Thus, the objective of this research paper aims at exploring the advent of Islam in Malaysia from historical perspective. This research paper analyses the Malay system belief before and post arrival of Islam in Malaysia. This paper also studies the influence of Islam on the Malay's thought, culture and educational tradition in Malaysia. The most fundamental development of Muslims' life in the Malay world is the awareness on Islamic historiography among young generations which could give inspire and strengthen their identity towards understanding Islamic and Muslim history.

INTRODUCTION

Malaysia is a diverse nation with a current population of 32.7 million people in 2021 according to Malaysian Department of Statistics (2021), of which around 60% are Muslims. Despite the ability to practice other religions, Islam is the nation's official religion according to the constitution. Only Muslims in Malaysia are subject to Shariah Law, which is used to settle disputes about family and creed-related issues. Muslims in Malaysia typically adhere to the Shafi'e school of thinking. Islam is a fundamental component of Malay culture in Malaysia, and many Islamic ceremonies and activities are connected to Malay culture. Many terms in the Malay language, such as "Dunia" and "haram," are derived from Arabic. Here, it is also extremely typical to see Malay women wearing a headscarf or hijab.

According to Noor (2011), the Malay population started learning about Islam's past through the narratives included in the Quran as soon as Islam spread throughout the Malay



globe. This is because two-thirds of the Qur'an's text is made up of rules and historical narratives that serve as precedents for future generations. They were also exposed to several works of Islamic history that had been combined to provide Islamic sermons. Because the general Malay population enjoys reading heroic stories that uplift their spirits, particularly those concerning Islamic heroes, battle stories, the way of governing, the apostleship of the Prophet Muhammad S.A.W, his emigration, and other topics, these historical writings are employed in da'wah. Indirectly, the historical accounts of Islam have influenced the way the Malay people think as well as provided some guidance.

Research Questions

1. How were the conditions of Malays before the advent of Islam in Malaya?
2. What is the theory of the advent of Islam in Malaya?
3. What is the influence of the advent of Islam on Malay education and culture in Malaysia?

Research Objectives

1. To identify the conditions of Malays before the advent of Islam in Malaya.
2. To understand the theory of the advent of Islam in Malaya.
3. To know the influence of the advent of Islam on Malay education and culture.

Scope Of The Study

Generally, the purpose of this study was to explain the arrival of Islam in Malaya and its influence on the Malays' systems of beliefs and culture. The content of this study will start in chapter 2. This chapter will tell about the Malays before the arrival of Islam and will be continued in chapter 3 which explained the advent of Islam. Next, this study continued to chapter 4 which will be shared the influence of the advent of Islam on Malays education, and the last chapter, chapter 5 will explain the influence of the advent of Islam on Malays culture in Malaysia. Lastly, this study will be closed with a conclusion about this topic.

Significance of the Study

This research is significant. It brings the understanding to the society about the origin of the arrival of Islam to Malaya and its effect on the many aspects of Malaya. For example, in the Malays system of beliefs and culture. Another factor that contributes to the importance of this study is the shortage of similar studies addressing this topic; to the best of the researcher's knowledge, no previous research has looked into and addressed this link.

RESEARCH METHODOLOGY

Research methodology is essentially the "how" a certain piece of research is conducted in practice. More precisely, it deals with the methodical methods a researcher employs while designing a study to guarantee accurate outcomes that meet the goals and objectives of the



investigation. For instance, how did the researcher choose which data to collect (and which to discard), from whom to collect it (in research, this is referred to as "sampling design"), and how to collect it (in research, this is referred to as "data collection methods"), and how to analyze it (in research, this is referred to as "data analysis methods")?(Jansen & Warren, 2020).

This research paper explains the advent of Islam in Malaysia and its influence on Malays education and culture. This topic is be chosen due to its importance of this topic to Malaysians. The information is gathered from a variety of primary and secondary sources. The library is the most appropriate location for that function. Researchers, however, rely only on scientific study methodologies and previous studies available on the internet due to a variety of information. Researchers use this strategy to gather information by viewing many websites relating to the study's title. Researchers frequently employ such techniques to complete this study to acquire information more conveniently and swiftly. Google Scholar, ResearchGate, and Academia.edu was the primary source of previous research for the researcher

THE MALAYS BEFORE THE ARRIVAL OF ISLAM IN MALAYSIA.

Definitions of Malay

The term "Malay" was first used by Ptolemy, a geographer, in the second century AD to refer to a region known as "Melayu Kulon," which translates to "western Malay" in Javanese. This region is situated on the western coast of the Golden Khersonese, not far from the Burmese border. According to the I Ching, Molayu (Jambi) dispatched a delegation to the state of China in the year 644 AD. In the year 671 AD, it is stated that Srivijaya included Malaysia (Malayu=Jambi). The name of the Malay region is mentioned in the Tanjore inscription from 1025 AD, and Marco Polo also references Malayar in Sumatra in 1293. The King of Kertanegara attacked Pamalayu, which is Sumatra, in 1275 AD, according to the Javanese books Pararaton and Negarakartama (Ramli & Scheme, 2016).

Meanwhile, Malays are defined as Malay speakers, Muslims, and those who follow Malay traditions under the current Malaysian Constitution. Therefore, regardless of the race's origin—whether it be Indian, Arab, Chinese, or another—Islam is the primary indication in the definition of Malay. A Malay is a Muslim. According to Sifuli (2013), Malay people are described as indigenous people who are Muslim, speak the Malay language, and practice Malay traditions and customs.

The name Malaiyar appears in a Cola inscription from the 11th century AD that refers to the Cola invasion of the Malay islands. 'Melayu' means 'run away' in Javanese and Mandailing, while 'Malaya' means 'land for refugees. According to one theory, the name "Malay" derives from the Sanskrit word "Malay," which means "hill" or "highland" in English. Aside from that, Malay people are generally muscular, always friendly and polite, and have tanned complexion and medium-sized figures. The Malay race was identified by UNESCO in 1972 as existing in Peninsular Malaysia, Thailand, Indonesia, the Philippines, and Madagascar.



Definitions of Malaysia

Malaysia is a Southeast Asian nation that is divided into two separate regions: Peninsular Malaysia (Semenanjung Malaysia), also known as West Malaysia (Malaysia Barat), which is on the Malay Peninsula, and East Malaysia (Malaysia Timur), which is on the island of Borneo. Malaysia is located just north of the equator. Kuala Lumpur, the capital of Malaysia, is situated on the western portion of the peninsula, roughly 25 miles (40 km) from the shore. Putrajaya, the administrative hub, is situated about 16 miles (25 km) south of Kuala Lumpur (Malaysia: History, Flag, Map, Population, Language, Religion, & Facts, 2022).

In addition, Malaysia, a Commonwealth nation, is the result of the political union of former British colonial countries. The territory of Malaya (now Peninsular Malaysia), the island of Singapore, and the colonies of Sarawak and Sabah in northern Borneo together up Malaysia at the time of its founding on September 16, 1963. Singapore left the federation in August 1965 and established itself as a republic (Malaysia: History, Flag, Map, Population, Language, Religion, & Facts, 2022).

System of belief and religion of Malays people before the arrival of Islam in Malaysia

Before religion emerged, the Malay culture held an early concept known as "animism," which held that everything on the earth possesses a spirit or spirits that have an impact on human existence, for better or worse (Sifuli, 2013). It is necessary to worship this spirit or spirit to increase nourishment and bring about good. Because there are rituals to worship the seashore or the spirit of rice to assure safety and boost rice production, this circumstance has a severe impact on their life (Sifuli, 2013)

Hinduism was one of the faiths practiced in the Malay world before Islam arrived. Since the sixth century, Hinduism has gained popularity thanks to Indian traders (Sifuli, 2013). With the introduction of the Brahmins and the ruling class's endorsement of this religion, its expansion accelerated. Because this religion firmly upholds the idea of Dewaraja—that the king is a god on earth, strengthening the king's status as a ruler—this doctrine is supported by the government. For instance, Malaya is home to the Langkasuka and Old Kedah kingdoms, two Hindu states. There is also the devotion of Lord Shiva and Vishnu, as shown by the development of the temples in Bukit Batu Pahat and Bukit Pendiati in Bujang Valley, Kedah (Sifuli, 2013).

In addition, Buddhism, which has ties to Hinduism, is also widespread among Malay people. This is due to this religion's acceptance of Hinduism-related components. Siddhartha Gautama established this religion in India. As cruelty does not result in any benefit, this religion condemns it in people. The belief that the founder of Buddhism is the reincarnation of one of the Hindu Gods makes Buddhist teachings simple to embrace (Sifuli, 2013).



THE ADVENT OF ISLAM IN MALAYSIA

Since His Majesty the Prophet Muhammad SAW was appointed as Allah's messenger in the 7th century A.D., Islam has been rapidly spreading over the continent and the Arabian Peninsula's border. As is well known, historians have a variety of ideas and points of view on when Islam first spread to Southeast Asia. But which nation was the source of the preachers who brought Islam to this region? According to Metsra, three broad theories address the place of origin of the preachers who are in charge of bringing Islam to Southeast Asia. According to the first theory, Islam initially spread throughout the Malay world from India, namely from the Gujarat area in western India. J.Pijnapel, J.P.Moquette, C.Snock Hurgronje, G.W.J Drewes, Brian Harrison, S.Q.Fatimi and Marrison all shared this opinion (Shahiran & Haziq, 2022).

However, there are four ideas that Islam originated in Arabia, two that it did so via India, and three and four that it did so via China and Champa, according to Rohana et al. (2017). Numerous historians, including Pijnappel, Snouck Hurgronje, B. Harisson, Thomas Arnold, J.P. Moquette, R.O. Winstedt, S.Q. Fatimi, Syed Muhammad Nuqaib al-Attas, HAMKA, and others have also brought attention to these hypotheses. Until the ideas of the entrance of Islam into the Malay World were developed, these views were either based on the finding of historical materials or the rationalism of the historian himself (Rohana et al., 2017) For this research, the researcher will explain four theories that Islam comes from Arab, India, China, and Champa.

Theory of Arab

The history of Islam's introduction to the Malay realm is intricately entwined with the commercial ties that have existed with Arab nations since before those peoples themselves converted to Islam. Nevertheless, the Umayyad monarchy was the first to introduce Islam to the Malay world. But Islam had already arrived in the Malay World long before. Before Islam emerged, the Arabs who lived in the southern part of the Arabian Peninsula traversed the Indian Ocean, according to historical accounts. They developed and became middlemen between Asian traders from India and the west of the Malay area and European commerce (Shahiran & Haziq, 2022).

Arab traders were able to carry on their trade until the arrival of the Portuguese at the end of the 15th century, despite Roman and Persian traders' attempts to dominate commerce in the Indian Ocean from the end of the 5th to the 7th century AD. In his book "History of the Indian Archipelago," John Crawford claims that Islam arrived in the archipelago from the Arab Land. Records from the Umayyad and Abbasid eras, which ruled from the seventh to the tenth century AD, testify to the presence of Muslim Arabs on the archipelago (Shahiran & Haziq, 2022).

Through the archipelago, they preached Islam to China while maintaining a powerful fleet and conducting trade. Arab trading contacts in Southeast Asian waterways are documented in Chinese literature. For instance, Sumatra had Arab settlements in the western half of the island by the seventh century AD. Caliph Sulaiman bin Abd al-Malik deployed up to 35 ships to the Salak estuary in Jambi during his rule (717–717). According to legend, this ship set sail from Ceylon for Palembang in AD 717 before going on to China. Despite this,



Shiites in the islands of Sila and Sulu, Sulawesi, and Kalimantan worked to advance Islam in the archipelago (Rohana et al., 2017).

This theory is also supported by A. Hasjmi, who stated that it is important to consult the writings of Ulama Nusantara who left very valuable writings, including *Izharul Haq fi Mamlakati Ferlak*, *Tazkirah Tabaqat Salatin*, and *Keurukon Katibul Muluk*, which describes the journey of Islamic preaching in the region (Shahiran & Haziq, 2022).

Theory of India

According to one view, Islam in the Malay world originated in India. Snauck Hugronje and Brian Harisson proposed this idea, contending that Muslim traders who landed in Gujarat and Malabar brought Islam to the Malay World. The finding by J.P. Moquette of tombstones in Pasai with dates of 1428 AD and Gerisik with dates of 1419 AD further supports this idea. These two grave markers resemble tombstones in Gujarat in terms of their physical shape. Because of this fact, historians have come to the historical conclusion that Islam first entered the Malay World at the beginning of the 15th century (Rohana et al., 2017).

S.Q. Fatimi, Snauck Hugronje, J.P. Moquette, and G.E. Marison all held the belief that Islam entered the Malay realm from Bengal and Coromandel in India. Whereas, according to S.Q. Fatimi, traders from there brought Islam there. Bengal embraced Islam before Gujarat and Malabar did. As a result, the area that adopted Islam first oversaw the process of Islamization of the Malay world. These Bengali traders, by S.Q. Fatimi, adhere to the Shafie sect, which is the predominant sect in the Malay world. Empirically, it is inconceivable that the traders of Gujarat and Malabar introduced Islam to the Malay World because the Malay School was of the Shafie school and they adhered to the Hanafi school (Rohana et al., 2017).

However, the claim that the spread of Islam began in Malaya in the 13th century is unconvincing. Islam was formed as early as the 7th or 8th century AD, according to the evidence that is now accessible. Whereas the presence of Indian traders and preachers contributed to the growth of Islam in the Malay World (Rohana et al., 2017).

Theory of China

Before Islam was introduced to the Arab world, there exist records of trade links between Arabia and China. Through their commerce, they have developed a connection to the Malay Archipelago. Syed Muhammad Naquib al-Attas emphasized the idea that Islam entered the Malay World via China. He claims that Canton had up to 120,000 Muslims living there in the 7th century, under the Tang Dynasty. Peasants staged a revolt in 879AD, calling on the authorities to drive foreigners out of the Canton region. The implication caused the traders who had survived to go to Champa, Kedah Patani, Kedah, Palembang, Java, and other locations in search of safety (Rohana et al., 2017).

There have been some discoveries of artificial or archaeological sources that are related to this notion as well. One of these is the discovery of the gravestone of an Arab-descent saint in Pekan, Pahang, which dates to 1028 AD and has passages from the Quran inscribed on it, as



well as the Inscribed Stone (Batu Bersurat), which was found in Kuala Berang, Terengganu, and dates to 1303 AD. There have also been tombstones found at Leran, Surabaya, with dates of 1082 M or 1102 M and clearly visible Islamic elements. According to records from the Sung Dynasty, Islam arrived in the archipelago at the beginning of 977 AD via the Chinese seacoast and China. This article provides S.Q. Fatimi with compelling evidence in support of his claim that Islam originated in China (Rohana et al., 2017).

Theory of Champa

There is a theory that asserts that Islam entered Malaya through Champa or Cambodia in addition to the belief that it came from China. It is known that the Malays built ties with the inhabitants of Champa and Cambodia in the seventh century through invasion and marriage, particularly among the royal family. Since the eighth century AD, Islam is said to have grown in Phanrang district, Champa. The finding of a gravestone with a 1039 AD date inscribed in the Khufi script and a monument with 1025 and 1039 AD dates support this idea. There are Islamic law-related notes scattered around the monument (Rohana et al., 2017).

Factors of Islam coming to Malaysia

The spread of Islam in the Malay World is attributed to several causes. According to the writings of scholars, one of the primary factors in the spread of Islam on trade routes and in surrounding areas is the role of traders. The spread is also facilitated by religious preachers, particularly Sufis, and it is influenced by local Islamic power competition with non-Muslims, which fosters political awareness. Islam quickly expanded across the Malay World due to the role the court of the Malay monarchs played in many parts of the propagation of the religion, the supremacy of Islam as a religion, and the antagonism to Christian European powers like the Portuguese and Spanish (Mohammad, 2008).

INFLUENCE OF THE ADVENT OF ISLAM ON EDUCATION IN MALAYSIA

Definition of Education

The concept of meaning states that true definitions of education must be understood, or known in their whole, in addition to being discerned and defined. To demonstrate the logical necessity of certain characteristics or constituent qualities, to reason theoretically and practically about their underlying principles, and finally to assess the image of reality that they convey to us. It follows logically that the absence of a definition of meaning is a persistent source of poor comprehension and flawed assumptions. When there is ambiguity in the meaning, we misinterpret and misrepresent ourselves, other people, and other things (Manuel & López, 2020).

According to the nominal definition and the finality associated with the activities, "educating" is essentially the acquisition of a set of behaviors that enable educatees to choose, engage in, make decisions, carry out their personal life projects, and construct themselves using



the existential experience in order to meet the needs that may arise in each situation in accordance with the opportunities. Making educated people acquire the knowledge, attitudes, skills, abilities, and habits that enable them to choose, engage in, decide, and carry out their projects by responding to the demands that arise in each situation in accordance with opportunities, from every internal common activity—think, feel effective, want, choose do (operate), decide-act (project), and create (build by symbolizing)—and from every external common activity—is the key (game, work, study, profession, investigation and relationship) (Manuel & López, 2020).

The educational activity is considered to be "educational" from the standpoint of the nominal definition and the activity because it has the goal of educating people and because its meaning adapts to the standards of the common usage of the term, much like any other entity that is defined nominally and is understandable. We may distinguish and link the definition to finality using the criteria for the common use of the word and the criteria for activities. The notion of education is defined whenever the criteria for the common use of the term are met and the purpose of education is upheld. If we wish to create a definition that is accurate, this is required yet insufficient (Manuel & López, 2020).

Definition of Islamic Education

Islamic education may be defined most literally as efforts made by the Muslim community to educate its own members and transmit the legacy of Islamic knowledge, first and foremost through the Qur'an and the Sunnah, which are its two main basic sources. Mosques, schools, colleges, and other institutions founded by Muslims over the ages may be where Muslims get this knowledge. Numerous mosques provide after-school programmes, Saturday schools, and weekend study groups. These programmes are limited by the time allotted for instruction to the Five Pillars, which some would argue is the bare minimum required for pupils to comprehend Islamic values and be able to follow them. Such courses provide knowledge of the Qur'an, its interpretation, and how to recite it, as well as Islamic principles and customs, as well as at least a basic command of Arabic. Some of these initiatives are more effective at highlighting the value of families in cultural transmission and providing social support for believers (Douglass, 2018).

In order to obtain happiness and kindness in this world and the hereafter, Islamic education is a system that upholds goodness, fairness, and ethical behaviours. Education should generate people who are honourable, dependable, and religious. People require knowledge in order to achieve kindness and pleasure in this life and the next. Science can raise the dignity of the human condition. The ability of a man to seek knowledge, particularly in relation to dealing with God's qualities via the study of physical occurrences in the cosmos, places him in a higher position than Angels and other entities. Humans will eventually come to genuinely believe in the presence of Allah (Abdullah, 2020).

Education is also a Muslim's primary obligation, whether they are male or female. God's knowledge is compared to the process of education and training. Islamic scripture's well-documented preservation process is evidence of the early formation of a literary tradition and



its dissemination among Muslims as a social imperative. The Muslim community had a duty to memorise and record Muhammad's teachings and the words of God from the very beginning. The claim that the Qur'an was pieced together from parts after Muhammad's passing is one of the claims in scholarly literature that has received the least attention. The community's life has included recitation of the revealed verses of the Qur'an since the beginning. Muhammad's job to transmit the revelation till completion—over 23 years of his prophethood—involved continuously putting the verses in order because they were not revealed in the sequence in which they appear in the finished Qur'an. The task of writing down the Qur'an, which had been recited by many people, was taken up by scribes. The sciences of Qur'anic interpretation and hadith authentication and assessment constituted the cornerstone of the academic disciplines and Islamic law. Muhammad's personal words and his admirable acts were also recorded (in hadith) (Douglass, 2018).

The Impact of The Arrival of Islam on Education

Before the advent of Islam, several religions, including Hinduism, Buddhism, and animism, predominated throughout the Malay area. Superstition, myths, and fairy tales that inspire creativity and miracles that inspire veneration of people have all had a significant impact on science, especially literature. Malay literature that had been impacted by Hindu components prior to the coming of Islam was effectively Islamized by demonstrating how Islam's influence altered the way of life and literary expertise in Malay literature. For instance, *Hikayat Ahmad Muhammad* has replaced *Hikayat Serangga Bayu*, *Hikayat Si Miskin* has replaced *Hikayat Marakarma* and *Hikayat Indra Jaya* has replaced *Hikayat Syahi Mardan*. (Zahirwan et al., 2014).

The introduction of Islam to Malacca and the growth of the Malacca Malay kingdom allowed Islam to be adapted and understood in religious beliefs among Malays who were previously influenced by Hindu and Buddhist beliefs. The acceptance of Islam by the Malays began with the spread of Islam in Malacca. The Islamic cultural ideals that were introduced at that time by Muslims from outside the Malay Archipelago merged with the Malay cultural values of Malacca. Islam had a significant impact when the Malacca Malay administration began to appreciate the value of intellectual quality (Saadon et al., 1985).

Islam's presence in the Malay society transformed their outlook on scientific issues and disproved earlier views that were more predicated on aspects of superstition and fantasy. Since the Malay population adopted Islam, Islamic academics and preachers have worked to promote the religion and advance Islamic knowledge and education. Islam has been taught to every member of society, including rulers, families, officials, and ordinary people. The Malay population now views religious, cultural, and scientific values as being more Islamic than they previously did (Zahirwan et al., 2014).



The Development of Educational Institutions in Malaya after the Advent of Islam

Al-Quranic School

Al-Quran school is thought to have been the first type of education available to Malay children after the advent of Islam. At this point, Malay parents leave their six- to seven-year-old children to a religious instructor so that they can learn about Islamic education. The fundamentals of the Islamic faith, including how to pray, are among the topics covered in this child's education. This mosque or surau in the settlement, as well as the residence of the religious instructor, is part of the al-Quran school (Saadon et al., 1985).

Lodge Institution (*Institusi Pondok*)

According to legend, Malaya is where the idea of pondok studies first emerged in the eighteenth century. The Arabic term funduq, which denotes a hostel or hotel, is where the word "pondok" originates (Saadon et al., 1985). The community's attention has turned to the lodge institution's role as a hub for the advancement of knowledge and as a venue for defending Islamic values. This development has changed and improved the community's life as a whole (Zahirwan et al., 2014). Next, there are certain viewpoints that claim the idea of lodge study originated in Pattani in southern Thailand or Sumatra, Indonesia. According to some other theories, Mecca is where the study of lodges first began. This is because the study method used at the lodge is identical to that in Mecca, and also because the lodge study's instructors have travelled to Mecca to further their religious studies.

The teacher's home or mosque will be flanked by modest lodges (where a few pupils dwell) or dorms under the lodge study system (for a large number of students). For instance, Pondok Tok Pulau Condong, the oldest lodge study location in Kelantan, was founded in 1820. This hut is either located outside of the pupils' hometown or in a different hamlet. When the number of students exceeds the capacity of the available housing, hut study structures are typically constructed. Small huts are erected near religious instructors' homes or in the vicinity of mosques as a solution to the issue, at the initiative of locals, villagers, or parents of the children. There are certain people who kindly gift their land as waqf to religious leaders (Saadon et al., 1985).

Basic courses including Tawhid, Tafsir al-Qur'an, Fiqh, Hadith, Arabic Grammar, Tasawwuf, and History are taught at all lodge institutions. Other classes are also given in certain lodges, including Tajwid knowledge, Nasyid (hymns), Mantiq, and Islamic medicinal skills, which involve utilising medicines while reciting sacred Quranic passages. Depending on the instructor at the lodge and the students' skill levels, different institutions employ different texts for the topic. In general, the curriculum at the lodge school places a strong emphasis on understanding Fardu Ain (Saadon et al., 1985).



INFLUENCE OF THE ADVENT OF ISLAM TOWARDS CULTURE IN MALAYSIA.

Islam, a relatively recent religion, has successfully affected Malay culture since its introduction. Language and writing were two aspects of Islam that filtered into Malay society. The Malay language contains and employs several Arabic terms, including kitab, kalam, nabi, sejadah, selamat, rasuh, kertas, kalam, and others. Even before Islam was introduced, the Malay language underwent significant development and evolved into a language replete with brand-new vocabulary. The effect of Islam on literature is similar. In this new setting, it is no longer viable to utilise writing with an Indian influence or *rencong*. As a result, the Malay language has incorporated and utilised Arabic script. Arabic letters, which subsequently came to be known as Jawi writing, superseded all of the Indian, Pallava, and Kawi symbols that had previously been utilised in the old Malay language in a limited capacity (Rahman, 2008).

Islam also forms a noble morality and a united spirit in society. The Malay community has based its principles and behaviors on Islamic morality. Human beings have been shaped by Islamic morals to conduct nicely, love, help, respect, and so on. To put it another way, every Muslim should be accountable to his community. Muslims have been instructed to enhance interpersonal relationships, including those inside the family, such as those between children and parents, the elderly and young people, and so on. Of course, this has an impact on the Muslim community's social connections. The issue of brotherhood is taken seriously in Islam (Bill, 2014).

CONCLUSION

The introduction of Islam to Malaya had a significant impact on Malay civilization. The Malay population had a staged process of assimilating Islam, beginning with courtiers, nobles, and ending with the general people. The Malay population can now embrace Islam's teachings with ease thanks to this process of Islamization. This is due to the simplicity and lack of compulsion in Islamic teachings. The introduction of Islam not only altered the Malay community's way of life, but also helped to establish a new way of life in its customs and everyday activities. The Malay population has increasingly given up superstition and superstitious rituals. The Malay civilization has also evolved from one that was illiterate to one that follows scientific norms. For instance, Melaka was once a hub for the growth of knowledge thanks to the support from the ruling elite.

Islam's introduction to the archipelago had a significant influence on knowledge. It was successful in producing significant works in all subjects, including tawhid, fiqh, Sufism, tafsir, hadith, and others, in addition to Muslim scientists and academics. Ironically, Islam has significantly altered and enhanced the Malay society's intellectual and scientific ability, paving the way for the emergence of a more civilized Malay community and the achievement of its own glory. This is demonstrated by the Malay civilization's recognition as a distinct culture, which has inspired the Malay people to develop a civilization and way of life that have been influenced by Islam for many centuries. The Malay community has incorporated Islamic principles into every part of daily life, including the advancement of the knowledge-based



civilization that is a key component of the Malay civilization's growth. The introduction of Islam's impact has also broadened people's perspectives and helped to bring culture closer to God and more helpful.

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