

# Revitalizing the Concept of Multiculturalism in the Malay Manuscripts as Efforts to Strengthen National Unity

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**Abstract** This study aims to provide a model of research on the phenomena of old Indonesian literature within the framework of multiculturalism of ancient Malay texts, especially the texts "Simbur Cahaya Law" (SC) and "Tuhfah ar-Raghibin" (TR). This research uses two methods, namely: general methods and special methods. The general method used in research is a qualitative method. The special method used is the philological research method. Based on the results of the inventory of the manuscript, it is known that the SC and TR manuscripts are included in the plural scripts, so the edition method used is the foundation method. As for achieving the next goal, literary research methods are used with structural and semiotic approaches. The local wisdom contained in the texts of SC and TR is a clear example that the values of multiculturalism have lived in the archipelago. Therefore, studies the existence of ancient Malay texts needs to be carried out comprehensively and integrated so that it can provide inspiration for alternative solutions for the nation's sustainable development

**Keywords:** revitalization, multiculturalism, Malay Manuscripts, the Simbur Cahaya Law, and Tuhfah ar-Raghibin

## 1. Introduction

A wave of student protests and elements of society against some of the Draft Laws (Bills) drafted by the House of Representatives (DPR) at the end of September 2019, seemed to remind all Indonesians of the country's history. As for the Bill that was rejected: the Corruption Eradication Commission (KPK) Bill that was ratified and 4 draft bills that had not yet been ratified, namely the Criminal Code (KUHP) Bill, the Labor Bill, the Penitentiary Bill, and the Land Bill. Of course, this is a learning material for democracy in Indonesia. At the very least, Palembang has been listed as the capital of the Maritime kingdom as well as a multiethnic city. This is corroborated by a note Malthe Conrad Bruun (1755 – 1826 AD) an explorer and geographer from France who described the state of society and the city of Palembang time it was inhabited by a heterogeneous society composed of citizens of China, Siam, Malay and Javanese. In addition, also mentioned that the city was founded buildings

using brick construction, such as the temple and the royal palace[1]. Of course, all of that was the result of the hard work of the leaders and stakeholders of the kingdom of Palembang Darussalam so that their vision and mission were realized perfectly.

This is reflected in the manuscript "*Simbur Cahaya Law*"[2] and "*Tuhfah ar-Raghibin*"[3]. "*Simbur Cahaya Law*" is a manuscripts of laws that combine customary law, royal law, and Islamic law. *Simbur Cahaya* Book written by Queen Sinuhun who is the wife of the ruler of Palembang, Prince Sido Ing Kenayan (1630 – 1642 AD)[4]. The book is believed to be a form of statutory law based on Islamic law, which was first implemented for the people of the Archipelago[5]. In addition, Palembang scholars also contributed by writing a guide for the king or sultan in the manuscripts "*Tuhfah ar-Raghibin*". The guide was made with the intention that Palembang can remain consistent in maintaining and carrying out the commitments set out in its vision and mission (cf. TR)[6], [7]. Thus, just leaders and wise scholars were able to make Palembang become a developed kingdom or empire in its day.

Therefore, studies the existence of ancient Malay texts needs to be carried out comprehensively, holistic, integrated, and continuous so as to provide inspiration for an alternative solution for the sustainable development of the nation. The presence of these two texts provide concrete evidence that local knowledge has been developed in such a way, either by the ruler (Queen Sinuhun) and scholars (Sheikh Abdus Samad al-Palimbani) so that the discourse of multiculturalism does not stop just a concept only, but can be developed in real terms in Indonesia.

## 2. Research Method

This study uses a qualitative method, which is a method that utilizes ways of interpretation by presenting in the form of description[8]. Because the object of this research material is sourced from ancient texts, philological research methods are needed[9], [10]. The philological research method aims to be able to present or present texts that can be scientifically justified.

Based on the results of the inventory of the manuscript, it is known that the SC and TR manuscripts are plural manuscripts, so the edition method used is the foundation method. The selection of this foundation method is based on the fact that shows that there is one text that has superior quality, both from the completeness of the text and its readability. As for achieving the next goal, literary research methods are used with structural and semiotic approaches.

The steps of this research are as follows:

- a. inventory of texts containing SC and TR texts with reference to the existing catalogs;
- b. describing texts containing SC and TR texts;
- c. comparing manuscripts that can be reached;
- d. determine the basic text;
- e. compile edits that are equipped with critical apparatus;
- f. reveal the multiculturalism values contained in the SC and TR texts

### 3. Results And Discussion

#### 3.1 *Simbur Cahaya Law as the Local Wisdom in the Form of Accommodation – Compilation of Islamic Law, Customary Law, and Royal Law*

Etymologically, *Simbur Cahaya* means "spark of light". The word can also be connected with the myth of selimbur (emission) of light that occurs in the hills Siguntang in order to welcome the arrival of grandchildren Iskandar Zulkarnain. Selimbur incident light was one of the symbols of ratification once described as Muslim kings in the three allied Malay ground, namely Palembang, Singapore, and Malacca. In connection with these myths, until now I have not been obtaining the certainty that truly accountable, especially about the origin of the word *Simbur Cahaya* up a name to customary system[5].

The functional significance is, *Simbur Cahaya* was indeed intended as a light or rays. The beam serves as a torch or torches to light the way of life of South Sumatra. The use of functional significance such as is in accordance with the nature of the norms contained in *Simbur Cahaya* as a customary system. Additionally, *Simbur Cahaya* is also a customary system prevailing in South Sumatra since hundreds of years ago, is especially true in the area Uluan Palembang. In the past, this law written in local script known as Ulu Letter to also be local language, which then undergoes a compilation in a set piece.

*Simbur Cahaya Law* is the statute books that combine customary law that developed orally in the interior of South Sumatra and the teachings of Islam. This book consists of five chapters, which form the legal institutions and traditional institutions in South Sumatra, particularly related to gender equality of women and men. As an outline, the content of the law is as follows.

- a. indigenous single and married girl
- b. indigenous clan
- c. *dusun* rules and farming
- d. the rules
- e. indigenous law[2], [5]

Overall the content *Simbur Cahaya* in practice has reached people's behavior, both individual and generalized. In fact, the law remains in force, both in daily situations and incidental, in order to avoid threats to the cohesion and survival of humankind. In this context, the actual ruler was present as a representative of Allah to strive for prosperity and peace for all the people can be created.

The Construction *Simbur Cahaya Law* at the time of writing systems already represents modern Act that considers aspects: philosophical; (Qur'an and Sunna); juridical; (Piagem Queen Sinuhun); and sociological (Surat Ulu). By facilitating these three aspects, making *Simbur Cahaya Law* has a strong degree of legitimacy, both among the general public as well as among the nobles[11].

*Simbur Cahaya* as a source of legitimacy in society customary, logically *Simbur Cahaya* has been cast as one of the elements in the formation of the basic character of the people of Palembang. Protection and regulation of various aspects of community life, both politically visible in the clan rules, *dusun* rules with bureaucracy, government morality, manners, marriage and other aspects. Thus, the details contained in the script *Simbur Cahaya* traditionally depicts a typical sensitivity of law and respect for individual rights, equality, and solidarity in the environment is concerned.

This is partly visible through the rules on *kemit* officer's responsibility as well as rules on *basuh dusun*. Both of these rules is closely linked with indigenous patterns of mechanisms of

protection from a variety of community togetherness threat of disruption, both material (such as theft) and the supernatural, like doom god. Meanwhile, respect for individual rights is reflected in manners and marriage. Thus, adjustments to the traditional materials with Islamic law, making *Simbur Cahaya* becomes an Act interesting and comprehensive. Queen reliability Sinuhun compile customs at the same time preparing the hinterland seen on the composition of the legislation which is very comprehensive in his time. In fact, the law is used as a customary rule of society as well as a general rule that applies across Uluang residency of Palembang.

As for other forms of adaptation of Islam and Islamic law into the political and power structure are as follows. First, the establishment of the religious bureaucracy, both at central level (the kingdom) as well as clan and village level. At the central level, the religious bureaucracy represented by Natagama Prince who has an important position as the second foreign countries, while at lower levels of the bureaucracy, among others, religions are represented by the prince who accompanied *Pasirah* or *Depati* as head of the clan. Second, the judicial institutions of religion, led by Prince Natagama, in addition to other judicial bodies led *Kiai* Tumenggung Karta. The task of the religious court is hearing cases that involve religious affairs and certain other judge actions. Third, the inclusion of "The Rules" - clauses set governing the conduct of religious affairs, under the authority natagama prince and the prince that goes into *Simbur Cahaya Law*, which is treated as legal guidelines in the countryside.

Thus, *Simbur Cahaya Law*, more or less, can be understood as Islamic law and custom patterns ever to live and function in society Palembang Sultanate in which visible elements of Islamic legal doctrine has been adapted[5]. Thus, it is known that the Islamic law in force at the time was patterned adaptive family law is an adaptation of Islamic law and custom. Family law applied is the law that have adjusted to the custom. Of course, other forms of legal compromise like this is very interesting when seen from the perspective of the adaptation of two legal systems, especially in family law such as marriage. The process of compromise between the Islamic legal traditions, teachings that is emphasized in Islam is quite simply a role in order to provide the basic foundation to custom. In fact, Islam does not feel the need to do a conversion, Islam it will give greater powers to the tradition in accordance with the values of Islam to play a role in determining a law. This is what is referred to in the formulation of the rules of fiqh, al-Adah al-muhakkamah, as one of the sources of Islamic law.

Thus, the contiguity between Islamic law and customs during the sultanate archipelago in a simple formulation can be stated that essentially the law of Islam in the archipelago are legal norms derived from the teachings of Islam that is growing and developing in the life of the archipelago. Forms of Islamic family law in the archipelago was born from the adaptation of Islamic family law with local heavy's archipelago. Therefore, to see the family law of Islam in the archipelago as a whole, it must be seen in the process of contiguity between the two legal systems are in progress.

The existence of *Simbur Cahaya Law* which was so deeply rooted in the Malay community made the Dutch Colonial Government send a legal expert named van de Berg to study the law[4]. This can then be known through historical records that the Dutch colonial government used the existence of the *Simbur Cahaya Law* to control the sultanates or kingdoms in Malay[4], [5], [12], [13]. After renewing the village government system, which was previously an autonomous government, it is now subordinate to the Dutch colonial government. This change resulted in *Pasirah* (formerly *Depati*) no longer having the right to regulate and manage their own territory, both in terms of government and financial aspects. Finally, the *Simbur Cahaya Law* resulted from the amendment received a lot of rejection because it was considered not in accordance with the customs and traditions that exist in

Malay. The change in the village government system clearly results in the marginalization of traditional political institutions and eventually creates serious resistance because old norms no longer have a role in social life. Finally, these conditions had a serious impact of social disintegration even to the point of popular resistance led by the *Pasirah* and *Depati* frontally against the Dutch colonial government[12].

Thus, *Simbur Cahaya Law* can be a valuable learning about the sense of unity and unity of the same fate when getting inappropriate treatment, both with humanitarian norms, customs, and religion from the colonialists. It was this unity and unity that made the Malays carry out social movements and resist the colonialism of the Dutch colonial government.

### 3.2 *Tuhfah ar-Raghibin* as an effort to bring Madina Charter Model in the Archipelago

The existence of the Medina Charter apparently inspired Sheikh 'Abdus-Shamad Al-Palimbani to adopt the model that the Prophet had applied in advancing Malay civilization. This was done because the Messenger of Allah was considered to have succeeded in bringing Medina into a developed city in his time. This was also later applied by Sheikh 'Abdus-Shamad Al-Palimbani by writing a book entitled "*Tuhfah ar-Raghibin*".

Based on the results of an inventory of the manuscript, it is known that the book *Tuhfah ar-Raghibin* amounted to 8 manuscripts, with distribution in Palembang, Banjar, Makassar, and Jakarta. *Tuhfah ar-Raghibin* is a book written in Arabic script-Malay or Jawi and script Lontaraq in 1188 AH or 1774 AD (cf. the colophon TR)[6] by Shaikh 'Abdus-Shamad al-Palimbani as "gift or beautiful gift" to Queen Sinuhun (cf. TR, p. 1 – 2)[6]. After going through the stages of description and comparison of the manuscript, it was determined that the *Tuhfah ar-Raghibin* manuscript collection of the National Library of the Republic of Indonesia (PNRI) as the cornerstone of the manuscript. This is done with the consideration that the academic quality was the manuscript collection of relationship can only be a complete manuscript, complete, and easy to read. Completeness is also viewable through some background notes creation and colophon of the manuscript.

The contents of the book *Tuhfah ar-Raghibin* discuss Islamic beliefs ahlussunnah wal jamaah, especially 73 *firqah* or class thought faith in Islam with 40 quote verses of the Qur'an and the 20 hadith (12 valid, 6 *dlaiif*, 1 *maudlu'*, one cannot be found sanad and the narrators). In addition, there are two crucial issues were discussed, namely: (1) the flow and understand Sufism; and (2) acts of heresy and practice beliefs, traditions and customs of people who come from pre-Islamic beliefs (e.g. *menyanggar* and discard *pasilih*). Thus, Shaikh 'Abdus-Shamad al-Palimbani remind: (1) the Palembang people that are not "stuck" in the tradition of the misguided and misleading; (2) the offender is expected to immediately repent and do not despair of the mercy of Allah; and (3) the rulers / princes royal not to "preserve" the traditions misguided and misleading[6].

In other words, the presence of *Tuhfah ar-Raghibin* as "gift or a beautiful gift" to the ruler of Palembang, Queen Sinuhun is already represent the presence of Islam in the archipelago that considers aspects: (1) philosophical (Qur'an and Sunna); (2) juridical; (Piagem Queen Sinuhun and *Undang-undang Simbur Cahaya*); and (3) sociological (*Surat Ulu*). This means that the cleric had tried to present Islam as rahmatan lil 'alamin. In addition, Sheikh 'Abdus-Shamad Al-Palimbani also prefers to adopt the Medina Charter model to be applied in the Archipelago, without having to change the model of his government. So, the wise scholars of the archipelago have set an exemplary example, which is to put the essence or content before the skin.

In this context, Islam is always present priority spiritual approach to raise awareness that can encourage transformation, both individually and socially. It is based on the fact that the

inner tension between spirit and lust will have an impact on all the activities of the flesh. In fact, this inner tension often trigger conflicts outward, both among individual and social. Of course this is in line with the traditions of the Prophet, "*Raja'nā min jihad al- ashghar ila jihad al-akbar*" (we have returned from the lesser jihad to the greater), after returning from Badr to be very important to contemplate. Thus, the meaning of *jihad* is more emphasis on efforts seriously to control the passions, such is not hypocritical, not *riya* ', and not for its own sake. So, everything must be done sincerely - for the sake of Allah alone[14].

Thus, the transformation approach to Sufism Abdus Shamad al-Palimbani more emphasis on matters relating to the purification - mind and moral behavior. He also tried to harmonize aspects of Shari'a and Sufism. Tawhid as one of the highest *maqam* and objectives to be achieved by a Sufi is an important concern al-Palimbani. Along with the desire to harmonize Shari'a with taswuf, he warned people not to go astray by ideologies that deviate from Islam, as understood animism and dynamism as well as ignoring the teachings of Sufism Shari'a.

Along with that, the Prophet Muhammad Jihad as a charitable man the main after faith in Allah and His apostles (cf. HR. Ahmad and al-Bukhari). In another hadith, explained when the Prophet was asked jihad what is most important, she answered Hajj *mabrur* (HR. Al-Bukhari), and on another occasion he answered, took into justice (righteousness) in the presence of a despotic ruler (cf. HR . Ahmad; HR. Tirmidhi; HR. Abu Daud; and HR. Ibn Majah).

The answers of the Prophet as it indicates that the jihad is finer who occupies a very central to the teachings of Islam as faith in God and the Prophet (creed) and Hajj *mabrur* (sharia). Because of the importance of this jihad, Islamic Jihad does not only restrict *sabilillah* only in the form of war or the fight against infidels (polytheists), but also jihad in other forms, such as (a) to encourage people to not associating partners with Allah; (B) control the passions; (C) do not follow the steps of Satan; (D) the love of the world; (E) commanding the good and forbidding the evil; and (f) the jihad against the infidels and hypocrites who fight against Islam.

Thus, in line with the meaning of the word jihad etymologically, namely *al-juhd*, effort, seriousness and difficulty[15]. The word jihad is rooted from the word *al-jahd*, *al-majhud*, *al-juhd*, meaning *al-tāqah*, "ability". While the word *Jihad* comes from the root word *jahada yajhadu, jahdan*, which means the same as *jadda* or earnestly and try as much as possible. The root word is formed into *thulathi jahada mazid* by adding *alif* after *fa 'fa'il* so be *jahada, yujahidu, mujahadatan*. Thus, *jihad* means earnest effort, arduous efforts, maximum effort, hard and strong. As for the meaning of *jihad* is based on the notion terminology is exerting all its capabilities to fend off attacks and facing an enemy that does not look like the passions, demons, and the enemy looked like the unbelievers who fight the Muslims[16], [17].

So, a wise cleric, Sheikh 'Abdus-Shamad al-Palimbani through *Tuhfah ar-Raghibin* attempt to straighten out the meaning of *jihad* is often interpreted differently, giving rise to misunderstanding, both for the non-Muslims and Muslims themselves. In addition, he also took a smart strategic move, i.e. by giving gifts to the rulers at the time in the form of advice to keep them *istikamah* enforce the law of God and protect the weak.

In this context, the values of multiculturalism emerge as a manifestation of the concept that Islam and the Qur'an are a blessing for the universe. In other words, the scholars have introduced the face of Islam with mutual respect and teaches the values of tolerance towards various differences, both race, color, ethnicity, religion, language, and culture[18]. In fact, the Qur'an itself expressly states that, "For you your religion, and for me, my religion" (QS. al-Kafirun [109]: 6). The quoted verse, actually is the basis for the context of tolerance that is taught and permitted in Islam. That is, the values of the teachings of tolerance must be implemented properly as long as they do not enter the area of worship. So, the real basis of

multiculturalism advocated in Islam is related to the values of "human glory". That man is created as a perfect being, then the perfection in him must manifest in the forms of the practice of values that reflect "mercy to the universe". That is what is the ethical foundation for multiculturalism[18].

Therefore, harming the values of multiculturalism is a violation of universal human values. Thus, the effort undertaken by Sheikh Abdus-Shamad Al-Palimbani through *Tuhfah ar-Raghibin* is an antidiscrimination strategy against different groups - becoming important for multiculturalism learning material that can be adapted to local situations and contexts. In fact, *Tuhfah ar-Raghibin* has a very large contribution in shaping the personality of Palembang people who are open, humanist, and dynamic[13]. This is one proof that the combination of Islamic sciences and culture - local traditions have contributed to the color of the rule of law that has occurred in Palembang.

However, when the Palembang Sultanate was facing a serious threat from the Dutch colonial government, Sheikh Abdus-Shamad Al-Palimbani wrote a manuscripts entitled *Sabil al-Muhtadin*[17]. The manuscripts contains an appeal to the Sultan or King to immediately issue a proclamation of holy war jihad against the Dutch colonial government. In fact, he himself participated in mobilizing and leading all people in the battle against the Dutch colonial government.

#### 4. Conclusion

Based on the previous description, the following conclusions can be drawn. *First*, the history of Islam in the kingdom and the empire in the archipelago have been taught that the embryo of Islam typical of this country are already beginning to form, among others, indicated through efforts to reconcile between Islamic law, customary law, and royal law. In this context, that attitude is more accommodating to the local customs grew among traditionalist Muslims. Various traditional ceremonies whose roots may be found in pre-Islam culture rather than discarded, but adapted to the teachings of Islam. With such patterns that is, the values of local wisdom can be cultivated and developed in order to frame a spirit of togetherness and diversity of Indonesia.

*Second*, in *Simbur Cahaya Law* as a source of legitimacy customary society, *Simbur Cahaya* has been cast as one of the elements forming the basis of the public nature of Palembang. Protection and regulation of various aspects of community life, both politically visible in the clan rules, *dusun* rules with bureaucracy, government morality, manners, marriage and other aspects. Thus, the details contained in the script *Simbur Cahaya* traditionally depicts a typical sensitivity of law and respect for individual rights, equality, and solidarity in the environment is concerned. The process of compromise between the Islamic legal traditions, teachings that is emphasized in Islam is quite simply a role in order to provide the basic foundation to custom. In fact, Islam does not feel the need to do a conversion, Islam actually gives greater powers to the tradition in accordance with the values of Islam to play a role in determining a law. This is what is referred to in the formulation of the rules of fiqh, *al-Adah al-muhakkamah*, as one of the sources of Islamic law.

*Thirdly*, the presence of *Tuhfah ar-Raghibin* as "gift or a beautiful gift" to the ruler of Palembang, Queen Sinuhun is already represent the presence of Islam in the archipelago that considers aspects: (1) philosophical (Qur'an and Sunna); (2) juridical; (Piagem Queen Sinuhun and *Simbur Cahaya Law*); and (3) sociological (*Surat Ulu*). This means that the cleric had



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*Fourth*, with patterns like that, the values of local wisdom can be cultivated and developed in order to frame a spirit of togetherness and diversity of Indonesia. Therefore, studies the existence of ancient Malay texts need to be carried out comprehensively, holistic, simultaneous, and integrated so as to provide inspiration for an alternative solution for the sustainable development of the nation.

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