

THE ROLE OF ACEH AND TURKEY CONCERNING ISLAMIC INTELLECTUALISM IN THE MALAY WORLD

Awang Azman Awang Pawi

Rahimin Affandi Abd. Rahim & Siti Maimunah Kahal

Abstract

Between the 16th-18th centuries, the Malay region rose to become an important block of the Muslim community (*ummah*). At a global level, there are two world power blocks based on religious and military strength which are the Islamic and non-Islamic blocks (represented by the Portuguese / Christians who are hostile to the Islamic group). Among Islamic blocks, there were several; (i) Ottoman Turkey with the status of the Islamic caliphate and military power; (ii) Mughals and Seljuks, also with their own strong military power; (iii) The Middle East as the center of Islamic knowledge, and (iv) The Malay world that actively engaged in regional and global dynamics despite the challenges posed by blocks (i), (ii), and (iii).

This study will analyze the history and the role played by the governments of Aceh and Ottoman Turkey in establishing Islamic intellectual relations. It will focus on several key issues. First, the role of Aceh and Turkey in strengthening the political power of Islam. Second, the relationship between Turkey and Aceh as an effort in empowering Islamic knowledge, which started with the effort to create a safe road for pilgrims of the Malay society and then birthed the Jawi community in Haramayn. This reality has made Masjid ul-Haram a place that trains professional '*ulama*' in the Malay world. They are involved in the process of transmitting Islamic knowledge from Haramayn (Mecca and Medina) to the Malay world in the form of religious books that are still in use today.

Keywords: Aceh and Turkey, Islamic Intellectualism, Malay World, Kitab Jawi, Authority, Philosophy

Introduction

The main focus of this study is to demonstrate the contributions of Aceh and Turkey in generating and establishing the foundation of Islamic scholarship/intellectualism in the Malay world. It is acknowledged that two aspects of power, namely military/political power and

ideological/thought power, are crucial in the development of world civilizations. Both are equally important, to the extent that Islamic scholars have made the analogy that the strength of Islam depends on the concept of *Jihad* and *Ijtihad*. *Jihad* forms the basis of military and political power, while *Ijtihad* forms the basis of intellectual power. For the writer, in addition to political and military aspects, intellectual thought is more important. This can be seen from several points. Firstly, the domain of thought is an intangible element but it forms the foundation of a person's faith and worldview (motto for action).¹ It can drive people to understand and form their identity, as well as respond to external factors that come their way.²

Secondly, thought provides a method or methodology on how people can understand and solve the problems they face. There is an axiom which states that the rise and fall of a human civilization depends entirely on the sophistication of the thinking produced by a great thinker in his time. The result of this thinking should not be merely rhetorical but must be made in an action-oriented blueprint that can be utilized by the community.³ Relevant examples are the contributions made by Ibn Khaldun (1332-1406) and Ibn Rushd (1126-1198), both widely recognized by the majority of modern scholars. The former is often credited as being the main founder of sociology, which studies the social structures within a society.⁴ Additionally, he had a significant impact on social development programs within the field of sociology. He is often equated with Ibn Rushd, who brought a scientific thinking paradigm to modern science and technology—which influenced the development of the Renaissance (a new awareness based on scientific development) in Western society.⁵

Thirdly, the power possessed by thought. According to Edward Said,⁶ this power refers to three things: i) it is free to move beyond time and place boundaries; ii) it is often able to evolve to produce a new synthesis of thought compared to the original thought; iii) with

¹ Muhammad Abu Bakar (1993), "Pandangan Dunia, Ideologi Dan Kesarjanaan : Islam, Proses Sejarah Dan Rekonstruksi Realiti Sosial", dalam *Tinta Kenangan, Sumbangan Sempena Persaraan Dan Perlantikan Naib Canselor, Profesor Datuk Mohd Taib Osman*, Kuala Lumpur, h. 307-309.

² Hamid Fahmy Zarkasyi (2004), *Tantangan Sekularisasi Dan Liberalisasi Di Dunia Islam*, Surabaya : Penerbit Khairul Bayan, h. 1-6.

³ Rahimin Affandi Abd Rahim (2005) "Pemikiran Reformasi Melayu Semasa : Satu Analisis", Dalam (Edit) Hashim Musa, *Bahasa Dan Pemikiran Melayu*, Kuala Lumpur : APMUM, h. 332-265.

⁴ Maklumat lanjut boleh didapati dalam Saleh Faghizadeh (2004) *Sosiologi Sosiologi*, Terjemahan Mohd Fauzi Yaacob, Kuala Lumpur : ITNMB.

⁵ Muhammad Iqbal (2004) *Ibn Rusyd Dan Averroisme : Sebuah Pemberontakan Terhadap Agama*, Jakarta : Gaya Media Pratama; Hassan Ahmad, (2006) *Memperkasa Bangsa Melalui Kekuatan Dalaman: Ke Arah Kelahiran Melayu Global*, Kuala Lumpur : Alaf 21, h. 250-258.

⁶ Edward Said (1983), *Traveling Theory In The World, The Text, And The Critic*, Harvard University Press, h. 226-227.

religious influence, a thought can become a power that influences an individual. For example, it can cause someone to be willing to sacrifice themselves for their religious belief by serving their communities and promoting harmony based on their religious teachings.

The Role of Aceh in Creating Unity among the Islamic *Ummah* and Providing Safety for Malay Pilgrims to Mecca

In the post-Crusade era, as observed by Peacock and others, global society witnessed a division between different powers, which encompassed both religious and military aspects. It consisted of two major blocks: the Islamic block and the non-Islamic block, represented by the Portuguese/Christians who were adversaries of the Islamic block. Within the Islamic block, there were four sub-blocks: Ottoman Turkey, which held the status of the Islamic caliphate and wielded military power;⁷; Mughal and Seljuk, also possessing significant military strength; the Middle East, recognized as a hub of Islamic knowledge; and the Malay world, a peripheral block⁸ in need of protection from the preceding blocks. Historical evidence indicates that discussions on Portuguese colonization in Melaka took place among Islamic leaders during the Hajj pilgrimage in Mecca.

Following this reality, the Islamic block took strategic steps by acting to protect the interests of the Muslim *ummah's* unity. This involved controlling sea and land trade routes between the Indian Ocean and the Red Sea. More importantly, the Malay world was understood to have a potential for raw materials that were highly sought for at that time. This was confirmed by the fact that the Malay world was a major center visited by foreign ships to obtain the raw materials, such as natural rubber, tin, and spices. Many European ships were reported to have come to trade in the Malay world, especially in Aceh.⁹

For the Christian block, especially the Portuguese, the Malay world needed to be controlled for the spread of the Christian religion and for obtaining its rich resources for Portuguese interests. This can be seen from the Portuguese effort to conquer Melaka and other areas. In this matter, the Portuguese administrator in Asia, Jorange de Lamos (1585), asserted

⁷ A.C.S. Peacock (2015), *The Economic Relationship Between The Uthmaniyyah Empire and Southeast Asia in The Seventeenth Century, Proceedings Of The British Academy; From Anatolia To Aceh, Uthmaniyyah, Turks and Southeast Asia*, Oxford: Oxford University Press, h. 63-87.

⁸ Shaharil Talib (1997), *The Asiatic Archipelago: History Beyond Boundaries, JATI*, bil. 3, h. 132-135.

⁹ Mohammad Hannan Hassan (2014), *Islamic Legal Thought and Practices of Seventeenth Century Aceh: Treating The Other*, Tesis Phd untuk Institute Of Islamic Studies, McGill University, h. 61-63.

that if Aceh and the Malay world were successfully colonized, then Portugal would control the world trade route.¹⁰

Secondly, the importance of providing military assistance to fellow Islamic blocks and an agreement to disseminate Islamic knowledge from all these blocks. History records how Islamic works from various blocks spread and were published in specific areas within these blocks: Istanbul, Bombay, the Malay world, Egypt, and Mecca.¹¹

After the fall of Melaka to the Portuguese, Aceh fought for Islamic political agendas through several major steps:

1. ***Preventing the development of Christianity and maintaining the dominance of Islam in the Malay world.***¹²

Aceh had established Islamic brotherhood ties among the Muslims in the Malay world, creating a conducive environment for the development of Islam. Aceh's efforts to fight the Portuguese colonizers and strengthen relations with the Malay states successfully created the Allied Malay Nationalism based on the relationship between the Aceh, Minangkabau, *Tanah Melayu*, and Banjarmasin kingdoms. Although these locations were quite far apart, efforts toward unity were always being made.¹³

Aceh's efforts were seen as a fence guarding the Islamic *ummah* against the invasion of infidel powers. This was also supported by the use of the Malay language as the Lingua Franca among the Malay kingdoms, which was the most important tool for the development of Islamic scholarship and intellectuality in the 17th century.¹⁴

2. ***Establishing diplomatic relations with the Ottoman Empire.***

Most importantly, the Ottoman Empire became a helper against the colonizers and acted as a protector of the ships carrying Malay *hajj* pilgrims.¹⁵ History records that, as explained by Abdullah Munsi, the condition of the Malay *hajj* pilgrim ships that were once full of

¹⁰ C.R. Boxer (1969), A Note on Portuguese Reactions to The Revival of The Red Sea Spice Trade and The Rise Of Atjeh, 1540-1600, *Journal Of Southeast Asian History*, v. 10, no. 3, 424.

¹¹ Md. Sidin Ahmad Ishak (2000), *The Malays in The Middle East*, Kuala Lumpur, h. 26-34.

¹² Charles Tisdall (1916), "Ideas of Mohammedan Malaya", dalam *The Missionary Review of The World*, v. xxxiv, h. 348-349M.

¹³ Ibid

¹⁴ Amirul Hadi (2004), *Islam and State In Sumatera: a Study Of Seventeenth Aceh*, Leiden: E.J.Brill.

¹⁵ Ermy Azziaty Rozali (2014), Aceh-Uthmaniyyah Relation In Bustan A-Salatin, *Mediterranean Journal Of Social Science*, v. 5,no. 29, h. 93-99.

difficulties, became better and more assured.¹⁶ The policy of the Aceh-Ottoman relationship contributed to the formation of the Jawi community in Haramayn (Malay scholars who studied and spread Islamic teachings).¹⁷ This Jawi community later contributed to the emergence of intellectual ties between the Malay world and Haramayn. This directly accelerated the strengthening of the worldview and intellectualism of Islam in the Malay world.

3. *The combination of Aceh and Turkey gave birth to the idealism of Pan-Islamism*

Based on the awareness of Islamic brotherhood, the ideology of Pan-Islamism provided the greatest benefit to the development of Islam in the Malay world. Before the full introduction of Pan-Islamism by Jamaluddin Afghani in the early 19th century, it was already being practiced by Aceh and the Ottoman Empire since the 16th century.¹⁸ In order to fight the Western powers in the Malay world, Aceh had considered it important to strengthen its kingdom as a unifying force of the Islamic *ummah* in the Malay world and then establish relations with the Islamic power in the West.¹⁹

The idea of Pan-Islamism²⁰ was considered a practical model of unity between the Islamic *ummah* in two different continents (East and West) that had existed since the beginning. The essence of this idea being:²¹

1. In the 19th and 20th centuries, some proponents within the Islamic *ummah* expressed the aspiration for recognition and allegiance to the Ottoman Empire as the caliph of the Islamic *ummah*. They believed that such recognition would serve as a source of unity and authority for other Islamic countries. According to this perspective, it was proposed that the worldwide Islamic *ummah*, encompassing the Middle East, West, and East, should unite based on the shared desires and concepts of the *ummah*.
2. It was advocated during that time that the worldwide Islamic *ummah* should come together and collectively offer assistance when Muslims in other regions faced problems.

¹⁶ Abdullah Munsyi (1981), *Kisah Pelayaran Abdullah Ke Kelantan Dan Judah*, Disusun Oleh Kassim Ahmad, Kuala Lumpur : Fajar Bakti, h. 94.

¹⁷ Azra Ayumardi (2015), The Significance of Southeast Asia (The Jawah World) for Global Islamic Studies: Historical and Comparative Perspectives, Dalam *Kyoto Bulletin Of Islamic Area Studies*, v. 8, h. 69-87.

¹⁸ Norman Itzkowitz (1972), *Uthmaniyyah Empire And Islamic Tradition*, New York : Alfred A. Knof.

¹⁹ Anthony Reid (1969), *The Contest For North Sumatera, Atjeh, The Netherlands And Britain, 1858-1898*, Kuala Lumpur : University Malaya Press.

²⁰ R. James Ferguson (2008), Contemporary Political Mobilisation of the Caliphate: The Clash of Propaganda and Discontent, *The Bulletin of the Centre for East-West Cultural and Economic Studies*, v. 8, no. 1, h. 1-27.

²¹ Mehmet Ozay (2011), The Sultanate of Aceh Darussalam as a Constructive Power, *International Journal Of Humanities and Social Science*, v. 1, no. 11, h. 274-283.

3. The Islamic ummah in various regions saw the need to ensure military power and maintain the dominance of the Islamic ummah in global trade routes involving the Indian Ocean and the Red Sea.
4. It was considered crucial to continually strengthen diplomatic relations between major Islamic powers, particularly with regard to the Ottoman Empire in the West.
5. Above all, it was believed that the Ottoman Empire had a vital role to play in protecting the sovereignty and welfare of the worldwide Islamic ummah. This included providing shelter to Haramayn (the holy cities of Mecca and Medina), ensuring the safety of trade ships and Islamic hajj pilgrims traveling in the Indian Ocean region, and establishing itself as a respected authority among other Islamic kingdoms²².

Aceh has a strong relationship with the Ottoman Empire, acting as their ally against colonial powers and serving as a patron for ships carrying pilgrims from the Malay world.²³ The policy of the Aceh-Ottoman relationship contributed to the existence of the Jawi community in Haramayn (Malay scholars and students who studied and spread Islamic teachings).²⁴ This Jawi community then contributed to the formation of an intellectual connection between the Malay world and Haramayn. This directly accelerated the strengthening of the Islamic worldview and scholarship in the Malay world in a way that had never happened before.

Turkey-Aceh Relations and the Efforts to Form the Basis of Islamic Knowledge in the Malay World

The greatest contributions of Aceh and Turkey were in the formation of the basis of Islamic knowledge in the Malay world. In the Islamic scholarly tradition of the Middle East, Abid Jabiri²⁵ emphasized that the period from the time of the companions to the time of Imam Mujtahid was the formative period for Islamic knowledge. This is because Islamic scholars

²² Mehmet Ozay (2013), Preliminary Thoughts Upon The Policies Of The Uthmaniyyah State in The 16 Century Indian Ocean, *World Journal Of Islamic History And Civilization*, v.3 (1), h. 9-20.

²³ Ermy Azziaty Rozali (2014), Aceh-Uthmaniyyah Relation In Bustan A-Salatin, *Mediterranean Journal Of Social Science*, v. 5,no. 29, h. 93-99.

²⁴ Azra Ayumardi (2015), The Significance Of Southeast Asia (The Jawah World) for Global Islamic Studies: Historical and Comparative Perspectives, *Dalam Kyoto Bulletin Of Islamic Area Studies*, v. 8, h. 69-87.

²⁵ Muhammad Abid al-Jabiri, *Takwin Al-'Aql Al-'Arabi* (Beirut: Markaz Dirasah al-Widah al-'Arabiyyah, 1989).

during this period established the methodology for Islamic knowledge that continues to this day. From the reality of the Malay world, the 16th to 18th centuries can be considered the formative era for all Islamic sciences when various Islamic sciences developed rapidly. The heart of this view is that Islamic knowledge originated from an understanding of Islamic sources themselves, and not from imitation of foreign sources and civilizations, as Orientalist scholars have asserted.²⁶

Just as the arrival of Islam elevated and civilized the Arab people, the same thing happened to the Malay-Islamic community. In many respects, Islam introduced a worldview of *Tawhid* (oneness of God) and a culture of knowledge to the Malay community. A worldview is a view of the world, life, belief, and thought that catalyzes all human behaviour.²⁷

Contextually, the 16th to 18th centuries were the most important era in the history of Islamic civilization in the Malay world. This is in line with the theory presented by S.M. Naquib al-Attas which holds that the arrival of Islam in the Malay world did not happen all at once, but was destined by Allah to occur in stages, each stage having different developments and effects on the Islamization of the Malay community. S.M. Naquib al-Attas asserted that the process of Islamization in the Malay world went through three main periods. First, the period between 1200-1400 was the period of nominal conversion of the Malay community to Islam. Second, the period between 1400-1700 was the period of the Malay community's conversion to Islam both outwardly and inwardly, and one of its effects was the dissemination of knowledge in various fields of Islamic sciences. Third, the period after 1700 was a continuation of the ideas of the second period and was later disrupted by the arrival of Western powers in the Malay world.²⁸ What is clear is that the Aceh-Turkey relations belonged to the second and third periods, witnessing a rapid development of Islamic intellectualism. In fact, according to Abid Jabiri's view, the period from 1400-1700 is considered the formative era that founded the Islamic scholarly tradition in the Malay world.

Establishment of the Basis of Islamic Scholarly Tradition in the Malay World

²⁶ T.J. De Boer, *The History Of Philosophy In Islam* (Richmond: Curzon Press, 1994) 28-29.

²⁷ Muhammad Abu Bakar, *Pandangan Dunia, Ideologi dan Kesarjanaan: Islam, Proses Sejarah dan Rekonstruksi Realiti Sosial*, dalam *Tinta Kenangan, Sumbangan Sempena Persaraan dan Perlantikan Naib Canselor*, Profesor Datuk Mohd Taib Osman (Kuala Lumpur, 1993) 307-309.

²⁸ S.M. Naquib al-Attas, *Preliminary Statement on a General Theory of the Islamization of the Malay-Indonesian Archipelago* (Kuala Lumpur, 1969).

Establishing the foundations of the Islamic academic tradition in the Malay world requires several key elements and paradigms. These include:

1. Philosophy and basic understanding:

The Malay world values a true Islamic worldview and philosophy, especially Islamic practices based on the concept of Tawheed. Tawheed is a belief in the oneness of God that is deeply rooted in Islam. It affirms the connection and unity of all things in the universe in the Divine Presence of Allah. Tawhid shapes the understanding of the Islamic world, the relationship between God, humanity and the natural world, and shapes Islamic thought, practice, ethics, morality and theology. To functionally implement Islamic law in society, political power is necessary. This is evident in the artifacts of the Terengganu Inscription Stone,²⁹ which records the functional role of government needed since the beginning of Malaya.³⁰

2. Culture of Knowledge:

In the Malay world, acquiring knowledge and using it in service to Allah and society is of great importance. The pursuit of knowledge is considered a religious duty in Islam. This pursuit is emphasized to deepen our understanding of God and the world. A culture of knowledge promotes independent thinking, Islamic morality, discipline and the dissemination of knowledge in society. Because of this, Muslim societies have a rich tradition of learning and learning.

3. Rationalist Philosophy:

The rejection of blind attachment (taqlid) and the emphasis on rational consideration characterize rationalist philosophy in the Malay world. Islamic doctrine and Shariah are not to be accepted blindly, but are subject to reasonable scrutiny. Islam promotes sound thinking,

²⁹ Rahimin Affandi Abd. Rahim (2010), Batu Bersurat di Terengganu: Satu Tafsiran Terhadap Pelaksanaan Syariah Islam, *Jurnal Fiqh*, APIUM, v. 6.

³⁰ Rahimin Affandi Abd. Rahim, Ruzman Md. Noor & Nor Adina Abdul Kadir (2011), "Pemikiran Pendidikan Islam dalam Sejarah Tradisi Alam Melayu: Analisis Kritikal". Dalam *Prosiding International Conference Of Islamic Civilization and Malay Identity 2011 (ICICMI2011)*, h. 17-30.

cultivating the mind, and applying a culture of knowledge. Rationalist philosophy has influenced Islamic philosophy, theology, jurisprudence, and the interpretation of Islamic texts.

4. World affirmation:

Islam in the Malay world rejects teachings that affirm the value of worldly life and deny it. The world is seen as a useful place, and the pursuit of worldly goods and better lives is not seen as inherently sinful. This point of view contradicts the notion of certain philosophical and religious traditions that view secular life negatively. While Islam emphasizes the importance of worldly life, it also focuses on the afterlife.

These paradigms have contributed to the development of a dynamic and extensive Islamic academic tradition in the Malay world. The pursuit of knowledge, rational inquiry and affirmation of the world have shaped the understanding, practice and spread of Islam in this region. To better understand the academic traditions of the Malay world, we must consult reliable Islamic sources.

Furthermore, Islam encourages its followers to seek knowledge and to use that knowledge to improve the world. Islamic scholars have traditionally greatly valued education and have made significant contributions to fields such as mathematics, astronomy, and medicine. This emphasis on knowledge and intellectual inquiry has led to a deep appreciation for science and technology within the Islamic world. In addition, Islam encourages its followers to engage with the world around them and to participate in social and political life. This has led to a rich tradition of Islamic art, literature, and culture, as well as a history of Islamic governance that has sought to create just and equitable societies.

In conclusion, the World Affirmative Islamic worldview and philosophy emphasizes the value of the world and encourages its followers to embrace the world and seek to improve it. Islam emphasizes the unity of God and sees the world as a manifestation of God's will. It also vastly regards human life and encourages the pursuit of knowledge, social justice, and political engagement. These values have helped to shape the Islamic world and have contributed to its rich intellectual, cultural, and artistic traditions.

1. Societal: Muslim intellectuals need to serve more diligently in society through the application of the societal principle (prioritizing community life). This approach emphasizes, among other things, the importance of community life. Societal aspects are a key feature of the Islamic worldview and philosophy. Islam places a strong emphasis on social and communal life, and encourages its followers to create just and equitable societies that are based on the principles of justice and mercy.

One of the central principles of Islamic societal philosophy is the concept of Ummah, or community. Islam teaches that all Muslims are part of a larger community, and are responsible for one another. This sense of community has led to a strong tradition of social solidarity within the Islamic world, as Muslims have worked together to address social and economic issues.

Another important aspect is the concept of zakat, or charitable giving. Islam encourages its followers to give a portion of their wealth to those in need, and this practice has helped to create a more equitable distribution of resources within Islamic societies. Zakat also serves as a reminder of the importance of social responsibility and the obligation to care for others. In addition, Islamic societal philosophy places a strong emphasis on justice and the rule of law. Islamic legal scholars have developed a sophisticated legal tradition that emphasizes the importance of fairness, impartiality, and accountability. Islamic law also emphasizes the importance of protecting the rights of marginalized groups, such as women, children, and minorities.

Islam also holds family life and strong ties between family members in high esteem. The Quran and Hadith emphasize the importance of marriage and family, and Muslims are encouraged to prioritize their family relationships. Finally, Islam encourages its followers to participate in social and political life. Muslims are encouraged to work for the common good and to contribute to the development of their communities. This has led to a rich tradition of Islamic social and political thought with Muslims working to develop just and equitable systems of governance.

In conclusion, the societal aspects of the Islamic worldview and philosophy emphasize the importance of social and communal life, with an emphasis on social responsibility, justice, family life, and engagement with wider society.

2. The Principle of *Wasatiyyah*: means balance and moderation. Specifically, it means being in the right place between two conflicting situations, always taking the middle ground in facing situations that arise in life. It is an antithesis to the characteristic of extremism or excessive adherence to one particular ideology. It is an important concept in the Islamic worldview and philosophy, and is central to the Islamic understanding of ethics and morality. *Wasatiyyah* is often translated as "moderation," or "balance" and is understood as the principle of avoiding extremes and finding a middle ground in all aspects of life.

The principle of *Wasatiyyah* is derived from the Quran and the Hadith, and is seen as a core value of Islamic ethics. The Quran states that Muslims should "follow the middle path" (Quran 2:143), and that they should not be too extreme or too lenient in their actions. The Hadith also emphasizes the importance of *Wasatiyyah*, stating that "the best of deeds is the middle course" (Sahih Muslim). The principle of *Wasatiyyah* has many practical implications in Islamic life. For example, it encourages Muslims to avoid extremism in religious practice, and to find a balanced approach to worship that does not neglect the needs of both the body or the soul. It also encourages Muslims to avoid excess in material possessions, and to find a balance between their material and spiritual needs.

It also has important social and political implications. For example, it encourages Muslims to avoid extremism in their interactions with others especially in conflicts, to seek knowledge from a variety of sources, to avoid narrow-mindedness and dogmatism and to build equitable societies. The principle emphasizes the importance of social harmony, cooperation, intellectual balance and open-mindedness. Overall, the principle of *Wasatiyyah* serves as a guiding principle for ethical and moral behavior. It emphasizes the importance of balance, moderation, and centrism in all aspects of life, and encourages Muslims to find a middle ground between extremes in their actions, interactions, and beliefs.

Dependency on *Madhhab* Formulas

The construction of knowledge based on the Quran must be accompanied with Ahl Sunnah Wal Jamaah (ASWJ) *Madhhab*. Islamic scholars emphasize the obligation to adhere to the ASWJ *Madhhab*. Roughly, a *Madhhab* is a paradigm of thought³¹ that follows a worldview and *shari'ah* methods established by certain *fuqaha*. It originates from Islamic tradition itself, not from foreign influences as claimed by Western orientalis.³² It is the culmination of a long process of forming a worldview. A worldview is a view of the world, life, beliefs, and thinking that functions as a catalyst for every human behavior.³³ Hence, adherence to the ASWJ *Madhhab* is not done arbitrarily.³⁴

According to Hamid Zarkashi, the Islamic worldview is a vision of reality and truth, in the form of an architectonic unity of thought, which serves as an invisible foundation for all human behavior, including scientific and technological activities. Among the fundamental elements of the Islamic worldview are the concepts of God, revelation and creation, human psychology, knowledge, religion, freedom, values and virtues, and happiness. These elements then determine the form of change, development, and progress in Islam.³⁵

On that basis, adhering to the Shafi'i *Madhhab* is a flexible formula that provides guidelines for every issue that arises in human life. It is done for several main factors:

1. It establishes scholars as the primary interpreters of religious teachings. This can be referred to as the validity of the concepts of *taqlid* and *ijtihad*. In the concept of *taqlid*, it requires laypeople to follow the *mujtahid*, based on the proportion of the inability of a layperson to deeply understand Islamic religious teachings.³⁶ The attitude that relies entirely on the principle of *taqlid* was then attempted to be limited by acceptance of the concepts of *ijtihad* and *tajdid*. However, hadith states that where our understanding may be limited, we can

³¹ Paradigma adalah satu set proposisi (rancangan usulan) yang menerangkan bagaimana dunia harus difahami. Ia berisikan sebuah pandangan dunia (*world-view*), suatu cara untuk memecahkan kerumitan dunia, yang memberitahu seorang ilmuan tentang apa yang penting, apa yang sah dan apa yang bersesuaian dengan logik. Lihat Mona Abdul-Fadl (1989), *Paradigms in Political Science Revisited*, Herndon: AMSS & IIIT.

³² T.J. De Boer (1994), *The History Of Philosophy in Islam*, Richmond: Curson press, h. 28-29 dan 309.

³³ Muhammad Abu Bakar (1993), "Pandangan Dunia, Ideologi dan Kesarjanaan: Islam, Proses Sejarah dan Rekonstruksi Realiti Sosial", dalam *Tinta Kenangan, Sumbangan Sempena Persaraan dan Perlantikan Naib Canselor, Profesor Datuk Mohd Taib Osman*, Kuala Lumpur, h. 307-309.

³⁴ Rahimin Affandi Abd. Rahim dan Noor Naemah Abdul Rahman (2005), "Pemikiran Reformasi Melayu Semasa: Satu Analisis", Dalam Hashim Musa (ed.), *Bahasa dan Pemikiran Melayu*, Kuala Lumpur: APMUM, h. 332-265.

³⁵ Hamid Fahmy Zarkasyi (2004), *Tantangan Sekularisasi dan Liberalisasi di Dunia Islam*, Surabaya: Penerbit Khairul Bayan, h. 1-6.

³⁶ Rahimin Affandi Abdul Rahim (1993), "The Concept of *Ijma'* in Islamic Law: A Comparative", Dalam *The Journal Of Hamdard Islamicus*, Pakistan, V. 16, h. 91-104.

refer to their consensus (*ijma ulama*) and analogical reasoning (*qiyas*) to address new rulings.

2. This approach is established not to monopolize the effort of interpreting religion only to scholars, but it is done to circumvent actions of greed from those ignorant of Islam from potentially damaging the good name of Islam itself.
3. Unity and uniformity factors are needed to ensure the existence of socio-political stability in the Muslim community. This will facilitate the process of enforcement and administration of Islamic laws.³⁷ It can also be said to be the basis of the unity of the Malay community so that no conflict and fanaticism in *Madhhabs* lead to bloodshed.
4. The pro-*Madhhab* attitude does not mean that one should be trapped in the phenomenon of fanaticism, but one should adhere to the methodological framework (*manhaj*) of a *Madhhab* that is proven capable of solving legal problems of the Muslim community. The *taqlid* institution should not be viewed negatively as a whole, because Islamic law recognizes the existence of change. According to the *tajdid* perspective that is embedded in Islamic law itself, various necessary changes are still allowed to demonstrate the dynamic nature of *Shari'ah* when faced with the needs of the community.³⁸ This means that accepting the concept of *Madhhab* does not limit the practice of *ijtihad* to be implemented to solve the problems of the Muslim community.

Issue of Authority

All teachings are based on the source of revelation and the works of past scholars. This directly teaches the Malay community that:

1. The fundamental content is taken and translated from the sources of Middle Eastern scholars to ensure the most authoritative transmission of knowledge. More precisely, the Jawi book produced by Malay scholars became a medium for Middle Eastern Islamic ideas to be acquired by the Malay community.³⁹ For example, the Islamic knowledge chain from authoritative figures such as Imam Ghazali was accepted by two generations of Haramayn scholars who passed it onto students in the Malay world.⁴⁰ In the 17th century, the chains

³⁷ Abdul Halim El-Muhammady (1992), "*Ikhtilaf* and its Development in Malaysia", Dalam *International Islamic University Law Journal*, V. 2, No.2, h. 54-55 dan 57.

³⁸ Amir Mualim (2006), *Ijtihad dan Legislasi Muslim Kontemporer*, Yogyakarta: UII Press, h. ix-xiii.

³⁹ Faudzinain Hj Badaruddin (2012), Peranan Kitab Jawi Tasawuf sebagai Medium Transmisi Ilmu Islam kepada Masyarakat Melayu Nusantara, Dalam *International Journal Of Islamic Thought*, v.1, h. 19-25.

⁴⁰ Nurman Said (1996), The Significance Of Al-Ghazali And His Works For Indonesian Muslim: A Preliminary Study, *Studia Islamika*, v. 3, no. 3, h. 21-42.

of Ahmad al-Qushashi (1583-1661) and Ibrahim Al-Kurani (1615-1690) were passed down to Abdul Rauf Singkel (1615-1693) and Muhammad Yusuf al-Makassar (1626-1699). In the 18th century, the chains of Abu Tahir Ibrahim Al-Kurani (n.d), Muhammad Hayya Al-Sindi (n.d-1750), and Muhammad Abdul Karim Al-Sammani (1718 -1775) were passed down to Abdul Samad Al-Palembani (1704-1791), Muhammad Arshad Al-Banjari (1710-1812), and Daud Abdullah Al-Patani (1720-1879).⁴¹

2. It is free from the feudal elements of the Malays and emphasizes the democratic element of education, for use by all layers of society and not just for the palace elites.
3. Bygone literature (*turath*) is noble because it represents the heritage of the early period of Islam in the Middle East, which is the most authentic era of Islamic knowledge since it was founded by the Prophet. It is different from the Western understanding of tradition as a negative thing.⁴²
4. Information or knowledge sources must be based on accountable sources, not based on myths and folklore. More practically, Islamic ideas and knowledge from the Middle East have been translated into Malay (in a language that is easy to understand) and infused with local elements of the Malay world. This is to teach the Malay community who have newly embraced Islam how to understand the creed (cognitive elements) and practice Islam in daily life.⁴³
5. This knowledge source is in line with the concept of neo-Sufism, which combines aspects of creed, Sufism, and Shariah in a balanced manner.

Presentation Forms

1. Kitab Jawi, the foundation of Islamic tradition in Southeast Asia, has a variety of phrasings that make it both familiar and engaging to readers. The words used in the text are designed to be easy to understand, with scholars explaining complex terms. Moreover, the texts are written in regular prose, poetry and rhyme to make them attractive and easy to remember.

⁴¹ Azra Ayumardi (2015), The Significance of Southeast Asia (The Jawah World) for Global Islamic Studies: Historical and Comparative Perspectives, Dalam *Kyoto Bulletin Of Islamic Area Studies*, v. 8, h.76-77.

⁴² Rozita Che Rodi (2014), Konsep Kebenaran Ilmu dalam Bahasa Melayu Berpaksikan Pandangan Islam yang Sejagat, Dalam *International Journal Of The Malay World and Civilization*, 2(1), h. 3-13.

⁴³ Lihat sebagai contohnya Anuar Ramli (2002), *Asas Hukum dalam Budaya: Kajian Terhadap Beberapa Aspek Hubungan Sosial dalam Kebudayaan Malaysia*, Tesis Sarjana untuk Jabatan Fiqh dan Usul, APIUM dan Mohd Fauzi bin Audzir (2002), *Uruf Tempatan di Negeri Kedah dan Kesannya Terhadap Perubahan Hukum: Satu Analisis*, Tesis Sarjana untuk Jabatan Fiqh dan Usul, APIUM.

2. Kitab Jawi encourages active reading, thinking and discussion among readers. There are sections called Matan (main content) and Syarah (self-commentary or teacher-commentary). Syarah's section helps readers fully understand Matan, encourages critical thinking, and serves as a teaching tool. Syarah's inclusion also promotes a sense of community by creating spaces for discussion and discussion.
3. Kitab Jawi introduced an academic writing style specific to the region. It includes techniques such as explaining, identifying problems, and presenting solutions. The translation of Arabic texts into Malay has been carefully done to preserve the original knowledge and make it accessible to a wider audience. A scientific writing style has a lasting impact on a variety of disciplines and encourages critical thinking and analysis.
4. Kitab Jawi is a dynamic and evolving body of knowledge that enables continuous improvement. It deviates from traditional forms of knowledge transfer by focusing on critical thinking and analysis, encouraging readers to question the ideas presented. The text can be revised and updated to reflect the changing needs of society. It fosters continuous improvement discussions and is capable of adapting to a wide range of contexts and purposes. For example, the text has been used to teach a variety of subjects, including religion, law, philosophy, and literature. It also places heavy emphasis on the author's responsibility to attribute their work and knowledge to their source.⁴⁴ This practice contributes to the development and preservation of Islamic studies, thus landing its own impact on the development of Malay culture and society.⁴⁵
5. A fundamental aspect of Kitab Jawi is its emphasis on the regulation of behavior according to Islamic principles. Its texts prioritize regulatory issues such as language use, social interaction, hygiene, diet and dress code.⁴⁶ These guidelines include detailed instructions

⁴⁴ Rahimin Affandi Abd. Rahim (2006), "Ulamak dan Paradigma Menangani Kebudayaan Melayu", dalam Hashim Awang (ed.), Othman Yatim dan Nor Azita Che Din (2006), *Wacana Budaya*, Kuala Lumpur: APMUM, h. 55-80.

⁴⁵ Hashim Musa (2014), Pelestarian Bahasa Melayu sebagai Bahasa Utama dalam Persuratan dan Pembudayaan Ilmu, Sains dan Teknologi di Rantau Ini, Dalam *International Journal Of The Malay World and Civilization*, 2(2), h. 3-19.

⁴⁶ Idris Zakaria (2003), "Islam dan Amalan Toleransi di Nusantara", dalam *Jaringan Dakwah Malaysia Indonesia*, Bangi: Jabatan Pengajian Dakwah dan Kepimpinan, UKM dan Universitas Muhammadiyah Sumatera Utara (UMSU), h. 150-164.

and consequences of not following these guidelines. It reflects the Islamic worldview and aims to instill a sense of responsibility and responsibility in the individual.

6. In summary, *Kitab Jawi*, the cornerstone of Southeast Asia's Islamic tradition, presents its content in a friendly and engaging way. It encourages active reading and thinking, embraces an academic style, encourages continuous improvement, emphasizes belonging, and emphasizes the regulation of behavior in accordance with Islamic principles.

Epistemological Elements

This tradition also reveals the epistemological elements of knowledge. It has caused the process of searching and developing various fields of Malay-Islamic knowledge to become more rapid. This is explained by S.M. Naquib al-Attas as follows: "The main principle of the Islamic faith is affirmed there as 1. The reality of all things is established and knowledge of it can be truly attained, in contrast to the Sufis; 2. All things that produce knowledge for creatures are three things: (i) the five senses, (ii) truthful reports, which are divided into two; (a) the widely transmitted reports, (b) reports that come from the Prophet, and (iii) reason. As for the knowledge acquired through reason, it is also divided into two; (a) the evident or necessary knowledge that does not require proof or argument, and (b) the inferential knowledge that requires proof or argument."⁴⁷

It is not an exaggeration to say that the epistemology of the Malay people consists of several main elements.

1. The forms of *Bayani* (dependent on divine text), *Burhani* (dependent on reason), and *Irfani* (dependent on intuition and inspiration) have been integrated into the usage of the Malay people.⁴⁸
2. Rationalism and empiricism are employed simultaneously. This is evident in the emphasis placed by Malay society on studying the universe (*ayat kawniyyah*) which has led to the creation of natural laws/theories (concept of *adat*) that are eternal (like the saying, "*biar mati anak jangan mati adat*") and flexible, changing according to the needs of the times (like the saying, "*sekali air bah sekali pasir pantai berubah*").⁴⁹

⁴⁷ S.M. Naquid al-Attas, *The Oldest Known Malay Manuscript: A 16th Century Malay Translation Of The Aqa'id Of Al-Nasafi*, Kuala Lumpur: Penerbit Universiti Malaya, 1988, h. 53-54.

⁴⁸ Rahimin Affandi Abd Rahim, "Pembangunan Sains dan Teknologi Di IPTA Islam di Malaysia: Satu Analisis Sejarah", *Jurnal ESTEEM*, v. 5, no 2, 2009.

⁴⁹ Abdullah Alwi Haji Hassan, "Adat Melayu mengikut Perspektif Perundangan orang Islam di Malaysia", dalam *Adat Melayu Serumpun*, Kuala Lumpur: DBP, 2001, h. 65-66.

3. The usage of reason takes the form of metaphorical, allegorical, and rational approaches. It consists of Actual (potential and innate qualities possessed by humans from birth - not subject to development) and *Muktasab* (attained through learning, reading, and studying - constantly evolving).⁵⁰
4. The study of phenomena in life and nature is done in depth. Many Malay proverbs about the concept of science are the result of the interaction between reason and life experiences and the universe.⁵¹ They have been studied extensively and repeatedly by Malay thinkers, and subsequently quoted in the form of proverbs for the benefit of society.⁵²
5. Compared to the Middle Eastern formula, the Malay paradigm is unique because it is flexible and accepts the *Urf Alam Melayu* (cultural system) which is simple and harmonious with nature.⁵³
6. It is open to continuous improvement. Malay scholars understand the structure of Islamic teachings which is divided into *ibadah* (eternal) and *mu'amalah* (flexible). Based on this, efforts to continue the early tradition of addressing *mu'amalah* issues have been effective. One of the improvements involved in the effort to eradicate superstitions that still exist in Malay society. This includes the neo-Sufi approach, which brings Sufism closer to *Shari'ah* and actively involves them in community activities.
7. Islamic knowledge is not limited to religious knowledge alone, but diversified into other fields such as consumerism,⁵⁴ medicine,⁵⁵ *Mu'amalah*, *Maqasid*,⁵⁶ craftsmanship, Islamic astronomy,⁵⁷ and so on. It is quite interesting that much of the local Malay wisdom (the ability of Malays to interact with their environment) is also infused with Islamic values.

⁵⁰ Hassan Ahmad, "Bahasa dan Pemikiran Melayu: Tradisi dan Kesenambungan", Dalam (edit) Worawit Baru @ Haji Ahmad Idris *Pemikiran Melayu: Tradisi dan Kesenambungan*, Kuala Lumpur: DBP, 2004, h. 1-12.

⁵¹ Ithnin Abdul Jalil (2001), "Pemikiran Saintifik orang Melayu Melalui Peribahasa", dalam Yaacob Haron *Kosmologi Melayu* (ed.), Kuala Lumpur: APMUM, 2001, h. 452-460.

⁵² Hassan Ahmad (2004), "Bahasa dan Pemikiran Melayu: Tradisi dan Kesenambungan. 2004, h. 1-12.

⁵³ Anuar Ramli (2002), *Asas Hukum dalam Budaya: Kajian Terhadap Beberapa Aspek Hubungan Sosial dalam Kebudayaan Malaysia*, Tesis Sarjana untuk Jabatan Fiqh dan Usul, APIUM dan Mohd Fauzi bin Audzir (2002), *Uruf Tempatan di Negeri Kedah dan Kesannya Terhadap Perubahan Hukum: Satu Analisis*, Tesis Sarjana untuk Jabatan Fiqh dan Usul, APIUM

⁵⁴ Hadenan Towpek (2012), Aspects Of Economic Consumption In Malay Clasiccal Literature According To Sheikh Daud Al-Fatani, dalam *Labuan E-Journal Of Muamalat And Society*, v. 6, h. 30-36

⁵⁵ Mohd Asmadi Yakob (2010), *Gaya Hidup Sihat Melalui Pemakanan : Kajian Terhadap Penulisan Ulama-Ulama Nusantara Dalam Kitab Jawi*, Hasil Kajian Daripada Geran Dana Penyelidikan Uitm.

⁵⁶ Muammar Ghaddafi Hanafiah (2013), Nilai-Nilai Maqasid Al-Shariah Dalam Kitab Al-At'imah : Tinjauan Dalam Pemikiran Al-Shaykh Muhammad Arsyad Banjari (1710-1812M), dalam *International Journal Of The Malay World And Civilization*, V.3 (3), h. 29-38.

⁵⁷ Baharudin Zainal (2010), Grafisejarah Falak Rumpun Melayu Melalui Kajian Teks Utama, Dalam *Menemui Matematik*, v. 32, no. 1, h. 57-74.

This has caused most Malay cultural and societal patterns to be imbued with eternal Islamic values until now.

8. '*Ulama*' are appointed as advisers to Malay kings not only in formal ceremonies but also at the most fundamental level of the country. This is somewhat different from the reality of '*ulama*' involvement in the ancient Middle Eastern tradition. After the end of the rule of the Rashidun Caliphate, most of the *salaf* '*ulama*' took two main approaches: approaching the current government and staying away from involvement with the royal government. Generally, great *salaf* '*ulama*' such as Abu Hanifah and al-Shafi'i involve themselves in teaching and developing Islamic knowledge instead of official government affairs.

Conclusion

In conclusion, the relationship between Aceh and Turkey in the 16th-18th centuries was indeed a defining period in the history of the Malay world. This period was marked by significant political and military challenges, which threatened the stability of the Islamic community in the region. However, the alliance between Aceh and Turkey provided a strong foundation for the Malay world to withstand these challenges and emerge stronger. One of the most significant outcomes of this relationship was the strengthening of the intellectual and scholarly aspects of Islam in the Malay world. The Acehnese were known for their commitment to Islamic education and scholarship, and they played a critical role in promoting the study of Islamic law and theology. The Ottomans, on the other hand, were renowned for their intellectual achievements, and they brought their expertise and knowledge to the Malay world. Together, the Acehnese and the Ottomans created an environment that was conducive to the growth and development of Islamic knowledge. This era, later known as the Islamic approach of the Malay world, has had a lasting impact on the region. The foundation of this early formative era remained unchanged, even as influences of Islamic scholarship from the Middle East and the West entered the thinking of Malay society in later times. The commitment to promoting Islamic knowledge and scholarship remains strong in the Malay world, and this is a legacy of the Aceh-Turkey relationship. The significance of this relationship cannot be overstated. It helped to shape the identity of the Malay world and contributed to the region's intellectual and cultural heritage. The Aceh-Turkey relationship also played a critical role in promoting the spread of Islam beyond the borders of the Malay world, as the knowledge and expertise that were developed during this period were shared with other Muslim communities around the world.

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